

LATIN-ENGLISH HAND MISSAL
FOR THE
ORDINARY FORM LATIN MASS

TABLE OF CONTENTS

• Instructions for Use	p. 1
• <i>Kyrie</i>	p. 3
• <i>Gloria</i>	p. 4
• <i>Credo</i>	p. 7
• <i>Sanctus</i> & Eucharistic Prayer I	p. 13
• Consecration	p. 15
• <i>Pater Noster</i>	p. 18
• <i>Agnus Dei</i>	p. 20
• Holy Communion	p. 21
• Blessing and Dismissal	p. 23
• Guide to Latin Pronunciation	p. 25

Errors? help@extraordinaryform.org

A PARTIAL GUIDE TO THE PRONUNCIATION OF ECCLESIASTICAL LATIN:

VOWELS & DIPHTHONGS:

	LONG	SHORT	
a	father peccáta	facility peccáta(sins)	
au	cow gaudéte	-	(rejoice)
e	they sédet	let sédet	(he sits)
æ	they cælum	-	(heaven)
œ	they prœlium	-	(battle)
i	machine vidit	hit vidit	(he sees)
o	for confiteor	confess confiteor	(I confess)
u	moon crucifixus	put crucifixus	(crucifix)
y	machine martyr	-	(martyr)

CONSONANTS:

c	hard (k) before a, o, and u For example: confiteor, peccáta, cunctus
c	soft (as in chip) before e, æ, i For example: cíthara, cælum
cc	like tch in matches For example: écce
g	hard (g as in God) before a, o, and u For example: Gállus, gaudéte
g	soft (g as in gentle) before e, æ, i For example: gens, unigénitus
gn	like ni in onion For example: agnus
r	as in three (tongue-rolled) For example: tres
t	like ts before i plus a vowel For example: iustítia
x	like gs in words beginning with ex followed by a vowel, h, or s For example: exáudi, otherwise like the ks sound in axe

(The Priest blesses the people, saying:)

P: Benedícat vos omnípotens Deus, Pater, et Filius, et Spíritus 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.

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.

INSTRUCTIONS FOR THE USE OF THIS HAND MISSAL TO PARTICIPATE IN THE CELEBRATION OF THE ORDINARY FORM MASS IN LATIN.

1. This Missal contains the Latin text and an English translation for the Ordinary Form of the Roman Rite.
2. Words spoken only by the priest are prefaced with '**P:** '.
3. Words spoken by the deacon are prefaced with '**D:** '.
4. Words spoken by the reader or lector are prefaced with '**R:** '.
5. The words of the congregation are prefaced with '**C:** '.
6. Responses made by the congregation with the priest are prefaced with '**All:** '.
7. The letter '**N.**' represents a name to be inserted. (Such as one of the four Evangelists, the name of the Pope, the name of the local Bishop, and, the names of the living and dead whom we wish to commend to God at this Mass.)
8. **Italics** are used to indicate actions taken by the priest and/or the congregation.
9. This Missal contains only the unchanging part of the Mass, called the 'Ordinary'. (The changeable part of the Mass is called the 'Proper' and contains the readings for the day.)
10. NOTE: Only Catholics in a state of grace should present themselves for Holy Communion.

Latin text taken from the *Missále Románum, editio tǵpica tǵrtia emendáta* of 2008. English translation of The Order of Mass © 2010, International Committee on English in the Liturgy, Inc. All rights reserved.

(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 nómine Patris, et Fílii, et Spíritus Sancti.

C: Amen

P: Dóminus vobíscum.



C: Et cum spírítu tuo.



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

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

All: Confíteor Deo omnipoténti et vobis, fratres, quia peccávi nimis cogitatíone, verbo, ópere et omissíone:

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

mea culpa, mea culpa, mea máxima culpa. Ídeo precor beátam Maríam semper Vírginem, omnes Ángelos et Sanctos, et vos fratres, oráre pro me ad Dóminum Deum nostrum.

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

The Lord be with you.

And with your spirit.

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

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.

(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:)

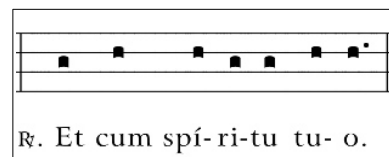
C: Amen.

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

P: Dóminus vobíscum.



C: Et cum spírítu tuo.



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.

(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.

(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.

(The Priest, facing the altar, says quietly:)

P: Corpus Christi custódiat me in vitam ætérnam.

(And he reverently consumes the Body of Christ.

Then he takes the chalice and says quietly:)

P: Sanguis Christi custódiat me in vitam ætérnam.

(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 communicant replies:)

C: Amen.

(And receives Holy Communion.)

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.

Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

May the Body of Christ keep me safe for eternal life.

May the Blood of Christ keep me safe for eternal life.

The Body of Christ.

Amen.

(The absolution of the Priest follows:)

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

C: Amen.

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

P: Kýrie eléison.

III
K Y-ri- e * e-lé- i-son. ij.

C: Kýrie eléison.

III
K Y-ri- e * e-lé- i-son. ij.

P: Christe eléison.

Christe e-lé- i-son. ij.

C: Christe eléison.

Christe e-lé- i-son. ij.

P: Kýrie eléison.

III
K Y-ri- e * e-lé- i-son. ij.

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

Amen.

Lord, have mercy.

Lord, have mercy.

Christ, have mercy.

Christ, have mercy.

Lord, have mercy.

C: Kýrie eléison.



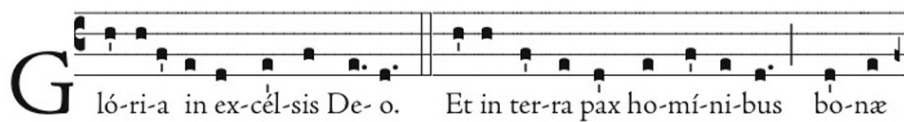
Ký-ri- e * e-lé- i-son.

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

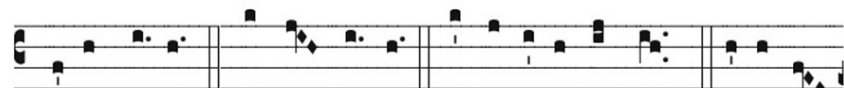
P: Glória in excelsis Deo. Et in terra pax hominibus bonæ voluntátis. Laudámus te. Benedícimus te. Adorámus te. Glorificámus te. Grátias ágimus tibi propter magnam glóriam tuam. Dómine Deus, Rex cæléstis, Deus Pater omnípotens. Dómine Fili unigénite, Iesu Christe. Dómine Deus, Agnus Dei, Fílius Patris. Qui tollis peccáta mundi, miserére nobis. Qui tollis peccáta mundi, súscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserére nobis. Quóniam tu solus Sanctus. Tu solus Dóminus. Tu solus Altíssimus, Iesu Christe, cum Sancto Spiritu: in gloria Dei Patris. Amen.

Lord, have mercy.

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.



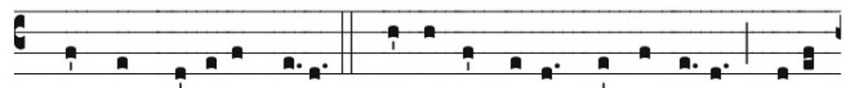
Gló-ri-a in ex-cél-sis De-o. Et in ter-ra pax ho-mí-ni-bus bo-næ



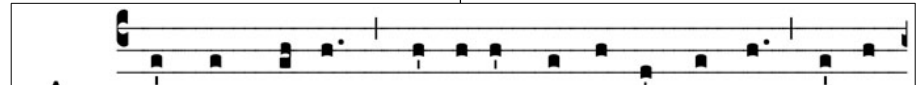
vol-un-tá-tis. Lau-dá-mus te. Be-ne-dí-ci-mus te Ado-rá-



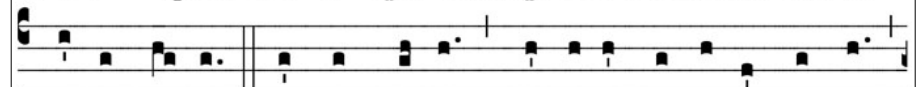
mus te. Gló-ri-fi-cámus te. Grá-ti-as á-gi-mus ti-bi prop-ter



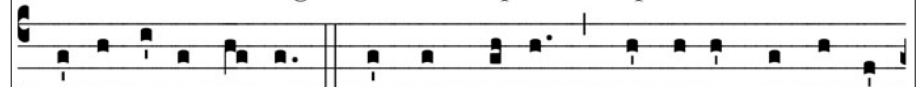
mag-nam gló-ri-am tu-am. Dó-mi-ne De-us, Rex cæ-léstis, De-us



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 Spíritu Sancto, per mortem tuam mundum vivificásti: líbera me per hoc sacrosánc-tum Corpus et Sánguinem tuum ab ómnibus iniquitátibus meis et univérsis malis: et fac me tuis semper inhærére mandátis, et a te numquam separári permíttas.

(Or:)

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

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

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

P: Pax Dómini sit semper vobíscum.

(The people reply:)

C: Et cum spírítu tuo.

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

P: (D:) Offérte vobis pacem.

(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 Sánguínis Dómini nostri Iesu Christi fiat accipiéntibus nobis in vitam ætérrnam.

(Meanwhile the following is sung or said:)

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

Agnus Dei, qui tollis peccáta mundi: miserére nobis.

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

The peace of the Lord be with you always.

And with your spirit.

Let us offer each other the sign of peace.

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

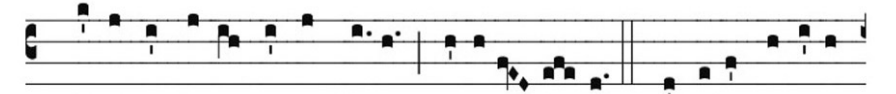
Lamb of God, you take away the sins of the world, have mercy on us.

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.



Pa-ter om-ní-po-tens. Dómi-ne Fi-li uni-gé-ni-te, Ie-su Chri-ste.



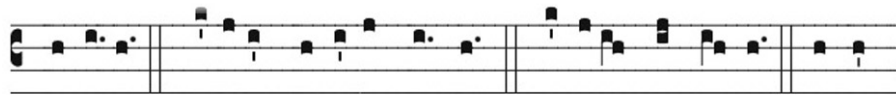
Dómi-ne De-us, Agnus De-i, Fí-li-us Pa-tris, Qui tollis peccáta



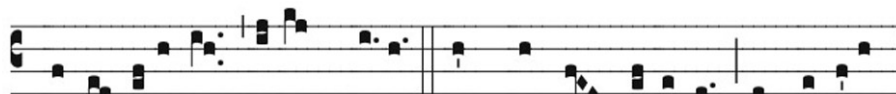
mun-di, mi-se-ré-re nobis. Qui tollis peccáta mundi, súscipe de-



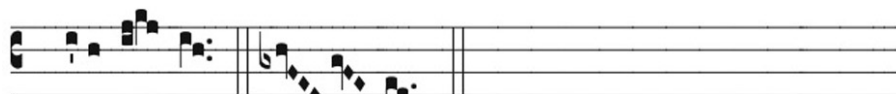
pre-ca-ti-ó-nem no-stram. Qui sedes ad dēxteram Patris, mi-seré-



re nobis. Quóni-am tu solus Sanctus. Tu solus Dó-mi-nus Tu so-



lus Al-tíssimus, Ie-su Chri-ste. Cum Sancto Spí-ri-tu, in gló-ri-a



De-i Pa-tris. A-men.

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

P: Orémus.

(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.

Let us pray.

Amen.

(Then the Reader (R:) 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.

All: Deo grátias.

(After the First Reading the psalmist or cantor sings or says the Psalm, with the people making the response. 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.

(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.

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

D: 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.

The Word of the Lord.
Thanks be to God.

Your blessing, Father.

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.

Amen.

Cleanse my heart and my lips, almighty God, that I may worthily proclaim your holy Gospel.

(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 peccátosimus semper líberi et ab omni perturbatióne securi: expectántes beátam spem et advéntum Salvatóris nostri Iesu Christi.

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

C: Quia tuum est regnum, et potéstas, et glória in sæcula.

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.

For the kingdom, the power and the glory are yours now and for ever.

Qui- a tu- um est regnum, et po- téstas, et gló- ri- a in
sæcu- la.

(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 pacificáre et coadunáre digneris. Qui vivis et regnas in sæcula sæculorum.

(The people reply:)

C: Amen.

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.

Amen.

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

P: Præcéptis salutáribus móniti, et divína institutióne formáti, audémus dícere:

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

All: Pater noster, qui es in cælis: Sanctificétur nomen tuum: Advénit regnum tuum: Fiat volúntas tua, sicut in cælo, et in terra. Panem nostrum quotidiánum da nobis hódie: Et dimítte nobis débíta nostra, sicut et nos dimíttimus debitoribus nostris. Et ne nos indúcas in tentatiónem: 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.

(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 deacon, or the Priest:)

P: (D:) Lectio sancti Evangélii secundum **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.

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

P: (D:) Verbum Dómini.

C: Laus tibi, Christe.

(Then he kisses the book, saying quietly:)

P: (D:) Per evangélica dicta deleántur nostra delícta.

(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 omnipoténtem, factórem cæli et terræ, visibílium ómnium et invisibílium. Et in unum Dóminum Iesum Christum, Fílium Dei unigénitum. Et ex Patre natum ante ómnia sæcula. Deum de Deo, lumen de lúmine, Deum verum de Deo vero. Génitum, non factum, consubstantiálem Patri: per quem ómnia facta sunt. Qui propter nos hómínes, et propter nostram salutem 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.

The Lord be with you.
And with your spirit.

A reading from the holy Gospel according to **N.**

Glory to you, O Lord.

The Gospel of the Lord.
Praise to you, Lord Jesus Christ.

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

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,

Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria 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, catholicam et apostolicam Ecclesiam. Confiteor unum baptismum in remissionem peccatorum. Et expecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen.

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.

omni benedictione caelesti et gratia repleamur. (Per Christum Dominum nostrum. Amen.)

Meménto étiam, Dómine, famulórum, famularúmque tuarum **N.** et **N.** qui nos praecesserunt cum signo fidei, et dormiunt in somno pacis. Ipsis, Dómine, et ómnibus in Christo quiescéntibus, locum refrigerii, lucis et pacis, ut indulgeas, 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 Joánne, Stéphano, Matthía, Bárnaba, (Ignátio, Alexándro, Marcellíno, Petro, Felicitáte, Perpétua, Ágatha, Lúcia, Agnéte, Cæcília, Anastásia,) et ómnibus Sanctis tuis: intra quorum nos consórtium, non aestimátor mériti, sed vénia, 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.

Blood of your Son may be filled with every grace and heavenly blessing. (Through Christ our Lord. Amen.)

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

To us, also, your sinful servants, who hope in your abundant mercies, graciously grant some share and fellowship with your holy Apostles and Martyrs: with John the Baptist, Stephen, Matthias, Barnabas, (Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia) and all your Saints: admit us, we beg you, into their company, not weighing our merits, but granting us your pardon, through Christ our Lord.

Through whom you continue to make all these good things, O Lord; you make them holy, fill them with life, bless them, and bestow them upon us.

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

Amen.

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

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



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 passiónis, nec non et ab ínferis resurrectiόνis, sed et in cælos gloriósæ ascensiónis: offérimus præcláræ majestáti tuæ de tuis donis, ac datis, hóstiam puram, hóstiam sanctam, hóstiam immaculátam, Panem sanctum vitæ ætérnæ, et Cálícem salútis perpétuæ.

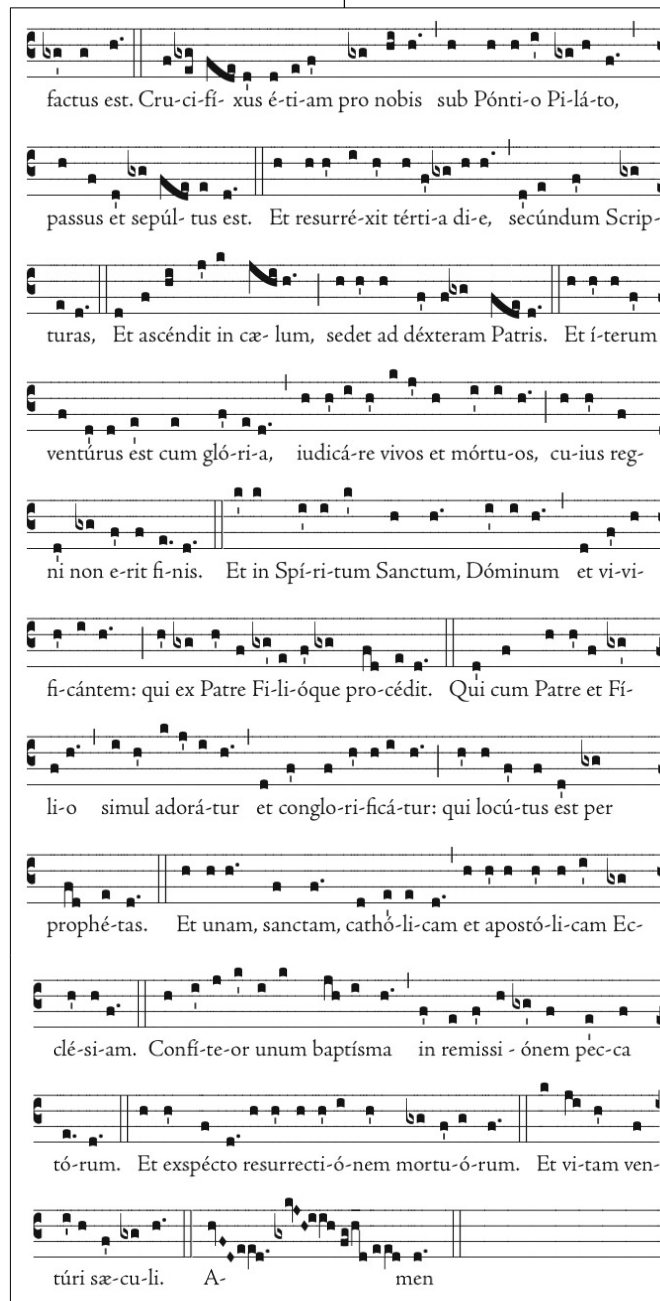
Therefore, O Lord, as we celebrate the memorial of the blessed Passion, the Resurrection from the dead, and the glorious Ascension into heaven of Christ, your Son, our Lord, we, your servants and your holy people, offer to your glorious majesty from the gifts that you have given us, this pure victim,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

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 sacerdos tuus Melchisedech, sanctum sacrificium, immaculátam hóstiam.

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

Súpplícés te rogámus, omnípotens Deus: iube hæc perférri per manus sancti Ángeli tui in sublíme altáre tuum, in conspéctu divínæ majestátis tuæ: ut quotquot, ex hac altáris participatióne sacrosánctum Fílii tui, Corpus, et Sánguinem sumpsérimus,

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



factus est. Cru- ci- fi- 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 déxteram 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, Dóminum et vi- vi-
fi- cántem: qui ex Patre Fi- li- óque pro- cédit. Qui cum Patre et Fi-
li- o simul adorá- tur et conglo- ri- ficá- tur: qui locú- tus est per
prophé- tas. Et unam, sanctam, cathó- li- cam et apostó- li- cam Ec-
clé- si- am. Confi- te- or unum baptísma in remissi- ónem pec- ca-
tó- rum. Et exspécto 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: (D:) Per huius aquæ et vini mystérium eius efficiámur divinitátis consórtes, qui humanitátis nostræ féri 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:)

P: 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.

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.

Qui pridie 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 discípulis 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: item tibi grátias agens, benedíxit, dedítque discípulis 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 COMMÉMORATIÓNEM.

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

P: Mystérium fidei.



(Or:)



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.

Meménto, Dómine, famulórum,
familiarúmque tuárum **N.** et **N.** et
ómnium circumstántium, quorum tibi
fides cógnita est, et nota devótio, pro
quibus tibi offérimus: vel qui tibi
ófferunt hoc sacrificium laudis, pro se,
suísque ómnibus: pro redemptióne
animárum suárum, pro spe salútis et
incolumitátis suæ: tibi que reddunt
vota sua ætérno Deo, vivo et vero.

Communicántes, et memóriam
venerántes, in primis gloriósæ semper
Víriginis Maríæ, Genitrícis Dei et
Dómini nostri Iesu Christi: sed et beáti
Joseph, ejúsdem Víriginis Sponsi, et
beatórum Apostolórum ac Mártyrum
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; concédas, ut in ómnibus
protectiónis tuæ muniámur auxilio.
(Per Christum Dóminum nostrum.
Amen.)

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

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

Remember, Lord, your servants **N.**
and **N.** and all gathered here, whose
faith and devotion are known to you.
For them and all who are dear to
them we offer you this sacrifice of
praise or they offer it for themselves
and all who are dear to them, for the
redemption of their souls, in hope of
health and well-being, and fulfilling
their vows to you, the eternal God,
living and true.

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

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

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

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

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

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

P: 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:)*

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

(The people rise and reply:)

C: Suscipiat Dóminus sacrificium de
mánibus tuis ad laudem et glóriam
nóminis sui, ad utilitátem quoque
nostram totiúsq; 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.

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.

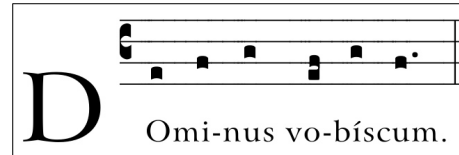
Pray, brethren, that my sacrifice and
yours may be acceptable to God, the
almighty Father.

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.

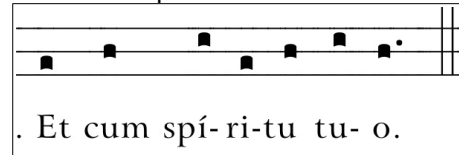
(Then the Priest begins the Eucharistic Prayer:)

P: Dóminus vobíscum.



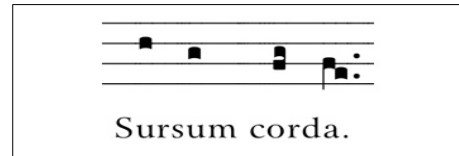
D Omi-nus vo-bíscum.

C: Et cum spírítu tuo.



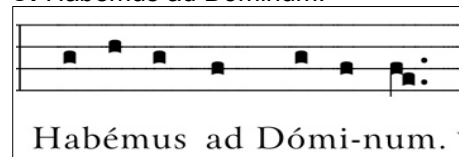
. Et cum spí-ri-tu tu- o.

P: Sursum corda.



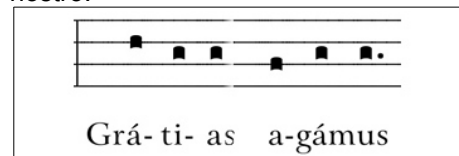
Sursum corda.

C: Habémus ad Dóminum.



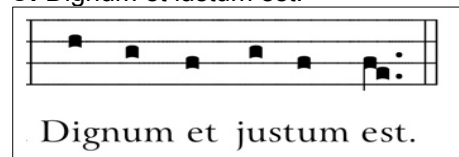
Habémus ad Dómi-num.

P: Grátias agámus Dómino Deo nostro.



Grá-ti- as a-gámus

C: Dignum et iustum est.



Dignum et iustum est.

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.

(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.

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



S Anctus, * Sanctus, Sanctus Dómi-nus De- us Sá-
ba- oth. Plé-ni sunt cæ-li et terra gló-ri- a tu- a. Ho-sánna
in excélsis. Bene-díctus qui ve-nit in nómi-ne Dómi-ni.
Ho-sánna in excél-sis.

(The Priest, with hands extended, says:)

P: Te ígitur, clementíssime Pater, per Iesum Christum Fílium tuum, Dóminum nostrum, súpplices rogámus, ac pétimus uti accépta hábeas, et benedícas, hæc dona, hæc múnera, hæc sancta sacrificia illibáta, in primis, quæ tibi offerimus 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.

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.