

**Order of the Mass**  
In Latin and English  
Novus Ordo, Latin, Ad Orientem



ST. FRANCIS OF ASSISI  
CATHOLIC CHURCH

Please return after Mass.

**(People read bolded text)**

At Saint Francis we offer an array of Mass options in the hope that everyone one will find a Mass that helps them worship and elevate themselves to God more fully. The Ad Orientem, Novus Ordo Mass in Latin is one more option.

Vatican II gave the Church the Novus Ordo, or new order of the Mass. It allows the Mass to be celebrated in the local language instead of Latin as it was previously. Latin remains the official language of the Church, however, as it has been for more than sixteen centuries. We honor the Vatican II intentions of fuller participation and dialog among the people in the Mass by including the readings, homily and prayers of the faithful in English. We maintain the traditions of the Church by having the prayers and hymns in Latin, the language of the Church. Please note that the Ad Orientem Novus Ordo Mass is not the Tridentine Latin Mass.

After Vatican II priests often began to face the people to increase interaction with them, even in prayer. The rubrics or directions of the Missal do not specify or assume this change. East is traditionally and biblically associated with the coming of Christ. In the Ad Orientem Mass the priest along with the congregation looks liturgically (spatially) East (whenever possible directional East) focusing on the Lord, especially during the Eucharistic Prayer. The community facing East together is a symbolic sign of unity, elevating our unified prayers to our Lord.

**Lex Orandi, Lex Credendi. (As we pray, so we believe.)**

## The Introductory Rites

*When the Entrance Chant is concluded, the Priest and the faithful, standing, sign themselves with the Sign of the Cross, while the Priest, facing the people, says:*

In nómine Patris, et Fílii, et Spíritus  
Sancti.

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

*The people reply:*

**Amen.**

Amen.

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

Grátia Dómini nostri Iesu Christi, et  
cáritas Dei, et comunicátio Sancti  
Spíritus sit cum ómnibus vobis.

The grace of our Lord Jesus Christ, and  
the love of God, and the communion of  
the Holy Spirit, be with you all.

*The people reply:*

**Et cum spíritu tuo.**

And with your spirit.

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

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

Brethren (brothers and sisters), let us  
acknowledge our sins, and so prepare  
ourselves to 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 /  
cogitatióne, verbo, ópere et  
omissióne:**

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,

*And, striking their breast, they say:*

**mea culpa, mea culpa, mea máxima culpa.**

*Then they continue:*

**Ideo precor beátam Mariám semper Vírginem, / omnes Angelos et Sanctos, / et vos, fratres, / oráre pro me ad Dóminum Deum nostrum.**

*The absolution of the Priest follows:*

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

*The people reply:*

**Amen.**

*The Kyrie (Lord, have mercy) invocations follow:*

**V. Kýrie, eléison.**

**R. Kýrie, eléison.**

**V. Christe, eléison.**

**R. Christe, eléison.**

**V. Kýrie, eléison.**

**R. Kýrie, eléison.**

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

**Glória in excélsis Deo / et in terra pax homínibus bonæ voluntátis. / Laudámus te, benedícimus te, / adorámus te, glorificámus te, / grátias ágimus tibi / propter magnam glóriam tuam, / Dómine Deus, Rex c léstis, / Deus Pater omnípotens. / Dómine Fili unigénite, / Iesu Christe, / Dómine Deus, Agnus Dei, Fílius Patris, / qui tollis peccáta mundi, /**

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.

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

Amen.

V. Lord, have mercy.

R. Lord, have mercy.

V. Christ, have mercy.

R. Christ, have mercy.

V. Lord, have mercy.

R. 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

**miserére nobis; / qui tollis peccáta  
mundi, / súscipe deprecatióem  
nostram. / Qui sedes ad délixeram  
Patris, / miserére nobis. / Quóniam tu  
solus Sanctus, / tu solus Dóminus, /  
tu solus Altíssimus, / Iesu Christe, /  
cum Sancto Spíritu: / in glória Dei  
Patris. / Amen.**

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:*

**Amen.**

Amen.

## The Liturgy of the Word

*Then the reader goes to the ambo and reads the first reading, while all sit and listen. To indicate the end of the reading, the reader acclaims:*

Verbum Dómini.  
*All reply:*

The Word of the Lord.

**Deo grátias.**

Thanks be to God.

*The psalmist or cantor sings or says the Psalm, with the people making the response. After this, if there is to be a Second Reading, a reader reads it from the ambo, 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.  
*The Priest says in a low voice:*

Your blessing, Father.

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:*

Amen.

Amen.

*If, however, a Deacon is not present, the Priest, bowing before the altar, says quietly:*

Munda cor meum ac l bia mea,  
omn potens Deus, ut sanctum  
Evang lium tuum digne v leam  
nunti re.

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:*

D minus vobiscum.

The Lord be with you.

*The people reply:*

**Et cum Sp ritu tuo.**

And with your spirit.

*The deacon, or the Priest:*

Lectio sancti Evang lii 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:*

**Gl ria tibi, D mine.**

Glory to you, O Lord.

*Then the Deacon, or the Priest, incenses the book, if incense is used, and proclaims  
the Gospel.*

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

Verbum D mini.

The Gospel of the Lord.

*All reply:*

**Laus tibi, Christe.**

Praise to you, Lord Jesus Christ.

*Then he kisses the book, saying quietly:*

Per evang lica dicta dele ntur nostra  
delicta.

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  
omnipotentem, / factorem cæli et  
terræ, / visibílium ómnium et  
invisibílium. / Et in unum Dóminum /  
Iesum Christum, / Fílium Dei  
Unigénitum, / et ex Patre natum /  
ante ómnia sáecula. / Deum de Deo, /  
lumen de lúmine, / Deum verum de  
Deo vero, / génitum, non factum,  
consubstantiálem Patri: / per quem  
ómnia facta sunt. / Qui propter nos  
hómínes / et propter nostram  
salútem / descéndit de cælis.**

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

**Et incarnátus est / de Spíritu Sancto  
ex María Vírgine, / et homo factus est.  
/ Crucifíxus étiam pro nobis / sub  
Póntio 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 mórtuos, / cuius  
regni non erit finis. /**

**Et in Spíritum Sanctum, / Dóminum  
et vivificántem: / qui ex Patre Filióque  
procédit. / Qui cum Patre et Fílio /  
simul adorátur et conglorificátur: /  
qui locútus est per prophétas. /  
Et unam, sanctam, cathólicam et  
apostólicam Ecclésiám. / Confíteor**

I believe in one God, the Father  
almighty, maker of heaven and earth, of  
all things visible and invisible. I believe  
in one Lord Jesus Christ, the Only  
Begotten Son of God, born of the Father  
before all ages. God from God, Light  
from Light, true God from true God,  
begotten, not made, consubstantial  
with the Father; through him all things  
were made. For us men and for our  
salvation he came down from heaven,

and by the Holy Spirit was incarnate of  
the Virgin Mary, and became man. For  
our sake he was crucified under Pontius  
Pilate, he suffered death and was  
buried, and rose again on the third day  
in accordance with the Scriptures. He  
ascended into heaven and is seated at  
the right hand of the Father. He will  
come again in glory to judge the living  
and the dead and his kingdom will have  
no end.

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



**unum baptísma / in remisióne  
peccatórum. / Et expécto  
resurrectióne mortuórum, / et  
vitam ventúri saéculi. Amen.**

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.

*Then follows the Universal Prayer, that is, the Prayer of the Faithful*

## 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 offérimus, fructum terræ et  
óperis mánuum hóminum: ex quo nobis  
fiet panis vitæ.

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

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

**Benedíctus Deus in sæcula.**

Blessed be God for ever.

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

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

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

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

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

Blessed are you, Lord God of all  
creation, for through your goodness we  
have received the wine we offer you:  
fruit of the vine and work of human  
hands it will become our spiritual drink.

*Then he places the chalice on the corporal.*

*If, however, the Offertory Chant is not sung, the Priest may speak these words aloud; at the end, the people may acclaim:*

**Benedíctus Deus in sæcula.**

Blessed be God for ever.

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

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

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

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

Lava me, Dómine, ab iniquitáte mea, et  
a peccáto meo munda me.

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

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

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

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

*The people rise and reply:*

**Suscípiat Dóminus sacrificíum / de  
mánibus tuis / ad laudem et glóriam  
nóminis sui, / ad utilitátem quoque  
nostram / 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:*

**Amen.**

Amen.

Then the Priest begins the Eucharistic Prayer. *Extending his hands, he says:*

Dóminus vobíscum.

The Lord be with you.

*The people reply:*

**Et cum spírítu tuo.**

*The Priest, raising his hands, continues:*

Sursum corda.

*The people:*

**Habémus ad Dóminum.**

*The Priest, with hands extended, adds:*

Grátias agámus Dómino Deo nostro.

*The people:*

**Dignum et iustum est.**

*The Priest, with hands extended, continues the Preface.*

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus: per Christum Dóminum nostrum.

Et ídeo, cum Angelórum atque Sanctórum turba, hymnum laudis tibi cánimus, sine fine dicétes:

*At the end of the Preface he joins his hands and concludes the Preface with the people, singing or saying aloud:*

**Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.**

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.**

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord.

And so, with the company of Angels and Saints, we sing the hymn of your praise, as without end we acclaim:

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

*The Priest, with hands extended, says:*

Te ígitur, clementíssime Pater, per  
Iesum Christum, Fílium tuum,  
Dóminum nostrum, súpplīces rogámus  
ac pétimus, uti accépta hábeas et  
benedícas ✠ hęc dona, hęc múnera,  
hęc sancta sacrificia illibáta, in primis,  
quę tibi offérimus pro Ecclésia tua  
sancta cathólica: quam pacificáre,  
custodíre, adunáre et régere dignéris  
toto orbe terrárum: una cum fámulo tuo  
Papa nostro Franciscus et Antístite  
nostro Eduardus et ómnibus orthodoxis  
atque cathólicę et apostólicę fídei  
cultóribus.

Meménto, Dómine, famulórum  
famularúmque tuarum N. et ómnium  
circumstántium, quórum tibi fides  
cógnota est et nota devótio, pro quibus  
tibi offérimus: vel qui tibi ófferunt hoc  
sacrificium laudis, pro se suisque  
ómnibus: pro redemptióne animárum  
suárum, pro spe salútis et incolumitátis  
suę: tibique reddunt vota sua ætérno  
Deo, vivo et vero.

Communicántes, et memóriam  
venerántes, in primis gloriósę semper  
Vírginis Marię, Genetrícis Dei et Dómini  
nostrilesu Christi: sed et beáti Ioseph,  
eiúsdem Vírginis Sponsi, et beatórum  
Apostolórum ac Máryrum tuórum, Petri

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 Francis our  
Pope and Edward our Bishop, and all  
those who, holding to the truth, hand on  
the catholic and apostolic faith

Remember, Lord, your servant 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 wellbeing, 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

et Pauli, Andréæ, (Iacóbi, Ioánnis, Thomæ, Iacóbi, Philíppi, Bartholomæi, Matthæi, Simónis et Thaddæi: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Ioánnis et Pauli, Cosmæ et Damiáni) et ómnium Sanctórum tuórum; quórum méritis precibúsq;ue concédas, ut in ómnibus protectiónis tuæ muniámur auxílio. (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 æténa damnatióne nos éripi et in electórum tuórum iúbeas 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.

Qui, prídie quam paterétur, accépit panem in sanctas ac venerábiles manus suas, et elevátis óculis in cælum ad te Deum Patrem suum

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,

omnipoténtem, tibi grátias agens  
benedíxit, fregit, dedítque discípu-  
lis 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 cenátum est,  
accípiens et hunc præclárum cálicem  
in sanctas ac venerábiles manus suas,  
item tibi grátias agens benedíxit,  
dedítque discípu-  
lis suis, dicens:

ACCÍPITE ET BÍBITE EX EO OMNES: HIC  
EST ENIM CALIX SÁNGUINIS MEI NOVI  
ET ÆTÉRNÍ 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. Then he says:*

Mystérium fídei.

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.

*And the people continue, acclaiming:*

**Mortem tuam annuntiámus, Dómine,  
et tuam resurrectiÓnem confitémur,  
donec vénias.**

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

*Then the Priest, with hands extended, says:*

Unde et mémoires, Dómine, nos servi tui, sed et plebs tua sancta, eiúsdem Christi, Filii tui, Dómini nostri, tam beátæ passiúnis, necnon et ab ínferis resurrectiúnis, sed et in cælos gloriósæ ascensiúnis: offérimus præcláræ maiestáti tuæ de tuis donis ac datis hóstiam puram, hóstiam sanctam, hóstiam immaculátam, Panem sanctum vitæ ætérnæ 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 Abrahæ, et quod tibi óbtulit summus sacérdos tuus Melchisedech, sanctum sacrificium, immaculátam hóstiam.

Súpplices te rogámus, omnípotens Deus: iube hæc perférri per manus sancti Angeli tui in sublíme altáre tuum, in conspéctu divínæ maiestátis tuæ; ut, quotquot ex hac altáris participatióne sacrosánctum Filii tui Corpus et Sánguinem sumpsérimus, omni benedictiúnæ cælésti et grátia repleámur.

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 ever lasting salvation.

Be pleased to look upon these offerings with a serene and kindly countenance, and to accept them, as once 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.)



(Per Christum Dóminum nostrum.  
Amen.)

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

Ipsis, Dómine, et ómnibus in Christo  
quiescéntibus, locum refrigérii, lucis et  
pacis, ut indúlgeas, deprecámur. (Per  
Christum Dóminum nostrum. Amen.)

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

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

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

Spíritus Sancti, omnis honor et glória  
per ómnia sæcula sæculorum.

the Holy Spirit, all glory and honor is  
yours, for ever and ever.

*The people acclaim:*

**Amen.**

Amen.

## The Communion Rite

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

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

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

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

**Pater noster, qui es in cælis:  
sanctificétur nomen tuum; advéniat  
regnum tuum; fiat volúntas tua, sicut  
in cælo, et in terra. Panem nostrum  
cotidiánum da nobis hódie; et dimítte  
nobis débita nostra, sicut et nos  
dimíttimus debitóribus nostris; et ne  
nos indúcas in tentatióne; sed  
líbera nos a malo.**

Our Father, who art in heaven, hallowed  
be thy name; thy kingdom come, thy  
will be done on earth as it is in heaven.  
Give us this day our daily bread, and  
forgive us our trespasses, as we forgive  
those who trespass against us; and  
lead us not into temptation, but deliver  
us from evil.

*With hands extended, the Priest alone continues, saying:*

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

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

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

**Quia tuum est regnum, et potestas, et glória in sæcula.** For the kingdom, the power and the glory are yours now and for ever.

*Then the Priest, with hands extended, says aloud:*

Dómine Iesu Christe, qui 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. 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.

Qui vivis et regnas in sæcula sæculórum. Who live and reign for ever and ever.

*The people reply:*

**Amen.** Amen.

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

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

*The people reply:*

**Et cum spíritu tuo.** And with your Spirit.

*(Optional - Then the Deacon, or the Priest, adds:)*

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

*Then the Priest 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.  
*Meanwhile the following is sung or said:*

**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.**

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

Or

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

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.

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 genuflects, takes the host and, holding it slightly raised above the paten or  
above the chalice, while facing the people, says aloud:*

Ecce Agnus Dei, ecce qui tollit peccáta mundi. Beáti qui ad cenam Agni vocáti sunt.

Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

*And together with the people he adds once:*

**Dómine, non sum dignus, / ut intres sub tectum meum, / sed tantum dic verbo / et sanábitur ánima mea.**

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

*The Priest, facing the altar, says quietly:*

Corpus Christi custódiat me in vitam ætérrnam.

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

Sanguis Christi custódiat me in vitam ætérrnam.

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

*After this, he takes the paten or ciborium and approaches the communicants. The Priest raises a host slightly and shows it to each of the communicants, saying:*

Corpus Christi.

The Body of Christ.

*The communicant replies:*

**Amen.**

Amen.

*When the distribution of Communion is over, the Priest or a deacon or an acolyte purifies the paten over the chalice and also the chalice itself. While he carries out the purification, the Priest says quietly:*

Quod ore sumpsimus, Dómine, puramente capiámus, et de múnere temporáli fiat nobis remédium sempitérrnum.

What has passed our lips as food, O Lord, may we possess in purity of heart, that what has been given to us in time may be our healing for eternity.

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

Orémus.

Let us pray.

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

**Amen.**

Amen.

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

Dóminus vobíscum.

The Lord be with you.

*The people reply:*

**Et cum spírítu tuo.**

And with your spirit.

*The Priest blesses the people, saying:*

Benedícat vos omnípotens Deus, Pater,  
et Fílius, + et Spírítus Sanctus.

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

*The people reply:*

**Amen.**

Amen.

*Then the Deacon, or the Priest himself, with hands joined and facing the people, says:*

Ite, missa est.

Go forth, the Mass is ended.

*The people reply:*

**Deo grátias.**

Thanks be to God.

*Then the Priest venerates the altar as usual with a kiss, as at the beginning. After making a profound bow with the ministers, he withdraws.*



