

THE ORDER OF MASS

The Introductory Rites

1. When the people are gathered, the Priest approaches the altar with the ministers while the Entrance Chant is sung.

When he has arrived at the altar, after making a profound bow with the ministers, the Priest venerates the altar with a kiss and, if appropriate, incenses the cross and the altar. Then, with the ministers, he goes to the chair.

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

In nomine Patris, et Filii, et Spiritus Sancti.¹

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

Amen.

The people reply:

Amen.

Amen.

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

The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit

Gratia Domini nostri Iesu Christi, et caritas Dei, et communicatio Sancti Spiritus

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit

¹ “...euntes ergo docete omnes gentes: baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti.” (Mt 28:19).

be with you all.

sit cum omnibus vobis.²

be with you all.

Or:

The grace and peace of God our Father and the Lord Jesus Christ be with you.

Gratia vobis et pax a Deo Patre nostro et Domino Iesu Christo.³

Grace to you and peace from God our Father and the Lord Jesus Christ.

Or:

The Lord be with you.

Dominus vobiscum.⁴

The Lord be with you.

The people reply:

And also with you.

Et cum spiritu tuo.⁵

And with your spirit.

In this first greeting a Bishop, instead of The Lord be with you, says:

Peace be with you

Pax vobis.⁶

Peace be with you.

3. The Priest, or a Deacon, or another minister, may very briefly introduce the faithful to the Mass of the day.

Penitential Act*

* From time to time on Sundays, especially in Easter time, instead of the customary Penitential Act, the blessing and sprinkling of water may take place (as in Appendix II, pp. 000-000) as a reminder of Baptism.

² “Gratia Domini nostri Jesu Christi, et caritas Dei, et communicatio Sancti Spiritus sit cum omnibus vobis.” (2 Cor 13:13)

³ “Gratia vobis, et pax a Deo Patre nostro, et Domino Jesu Christo.” (Rom 1:7; see 1 Cor 1:3; 2 Cor 1:2; Gal 1:3; Eph 1:2; Phil 1:2; 2 Thess 1:2; Phlm 3). “Gratia vobis, et pax” also occurs at Col 1:2; 1 Thess 1:1; Rev 1:4. See also 1 Tim 1:2; 2 Tim 1:2; Tit 1:4; 1 Pt 1:2; 2 Jn 3.

⁴ “Et ecce, ipse veniebat de Bethlehem, dixitque messoribus: Dominus vobiscum. Qui responderunt ei: Benedicat tibi Dominus.” (Ruth 2:4).

⁵ “Dominus Jesus Christus cum spiritu tuo.” (2 Tim 4:22; see also Gal 6:18, Phil 4:23, Phlm 25).

⁶ “...venit Jesus, et stetit in medio, et dixit eis: Pax vobis.” (Jn 20:19).

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

My brothers and sisters, to prepare ourselves to celebrate the sacred mysteries, let us call to mind our sins.

Fratres,
agnoscamus peccata nostra,
ut apti simus ad sacra mysteria celebranda.

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:

I confess to almighty God,
and to you, my brothers and sisters,
that I have sinned through my own fault,
in my thoughts and in my words,
in what I have done,
and in what I have failed to do;

Confiteor Deo omnipotens
et vobis, fratres,
quia peccavi nimis⁷
cogitatione, verbo,
opere
et omissione:

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 maxima culpa.

through my fault, through my fault,
through my most grievous fault;

Then they continue:

and 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.

Ideo precor beatam Mariam semper
Virginem, omnes Angelos et Sanctos,
et vos, fratres,
orare pro me ad Dominum Deum nostrum.⁸

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:

⁷ "Dixitque David ad Deum: Peccavi nimis ut hoc facerem." (1 Chr 21:8).

⁸ "Et pro nobis ipsis orate ad Dominum Deum nostrum, quia peccavimus Domino Deo nostro..." (Bar 1:13)

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

Amen.

My brothers and sisters, to prepare
ourselves to celebrate the sacred mysteries,
let us call to mind our sins.

Lord, we have sinned against you:
Lord, have mercy.

Lord, have mercy.

Lord, show us your mercy and love.

Misereatur nostri omnipotens Deus et,
dimissis peccatis nostris,
perducat nos ad vitam aeternam.

The people reply:

Amen.

Or:

5. The Priest invites the faithful to make the
Penitential Act:

Fratres,
agnoscamus peccata nostra,
ut apti simus ad sacra mysteria celebranda.

A brief pause for silence follows.

The Priest then says:

Miserere nostri, Domine.

The people reply:

Quia peccavimus tibi.⁹

The Priest:

Ostende nobis, Domine, misericordiam
tuam.

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

Amen.

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

Have mercy on us, O Lord.

For we have sinned against you.

Show us, O Lord, your mercy.

⁹ “Audi, Domine, et miserere, quia Deus es misericors: et miserere nostri, quia peccavimus ante te” (Bar 3:2).

And grant us your salvation.

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

Amen.

My brothers and sisters, to prepare
ourselves to celebrate the sacred mysteries,
let us call to mind our sins.

The people:

Et salutare tuum da nobis.¹⁰

The absolution by the Priest follows:

Misereatur nostri omnipotens Deus et,
dimissis peccatis nostris,
perducat nos ad vitam aeternam.

The people reply:

Amen.

Or:

6. The Priest invites the faithful to make the
Penitential Act:

Fratres,
agnoscamus peccata nostra,
ut apti simus ad sacra mysteria celebranda.

There follows a brief pause for silence.

The Priest, or a Deacon or another minister, then
says the following or other invocations* with
Kyrie, eleison (Lord, have mercy):

* Sample invocations are found in Appendix VI, pp. 000-

And grant us your salvation.

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

Amen.

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

¹⁰ “Ostende nobis, Domine, misericordiam tuam, et salutare tuum da nobis.” (Ps 84:8).

000. [USA]

You were sent to heal the contrite:
Lord, have mercy.

Qui missus es sanare contritos corde:¹¹
Kyrie, eleison.

You were sent to heal the contrite of heart:
Lord, have mercy. **Or:** Kyrie, eleison.

The people reply:

Lord, have mercy.

Kyrie, eleison.

Lord, have mercy. **Or:** Kyrie, eleison.

The Priest:

You came to call sinners:
Christ, have mercy.

Qui peccatores vocare venisti:¹²
Christe eleison.

You came to call sinners:
Christ, have mercy. **Or:** Christe, eleison.

The people:

Christ, have mercy.

Christe, eleison.

Christ, have mercy. **Or:** Christe, eleison.

The Priest:

You plead for us at the right hand of the
Father:
Lord, have mercy.

Qui ad dexteram Patris sedes,
ad interpellandum pro nobis:¹³
Kyrie, eleison.

You are seated at the right hand of the
Father to intercede for us:
Lord, have mercy. **Or:** Kyrie, eleison.

The people:

Lord, have mercy.

Kyrie, eleison.

Lord, have mercy. **Or:** Kyrie, eleison.

¹¹ “qui sanat contritos corde, et alligat contritiones eorum” (Ps 146:3); “Spiritus Domini super me, eo quod unxerit Dominus me; ad annuntiandum mansuetis misit me, ut mederer contritis corde, et prædicarem captivis indulgentiam, et clausis apertionem” (Is 61:1).

¹² “Euntes autem discite quid est: Misericordiam volo, et non sacrificium. Non enim veni vocare justos, sed peccatores.” (Mt 9:13).

¹³ “quis est qui condemnet? Christus Jesus, qui mortuus est, immo qui et resurrexit, qui est ad dexteram Dei, qui etiam interpellat pro nobis.” (Rom 8:34); “...quam operatus est in Christo, suscitans illum a mortuis, et constituens ad dexteram suam in cælestibus” (Eph 1:20); “quæ sursum sunt quærite, ubi Christus est in dextera Dei sedens” (Col 3:1); “purgationem peccatorum faciens, sedet ad dexteram majestatis in excelsis” (Heb 1:3); “Unde et salvare in perpetuum potest accedentes per semetipsum ad Deum: semper vivens ad interpellandum pro nobis.” (Heb 7:25).

The absolution by the Priest follows:

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

Misereatur nostri omnipotens Deus et,
dimissis peccatis nostris,
perducat nos ad vitam aeternam.

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

The people reply:

Amen.

Amen.

Amen.

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

V/. Kyrie, eleison R/. Kyrie, eleison
V/. Christe, eleison R/. Christe, eleison
V/. Kyrie, eleison R/. Kyrie, eleison

V/. Kyrie, eleison R/. Kyrie, eleison
V/. Christe, eleison R/. Christe, eleison
V/. Kyrie, eleison R/. Kyrie, eleison

V/. Kyrie, eleison R/. Kyrie, eleison
V/. Christe, eleison R/. Christe, eleison
V/. Kyrie, eleison R/. Kyrie, eleison

Or:

V/. Lord, have mercy R/. Lord, have mercy
V/. Christ, have mercy R/. Christ, have mercy
V/. Lord, have mercy R/. Lord, have mercy

V/. Lord, have mercy R/. Lord, have mercy
V/. Christ, have mercy R/. Christ, have mercy
V/. Lord, have mercy R/. Lord, have mercy

8. Then, when it is prescribed, this hymn is either
sung or said:

Glory to God in the highest,
and peace to his people on earth.

Gloria in excelsis Deo
et in terra pax hominibus bonae voluntatis.¹⁴

Glory to God in the highest,
and on earth peace to people of good will.

Lord God, heavenly King, almighty God
and Father,

Laudamus te,
benedicimus te,

We praise you,
we bless you,

¹⁴ “Gloria in altissimis Deo, et in terra pax hominibus bonae voluntatis.” (Lk 2:14).

we worship you, we give you thanks, we
praise you for your glory.

Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the
Father: receive our prayer.

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.

Let us pray.

adoramus te,
glorificamus te,
gratias agimus tibi propter magnam gloriam
tuam, Domine Deus, Rex caelestis,
Deus Pater omnipotens.

Domine Fili unigenite, Iesu Christe,
Domine Deus, Agnus Dei, Filius Patris,
qui tollis peccata mundi,¹⁵
miserere nobis;
qui tollis peccata mundi,
suscipe deprecationem nostram.
Qui sedes ad dexteram
Patris,
miserere nobis.

Quoniam tu solus Sanctus,¹⁶
tu solus Dominus,
tu solus Altissimus,¹⁷
Iesu Christe,
cum Sancto Spiritu:
in gloria Dei Patris.
Amen.

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

Oremus

And all pray in silence with the Priest for a
moment.

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.

Let us pray.

¹⁵ “Ecce agnus Dei, ecce qui tollit peccatum mundi.” (John 1:29).

¹⁶ “quia solus pius es” (Rev 15:4).

¹⁷ “Et cognoscant quia nomen tibi Dominus: tu solus Altissimus in omni terra.” (Ps 82:19).

Then the Priest, with hands extended, says the Collect prayer, at the end of which the people acclaim:

Amen.

Amen.

Amen.

The Liturgy of the Word (10-20)

10. 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:

The word of the Lord.

Verbum Domini.

The Word of the Lord.

All reply:

Thanks be to God.

Deo gratias.

Thanks be to God.

11. The psalmist or cantor sings or says the Psalm, with the people making the response.

12. After this, if there is to be a second reading, a reader reads it from the ambo, as above.

To indicate the end of the reading, the reader acclaims:

The Word of the Lord.

Verbum Domini.

The Word of the Lord.

All reply:

Thanks be to God.

Deo gratias.

Thanks be to God.

13. There follows the Alleluia or another chant laid down by the rubrics, as the liturgical time requires.

14. 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:

Father, give me your blessing.

Iube, domne, benedicere.

Your blessing, Father.

The Priest says in a low voice:

The Lord be in your heart
and on your lips
that you may worthily proclaim
his gospel.
In the name of the Father, and of the Son, +
and of the Holy Spirit.

Dominus sit in corde tuo
et in labiis tuis:
ut digne et competenter annunties
Evangelium suum:
in nomine Patris, et Filii, +
et Spiritus 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.

Amen.

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

Almighty God, cleanse my heart and my

Munda cor meum ac labia mea,

Cleanse my heart and my lips,

lips
that I may worthily proclaim your gospel.

omnipotens Deus,¹⁸
ut sanctum Evangelium tuum digne valeam
nuntiare.

almighty God,
that I may worthily proclaim your holy
Gospel.

15. The Deacon, or the Priest, then proceeds to the
ambo, accompanied, if appropriate, by ministers
with incense and candles. There he says:

The Lord be with you.

Dominus vobiscum.

The Lord be with you.

And also with you.

Et cum spiritu tuo.

And with your spirit.

The Deacon, or the Priest:

A reading from the holy gospel according to
N.

Lectio sancti Evangelii 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:

Glory to you, Lord.

Gloria tibi, Domine.

Glory to you, O Lord.

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

16. At the end of the Gospel, the Deacon, or the

¹⁸ “Et dixi : Væ mihi, quia tacui, quia vir pollutus labiis ego sum, et in medio populi polluta labia habentis ego habito, et regem Dominum exercituum vidi oculis meis. Et volavit ad me unus de seraphim, et in manu ejus calculus, quem forcipe tulerat de altari, et tetigit os meum, et dixit: Ecce tetigit hoc labia tua, et auferetur iniquitas tua, et peccatum tuum mundabitur.” (Is 6:5-7).

Priest, acclaims:

This is the gospel of the Lord.

Verbum Domini.

The Gospel of the Lord.

All reply:

Praise to you, Lord Jesus Christ.

Laus tibi, Christe.

Praise to you, Lord Jesus Christ.

Then he kisses the book, saying quietly:

May the words of the gospel
wipe away our sins.

Per evangelica dicta
deleantur nostra delicta.

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

17. Then follows the homily, which is to be
preached by a Priest or Deacon on all Sundays
and holy days of obligation; on other days, it is
recommended.

18. At the end of the homily, the Symbol or
Profession of Faith or Creed, when prescribed, is
either sung or said:

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is seen and unseen.

Credo in unum Deum,
Patrem omnipotentem,
factorem caeli et terrae,
visibilium omnium et invisibilium.¹⁹

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,

Et in unum Dominum Iesum Christum,
Filium Dei unigenitum,
et ex Patre natum ante omnia saecula.
Deum de Deo, lumen de lumine,
Deum verum de Deo vero,

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,

¹⁹ “quoniam in ipso condita sunt universa in caelis, et in terra, visibilia, et invisibilia” (Col 1:16).

begotten not made,
one in Being with the Father.
Through him all things were made.
For us men
and for our salvation
he came down from heaven:

genitum, non factum,
consubstantialem Patri:
per quem omnia facta sunt.
Qui propter nos homines
et propter nostram salutem
descendit de caelis.

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 et
homo factus est, all bow.*

by the power of the Holy Spirit he was born
of the Virgin Mary,
and became man.

Et incarnatus est de Spiritu Sancto
ex Maria Virgine,
et homo factus est.

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, died, and was buried.
On the third day he rose again
in fulfillment of 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.

Crucifixus etiam pro nobis
sub Pontio Pilato
passus et sepultus est.
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.

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.

We believe in the Holy spirit,
the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped
and glorified.

Et in Spiritum Sanctum,
Dominum²⁰ et vivificantem:²¹
qui ex Patre²² Filioque procedit.
Qui cum Patre et Filio simul adoratur
et conglorificatur:

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,

²⁰ “Dominus autem Spiritus est: ubi autem Spiritus Domini, ibi libertas.” (2 Cor 3:17).

²¹ “littera enim occidit, Spiritus autem vivificat.” (2 Cor 3:6).

²² “Cum autem venerit Paraclitus, quem ego mittam vobis a Patre, Spiritum veritatis, qui a Patre procedit, ille testimonium perhibebit de me” (Jn 15:26).

He has spoken through the Prophets.

qui locutus est per prophetas.²³

who has spoken through the prophets.

We believe in one holy catholic
and apostolic Church.

Et unam, sanctam, catholicam
et apostolicam Ecclesiam.

I believe in one, holy, catholic
and apostolic Church.

We acknowledge one baptism
for the forgiveness of sins.

Confiteor unum baptisma
in remissionem peccatorum.

I confess one baptism
for the forgiveness of sins

We look for
the resurrection of the dead,
and the life of the world to come. Amen.

Et expecto
resurrectionem mortuorum,
et vitam venturi saeculi. Amen.

and I look forward to
the resurrection of the dead
and the life of the world to come. Amen.

19. *Instead of the Niceno-Constantinopolitan
Creed, especially during Lent and Easter time, the
baptismal Symbol of the Roman Church, known
as the Apostles' Creed, may be used.*

I believe in God,
the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ,
his only Son, our Lord.

Credo in Deum
Patrem omnipotentem,
Creatorem caeli et terrae.
Et in Iesum Christum,
Filium eius unicum, Dominum nostrum;

I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ,
his only Son, our Lord,

*At the words that follow, up to and including
Maria Virgine, all bow.*

He was conceived by the power of the Holy
Spirit and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.

Qui conceptus est de Spiritu Sancto,
natus ex Maria Virgine,
passus sub Pontio Pilato,
crucifixus, mortuus, et sepultus;
descendit ad inferos;
tertia die resurrexit
a mortuis;
ascendit ad caelos;
sedet ad dexteram

who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again
from the dead;
he ascended into heaven,
and is seated at the right hand

He ascended into heaven,
and is seated at the right hand

²³ “Non enim voluntate humana allata est aliquando prophetia: sed Spiritu Sancto inspirati, locuti sunt sancti Dei homines.” (2 Pt 1:21).

of the Father.
He will come again
to judge the living and the dead.

Dei Patris omnipotentis;
inde venturus
est iudicare vivos et mortuos.

of God the Father almighty;
from there he will come
to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

Credo in Spiritum Sanctum,
sanctam Ecclesiam catholicam,
Sanctorum communionem,
remissionem peccatorum,
carnis resurrectionem,
vitam æternam. Amen

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting. Amen.

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

Eucharistic Prayer I (21-98)

21. When all this has been done, the Offertory
Chant begins. Meanwhile, the ministers place the
corporal, the purificator, the chalice, the pall, and
the Missal on the altar.

22. It is desirable that the faithful express their
participation by making an offering, bringing
forward bread and wine for the celebration of the
Eucharist and perhaps other gifts to relieve the
needs of the Church and of the poor.

23. 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:

Blessed are you, Lord, God of all creation.
Through your goodness we have this bread

Benedictus es, Domine, Deus universi,
quia de tua largitate accepimus panem,

Blessed are you, Lord God of all creation,
for through your goodness we have received

to offer, which earth has given and human hands have made.
It will become for us the bread of life.

quem tibi offerimus, fructum terrae et operis manuum hominum:
ex quo nobis fiet panis vitae.²⁴

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:

Blessed be God for ever.

Benedictus Deus in saecula.²⁵

Blessed be God for ever.

24. The Deacon, or the Priest, pours wine and a little water into the chalice, saying quietly:

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.

Per huius aquae et vini mysterium eius efficiamur divinitatis consortes, qui humanitatis nostrae fieri dignatus est particeps.

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.

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

Blessed are you, Lord, God of all creation. Through your goodness we have this wine to offer, fruit of the vine and work of human hands. It will become our spiritual drink.

Benedictus es, Domine, Deus universi, quia de tua largitate accepimus vinum, quod tibi offerimus, Fructum vitis²⁶ et operis manuum hominum, ex quo nobis fiet potus spiritalis.²⁷

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.

²⁴ “Ego sum panis vitae” (Jn 6:48).

²⁵ “...qui est super omnia Deus benedictus in saecula.” (Rom 9:5); “...Creatori, qui est benedictus in saecula.” (Rom 1:25).

²⁶ “non bibam amodo de hoc genimine vitis usque in diem illum, cum illud bibam vobiscum novum in regno Patris mei” (Mt 26:29).

²⁷ “et omnes eundem potum spiritalem biberunt (bibebant autem de spiritali, consequente eos, petra: petra autem erat Christus)” (1 Cor 10:4).

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:

Blessed be God for ever.

Benedictus Deus in saecula.

Blessed be God for ever.

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

Lord God, we ask you to receive us and be
pleased with the sacrifice we offer you with
humble and contrite hearts.

In spiritu humilitatis et in animo contrito
suscipiamur a te, Domine;
et sic fiat sacrificium nostrum in conspectu
tuo hodie, ut placeat tibi, Domine Deus.²⁸

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.

27. If appropriate, he also incenses the offerings,
the cross, and the altar. A Deacon or other
minister then incenses the Priest and the people.

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

Lord, wash away my iniquity;
cleans me from my sin.

Lava me, Domine, ab iniquitate mea,
et a peccato meo munda me.²⁹

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

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

²⁸ “sed in animo contrito, et spiritu humilitatis suscipiamur. Sicut in holocausto arietum, et taurorum, et sicut in millibus agnorum pinguium, sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, quoniam non est confusio confidentibus in te.” (Dan 3:39-40).

²⁹ “Amplius lava me ab iniquitate mea, et a peccato meo munda me.” (Ps 50:4).

Pray, brethren,
that our sacrifice
may be acceptable to God,
the almighty Father.

Orate, fratres:
ut meum ac vestrum sacrificium
acceptabile fiat apud Deum
Patrem omnipotem.

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 Church.

Suscipiat Dominus sacrificium de manibus
tuis
ad laudem et gloriam nominis sui,
ad utilitatem quoque nostram totius que
Ecclesiae suae sanctae.

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.

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

Amen.

Amen.

Amen.

THE EUCHARISTIC PRAYER

31. Then the Priest begins the Eucharistic Prayer.

Extending his hands, he says:

The Lord be with you.

Dominus vobiscum.

The Lord be with you.

The people reply:

And also with you.

Et cum spiritu tuo.

And with your spirit.

The Priest, raising his hands, continues:

Lift up your hearts.

Sursum corda.

Lift up your hearts.

The people:

We lift them up to the Lord.

Habemus ad Dominum.

We lift them up to the Lord.

The Priest, with hands extended, adds:

Let us give thanks to the Lord our God.

Gratias agamus Domino Deo nostro.

Let us give thanks to the Lord our God.

The people:

It is right to give him thanks and praise.

Dignum et iustum est.

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:

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

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

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

Or:

Holy, Holy, Holy
Lord God of Power and Might.
Heaven and earth are full of your glory.
Hosanna in the highest.

Or:

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.

Blessed is he who comes
in the name of the Lord.
Hosanna in the highest.

32. In all Masses, the Priest celebrant is permitted
to sing parts of the Eucharistic Prayer provided
with musical notation below, pp. 000ff.,
especially the principal parts.

In Eucharistic Prayer I, the Roman Canon, the
words included in brackets may be omitted.

EUCCHARISTIC PRAYER I (THE ROMAN CANON)

V/. The Lord be with you.
R/. And also with you.
V/. Lift up your hearts.
R/. We lift them up to the Lord.
V/. Let us give thanks to the Lord our God.
R/. It is right to give him thanks and praise.

83. *V/.* Dominus vobiscum.
R/. Et cum spiritu tuo.
V/. Sursum corda.
R/. Habemus ad Dominum.
V/. Gratias agamus Domino Deo nostro.
R/. Dignum et iustum est.

V/. The Lord be with you.
R/. And with your spirit.
V/. Lift up your hearts.
R/. We lift them up to the Lord.
V/. Let us give thanks to the Lord our God.
R/. It is right and just.

There follows the Preface indicated by the rubrics,
which concludes:

Holy, Holy, Holy
Lord God of power and might.
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.

Sanctus, Sanctus, Sanctus
Dóminus Deus Sábaoth.³⁰
Pleni sunt caeli et terra glória tua.
Hosánna in excélsis.
Benedíctus qui venit
in nómine Dómini.
Hosánna in excélsis.³¹

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.

³⁰ Note that the missal here follows not the Vulgate of Is 6.3 but this same passage the Old Latin Bible which followed the LXX, as can be seen from the retention of the Greek *Sabaoth*; see also Rev 4:8: "Sanctus, Sanctus, Sanctus Dominus Deus omnipotens, qui erat, et qui est, et qui venturus est."

84. **The Priest, with hands extended, says:**

We come to you, Father,
with praise and thanksgiving,
through Jesus Christ your Son.

Te igitur, clementissime Pater,
per Iesum Christum, Filium tuum,
Dominum nostrum,
supplices rogamus ac petimus,

To you, therefore, most merciful Father,
we make humble prayer and petition
through Jesus Christ, your Son,
our Lord:

He joins his hands and says

Through him we ask you to accept

uti accepta habeas

that you accept

**He makes the Sign of the Cross once over the
bread and chalice together, saying:**

and bless + these gifts we offer you in
sacrifice.

et benedicas + haec dona haec munera,
haec sancta sacrificia illibata,

and bless + these gifts, these offerings,
these holy and unblemished sacrifices,

With hands extended, he continues:

We offer them
for your holy catholic Church,
watch over it, Lord, and guide it;
grant it peace and unity throughout the
world.
We offer them for **N.** our Pope,
for **N.** our bishop,

in primis, quae tibi offerimus
pro Ecclesia tua sancta catholica:
quam pacificare,
custodire, adunare et regere digneris
toto orbe terrarum:
una cum famulo tuo Papa nostro **N.**
et Antistite nostro **N.***

which we offer you firstly
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,

** Mention may be made here of the Coadjutor Bishop, or
Auxiliary Bishops, as noted in the *General Instruction of
the Roman Missal*, n. 149.*

³¹ “turbæ autem, quæ præcedebant, et quæ sequebantur, clamabant, dicentes: Hosanna filio David: benedictus, qui venit in nomine Domini: hosanna in altissimis.” (Mt 21:9; cf. Ps 117.26).

and for all who hold and teach the catholic faith that comes to us from the apostles.

Remember, Lord, your people, especially those for whom we now pray, **N.** et **N.**

Remember all of us gathered here before you. You know how firmly we believe in you and dedicate ourselves to you. We offer you this sacrifice of praise for ourselves and those who are dear to us. We pray to you, our living and true God, for our well-being and redemption.

In union with the whole Church we honor Mary, the ever-virgin mother of Jesus Christ our Lord and God.

We honor Joseph, her husband, the apostles and martyrs

et omnibus orthodoxis atque catholicae et apostolicae fidei cultoribus.

85. **Commemoration of the Living.**

Memento, Domine famulorum famularumque tuarum **N.** et **N.**

The Priest joins his hands and prays briefly for those for whom he intends to pray. Then, with hands extended, he continues:

et omnium circumstantium, quorum tibi fides cognita est et nota devotio, pro quibus tibi offerimus³²:

vel qui tibi offerunt hoc sacrificium laudis, pro se suisque omnibus: pro redemptione animarum suarum, pro spe salutis et incolumitatis suae: tibi que reddunt vota sua³³ aeterno Deo, vivo et vero.

86. **Within the Action.**

Communicantes, et memoriam venerantes, in primis gloriosae semper Virginis Mariae, Genetricis Dei et Domini nostri Iesu Christi: + sed et beati Ioseph, eiusdem Virginis Sponsi, et beatorum Apostolorum ac

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, 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 paying their homage 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,

³² The first person plural here might be a vestige from the ancient practice of concelebration.

³³ "Immola Deo sacrificium laudis, et redde Altissimo vota tua." (Ps 49:10); "Calicem salutaris accipiam, et nomen Domini invocabo. Vota mea Domino reddam coram omni populo ejus." (Ps 115:5, 9). See Ps 21:26; 60:9; 65:13.

Peter and Paul, Andrew,
(James, John, Thomas, James, Philip,
Bartholomew, Matthew, Simon
and Jude; we honor
Linus, Cletus, Clement, Sixtus, Cornelius,
Cyprian, Lawrence, Chrysogonus,
John and Paul, Cosmas and Damian)
and all the saints.
May their merits and prayers grant us your
constant help
and protection.
(Through Christ our Lord. Amen.)

Martyrum tuorum, Petri et Pauli, Andreae,
(Iacobi, Ioannis, Thomae, Iacobi, Philippi,
Bartholomaei, Matthaei, Simonis
et Thaddaei:
Lini, Cleti, Clementis, Xysti, Cornelii,
Cypriani, Laurentii, Chrysogoni,
Ionnis et Pauli, Cosmae et Damiani)
et omnium Sanctorum tuorum;
quorum meritis precibusque concedas,
ut in omnibus protectionis tuae muniamur
auxilio.
(Per Christum Dominum nostrum. Amen.)

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:
we ask that through their merits and prayers,
in all things we may be defended
by your protecting help.
(Through Christ our Lord. Amen.)

PROPER FORMS OF THE *COMMUNICANTES*

**On the Nativity of the Lord and throughout the
Octave**

In union with the whole Church
we celebrate that day (night)
when Mary without loss of her virginity
gave the world its savior.

We honor Mary,
the ever-virgin mother
of Jesus Christ our Lord and God. +

Communicantes, et (noctem sacratissimam) diem
sacratissimam celebrantes, (qua) quo beatae Mariae
intemerata virginitas huic mundo edidit Salvatorem:
sed et memoriam
venerantes,
in primis eiusdem gloriosae semper Virginis Mariae,
Genetricis eiusdem Dei et Domini nostri
Iesu Christi: +

Celebrating the most sacred night (day)
when blessed Mary the immaculate Virgin
brought forth the Savior for this world,
and in communion with those whose memory we
venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord,
Jesus Christ, +

On the Epiphany of the Lord

In union with the whole Church
we celebrate that day
when your only Son,
sharing your eternal glory,
showed himself in a human body.

Communicantes, et diem sacratissimam celebrantes,
quo Unigenitus tuus,
in tua tecum gloria coaeternus,
in veritate carnis nostrae visibiliter corporalis
apparuit:

Celebrating the most sacred day
on which your Only Begotten Son,
eternal with you in your glory,
appeared in a human body, truly sharing our flesh,
and in communion with those whose memory we

We honor Mary,
the ever-virgin mother
of Jesus Christ our Lord and God. +

sed et memoriam venerantes,
in primis gloriosae semper Virginis Mariae,
Genetricis eiusdem Dei et Domini nostri
Iesu Christi: +

venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord,
Jesus Christ, +

From the Mass of the Paschal Vigil until the Second Sunday of Easter

In union with the whole Church
we celebrate that day (night)
when Jesus Christ, our Lord,
rose from the dead in his human body.

Communicantes, et (noctem sacratissimam) diem
sacratissimam celebrantes, Resurrectionis Domini
nostri Iesu Christi secundum carnem:
sed et memoriam
venerantes,
in primis gloriosae semper Virginis Mariae,
Genetricis eiusdem Dei et Domini nostri
Iesu Christi: +

Celebrating the most sacred night (day)
of the Resurrection of our Lord Jesus Christ in the
flesh,
and in communion with those whose memory we
venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord,
Jesus Christ, +

We honor Mary,
the ever-virgin mother
of Jesus Christ our Lord and God. +

On the Ascension of the Lord

In union with the whole Church
we celebrate that day (night)
when your only Son, our Lord,
took his place with you
and raised our frail human nature to glory.

Communicantes, et diem sacratissimam celebrantes,
quo Dominus noster, unigenitus Filius tuus,
unitam sibi fragilitatis nostrae substantiam
in gloriae tuae dextera
collocavit:
sed et memoriam
venerantes,
in primis gloriosae semper Virginis Mariae,
Genetricis eiusdem Dei et Domini nostri
Iesu Christi: +

Celebrating the most sacred day
on which your Only Begotten Son, our Lord,
placed at the right hand of your glory
our weak human nature,
which he had united to himself,
and in communion with those whose memory we
venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord,
Jesus Christ, +

We honor Mary,
the ever-virgin mother
of Jesus Christ our Lord and God. +

On Pentecost Sunday

In union with the whole Church
we celebrate the day of Pentecost

Communicantes, et diem sacratissimam Pentecostes
celebrantes, quo Spiritus Sanctus

Celebrating the most sacred day of Pentecost,
on which the Holy Spirit

when the Holy Spirit appeared to the apostles
in the form of countless tongues.

We honor Mary,
the ever-virgin mother
of Jesus Christ our Lord and God. +

Father, accept this offering from your whole
family.

Grant us your peace in this life,
save us from final damnation,

and count us among those you have chosen.

(Through Christ our Lord. Amen.)

Father,
accept this offering
from your whole family

and from those born
into the new life of water and the Holy Spirit,

Apostolis in igneis linguis apparuit:
sed et memoriam
venerantes,
in primis gloriosae semper Virginis Mariae,
Genetricis Dei et Domini nostri
Iesu Christi: +

87. **With hands extended, the Priest continues:**

Hanc igitur oblationem servitutis nostrae,
sed et cunctae familiae tuae, quaesumus,
Domine, ut placatus accipias:
diesque nostros in tua pace disponas,
atque ab aeterna damnatione nos eripi

et in electorum tuorum iubeas grege³⁴
numerari.

He joins his hands.

(Per Christum Dominum nostrum. Amen.)

**From the Mass of the Paschal Vigil until the
Second Sunday of Easter**

Hanc igitur
oblationem servitutis nostrae,
sed et cunctae familiae tuae,
quam tibi offerimus
pro his quoque,
quos regenerare dignatus es
ex aqua et Spiritu Sancto,

appeared to the Apostles in tongues of fire,
and in communion with those whose memory we
venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord,
Jesus Christ, +

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.)

Therefore, Lord, we pray:
graciously accept this oblation of our service,
that of your whole family,
which we make to you
also for those
to whom you have been pleased to give
the new birth of water and the Holy Spirit,

³⁴ “Nolite timere pusillus grex, quia complacuit Patri vestro dare vobis regnum.” (cf. Lk 12:32; cf. Mt 25:31-46)

with all their sins forgiven.
Grant us your peace in this life,

save us from final damnation,

and count us among those you have chosen.

tribunes eis remissionem omnium peccatorum,
quaesumus, Domine, ut placates accipias:
diesque nostros in tua pace disponas,
atque ab aeterna damnatione nos eripi

et in electorum tuorum iubeas grege numerari.

granting them forgiveness of all their sins:

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.)

He joins his hands.

(Per Christum Dominum nostrum. Amen.)

(Through Christ our Lord. Amen.)

Bless and approve our offering; make it
acceptable to you, an offering in spirit and
in truth. Let it become for us the body and
blood of Jesus Christ, your only Son, our
Lord.

88. Holding his hands extended over the
offerings, he says:

Quam oblationem tu, Deus, in omnibus,
quaesumus, benedictam, adscriptam, ratam,
rationabilem³⁵, acceptabilemque facere
digneris: ut nobis Corpus et Sanguis fiat
dilectissimi Filii tui, Domini nostri Iesu
Christi.

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.

He joins his hands.

89. In the formulas that follow, the words of the
Lord should be pronounced clearly and distinctly,
as the nature of these words requires.

The day before he suffered

Qui, pridie quam pateretur,

On the day before he was to suffer,

The Priest takes the bread
and, holding it slightly raised above the altar,

³⁵ “Obsecro itaque vos fratres per misericordiam Dei, ut exhibeatis corpora vestra hostiam viventem, sanctam, Deo placentem, rationabile obsequium vestrum.” (Rom 12:1); “sicut modo geniti infantes, rationabile, sine dolo lac concupiscite...” (1 Pt 2:2: As newborn babes, desire the rational milk without guile...see also Jn 1:1).

continues:

he took bread in his sacred hands

accepit panem in sanctas ac venerabiles
manus suas,

he took bread in his holy and venerable
hands,

and looking up to heaven,
to you, his almighty Father,
he gave you thanks and praise.
He broke the bread,
gave it to his disciples, and said:

et elevatis oculis in caelum
ad te Deum Patrem suum omnipotentem,
tibi gratias agens benedixit,
fregit,
deditque discipulis suis, dicens:

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:

He bends slightly.

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

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

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

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

90. After this, the Priest continues:

When supper was ended,

Simili modo, postquam cenatum est,

In a similar way, when supper was ended,

He takes the chalice
and, holding it slightly raised above the altar,
continues:

he took the cup.

accipiens et hunc praeclarum calicem³⁶

he took this precious chalice

³⁶ “Parasti in conspectu meo mensam adversus eos qui tribulant me; impinguasti in oleo caput meum: et calix meus inebrians, quam praeclarus est!”

Again he gave you thanks
and praise,
gave the cup to his disciples, and said:

in sanctas ac venerabiles manus suas,
item tibi gratias agens
benedixit,
deditque discipulis suis, dicens:

in his holy and venerable hands,
and once more giving you thanks,
he said the blessing
and gave the chalice to his disciples, saying:

He bends slightly.

TAKE THIS
ALL OF YOU AND DRINK FROM IT:
THIS IS THE CUP OF MY BLOOD,
THE BLOOD OF THE NEW
AND EVERLASTING COVENANT.
IT WILL BE SHED
FOR YOU AND FOR ALL
SO THAT SINS MAY BE FORGIVEN.
DO THIS
IN MEMORY OF ME.

ACCIPITE
ET BIBITE EX EO OMNES:
HIC EST ENIM CALIX SANGUINIS MEI
NOVI
ET AETERNI TESTAMENTI,
QUI PRO VOBIS ET PRO MULTIS
EFFUNDETUR
IN REMISSIONEM PECCATORUM.
HOC FACITE
IN MEAM COMMEMORATIONEM.

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

91. *Then the Priest says:*

Let us proclaim the mystery of faith:

Mysterium fidei.

The mystery of faith.

And the people continue, acclaiming:

Christ has died, Christ is risen, Christ will
come again.

Mortem tuam annuntiamus, Domine,
et tuam Resurrectionem confitemur,
donec venias.

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

Or:

When we eat this bread

Quotiescumque manducamus Panem hunc

When we eat this Bread

and drink this cup,
we proclaim your death, Lord Jesus,
until you come in glory.

et Calicem bibimus,
Mortem tuam annuntiamus, Domine,
donec venias.³⁷

and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

Lord, by your cross and resurrection you
have set us free. You are the Savior of the
world.

Salvator mundi, Salva nos,³⁸
qui per Crucem et Resurrectionem tuam
liberasti nos.

Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free.

Dying you destroyed our death, rising you
restored our life. Lord Jesus, come in glory.

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

Father, we celebrate the memory of Christ,
your Son. We, your people and your
ministers, recall his passion, his resurrection
from the dead, and his ascension into glory;

Unde et memores, Domine,
nos servi tui, sed et plebs tua sancta,
eiusdem Christi, Filii Tui, Domini nostri,
tam beatæ Passionis, necnon et ab inferis
Resurrectionis, sed et in caelos gloriosæ
Ascensionis:

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.

and from the many gifts you have given us
we offer to you, God of glory and majesty,
this holy and perfect sacrifice:

offerimus praeclaræ maiestati tuæ
de tuis donis ac datis
hostiam puram,
hostiam sanctam,
hostiam immaculatam,
Panem sanctam vitæ æternæ
et Calicem salutis perpetuæ.³⁹

the bread of life
and the cup of eternal salvation.

³⁷ “Quotiescumque enim manducabitis panem hunc, et calicem bibetis, mortem Domini annuntiabitis donec veniat.” (1 Cor 11:26).

³⁸ “...ipsi enim audivimus, et scimus quia hic est vere Salvator mundi.” (Jn 4:42).

³⁹ “Calicem salutaris accipiam, et nomen Domini invocabo.” (Ps 115:4).

Look with favor on these offerings and accept them

as once you accepted the gifts of your servant Abel, the sacrifice of Abraham, our father in faith, and the bread and wine offered by your priest Melchisedech.

Almighty God, we pray that your angel may take this sacrifice to your altar in heaven.

Then, as we receive from this altar the sacred body and blood of your Son,

let us be filled with every grace and blessing.

93. Supra quae propitio ac sereno vultu respicere digneris: et accepta habere, sicuti accepta habere dignatus es munera pueri tui iusti Abel,⁴⁰ et sacrificium Patriarchae nostri Abrahae,⁴¹ et quod tibi obtulit summus sacerdos tuus Melchisedech,⁴² sanctum sacrificium, immaculatam hostiam.

94. **Bowing, with hands joined, he continues:**

Supplices te rogamus, omnipotens Deus: iube haec perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinae maiestatis tuae; ut quotquot ex hac altaris participatione⁴³ sacrosanctum Filii tui Corpus et Sanguinem sumpserimus,

He stands upright again and signs himself with the Sign of the Cross, saying:

omni benedictione caelesti et gratia repleamur,

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.

⁴⁰ “Fide plurimam hostiam Abel, quam Cain, obtulit Deo, per quam testimonium consecutus est esse justus, testimonium perhibente muneribus ejus Deo, et per illam defunctus adhuc loquitur.” (Heb 11.4; see also 1 Jn 3:12).

⁴¹ Gen 15:7-21; 22:1-14.

⁴² Gen 14:18-20.

⁴³ “Videte Israēl secundum carnem: nonne qui edunt hostias, participes sunt altaris?” (1 Cor 10:18).

He joins his hands.

(Through Christ our Lord. Amen.)

(Per Christum Dominum nostrum. Amen.)

(Through Christ our Lord. Amen.)

95. Commemoration of the Dead

With hands extended, the Priest says:

Remember, Lord, those who have died and have gone before us marked with the sign of faith, especially those for whom we now pray, **N.** and **N.**

Memento etiam, Domine, famulorum famularumque tuarum **N.** et **N.** qui nos praecesserunt cum signo fidei, et dormiunt in somno pacis.

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.

He joins his hands and prays briefly for those who have died and for whom he intends to pray. Then, with hands extended, he continues:

May these, and all who sleep in Christ, find in your presence light, happiness, and peace.

Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur.

Grant them, O Lord, we pray, and all who sleep in Christ, a place of refreshment, light and peace.

He joins his hands.

(Through Christ our Lord. Amen.)

(Per Christum Dominum nostrum. Amen.)

(Through Christ our Lord. Amen.)

96. He strikes his breast with his right hand, saying:

For ourselves, too,

Nobis quoque peccatoribus famulis tuis,

To us, also, your servants, who, though sinners,

And, with hands extended, he continues:

de multitudine miserationum tuarum

hope in your abundant mercies,

we ask some share
in the fellowship of your apostles
and martyrs,
with John the Baptist, Stephen, Matthias,
Barnabas, (Ignatius, Alexander,
Marcellinus, Peter, Felicity, Perpetua,
Agatha, Lucy, Agnes, Cecilia, Anastasia)
and all the saints.

Though we are sinners, we trust in your
mercy and love. Do not consider what we
truly deserve, but grant us your forgiveness.

Through Christ our Lord.

Through him you give us all
these gifts.
You fill them with life and goodness,
you bless them and make them holy.

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

sperantibus, partem aliquam et societatem
donare digneris cum tuis sanctis Apostolis et
Martyribus:
cum Ioanne, Stephano, Matthia,
Barnaba, (Ignatio, Alexandro, Marcellino,
Petro, Felicitate, Perpetua, Agatha, Lucia,
Agnete, Caecilia, Anastasia)
et omnibus Sanctis tuis:
intra quorum nos
consortium,
non aestimator meriti,
sed veniae, quaesumus, largitor admitte.

He joins his hands.

Per Christum Dominum nostrum.

97. And he continues:

Per quem haec omnia, Domine, semper
bona creas,
sanctificas, vivificas,
benedicis, et praestas nobis.

98. He takes the chalice and the paten with the
host and raising both, he says:

Per ipsum, et cum ipso, et in ipso,
est tibi Deo Patri omnipotenti,
in unitate Spiritus Sancti,
omnis honor et gloria
per omnia saecula saeculorum.

The people acclaim:

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 beseech 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 sanctify them, 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,
forever and ever.

Amen.

Amen.

Amen.

Then follows the Communion Rite, p. 000.

Eucharistic Prayer II (99-106)

99. Although it is provided with its own Preface, this Eucharistic Prayer may also be used with other Prefaces, especially those that present an overall view of the mystery of salvation, such as the Common Prefaces.

V/. The Lord be with you.

R/. And also with you.

V/. Lift up your hearts.

R/. We lift them up to the Lord.

V/. Let us give thanks to the Lord our God.

R/. It is right to give him thanks and praise.

V/. Dominus vobiscum.

R/. Et cum spiritu tuo.

V/. Sursum corda.

R/. Habemus ad Dominum.

V/. Gratias agamus Domino Deo nostro.

R/. Dignum et iustum est.

V/. The Lord be with you.

R/. And with your spirit.

V/. Lift up your hearts.

R/. We lift them up to the Lord.

V/. Let us give thanks to the Lord our God.

R/. It is right and just.

Father,
it is our duty and our salvation
always and everywhere to give you thanks
through your beloved Son,
Jesus Christ.
He is the Word
through whom you made the universe,
the Savior you sent to redeem us.
By the power of the Holy Spirit,
he took flesh
and was born of the Virgin Mary.

Vere dignum et iustum est,
aequum et salutare, nos tibi,
sancte Pater,
semper et ubique gratias agere
per Filium dilectionis tuae Iesum Christum,
Verbum tuum
per quod cuncta fecisti:
quem misisti nobis Salvatorem
et Redemptorem,
incarnatum de Spiritu Sancto
et ex Virgine natum.

It is truly right and just,
our duty and salvation,
always and everywhere to give you thanks,
Father most holy,
through your beloved Son, Jesus Christ,
your Word
through whom you made all things,
whom you sent as our Savior
and Redeemer,
incarnate by the Holy Spirit
and born of the Virgin.

For our sake
he opened his arms on the cross;

Qui voluntatem tuam adimplens
et populum tibi sanctum acquires

Fulfilling your will
and gaining for you a holy people,

he put an end to death
and revealed the resurrection.
In this he fulfilled your will
and won for you a holy people.

extendit manus
cum pateretur,
ut mortem solveret
et resurrectionem manifestaret.

he stretched out his hands
as he endured his Passion,
so as to break the bonds of death
and manifest the resurrection.

And so we join the angels and the saints
in proclaiming your glory
as we say:

Et ideo cum Angelis et omnibus Sanctis
gloriam tuam praedicamus,
una voce dicentes:

And so, with the Angels and all the Saints
we declare your glory,
as with one voice we acclaim:

Holy, Holy, Holy
Lord God of power and might.
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.

Sanctus, Sanctus, Sanctus
Dóminus Deus Sábaoth.
Pleni sunt caeli et terra glória tua.
Hosánna in excélsis.
Benedíctus 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.

100. **The Priest, with hands extended, says:**

Lord you are holy indeed,
the fountain of all holiness.

Vere Sanctus es, Domine,
fons omnis sanctitatis.

You are indeed Holy, O Lord,
the fount of all holiness.

101. **He joins his hands and, holding them
extended over the offerings, says:**

Let your Spirit come upon these gifts to
make them holy,

Haec ergo dona, quaesumus, Spiritus tui
rore sanctifica,⁴⁴

Make holy, therefore, these gifts, we pray,
by sending down your Spirit upon them like
the dewfall,

**He joins his hands and makes the Sign of the
Cross once over the bread and the chalice
together, saying:**

⁴⁴ “Ero quasi ros; Israëel germinabit sicut lilium, et erumpet radix ejus ut Libani.” (Hosea 14:6); “...sicut ros Hermon, qui descendit in montem Sion.” (Ps 132:3); “Rorate, caeli, desuper, et nubes pluant justum; aperiatur terra, et germinet Salvatorem, et justitia oriatur simul...” (Is 45:8); cf. the Advent hymn *Rorate caeli*

so that they may become for us
the body + and blood
of our Lord, Jesus Christ.

ut nobis
Corpus et + Sanguis fiant
Domini nostri Iesu Christi.

so that they may become for us
the Body and + Blood
of our Lord, Jesus Christ.

He joins his hands.

102. In the formulas that follow, the words of the
Lord should be pronounced clearly and distinctly,
as the nature of these words requires.

Before he was given up to death, a death he
freely accepted,

Qui cum Passioni voluntarie traderetur,

At the time he was betrayed
and entered willingly into his Passion,

He takes the bread
and, holding it slightly raised above the altar,
continues:

He took bread and gave you thanks. He
broke the bread, gave it to his disciples and
said:

accepit panem et gratias agens fregit,
deditque discipulis suis, dicens:

he took bread and, giving thanks, broke it,
and gave it to his disciples, saying:

He bends slightly.

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

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

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

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

103. After this, he continues:

When supper was ended,

Simili modo, postquam cenatum est,

In a similar way, when supper was ended,

He takes the chalice and, holding it slightly raised above the altar, continues:

accipiens et calicem,
iterum gratias agens
dedit discipulis suis, dicens:

He bends slightly.

ACCIPITE
ET BIBITE EX EO OMNES:
HIC EST ENIM CALIX SANGUINIS MEI
NOVI
ET AETERNI TESTAMENTI,
QUI PRO VOBIS ET PRO MULTIS
EFFUNDETUR
IN REMISSIONEM PECCATORUM.
HOC FACITE
IN MEAM COMMEMORATIONEM.

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

104. Then he says:

Mysterium fidei.

And the people continue, acclaiming:

Mortem tuam annuntiamus, Domine,
et tuam Resurrectionem confitemur,
donec venias.

he took the chalice
and, once more giving thanks,
he gave it 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.

he took the cup.
Again he gave you thanks and praise,
gave the cup to his disciples, and said:

TAKE THIS
ALL OF YOU AND DRINK FROM IT:
THIS IS THE CUP OF MY BLOOD,
THE BLOOD OF THE NEW
AND EVERLASTING COVENANT.
IT WILL BE SHED
FOR YOU AND FOR ALL
SO THAT SINS MAY BE FORGIVEN.
DO THIS
IN MEMORY OF ME.

Let us proclaim the mystery of faith:

Christ has died, Christ is risen, Christ will
come again.

When we eat this bread
and drink this cup,
we proclaim your death, Lord Jesus,
until you come in glory.

Or:

Quotiescumque manducamus Panem hunc
et Calicem bibimus,
Mortem tuam annuntiamus, Domine,
donec venias.

When we eat this Bread
and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

Lord, by your cross and resurrection you
have set us free. You are the Savior of the
world.

Or:

Salvator mundi, Salva nos,
qui per Crucem et Resurrectionem tuam
liberasti nos.

Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free.

Dying you destroyed our death, rising you
restored our life. Lord Jesus, come in glory.

105. Then the Priest, with hands extended, says:

In memory
of his death and resurrection,
we offer you, Father,
this life-giving bread,
this saving cup.
We thank you for counting us worthy
to stand in your presence and serve you.
May all of us who share
in the body and blood of Christ
be brought together
in unity by the Holy Spirit.

Memores igitur
mortis et resurrectionis eius,
tibi, Domine,
panem vitae⁴⁵
et calicem salutis⁴⁶ offerimus,
gratias agentes quia nos dignos habuisti
astare coram te et tibi ministrare.
Et supplices deprecamur ut
Corporis et Sanguinis Christi participes
a Spiritu Sancto
congregemur in unum.⁴⁷

Therefore, as we celebrate
the memorial of his Death and Resurrection,
we offer you, Lord,
the Bread of life
and the Chalice of salvation,
giving thanks that you have held us worthy
to be in your presence and minister to you.
Humbly we pray that,
partaking of the Body and Blood of Christ,
we may be gathered into one
by the Holy Spirit.

⁴⁵ Jn 6:35, 48

⁴⁶ Ps 115:4

⁴⁷ cf. Didache

Lord, remember your Church
throughout the world;
make us grow in love,
together with **N.** our Pope,
N. our bishop,

Recordare, Domine, Ecclesiae tuae
toto orbe diffusae,
ut eam in caritate perficias⁴⁸
una cum Papa nostro **N.**
et Episcopo nostro **N.***

Remember, Lord, your Church,
spread throughout the world,
and bring her to the fullness of charity,
together with **N.** our Pope
and **N.** our Bishop

**Mention may be made here of the Coadjutor Bishop, or
Auxiliary Bishops, as noted in the *General Instruction of
the Roman Missal*, n. 149.*

and all the clergy.

et universo clero.

and all the clergy.

*In Masses for the Dead, the following may be
added:*

Remember **N.**,
whom you have called
from this life.
In baptism he (she) died with Christ:
may he (she) also share his resurrection.

Memento famuli tui (famulae tuae) **N.**,
quem (quam) (hodie) ad te
ex hoc mundo vocasti.
Concede, ut, qui (quae) complantatus
(complantata) fuit
similitudini mortis Filii tui,⁴⁹
simul fiat et resurrectionis ipsius.

Remember your servant **N.**,
whom you have called (today)
from this world to yourself.
Grant that he (she) who was united with
your Son in a death like his,
may also be one with him
in his Resurrection.

Remember our brothers and sisters
who have gone to their rest
in the hope of rising again;
bring them and all the departed
into the light of your presence.
Have mercy on us all;

Memento etiam fratrum nostrorum,
qui in spe resurrectionis
dormierunt,
omniumque in tua miseratione defunctorum,
et eos in lumen vultus tui admitte.⁵⁰
Omnium nostrum, quaesumus, miserere,

Remember also our brothers and sisters
who have fallen asleep
in the hope of the resurrection,
and all who have died in your mercy:
welcome them into the light of your face.
Have mercy on us all, we pray,

⁴⁸ "...qui autem timet, non est perfectus in caritate." (1 Jn 4:18).

⁴⁹ "Si enim complantati facti sumus similitudini mortis ejus: simul et resurrectionis erimus." (Rom 6:5).

⁵⁰ "Beatus populus qui scit jubilationem: Domine, in lumine vultus tui ambulabunt" (Ps 88:16).

make us worthy to share eternal life with
Mary, the virgin Mother of God,
with the apostles,
and with all the saints who have done
your will throughout the ages.
May we praise you in union with them,
and give you glory

ut cum beata Dei Genetrice
Virgine Maria,
beatis Apostolis
et omnibus Sanctis,
qui tibi a saeculo placuerunt,
aeternae vitae mereamur esse consortes,
et te laudemus et glorificemus

that with the blessed Virgin Mary,
Mother of God,
with the blessed Apostles,
and all the Saints
who have pleased you throughout the ages,
we may merit to be co-heirs to eternal life,
and may praise and glorify you

He joins his hands.

through your Son, Jesus Christ.

per Filium tuum Iesum Christum.

through your Son, Jesus Christ.

106. He takes the chalice and the paten with the
host and raising both, he says:

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

Per ipsum, et cum ipso, et in ipso, est tibi
Deo Patris omnipotenti,
in unitate Spiritus Sancti,
omnis honor et gloria
per omnia saecula saeculorum.

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,
forever and ever.

The people acclaim:

Amen.

Amen.

Amen.

Then follows the Communion Rite, p. 000.

Eucharistic Prayer III (107-115)

V/. The Lord be with you.
R/. And also with you.
V/. Lift up your hearts.
R/. We lift them up to the Lord.

107. **V/.** Dominus vobiscum.
R/. Et cum spiritu tuo.
V/. Sursum corda.
R/. Habemus ad Dominum.

V/. The Lord be with you.
R/. And with your spirit.
V/. Lift up your hearts.
R/. We lift them up to the Lord.

V/. Let us give thanks to the Lord our God.
R/. It is right to give him thanks and praise.

V/. Gratias agamus Domino Deo nostro.
R/. Dignum et ustum est.

V/. Let us give thanks to the Lord our God.
R/. It is right and just.

**Then follows the Preface to be used in accord
with the rubrics, which concludes:**

Holy, Holy, Holy
Lord God of power and might.
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.

Sanctus, Sanctus, Sanctus
Dóminus Deus Sábaoth.
Pleni sunt caeli et terra glória tua.
Hosánna in excélsis.
Benedíctus 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.

108. **The Priest, with hands extended, says:**

Father, you are holy indeed,
and all creation rightly gives you praise.

Vere Sanctus es, Domine,
et merito te laudat omnis a te condita
creatura, quia per Filium tuum,
Dominum nostrum Iesum Christum,
Spiritus Sancti operante virtute,

You are indeed Holy, O Lord,
and all you have created rightly gives you
praise, for through your Son
our Lord Jesus Christ,
by the power and working of the Holy
Spirit,
you give life to all things and make them
holy,
and you never cease to gather a people to
yourself,
so that from the rising of the sun to its
setting
a pure sacrifice may be offered to your
name.

All life, all holiness comes from you
through your Son, Jesus Christ our Lord, by
the working of the Holy Spirit.
From age to age you gather a people to
yourself,
so that from east to west

vivificas et sanctificas universa,
et populum tibi congregare non desinis,
ut a solis ortu usque ad occasum

a perfect offering may be made to the glory
of your name.

oblatio munda offeratur nomini tuo.⁵¹

109. **He joins his hands and, holding them**

⁵¹ “Ab ortu enim solis usque ad occasum, magnum est nomen meum in gentibus, et in omni loco sacrificatur: et offertur nomini meo oblatio munda, quia magnum est nomen meum in gentibus, dicit Dominus exercituum.” (Mal 1:11).

extended over the offerings, says:

And so, Father, we bring you these gifts.
We ask you to make them holy by the
power of your Spirit,

Supplices ergo te, Domine, deprecamur,
ut haec munera, quae tibi sacranda
detulimus, eodem Spiritu sanctificare
digneris,

Therefore, O Lord, we humbly implore you:
by the same Spirit graciously make holy
these gifts we have brought to you for
consecration,

He joins his hands and makes the Sign of the
Cross once over the bread and chalice together,
saying:

that they may become the body + and blood
of your Son, our Lord Jesus Christ,

ut Corpus et + Sanguis fiant Filii tui Domini
nostri Iesu Christi,

that they may become the Body and + Blood
of your Son our Lord Jesus Christ,

He joins his hands.

at whose command we celebrate this
eucharist.

cuius mandato haec mysteria celebramus.

at whose command we celebrate these
mysteries.

110. In the formulas that follow, the words of the
Lord should be pronounced clearly and distinctly,
as the nature of these words requires.

On the night he was betrayed

Ipsae enim in qua nocte tradebatur

For on the night he was betrayed

He takes the bread and, holding it slightly raised
above the altar, continues:

he took bread
and gave you thanks and praise.
He broke the bread, gave it to his disciples,
and said:

accepit panem
et tibi gratias agens benedixit,
fregit, deditque discipulis suis,
dicens:

he himself took bread,
and giving you thanks he said the blessing,
broke the bread and gave it to his disciples,
saying:

He bends slightly.

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

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

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

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

111. After this, he continues:

When supper was ended,

Simili modo, postquam cenatum est,

In a similar way, when supper was ended,

he took the cup.
Again he gave you thanks and praise,
gave the cup to his disciples, and said:

accipiens calicem,
et tibi gratias agens benedixit,
deditque discipulis suis, dicens:

he took the chalice,
and giving you thanks he said the blessing,
and gave the chalice to his disciples, saying:

He bends slightly.

TAKE THIS
ALL OF YOU AND DRINK FROM IT:
THIS IS THE CUP OF MY BLOOD,
THE BLOOD OF THE NEW
AND EVERLASTING COVENANT.
IT WILL BE SHED
FOR YOU AND FOR ALL
SO THAT SINS MAY BE FORGIVEN.
DO THIS
IN MEMORY OF ME.

ACCIPITE
ET BIBITE EX EO OMNES:
HIC EST ENIM CALIX SANGUINIS MEI
NOVI
ET AETERNI TESTAMENTI,
QUI PRO VOBIS ET PRO MULTIS
EFFUNDETUR
IN REMISSIONEM PECCATORUM.
HOC FACITE
IN MEAM COMMEMORATIONEM.

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.

He shows the chalice to the people, places it on

the corporal, and genuflects in adoration.

112. Then he says:

Let us proclaim the mystery of faith:

Mysterium fidei.

The mystery of faith.

Christ has died, Christ is risen, Christ will come again.

And the people continue, acclaiming:

Mortem tuam annuntiamus, Domine,
et tuam Resurrectionem confitemur,
donec venias.

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

When we eat this bread
and drink this cup,
we proclaim your death, Lord Jesus,
until you come in glory.

Or:

Quotiescumque manducamus Panem hunc
et Calicem bibimus,
Mortem tuam annuntiamus, Domine,
donec venias.

When we eat this Bread
and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

Lord, by your cross and resurrection you
have set us free. You are the Savior of the
world.

Or:

Salvator mundi, Salva nos,
qui per Crucem et Resurrectionem tuam
liberasti nos.

Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free.

Dying you destroyed our death, rising you
restored our life. Lord Jesus, come in glory.

113. Then the Priest, with hands extended, says:

Father, calling to mind the death your Son
endured for our salvation,
his glorious resurrection
and ascension into heaven,

Memores igitur, Domine, eiusdem Filii tui
salutiferae passionis
necnon mirabilis resurrectionis et
ascensionis in caelum,

Therefore, O Lord, as we celebrate the
memorial of the saving Passion of your Son,
his wondrous Resurrection
and Ascension into heaven,

and ready to greet him when he comes again, we offer you in thanksgiving this holy and living sacrifice.

Look with favor on your Church's offering, and see the Victim whose death has reconciled us to yourself. Grant that we, who are nourished by his body and blood, may be filled with his Holy Spirit, and become one body, one spirit in Christ.

May he make us an everlasting gift to you and enable us to share in the inheritance of your saints, with Mary, the virgin Mother of God; with the apostles, the martyrs,

(Saint N.: the saint of the day or the patron saint)

and all your saints, on whose constant intercession we rely for help.

Lord, may this sacrifice, which has made

sed et praestolantes alterum eius adventum, offerimus tibi, gratias referentes, hoc sacrificium vivum et sanctum.

Respice, quaesumus, in oblationem Ecclesiae tuae et, agnoscens Hostiam, cuius voluisti immolatione placari,

concede, ut qui Corpore et Sanguine Filii tui reficimur, Spiritu eius Sancto repleti, unum corpus et unus spiritus inveniamur in Christo.

Ipse nos tibi perficiat munus aeternum, ut cum electis tuis hereditem consequi valeamus,⁵² in primis cum beatissima Virgine, Dei Genetrice, Maria, cum beatis Apostolis tuis et gloriosis Martyribus

(cum Sancto N.: the saint of the day or the patron saint)

et omnibus Sanctis, quorum intercessione perpetuo apud te confidimus adiuvari.

Haec Hostia nostrae reconciliationis

and as we look forward to his second coming, we offer you in thanksgiving this holy and living sacrifice.

Look, we pray, upon the oblation of your Church and, recognizing the sacrificial Victim by whose death you willed to reconcile us to yourself, grant that we, who are nourished by the Body and Blood of your Son and filled with his Holy Spirit, may become one body, one spirit in Christ.

May he make of us an eternal offering to you, so that we may obtain an inheritance with your elect, especially with the most blessed Virgin Mary, Mother of God, with your blessed Apostles and glorious Martyrs

(with Saint N.: the Saint of the day or Patron Saint)

and with all the Saints, on whose constant intercession in your presence we rely for unfailing help.

May this Sacrifice of our reconciliation,

⁵² "Benedictus Deus et Pater Domini nostri Jesu Christi, qui secundum misericordiam suam magnam regeneravit nos in spem vivam, per resurrectionem Jesu Christi ex mortuis, in hæreditatem incorruptibilem, et incontaminatam, et immarcescibilem, conservatam in cælis in vobis" (1 Pt 1:3-4).

our peace with you, advance
the peace and salvation of all the world.
Strengthen in faith and love your pilgrim
Church on earth;
your servant, Pope **N.**, our bishop **N.**,

proficiant, quaesumus, Domine,
ad totius mundi pacem atque salutem.
Ecclesiam tuam, pergrinantem in terra, in
fide et caritate firmare digneris
cum famulo tuo Papa nostro **N.** et Episcopo
nostro **N.**.*

we pray, O Lord, advance
the peace and salvation of all the world.
Be pleased to confirm in faith and charity
your pilgrim Church on earth,
with your servant **N.** our Pope and **N.** our
Bishop,

* Mention may be made here of the Coadjutor Bishop, or
Auxiliary Bishops, as noted in the *General Instruction of
the Roman Missal*, n. 149.

and all the bishops, with the clergy
and the entire people
your Son has gained for you.
Father, hear
the prayers of the family
you have gathered here before you.
In mercy and love
unite all your children
wherever they may be.

cum episcopali ordine et universo clero
et omni populo
acquisitionis tuae.⁵³
Votis huius familiae,
quam tibi astare voluisti,
adesto propitius.
Omnes filios tuos ubique dispersos tibi,
clemens Pater, miseratus coniunge.

the Order of Bishops, all the clergy,
and the entire people
you have gained for your own.
Listen graciously to
the prayers of this family,
whom you have summoned before you:
in your compassion, O merciful Father,
gather to yourself all your children scattered
throughout the world.

Welcome into your kingdom
our departed brothers and sisters,
and all who have left this world in your
friendship.
We hope
to enjoy forever the vision of your glory,

Fratres nostros defunctos
et omnes qui, tibi placentes,
ex hoc saeculo transierunt,
in regnum tuum benignus admitte,
ubi fore speramus,
ut simul gloria tua perenniter satiemur,

† To our departed brothers and sisters
and to all who were pleasing to you
at their passing from this life,
give kind admittance to your kingdom.
There we hope
to enjoy forever the fullness of your glory

He joins his hands.

through Christ our Lord,
from whom all good things come.

Per Christum dominum nostrum,
per quem mundo bona cuncta largiris.

through Christ our Lord,
through whom you bestow on the world all

⁵³ “Vos autem genus electum, regale sacerdotium, gens sancta, populus acquisitionis: ut virtutes annuntietis ejus qui de tenebris vos vocavit in admirabile lumen suum.” (1 Pt 2:9; cf. Is 43:21).

that is good. †

114. He takes the chalice and the paten with the host and raising both, he says:

Through him, with him, in him,
in the unity of the Holy Spirit,
all glory and honor are yours,
almighty Father,
forever and ever.

Per ipsum, et cum ipso, et in ipso,
est tibi Deo Patris omnipotenti,
in unitate Spiritus Sancti,
omnis honor et gloria
per omnia saecula saeculorum.

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,
forever and ever.

The people acclaim:

Amen.

Amen.

Amen.

Then follows the Communion Rite

115. When this Eucharistic Prayer is used in Masses for the Dead, the following may be said:

Remember **N.**,
In baptism he (she) died with Christ:
may he (she) also share his resurrection,
when Christ will raise our mortal bodies
and make them like his own in glory.

Memento famuli tui (famulae tuae) **N.**,
quem (quam) (hodie) ad te
ex hoc mundo vocasti.
concede, ut, qui (quae) complantatus
(complantata) fuit similitudini mortis Filii
tui simul fiat
et resurrectionis ipsius,
quando mortuos
suscitabit in carne de terra
et corpus humilitatis nostrae
configurabit corpori claritatis suae.⁵⁴

† Remember your servant **N.**
whom you have called (today)
from this world to yourself.
Grant that he (she) who was united with
your Son in a death like his,
may also be one with him in his
Resurrection,
when from the earth
he will raise up in the flesh those who have
died, and transform our lowly body
after the pattern of his own glorious body.

⁵⁴ "...qui reformabit corpus humilitatis nostrae, configuratum corpori claritatis suae, secundum operationem, qua etiam possit subjicere sibi omnia." (Phil 3:21).

Welcome into your kingdom our departed brothers and sisters, and all who have left this world in your friendship.

There we hope to share in your glory when every tear will be wiped away.

On that day we shall see you, our God, as you are. We shall become like you and praise you forever

through Christ our Lord, from whom all good things come.

Sed et fratres nostros defunctos,
et omnes qui, tibi placentes,
ex hoc saeculo transierunt,
in regnum tuum benignus admitte,
ubi fore speramus,
ut simul gloria tua perenniter satiemur,
quando omnem lacrimam absterges
ab oculis nostris,⁵⁵
quia te, sicuti es, Deum nostrum videntes,
tibi similes erimus cuncta per saecula,
et te sine fine laudabimus,

He joins his hands.

per Christum Dominum nostrum, per quem
mundo bona cuncta largiris.

To our departed brothers and sisters, too,
and to all who were pleasing to you
at their passing from this life,
give kind admittance to your kingdom.
There we hope to enjoy forever
the fullness of your glory,
when you will wipe away every tear
from our eyes.
For seeing you, our God, as you are,
we shall be like you for all the ages
and praise you without end,

through Christ our Lord, through whom
you bestow on the world all that is good. †

Eucharistic Prayer IV (116-139)

116. It is not permitted to change the Preface of this Eucharistic Prayer because of the structure of the Prayer itself, which presents a summary of the history of salvation.

V/. The Lord be with you.
R/. And also with you.
V/. Lift up your hearts.
R/. We lift them up to the Lord.
V/. Let us give thanks to the Lord our God.
R/. It is right to give him thanks and praise.

V/. Dominus vobiscum.
R/. Et cum spiritu tuo.
V/. Sursum corda.
R/. Habemus ad Dominum.
V/. Gratias agamus Domino Deo nostro.
R/. Dignum et iustum est.

V/. The Lord be with you.
R/. And with your spirit.
V/. Lift up your hearts.
R/. We lift them up to the Lord.
V/. Let us give thanks to the Lord our God.
R/. It is right and just.

Father in heaven,

Vere dignum est tibi gratias agere,

It is truly right to give you thanks,

⁵⁵ “quoniam Agnus, qui in medio throni est, reget illos et deducet eos ad vitae fontes aquarum, et absterget Deus omnem lacrimam ab oculis eorum.” (Rev 7:17; see also 21:4).

it is right that we should give you thanks
and glory:
you are the one God, living and true.
Through
all eternity
you live in unapproachable light.
Source of all goodness,
you have created all things,
to fill your creatures with every blessing
and lead all men
to the joyful vision of your light.

Countless hosts of angels stand before you
to do your will;
they look upon your splendor
and praise you, night and day.

United with them,
and
in the name of every creature under heaven,
we too praise your glory as we say:

Holy, Holy, Holy
Lord God of power and might.
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.

vere iustum est te glorificare,
Pater sancte,
quia unus es Deus vivus et verus,
qui es ante saecula
et permanes in aeternum,
inaccessibilem lucem inhabitans;
sed et qui unus bonus
atque fons vitae
cuncta fecisti,
ut creaturas tuas
benedictionibus adimpleres
multasque laetificares
tui luminis claritate.

Et ideo coram te
innumerae astant turbae angelorum,
qui die ac nocte serviunt tibi et,
vultus tui gloriam contemplantes,
te incessanter glorificant.

Cum quibus et nos et,
per nostram vocem, omnis quae sub caelo
est creatura nomen tuum in exultatione
confitemur, canentes:

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

truly just to give you glory,
Father most holy,
for you are the one God living and true,
existing before all ages
and abiding for all eternity,
dwelling in unapproachable light;
yet you, who alone are good,
the source of life,
have made all that is,
so that you might
fill your creatures with blessings
and bring joy to many of them
by the glory of your light.

And so, in your presence are
countless hosts of Angels,
who serve you day and night and,
gazing upon the glory of your face,
glorify you without ceasing.

With them we, too,
confess your name in exultation,
giving voice to every creature under heaven
as 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.

117. **The Priest, with hands extended, says:**

Father,
we acknowledge your greatness:
all your actions
show your wisdom and love.
You formed man in your own likeness
and set him over the whole world
to serve you, his creator,
and to rule over all creatures.
Even when he disobeyed you
and lost your friendship
you did not abandon him to the power of
death,
but helped all men
to seek and find you.
Again and again you offered a covenant
to man, and through the prophets
taught him to hope for salvation.
Father,
you so loved the world
that in the fullness of time
you sent your only Son
to be our Savior.

He was conceived through the power of the
Holy Spirit,
and born of the Virgin Mary,
a man like us in all things but sin.
To the poor he proclaimed
the good news of salvation,
to prisoners, freedom,

Confitemur tibi, Pater sancte,
quia magnus es
et omnia opera tua
in sapientia et caritate fecisti.
Hominem ad tuam imaginem condidisti,⁵⁶
eique commisisti mundi curam universi,
ut, tibi soli Creatori serviens,
creaturis omnibus imperaret.
Et cum amicitiam tuam,
non oboediens, amisisset,
non eum dereliquisti
in mortis imperio.
Omnibus enim misericorditer subvenisti,
ut te quaerentes invenirent.
Sed et foedera pluries hominibus obtulisti
eosque per prophetas
erudisti in exspectatione salutis.
Et sic, Pater sancte,
mundum dilexisti,
ut, completa plenitudine temporum,⁵⁷
Unigenitum tuum nobis mitteres
Salvatorem.

Qui, incarnatus de Spiritu Sancto
et natus ex Maria Virgine,
in nostra condicionis forma est conversatus
per omnia absque peccato:⁵⁸
salutem evangelizavit
pauperibus,
redemptionem captivis,

We give you praise, Father most holy,
for you are great,
and you have fashioned all your works
in wisdom and in love.
You formed man in your own image
and entrusted the whole world to his care,
so that in serving you alone, the Creator,
he might have dominion over all creatures.
And when through disobedience
he had lost your friendship,
you did not abandon him
to the domain of death.
For you came in mercy to the aid of all,
so that those who seek might find you.
Time and again you offered them covenants
and through the prophets
taught them to look forward to salvation.
And you so loved the world,
Father most holy,
that in the fullness of time
you sent your Only Begotten Son
to be our Savior.

Made incarnate by the Holy Spirit
and born of the Virgin Mary,
he shared our human nature
in all things but sin.
To the poor he proclaimed
the good news of salvation,
to prisoners, freedom,

⁵⁶ “et ait: Faciamus hominem ad imaginem et similitudinem nostram” (Gen 1:26).

⁵⁷ “At ubi venit plenitudo temporis, misit Deus Filium suum” (Gal 4:4).

⁵⁸ “Non enim habemus pontificem qui non possit compati infirmitatibus nostris: tentatum autem per omnia pro similitudine absque peccato.” (Heb 4:15).

and to those in sorrow, joy.
In fulfillment of your will
he gave himself up to death; but
by rising from the dead,
he destroyed death and restored life.
And that we might live
no longer for ourselves
but for him,
he sent the Holy Spirit from you, Father,
as his first gift to those who believe,
to complete
his work on earth
and bring us the fullness of grace.

maestis corde laetitiam.⁵⁹
Ut tuam vero dispensationem impleret,
in mortem tradidit semetipsum ac,
resurgens a mortuis,
mortem destruxit vitamque renovavit.
Et,
ut non amplius nobismetipsis viveremus,
sed sibi qui pro nobis mortuus est atque
surrexit,⁶⁰ a te, Pater, misit Spiritum
Sanctum primitias credentibus,
qui, opus suum
in mundo perficiens,
omnem sanctificationem compleret.⁶¹

and to the sorrowful of heart, joy.
To accomplish your plan,
he gave himself up to death, and,
rising from the dead,
he destroyed death and restored life.
And that we might live
no longer for ourselves
but for him who died and rose again for us,
he sent the Holy Spirit from you, Father,
as the first fruits for those who believe,
so that, bringing to perfection
his work in the world,
he might sanctify creation to the full.

118. He joins his hands and, holding them
extended over the offerings, says:

Father,
may this Holy Spirit
sanctify these offerings.

Quaesumus igitur, Domine,
ut idem Spiritus Sanctus
haec munera sanctificare dignetur,

Therefore, O Lord, we pray:
may this same Holy Spirit
graciously sanctify these offerings,

He joins his hands and makes the Sign of the
Cross once over the bread and chalice together,
saying:

Let them become for us the body + and
blood of Jesus Christ our Lord

ut Corpus et + Sanguis fiant Domini nostri
Iesu Christi

that they may become the Body and + Blood
of our Lord Jesus Christ

He joins his hands.

as we celebrate the great mystery

ad hoc magnum mysterium celebrandum,

for the celebration of this great mystery,

⁵⁹ “Spiritus Domini super me: propter quod unxit me, evangelizare pauperibus misit me, sanare contritos corde, praedicare captivis remissionem...” (Lk 4:18).

⁶⁰ “et pro omnibus mortuus est Christus: ut, et qui vivunt, jam non sibi vivant, sed ei qui pro ipsis mortuus est et resurrexit.” (2 Cor 5:15).

⁶¹ “Non solum autem illa, sed et nos ipsi primitias spiritus habentes: et ipsi intra nos gemimus adoptionem filiorum Dei exspectantes, redemptionem corporis nostri.” (Rom 8:23).

which he left us
as an everlasting covenant.

quod ipse nobis reliquit
in foedus aeternum.⁶²

which he himself left us
as an eternal covenant.

119. In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.

He always loved
those who were his own in the world.
When the time came
for him to be glorified by you,
his heavenly Father,
he showed the depth of his love.
While they were at supper,

Ipse enim, cum hora venisset
ut glorificaretur a te,
Pater sancte,
ac dilexisset suos
qui erant in mundo,
in finem dilexit eos:⁶³
et cenantibus illis

For when the hour had come
for him to be glorified by you,
Father most holy,
having loved his own
who were in the world,
he loved them to the end:
and while they were at supper,

He takes the bread and, holding it slightly raised
above the altar, continues:

he took bread, said the blessing, broke the
bread, and gave it to his disciples, saying:

accepit panem, benedixit ac fregit,
deditque discipulis suis, dicens:

he took bread, blessed and broke it,
and gave it to his disciples, saying,

He bends slightly.

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

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

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

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

120. After this, he continues:

⁶² “eritque pactum meum in carne vestra in foedus aeternum.” (Gen 17:13).

⁶³ “Ante diem festum Paschæ, sciens Jesus quia venit hora ejus ut transeat ex hoc mundo ad Patrem: cum dilexisset suos, qui erant in mundo, in finem dilexit eos.” (Jn 13:1).

In the same way,

Simili modo,

In a similar way,

He takes the chalice and, holding it slightly raised above the altar, continues:

accipiens calicem,
ex genimine vitis repletum,
gratias egit,
deditque discipulis suis, dicens:

He bends slightly.

ACCIPITE
ET BIBITE EX EO OMNES:
HIC EST ENIM CALIX SANGUINIS MEI
NOVI
ET AETERNI TESTAMENTI,
QUI PRO VOBIS ET PRO MULTIS
EFFUNDETUR
IN REMISSIONEM PECCATORUM.
HOC FACITE
IN MEAM COMMEMORATIONEM.

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

121. Then he says:

Mysterium fidei.

And the people continue, acclaiming:

Mortem tuam annuntiamus, Domine,

he took the cup,
filled with wine.
He gave you thanks,
and giving the cup to his disciples, said:

TAKE THIS
ALL OF YOU AND DRINK FROM IT:
THIS IS THE CUP OF MY BLOOD,
THE BLOOD OF THE NEW
AND EVERLASTING COVENANT.
IT WILL BE SHED
FOR YOU AND FOR ALL
SO THAT SINS MAY BE FORGIVEN.
DO THIS
IN MEMORY OF ME.

Let us proclaim the mystery of faith:

Christ has died, Christ is risen, Christ will

taking the chalice
filled with the fruit of the vine,
he gave thanks,
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,

come again.

et tuam Resurrectionem confitemur,
donec venias.

and profess your Resurrection
until you come again.

When we eat this bread
and drink this cup,
we proclaim your death, Lord Jesus,
until you come in glory.

Quotiescumque manducamus Panem hunc
et Calicem bibimus,
Mortem tuam annuntiamus, Domine,
donec venias.

When we eat this Bread
and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

Lord, by your cross and resurrection you
have set us free. You are the Savior of the
world.

Salvator mundi, Salva nos,
qui per Crucem et Resurrectionem tuam
liberasti nos.

Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free.

Dying you destroyed our death, rising you
restored our life. Lord Jesus, come in glory.

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

Father,
we now celebrate
this memorial of our redemption.
We recall Christ's death,
his descent among the dead,
his resurrection, and his ascension
to your right hand;
and, looking forward to his coming in glory,
we offer you his body and blood,
the acceptable sacrifice
which brings salvation to the whole world.

Unde et nos, Domine,
redemptionis nostrae memoriale
nunc celebrantes,
mortem Christi
eiusque descensum ad inferos recolimus,
eius resurrectionem et ascensionem
ad tuam dexteram profitemur,
et, exspectantes ipsius adventum in gloria,
offerimus tibi eius Corpus et Sanguinem,
sacrificium tibi acceptabile
et toti mundo salutare.

Therefore, O Lord,
as we now celebrate
the memorial of our redemption,
we remember Christ's death
and his descent to the realm of the dead,
we proclaim his Resurrection
and his Ascension to your right hand;
and as we await his coming in glory,
we offer you his Body and Blood,
the sacrifice acceptable to you
which brings salvation to the whole world.

Lord, look upon this sacrifice

Respice, Domine, in Hostiam,

Look, O Lord, upon the Sacrifice

which you have given
to your Church;
and by your Holy Spirit,
gather all who
share this bread and wine
into the one body of Christ,
a living sacrifice of praise.

quam Ecclesiae tuae
ipse parasti,
et concede benignus
omnibus qui ex
hoc uno pane participabunt et calice,
ut, in unum corpus⁶⁴
a Sancto Spiritu congregati,
in Christo
hostia viva⁶⁵ perficiantur,
ad laudem gloriae tuae.⁶⁶

which you yourself have provided
for your Church,
and grant in your loving kindness
to all who partake of
this one Bread and one Chalice
that, gathered into one body
by the Holy Spirit,
they may truly become
a living sacrifice in Christ
to the praise of your glory.

Lord, remember
those for whom we offer this sacrifice,
especially **N.** our Pope,
N. our bishop, and bishops

Nunc ergo, Domine, omnium recordare,
pro quibus tibi hanc oblationem offerimus:
in primis famuli tui, Papae nostri **N.**,
Episcopi nostri **N.**, * et Episcoporum ordinis
universi,

Therefore, Lord, remember now
all for whom we offer this sacrifice:
especially your servant, **N.** our Pope,
N. our Bishop, and the whole Order of
Bishops,

** Mention may be made here of the Coadjutor Bishop, or
Auxiliary Bishops, as noted in the General Instruction of
the Roman Missal, n. 149.*

and clergy everywhere. Remember those
who take part in this offering,
those here present
and all your people,
and all who seek you with a sincere heart.
Remember those who have died in
the peace of Christ and all the dead
whose faith is known to you alone.
Father, in your mercy grant also to us, your
children, to enter into our heavenly

sed et totius cleri,
et offerentium,
et circumstantium,
et cuncti populi tui,
et omnium, qui te quaerunt corde sincero.
Memento etiam illorum, qui obierunt in
pace Christi tui, et omnium defenctorum,
quorum fidem tu solus cognovisti.
Nobis omnibus, filiis tuis,
clemens Pater, concede, ut caelestem

all the clergy,
those who take part in this offering,
those gathered here before you,
your entire people,
and all who seek you with a sincere heart.
Remember also those who have died in the
peace of your Christ and all the dead,
whose faith you alone have known.
To all of us, your children,
grant, O merciful Father, that we may enter

⁶⁴ “Quoniam unus panis, unum corpus multi sumus, omnes qui de uno pane participamus.” (1 Cor 10:17).

⁶⁵ “Obsecro itaque vos fratres per misericordiam Dei, ut exhibeatis corpora vestra hostiam viventem, sanctam, Deo placentem, rationabile obsequium vestrum.” (Rom 12:1).

⁶⁶ “...ut simus in laudem gloriae ejus nos, qui ante speravimus in Christo.” (Eph 1.12)

inheritance in the company of
the Virgin Mary, the Mother of God,
and your apostles and saints.
Then, in your kingdom,
freed from the corruption of sin and death,
we shall sing your glory
with every creature
through Christ our Lord,

hereditatem consequi valeamus cum
beata Virgine, Dei Genetrice, Maria,
cum Apostolis et Sanctis tuis
in regno tuo,
ubi cum universa creatura,
a corruptione peccati mortis liberata,
te glorificemus
per Christum Dominum nostrum,

into a heavenly inheritance with
the blessed Virgin Mary, Mother of God,
and with your Apostles and Saints
in your kingdom.
There, with the whole of creation,
freed from the corruption of sin and death,
may we glorify you
through Christ our Lord,

He joins his hands.

through whom you give us everything that
is good.

per quem mundo bona cuncta largiris.

through whom you bestow on the world all
that is good.

123. He takes the chalice and the paten with the
host and raising both, he says:

Through him, with him, in him,
in the unity of the Holy Spirit,
all glory and honor are yours,
almighty Father,
forever and ever.

Per ipsum, et cum ipso, et in ipso,
est tibi Deo Patris omnipotenti,
in unitate Spiritus Sancti,
omnis honor et gloria
per omnia saecula saeculorum.

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,
forever and ever.

The people acclaim:

Amen.

Amen.

Amen.

Then follows the Communion Rite, p. 000.

The Communion Rite (124-139)

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

Let us pray with confidence
to the Father
in the words our Savior gave us.

Jesus taught us to call God our Father, and
so we have the courage to say:

Let us ask the Father to forgive our sins and
to bring us to forgive those who sin against
us.

Let us pray for the coming of the kingdom
as Jesus taught us.

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.

Deliver us, Lord,
from every evil,

Praeceptis salutaribus moniti,
et divina institutione formati,
audemus dicere:

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

Pater noster, qui es in caelis:
sanctificetur nomen tuum;
adveniat regnum tuum;
fiat voluntas tua,
sicut in caelo, et in terra.
Panem nostrum cotidianum da nobis hodie;
et dimitte nobis debita nostra,
sicut et nos dimittimus debitoribus nostris:
et ne nos inducas in tentationem;
sed libera nos a malo.⁶⁷

125. With hands extended, the Priest alone
continues, saying:

Libera nos, quaesumus, Domine,
ab omnibus malis,

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.

Deliver us, Lord, we pray,
from every evil,

⁶⁷ Mt 6.9-13

and grant us peace in our day.
In your mercy
keep us free from sin
and protect us from all anxiety
as we wait in joyful hope
for the coming of our Savior, Jesus Christ.

da propitius pacem in diebus nostris,
ut, ope misericordiae tuae adiuti,
et a peccato simus semper liberi
et ab omni perturbatione securi:
exspectantes beatam spem
et adventum Salvatoris nostri Iesu Christi.⁶⁸

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:

For the kingdom,
the power, and the glory are yours,
now and forever.

Quia tuum est regnum,
et potestas, et gloria
in saecula.

For the kingdom,
the power and the glory are yours
now and forever.

126. Then the Priest, with hands extended, says
aloud:

Lord Jesus Christ,
you said to your apostles:
I leave you peace,
my peace I give you.
Look not on our sins,
but on the faith of your Church,
and grant us the peace and unity
of your kingdom,

Domine Iesu Christe,
qui dixisti Apostolis tuis:
Pacem relinquo vobis,
pacem meam do vobis:⁶⁹
ne respicias peccata nostra,
sed fidem Ecclesiae tuae;
eamque secundum voluntatem tuam
paceficare et coadunare 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.

He joins his hands.

where you live forever and ever.

Qui vivis et regnas in saecula saeculorum.

Who live and reign forever and ever.

⁶⁸ "...exspectantes beatam spem, et adventum gloriae magni Dei, et Salvatoris nostri Iesu Christi." (Tit 2:13). [note: "Liberam...Christi": this section is called the embolism.]

⁶⁹ "Pacem relinquo vobis, pacem meam do vobis..." (Jn 14:27).

The people reply:

Amen.

Amen.

Amen.

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

The peace of the Lord be with you always.

Pax Domini sit semper vobiscum.

The peace of the Lord be with you always.

The people reply:

And also with you.

Et cum spiritu tuo.

And with your spirit.

128. Then, if appropriate, the Deacon, or the Priest, adds:

Let us offer each other the sign of peace.

Offerte 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.

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

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

Haec commixtio Corporis et Sanguinis Domini nostri Iesu Christi fiat accipientibus nobis in vitam aeternam.

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

130. Meanwhile the following is sung or said:

Lamb of God,

Agnus Dei,

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.

qui tollis peccata mundi:⁷⁰
miserere nobis.
Agnus Dei,
qui tollis peccata mundi:
miserere nobis.
Agnus Dei,
qui tollis peccata mundi:
dona nobis pacem.

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.

The invocation may even be repeated several times if the fraction is prolonged. Only the final time, however, is grant us peace said.

131. Then the Priest, with hands joined, says quietly:

Lord Jesus Christ, Son of the living God,
by the will of the Father
and the work of the Holy Spirit
your death brought life to the world.
By your holy body and blood
free me
from all my sins,
and from every evil.
Keep me faithful to your
teaching,
and never let me be parted from you.

Domine Iesu Christe, Fili Dei vivi,
qui ex voluntate Patris,
cooperante Spiritu Sancto,
per mortem tuam mundum vivificasti:
libera me per hoc
sacrosanctum Corpus et Sanguinem tuum
ab omnibus iniquitatibus meis
et universis malis:
et fac me tuis semper inhaerere
mandatis,
et a te numquam separari 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:

Lord Jesus Christ,
with faith in your love and mercy
I eat your body and drink your blood.

Perceptio Corporis et Sanguinis tui,
Domine Iesu Christe,
non mihi proveniat in iudicium et

May the receiving of your Body and Blood,
Lord Jesus Christ,
not bring me to judgment and

⁷⁰ “Altera die vidit Joannes Jesum venientem ad se, et ait: Ecce agnus Dei, ecce qui tollit peccatum mundi.” (Jn 1:29).

Let it not bring me condemnation,
but health in mind and body.

condemnationem:
sed pro tua pietate prosit mihi
ad tutamentum mentis et corporis,
et ad medelam percipiendam.

condemnation,
but through your loving mercy be for me
protection in mind and body,
and a healing remedy.

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

This is the Lamb of God
who takes away
the sins of the world.
Happy
are those who are called to his supper.

Ecce Agnus Dei,
ecce qui tollit
peccata mundi.⁷¹
Beati
qui ad cenam Agni vocati sunt.⁷²

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:

Lord, I am not worthy
to receive you,
but only say the word,
and I shall be healed.

Domine, non sum dignus
ut intres sub tectum meum:
sed tantum dic verbo,
et sanabitur anima mea.⁷³

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

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

May the body of Christ
bring me to everlasting life.

Corpus Christi
custodiat me in vitam aeternam.

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:*

May the blood of Christ

Sanguis Christi

May the Blood of Christ

⁷¹ "Altera die vidit Joannes Jesum venientem ad se, et ait: Ecce agnus Dei, ecce qui tollit peccatum mundi." (Jn 1:29).

⁷² "Et dixit mihi: Scribe: Beati qui ad cœnam nuptiarum Agni vocati sunt." (Rev 19:9).

⁷³ "Et respondens centurio, ait: Domine, non sum dignus ut intres sub tectum meum: sed tantum dic verbo, et sanabitur puer meus." (Mt 8:8).

bring me to everlasting life.

custodiat me in vitam aeternam.

keep me safe for eternal life.

And he reverently consumes the Blood of Christ.

134. 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:

The Body of Christ.

Corpus Christi.

The Body of Christ.

The communicant replies:

Amen.

Amen.

Amen.

And receives Holy Communion.

If a Deacon also distributes Holy Communion, he does so in the same manner.

135. If any are present who are to receive Holy Communion under both kinds, the rite described in the proper place is to be followed.

136. While the Priest is receiving the Body of Christ, the Communion Chant begins.

137. 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:

Lord, may I receive these gifts
in purity of heart.
May they bring me healing and strength,
now and forever.

Quod ore sumpsimus, Domine,
pura mente capiamus,
et de munere temporali
fiat nobis remedium sempiternum.

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.

138. Then the Priest may return to the chair. If
appropriate, a sacred silence may be observed for
a while, or a psalm or other canticle of praise or a
hymn may be sung.

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

Let us pray.

Oremus.

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.

Amen.

The Concluding Rites (140-146)

140. If they are necessary, any brief
announcements to the people follow here.

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

The Lord be with you.

Dominus vobiscum.

The Lord be with you.

And also with you.

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

Amen.

The Lord be with you.

And also with you.

Blessed be the name of the Lord.

The people reply:

Et cum spiritu tuo.

The Priest blesses the people, saying:

Benedicat vos omnipotens Deus,
Pater, et Filius,+ et Spiritus Sanctus.

The people reply:

Amen.

142. On certain days or occasions, this formula of blessing is preceded, in accordance with the rubrics, by another more solemn formula of blessing or by a prayer over the people.

143. In a Pontifical Mass, the celebrant receives the miter and, extending his hands, says:

Dominus vobiscum.

All reply:

Et cum spiritu tuo.

The celebrant says:

Sit nomen Domini benedictum.

All reply:

And with your spirit.

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

Amen.

The Lord be with you.

And with your spirit.

Blessed be the name of the Lord.

Now and forever.

Ex hoc nunc et usque in saeculum.⁷⁴

Now and forever.

The celebrant says:

Our help is in the name of the Lord.

Adiutorium nostrum in nomine Domini.

Our help is in the name of the Lord.

All reply:

Who made heaven and earth.

Qui fecit caelum et terram.⁷⁵

Who made heaven and earth.

Then the celebrant receives the pastoral staff, if he uses it, and says:

May almighty God bless you,

Benedicat vos omnipotens Deus,

May almighty God bless you,

making the Sign of the Cross over the people three times, he adds:

the Father, and the Son,+ and the Holy Spirit.

Pater, et Filius,+ et Spiritus Sanctus.

the Father, and the Son, + and the Holy Spirit.

All:

Amen.

Amen.

Amen.

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

The mass is ended, go in peace.

Ite, missa est.

Go forth, the Mass is ended.

⁷⁴ “Sit nomen Domini benedictum ex hoc nunc et usque in saeculum.” (Ps 113:2).

⁷⁵ “Adiutorium nostrum in nomine Domini, qui fecit caelum et terram.” (Ps 124:8).

Thanks be to God.

The people reply:

Deo gratias.

145. 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.

146. If any liturgical action follows immediately, the rites of dismissal are omitted.

Or:

Go and announce the Gospel of the Lord.

Or:

Go in peace, glorifying the Lord by your life.

Or:

Go in peace.

Thanks be to God.