

LATIN-ENGLISH HAND MISSAL
FOR THE
ORDINARY FORM LATIN MASS

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A PARTIAL GUIDE TO THE PRONUNCIATION OF ECCLESIASTICAL LATIN:

VOWELS & DIPTHONGS:

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

CONSONANTS:

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

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

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

Latin text taken from the *Missale Romanum, editio typica tertia emendata* of 2008. English translation of The Order of Mass © 2010, International Committee on English in the Liturgy, Inc. All rights reserved.

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

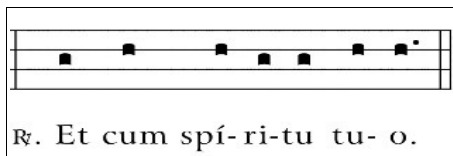
P: In nómine Patris, et Fílii, et Spíritus Sancti.

C: Amen

P: Dóminus vobíscum.



C: Et cum spíritu tuo.



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

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

All: Confíteor Deo omnipoténti et vobis, fratres, quia peccávi nimis cogitatióne, verbo, ópere et omissiόne:

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

mea culpa, mea culpa, mea máxima culpa. Ídeo precor beátam Mariám semper Vírginum, omnes Ángelos et Sanctos, et vos fratres, oráre pro me ad Dóminum Deum nostram.

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

The Lord be with you.

And with your spirit.

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

I confess to almighty God, and to you my brothers and sisters, that I have greatly sinned in my thoughts and in my words, in what I have done and what I have failed to do: through my fault, through my fault, through my most grievous fault; therefore I ask blessed Mary ever-Virgin, all the angels and saints, and you, my brothers and sisters, to pray for me to the Lord our God.

(The Priest blesses the people, saying:)

P: Benedícat vos omnipotens Deus, Pater, et Filius, et Spíritus Sanctus.

(The people reply:)

C: Amen.

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

P: (D:) Ite, missa est.

(The people reply:)

C: Deo grátias.

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

Amen.

Go forth, the Mass is ended.

Thanks be to God.

(The communicant replies:)

C: Amen.

(And receives Holy Communion.)

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

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

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

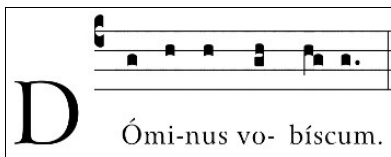
P: Orémus.

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

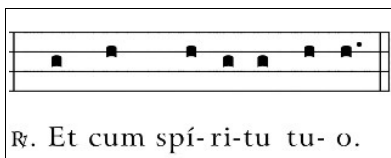
C: Amen.

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

P: Dóminus vobíscum.



C: Et cum spírítu tuo.



Amen.

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

Let us pray.

Amen.

The Lord be with you.

And with your spirit.

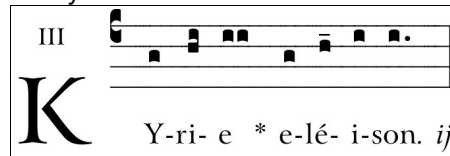
(The absolution of the Priest follows:)

P: Misereátur nostri omnípotens Deus et, dimíssis peccátis nostris, perducát nos ad vitam ætérrnam.

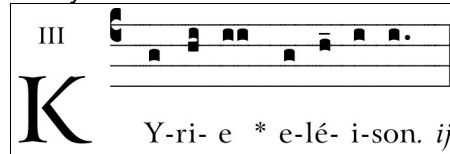
C: Amen.

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

P: Kýrie eléison.



C: Kýrie eléison.



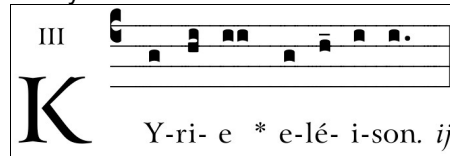
P: Christe eléison.



C: Christe eléison.



P: Kýrie eléison.



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

Amen.

Lord, have mercy.

Lord, have mercy.

Christ, have mercy.

Christ, have mercy.

Lord, have mercy.

C: Kýrie eléison.



Ký-ri- e * e-lé- i-son.

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

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

Lord, have mercy.

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

G ló-ri-a in ex-cél-sis De-o. Et in ter-ra pax ho-mí-ni-bus bo-næ
vol-un-tá-tis. Lau-dá-mus te. Be-ne-dí-ci-mus te Ado-rá-
mus te. Gló-ri-fi-cá-mus te. Grá-ti-as á-gi-mus ti-bi prop-ter
mag-nam gló-ri-am tu-am. Dó-mi-ne De-us, Rex cæ-léstis, De-us

univér-sis malis: et fac me tuis semper inhærére mandátis, et a te numquam separári permíttas.

(Or:)

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

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

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

(And together with the people he adds once:)

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

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

P: Corpus Christi custódiat me in vitam æténam.

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

P: Sanguis Christi custódiat me in vitam æténam.

(And he reverently consumes the Blood of Christ.)

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

P: Corpus Christi.

evil; keep me always faithful to your commandments, and never let me be parted from you.

May the receiving of your Body and Blood, Lord Jesus Christ, not bring me to judgment and condemnation, but through your loving mercy be for me protection in mind and body, and a healing remedy.

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

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

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

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

The Body of Christ.

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

P: Hæc commixtio Cörperis et Sanguinis Dómini nostri Iesu Christi fiat accipiéntibus nobis in vitam ætérnam.

(Meanwhile the following is sung or said:)

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

Agnus Dei, qui tollis peccáta mundi: miserére nobis.

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

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

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

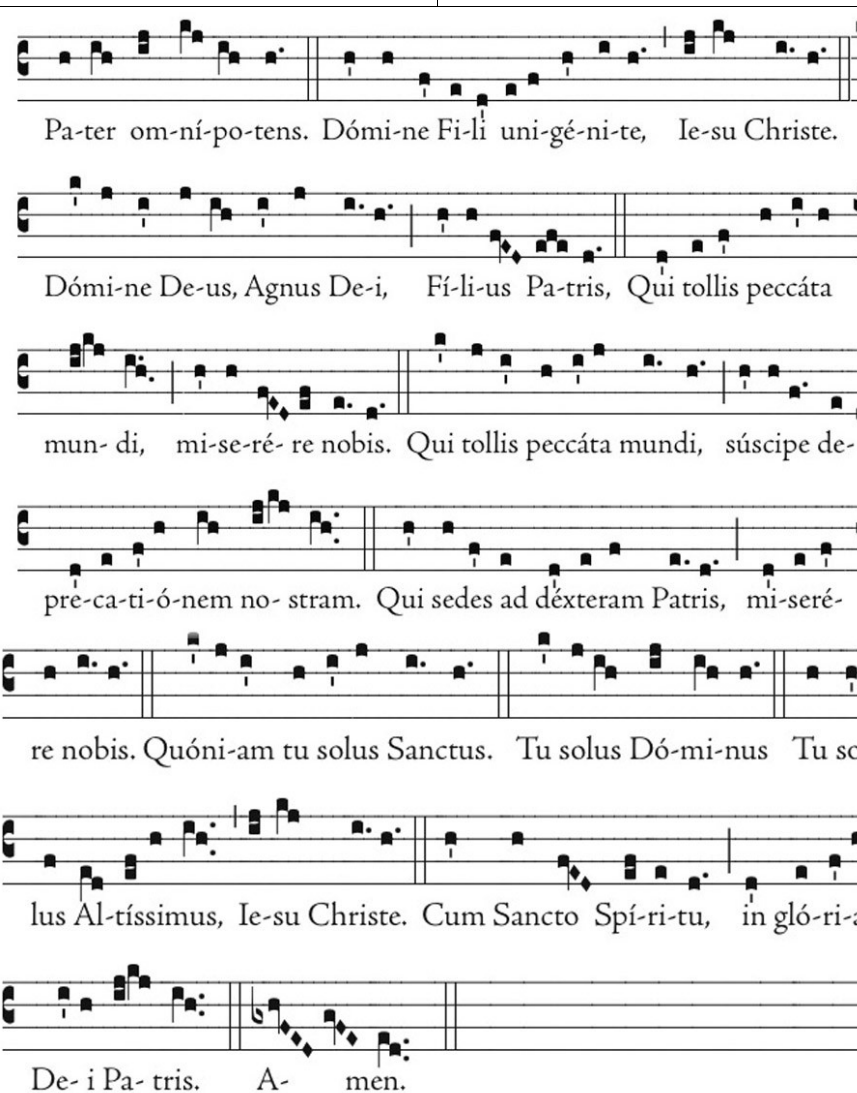


A - gnus De- i, * qui tollis peccá- ta mundi: mi- se-
ré- re no- bis. Agnus De- i, * qui tollis peccá- ta mundi:
mi- se- ré- re no- bis. Agnus De- i, * qui tollis peccá- ta
mundi: dona no- bis pa- cem.

(Then the Priest, with hands joined, says quietly:)

P: Dómine Iesu Christe, Fili Dei vivi, qui ex voluntáte Patris, cooperánte Spíritu Sancto, per mortem tuam mundum vivificásti: libera me per hoc sacrosánc- tum Corpus et Sanguinem tuum ab ómnibus iniquitátibus meis et

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



Pa- ter om- ní- po- tens. Dómi- ne Fi- lí uni- gé- ni- te, Ie- su Chri- ste.
Dómi- ne De- us, Agnus De- i, Fí- li- us Pa- tris, Qui tollis peccáta
mun- di, mi- se- ré- re nobis. Qui tollis peccáta mundi, súscipe de-
pre- ca- ti- ó- nem no- stram. Qui sedes ad dēxteram Patris, mi- sé- ré-
re nobis. Quóni- am tu solus Sanctus. Tu solus Dó- mi- nus Tu so-
lus Al- tíssimus, Ie- su Chri- ste. Cum Sancto Spí- ri- tu, in gló- ri- a
De- i Pa- tris. A- men.

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

P: Orémus.

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

C: Amen.

Let us pray.

Amen.

<p><i>(Then the Reader (R:) goes to the ambo and reads the first reading, while all sit and listen. To indicate the end of the reading, the reader acclaims:)</i> R: Verbum Dómini. All: Deo grátias. <i>(After the First Reading the psalmist or cantor sings or says the Psalm, with the people making the response. there is a second reading. It concludes with the same responsory as above.)</i></p> <p><i>(There follows the Alleluia or another chant laid down by the rubrics, as the liturgical time requires. Meanwhile, if incense is used, the Priest puts some into the thurible. After this, the Deacon who is to proclaim the Gospel, bowing profoundly before the Priest, asks for the blessing, saying in a low voice:)</i> D: lube, domne, benedícere.</p> <p><i>(The Priest says in a low voice:)</i> P: Dóminus sit in corde tuo et in lábiis tuis, ut digne et competénter annúnties Evangélium suum: in nómine Patris, et Filii, et Spíritus Sancti. <i>(The deacon signs himself with the Sign of the Cross and replies:)</i> D: Amen. <i>(If, however, a deacon is not present, the Priest, bowing before the altar, says quietly:)</i> P: Munda cor meum ac lábia mea, omnípotens Deus, ut sanctum Evangélium tuum digne váleam nuntiáre.</p>	<p>The Word of the Lord. Thanks be to God.</p> <p>Your blessing, Father.</p> <p>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.</p> <p>Amen.</p> <p>Cleanse my heart and my lips, almighty God, that I may worthily proclaim your holy Gospel.</p>	<p><i>(With hands extended, the Priest alone continues, saying:)</i> P: Líbera nos, quæsumus, Dómine, ab ómnibus malis, da propítius pacem in diébus nostris, ut, ope misericórdiæ tuæ adiúti, et a peccátis semper líberi et ab omni perturbatióne secúri: expectántes beátam spem et advéntum Salvatóris nostri Iesu Christi.</p> <p><i>(He joins his hands. The people conclude the prayer, acclaiming:)</i> C: Quia tuum est regnum, et potéstas, et glória in sæcula.</p> <p><i>(Then the Priest, with hands extended, says aloud:)</i> P: Dómine Iesu Christe, qui dixísti Apóstolis tuis: Pacem relínquo vobis, pacem meam do vobis: ne respicias peccáta nostra, sed fidem Ecclésiæ tuæ; eámque secúndum voluntátem tuam pacificáre et coadunáre digneris. Qui vivis et regnas in sæcula sæculorum.</p> <p><i>(The people reply:)</i> C: Amen.</p> <p><i>(The Priest, turned towards the people, extending and then joining his hands, adds:)</i> P: Pax Dómini sit semper vobíscum.</p> <p><i>(The people reply:)</i> C: Et cum spiritu tuo.</p> <p><i>(Then, if appropriate, the deacon, or the Priest, adds:)</i> P: (D:) Offérte vobis pacem.</p> <p><i>(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.)</i></p>	<p>Deliver us, Lord, we pray, from every evil, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Savior, Jesus Christ.</p> <p>For the kingdom, the power and the glory are yours now and for ever.</p> <p>Lord Jesus Christ, who said to your Apostles: Peace I leave you, my peace I give you, look not on our sins, but on the faith of your Church, and graciously grant her peace and unity in accordance with your will. Who live and reign for ever and ever.</p> <p>Amen.</p> <p>The peace of the Lord be with you always.</p> <p>And with your spirit.</p> <p>Let us offer each other the sign of peace.</p>
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(After the chalice and paten have been set down, the Priest, with hands joined, says:)

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

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

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

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

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

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

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

P: Dóminus vobíscum.

C: Et cum Spíritu tuo.

(The deacon, or the Priest:)

P: (D:) Lectio sancti Evangélíi secundum **N.**

(and, at the same time, he makes the Sign of the Cross on the book and on his forehead, lips, and breast. The people acclaim:)

C: Glória tibi, Dómine.

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

P: (D:) Verbum Dómini.

C: Laus tibi, Christe.

(Then he kisses the book, saying quietly:)

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

(At the end of the homily, the Symbol or Profession of Faith or Creed, when prescribed, is sung or said:)

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

(At the words that follow up to and including "et homo factus est" all bow.)

Et incarnátus est de Spíritu Sancto ex María Vírgine, et homo factus est. Crucifíxus étiam pro nobis: sub Póntio Piláto passus, et sepúltus est.

The Lord be with you.
And with your spirit.

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

Glory to you, O Lord.

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

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

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

(At the words that follow up to and including "and became man" all bow.)

And by the Holy Spirit was incarnate of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate, suffered death and was buried,

Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria iudicare vivos, et mortuos: cuius regni non erit finis. Et in Spiritum Sanctum, Dominum et vivificantem: qui ex Patre, Filioque procedit. Qui cum Patre, et Filio simul adoratur et conglorificatur: qui locutus est per Prophetas. Et unam, sanctam, catholicam et apostolicam Ecclesiam. Confiteor unum baptismum in remissionem peccatorum. Et expecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen.

and rose again on the third day, in accordance with the scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom shall have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son; who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic and apostolic Church. I confess one baptism for the forgiveness of sins. And I look forward to the resurrection of the dead and the life of the world to come. Amen.

Credo in unum De- um, Patrem omni-potentem factó-rem caeli et
terrae, vi-sibili-um óm-nium et invi-sí-bí- lium. Et in unum Dó-
minum Iesum Christum, Fi-lium De-i uni-gé-ni-tum. Et ex Pa-
tre na- tum ante ómni-a sae- cu-la. De-um de De-o, lumen de
lumine, De-um verum de De-o vero. Géni-tum, non fac-tum, con-
substanti-á-lem Patri: per quem ómni-a facta sunt. Qui propter nos
homines et propter nostram sa-lútem descéndit de cae-lis. Et in-
carná-tus est de Spí-ri-tu Sancto ex Ma-rí-a Virgi-ne, et homo

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

Meménto étiam, Dómine, famulórum, famularúmque tuarum **N.** et **N.** qui nos praecesserunt cum signo fidei, et dormiunt in somno pacis. Ipsis, Dómine, et ómnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecámur. (Per Christum Dóminum nostrum. Amen.)

Nobis quoque peccatóribus fámulis tuis, de multitúdine miseratiónum tuárum sperántibus, partem áliquam, et societátem donáre dignéris, cum tuis sanctis Apóstolis et Martýribus: cum Joánne, Stéphano, Matthía, Bárnaba, (Ignátio, Alexándro, Marcellíno, Petro, Felicitáte, Perpétua, Ágatha, Lúcia, Agnéte, Cæcília, Anastásia,) et ómnibus Sanctis tuis: intra quorum nos consórtium, non aestimátor mériti, sed véníæ, quæsumus, largítor admítte. Per Christum Dóminum nostrum.

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

Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipoténti, in unitáte Spíritus Sancti, ómnis honor, et glória. Per ómnia saecula saeculórum.

(The people acclaim:)

C: Amen.


Amen.

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

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

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

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

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

Amen.

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

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



R. Mortem tu- am annunti- ámus, Dó- mi- ne, et tu- am
re-surrecti- ó-nem confi- témur, do- nec vé- ni- as.

P: Unde et mémoires, Dómine, nos
servi tui, sed et plebs tua sancta,
ejúsdem Christi Filii tui Dómini nostri
tam beátæ passióis, nec non et ab
inferis resurrectiόνis, sed et in cælos
gloriósæ ascensióis: offérimus
præcláræ majestáti tuæ de tuis donis,
ac datis, hóstiam puram, hóstiam
sanctam, hóstiam immaculátam,
Panem sanctum vitæ æternæ, et
Cálicem salútis perpétuæ.

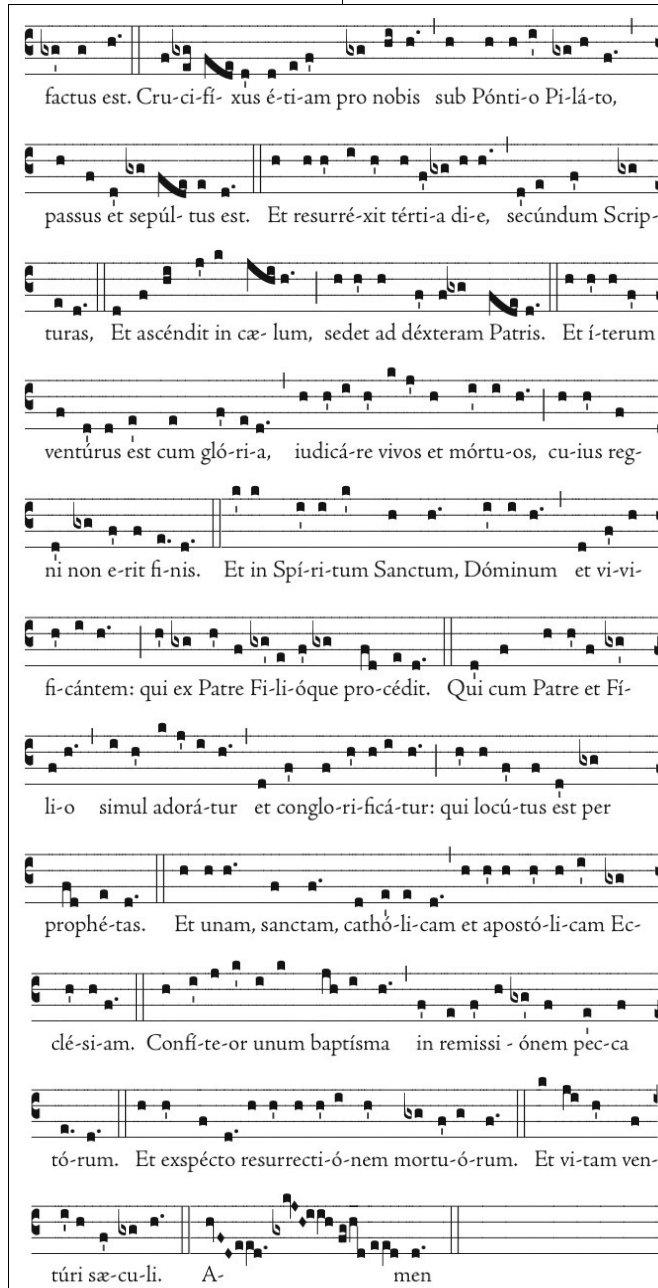
Therefore, O Lord, as we celebrate
the memorial of the blessed Passion,
the Resurrection from the dead, and
the glorious Ascension into heaven of
Christ, your Son, our Lord, we, your
servants and your holy people, offer to
your glorious majesty from the gifts
that you have given us, this pure
victim,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

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

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

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

In humble prayer we ask you, almighty
God: command that these gifts be
borne by the hands of your holy Angel
to your altar on high in the sight of
your divine majesty, so that all of us
who through this participation at the
altar receive the most holy Body and



factus est. Cru- ci- fi- xus é- ti- am pro nobis sub Pónti- o Pi- lá- to,
passus et sepúl- tus est. Et resurré- xit térti- a di- e, secúndum Scrip-
turas, Et ascéndit in cæ- lum, sedet ad délixeram Patris. Et í-terum
ventúrus est cum gló- ri- a, iudicá- re vivos et mórtu- os, cu- ius reg-
ni non e- rit fi- nis. Et in Spí- ri- tum Sanctum, Dóminum et vi- vi-
fi- cántem: qui ex Patre Fi- li- óque pro- cédit. Qui cum Patre et Fi-
li- o simul adorá- tur et conglo- ri- ficá- tur: qui locú- tus est per
prophé- tas. Et unam, sanctam, cathó- li- cam et apostó- li- cam Ec-
clé- si- am. Confi- te- or unum baptísma in remissi- ónem pec- ca-
tó- rum. Et exspécto resurrecti- ó- nem mortu- ó- rum. Et vi- tam ven-
túri sæ- cu- li. A- men

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

(The Priest, standing at the altar, takes the paten with the bread and holds it slightly raised above the altar with both hands, saying in a low voice:)

P: Benedíctus es, Dómine, Deus univérsi, quia de tua largitáte accépmus panem, quem tibi offérimus, fructum terræ et óperis mánuum hóminum: ex quo nobis fiet panis vitæ.

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

C: Benedíctus Deus in sæcula.

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

P: (D:) Per huius aquæ et vini mystérium eius efficiámur divinitátis consórtes, qui humanitátis nostræ féri dignátus est párticipes.

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

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

(Then he places the chalice on the corporal. If, however, the Offertory Chant is not sung, the Priest may speak these words aloud; at the end, the people may acclaim:)

C: Benedíctus Deus in sæcula.

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

Blessed be God for ever.

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

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

Blessed be God forever.

Qui pridie quam paterétur, accépit panem in sanctas, ac venerábiles manus suas, et elevátis óculis in cælum ad te Deum Patrem suum omnipoténtem, tibi grátias agens, benedíxit, fregit, dedítque discípulis suis, dicens:
Accípíte, et manducáte ex hoc omnes, HOC EST ENIM CORPUS MEUM, QUOD PRO VOBIS TRADÉTUR.

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

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

Accípíte, et bíbite ex eo omnes, HIC EST ENIM CALIX SÁNGUINIS MEI, NOVI ET ÆTÉRNI TESTAMÉNTI: QUI PRO VOBIS ET PRO MULTIS EFFUNDÉTUR IN REMISSIÓNEM PECCATÓRUM.

HOC FÁCITE IN MEAM COMMEMORATIÓNEM.

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

P: Mystérium fidei.



(Or:)



Who, the day before He suffered, took bread into His holy and venerable hands, and with His eyes raised to heaven, unto Thee, God, His almighty Father, giving thanks to Thee, He blessed it, broke it, and gave it to His disciples saying:

Take, all of you, and eat of this: FOR THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.

In like manner, after He had supped, taking also this excellent chalice into His holy and venerable hands, and giving thanks to Thee, He blessed it, and gave it to His disciples, saying: Take, all of you, and drink of this: 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.

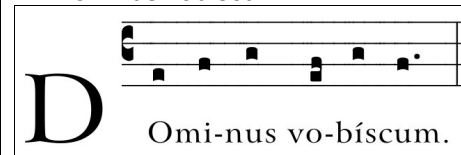
DO THIS IN MEMORY OF ME.

The Mystery of faith.

<p>Meménto, Dómine, famulórum, famularúmque tuárum N. et N. et ómnium circumstántium, quorum tibi fides cógnita est, et nota devótio, pro quibus tibi offérimus: vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque ómnibus: pro redemptione animárum suárum, pro spe salútis et incolumitátis suæ: tibique reddunt vota sua ætérno Deo, vivo et vero.</p> <p>Communicántes, et memóriam venerántes, in primis gloriósæ semper Vírginis Maríæ, Genitrícis Dei et Dómini nostri Iesu Christi: sed et beáti Joseph, ejúsdem Vírginis Sponsi, et beatórum Apostolórum ac Mártýrum tuórum, Petri et Pauli, Andréæ, (Jacóbi, Joánnis, Thomæ, Jacóbi, Philíppi, Bartholomæi, Matthæi, Simónis, et Thaddæi: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Joánnis et Pauli, Cosmæ et Damiáni,) et ómnium Sanctórum tuórum; quorum méritis precibúsq; concédas, ut in ómnibus protectionis tuæ muniámur auxilio. (Per Christum Dóminum nostrum. Amen.)</p> <p>Hanc ígitur oblatiónem servitútis nostræ, sed et cunctæ famíliæ tuæ, quæsumus, Dómine, ut placátus accípias: diésque nostros in tua pace dispónas, atque ab ætérna damnatióne nos éripi, et in electórum tuórum júbeas grege numerári. (Per Christum Dóminum nostrum. Amen.)</p> <p>Quam oblatiónem tu, Deus, in ómnibus, quæsumus, benedíctam, adscríptam, ratam, rationábilem, acceptabílemque fácere dignéris: ut nobis Corpus, et Sanguis fiat dilectíssimi Fílii tui Dómini nostri Iesu Christi.</p>	<p>Remember, Lord, your servants N. and N. and all gathered here, whose faith and devotion are known to you. For them and all who are dear to them we offer you this sacrifice of praise or they offer it for themselves and all who are dear to them, for the redemption of their souls, in hope of health and well-being, and fulfilling their vows to you, the eternal God, living and true.</p> <p>In communion with those whose memory we venerate, especially the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ, and blessed Joseph, her Spouse, your blessed Apostles and Martyrs, Peter and Paul, Andrew, (James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Jude: Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian) and all your Saints: through their merits and prayers, grant that in all things we may be defended by your protecting help. (Through Christ our Lord. Amen.)</p> <p>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.)</p> <p>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.</p>	<p><i>(After this, the Priest, bowing profoundly, says quietly:)</i> P: In spíritu humilitátis et in ánimo contríto suscipiámur a te, Dómine; et sic fiat sacrificium nostrum in conspéctu tuo hódie, ut pláceat tibi, Dómine Deus.</p> <p><i>(Then the Priest, standing at the side of the altar, washes his hands, saying quietly:)</i> P: Lava me, Dómine, ab iniquitáte mea, et a peccáto meo munda me.</p> <p><i>(Standing at the middle of the altar, facing the people, extending and then joining his hands, he says:)</i> P: Oráte, fratres: ut meum ac vestrum sacrificium acceptábile fiat apud Deum Patrem omnipoténtem.</p> <p><i>(The people rise and reply:)</i> C: Suscípiat Dóminus sacrificium de mánibus tuis ad laudem et glóriam nóminis sui, ad utilitátem quoque nostram totiúsq; Ecclésiæ suæ sanctæ.</p> <p><i>(Then the Priest, with hands extended, says the Prayer over the Offerings, at the end of which the people acclaim:)</i> C: Amen.</p>	<p>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.</p> <p>Wash me, O Lord, from my iniquity and cleanse me from my sin.</p> <p>Pray, brethren (brothers and sisters), that my sacrifice and yours may be acceptable to God, the almighty Father.</p> <p>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.</p> <p>Amen.</p>
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(Then the Priest begins the Eucharistic Prayer:)

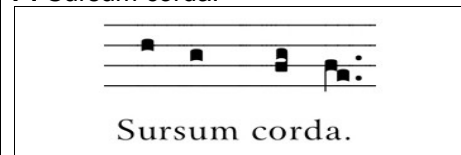
P: Dóminus vobíscum.



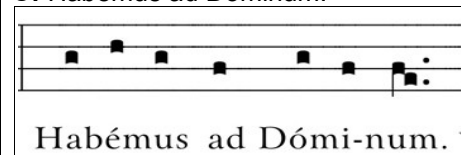
C: Et cum spírítu tuo.



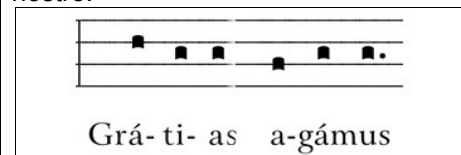
P: Sursum corda.



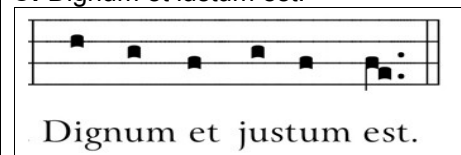
C: Habémus ad Dóminum.



P: Grátias agámus Dómino Deo nostro.



C: Dignum et iustum est.



The Lord be with you.

And with your spirit.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right and just.

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

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

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



(The Priest, with hands extended, says:)

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

To you, therefore, most merciful Father, we make humble prayer and petition through Jesus Christ, your Son, our Lord: that you accept and bless these gifts, these offerings, these holy and unblemished sacrifices, which we offer you first of all for your holy catholic Church. Be pleased to grant her peace, to guard, unite and govern her throughout the whole world, together with your servant **N.** our Pope, and **N.** our Bishop, and all those who, holding to the truth, hand on the catholic and apostolic faith.