

## Mass of the 1970 Missal

### *Ordo Missae*

March 26, 1970

(1970 Missal)

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## Liturgy of the Word

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Latin	English
<p>Explanation of text meaning. (The font styles will not show up in Netscape 3, IE 2 and basic WebTV)</p> <ol style="list-style-type: none"><li>1. Small red letters are the rubrics for Mass.</li><li>2. Small bold letters tell when to stand, sit and kneel.</li><li>3. <b>LARGE BOLD LETTERS</b> in all caps signify the main parts of the Mass.</li><li>4. <b>Large bold letters</b> are smaller divisions of the Mass.</li><li>5. A + means that the priest makes the <u>sign of the cross</u> at this time.</li><li>6. (proper) These parts of the Mass change throughout the year.</li></ol>	<p>Explanation of text meaning. (The font styles will not show up in Netscape 3, IE 2 and basic WebTV)</p> <ol style="list-style-type: none"><li>1. Small red letters are the rubrics for Mass.</li><li>2. Small bold letters tell when to stand, sit and kneel.</li><li>3. <b>LARGE BOLD LETTERS</b> in all caps signify the main parts of the Mass.</li><li>4. <b>Large bold letters</b> are smaller divisions of the Mass.</li><li>5. A + means that the priest makes the <u>sign of the cross</u> at this time.</li><li>6. (proper) These parts of the Mass change throughout the year.</li></ol>
<p>INTRODUCTORY RITES</p> <p><b>Entrance Song</b></p> <p>Stand</p> <p>After the people have assembled, the priest and the ministers go to the altar while the entrance song is being sung.</p> <p>When the priest comes to the altar, he makes the customary reverence with the ministers, kisses the altar and (if incense is used) incenses it. Then, with the ministers, he goes to the chair.</p>	<p>INTRODUCTORY RITES</p> <p><b>Entrance Song</b></p> <p>Stand</p> <p>After the people have assembled, the priest and the ministers go to the altar while the entrance song is being sung.</p> <p>When the priest comes to the altar, he makes the customary reverence with the ministers, kisses the altar and (if incense is used) incenses it. Then, with the ministers, he goes to the chair.</p>
<p><b>Greeting</b></p> <p>After the entrance song, the priest and the faithful remain standing and make the sign of the cross, as the priest says:</p> <p><b>In nomine Patris, et Filii, et Spiritus Sancti.</b></p>	<p><b>Greeting</b></p> <p>After the entrance song, the priest and the faithful remain standing and make the sign of the cross, as the priest says:</p> <p><b>In the name of the Father, and of the Son, and of the Holy Spirit.</b></p>

Amen.

Then the priest, facing the people, extends his hands and greets all present with one of the following greetings:

**A. Gratia Domini nostri Iesu Christi, et caritas Dei, et communicatio Sancti Spiritus sit cum omnibus vobis.**

The people answer:

Et cum spiritu tuo.

Or the priest says:

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

The people answer:

Benedictus Deus Pater Domini nostri Iesu Christi.

Or:

Et cum spiritu tuo.

Or the priest says:

**C. Dominus vobiscum.**

The people answer:

Et cum spiritu tuo.

(Instead of the greeting Dominus vobiscum, a bishop says, Pax vobis.)

The priest, deacon, or other suitable minister may very briefly introduce the Mass of the day.

**A.** The rite of blessing and sprinkling of holy water may be celebrated in all churches and chapels at all Sunday Masses celebrated on Sunday or on Saturday evening.

Or

**B.** The penitential rite follows.

Or

**C.** If the Mass is preceded by some part of the liturgy of the hours, the penitential rite is omitted, and the Kyrie may be omitted.

### **The Asperges**

When this rite is celebrated it takes the place of the penitential rite at the beginning of Mass. The Kyrie is also omitted.

After greeting the people the priest remains standing at his chair. A vessel containing the water to be blessed is placed before him. Facing the people, he invites them to pray, using these or similar words:

Dominum Deum nostrum, fratres carissimi, suppliciter deprecemur, ut hanc creaturam aquae benedicere dignetur, super nos aspergendam in

Amen.

Then the priest, facing the people, extends his hands and greets all present with one of the following greetings:

**A.** The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

The people answer:

And also with you.

Or the priest says:

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

The people answer:

Blessed be God, the Father of our Lord Jesus Christ.

Or:

And also with you.

Or the priest says:

**C.** The Lord be with you.

The people answer:

And also with you.

(Instead of the greeting The Lord be with you, a bishop says, Peace be with you.)

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### **The Asperges**

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After greeting the people the priest remains standing at his chair. A vessel containing the water to be blessed is placed before him. Facing the people, he invites them to pray, using these or similar words:

Dear friends, this water will be used to remind us of our baptism. Let us ask God to bless it, and to keep us faithful to the Spirit he has given us.

nostri memoriam baptismi. Ipse autem nos adiuvare dignetur, ut fideles Spiritui, quem accepimus, maneamus.

After a brief silence, he joins his hands and continues:

**A.** Omnipotens sempiternae Deus, qui voluisti ut per aquam, fontem vitae ac purificationis principium, etiam animae mundarentur aeternaeque vitae munus exciperent,

dignare, quaesumus, hanc aquam + benedicere, qua volumus hac die tua, Domine, communiri. Fontem vivum in nobis tuae gratiae renovari et ab omni malo spiritus et corporis per ipsam nos defendi concedas, ut mundis tibi cordibus propinquare tuamque digne salutem valeamus accipere.

Per Christum Dominum nostrum.

The people answer:

Amen.

Or:

**B.** Domine Deus omnipotens, qui es totius vitae corporis et animae fons et origo, hanc aquam, te quaesumus, + benedicas, qua fidenter utimur ad nostrorum implorandam veniam peccatorum et adversus omnes morbos inimicique insidias tuae defensionem gratiae consequendam.

Praesta, Domine, ut, misericordia tua interveniente, aquae vivae semper nobis saliant in salutem, ut mundo tibi corde appropinquare possimus, et omnis corporis animaeque pericula devitemus.

Per Christum Dominum nostrum.

The people answer:

Amen.

Or (during the Easter season):

**C.** Domine Deus omnipotens, precibus populi tui adesto propitius; et nobis, mirabile nostrae creationis opus, sed et redemptionis nostrae mirabilis, memorantibus, hanc aquam + benedicere tu dignare. Ipsam enim tu tecisti, ut et arva fecunditate donaret, et levamen corporibus nostris munditiamque praerberet. Aquam etiam tuae ministram misericordiae condidisti; nam per ipsam solvisti tui populi servitutem, illiusque sitim in deserto sedasti; per ipsam novum foedus nuntiaverunt prophetae, quod eras cum hominibus initurus; per ipsam denique, quam Christus in Iordane sacravit, corruptam naturae

After a brief silence, he joins his hands and continues:

**A.** God our Father, your gift of water brings life and freshness to the earth; it washes away our sins and brings us eternal life.

We ask you now to bless + this water, and to give us your protection on this day which you have made your own. Renew the living spring of your life within us and protect us in spirit and body, that we may be free from sin and come into your presence to receive your gift of salvation.

We ask this through Christ our Lord.

The people answer:

Amen.

Or:

**B.** Lord God almighty, creator of all life, of body and soul, we ask you to bless + this water: as we use it in faith forgive our sins and save us from all illness and the power of evil.

Lord, in your mercy give us living water, always springing up as a fountain of salvation: free us, body and soul, from every danger, and admit us to your presence in purity of heart.

Grant this through Christ our Lord.

The people answer:

Amen.

Or (during the Easter season):

**C.** Lord God almighty, hear the prayers of your people: we celebrate our creation and redemption. Hear our prayers and bless + this water which gives fruitfulness to the fields, and refreshment and cleansing to man. You chose water to show your goodness when you led your people to freedom through the Red Sea and satisfied their thirst in the desert with water from the rock. Water was the symbol used by the prophets to foretell your new covenant with man. You made the water of baptism holy by Christ's baptism in the Jordan: by it you give us a new birth and renew us in holiness. May this water

nostrae substantiam in regenerationis lavacro renovasti. Sit igitur haec aqua nobis suscepti baptismatis memoria, et cum fratribus nostris, qui sunt in Paschate baptizati, gaudia nos tribuas sociare.

Per Christum Dominum nostrum.

The people answer:

Amen.

Where it is customary, salt may be mixed with the holy water. The priest blesses the salt, saying:

Supplices te rogamus, omnipotens Deus, ut hanc creaturam salis benedicere + tua pietate digneris, qui per Eliseum prophetam in aquam mitti eam iussisti, ut sanaretur sterilitas aquae. Praesta, Domine, quaesumus, ut, ubicumque haec salis et aquae commixtio fuerit aspersa, omni impugnatione inimici depulsa, praesentia Sancti tui Spiritus nos iugiter custodiat.

Per Christum Dominum nostrum.

The people answer:

Amen.

Then he pours the salt into the water in silence.

Taking the sprinkler, the priest sprinkles himself and his ministers, then the rest of the clergy and the people. He may move through the church for the sprinkling of the people. Meanwhile, an antiphon or another appropriate song is sung.

Outside the Easter Season:

Asperges me, Domine, hyssopo et mundabor: lavabis me,

Effundam super vos aquam mundam, et mundabimini ab omnibus inquinamentis vestris, et dabo vobis cor novum, dicit Dominus.

Benedictus Deus et Pater Domini nostri Iesu Christi, qui secundum misericordiam suam magnam regeneravit nos in spem vivam, per resurrectionem Iesu Christi ex mortuis, in hereditatem incorruptibilem, in caelis conservatam nobis in salutem tempore novissimo revelandam!

In the Easter Season:

Vidi aquam egredientem de templo a latere dextro, alleluia; et omnes, ad quos pervenit aqua ista, salvi facti sunt et dicent: Alleluia, alleluia.

Fontes et omnia, quae moventur in aquis, hymnum dicite Deo, alleluia.

remind us of our baptism, and let us share the joy of all who have been baptized at Easter.

We ask this through Christ our Lord.

The people answer:

Amen.

Where it is customary, salt may be mixed with the holy water. The priest blesses the salt, saying:

Almighty God, we ask you to bless + this salt as once you blessed the salt scattered over the water by the prophet Elisha. Wherever this salt and water are sprinkled, drive away the power of evil, and protect us always by the presence of your Holy Spirit.

Grant this through Christ our Lord.

The people answer:

Amen.

Then he pours the salt into the water in silence.

Taking the sprinkler, the priest sprinkles himself and his ministers, then the rest of the clergy and the people. He may move through the church for the sprinkling of the people. Meanwhile, an antiphon or another appropriate song is sung.

Outside the Easter Season:

Cleanse us, Lord, from all our sins; wash us, and we shall be whiter than snow.

I will pour clean water over you and wash away all your defilement. A new heart will I give you, says the Lord.

Praised be the Father of our Lord Jesus Christ: a God so merciful and kind. He has given us a new birth, a living hope, by raising Jesus his Son from death. Salvation is our undying inheritance, preserved for us in heaven, salvation at the end of time.

In the Easter Season:

I saw water flowing from the right side of the temple, alleluia. It brought God's life and his salvation, and the people sang in joyful praise: alleluia, alleluia.

You are a people God claims as his own to praise him who called you out of darkness into his

E latere tuo, Christe, fons aquae prorumpit, quo abluuntur mundi sordes et vita renovatur, alleluia.

When he returns to his place and the song is finished, the priest faces the people and, with joined hands, says (unless the opening prayer of Mass follows immediately):

Deus omnipotens, nos a peccatis purificet, et per huius Eucharistiae celebrationem dignos nos reddat, qui mensae regni sui participes efficiamur.

The people answer:  
Amen.

When it is prescribed, the Gloria is then sung or said.

### **Penitential Rite**

After the introduction to the day's Mass, the priest invites the people to recall their sins and to repent of them in silence. He may use these or similar words:

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

A pause for silent reflection follows.

After the silence, one of the following three forms is chosen:

**A.** All say:

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

They strike their breast:

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

The priest says the absolution:

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

The people answer:  
Amen.

**B.** The priest says:

Miserere nostri, Domine.

The people answer:

Qui peccavimus tibi.

marvelous light, alleluia.

Lord Jesus, from your wounded side flowed streams of cleansing water: the world was washed of all its sin, all life made new again, alleluia.

When he returns to his place and the song is finished, the priest faces the people and, with joined hands, says (unless the opening prayer of Mass follows immediately):

May almighty God cleanse us of our sin, and through the eucharist we celebrate make us worthy to sit at his table in his heavenly kingdom.

The people answer:  
Amen.

When it is prescribed, the Gloria is then sung or said.

### **Penitential Rite**

After the introduction to the day's Mass, the priest invites the people to recall their sins and to repent of them in silence. He may use these or similar words:

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

A pause for silent reflection follows.

After the silence, one of the following three forms is chosen:

**A.** All say:

I confess to almighty God, and to you, my brothers and sisters, that I have sinned through my own fault

They strike their breast:

in my thoughts and in my words, in what I have done, and in what I have failed to do; 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.

The priest says the absolution:

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

The people answer:  
Amen.

**B.** The priest says:

Lord we have sinned against you:

The people answer:

Lord, have mercy.

Priest:

Ostende nobis, Domine, misericordiam tuam.

People:

Et salutare tuum da nobis.

The priest says the absolution:

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

The people answer:

Amen.

**C.** The priest (or other suitable minister) makes the following or other invocations:

Priest:

Qui missus es sanare contritos corde: Kyrie, eleison.

The people answer:

Kyrie, eleison.

Priest:

Qui peccatores vocare venisti: Christe eleison.

People:

Christe, eleison.

Priest:

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

People:

Kyrie, eleison.

The priest says the absolution:

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

The people answer:

Amen.

### **Kyrie**

The invocations, Kyrie eleison, follow, unless they have already been used in one of the forms of the act of penance.

Priest: Kyrie, eleison.

People: Kyrie, eleison.

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### **Gloria**

This hymn is said or sung on Sundays outside

Priest:

Lord, show us your mercy and love.

People:

And grant us your salvation.

The priest says the absolution:

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

The people answer:

Amen.

**C.** The priest (or other suitable minister) makes the following or other invocations:

Priest:

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

The people answer:

Lord, have mercy.

Priest:

You came to call sinners: Christ, have mercy.

People:

Christ, have mercy.

Priest:

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

People:

Lord, have mercy.

The priest says the absolution:

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

The people answer:

Amen.

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Priest: Lord, have mercy.

People: Lord, have mercy.

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Priest: Lord, have mercy.

People: Lord, have mercy.

### **Gloria**

This hymn is said or sung on Sundays outside

Advent and Lent, on solemnities and feasts, and in solemn local celebrations.

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

Laudamus te, benedicimus te, 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, miserere nobis; qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis.

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

### **Opening Prayer (Proper)**

Afterwards the priest, with hands joined, sings or says:

Oremus.

Priest and people pray silently for a while.

Then the priest extends his hands and sings or says the opening prayer, at the end of which the people respond:

Amen.

Sit

### **LITURGY OF THE WORD**

#### **First Reading (Proper)**

The reader goes to the lectern for the first reading. All sit and listen. To indicate the end, the reader adds:

Verbum Domini.

Verbum Domini.

All respond:

Deo gratias.

#### **Responsorial Psalm (Proper)**

The cantor sings or recites the psalm, and the people respond.

#### **Second Reading (Proper)**

When there is a second reading, it is read at the lectern as before. To indicate the end, the reader adds:

Verbum Domini.

Verbum Domini.

All respond:

Deo gratias.

Advent and Lent, on solemnities and feasts, and in solemn local celebrations.

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

Lord God, heavenly King, almighty God and Father, 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.

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Priest and people pray silently for a while.

Then the priest extends his hands and sings or says the opening prayer, at the end of which the people respond:

Amen.

Sit

### **LITURGY OF THE WORD**

#### **First Reading (Proper)**

The reader goes to the lectern for the first reading. All sit and listen. To indicate the end, the reader adds:

This is the Word of the Lord.

In the U.S.A.: Word of the Lord.

All respond:

Thanks be to God.

#### **Responsorial Psalm (Proper)**

The cantor sings or recites the psalm, and the people respond.

#### **Second Reading (Proper)**

When there is a second reading, it is read at the lectern as before. To indicate the end, the reader adds:

This is the Word of the Lord.

In the U.S.A.: Word of the Lord.

All respond:

Thanks be to God.

## **Alleluia or Gospel Acclamation**

Stand

The alleluia or other chant follows. It may be omitted if not sung.

### **Gospel (Proper)**

Meanwhile, if incense is used, the priest puts some in the censer. Then the deacon who is to proclaim the gospel bows to the priest and in a low voice asks his blessing:

Iube, domne, benedicere.

The priest says in a low voice:

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

The deacon answers:

Amen.

If there is no deacon, the priest bows before the altar and says quietly:

Munda cor meum ac labia mea, omnipotens Deus, ut sanctum Evangelium tuum digne valeam nuntiare.

Then the deacon (or the priest) goes to the lectern. He may be accompanied by ministers with incense and candles. He sings or says:

Dominus vobiscum.

The people answer:

Et cum spiritu tuo.

The deacon (or priest) sings or says:

Lectio sancti Evangelii secundum N.

He makes the sign of the cross on the book, and then on his forehead, lips and breast. The people sign themselves in a similar fashion and respond: Gloria tibi, Domine.

Then, if incense is used, the deacon (or priest) incenses the book, and proclaims the gospel.

At the end of the gospel, the deacon (or priest) adds:

Verbum Domini.

all respond:

Laus tibi, Christe.

Then he kisses the book, saying quietly:

Per evangelica dicta deleantur nostra delicta.

### **Homily**

Sit

A homily shall be given on all Sundays and holy days of obligation; it is recommended for other

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The alleluia or other chant follows. It may be omitted if not sung.

### **Gospel (Proper)**

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Father, give me your blessing.

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.

The deacon answers:

Amen.

If there is no deacon, the priest bows before the altar and says quietly:

Almighty God, cleanse my heart and my lips that I may worthily proclaim your gospel.

Then the deacon (or the priest) goes to the lectern. He may be accompanied by ministers with incense and candles. He sings or says:

The Lord be with you.

The people answer:

And also with you.

The deacon (or priest) sings or says:

A reading from the holy gospel according to N.

He makes the sign of the cross on the book, and then on his forehead, lips and breast. The people sign themselves in a similar fashion and respond: Glory to you, Lord.

Then, if incense is used, the deacon (or priest) incenses the book, and proclaims the gospel.

At the end of the gospel, the deacon (or priest) adds:

This is the gospel of the Lord.

all respond:

Praise to you, Lord Jesus Christ.

Then he kisses the book, saying quietly:

May the words of the gospel wipe away our sins.

### **Homily**

Sit

A homily shall be given on all Sundays and holy days of obligation; it is recommended for other

days.

### **Profession of Faith**

Stand

After the homily, the profession of faith is said on Sundays and solemnities; it may also be said in solemn local celebrations.

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

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

All bow during these two lines. Kneel during the words "et homo factus est" for all Christmas Masses:

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

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.

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 baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum, et vitam venturi saeculi. Amen.

### **General Intercessions**

Then follow the general intercessions (prayers of the faithful). The priest presides at the prayer.

With a brief introduction, he invites the people to pray; after the intentions he says the concluding prayer.

It is desirable that the intentions be announced by the deacon, cantor, or other person.

days.

### **Profession of Faith**

Stand

After the homily, the profession of faith is said on Sundays and solemnities; it may also be said in solemn local celebrations.

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

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, 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:

All bow during these two lines. Kneel during the words "and became man" for all Christmas Masses:

by the power of the Holy Spirit he was born 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.

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. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

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## Liturgy of the Eucharist

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Latin	English
<p>Explanation of text meaning. (The font styles will not show up in Netscape 3, IE 2 and basic WebTV)</p> <ol style="list-style-type: none"><li>1. Small red letters are the rubrics for Mass.</li><li>2. Small bold letters tell when to stand, sit and kneel.</li><li>3. <b>LARGE BOLD LETTERS</b> in all caps signify the main parts of the Mass.</li><li>4. <b>Large bold letters</b> are smaller divisions of the Mass.</li><li>5. A + means that the priest makes the <u>sign of the cross</u> at this time.</li><li>6. (proper) These parts of the Mass change throughout the year.</li><li>7. P. Said by the people.</li></ol> <p>LITURGY OF THE EUCHARIST</p>	<p>Explanation of text meaning. (The font styles will not show up in Netscape 3, IE 2 and basic WebTV)</p> <ol style="list-style-type: none"><li>1. Small red letters are the rubrics for Mass.</li><li>2. Small bold letters tell when to stand, sit and kneel.</li><li>3. <b>LARGE BOLD LETTERS</b> in all caps signify the main parts of the Mass.</li><li>4. <b>Large bold letters</b> are smaller divisions of the Mass.</li><li>5. A + means that the priest makes the <u>sign of the cross</u> at this time.</li><li>6. (proper) These parts of the Mass change throughout the year.</li><li>7. P. Said by the people.</li></ol> <p>LITURGY OF THE EUCHARIST</p>
<p><b>Preparation of the Altar and the Gifts</b></p>	<p><b>Preparation of the Altar and the Gifts</b></p>
<p>Sit</p>	<p>Sit</p>
<p>After the liturgy of the word, the offertory song is begun. Meanwhile the ministers place the corporal, the purificator, the chalice, and the missal on the altar.</p>	<p>After the liturgy of the word, the offertory song is begun. Meanwhile the ministers place the corporal, the purificator, the chalice, and the missal on the altar.</p>
<p>Sufficient hosts (and wine) for the communion of the faithful are to be prepared. It is most important that the faithful should receive the body of the Lord in hosts consecrated at the same Mass and should share the cup when it is permitted. Communion is thus a clearer sign of sharing in the sacrifice which is actually taking place.</p>	<p>Sufficient hosts (and wine) for the communion of the faithful are to be prepared. It is most important that the faithful should receive the body of the Lord in hosts consecrated at the same Mass and should share the cup when it is permitted. Communion is thus a clearer sign of sharing in the sacrifice which is actually taking place.</p>
<p>It is desirable that the participation of the faithful be expressed by members of the congregation bringing up the bread and wine for the celebration of the eucharist or other gifts for the needs of the Church and the poor.</p>	<p>It is desirable that the participation of the faithful be expressed by members of the congregation bringing up the bread and wine for the celebration of the eucharist or other gifts for the needs of the Church and the poor.</p>
<p>The priest, standing at the altar, takes the paten</p>	<p>The priest, standing at the altar, takes the paten</p>

with the bread and, holding it slightly raised above the altar, says quietly:

**Benedictus es, Domine, Deus universi, quia de tua largitate accepimus panem, quem tibi offerimus, fructum terrae et operis manuum hominum: ex quo nobis fiet panis vitae.**

Then he places the paten with the bread on the corporal.

If no offertory song is sung, the priest may say the preceding words in an audible voice; then the people may respond:

Benedictus Deus in saecula.

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

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

Then the priest takes the chalice and, holding it slightly raised above the altar, says quietly:

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

The he replaces the chalice on the corporal.

If no offertory song is sung, the priest may say the preceding words in an audible voice; then the people may respond:

Benedictus Deus in sacula.

The priest bows and says quietly:

**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.**

with the bread and, holding it slightly raised above the altar, says quietly:

**Blessed are you, Lord, God of all creation. Through your goodness we have this bread to offer, which earth has given and human hands have made. It will become for us the bread of life.**

Then he places the paten with the bread on the corporal.

If no offertory song is sung, the priest may say the preceding words in an audible voice; then the people may respond:

Blessed be God for ever.

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.**

Then the priest takes the chalice and, holding it slightly raised above the altar, says quietly:

**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.**

The he replaces the chalice on the corporal.

If no offertory song is sung, the priest may say the preceding words in an audible voice; then the people may respond:

Blessed be God for ever.

The priest bows and says quietly:

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

He may now incense the offerings and the altar. Afterwards the deacon or a minister incenses the priest and people.

Next the priest stands at the side of the altar and washes his hands, saying quietly:

**L**ava me, Domine, ab iniquitate mea, et a peccato meo munda me.

Standing at the center of the altar, facing the people, he extends and then joins his hands, saying:

**O**rate, fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotem.

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

### **Prayer Over the Gifts (Proper)**

With hands extended, the priest sings or says the prayer over the gifts, at the end of which the people respond:

Amen.

Stand

### **EUCCHARISTIC PRAYER**

The priest begins the eucharistic prayer. With hands extended he sings or says:

**D**ominus vobiscum.

**P.** Et cum spiritu tuo.

He lifts up his hands and continues:

**S**ursum corda.

**P.** Habemus ad Dominum.

With hands extended, he continues:

He may now incense the offerings and the altar. Afterwards the deacon or a minister incenses the priest and people.

Next the priest stands at the side of the altar and washes his hands, saying quietly:

**L**ord, wash away my iniquity; cleanse me from my sin.

Standing at the center of the altar, facing the people, he extends and then joins his hands, saying:

**P**ray, brethren, that our sacrifice may be acceptable to God, the almighty Father.

**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 Church.

### **Prayer Over the Gifts (Proper)**

With hands extended, the priest sings or says the prayer over the gifts, at the end of which the people respond:

Amen.

Stand

### **EUCCHARISTIC PRAYER**

The priest begins the eucharistic prayer. With hands extended he sings or says:

**T**he Lord be with you.

**P.** And also with you.

He lifts up his hands and continues:

**L**ift up your hearts.

**P.** We lift them up to the Lord.

With hands extended, he continues:

**Gratias** agamus Domino Deo nostro.

P. Dignum et iustum est.

The priest continues the preface with hands extended. The preface varies according to the season, feast, or occasion that is celebrated and which eucharistic prayer is used. Eucharistic Prayer III may be used with any of the prefaces.

### **Preface (Proper)**

**A.**(varies according to circumstances)

**V**ere dignum et iustum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeternae Deus . . .

**B.**(usually with Eucharistic Prayer II)

**V**ere 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.

Qui voluntatem tuam adimplens et populum tibi sanctum acquirens extendit manus cum pateretur, ut mortem solveret et resurrectionem manifestaret.

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

**C.**(always with Eucharistic Prayer IV)

**V**ere dignum est tibi gratias agere, vere iustum est te glorificare, Pater sancte, quia unus es Deus vivus et verus, qui es ante saecula et permanes in aeternum, inaccessibleem lucem inhabitans;

sed et qui unus bonus atque fons vitae cuncta fecisti, ut creaturas tuas benedictionibus

**Let** us give thanks to the Lord our God.

P. It is right to give him thanks and praise.

The priest continues the preface with hands extended. The preface varies according to the season, feast, or occasion that is celebrated and which eucharistic prayer is used. Eucharistic Prayer III may be used with any of the prefaces.

### **Preface (Proper)**

**A.**(varies according to circumstances)

**F**ather all-powerful and ever-living God, we do well always and everywhere to give you thanks . . .

**B.**(usually with Eucharistic Prayer II)

**F**ather, 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.

For our sake he opened his arms on the cross; he put an end to death and revealed the resurrection. In this he fulfilled your will and won for you a holy people.

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

**C.**(always with Eucharistic Prayer IV)

**F**ather in heaven, 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

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:

At the end of the preface, he joins his hands and, together with the people, concludes it by singing or saying aloud:

**S**anctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

Kneel (in the U.S.)

In sung Masses he may sing those parts of the eucharistic prayer which may be sung in concelebrated Mass.

In the first eucharistic prayer (the Roman canon) the words in parentheses may be omitted.

Eucharistic Prayer I (Roman canon)

Eucharistic Prayer II

Eucharistic Prayer III

Eucharistic Prayer IV

Reconciliation I

Reconciliation II

Stand

COMMUNION RITE

**Lord's Prayer**

The priest sets down the chalice and paten and with hands joined sings or says one of the

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:

At the end of the preface, he joins his hands and, together with the people, concludes it by singing or saying aloud:

**H**oly, 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.

Kneel (in the U.S.)

In sung Masses he may sing those parts of the eucharistic prayer which may be sung in concelebrated Mass.

In the first eucharistic prayer (the Roman canon) the words in parentheses may be omitted.

Eucharistic Prayer I (Roman canon)

Eucharistic Prayer II

Eucharistic Prayer III

Eucharistic Prayer IV

Reconciliation I

Reconciliation II

Stand

COMMUNION RITE

**Lord's Prayer**

The priest sets down the chalice and paten and with hands joined sings or says one of the

following:

**A.** Praeceptis salutaribus moniti, et divina institutione formati, audemus dicere:

**B.**

**C.**

**D.**

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

**P**ater 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.

With hands extended, the priest continues alone:

**L**ibera nos, quaesumus, Domine, ab omnibus malis, da propitius pacem in diebus nostris, ut, ope misericordiae tuae adiuti, et a peccato simus semper liberi et ab omni perturbatione securi: expectantes beatam spem et adventum Salvatoris nostri Iesu Christi.

He joins his hands.

### **Doxology**

The people end the prayer with the acclamation:

**Q**uia tuum est regnum, et potestas, et gloria in saecula.

### **Sign of Peace**

Then the priest, with hands extended, says aloud:

following:

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

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

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

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

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

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

With hands extended, the priest continues alone:

**D**eliver us, Lord, from every evil, 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.

He joins his hands.

### **Doxology**

The people end the prayer with the acclamation:

**F**or the kingdom, the power, and the glory are yours, now and for ever.

### **Sign of Peace**

Then the priest, with hands extended, says aloud:

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

He joins his hands.

Qui vivis et regnas in saecula saeculorum.

P. Amen.

The priest, extending and joining his hands, adds:

**P**ax Domini sit semper vobiscum.

P. Et cum spiritu tuo.

**O**fferte vobis pacem.

All make an appropriate sign of peace, according to local custom. The priest gives the sign of peace to the deacon or minister.

### **Breaking of the Bread**

Then the following is sung or said:

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

This may be repeated until the breaking of the bread is finished, but the last phrase is always Dona nobis pacem.

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

**H**aec commixtio Corporis et Sanguinis Domini nostri Iesu Christi fiat accipientibus nobis in vitam aeternam.

**L**ord 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,

He joins his hands.

where you live for ever and ever.

P. Amen.

The priest, extending and joining his hands, adds:

**T**he peace of the Lord be with you always.

P. And also with you.

**L**et us offer each other a sign of peace.

All make an appropriate sign of peace, according to local custom. The priest gives the sign of peace to the deacon or minister.

### **Breaking of the Bread**

Then the following is sung or said:

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.

This may be repeated until the breaking of the bread is finished, but the last phrase is always Grant us peace.

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

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

## **Private Preparation of the Priest**

Then the priest joins his hands and says quietly:

**D**omine 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.

Or:

**P**erceptio Corporis et Sanguinis tui, Domine Iesu Christe, non mihi proveniat in iudicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam.

## **Communion**

The priest genuflects. Taking the host, he raises it slightly over the paten and, facing the people, says aloud:

**E**cce Agnus Dei, ecce qui tollit peccata mundi. Beati qui ad cenam Agni vocati sunt.

He adds, once only, with the people:

**D**omine, non sum dignus ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.

Facing the altar, the priest says quietly:

**C**orpus Christi custodiat me in vitam aeternam.

He reverently consumes the body of Christ. Then he takes the chalice and says quietly:

**S**anguis Christi custodiat me in vitam aeternam.

He reverently drinks the blood of Christ.

## **Private Preparation of the Priest**

Then the priest joins his hands and says quietly:

**L**ord 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.

Or:

**L**ord Jesus Christ, with faith in your love and mercy I eat your body and drink your blood. Let it not bring me condemnation, but health in mind and body.

## **Communion**

The priest genuflects. Taking the host, he raises it slightly over the paten and, facing the people, says aloud:

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

He adds, once only, with the people:

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

Facing the altar, the priest says quietly:

**M**ay the body of Christ bring me to everlasting life.

He reverently consumes the body of Christ. Then he takes the chalice and says quietly:

**M**ay the blood of Christ bring me to everlasting life.

He reverently drinks the blood of Christ.

After this he takes the paten or other vessel and goes to the communicants. The priest or other minister distributing the eucharistic bread takes a host for each communicant, raises it a little, and shows it, saying:

Corpus Christi.

The communicant answers:

Amen.

and receives communion.

If any are receiving in both kinds, the rite described elsewhere is followed. When he presents the chalice, the minister says:

Sanguis Christi.

The communicant answers:

Amen.

and drinks it.

The deacon and other ministers may receive communion from the chalice.

### **Communion Song**

While the priest receives the body of Christ, the communion song is begun.

The vessels are cleansed by the priest, deacon, acolyte or other lawfully instituted minister after the communion or after Mass, if possible at the side table.

Meanwhile he says quietly:

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

### **Period of Silence or Song of Praise**

After this he takes the paten or other vessel and goes to the communicants. The priest or other minister distributing the eucharistic bread takes a host for each communicant, raises it a little, and shows it, saying:

The body of Christ.

The communicant answers:

Amen.

and receives communion.

If any are receiving in both kinds, the rite described elsewhere is followed. When he presents the chalice, the minister says:

The blood of Christ.

The communicant answers:

Amen.

and drinks it.

The deacon and other ministers may receive communion from the chalice.

### **Communion Song**

While the priest receives the body of Christ, the communion song is begun.

The vessels are cleansed by the priest, deacon, acolyte or other lawfully instituted minister after the communion or after Mass, if possible at the side table.

Meanwhile he says quietly:

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

### **Period of Silence or Song of Praise**

Then the priest may return to the chair. A period of silence may now be observed, or a psalm or song of praise may be sung.

### **Prayer After Communion (Proper)**

Then, standing at the chair or at the altar, the priest sings or says:

**O**remus.

Priest and people pray in silence for a while, unless a period of silence has already been observed. Then the priest extends his hands and sings or says the prayer after communion, at the end of which the people respond:

Amen.

### **CONCLUDING RITE**

If there are any brief announcements, they are made at this time.

### **Greeting**

The rite of dismissal takes place. Facing the people, the priest extends his hands and sings or says:

**D**ominus vobiscum.

P. Et cum spiritu tuo.

### **Blessing**

**A.**Simple form

The priest blesses the people with these words:

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

P. Amen.

**B.**Solemn blessing

Then the priest may return to the chair. A period of silence may now be observed, or a psalm or song of praise may be sung.

### **Prayer After Communion (Proper)**

Then, standing at the chair or at the altar, the priest sings or says:

**L**et us pray.

Priest and people pray in silence for a while, unless a period of silence has already been observed. Then the priest extends his hands and sings or says the prayer after communion, at the end of which the people respond:

Amen.

### **CONCLUDING RITE**

If there are any brief announcements, they are made at this time.

### **Greeting**

The rite of dismissal takes place. Facing the people, the priest extends his hands and sings or says:

**T**he Lord be with you.

P. And also with you.

### **Blessing**

**A.**Simple form

The priest blesses the people with these words:

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

P. Amen.

**B.**Solemn blessing

Deacon:

Inclinate vos ad benedictionem.

The priest then says one of the forms of solemn blessings. The priest always concludes the solemn blessing by adding:

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

P. Amen.

### **C.Prayer over the people**

The priest says one of the various prayers over the people. After the prayer over the people, the priest always adds:

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

P. Amen.

### **Dismissal**

The deacon (or the priest), with hands joined, sings or says:

**A.**

**B.**Ite, missa est.

**C.**

P. Deo gratias.

The priest kisses the altar as at the beginning. Then he makes the customary reverence with the ministers and leaves.

If any liturgical service follows immediately, the rite of dismissal is omitted.

English text © ICEL

Deacon:

Bow your heads and pray for God's blessing.

The priest then says one of the forms of solemn blessings. The priest always concludes the solemn blessing by adding:

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

P. Amen.

### **C.Prayer over the people**

The priest says one of the various prayers over the people. After the prayer over the people, the priest always adds:

**And may the blessing of almighty God, the Father, and the Son,+and the Holy Spirit, come upon you and remain with you for ever.**

P. Amen.

### **Dismissal**

The deacon (or the priest), with hands joined, sings or says:

**A.**Go in the peace of Christ.

**B.**The Mass is ended, go in peace.

**C.**Go in peace to love and serve the Lord.

P. Thanks be to God.

The priest kisses the altar as at the beginning. Then he makes the customary reverence with the ministers and leaves.

If any liturgical service follows immediately, the rite of dismissal is omitted.

English text © ICEL

## Eucharistic Prayer I (Roman Canon)

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Latin

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Explanation of text meaning.  
(The font styles will not show up in Netscape 3, IE 2 and basic WebTV)

1. Small red letters are the rubrics for Mass.
2. Small bold letters tell when to stand, sit and kneel.
3. **LARGE BOLD LETTERS** in all caps signify the main parts of the Mass.
4. **Large bold letters** are smaller divisions of the Mass.
5. A + means that the priest makes the sign of the cross at this time.
6. (proper) These parts of the Mass change throughout the year.  
Kneel (in the U.S.)

In the first eucharistic prayer the words in parenthesis may be omitted. The priest, with hands extended, says:

Celebrant Alone

**T**e igitur, clementissime Pater, per Iesum Christum, Filium tuum, Dominum nostrum, supplices rogamus ac petimus,

He joins his hands and, making the sign of the cross over both bread and chalice, says:

uti accepta habeas et benedicas + haec dona haec munera, haec sancta sacrificia illibata,

With hands extended, he continues:

in primis, quae tibi offerimus pro Ecclesia tua sancta catholica: quam pacificare, custodire, adunare et regere

English

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Explanation of text meaning.  
(The font styles will not show up in Netscape 3, IE 2 and basic WebTV)

1. Small red letters are the rubrics for Mass.
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5. A + means that the priest makes the sign of the cross at this time.
6. (proper) These parts of the Mass change throughout the year.  
Kneel (in the U.S.)

In the first eucharistic prayer the words in parenthesis may be omitted. The priest, with hands extended, says:

Celebrant Alone

**W**e come to you, Father, with praise and thanksgiving, through Jesus Christ your Son.

He joins his hands and, making the sign of the cross over both bread and chalice, says:

Through him we ask you to accept and bless + these gifts we offer you in sacrifice.

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

digneris toto orbe terrarum: una cum famulo tuo Pap nostro N. et Antistite nostro N. et omnibus orthodoxis atque catholicae et apostolicae fidei cultoribus.

### **Comemoration of the Living**

Celebrant or one concelebrant

**M**emento, Domine famulorum famularumque tuarum N. et N.

He prays for them briefly with hands joined. Then, with hands extended, he continues:

et omnium circumstantium, quorum tibi fides cognita est et nota devotio, pro quibus tibi offerimus: 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 sua aeterno Deo, vivo et vero.

Celebrant or one concelebrant

**C**ommunicantes, 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 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.)

An acolyte may ring a bell at this time.

With hands extended, he continues:

world. We offer them for N. our Pope, for N. our bishop, and for all who hold and teach the catholic faith that comes to us from the apostles.

### **Comemoration of the Living**

Celebrant or one concelebrant

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

He prays for them briefly with hands joined. Then, with hands extended, he continues:

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.

Celebrant or one concelebrant

**I**n 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 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.)

An acolyte may ring a bell at this time.

With hands extended, he continues:

Celebrant alone

**H**anc 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 grege numerari.

He joins his hands.

(Per Christum Dominum nostrum.  
Amen.)

With hands outstretched over the offerings, he says:

Celebrant with concelebrants

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

He joins his hands.

(Per Christum Dominum nostrum.  
Amen.)

The words of the Lord in the following formulas should be spoken clearly and distinctly, as their meaning demands.

Kneel

**Q**ui, pridie quam pateretur,

He takes the bread and, raising it a little above the altar, continues:

accepit panem in sanctas ac venerabiles manus suas,

He looks upward.

et elevatis oculis in caelum ad te Deum Patrem suum omnipotentem, tibi gratias

Celebrant alone

**F**ather, 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.

He joins his hands.

(Through Christ our Lord. Amen.)

With hands outstretched over the offerings, he says:

Celebrant with concelebrants

**B**less 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.

He joins his hands.

(Through Christ our Lord. Amen.)

The words of the Lord in the following formulas should be spoken clearly and distinctly, as their meaning demands.

Kneel

**T**he day before he suffered

He takes the bread and, raising it a little above the altar, continues:

he took bread in his sacred hands

He looks upward.

and looking up to heaven, to you, his almighty Father, he gave you thanks and

agens benedixit, fregit, deditque  
discipulis suis, dicens:

He bows slightly.

**Accipite et manducate ex hoc  
omnes:**

**hoc est enim Corpus meum, quod  
pro vobis tradetur.**

An acolyte may ring a bell when the host  
is elevated.

If incense is used, an acolyte incenses the  
host when it is raised.

He shows the consecrated host to the  
people, places it on the paten, and  
genuflects in adoration. Then he  
continues:

**Simili modo, postquam cenatum est,**

He takes the chalice, and raising it a little  
above the altar, continues:

accipiens et hunc praeclarum calicem in  
sanctas ac venerabiles manus suas, item  
tibi gratias agens benedixit, deditque  
discipulis suis, dicens:

He bows 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.**

An acolyte may ring a bell when the  
chalice is elevated.

praise. He broke the bread, gave it to his  
disciples, and said:

He bows slightly.

**Take this, all of you, and eat it:**

**this is my body which will be given  
up for you.**

An acolyte may ring a bell when the host  
is elevated.

If incense is used, an acolyte incenses the  
host when it is raised.

He shows the consecrated host to the  
people, places it on the paten, and  
genuflects in adoration. Then he  
continues:

**When supper was ended,**

He takes the chalice, and raising it a little  
above the altar, continues:

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

He bows 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.**

An acolyte may ring a bell when the  
chalice is elevated.

If incense is used, an acolyte incenses the chalice when it is raised.

He shows the consecrated chalice to the people, places it on the corporal, and genuflects in adoration. Then he sings or says:

Stand (except in the U.S.)

Celebrant alone

Mysterium fidei.

People with celebrant and concelebrants:

**A.** Mortem tuam annuntiamus, Domine, et tuam resurrectionem confitemur, donec venias.

**B.** (Not an option in Latin)

**C.** Quotiescumque manducamus panem hunc et calicem bibimus, mortem tuam annuntiamus, Domine, donec venias.

**D.** Salvator mundi, salva nos, qui per crucem et resurrectionem tuam liberasti nos.

Then with hands extended, the priest says:

Celebrant with concelebrants

**U**nde 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: offerimus praeclaræ maiestati tuæ de tuis donis ac datis hostiam puram, hostiam sanctam, hostiam immaculatam, Panem sanctam vitæ aeternæ et Calicem salutis perpetuæ.

If incense is used, an acolyte incenses the chalice when it is raised.

He shows the consecrated chalice to the people, places it on the corporal, and genuflects in adoration. Then he sings or says:

Stand (except in the U.S.)

Celebrant alone

Let us proclaim the mystery of faith:

People with celebrant and concelebrants:

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

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

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

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

Then with hands extended, the priest says:

Celebrant with concelebrants

**F**ather, 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; and from the many gifts you have given us we offer to you, God of glory and majesty, this holy and perfect sacrifice: the bread of life and the cup of eternal salvation.

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

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 participatione  
sacrosanctum Filii tui Corpus et  
Sanguinem sumpserimus,

He stands up straight and makes the sign  
of the cross, saying:

omni benedictione caelesti et gratia  
repleamur,

He joins his hands.

(Per Christum Dominum nostrum.  
Amen.)

### **Commemoration of the Dead**

With hands extended, he says:

Celebrant or one concelebrant

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

The priest prays for them briefly with  
joined hands. Then, with hands extended,  
he continues:

Ipsis, domine, et omnibus in Christo

**L**ook 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.

Bowing, with hands joined, he continues:

**A**lmighty 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,

He stands up straight and makes the sign  
of the cross, saying:

let us be filled with every grace and  
blessing.

He joins his hands.

(Through Christ our Lord. Amen.)

### **Commemoration of the Dead**

With hands extended, he says:

Celebrant or one concelebrant

**R**emember, Lord, those who have died  
and have gone before us marked with the  
sign of faith, especially those for whom  
we now pray, N. et N. May these, and all  
who sleep in Christ, find in your presence  
light, happiness, and peace.

The priest prays for them briefly with  
joined hands. Then, with hands extended,  
he continues:

May these, and all who sleep in Christ,

quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur.

He joins his hands.

(Per Christum Dominum nostrum.  
Amen.)

With hands extended, he continues:

Celebrant or one concelebrant

**N**obis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum 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:

The priest strikes his breast with the right hand, saying:

intra quorum nos consortium, non aestimator meriti, sed veniae, quaesumus, largitor admitte.

He joins his hands.

Per Christum Dominum nostrum.

Celebrant alone

**P**er quem haec omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et praestas nobis.

He takes the chalice and the paten with the host and, lifting them up, sings or says:

Celebrant alone or with concelebrants

**P**er ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus

find in your presence light, happiness, and peace.

He joins his hands.

(Through Christ our Lord. Amen.)

With hands extended, he continues:

Celebrant or one concelebrant

**F**or ourselves, too, 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.

The priest strikes his breast with the right hand, saying:

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

He joins his hands.

Through Christ our Lord.

Celebrant alone

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

He takes the chalice and the paten with the host and, lifting them up, sings or says:

Celebrant alone or with concelebrants

**T**hrough him, with him, in him, in the unity of the Holy Spirit, all glory and

Sancti, omnis honor et gloria per omnia saecula saeculorum.

The people respond:

Amen.

Stand (in the U.S.)

honor is yours, almighty Father, for ever and ever.

The people respond:

Amen.

Stand (in the U.S.)

## Eucharistic Prayer II

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Latin

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Explanation of text meaning.  
(The font styles will not show up in Netscape 3, IE 2 and basic WebTV)

1. Small red letters are the rubrics for Mass.
  2. Small bold letters tell when to stand, sit and kneel.
  3. **LARGE BOLD LETTERS** in all caps signify the main parts of the Mass.
  4. **Large bold letters** are smaller divisions of the Mass.
  5. A + means that the priest makes the sign of the cross at this time.
  6. (proper) These parts of the Mass change throughout the year.
- Kneel (in the U.S.)

The priest, with hands extended, says:

Celebrant Alone

Vere Sanctus es, Domine, fons omnis sanctitatis.

He joins his hands and holding them outstretched over the offerings, says:

English

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Explanation of text meaning.  
(The font styles will not show up in Netscape 3, IE 2 and basic WebTV)

1. Small red letters are the rubrics for Mass.
  2. Small bold letters tell when to stand, sit and kneel.
  3. **LARGE BOLD LETTERS** in all caps signify the main parts of the Mass.
  4. **Large bold letters** are smaller divisions of the Mass.
  5. A + means that the priest makes the sign of the cross at this time.
  6. (proper) These parts of the Mass change throughout the year.
- Kneel (in the U.S.)

The priest, with hands extended, says:

Celebrant Alone

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

He joins his hands and holding them outstretched over the offerings, says:

Celebrant with concelebrants

An acolyte may ring a bell at this time.

Haec ergo dona, quaesumus, Spiritus tui  
rore sanctifica,

He joins his hands and, making the sign  
of the cross once over both bread and  
chalice, says:

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

He joins his hands.

The words of the Lord in the following  
formulas should be spoken clearly and  
distinctly, as their meaning demands.

Kneel

**Q**ui, pridie quam pateretur,

He takes the bread and, raising it a little  
above the altar, continues:

accepit panem in sanctas ac venerabiles  
manus suas,

He looks upward.

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

He bows slightly.

**Accipite et manducate ex hoc  
omnes:**

**hoc est enim Corpus meum, quod  
pro vobis tradetur.**

An acolyte may ring a bell when the host  
is elevated.

Celebrant with concelebrants

An acolyte may ring a bell at this time.

Let your Spirit come upon these gifts to  
make them holy, so that they may  
become for us

He joins his hands and, making the sign  
of the cross once over both bread and  
chalice, says:

the body + and blood of our Lord, Jesus  
Christ.

He joins his hands.

The words of the Lord in the following  
formulas should be spoken clearly and  
distinctly, as their meaning demands.

Kneel

**T**he day before he suffered

He takes the bread and, raising it a little  
above the altar, continues:

he took bread in his sacred hands

He looks upward.

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:

He bows slightly.

**Take this, all of you, and eat it:**

**this is my body which will be given  
up for you.**

An acolyte may ring a bell when the host  
is elevated.

If incense is used, an acolyte incenses the host when it is raised.

He shows the consecrated host to the people, places it on the paten, and genuflects in adoration. Then he continues:

**Simili modo, postquam cenatum est,**

He takes the chalice, and raising it a little above the altar, continues:

accipiens et hunc praeclarum calicem in sanctas ac venerabiles manus suas, item tibi gratias agens benedixit, deditque discipulis suis, dicens:

He bows 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.**

An acolyte may ring a bell when the chalice is elevated.

If incense is used, an acolyte incenses the chalice when it is raised.

He shows the consecrated chalice to the people, places it on the corporal, and genuflects in adoration. Then he sings or says:

Stand (except in the U.S.)

Celebrant alone

If incense is used, an acolyte incenses the host when it is raised.

He shows the consecrated host to the people, places it on the paten, and genuflects in adoration. Then he continues:

**When supper was ended,**

He takes the chalice, and raising it a little above the altar, continues:

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

He bows 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.**

An acolyte may ring a bell when the chalice is elevated.

If incense is used, an acolyte incenses the chalice when it is raised.

He shows the consecrated chalice to the people, places it on the corporal, and genuflects in adoration. Then he sings or says:

Stand (except in the U.S.)

Celebrant alone

Mysterium fidei.

People with celebrant and concelebrants:

**A.** Mortem tuam annuntiamus, Domine, et tuam resurrectionem confitemur, donec venias.

**B.** (Not an option in Latin)

**C.** Quotiescumque manducamus panem hunc et calicem bibimus, mortem tuam annuntiamus, Domine, donec venias.

**D.** Salvator mundi, salva nos, qui per crucem et resurrectionem tuam liberasti nos.

Then with hands extended, the priest says:

Celebrant with concelebrants

**M**emores igitur mortis et resurrectionis eius, tibi, Domine, panem vitae et calicem salutis afferimus, 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.

Celebrant or one concelebrant

**R**ecordare, Domine, Ecclesiae tuae toto orbe diffusae, ut eam in caritate perficias una cum Papa nostro N. et Episcopo nostro N. et universo clero.

Celebrant or one concelebrant

**M**emento etiam fratrum nostrorum, qui in spe resurrectionis dormierunt, omniumque in tua miseratione defunctorum, et eos in lumen vultus tui admitte. Omnium nostrum, quaesumus, miserere, ut cum beata Dei Genetrice

Let us proclaim the mystery of faith:

People with celebrant and concelebrants:

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

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

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

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

Then with hands extended, the priest says:

Celebrant with concelebrants

**I**n 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.

Celebrant or one concelebrant

**L**ord, remember your Church throughout the world; make us grow in love, together with N. our Pope, N. our bishop, and all the clergy.

Celebrant or one concelebrant

**R**emember 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; make us worthy to share eternal life with Mary, the virgin

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

He joins his hands.

per Filium tuum Iesum Christum.

Celebrant alone or with concelebrants

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

The people respond:

Amen.

Stand (in the U.S.)

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

He joins his hands.

through your Son, Jesus Christ.

Celebrant alone or with concelebrants

**T**hrough him, with him, in him, in the unity of the Holy Spirit, all glory and honor is yours, almighty Father, for ever and ever.

The people respond:

Amen.

Stand (in the U.S.)

### Eucharistic Prayer III

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Latin

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Explanation of text meaning.

(The font styles will not show up in Netscape 3, IE 2 and basic WebTV)

1. Small red letters are the rubrics for Mass.
2. Small bold letters tell when to stand, sit and kneel.
3. **LARGE BOLD LETTERS** in all caps signify the main parts of the Mass.
4. **Large bold letters** are smaller divisions of the Mass.
5. A + means that the priest makes the sign of the cross at this time.
6. (proper) These parts of the Mass change throughout the year.

Kneel (in the U.S.)

The priest, with hands extended, says:

English

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Explanation of text meaning.

(The font styles will not show up in Netscape 3, IE 2 and basic WebTV)

1. Small red letters are the rubrics for Mass.
2. Small bold letters tell when to stand, sit and kneel.
3. **LARGE BOLD LETTERS** in all caps signify the main parts of the Mass.
4. **Large bold letters** are smaller divisions of the Mass.
5. A + means that the priest makes the sign of the cross at this time.
6. (proper) These parts of the Mass change throughout the year.

Kneel (in the U.S.)

The priest, with hands extended, says:

Celebrant Alone

**V**ere Sanctus es, Domine, et merito te laudat omnis a te condita creatura, quia per Filium tuum, Dominum nostrum Iesum Christum, Spiritus Sancti operante virtute, vivificas et sanctificas universa, et populum tibi congregare non desinis, ut a solis ortu usque ad occasum oblatio munda offeratur nomini tuo.

He joins his hands and holding them outstretched over the offerings, says:

Celebrant with concelebrants

An acolyte may ring a bell at this time.

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

He joins his hands and, making the sign of the cross once over both bread and chalice, says:

ut Corpus et + Sanguis fiant Filii tui Domini nostri Iesu Christi, cuius mandato haec mysteria celebramus.

He joins his hands.

The words of the Lord in the following formulas should be spoken clearly and distinctly, as their meaning demands.

Kneel

**Q**ui, pridie quam pateretur,

He takes the bread and, raising it a little above the altar, continues:

accepit panem in sanctas ac venerabiles manus suas,

He looks upward.

et elevatis oculis in caelum ad te Deum Patrem suum

Celebrant Alone

**F**ather, you are holy indeed, and all creation rightly gives you praise. 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 a perfect offering may be made to the glory of your name.

He joins his hands and holding them outstretched over the offerings, says:

Celebrant with concelebrants

An acolyte may ring a bell at this time.

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

He joins his hands and, making the sign of the cross once over both bread and chalice, says:

that they may become the body + and blood of your Son, our Lord Jesus Christ, at whose command we celebrate this eucharist.

He joins his hands.

The words of the Lord in the following formulas should be spoken clearly and distinctly, as their meaning demands.

Kneel

**T**he day before he suffered

He takes the bread and, raising it a little above the altar, continues:

he took bread in his sacred hands

He looks upward.

and looking up to heaven, to you, his

omnipotentem, tibi gratias agens benedixit, fregit, deditque discipulis suis, dicens:

He bows slightly.

**Accipite et manducate ex hoc omnes:**

**hoc est enim Corpus meum, quod pro vobis tradetur.**

An acolyte may ring a bell when the host is elevated.

If incense is used, an acolyte incenses the host when it is raised.

He shows the consecrated host to the people, places it on the paten, and genuflects in adoration. Then he continues:

**Simili modo, postquam cenatum est,**

He takes the chalice, and raising it a little above the altar, continues:

accipiens et hunc praeclarum calicem in sanctas ac venerabiles manus suas, item tibi gratias agens benedixit, deditque discipulis suis, dicens:

He bows 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.**

An acolyte may ring a bell when the chalice is elevated.

If incense is used, an acolyte incenses the chalice when it is raised.

He shows the consecrated chalice to the people, places it on

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

He bows slightly.

**Take this, all of you, and eat it:**

**this is my body which will be given up for you.**

An acolyte may ring a bell when the host is elevated.

If incense is used, an acolyte incenses the host when it is raised.

He shows the consecrated host to the people, places it on the paten, and genuflects in adoration. Then he continues:

**When supper was ended,**

He takes the chalice, and raising it a little above the altar, continues:

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

He bows 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.**

An acolyte may ring a bell when the chalice is elevated.

If incense is used, an acolyte incenses the chalice when it is raised.

He shows the consecrated chalice to the

the corporal, and genuflects in adoration. Then he sings or says:

Stand (except in the U.S.)

Celebrant alone

Mysterium fidei.

People with celebrant and concelebrants:

**A.** Mortem tuam annuntiamus, Domine, et tuam resurrectionem confitemur, donec venias.

**B.** (Not an option in Latin)

**C.** Quotiescumque manducamus panem hunc et calicem bibimus, mortem tuam annuntiamus, Domine, donec venias.

**D.** Salvator mundi, salva nos, qui per crucem et resurrectionem tuam liberasti nos.

With hands extended, the priest says:

Celebrant with concelebrants

**M**emores igitur, Domine, eiusdem Filii tui salutiferae passionis necnon mirabilis resurrectionis et ascensionis in caelum, sed et praestolantes alterum eius adventum, offerimus tibi, gratias referentes, hoc sacrificium vivum et sanctum.

**R**espice, 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.

Celebrant or one concelebrant

**I**pse nos tibi perficiat munus aeternum, ut cum electis tuis heredem consequi valeamus, in primis cum beatissima Virgine, Dei Genetrice, Maria, cum beatis Apostolis tuis et

people, places it on the corporal, and genuflects in adoration. Then he sings or says:

Stand (except in the U.S.)

Celebrant alone

Let us proclaim the mystery of faith:

People with celebrant and concelebrants:

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

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

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

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

With hands extended, the priest says:

Celebrant with concelebrants

**F**ather, calling to mind the death your Son endured for our salvation, his glorious resurrection and ascension into heaven, and ready to greet him when he comes again, we offer you in thanksgiving this holy and living sacrifice.

**L**ook 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.

Celebrant or one concelebrant

**M**ay 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

gloriosis Martyribus (cum Sancto N. - the saint of the day or the patron saint) et omnibus Sanctis, quorum intercessione perpetuo apud te confidimus adiuvari.

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.

Celebrant or one concelebrant

Celebrant or one concelebrant

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

**L**ord, may this sacrifice, which has made 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., 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.

**F**ratres 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,

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

He joins his hands.

He joins his hands.

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

We hope to enjoy for ever the vision of your glory, through Christ our Lord, from whom all good things come.

He takes the chalice and the paten with the host and, lifting them up, sings or says:

He takes the chalice and the paten with the host and, lifting them up, sings or says:

Celebrant alone or with concelebrants

Celebrant alone or with concelebrants

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

**T**hrough him, with him, in him, in the unity of the Holy Spirit, all glory and honor are yours, almighty Father, for ever and ever.

The people respond:

The people respond:

Amen.

Amen.

Stand (in the U.S.)

Stand (in the U.S.)

## **Eucharistic Prayer IV**

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Explanation of text meaning.  
(The font styles will not show up in  
Netscape 3, IE 2 and basic WebTV)

1. Small red letters are the rubrics for Mass.
2. Small bold letters tell when to stand, sit and kneel.
3. **LARGE BOLD LETTERS** in all caps signify the main parts of the Mass.
4. **Large bold letters** are smaller divisions of the Mass.
5. A + means that the priest makes the sign of the cross at this time.
6. (proper) These parts of the Mass change throughout the year.  
Kneel (in the U.S.)

The priest, with hands extended, says:

Celebrant Alone

**C**onfitemur tibi, Pater sancte, quia magnus es et omnia opera tua in sapientia et caritate fecisti. Hominem ad tuam imaginem condidisti, 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, 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: salutem evangelizavit pauperibus, redemptionem captivis, maestis corde laetitiam. Ut tuam vero dispensationem impleret, in mortem tradidit semetipsum ac,

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Explanation of text meaning.  
(The font styles will not show up in  
Netscape 3, IE 2 and basic WebTV)

1. Small red letters are the rubrics for Mass.
2. Small bold letters tell when to stand, sit and kneel.
3. **LARGE BOLD LETTERS** in all caps signify the main parts of the Mass.
4. **Large bold letters** are smaller divisions of the Mass.
5. A + means that the priest makes the sign of the cross at this time.
6. (proper) These parts of the Mass change throughout the year.  
Kneel (in the U.S.)

The priest, with hands extended, says:

Celebrant Alone

**F**ather, 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, and to those in sorrow, joy. In fulfillment of your will he gave himself up to death; but by rising from the dead,

resurgens a mortuis, mortem destruxit  
vitamque renovavit. Et, ut non amplius  
nobismetipsis viveremus, sed sibi qui  
pro nobis mortuus est atque surrexit, a  
te, Pater, misit Spiritum Sanctum  
primitias credentibus, qui, opus suum in  
mundo perficiens, omnem  
sanctificationem compleret.

He joins his hands and holding them  
outstretched over the offerings, says:

Celebrant with concelebrants

**Q**uaesumus igitur, Domine, ut idem  
Spiritus Sanctus haec munera  
sanctificare dignetur,

An acolyte may ring a bell at this time.

He joins his hands and, making the sign  
of the cross once over both bread and  
chalice, says:

ut Corpus et + Sanguis fiant Domini  
nostri Iesu Christi

He joins his hands.

ad hoc magnum mysterium  
celebrandum, quod ipse nobis reliquit in  
foedus aeternum.

The words of the Lord in the following  
formulas should be spoken clearly and  
distinctly, as their meaning demands.

Kneel

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

He takes the bread and, raising it a little  
above the altar, continues:

accepit panem, benedixit ac fregit,

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.

He joins his hands and holding them  
outstretched over the offerings, says:

Celebrant with concelebrants

**F**ather, may this Holy Spirit sanctify  
these offerings.

An acolyte may ring a bell at this time.

He joins his hands and, making the sign  
of the cross once over both bread and  
chalice, says:

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

He joins his hands.

as we celebrate the great mystery which  
he left us as an everlasting covenant.

The words of the Lord in the following  
formulas should be spoken clearly and  
distinctly, as their meaning demands.

Kneel

**H**e 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,

He takes the bread and, raising it a little  
above the altar, continues:

he took bread, said the blessing, broke

deditque discipulis suis, dicens:

He bows slightly.

**Accipite et manducate ex hoc omnes:**

**hoc est enim Corpus meum, quod pro vobis tradetur.**

An acolyte may ring a bell when the host is elevated.

If incense is used, an acolyte incenses the host when it is raised.

He shows the consecrated host to the people, places it on the paten, and genuflects in adoration. Then he continues:

**Simili modo,**

He takes the chalice, and raising it a little above the altar, continues:

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

He bows 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.**

An acolyte may ring a bell when the

the bread, and gave it to his disciples, saying:

He bows slightly.

**Take this, all of you, and eat it:**

**this is my body which will be given up for you.**

An acolyte may ring a bell when the host is elevated.

If incense is used, an acolyte incenses the host when it is raised.

He shows the consecrated host to the people, places it on the paten, and genuflects in adoration. Then he continues:

**In the same way, he took the cup, filled with wine.**

He takes the chalice, and raising it a little above the altar, continues:

He gave you thanks, and giving the cup to his disciples, said:

He bows 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.**

An acolyte may ring a bell when the

chalice is elevated.

If incense is used, an acolyte incenses the chalice when it is raised.

He shows the consecrated chalice to the people, places it on the corporal, and genuflects in adoration. Then he sings or says:

Stand (except in the U.S.)

Celebrant alone

Mysterium fidei.

People with celebrant and concelebrants:

**A.** Mortem tuam annuntiamus, Domine, et tuam resurrectionem confitemur, donec venias.

**B.** (Not an option in Latin)

**C.** Quotiescumque manducamus panem hunc et calicem bibimus, mortem tuam annuntiamus, Domine, donec venias.

**D.** Salvator mundi, salva nos, qui per crucem et resurrectionem tuam liberasti nos.

Then with hands extended, the priest says:

Celebrant with concelebrants

**U**nde 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.

chalice is elevated.

If incense is used, an acolyte incenses the chalice when it is raised.

He shows the consecrated chalice to the people, places it on the corporal, and genuflects in adoration. Then he sings or says:

Stand (except in the U.S.)

Celebrant alone

Let us proclaim the mystery of faith:

People with celebrant and concelebrants:

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

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

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

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

Then with hands extended, the priest says:

Celebrant with concelebrants

**F**ather, 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.

**R**espice, Domine, in Hostiam, quam Ecclesiae tuae ipse parasti, et concede benignus omnibus qui ex hoc uno pane participabunt et calice, ut, in unum corpus a Sancto Spiritu congregati, in Christo hostia viva perficiantur, ad laudem gloriae tuae.

Celebrant alone or one concelebrant

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

He joins his hands.

per quem mundo bona cuncta largiris.

He takes the chalice and the paten with the host and, lifting them up, sings or says:

Celebrant alone or with concelebrants

**L**ord, look upon this 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.

Celebrant alone or one concelebrant

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

He joins his hands.

through whom you give us everything that is good.

He takes the chalice and the paten with the host and, lifting them up, sings or says:

Celebrant alone or with concelebrants

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

**T**hrough him, with him, in him, in the unity of the Holy Spirit, all glory and honor are yours, almighty Father, for ever and ever.

The people respond:

The people respond:

Amen.

Amen.

Stand (in the U.S.)

Stand (in the U.S.)

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