

WORKBOOK
FOR THE
ORDER OF MASS
IN THE
ROMAN MISSAL
THIRD EDITION

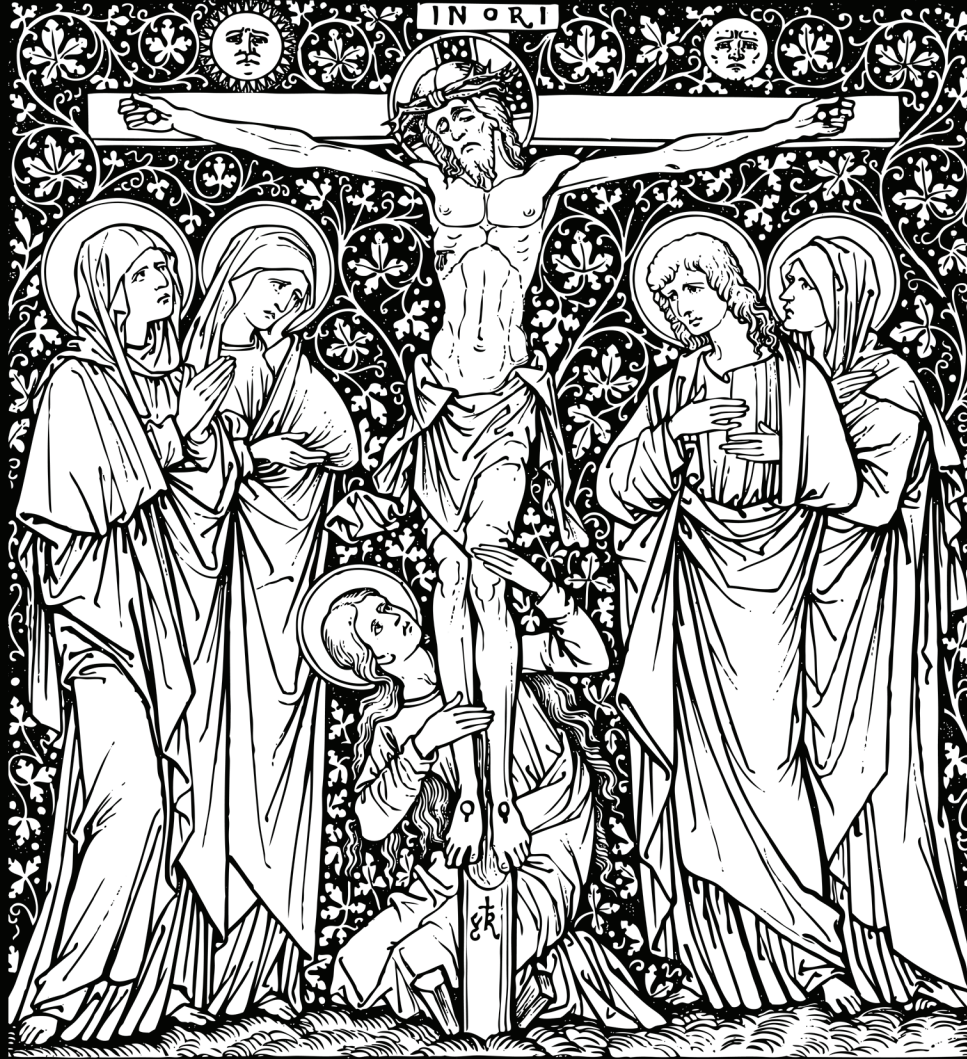
THE ENGLISH AND LATIN TEXTS COMPARED
AND NOTATED IN GREGORIAN CHANT

2019

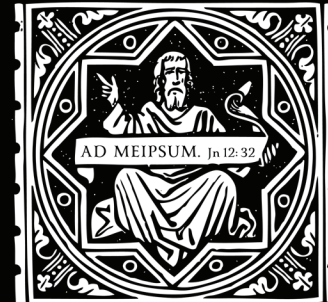
MELCHISEDECH, THE KING OF SALEM, BRINGING FORTH BREAD AND WINE, FOR HE WAS THE PRIEST OF THE MOST HIGH GOD, BLESSED HIM . . . Gen 14: 18



MELCHISEDECH REX SALEM PROFERENS PANEM ET VINUM. Gen 14: 18



EXTENDITQUE MANUM ET ARRIPUIT GLADIUM . . . Gen 22: 10



WHEN HE HAD BOUND ISAAC HIS SON, HE LAID HIM ON THE ALTAR UPON THE PILE OF WOOD, AND HE PUT FORTH HIS HAND . . . TO SACRIFICE HIS SON. Gen 22

INTRODUCTION

The purpose of this little booklet is to provide a resource for clergy who wish to compare the Latin and English sung texts of the Ordinary of the Mass in the modern Roman Rite, or who wish to introduce more Latin into their English celebrations. While the English chants are relatively new, they are based on the ancient Latin models. It may be useful, or at least interesting, to compare these chants directly. One notices immediately that the English are, by and large, simpler than the Latin. This is perhaps to be expected, as while we have little more than half a century of English chant in the Mass, the Latin chants have been percolating and developing for centuries, perhaps millennia. It may also be a function of the very different languages themselves.

For the sake of brevity, not every licit option for the Mass is to be found here. In all cases, a single option has been exercised: the first option listed in the Missal. This includes the *Confiteor* and the Roman Canon. The Latin chants of the Ordinary are likewise limited to a single option, the *Missa Jubilate Deo*, as this setting is both the simplest and the most familiar to English congregations. However, the rubrics in the Latin *Missale* specifically provide for the use of any setting to be found in the *Graduale Romanum*. As a concession to this, and mindful that traditionally the tone of the final dismissal matches the *Kyrie* of the Mass setting, various forms of the *Ite missa est* are given in an appendix.

THE TEXTS

The texts of the Mass in both Latin and English are taken from the authoritative texts of the Ordinary Form. The Latin text is from *Missale Romanum Editio Typica Tertia* (Libreria Editrice Vaticana, Città del Vaticano, 2002), while the English is that of *The Roman Missal, English Translation according to the Third Typical Edition* (Liturgical Press, Collegeville Minnesota, 2011). In both cases, the text and rubrics are reproduced as found, with two minor exceptions. Page number references have been removed, as have references to the various Mass options not reproduced. The marginal headers were inserted by the editor for clarity and reference; they do not form any part of the authorized text.

THE CHANTS

The English chants are principally taken from *Missal Chants – Ordinary of the Mass*, produced by the Church Music Association of America. These chants are musically identical to those produced by ICEL for the Third Edition of the *Roman Missal*, but notated in neumes rather than in modern notation.

The Latin chants, on the other hand, were taken from a variety of sources, as no one source contained every chant required for the Mass. While *The Gregorian Missal for Sundays* (Solesmes, 1990) contained the vast bulk of the required chants, it did not contain them all. The chants for the Pontifical Blessing and the acceptable variations of the *Ite missa est* were instead taken from older missals. In addition, several other missing chants were supplied by *Jubilate Deo* (Libreria Editrice Vaticana, Città del Vaticano, 1974). Even with these resources, however, no Latin chant was found for the *Ecce Agnus Dei* or its response, *Dómine, non sum dignus*.

Any errors, of course, are the fault of the editor.

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ORDER OF MASS

IN ENGLISH AND LATIN

ORDER OF MASS

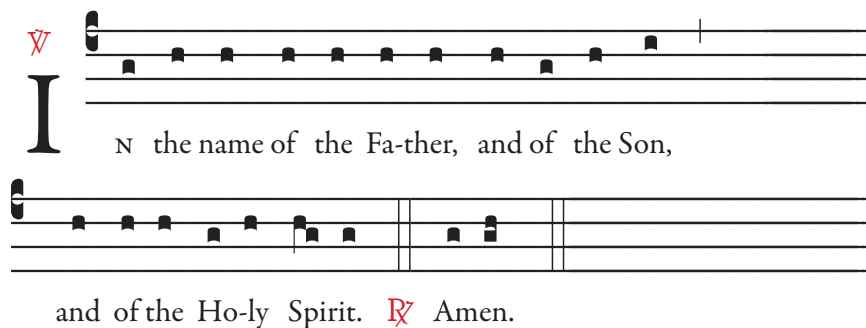
INTRODUCTORY RITES

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

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

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

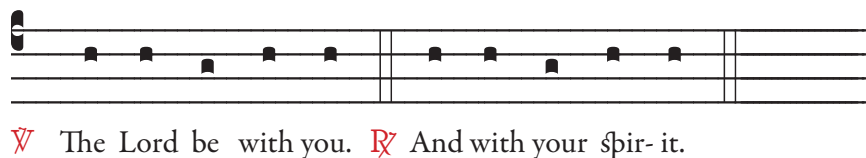
Greeting



IN the name of the Fa-ther, and of the Son,
and of the Ho-ly Spirit. *R* Amen.

The musical notation consists of two staves. The first staff begins with a red cross symbol (✠) and contains a series of square notes on a four-line staff. The second staff also begins with a red cross symbol and contains a similar series of square notes, with a double bar line and a repeat sign (two vertical lines) appearing after the first few notes.

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



R The Lord be with you. *R* And with your spir- it.

The musical notation consists of two staves. The first staff begins with a red cross symbol (✠) and contains a series of square notes on a four-line staff. The second staff also begins with a red cross symbol and contains a similar series of square notes, with a double bar line and a repeat sign (two vertical lines) appearing after the first few notes.

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

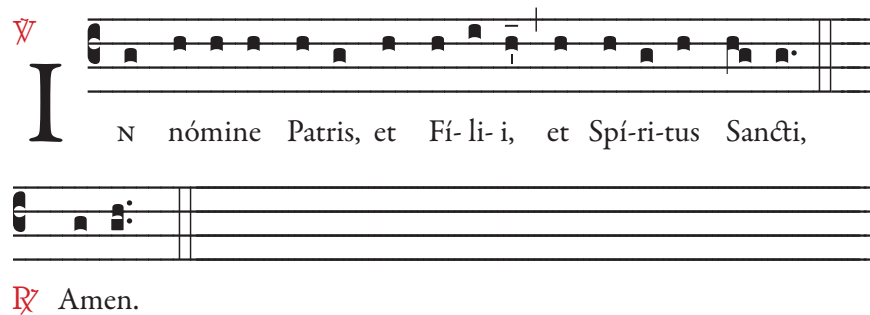
ORDO MISSÆ

RITUS INITIALES

1. Populo congregato, sacerdos cum ministris ad altare accedit, dum cantus ad introitum peragitur.

Cum ad altare pervenerit, facta cum ministris profunda inclinatione, osculo altare veneratur et, pro opportunitate, crucem et altare incensat. Postea cum ministris sedem petit.

Cantu ad introitum absoluto, sacerdos et fideles, stantes, signant se signo crucis, dum sacerdos, ad populum conversus, dicit:



✠

I N nómine Patris, et Fí-li-i, et Spí-ri-tus Sancti,

✠ Amen.

2. Deinde sacerdos, manus extendens, populum salutat, dicens:

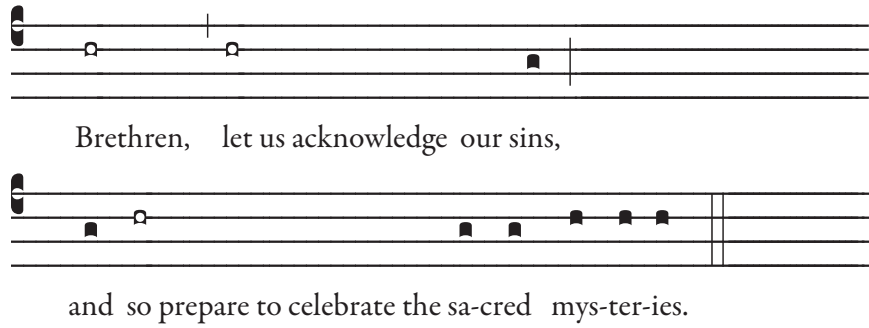


✠ Dómi-nus vo-bís-cum. ✠ Et cum spí-ri-tu tu-o.

3. Sacerdos, vel diaconus vel alius minister, potest brevissimis verbis introducere fideles in Missam diei.

PENITENTIAL ACT

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



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

A brief pause for silence follows. Then all recite together the formula of general confession:

Confiteor

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

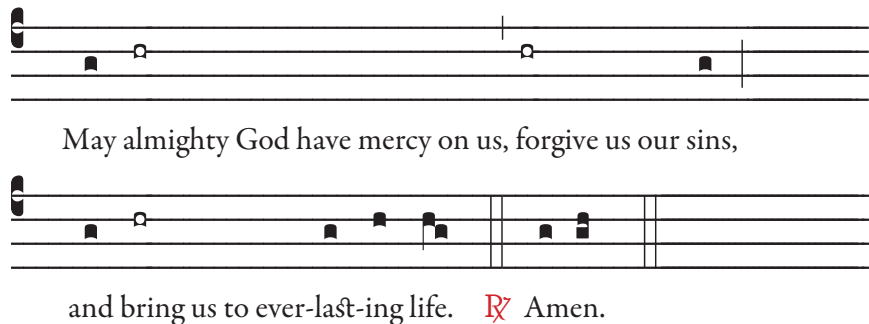
And, striking their breast, they say:

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

Then they continue:

therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.

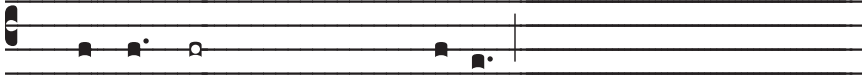
The absolution by the Priest follows:



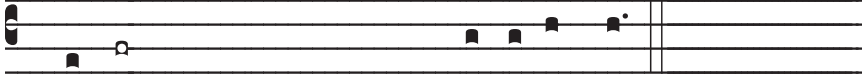
May almighty God have mercy on us, forgive us our sins,
and bring us to everlasting life. *R* Amen.

ACTUS PÆNITENTIALIS

4. Deinde sequitur actus pænitentialis ad quem sacerdos fideles invitat, dicens:



Fra-tres, agnoscámus peccáta nóstra,



ut apti simus ad sacra mystéria cel- e- brán-da.

Fit brevis pausa silentii. Postea omnes simul formulam confessionis generalis perficiunt:

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

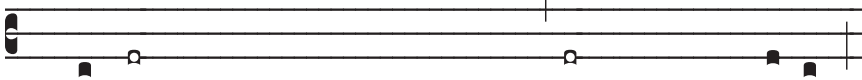
et, percutientes sibi pectus, dicunt:

mea culpa, mea culpa,
mea máxima culpa.


Deinde prosequantur:

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

Sequitur absolutio sacerdotis:



Misereátur nóstri omnípotens Deus et, dimissís peccátis nóstris,



perdúcat nos ad vitam æ-tér-nam. **R̄** Amen.

7. The Kyrie, eleison (Lord, have mercy) *invocations follow [...]*.

Kyrie

ICEL

L ORD, have mer-cy. *℞* Lord, have mer-cy.

℥ Christ, have mer-cy. *℞* Christ, have mer-cy.

℥ Lord, have mer-cy. *℞* Lord, have mer-cy.

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

Gloria

ICEL

G LORY to God in the highest, and on earth peace

to people of good will. We praise you, we bless you,

we a-dore you, we glo-ri-fy you, we give you thanks

for your great glory.

Lord God, heav-en-ly King, O God, al-might-y Fa-ther.

Lord Je-sus Christ, On-ly Be-got-ten Son,

7. *Sequuntur invocationes* Kyrie, eleison [...].

3

K Y-ri- e, e- le- i-son. *R* Ky-ri- e, e- le- i-son.

V Christe, e- lé- i-son. *R* Christe, e- lé- i-son.

V Ky-ri- e, e- le- i-son. *R* Ky-ri- e, e- lé- i- son.

Alia melodiam in Graduali romano inveniuntur.

8. *Deinde, quando prescribitur, cantatur vel dicitur hymnus: Toni integri in Graduali romano inveniuntur.*

5

G LÓ-RI-A in excél- sis De-o. Et in ter-ra pax homíni- bus

bonæ voluntá- tis. Lau-dá-mus te. Bene-dí- cimus te.

Ado- rá- mus te. Glori- fi- cámus te Grá-ti- as

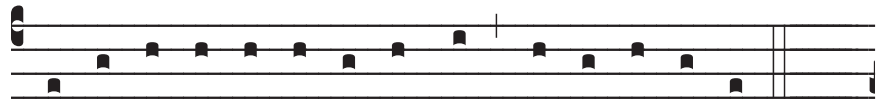
ágimus ti-bi propter magnam glo-ri-am tu-am.

Dó-mine De-us, Rex cæ-léstis. De-us Pa-ter om-ní- po-tens.

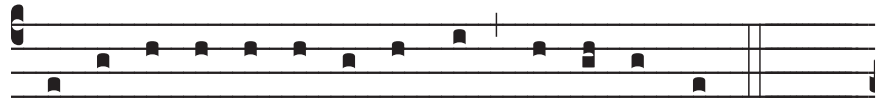
Dómine Fi- li uni- géni- te, Ie-su Christe.



Lord God, Lamb of God, Son of the Fa-ther:



You take a-way the sins of the world, have mer-cy on us;



You take a-way the sins of the world, re-ceive our prayer;



you are seat-ed at the right hand of the Fa-ther,



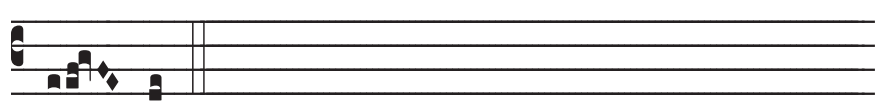
have mer-cy on us. For you a-lone are the Ho-ly One,



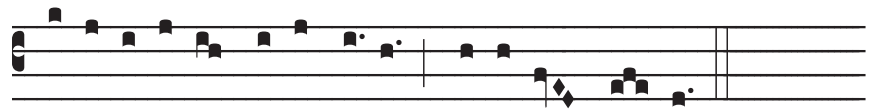
you a-lone are the Lord, you a-lone are the Most High, Je-sus Christ,



with the Ho-ly Spir-it, in the glo-ry of God the Fa-ther.



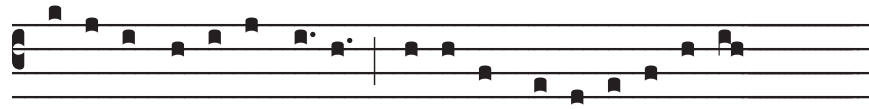
A- men.



Dómine De-us, Agnus De-i, Fí-li- us Pa- tris.



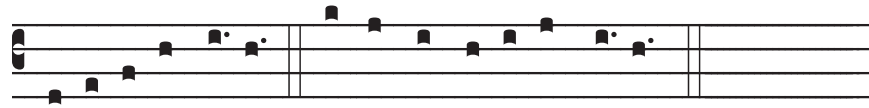
Qui tollis peccáta mun- di, mi-se-ré- re nobis.



Qui tollis peccáta mundi, súscipe depre-ca- ti- ónem



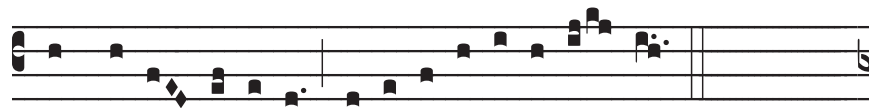
no- stram. Qui se- des ad dexte-ram Patris,



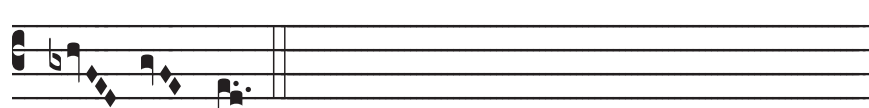
mi-se-ré- re nobis. Quoni- am tu solus Sanctus.



Tu so-lus Dómi-nus. Tu solus Al- tíssimus, Iesu Chri-ste.



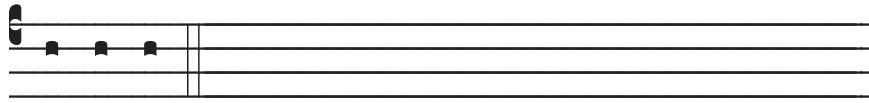
Cum Sancto Spi-ri- tu, in gló-ri- a De-i Pa- tris.



A- men.

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

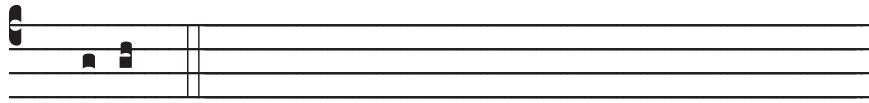
Collect



Let us pray.

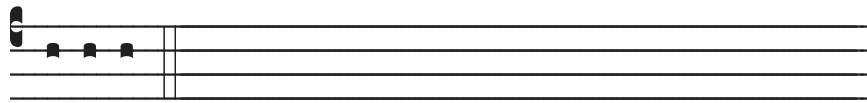
And all pray in silence with the Priest for a while.

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



Rx Amen.

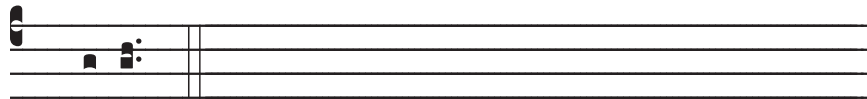
9. Quo hymno expleto, sacerdos, manibus iunctis, dicit:



Orémus.

Et omnes una cum sacerdote per aliquod temporis spatium in silentio orant.

Tunc sacerdos, manibus extensis, dicit orationem collectam, qua expleta, populus acclamat:

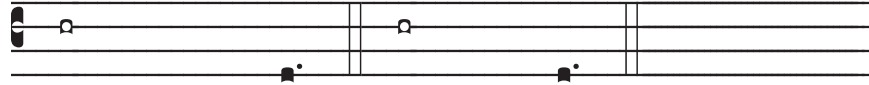


℞ Amen.

THE LITURGY OF THE WORD

10. Then the reader goes to the ambo and reads the First Reading, while all sit and listen.

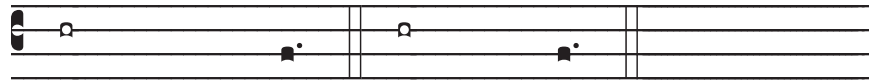
To indicate the end of the reading, the reader acclaims:



∩ The Word of the Lord. ∩ Thanks be to God.

11. The psalmist or cantor sings or says the Psalm, with the people making the response.
12. After this, if there is to be a Second Reading, a reader reads it from the ambo, as above.

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



∩ The Word of the Lord. ∩ Thanks be to God.

13. There follows the Alleluia or another chant laid down by the rubrics, as the liturgical time requires.
14. Meanwhile, if incense is used, the Priest puts some into the thurible. After this, the Deacon who is to proclaim the Gospel, bowing profoundly before the Priest, asks for the blessing, saying in a low voice:

Your blessing, Father.

The Priest says in a low voice:

May the Lord be in your heart and on your lips,
that you may proclaim his Gospel worthily and well,
in the name of the Father, and of the Son, ✠ and of the Holy Spirit.

The Deacon signs himself with the Sign of the Cross and replies:

Amen.

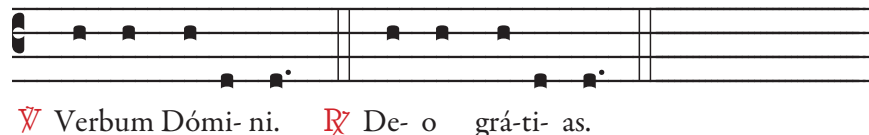
If, however, a Deacon is not present, the Priest, bowing before the altar, says quietly:

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

LITURGIA VERBI

10. Deinde lector ad ambonem pergit, et legit primam lectionem, quam omnes sedentes auscultant.

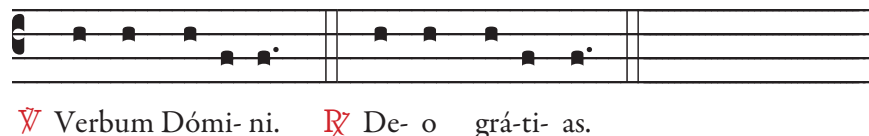
Ad finem lectionis significandam, lector acclamat:



11. Psalmista, seu cantor, psalmum cantat vel dicit, populo responsum proferente.

12. Postea, si habenda sit secunda lectio, lector eam ex ambone legit, ut supra.

Ad finem lectionis significandam, lector acclamat:



13. Sequitur Allelúia, vel alter cantus a rubricis statutus, prouti tempus liturgicum postulat.

14. Interim sacerdos incensum, si adhibetur, imponit. Postea diaconus, Evangelium prolaturus, ante sacerdotem profunde inclinatus, benedictionem petit, submissa voce dicens:

Iube, domne, benedícere.

Sacerdos submissa voce dicit:

Dóminus sit in corde tuo et in lábiis tuis:
ut digne et competénter annúnties Evangélium suum:
in nómine Patris, et Fílii, ✠ et Spíritus Sancti.

Diaconus signat se signo crucis et respondet:

Amen.

Si vero non adest diaconus, sacerdos ante altare inclinatus secreto dicit:

Munda cor meum ac lábia mea, omnípotens Deus,
ut sanctum Evangélium tuum digne váleam nuntiáre.

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

Gospel

T HE Lord be with you. **R** And with your spir-it.

V A reading from the Holy Gospel according to **N**.

and, at the same time, he makes the Sign of the Cross on the book and on his forehead, lips, and breast.

The people acclaim:

R Glo-ry to you, O Lord.

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

16. At the end of the Gospel, the Deacon, or the Priest, acclaims:

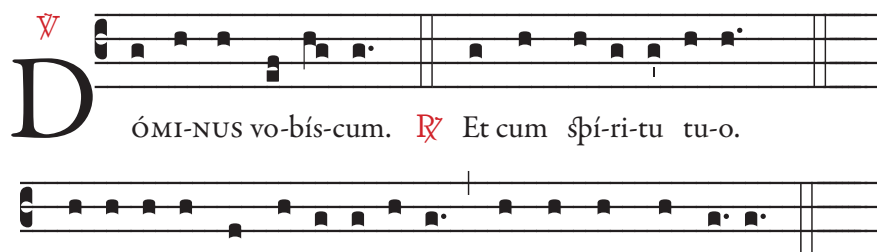
V The Gos-pel of the Lord. **R** Praise to you, Lord Je-sus Christ.

Then he kisses the book, saying quietly:


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

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

15. Postea diaconus, vel sacerdos, ad ambonem pergit, ministris pro opportunitate cum incenso et cereis eum comitantibus, et dicit:




D ÓMI-NUS vo-bís-cum. **R** Et cum spí-ri-tu tu-o.



V Léc-ti-o san-cti Evangé-li-i se-cúndum **N**.

et interim signat librum et seipsum in fronte, ore et pectore.


Populus acclamat:



R Gló-ri-a ti-bi, Dómi- ne.

Deinde diaconus, vel sacerdos, librum, si incensum adhibetur, thurificat, et Evangelium proclamat.

16. Expleto Evangelio, diaconus, vel sacerdos acclamat:



V Verbum Dómi- ni. **R** Laus ti-bi, Chri-šte.

Deinde librum osculatur dicens secreto:

Per evangélica dicta
deleántur nostra delícta.

17. Deinde fit homília, quæ a sacerdote vel diacono habenda est omnibus diebus dominicis et festis de præcepto; aliis diebus commendatur.

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

Creed

CREDO I

ICEL

be-lieve in one God, the Fa-ther al-might-y,
mak-er of heav-en and earth, of all things vis-i-ble and in-
vis-i-ble. I be-lieve in one Lord Je-sus Christ, the On-ly
Be-got-ten Son of God, born of the Fa-ther be-fore all ag-es.
God from God, Light from Light, true God from true God,
be-got-ten, not made, con-sub-stan-tial with the Fa-ther;
through him all things were made. For us men and for
our sal-va-tion he came down from heav-en,

18. Homilia expleta, cantatur vel dicitur, quando præscribitur, symbolum seu professio fidei:

Toni integri in Graduali romano inveniuntur.

CREDO VAT. III

5.

C REDO in unum De- um, Patrem om-ni-poténtem
factórem cæ-li et terræ, vi- si-bí- li- um ómni- um
et invi- si- bí- li- um. Et in unum Dómnium Iesum Christum,
Fí-li- um De- i uni- gé- ni- tum. Et ex Patre na- tum
ómni- a sǎ- cu- la. De- um de De- o, lumen de lúmine,
De- um verum de De- o vero. Géni- tum, non fac- tum,
consub- stanti- á- lem Patri: per quem ómni- a facta sunt.
Qui propter nos hómines et propter nostram sa- lútem
descéndit de cæ- lis.

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



and by the Ho-ly Spir-it was in-car-nate of the Vir-gin Ma-ry,



and be-came man. For our sake he was cru-ci-fied un-der



Pon-tius Pi-late, he suf-fered death and was bur-ied,



and rose a-gain on the third day in ac-cor-dance with the



Scrip-tures. He as-cend-ed in-to heav-en and is seat-ed at the



right hand of the Fa-ther. He will come a-gain in glo-ry to judge



the liv-ing and the dead and his king-dom will have no end.



I be-lieve in the Ho-ly Spir-it, the Lord, the giv-er of life,



who pro-ceeds from the Fa-ther and the Son, who with the



Fa-ther and the Son is a-dored and glo-ri-fied, who has

Ad verba quæ sequuntur, usque ad factus est, omnes se inclinant.



Et in-carná-tus est de Spí-ri- tu Sancto ex Ma-rí-a Vír-gi-ne,



et homo factus est. Cru- ci- fí- xus é- ti- am pro nobis



sub Pónti- o Pi- lá- to, passus et se- púl- tus est.



Et resur- re- xit ter- ti- a di- e, secúndum Scriptú- ras.



Et ascén- dit in cæ- lum, sedet ad délixteram Pa- tris.



Et í- te- rum ventúrus est cum gló- ri- a, iu- dicá- re



vivos et mórtu- os, cu- ius regni non e- rit fi- nis.



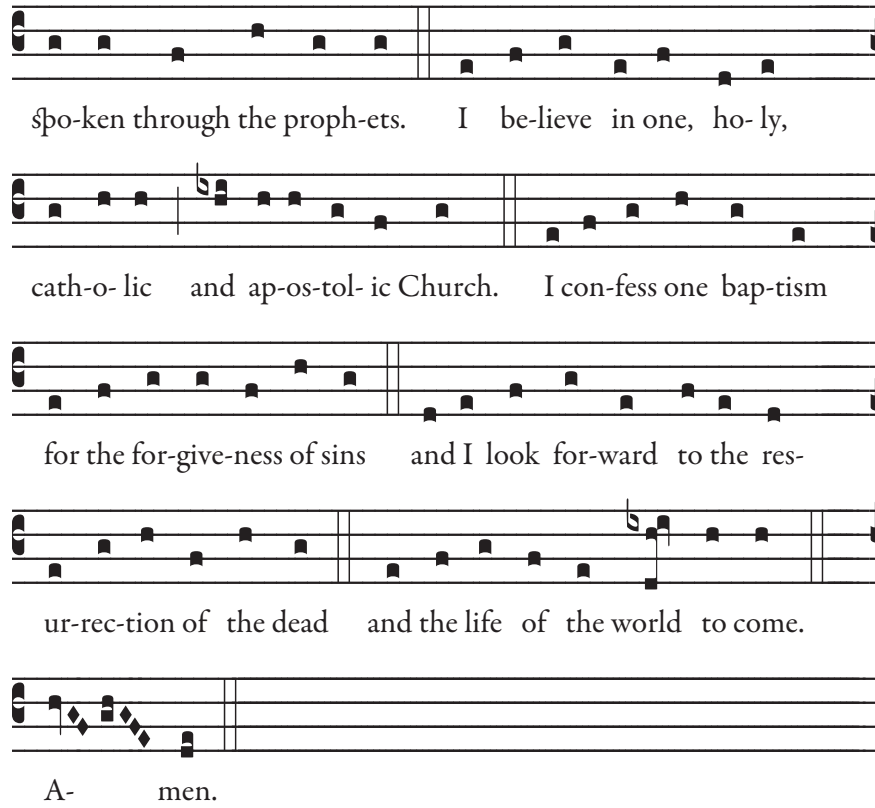
Et in Spí- ri- tum Sanctum, Dó- mi- num et vi- vi- fi- cántem :



qui ex Patre Fi- li- óque pro- cédit. Qui cum Patre et Fí- li- o



simul ado- rá- tur et conglo- ri- fi- cá- tur : qui lo- cú- tus est per



spo-ken through the proph-ets. I be-lieve in one, ho-ly,
 cath-o-lic and ap-os-tol-ic Church. I con-fess one bap-tism
 for the for-give-ness of sins and I look for-ward to the res-
 ur-rec-tion of the dead and the life of the world to come.
 A- men.

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

prophé-tas. Et unam, sanctam, cathó-li-cam et apóstó-li-cam

Ecclé-si-am. Confi-te-or unum baptísma in remissi-

ó-nem peccató-rum. Et exspécto resurrec-ti-ó-nem

mortu-ó-rum. Et vi-tam ventúri sæ-cu-li.

A- men.

20. *Deinde fit oratio universalis, seu oratio fidelium.*

THE LITURGY OF THE EUCHARIST

21. When all this has been done, the Offertory Chant begins. Meanwhile, the ministers place the corporal, the purificator, the chalice, the pall, and the Missal on the altar.
22. It is desirable that the faithful express their participation by making an offering, bringing forward bread and wine for the celebration of the Eucharist and perhaps other gifts to relieve the needs of the Church and of the poor.
23. The Priest, standing at the altar, takes the paten with the bread and holds it slightly raised above the altar with both hands, saying in a low voice:

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

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

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

Blessed be God for ever.

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

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

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

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

Then he places the chalice on the corporal.

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

Blessed be God for ever.

LITURGIA EUCHARISTICA

21. His absolutis, incipit cantus ad offertorium. Interim ministri corporale, purificatorium, calicem, pallam et missale super altare collocant.
22. Expedit ut fideles participationem suam oblatione manifestent, afferendo sive panem et vinum ad Eucharistiæ celebrationem, sive alia dona, quibus necessitatibus Ecclesiæ et pauperum subveniatur.
23. Sacerdos, stans ad altare, accipit patenam cum pane, eamque ambabus manibus aliquantulum elevatam super altare tenet, submissa voce dicens:

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

Deinde deponit patenam cum pane super corporale.

Si vero cantus ad offertorium non peragitur, sacerdoti licet hæc verba elata voce proferre; in fine populus acclamare potest:

Benedíctus Deus in sæcula.

24. Diaconus, vel sacerdos, infundit vinum et parum aquæ in calicem, dicens secreto:

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

25. Postea sacerdos accipit calicem, eumque ambabus manibus aliquantulum elevatum super altare tenet, submissa voce dicens:

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

Deinde calicem super corporale deponit.

Si vero cantus ad offertorium non peragitur, sacerdoti licet hæc verba elata voce proferre; in fine populus acclamare potest:

Benedíctus Deus in sæcula.

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

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

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

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

Lavabo

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

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

*Orate,
 Fratres*

✠

PRAY, brethren, that my sacrifice and yours
 may be acceptable to God, the al-might-y Fa-ther.

The people rise and reply:

✠ 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
 ho-ly Church.

26. *Postea sacerdos, profunde inclinatus, dicit secreto:*

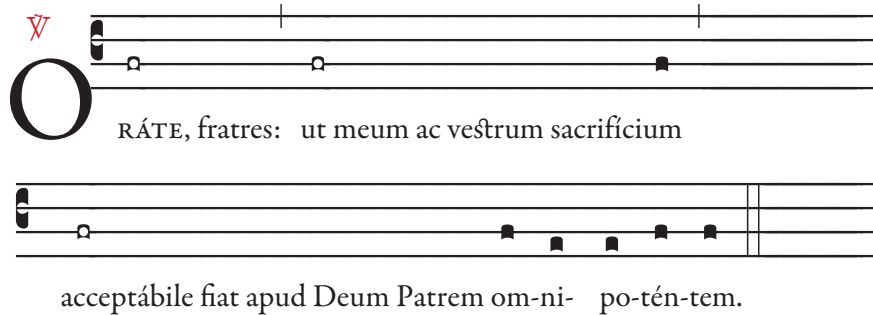
In spírítu humilitátis et in ánimo contríto
suscipiámur a te, Dómine;
et sic fiat sacrificium nostrum in conspéctu tuo hódie,
ut pláceat tibi, Dómine Deus.

27. *Et, pro opportunitate, incensat oblata, crucem et altare. Postea vero diaconus vel alius minister incensat sacerdotem et populum.*

28. *Deinde sacerdos, stans ad latus altaris, lavat manus, dicens secreto:*

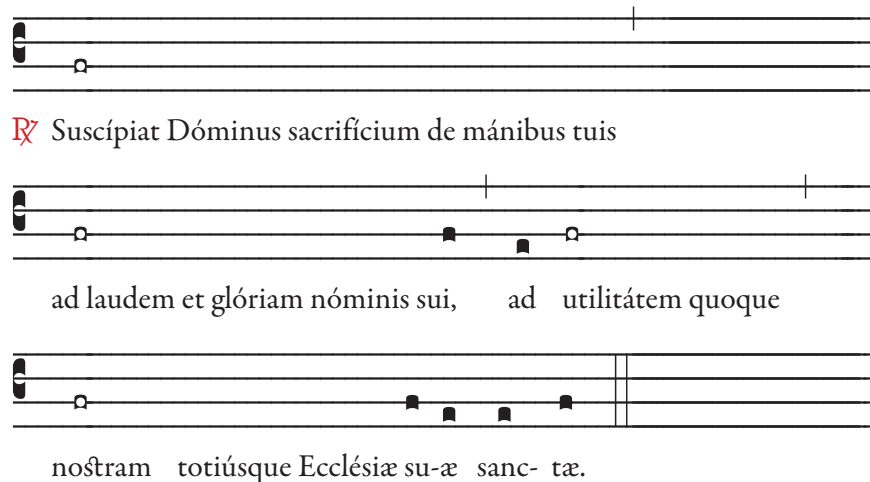
Lava me, Dómine, ab iniquitáte mea,
et a peccáto meo munda me.

29. *Stans postea in medio altaris, versus ad populum, extendens et iungens manus, dicit:*



O RÁTE, fratres: ut meum ac vestrum sacrificium
acceptábile fiat apud Deum Patrem om-ni- po-tén-tem.

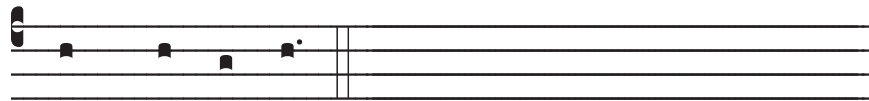
Populus surgit et respondet:



R Suscípíat Dóminus sacrificium de mánibus tuis
ad laudem et glóriam nóminis sui, ad utilitátem quoque
nostram totiúsque Ecclésiæ su-æ sanc- tæ.

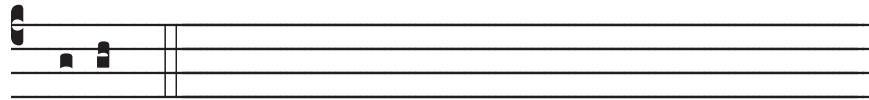
30. Then the Priest, with hands extended, says the Prayer over the Offerings,

*Offertory
Prayer*



Through Christ our Lord.

at the end of which the people acclaim:



Amen.

THE EUCHARISTIC PRAYER

31. Then the Priest begins the Eucharistic Prayer.

*Preface
Dialogue*

Extending his hands, he says: The people reply:

✠ **T**HE Lord be with you. ✠ And with your spir-it.

The Priest, raising his hands, continues:

✠ Lift up your hearts. ✠ We lift them up to the Lord.

The Priest, with hands extended, adds:

✠ Let us give thanks to the Lord our God. ✠ It is right and just.

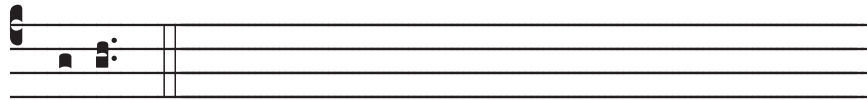
Preface The Priest, with hands extended, continues the Preface.

30. Deinde sacerdos, manibus extensis, dicit orationem super oblata;



Per Christum Dómi-num nostrum.

qua conclusa, populus acclamat:



Amen.

PREX EUCHARISTICA

31. Tunc sacerdos incipit Precem eucharisticam.

Manus extendens, dicit: Populus respondet:

✠

D ÓMI-NUS vobís-cum. ✠ Et cum spí-ri- tu tu- o.

A single staff of music with a treble clef and a common time signature. The melody consists of a series of quarter notes: G4, A4, B4, C5, B4, A4, G4, F4, E4, D4. The staff ends with a double bar line.

Sacerdos, manus elevans, prosequitur:

A single staff of music with a treble clef and a common time signature. The melody consists of a series of quarter notes: G4, A4, B4, C5, B4, A4, G4, F4, E4, D4. The staff ends with a double bar line.

✠ Sursum corda. ✠ Habémus ad Dóminum.

Sacerdos, manibus extensis, subdit:

A single staff of music with a treble clef and a common time signature. The melody consists of a series of quarter notes: G4, A4, B4, C5, B4, A4, G4, F4, E4, D4. The staff ends with a double bar line.

✠ Grá- ti- as agá- mus Dómi-no De-o nostro.

A single staff of music with a treble clef and a common time signature. The melody consists of a series of quarter notes: G4, A4, B4, C5, B4, A4, G4, F4, E4, D4. The staff ends with a double bar line.

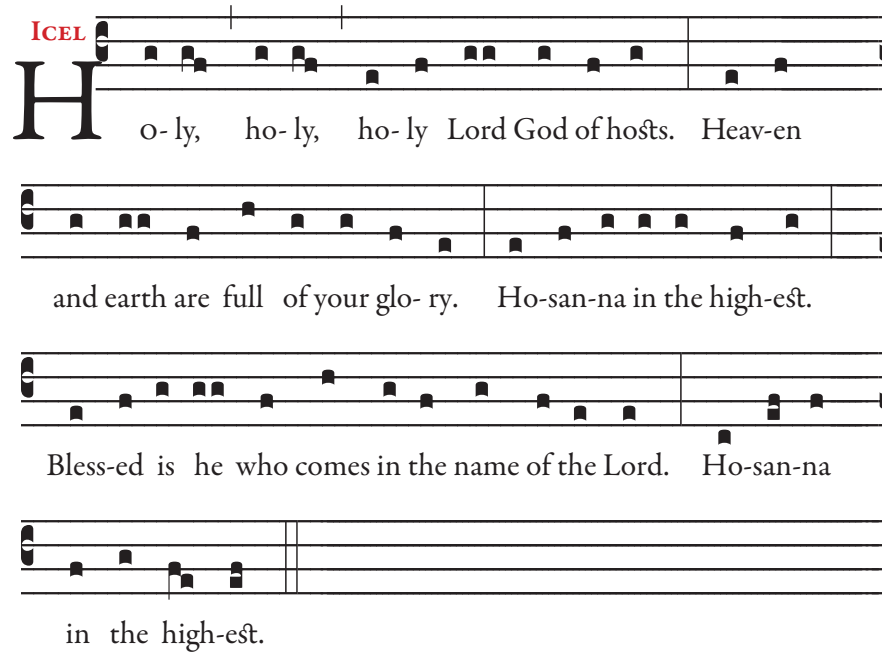
✠ Dignum et iustum est.

Sacerdos prosequitur præfationem, manibus extensis.

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

Sanctus

ICEL



Ho-ly, ho-ly, ho-ly Lord God of hosts. Heav-en
and earth are full of your glo-ry. Ho-san-na in the high-est.
Bless-ed is he who comes in the name of the Lord. Ho-san-na
in the high-est.

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

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

In fine autem præfationis iungit manus et, una cum populo, ipsam præfationem concludit, cantans vel clara voce dicens:

Aliæ melodiæ in Graduali romano inveniuntur.

XVIII



S ANCTUS, Sanctus, Sanctus Dóminus Deus
Sa-ba-oth. Ple-ni sunt cæ-li et ter-ra gló-ri-a tu-a.
Ho-sán-na in ex-cél-sis. Be-ne-díc-tus qui ven-it in
nómine Dómini. Ho-sán-na in ex-cél-sis.

32. In omnibus Missis licet sacerdoti celebranti partes præsertim præcipuas Precis eucharisticæ cantare, ut infra [...] notis ditantur.

In Prece eucharistica prima, seu Canone romano, ea quæ inter parentheses includuntur omitti possunt.

THE ROMAN CANON

84. The Priest, with hands extended, says:

Te Igitur

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

He joins his hands and says:

that you accept

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

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

With hands extended, he continues:

which we offer you firstly
for your holy catholic Church.
Be pleased to grant her peace,
to guard, unite and govern her
throughout the whole world,
together with your servant **N.** our Pope
and **N.** our Bishop,*
and all those who, holding to the truth,
hand on the catholic and apostolic faith.

85. Commemoration of the Living.

Remember, Lord, your servants **N.** and **N.**

The Priest joins his hands and prays briefly for those for whom he intends to pray.

* Mention may be made here of the Coadjutor Bishop, or Auxiliary Bishops, as noted in the *General Instruction of the Roman Missal*, no. 149.

CANON ROMANUS

84. Sacerdos, manibus extensis, dicit:

TE ÍGITUR, clementíssime Pater,
per Iesum Christum, Fílium tuum,
Dóminum nostrum,
súpplices rogámus ac pétimus,

iungit manus et dicit:

uti accépta hábeas

signat semel super panem et calicem simul, dicens:

et benedícas ✠ hęc dona, hęc múnera,
hęc sancta sacrificia illibáta,

extensis manibus prosequitur:

in primis, quæ tibi offérimus
pro Ecclésia tua sancta cathólica:
quam pacificáre, custodíre, adunáre
et régere dignéris toto orbe terrárum:
una cum fámulo tuo Papa nostro **N.**
et Antístite nostro **N.***
et ómnibus orthodoxis atque cathólicæ
et apostólicæ fidei cultóribus.

85. Commemoratio pro vivis.

Meménto, Dómine,
famulórum famularúmque tuárum **N.** et **N.**

Iungit manus et orat aliquantulum pro quibus orare intendit.

Then, with hands extended, he continues:

and all gathered here,
whose faith and devotion are known to you.
For them, we offer you this sacrifice of praise
or they offer it for themselves
and all who are dear to them:
for the redemption of their souls,
in hope of health and well-being,
and paying their homage to you,
the eternal God, living and true.

86. *Within the Action.*

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

Deinde, manibus extensis, prosequitur:

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

86. *Infra Actíonem.*

Communicántes,
et memóriam venerántes,
in primis gloriósæ semper Vírginis Mariæ,
Genetrícis Dei et Dómini nostri Iesu Christi:
† sed et beáti Ioseph, eíusdem Vírginis Sponsi,
et beatórum Apostolórum ac Mártyrum tuórum,
Petri et Pauli, Andréæ,
(Iacóbi, Ioánnis,
Thomæ, Iacóbi, Philíppi,
Bartholomæi, Matthæi,
Simónis et Thaddæi:
Lini, Cleti, Cleméntis, Xysti,
Cornélii, Cypriáni,
Lauréntii, Chrysógoni,
Ioánnis et Pauli,
Cosmæ et Damiáni)
et ómnium Sanctórum tuórum;
quorum méritis precibúsque concédas,
ut in ómnibus protectiónis tuæ muniámur auxílio.
(Per Christum Dóminum nostrum. Amen.)

PROPER FORMS OF THE *COMMUNICANTES*

ON THE NATIVITY OF THE LORD AND THROUGHOUT THE OCTAVE

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

ON THE EPIPHANY OF THE LORD

Celebrating the most sacred day
on which your Only Begotten Son,
eternal with you in your glory,
appeared in a human body, truly sharing our flesh,
and in communion with those whose memory we venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord, Jesus Christ, †

FROM THE MASS OF THE EASTER VIGIL UNTIL THE SECOND SUNDAY OF EASTER

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

ON THE ASCENSION OF THE LORD

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

ON PENTECOST SUNDAY

Celebrating the most sacred day of Pentecost,
on which the Holy Spirit
appeared to the Apostles in tongues of fire,
and in communion with those whose memory we venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord, Jesus Christ, †

COMMUNICANTES PROPRIA

IN NATIVITATE DOMINI ET PER OCTAVAM

Communicántes,
et (noctem sacratíssimam) diem sacratíssimum celebrántes,
(qua) quo beátæ Mariæ intemeráta virgíntas
huic mundo édedit Salvatórem:
sed et memóriam venerántes,
in primis eiúsdem gloriósæ semper Vírginis Mariæ,
Genetrícis eiúsdem Dei et Dómini nostri Iesu Christi: †

IN EPIPHANIA DOMINI

Communicántes,
et diem sacratíssimum celebrántes,
quo Unigénitus tuus, in tua tecum glória coætérnus,
in veritáte carnis nostræ visibíliter corporális appáruit:
sed et memóriam venerántes,
in primis gloriósæ semper Vírginis Mariæ,
Genetrícis eiúsdem Dei et Dómini nostri Iesu Christi: †

A MISSA VIGILLÆ PASCHALIS USQUE AD DOMINICAM II PASCHÆ

Communicántes,
et (noctem sacratíssimam) diem sacratíssimum celebrántes
Resurrectiónis Dómini nostri Iesu Christi secúndum carnem:
sed et memóriam venerántes,
in primis gloriósæ semper Vírginis Mariæ,
Genetrícis eiúsdem Dei et Dómini nostri Iesu Christi: †

IN ASCENSIONE DOMINI

Communicántes,
et diem sacratíssimum celebrántes,
quo Dóminus noster, unigénitus Fílius tuus,
unítam sibi fragilitátis nostræ substántiam
in glóriæ tuæ déxtera collocávit:
sed et memóriam venerántes,
in primis gloriósæ semper Vírginis Mariæ,
Genetrícis eiúsdem Dei et Dómini nostri Iesu Christi: †

IN DOMINICA PENTECOSTES

Communicántes,
et diem sacratíssimum Pentecóstes celebrántes,
quo Spíritus Sanctus Apóstolis in ígneis linguis appáruit:
sed et memóriam venerántes,
in primis gloriósæ semper Vírginis Mariæ,
Genetrícis Dei et Dómini nostri Iesu Christi: †

87. With hands extended, the Priest continues:

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

He joins his hands.

(Through Christ our Lord. Amen.)

FROM THE MASS OF THE EASTER VIGIL UNTIL THE SECOND SUNDAY OF EASTER

Hanc Igitur

Therefore, Lord, we pray:
graciously accept this oblation of our service,
that of your whole family,
which we make to you
also for those to whom you have been pleased to give
the new birth of water and the Holy Spirit,
granting them forgiveness of all their sins;
order our days in your peace,
and command that we be delivered from eternal damnation
and counted among the flock of those you have chosen.

He joins his hands.

(Through Christ our Lord. Amen.)

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

*Quam
Oblatiónem*

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

He joins his hands.

87. *Manibus extensis, prosequitur:*

Hanc ígitur oblatiónem servitútis nostræ,
sed et cunctæ famíliæ tuæ,
quæsumus, Dómine, ut placátus accípias:
diésque nostros in tua pace dispónas,
atque ab æténa damnatióne nos éripi
et in electórum tuórum iúbeas grege numerári.

Iungit manus.

(Per Christum Dóminum nostrum. Amen.)

A MISSA VIGILIÆ PASCHALIS USQUE AD DOMINICAM II PASCHÆ

Hanc ígitur oblatiónem servitútis nostræ,
sed et cunctæ famíliæ tuæ,
quam tibi offérimus
pro his quoque, quos regeneráre dignátus es ex aqua et Spíritu Sancto,
tríbuens eis remissionem ómnium peccatórum,
quæsumus, Dómine, ut placátus accípias:
diésque nostros in tua pace dispónas,
atque ab æténa damnatióne nos éripi
et in electórum tuórum iúbeas grege numerári.

Iungit manus.

(Per Christum Dóminum nostrum. Amen.)

88. *Tenens manus expansas super oblata, dicit:*

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

Iungit manus.

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

Consecration

On the day before he was to suffer,

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

he took bread in his holy and venerable hands,

He raises his eyes.

and with eyes raised to heaven
to you, O God, his almighty Father,
giving you thanks, he said the blessing,
broke the bread
and gave it to his disciples, saying:

He bows slightly.

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

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

90. After this, the Priest continues:

In a similar way, when supper was ended,

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

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

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL COVENANT,
WHICH WILL BE Poured OUT FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.

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

89. In formulis quæ sequuntur, verba Domini proferantur distincte et aperte, prouti natura eorundem verborum requirit.

Qui, pridie quam pateretur,

accipit panem, eumque parum elevatum super altare tenens, prosequitur:

accipit panem in sanctas ac venerabiles manus suas,

elevat oculos,

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

parum se inclinat

ACCÍPITE ET MANDUCÁTE EX HOC OMNES:
HOC EST ENIM CORPUS MEUM,
QUOD PRO VOBIS TRADÉTUR.

Hostiam consecratam ostendit populo, reponit super patenam, et genuflexus adorat.

90. Postea prosequitur:

Símili modo, postquam cenatum est,

accipit calicem, eumque parum elevatum super altare tenens, prosequitur:

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

parum se inclinat

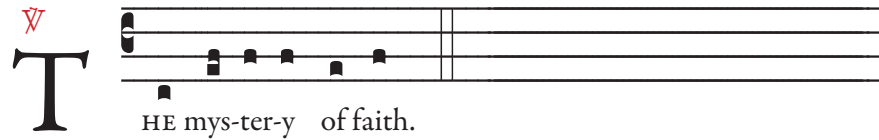
ACCÍPITE ET BÍBITE EX EO OMNES:
HIC EST ENIM CALIX SÁNGUINIS MEI
NOVI ET ÆTÉRNI TESTAMÉNTI,
QUI PRO VOBIS ET PRO MULTIS EFFUNDÉTUR
IN RE M I S S I Ó N E M PECCATÓRUM.
HOC FÁCITE IN MEAM COMMEMORATIÓNEM.

Calicem ostendit populo, deponit super corporale, et genuflexus adorat.

91. Then he says:

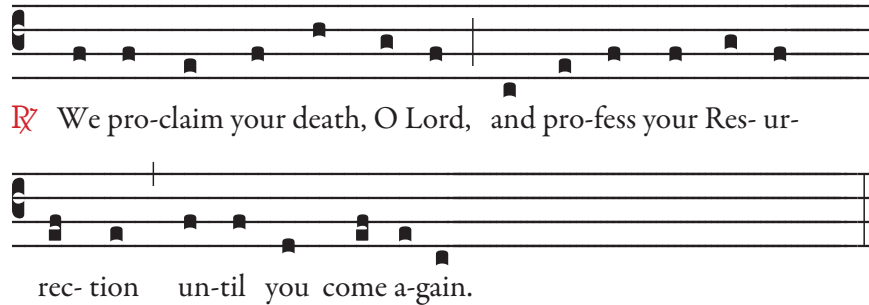
*Memorial
Acclamation*

♯



HE mys-ter-y of faith.

And the people continue, acclaiming:



♯

We pro-claim your death, O Lord, and pro-fess your Res-ur-
rec-tion un-til you come a-gain.

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

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

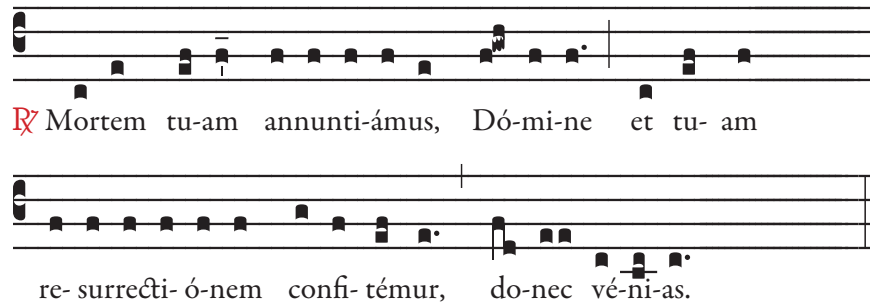
93. Be pleased to look upon these offerings
with a serene and kindly countenance,
and to accept them,
as once you were pleased to accept
the gifts of your servant Abel the just,
the sacrifice of Abraham, our father in faith,
and the offering of your high priest Melchizedek,
a holy sacrifice, a spotless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

91. Deinde dicit:



MYSTÉ-RI-UM fide- i.

Et populus prosequitur, acclamans:



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

92. Deinde sacerdos, extensis manibus, dicit:

Unde et memores, Dómine,
nos servi tui,
sed et plebs tua sancta,
eiusdem Christi, Fílii tui, Dómini nostri,
tam beátæ passiónis,
necnon et ab ínferis resurrectiónis,
sed et in cælos gloriósæ ascensiónis:
offérimus præcláræ maiestáti tuæ
de tuis donis ac datis
hóstiam puram,
hóstiam sanctam,
hóstiam immaculátam,
Panem sanctum vitæ æternæ
et Cálicem salútis perpétuæ.

93. Supra quæ propítio ac seréno vultu
respícere dignéris:
et accépta habére,
sícuti accépta habére dignátus es
múnera púeri tui iusti Abel,
et sacrificium Patriárchæ nostri Abrahæ,
et quod tibi óbtulit summus sacérdos tuus Melchisedech,
sanctum sacrificium, immaculátam hóstiam.

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

Supplices

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

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

may be filled with every grace and heavenly blessing.

He joins his hands.

(Through Christ our Lord. Amen.)

95. **Commemoration of the Dead**

With hands extended, the Priest says:

Remember also, Lord, your servants **N.** and **N.**,
who have gone before us with the sign of faith
and rest in the sleep of peace.

He joins his hands and prays briefly for those who have died and for whom he intends to pray.

Then, with hands extended, he continues:

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

He joins his hands.

(Through Christ our Lord. Amen.)

94. *Inclinatus, iunctis manibus, prosequitur:*

Súpplīces te rogámus, omnípotens Deus:
Siube hęc perférri per manus sancti Angeli tui
in sublíme altáre tuum,
in conspéctu divínæ maiestátis tuæ;
ut, quotquot ex hac altáris participatióne
sacrosánctum Filii tui Corpus et Sanguinem
sumpsérimus,

erigit se atque seipsum signat, dicens:

omni benedictióne cælésti et grátia repleámur.

Iungit manus.

(Per Christum Dóminum nostrum. Amen.)

95. *Commemoratio pro defunctis*

Manibus extensis, dicit:

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

Iungit manus et orat aliquantulum pro iis defunctis, pro quibus orare intendit.

Deinde, extensis manibus, prosequitur:

Ipsis, Dómine, et ómnibus in Christo quiescéntibus,
locum refrigerii, lucis et pacis,
ut indúlgeas, deprecámur.

Iungit manus.

(Per Christum Dóminum nostrum. Amen.)

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

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

And, with hands extended, he continues:

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

He joins his hands.

through Christ our Lord.

97. And he continues:

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

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

Doxology

T HROUGH him, and with him, and in him, O God, al-
might-y Fa-ther, in the u-ni-ty of the Ho-ly Spir-it, all
glo-ry and hon-or is yours, for ev-er and ev-er. **R** A-men.

Then follows the Communion Rite.

96. *Manu dextera percutit sibi pectus, dicens:*

Nobis quoque peccatoribus famulis tuis,

et extensis manibus prosequitur:

de multitudi-
ne miserati-
onum tuarum sperantibus,
partem aliquam et societatem donare digneris
cum tuis sanctis Apóstolis et Martýribus:
cum Ioánnē, Stéphanō,
Matthía, Bárnabā,
(Ignátio, Alexándro,
Marcellíno, Petro,
Felicitáte, Perpétua,
Agatha, Lúcia,
Agnéte, Cæcília, Anastásia)
et ómnibus Sanctis tuis:
intra quorum nos consórtium,
non æstimátor mériti,
sed véniæ, quæsumus, largítor admítte.

Iungit manus.

Per Christum Dóminum nostrum.

97. *Et prosequitur:*

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

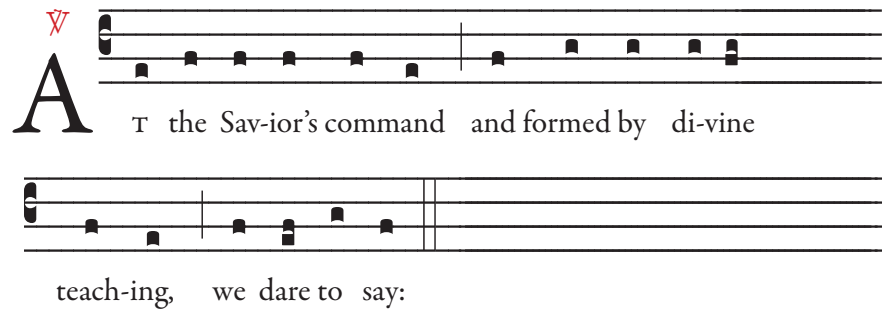
98. *Accipit patenam cum hostia et calicem, et utrumque elevans, dicit:*

PER ipsum, et cum ipso, et in ipso, est ti- bi De-o Pat-ri
omni-po-ténti, in uni- tá- te Spí-ri- tus Sancti, omnis ho- nor
et gló-ri- a per ómni- a sæcu- la sæcu- ló- rum. **R̄** A- men.

Deinde sequitur ritus communionis.

THE COMMUNION RITE

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

 **A** T the Sav-ior's command and formed by di-vine
teach-ing, we dare to say:

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

*The Lord's
Prayer*

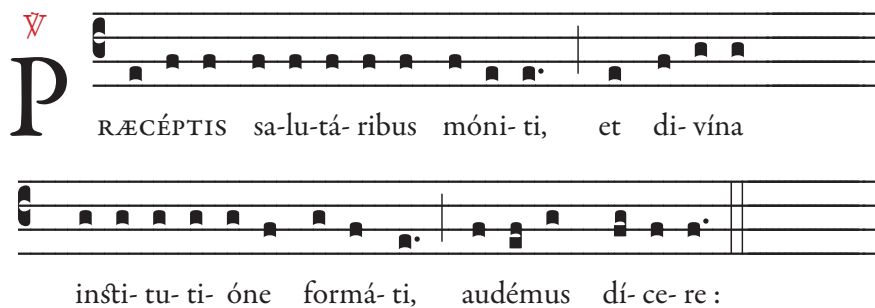
 **O** UR Father, who art in heaven, hallowed be thy Name.
Thy kingdom come. Thy will be done on earth,
as it is in heaven. Give us this day our dai-ly bread.
And forgive us our trespasses, as we for-give those
who trespass against us. And lead us not
in-to temp-ta-tion. But de-liv-er us from e- vil.

RITUS COMMUNIONIS

124. Calice et patena depositis, sacerdos, iunctis manibus, dicit:

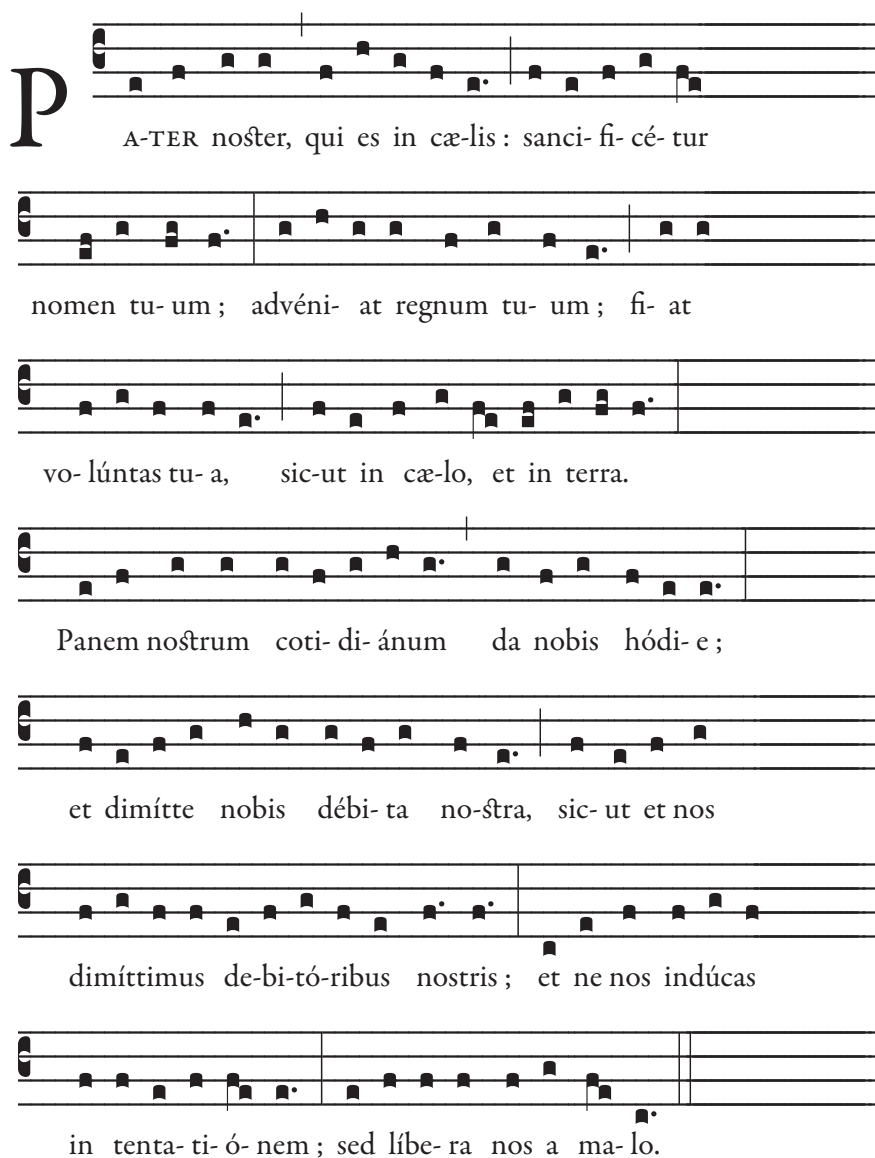
♯

P RÆCÉPTIS sa-lu-tá-ribus móni-ti, et di-vína
in-sti-tu-ti-óne formá-ti, audémus dí-ce-re :

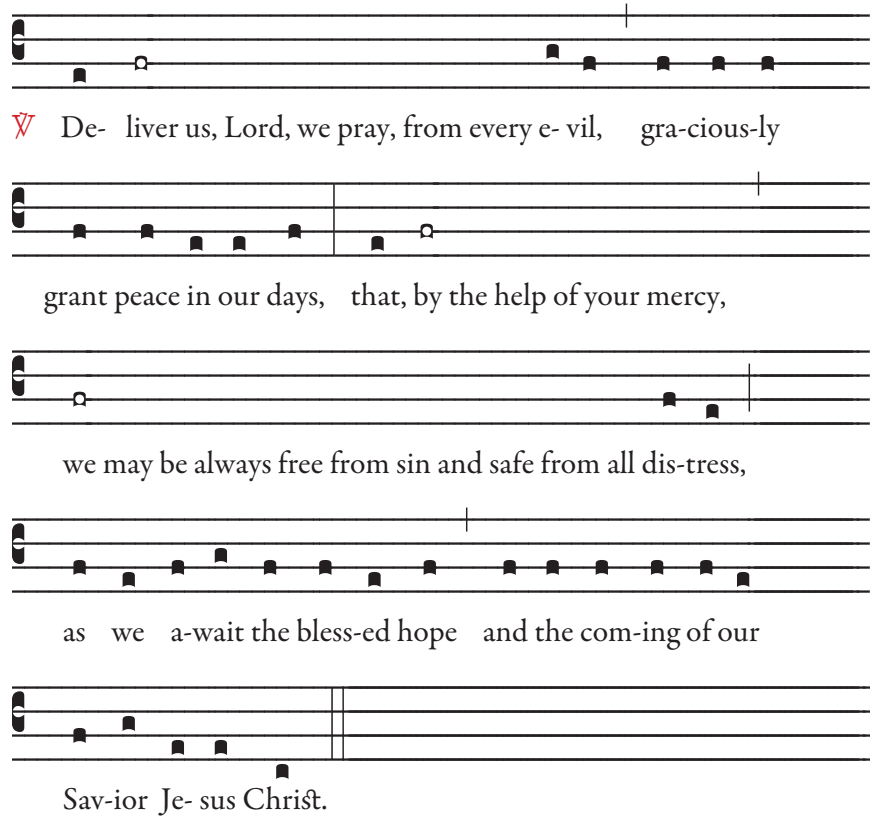


Extendit manus et, una cum populo, perguit:

P A-TER noster, qui es in cæ-lis : sanc-i-fi-cé-tur
no-men tu-um ; advéni-at regnum tu-um ; fi-at
vo-lúntas tu-a, sic-ut in cæ-lo, et in terra.
Panem nostrum coti-di-ánum da nobis hódie ;
et dimítte nobis débi-ta no-stra, sic-ut et nos
dimíttimus de-bi-tó-ribus nostris ; et ne nos indúcas
in tenta-ti-ó-nem ; sed líbe-ra nos a ma-lo.



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

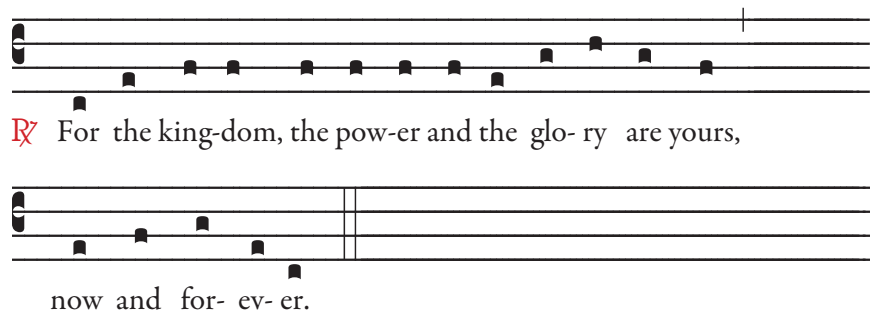


De- liver us, Lord, we pray, from every e- vil, gra- cious-ly
grant peace in our days, that, by the help of your mercy,
we may be always free from sin and safe from all dis- tress,
as we a- wait the bless- ed hope and the com- ing of our
Sav- ior Je- sus Christ.

He joins his hands.

The people conclude the prayer, acclaiming:

Embolism



For the king- dom, the pow- er and the glo- ry are yours,
now and for- ev- er.

125. *Manibus extensis, sacerdos solus prosequitur, dicens:*



¶ Lí-ber- a nos, quæsumus, Dómine, ab ómnibus malis,
da propítius pacem in di- é- bus nostris, ut, op- e
misericórdiæ tuæ adiúti, et a peccáto simus semper líberi
et ab omni perturbatióne se- cúr- i: exs- pectántes beátam s- pem
et advéntum Salva- tó- ris nostri Iesu Chri- sti.

Iungit manus.

Populus orationem concludit, acclamans:

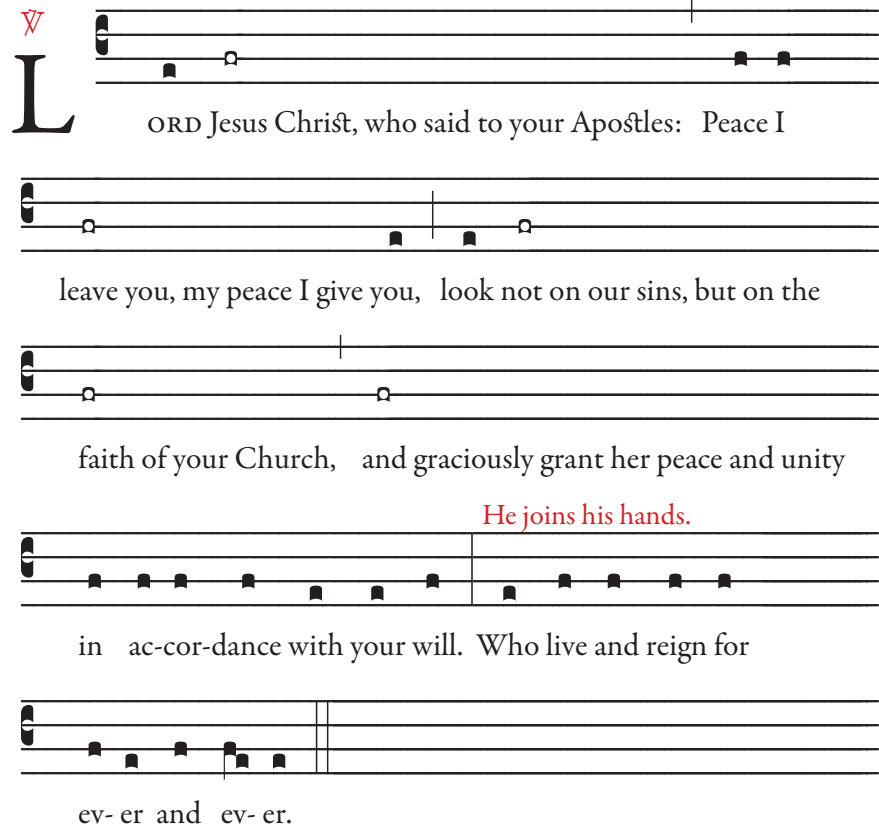


¶ Qui- a tu- um est regnum, et po- téstas,
et gló- ri- a in sácu- la.

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

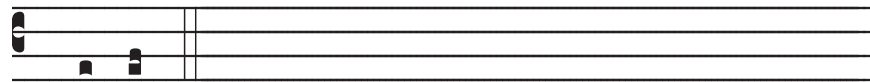
Sign of Peace

✠



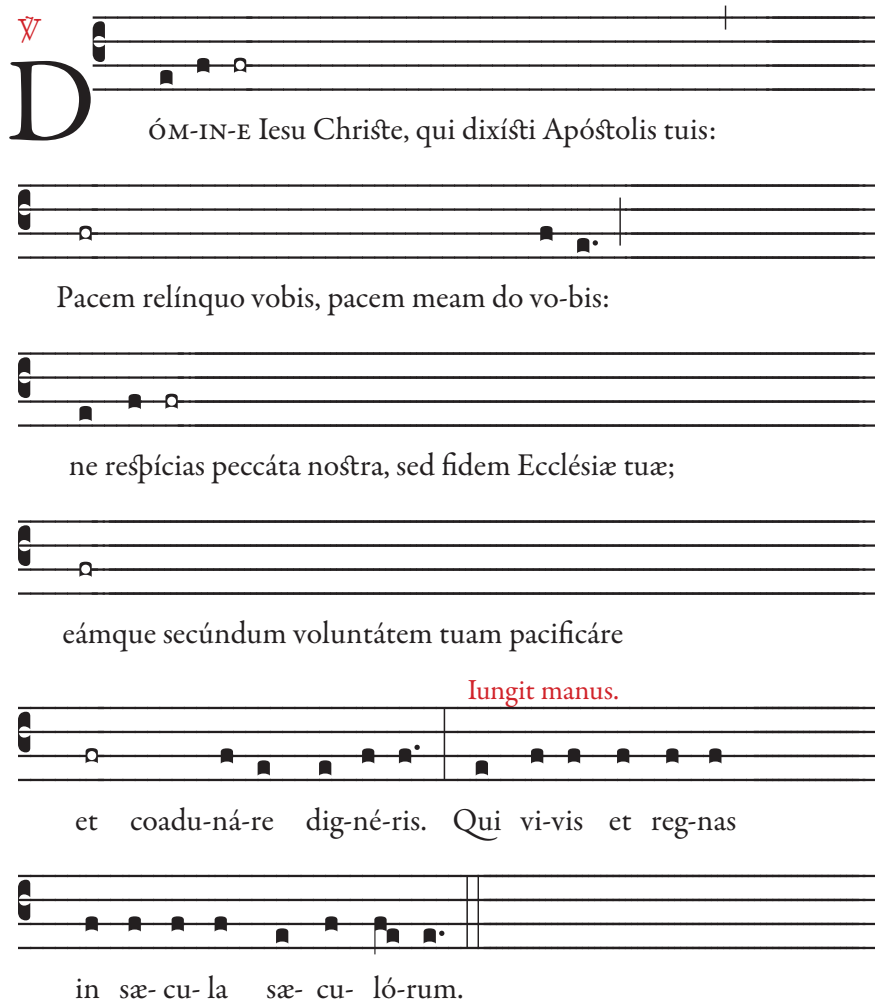
L ORD Jesus Christ, who said to your Apostles: Peace I
leave you, my peace I give you, look not on our sins, but on the
faith of your Church, and graciously grant her peace and unity
He joins his hands.
in ac-cor-dance with your will. Who live and reign for
ev-er and ev-er.

The people reply:



✠ A-men.

126. Deinde sacerdos, manibus extensis, clara voce dicit:



D ÓM-IN-E Iesu Chríste, qui dixísti Apóstolis tuis:

Pacem relínquo vobis, pacem meam do vo-bis:

ne respícias peccáta nostra, sed fidem Ecclésiæ tuæ;

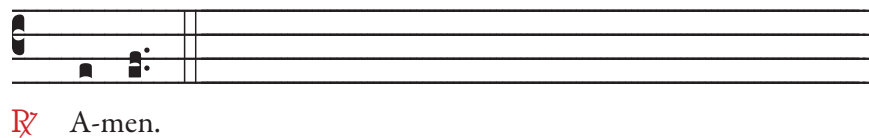
eámque secúndum voluntátem tuam pacificáre

Iungit manus.

et coadu-ná-re dig-né-ris. Qui vi-vis et reg-nas

in sæ-cu-la sæ-cu-ló-rum.

Populus respondet:



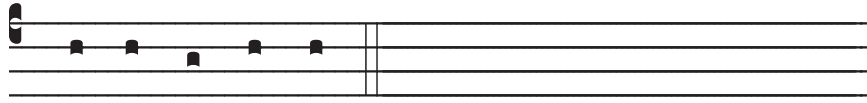
R A-men.

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



✠ The peace of the Lord be with you always.

The people reply:



✠ And with your spir- it.

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



(Let us offer each other the sign of peace.)

And all offer one another a sign, in keeping with local customs, that expresses peace, communion, and charity. The Priest gives the sign of peace to a Deacon or minister.

127. Sacerdos, ad populum conversus, extendens et iungens manus, subdit:



℞ Pax Dómini sit semper vobís-cum.

Populus respondet:



℞ Et cum spí-ri-tu tu-o.

128. Deinde, pro opportunitate, diaconus, vel sacerdos, subiungit:



(Offérte vo- bis pa- cem.)

Et omnes, iuxta locorum consuetudines, pacem, communionem et caritatem sibi invicem significant; sacerdos pacem dat diacono vel ministro.

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

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

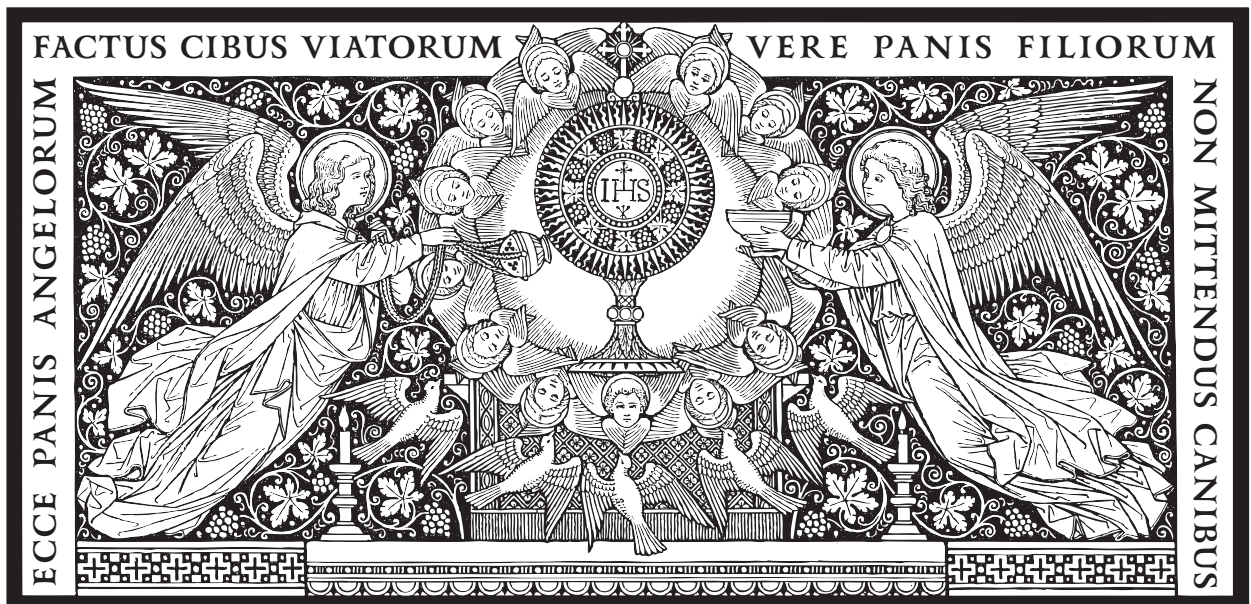
130. Meanwhile the following is sung or said:

Agnus Dei

ICEL

LAMB of God, * you take a- way the sins of the world,
have mer-cy on us. Lamb of God, * you take a- way the
sins of the world, have mer-cy on us. Lamb of God, * you
take a-way the sins of the world, grant us peace.

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



129. Deinde accipit hostiam eamque super patenam frangit, et particulam immittit in calicem, dicens secreto:

Hæc commixtio Corporis et Sanguinis
Dómini nostri Iesu Christi
fiat accipiéntibus nobis in vitam atérnam.

130. Interim cantatur vel dicitur:

Alia melodiæ in Graduali romano inveniuntur.

XVIII



A -GNUS De-i, * qui tollis peccáta mundi :
mi-se-ré- re no-bis. Agnus De-i, * qui tollis
peccáta mundi : mi-se-ré- re no-bis.
Agnus De-i, * qui tollis peccáta mundi : dona nobis pa-cem.

Quod etiam pluries repeti potest, si fractio panis protrahitur. Ultima tamen vice dicitur: dona nobis pacem.

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

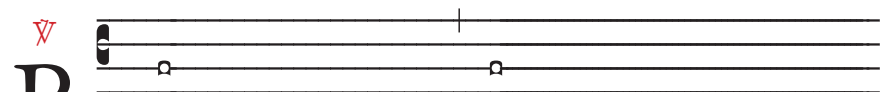
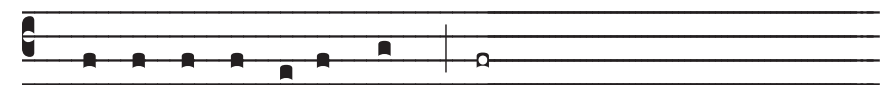
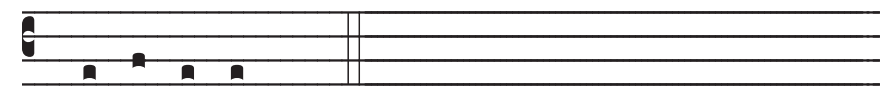
Lord Jesus Christ, Son of the living God,
who, by the will of the Father
and the work of the Holy Spirit,
through your Death gave life to the world,
free me by this, your most holy Body and Blood,
from all my sins and from every evil;
keep me always faithful to your commandments,
and never let me be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

Or:

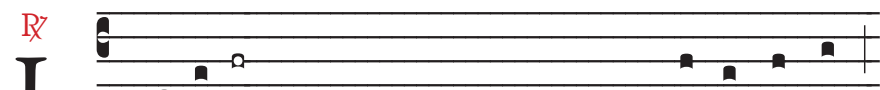

May the receiving of your Body and Blood,
Lord Jesus Christ,
not bring me to judgment and condemnation,
but through your loving mercy
be for me protection in mind and body
and a healing remedy.

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

*Ecce Agnus
Dei*

B  **B**EHOLD the Lamb of God, behold him who takes
 a-way the sins of the world. Blessed are those called to the
 sup-per of the Lamb.

And together with the people he adds once:

L  **L**ORD, I am not worthy that you should en-ter un-der my roof,
 but only say the word and my soul shall be healed.

131. Sacerdos deinde, manibus iunctis, dicit secreto:

Dómine Iesu Christe, Fili Dei vivi,
qui ex voluntáte Patris,
cooperánte Spírítu Sancto,
per mortem tuam mundum vivificásti:
líbera me per hoc sacrosánctum Corpus et Sáanguinem tuum
ab ómnibus iniquitátibus meis et univérsis malis:
et fac me tuis semper inhærére mandátis,
et a te numquam separári permíttas.

Vel:

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

132. Sacerdos genuflectit, accipit hostiam, eamque aliquantulum elevatam super patenam vel super calicem tenens, versus ad populum, clara voce dicit:

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

Et una cum populo semel subdit:

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



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

Communion

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

And he reverently consumes the Body of Christ.

Then he takes the chalice and says quietly:

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

And he reverently consumes the Blood of Christ.

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

The Body of Christ.

The communicant replies:

Amen.

And receives Holy Communion.

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

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

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

133. Et sacerdos, versus ad altare, secreto dicit:

Corpus Christi custódiat me in vitam ætérnam.

Et reverenter sumit Corpus Christi.

Deinde accipit calicem et secreto dicit:

Sanguis Christi custódiat me in vitam ætérnam.

Et reverenter sumit Sanguinem Christi.

134. Postea accipit patenam vel pyxidem, accedit ad communicandos, et hostiam parum elevatam unicuique eorum ostendit, dicens:

Corpus Christi.

Communicandus respondet:

Amen.

Et communicatur.

Eo modo agit et diaconus, si sacram Communionem distribuit.

135. Si adsint sub utraque specie communicandi, servetur ritus suo loco descriptus.

136. Dum sacerdos sumit Corpus Christi, inchoatur cantus ad Communionem.

137. When the distribution of Communion is over, the Priest or a Deacon or an acolyte purifies the paten over the chalice and also the chalice itself.

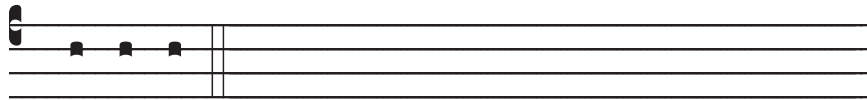
While he carries out the purification, the Priest says quietly:

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

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

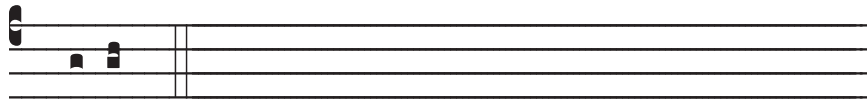
139. Then, standing at the altar or at the chair and facing the people, with hands joined, the Priest says:

*Prayer after
Communion*



Let us pray.

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



R Amen.

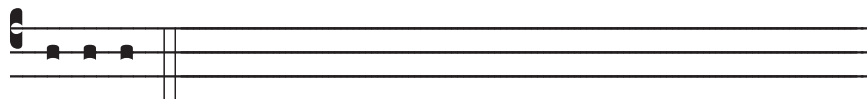
137. Distributione Communionis expleta, sacerdos vel diaconus vel acolythus purificat patenam super calicem et ipsum calicem.

Dum purificationem peragit, sacerdos dicit secreto:

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

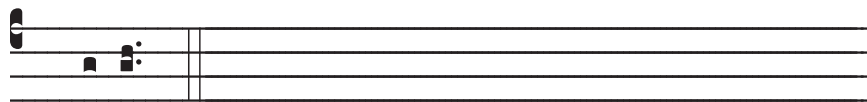
138. Tunc sacerdos ad sedem redire potest. Pro opportunitate sacrum silentium, per aliquod temporis spatium, servari, vel psalmus aut aliud canticum laudis aut hymnus proferri potest.

139. Deinde, stans ad altare vel ad sedem, sacerdos, versus ad populum, iunctis manibus, dicit:



Orémus.

Et omnes una cum sacerdote per aliquod temporis spatium in silentio orant, nisi silentium iam præcesserit. Deinde sacerdos, manibus extensis, dicit orationem post Communionem. Populus in fine acclamat:



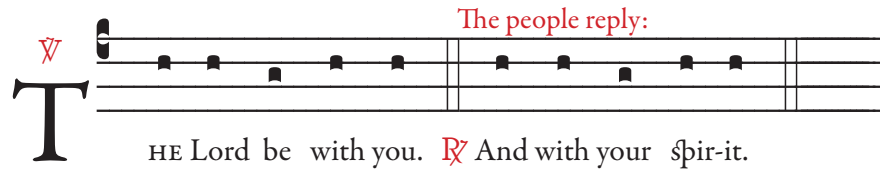
℟ Amen.

THE CONCLUDING RITES

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

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

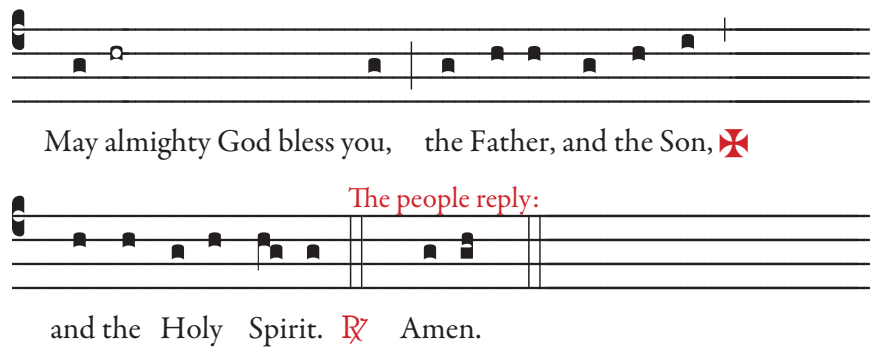
The people reply:



HE Lord be with you. *R* And with your spir-it.

The Priest blesses the people, saying:

Blessing



May almighty God bless you, the Father, and the Son, *R*
and the Holy Spirit. *R* Amen.


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

RITUS CONCLUSIONIS

140. Sequuntur, si necessariae sint, breves annuntiationes ad populum.


141. Deinde fit dimissio. Sacerdos, versus ad populum, extendens manus, dicit:

Populus respondet:




D ÓMI-NUS vobís-cum. **R** Et cum spí-ri- tu tu- o.

Sacerdos benedicit populum, dicens:



Benedícat vos omnípotens De-us, Pater, et Fí- li- us, **R**


Populus respondet:



et Spíritus Sanctus. **R** Amen.

142. Quibusdam diebus vel occasionibus, huic formulæ benedictionis præmittitur, iuxta rubricas, alia formula benedictionis sollemnior, vel oratio super populum.

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



THE Lord be with you. **℟** And with your spir-it.



℣ Blessed be the name of the Lord. **℟** Now and for ev-er.



℣ Our help is in the name of the Lord.



℟ Who made heav-en and earth.



℣ May almighty God bless you, the Father, **✠** and the Son, **✠**



and the Ho-ly **✠** Spir-it. **℟** Amen.

143. In Missa pontificali celebrans accipit mitram et, extendens manus, dicit:

♩
D ÓMI-NUS vo-bís-cum. ✠ Et cum spí-ri-tu tu-o.

♩ Sit nómen Dómini bene-díc-tum.

✠ Ex hoc nunc et usque in sæ-cul-um.

♩ Adiutórium nóstrum in nómine Dó-mi- ni,

✠ Qui fecit cælum et ter-ram.

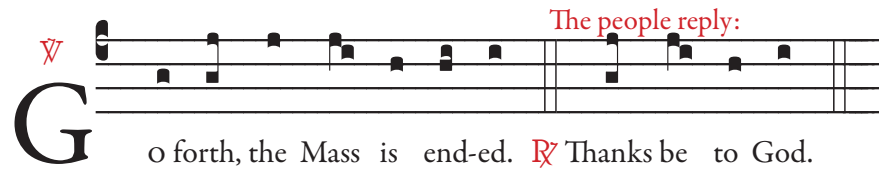
♩ Benedícat vos om- ní- po-tens Deus :

Pater, ✠ et Fí- li- us, ✠ et Spíritus ✠ Sanctus. ✠ Amen.

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

Dismissal

The people reply:




Go forth, the Mass is end-ed. *R* Thanks be to God.

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

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

144. Deinde diaconus, vel ipse sacerdos, manibus iunctis, versus ad populum dicit:

¶



Populus respondet:

I — te, mis-sa est. ¶ De-o grá-ti-as.

The musical notation consists of a single staff with a treble clef and a common time signature. The melody is written in square neumes. The text 'Populus respondet:' is written above the staff. Below the staff, the text '— te, mis-sa est. ¶ De-o grá-ti-as.' is written, with a large initial 'I' on the left and a red '¶' symbol before 'De-o'.

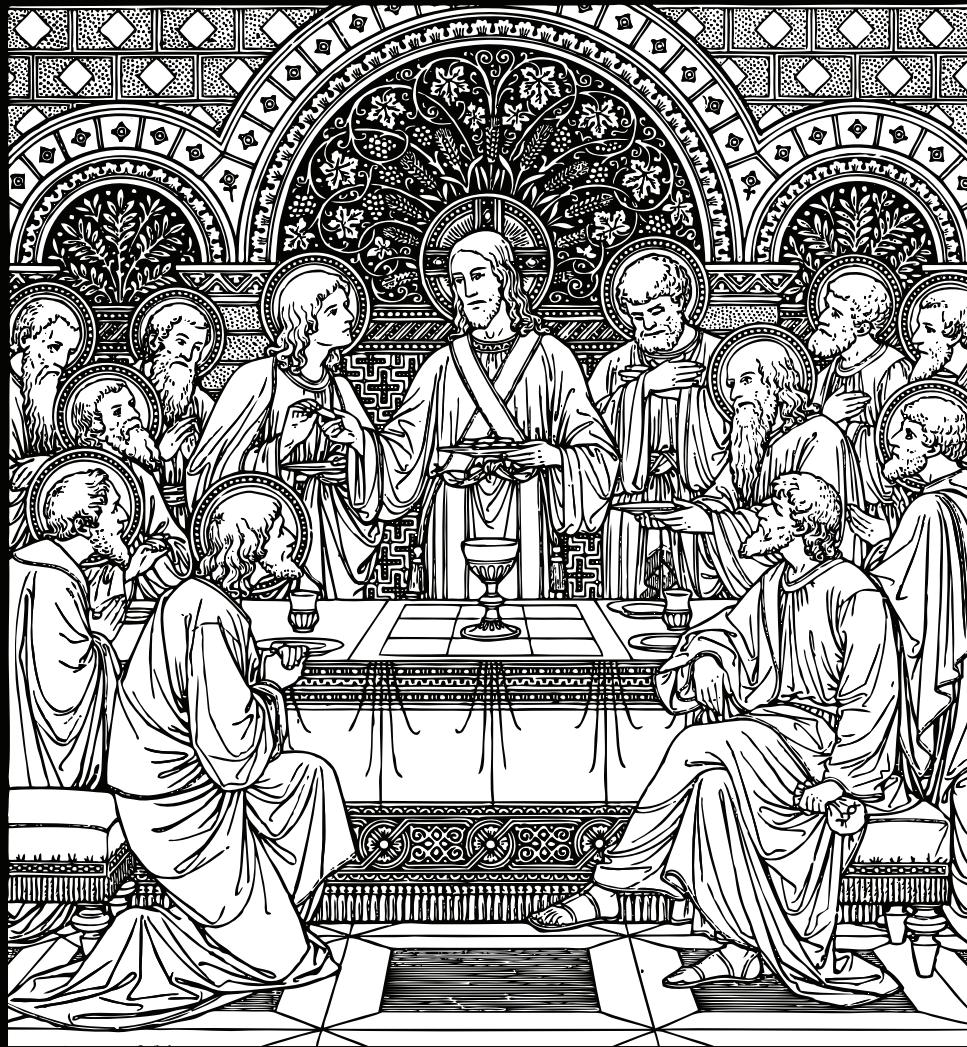
145. Deinde sacerdos altare osculo de more veneratur, ut initio. Facta denique profunda inclinatione cum ministris, recedit.

146. Si qua actio liturgica immediate sequatur, ritus dimissionis omittuntur.

THE LORD HATH SWORN, AND HE WILL NOT REPENT: THOU ART A PRIEST FOREVER ACCORDING TO THE ORDER OF MELCHISEDECH. (Ps 109: 4)



TU ES SACERDOS IN AETERNUM SECUNDUM ORDINEM MELCHISEDECH. Ps 109: 4



TOLLAT UNUSQUISQUE AGNUM PER FAMILIAS ET DOMOS SUAS. Ex 12: 3



SAY TO THEM: ON THE TENTH DAY OF THIS MONTH LET EVERY MAN TAKE A LAMB BY THEIR FAMILIES AND HOUSES. (Ex 12: 3)

ALTERNATE FORMS OF THE DISMISSAL

On Easter Sunday, the Octave of Easter, and in the Mass during the Day on Pentecost Sunday:

♩

G o forth, the Mass is end-ed, al- le- lu- ia, al-le- lu- ia.

♩

Ⲛ Thanks be to God, al- le- lu- ia, al-le- lu- ia.

I *Tempore Paschali, hoc est a Missa Sabbati sancti usque ad Sabbatum in Albis inclusive in Missis de Tempore.*

— te, missa est, al- le- lú- ia, al-le- lú- ia.

De- o grá- ti- as, al- le- lú- ia, al-le- lú- ia.

II *In Festis sollemnibus.*

— te, mis- sa est.

De- o grá- ti- as,

III *In Festis duplicibus.*

— te, missa est.

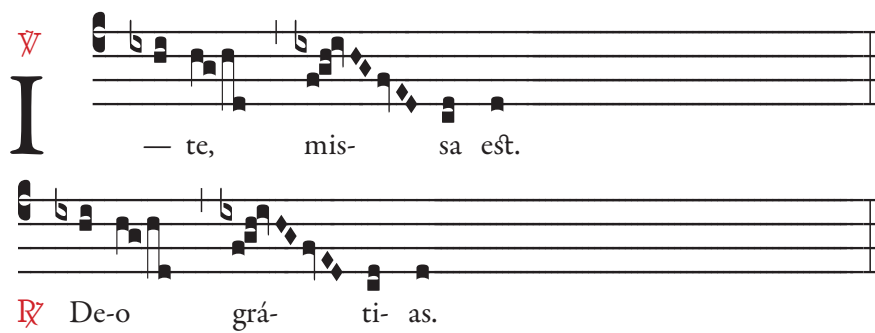
De- o grá- ti- as.

IV *In Missis B. Mariæ Virg.*

— te, missa est.

De- o grá- ti- as.

V In Dominicis infra annum, in Festis semiduplicibus et infra Octavas, quæ non sint beátæ Mariæ Virg.



— te, mis- sa est.

De-o grá- ti- as.

VI In Festis simplicibus.



— te, missa est. De-o grá- ti- as.

WHAT unhappy Eve lost thou dost restore by thy holy Child; thou dost open the gates of heaven that sinners may rise to the stars.



QUOD EVA TRISTIS ABSTULIT TU REDDIS ALMO GERMINEM
INTRENT UT ASTRA FLEBILES CÆLI RECLUDIS CARDINES

Ut in Omnibus Glorificetur Dei.

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