

**MASS FOR THE
SOLEMNITY OF SAINTS PETER AND PAUL**

Latin Mass Novus Ordo Ad Orientem

June 28th 2024, 6 pm

American College, Naamsestraat 100, Leuven



- © *www.romanliturgy.org, 2024: for the concept of booklets*
- © *apud Administrationem Patrimonii Sedis Apostolicæ in Civitate Vaticana, 2002: pro textibus lingua latina*
- © *by International Commission on English in the Liturgy Corporation, 2010: all rights reserved for the English texts*

The Introductory Rites

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

**Dicit Dóminus Petro: Cum es-
ses iúnior, cingébas te et am-
bulábas ubi volébas: cum au-
tem senúeris, exténdes ma-
nus tuas, et álium te cin-
get et ducet, quo tu non vis:
hoc autem dixit, significans,
qua morte clarificatúrus es-
set Deum.**

The Lord said to Peter, When you were young you girded yourself and walked where you would. But when you are old you will stretch forth your hands, and another will gird you, and lead you where you would not. Now this He said to signify by what manner of death he should glorify God.

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

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

**In nómine Patris, et Fílii, et
Spíritus Sancti.**

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

The people reply:

Amen.

Amen.



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

Dóminus vobíscum.


The Lord be with you.

ORDO MISSÆ

The people reply:

Et cum spírítu tuo.

And with your spirit.

D 
Omi-nus vo-bí-scum. R Et cum spí-ri-tu tu-o.

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

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

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

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

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

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

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

And, striking their breast, they say:

mea culpa, mea culpa, mea máxima culpa.

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

Then they continue:

Ideo precor beátam Mariám semper Vírginem, omnes Angelos et Sanctos, et vos, fra-

therefore I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers

tres, oráre pro me ad Dómi-
num Deum nostrum.

and sisters, to pray for me to
the Lord our God.

The absolution by the Priest follows:

Misereátur nostri omnípo-
tens Deus et, dimíssis peccá-
tis nostris, perdúcat nos ad
vitam ætérnam.

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

The people reply:

Amen.

Amen.

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

✠. Kýrie, eléison.

✠. Lord, have mercy.

℟. Kýrie, eléison.

℟. Lord, have mercy.

✠. Christe, eléison.

✠. Christ, have mercy.

℟. Christe, eléison.

℟. Christ, have mercy.

✠. Kýrie, eléison.

✠. Lord, have mercy.

℟. Kýrie, eléison.

℟. Lord, have mercy.

V
K
Y-ri- e,- * e- lé- i-son. bis Christe,
e- lé- i-son. bis Ký-ri- e, e- lé- i-son. Ký-ri- e *
** e- lé- i-son.

ORDO MISSÆ

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

Glória in excélsis Deo et in terra pax homínibus bonæ voluntátis. Laudámus te, benedícimus te, adorámus te, glorificámus te, grátias ágimus tibi propter magnam glóriam tuam, Dómine Deus, Rex cæléstis, Deus Pater omnípotens. Dómine Fili unigénite, Iesu Christe, Dómine Deus, Agnus Dei, Fílius Patris, qui tollis peccáta mundi, miserére nobis; qui tollis peccáta mundi, súscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserére nobis. Quóniam tu solus Sanctus, tu solus Dóminus, tu solus Altíssimus, Iesu Christe, cum Sancto Spíritu: in glória Dei Patris. Amen.

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

G ^V

Lóri- a in excélsis De- o. Et in terra pax homí-ni-bus bonæ

vo-luntá- tis. Laudá- mus te. Be-ne-dí-ci-mus te. Ado-rá- mus te.



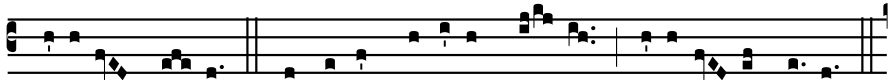
Glo-ri-fi-cá-mus te. Grá-ti-as á-gi-mus ti-bi propter magnam gló-ri-am



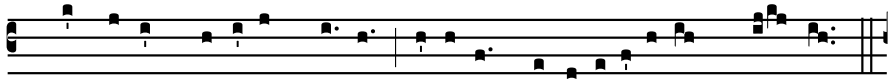
tu-am. Dó-mi-ne De-us, Rex cæ-lés-tis, De-us Pa-ter om-ni-po-tens. Dó-mi-



ne Fi-li u-ni-gé-ni-te Ie-su Chris-te. Dó-mi-ne De-us, Agnus De-i,



Fí-li-us Pa-tris. Qui tol-lis peccá-ta mun-di, mi-se-ré-re no-bis.



Qui tol-lis peccá-ta mundi, sú-sci-pe de-pre-ca-ti-ó-nem no-stram.



Qui se-des ad dé-xte-ram Pa-tris, mi-se-ré-re no-bis. Quó-ni-am tu so-lus



sanctus. Tu so-lus Dó-mi-nus. Tu so-lus Al-tí-s-si-mus, Ie-su Chrí-ste.



Cum Sancto Spí-ri-tu, in gló-ri-a De-i Pa-tris. A-men.

ORDO MISSÆ

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

Orémus.

Let us pray.

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

Da nobis, quæsumus, Dómine Deus noster, beatórum apostolórum Petri et Pauli intercessiónibus sublevári, ut, per quos Ecclésiæ tuæ supérni múneris rudiménta donásti, per eos subsidia perpétuæ salutis impéndas. Per Dóminum nostrum Iesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum. R̄ Amen.

Grant, we pray, O Lord our God, that we may be sustained by the intercession of the blessed Apostles Peter and Paul, that, as through them you gave your Church the foundations of her heavenly office, so through them you may help her to eternal salvation. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, forever and ever. R̄ Amen.



... per ómni- a sæcu-la sæcu-ló-rum. Amen.

The Liturgy of the Word

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

Léctio Actuum Apostolórum

A reading from the Acts of the Apostles

Peter and John were going up to the temple area for the three o'clock hour of prayer. And a man crippled from birth was carried and placed at the gate of the temple called « the Beautiful Gate »

every day to beg for alms from the people who entered the temple. When he saw Peter and John about to go into the temple, he asked for alms. But Peter looked intently at him, as did John, and said, « Look at us. » He paid attention to them, expecting to receive something from them. Peter said, « I have neither silver nor gold, but what I do have I give you: in the name of Jesus Christ the Nazorean, rise and walk. » Then Peter took him by the right hand and raised him up, and immediately his feet and ankles grew strong. He leaped up, stood, and walked around, and went into the temple with them, walking and jumping and praising God. When all the people saw the man walking and praising God, they recognized him as the one who used to sit begging at the Beautiful Gate of the temple, and they were filled with amazement and astonishment at what had happened to him.

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

Verbum Dómini.

The word of the Lord.

All reply:

Deo grátias.

Thanks be to God.



Verbum Dómi-ni. **℟.** De- o grá-ti- as.

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

℟. Their message goes out through all the earth.

The heavens declare the glory of God; and the firmament proclaims his handiwork. Day pours out the word to day; and night to night imparts knowledge. **℟.**

ORDO MISSÆ

Not a word nor a discourse whose voice is not heard; through all the earth their voice resounds, and to the ends of the world, their message. **℟̅**

After this, if there is to be a Second Reading, a reader reads it from the ambo, as above.

Léctio Epístolæ primæ beāti Pauli apóstoli ad Timótheum A reading from the first Letter of St Paul to Timothy

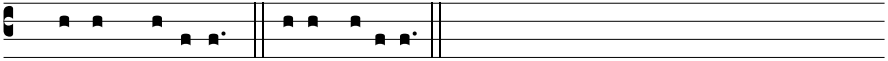
I want you to know, brothers and sisters, that the Gospel preached by me is not of human origin. For I did not receive it from a human being, nor was I taught it, but it came through a revelation of Jesus Christ. For you heard of my former way of life in Judaism, how I persecuted the Church of God beyond measure and tried to destroy it, and progressed in Judaism beyond many of my contemporaries among my race, since I was even more a zealot for my ancestral traditions. But when God, who from my mother's womb had set me apart and called me through his grace, was pleased to reveal his Son to me, so that I might proclaim him to the Gentiles, I did not immediately consult flesh and blood, nor did I go up to Jerusalem to those who were Apostles before me; rather, I went into Arabia and then returned to Damascus. Then after three years I went up to Jerusalem to confer with Cephas and remained with him for fifteen days. But I did not see any other of the Apostles, only James the brother of the Lord. —As to what I am writing to you, behold, before God, I am not lying.

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

Verbum Dómini. The word of the Lord.

All reply:

Deo grátias. Thanks be to God.



Verbum Dómi-ni. *℟.* De- o grá-ti- as.

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

Allelúia. Ego vos elégi de mundo, ut eátis, et fructum afferátis: et fructus vester máneat.

Alleluia! I have chosen you from the world that you should go and bring forth fruit, and your fruit should remain.

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

Dóminus vobíscum.


The Lord be with you.

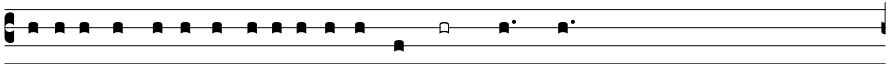
The people reply:

Et cum Spíritu tuo.

And with your spirit.

The Deacon, or the Priest:

D  Omi-nus vo-bíscum. *℟.* Et cum spí-ri-tu tu-o.



Lécti- o Sancti E-vangé-li- i se-cúndum ...



℟. Gló-ri- a ti-bi Dómi-ne.

✠ **Léctio sancti Evangéllii se-
cúndum Mattháeum**

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

✠ A reading from the holy
Gospel according to Matthew

The people acclaim:

Glória tibi, Dómine.

Glory to you, O Lord.

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

Jesus had revealed himself to his disciples and, when they had finished breakfast, said to Simon Peter, « Simon, son of John, do you love me more than these? » Simon Peter answered him, « Yes, Lord, you know that I love you. » Jesus said to him, « Feed my lambs. » He then said to Simon Peter a second time, « Simon, son of John, do you love me? » Simon Peter answered him, « Yes, Lord, you know that I love you. » He said to him, « Tend my sheep. » He said to him the third time, « Simon, son of John, do you love me? » Peter was distressed that he had said to him a third time, « Do you love me? » and he said to him, « Lord, you know everything; you know that I love you. » Jesus said to him, « Feed my sheep. Amen, amen, I say to you, when you were younger, you used to dress yourself and go where you wanted; but when you grow old, you will stretch out your hands, and someone else will dress you and lead you where you do not want to go. » He said this signifying by what kind of death he would glorify God. And when he had said this, he said to him, « Follow me. »

At the end of the Gospel, the Deacon, or the Priest, acclaim:

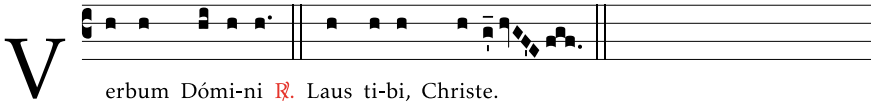
Verbum Dómini.

The Gospel of the Lord.

All reply:

Laus tibi, Christe.

Praise to you, Lord Jesus Christ.



erbum Dómi-ni **R**. Laus ti-bi, Christe.

Then he kisses the book, saying quietly:

Per evangélica dicta deleántur nostra delícta.

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

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

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

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

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

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


Et incarnátus est de Spírítu Sancto ex María Vírgine, et homo factus est. Cru-

and by the Holy Spirit was incarnate of the Virgin Mary, and became man. For our sake


cifxus étiam pro nobis sub Póntio Piláto; passus et sepúltus est, et resurréxit tértia die, secúndum Scriptúras, et ascéndit in cælum, sedet ad dexteram Patris. Et íterum ventúrus est cum glória, iudicáre vivos et mórtuos, cuius regni non erit finis. Et in Spíritum Sanctum, Dóminum et vivificántem: qui ex Patre Filióque procedit. Qui cum Patre et Fílio simul adorátur et conglorificátur: qui locúsus est per prophétas. Et unam, sanctam, cathólicam et apostólicam Ecclésiám. Confíteor unum baptísma in remissionem peccatórum. Et expécto resurrecciónem mortuórum, et vitam ventúri sáeculi. Amen.

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

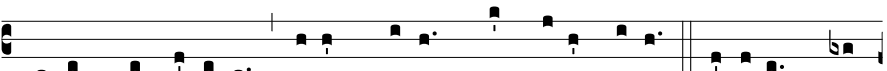
V
C Redo in unum De- um, Patrem omni-po-téntem, factó-rem
 cæ-li et terræ, vi-si-bí-li-um óm-ni- um, et invi- si-bí- li- um. Et



in unum Dómi-num Ie-sum Chri-stum, Fí-li-um De-i un-i-gé-ni-tum.



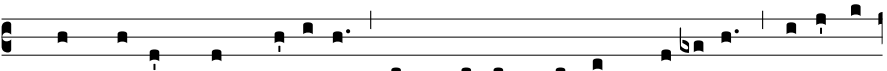
Et ex Patre na-tum ante ómni-a sáe-cu-la. De-um de De-o,



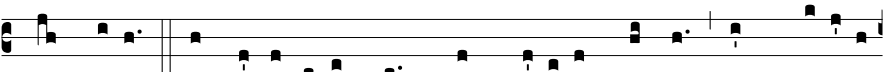
lumen de lúmi-ne, De-um ve-rum de De-o ve-ro. Gé-ni-tum, non



fac-tum, consubstanti-á-lem Patri: per quem ómni-a fac-ta sunt.



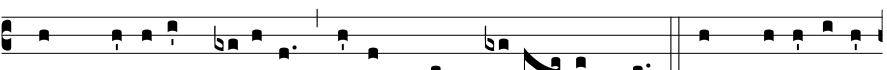
Qui propter nos hómi-nes, et propter nostram sa-lú-tem descéndit



de cæ-lis. Et incarná-tus est de Spí-ri-tu Sancto ex Ma-rí-a

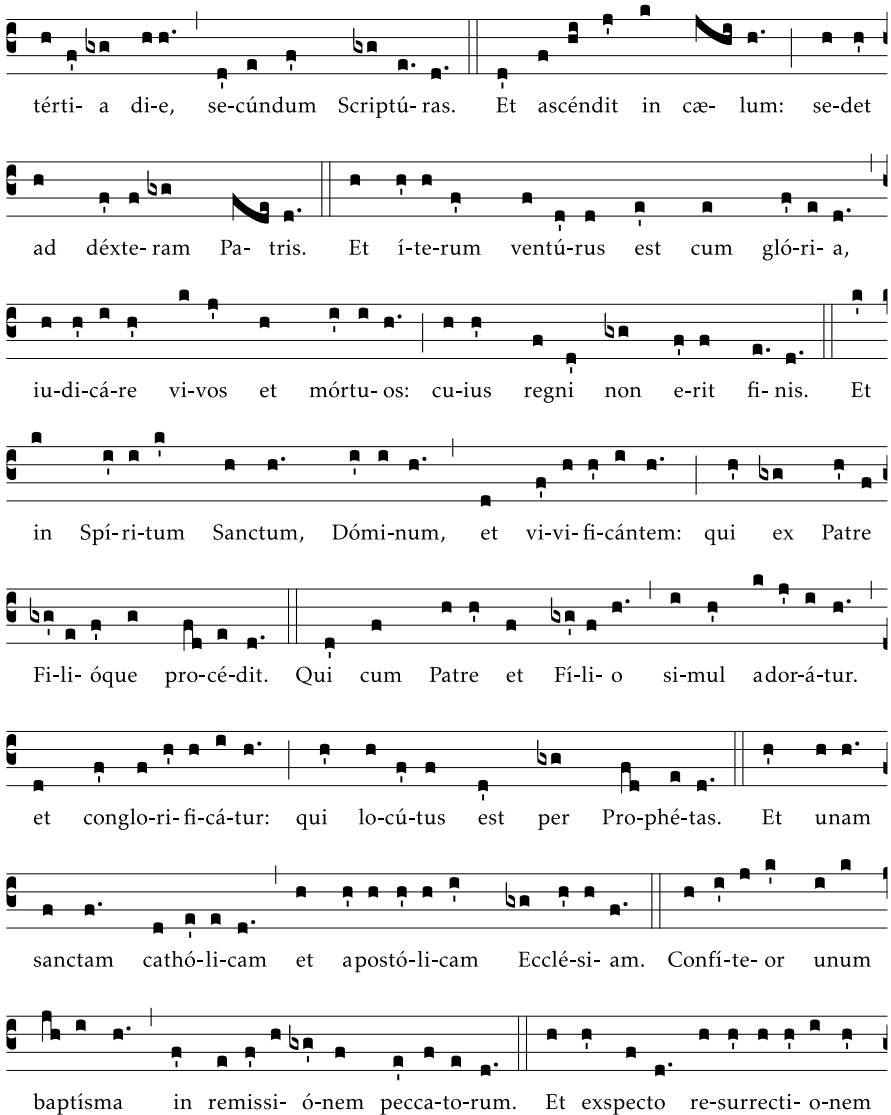


Vír-gi-ne: Et homo factus est. Cru-ci-fí-xus ét-i-am pro no-bis:



sub Pónti-o Pi-lá-to passus, et sepúl-tus est. Et re-surré-xit

ORDO MISSÆ



tér-ti-a di-e, se-cúndum Scriptú-ras. Et ascéndit in cæ-lum: se-det
ad déxte-ram Pa-tris. Et í-te-rum ventú-rus est cum gló-ri-a,
iu-di-cá-re vi-vos 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-ó-que pro-cé-dit. Qui cum Patre et Fí-li-o si-mul ador-á-tur.
et conglo-ri-fi-cá-tur: qui lo-cú-tus est per Pro-phé-tas. Et unam
sanctam cathó-li-cam et apostó-li-cam Ecclé-si-am. Confi-te-or unum
baptisma in remissi-ó-nem pec-ca-to-rum. Et exspecto re-surrecti-ó-nem



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

The Liturgy of the Eucharist

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.

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.

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:

Benedíctus es, Dómine, Deus univérsi, quia de tua largitá- te accépinus panem, quem tibi offérimus, fructum terræ et óperis mánuum hómínium: ex quo nobis fiet panis vitæ.

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

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

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

Benedíctus Deus in sǎcula. Blessed be God for ever.

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

Per huius aquæ et vini my- stérium eius efficiámur divi- nitátis consórtes, qui huma-

By the mystery of this water and wine may we come to share in the divinity of Christ who

**nitátis nostræ fferi dignátus
est párticeps.**

humbled himself to share in our
humanity.

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

**Benedíctus es, Dómine, Deus
univérsi, quia de tua largitá-
te accépipimus vinum, quod ti-
bi offérimus, fructum vitis et
óperis mánuum hóminum, ex
quo nobis fiet potus spiritá-
lis.**

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 spiri-
tual drink.

Then he places the chalice on the corporal.

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

Benedíctus Deus in sǎcula.

Blessed be God for ever.

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

**In spírítu humilitátis et in
ánimo contríto suscipiámur a
te, Dómine; et sic fiat sacri-
fícium nostrum in conspéctu
tuo hódie. ut pláceat tibi, Dó-
mine Deus.**

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

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

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

**Lava me, Dómine, ab iniqui-
táte mea, et a peccáto meo
munda me.**

Wash me, O Lord, from my in-
iquity and cleanse me from my
sin.

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

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

The people rise and reply:

Suscípiat Dóminus sacrificium de mánibus tuis ad laudem et glóriam nóminis sui, ad utilitátem quoque nostram totiúsque Ecclésiæ suæ sanctæ.

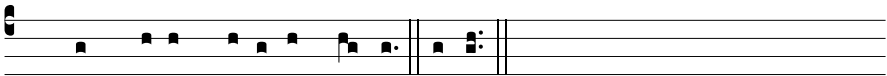
Pray, brethren (brothers and sisters), that my sacrifice and yours may be acceptable to God, the almighty Father.

May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.

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

Múnera, Dómine, tuis altáribus adhibémus, de beatórum apostolórum Petri et Pauli sollemnitátibus gloriántes, ut quantum sumus de nostro mérito formidántes, tantum de tua benignitáte gloriémur salvándi. Per Christum, Dóminum nostrum. R̄ Amen.

We bring offerings to your altar, O Lord, as we glory in the solemn feast of the blessed Apostles Peter and Paul, so that the more we doubt our own merits, the more we may rejoice that we are to be saved by your loving kindness. Through Christ our Lord. R̄ Amen.



... Per Christum Dóminum nostrum. Amen.

THE EUCHARISTIC PRAYER

Then the Priest begins the Eucharistic Prayer.

Extending his hands, he says:

Dóminus vobíscum.

The Lord be with you.

The people reply:

Et cum spírítu tuo.

And with your spirit.

The Priest, raising his hands, continues:

Sursum corda.

Lift up your hearts.

The people:

Habémus ad Dóminum.

We lift them up to the Lord.

The Priest, with hands extended, adds:

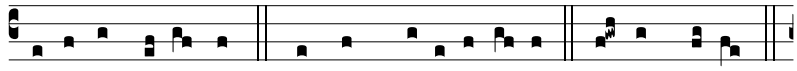
Grátias agámus Dómino Deo nostro.

Let us give thanks to the Lord our God.

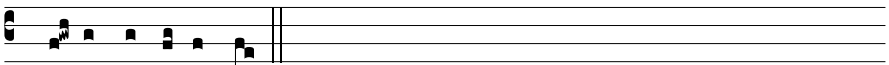
The people:

Dignum et iustum est.

It is right and just.

D 
Omi-nus vo-bí-scum. *℞.* Et cum spí-ri-tu tu- o *℣.* Sur-sum corda.


℞. Ha-bé-mus ad Dómi-num. *℣.* Grá-ti-as a-gá-mus Dómi-no De-o nostro.


℞. Dignum et iustum est.

The Priest, with hands extended, continues the Preface.

Vere dignum et iustum est, æquum et salutäre, nos tibi semper et ubique grätias ägere: Dömine, sancte Pater, omnípotens ætérne Deus.

Quia nos beáti apóstoli Petrus et Paulus tua dispositióne lætíficant: hic princeps fídei confiténdæ, ille intellegéndæ clarus assértor; hic reliquiis Israel instítuens Ecclésiam primitívam, ille magíster et doctor géntium vocandárum. Sic dívérso consílio unam Christi famíliam congregántes, par mundo venerábile, una coróna sociávit.

Et ídeo cum Sanctis et Angelis univérsis te collaudámus, sine fine dicéntes:

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

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

Vere dignum et iustum est, æquum et salutäre, nos tibi semper et ubique grätias ägere: Dömine, sancte Pater, omnípotens ætérne Deus.

Quia nos beáti apóstoli Petrus et Paulus tua dispositióne lætíficant: hic princeps fídei confiténdæ, ille intellegéndæ clarus assértor; hic reliquiis Israel instítuens Ecclésiam primitívam, ille magíster et doctor géntium vocandárum. Sic dívérso consílio unam Christi famíliam congregántes, par mundo venerábile, una coróna sociávit.

Et ídeo cum Sanctis et Angelis univérsis te collaudámus, sine fine dicéntes:

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

ORDO MISSÆ

VI
S Anc- tus, * Sánctus, Sanc- tus Dó- mi-nus De- us Sá-
ba- oth. Ple-ni sunt cæ- li et ter- ra gló- ri-a tu- a. Hosánna
in excél- sis. Be-ne-díc- tus qui ve- nit in nómi-ne Dó-mi-ni.
Ho- sán- na in ex-cél- sis.

EUCCHARISTIC PRAYER I

The Roman Canon

The Priest, with hands extended, says:

**Te ígitur, clementíssime Pa-
ter, per Iesum Christum, Fí-
lium tuum, Dóminum no-
strum, súpplices rogámus ac
pétimus,**

He joins his hands and says

uti accépta hábeas

To you, therefore, most mer-
ciful Father, we make humble
prayer and petition through Je-
sus Christ, your Son, our Lord:

that you accept

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

et benedícas ✠ hęc dona,
hęc múnera, hęc sancta sa-
crificia illibáta,

and bless ✠ these gifts, these
offerings, these holy and un-
blemished sacrifices,

With hands extended, he continues:

in primis, quę tibi offérimus
pro Ecclésia tua sancta ca-
thólica: quam pacificáre, cu-
stodíre, adunáre et régere di-
gnéris toto orbe terrárum:
una cum fámulo tuo Papa no-
stro Francísco et Antístite no-
stro Luca et ómnibus ortho-
dóxis atque cathólicę et apo-
stólicę fidei cultóribus.

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 our
Pope Francis and Luc our Bish-
op, and all those who, hold-
ing to the truth, hand on the
catholic and apostolic faith.

Commemoration of the Living.

Meménto, Dómine, famuló-
rum famularúmque tuárum
N. et N.

Remember, Lord, your servants
N. and N.

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

Then, with hands extended, he continues:

et ómnium circumstántium,
quórum tibi fides cógnita est
et nota devótio, pro quibus
tibi offérimus: vel qui tibi óf-
ferunt hoc sacrificium laudis,
pro se súisque ómnibus: pro
redemptióne animárum suá-
rum, pro spe salútis et in-
columitátis suę: tibique red-

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

dunt vota sua ætérno Deo, vi-
vo et vero.

Within the Action.

**Communicántes, et memó-
riam venerántes, in primis
gloriósæ semper Vírginis Ma-
ríæ, Genetrícis Dei et Dómi-
ni nostri Iesu Christi: †sed
et beáti Ioseph, eiúsdem Vír-
ginis Sponsi, et beatórum
Apostolórum ac Mártýrum
tuórum, Petri et Pauli, An-
dréæ, (Iacóbi, Ioánnis, Tho-
mæ, Iacóbi, Philíppi, Bar-
tholomæi, Matthæi, Simónis
et Thaddæi: Lini, Cleti, Cle-
méntis, Xysti, Cornélii, Cy-
priáni, Lauréntii, Chrysógo-
ni, Ioánnis et Pauli, Co-
smæ et Damiáni) et ómnium
Sanctórum tuórum; quórum
méritis precibúsq; concé-
das, ut in ómnibus protec-
tiónis tuæ muniámur auxílio.
(Per Christum Dóminum no-
strum. Amen.)**

With hands extended, the Priest continues:

**Hanc ígitur oblatiónem ser-
vitútis nostræ, sed et cunc-
tæ familiæ tuæ, quæsumus,
Dómine, ut placátus accípias:
diésque nostros in tua pa-**

you, the eternal God, living and
true.

In communion with those
whose memory we venerate,
especially the glorious ever-
Virgin Mary, Mother of our God
and Lord, Jesus Christ, †and
blessed Joseph, her Spouse,
your blessed Apostles and Mar-
tyrs, Peter and Paul, Andrew,
(James, John, Thomas, James,
Philip, Bartholomew, Matthew,
Simon and Jude; Linus, Cle-
tus, Clement, Sixtus, Cornelius,
Cyprian, Lawrence, Chryso-
gonus, John and Paul, Cos-
mas 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.)

Therefore, Lord, we pray: gra-
ciously accept this oblation
of our service, that of your
whole family; order our days in
your peace, and command that

ce dispónas, atque ab ætérna damnatióne nos éripi et in electórum tuórum iúbeas grege numerári.

He joins his hands.

(Per Christum Dóminum nostrum. Amen.)

Holding his hands extended over the offerings, he says:

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

He joins his hands.

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

Qui, pridie quam pateretur,

On the day before he was to suffer,

He takes the bread

and, holding it slightly raised above the altar, continues:

accépit panem in sanctas ac venerábiles manus suas,

he took bread in his holy and venerable hands,

He raises his eyes.

et elevátis óculis in cælum ad te Deum Patrem suum omnipoténtem, tibi grátias agens

and with eyes raised to heaven to you, O God, his almighty Father, giving you thanks, he said

**benedíxit, fregit, dedítque discí-
pulis suis, dicens:**

the blessing, broke the bread
and gave it to his disciples, say-
ing:

He bows slightly.

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

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.

After this, the Priest continues:

**Símili modo, postquam cená-
tum est,**

In a similar way, when supper
was ended,

He takes the chalice

and, holding it slightly raised above the altar, continues:

**accípiens et hunc præclárum
cálicem in sanctas ac vene-
rábiles manus suas, item tibi
grátias agens benedíxit, de-
dítque discí-
pulis suis, dicens:**

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

He bows slightly.

**ACCÍPITE ET BÍBITE EX EO
OMNES: HIC EST ENIM CA-
LIX SÁNGUINIS MEI NOVI ET
ÆTÉRNÍ TESTAMÉNTI, QUI
PRO VOBIS ET PRO MUL-
TIS EFFUNDÉTUR IN RE-
MISSIÓNEM PECCATÓRUM.**

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

**HOC FÁCITE IN MEAM COM-
MEMORATIÓNEM.**

**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.

Then he says:

Mystérium fídei.

The mystery of faith.

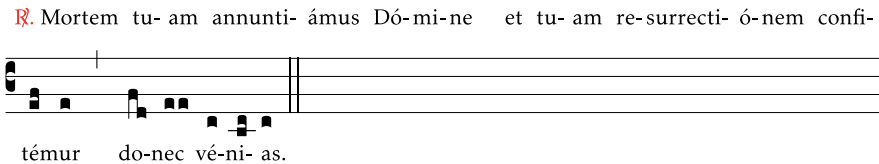
And the people continue, acclaiming:

**Mortem tuam annuntiámus,
Dómine, et tuam resurrecti-
onem confitémur, donec vé-
nias.**

We proclaim your Death, O
Lord, and profess your Resur-
rection until you come again.



Et populus prosequitur, acclamans:



Then the Priest, with hands extended, says:

**Unde et mémoires, Dómine,
nos servi tui, sed et plebs tua
sancta, eiúsdem Christi, Fílii
tui, Dómini nostri, tam beá-
tæ passiónis, necnon et ab ín-
feris resurrecti-ónis, sed et in
cælos gloriósæ ascensi-ónis:**

Therefore, O Lord, as we cel-
ebrate the memorial of the
blessed Passion, the Resurrec-
tion from the dead, and the glo-
rious Ascension into heaven of
Christ, your Son, our Lord, we,
your servants and your holy

offérimus præcláræ maiestáti tuæ de tuis donis ac datis hóstiam puram, hóstiam sanctam, hóstiam immaculátam, Panem sanctum vitæ ætérnæ et Cálicem salútis perpétuæ.

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

Bowing, with hands joined, he continues:

Súpplíces te rogámus, omnípotens Deus: iube hæc perférrí per manus sancti Angeli tui in sublíme altáre tuum, in conspéctu divínæ maiestátis tuæ; ut, quotquot ex hac altáris participatióne sacrosánc-tum Fílii tui Corpus et Sán-guinem sumpsérimus,

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

omni benedictióne cælésti et grátia repleámur.

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.

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

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

may be filled with every grace and heavenly blessing.

He joins his hands.

(Per Christum Dóminum nostrum. Amen.)

(Through Christ our Lord. Amen.)

Commemoration of the Dead

With hands extended, the Priest says:

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

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

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

Then, with hands extended, he continues:

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

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

He joins his hands.

(Per Christum Dóminum nostrum. Amen.)

(Through Christ our Lord. Amen.)

He strikes his breast with his right hand, saying:

Nobis quoque peccatóribus fámulis tuis,

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

And, with hands extended, he continues:

de multítudine miseratiónum tuárum sperántibus, partem áliquam et societátem donáre dignéris cum tuis sanctis Apóstolis et Martýribus: cum Ioánne, Stépha-

hope in your abundant mercies, graciously grant some share and fellowship with your holy Apostles and Martyrs: with John the Baptist, Stephen, Matthias, Barnabas,

no, Matthía, Bárnaba, (Ignátio, Alexándro, Marcellíno, Petro, Felicitáte, Perpétua, Agatha, Lúcia, Agnéte, Cæcília, Anastásia) et ómnibus Sanctis tuis: intra quorum nos consórtium, non æstimátor mériti, sed vénia, quæsumus, largítor admítte.

He joins his hands.

Per Christum Dóminum nostrum.

And he continues:

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

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

Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipoténti, in unitáte Spíritus Sancti, omnis honor et glória per ómnia sæcula sæculórum.

The people acclaim:

Amen.

(Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia) and all your Saints; admit us, we beseech you, into their company, not weighing our merits, but granting us your pardon,

through Christ our Lord.

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

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

Amen.

THE COMMUNION RITE

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

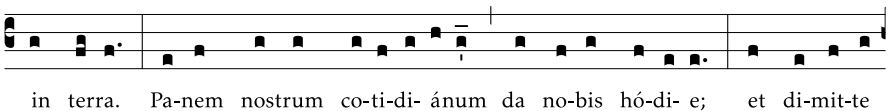
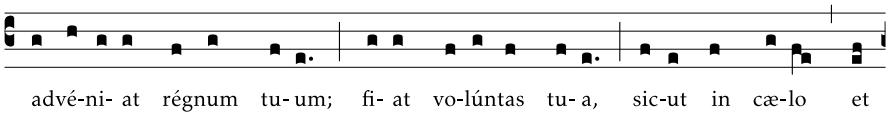
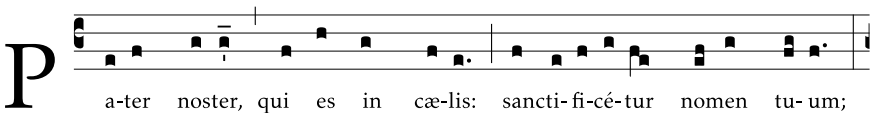
**Præcéptis salutáribus móni-
ti, et divína institutióne for-
máti, audémus dícere:**

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

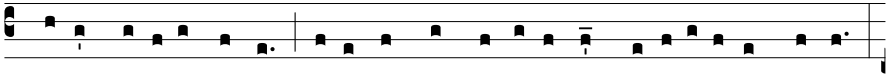
He extends his hands and, together with the people, continues:

**Pater noster, qui es in cælis:
sanctificétur nomen tuum;
advéniat regnum tuum; fiat
volúntas tua, sicut in cælo, et
in terra. Panem nostrum coti-
diánum da nobis hódie; et di-
mítte nobis débita nostra, si-
cut et nos dimíttimus debitó-
ribus nostris; et ne nos indú-
cas in tentatiónem; sed líbe-
ra nos a malo.**

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



ORDO MISSÆ



no-bis dé-bi-ta nostra, sic-ut et nos di-mít-ti-mus de-bi-tó-ri-bus nostris;



et ne nos indú-cas in tenta-ti-ó-nem; sed lí-be-ra nos a ma-lo.

With hands extended, the Priest alone continues, saying:

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

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

He joins his hands.

The people conclude the prayer, acclaiming:

Quia tuum est regnum, et potéstas, et glória in sæcula.

For the kingdom, the power and the glory are yours now and for ever.



ui-a tu-um est regnum et po-té-stas et gló-ri-a in sæcu-la.

Then the Priest, with hands extended, says aloud:

Dómine Iesu Christe, qui dixísti Apóstolis tuis: Pacem re-

Lord Jesus Christ, who said to your Apostles: Peace I leave

línquo vobis, pacem meam do vobis: ne respicias peccáta nostra, sed fidem Ecclésiæ tuæ; eámque secúndum voluntátem tuam pacificáre et coadunáre digneris.

you, my peace I give you; look not on our sins, but on the faith of your Church, and graciously grant her peace and unity in accord with your will.

He joins his hands.

Qui vivis et regnas in sæcula sæculórum.

Who live and reign for ever and ever.

The people reply:

Amen.

Amen.

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

Pax Dómini sit semper vobíscum.

The peace of the Lord be with you always.

The people reply:

Et cum spírítu tuo.

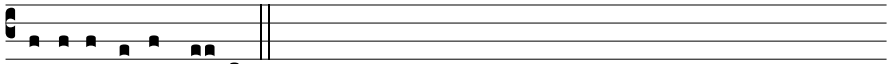
And with your spirit.

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

Offérte vobis pacem.

Let us offer each other the sign of peace.

P 
AX Dómi-ni sit semper vo-bis-cum. *R.* Et cum spi-ri-tu tu-o.


Offérte vo-bis pa- cem.

ORDO MISSÆ

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.

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

Hæc commixtio Córporis et Sánguinis Dómini nostri Iesu Christi fiat accipiéntibus nobis in vitam ætérnam.

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

Meanwhile the following is sung or said:

Agnus Dei, qui tollis peccáta mundi: miserére nobis.

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

Agnus Dei, qui tollis peccáta mundi: miserére nobis.

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

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

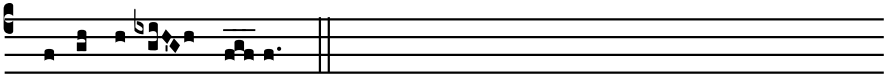
Lamb of God, you take away the sins of the world, grant us peace.

VI

- gnus De- i, * qui tol- lis peccá- ta mun- di: mi- se- ré-

re no- bis. Agnus De- i, * qui tol- lis peccá- ta mun- di:

mi- se- ré- re no- bis. A- gnus De- i, * qui tol- lis peccá- ta mun- di:



do-na no-bis pa- cem.

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

Then the Priest, with hands joined, says quietly:

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

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:

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

May 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.

ORDO MISSÆ

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

Ecce Agnus Dei, ecce qui tollit peccáta mundi. Beáti qui ad cenam Agni vocáti sunt. Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

And together with the people he adds once:

Dómine, non sum dignus, ut intres sub tectum meum, sed tantum dic verbo et sanábitur ánima mea. Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

The Priest, facing the altar, says quietly:

Corpus Christi custódiat me in vitam ætérnam. 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:

Sanguis Christi custódiat me in vitam ætérnam. May the Blood of Christ keep me safe for eternal life.

And he reverently consumes the Blood of Christ.

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

Corpus Christi. The Body of Christ.

The communicant replies:

Amen. Amen.

And receives Holy Communion.

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

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

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

Simon Ioánnis, díligis me plus his? Dómine, tu ómnia nosti; tu scis, Dómine, quia amo te. Simon, Son of John, do you love me more than these? Lord, you know everything; you know that I love you.

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

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

Quod ore súmpsimus, Dómine, pura mente capiámus, et de múnere temporáli fiat nobis remédium sempitérnum. What has passed our lips as food, O Lord, may we possess in purity of heart, that what has been given to us in time may be our healing for eternity.

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

Orémus. Let us pray.

All pray in silence with the Priest for a while, unless silence has just been observed. Then the Priest, with hands extended, says the Prayer after Communion.

Cæléstibus sacraméntis, quæsumus, Dómine, fidéles tuos corróbora, quos Apostolorum doctrína illuminásti. Per Christum, Dóminum nostrum. R. Amen. By this heavenly Sacrament, O Lord, we pray, strengthen your faithful, whom you have enlightened with the teaching of the Apostles. Through Christ our Lord. R. Amen.

ORDO MISSÆ



... Per Christum Dómi-num nostrum. Amen.

The Concluding Rites

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

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

Dóminus vobíscum.

The Lord be with you.

The people reply:

Et cum spírítu tuo.

And with your spirit.

The Priest blesses the people, saying:

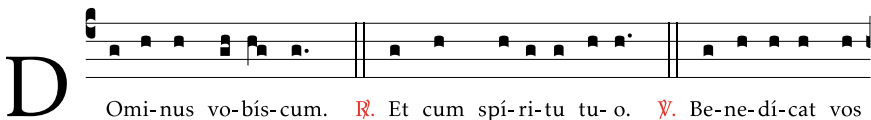
**Benedícat vos omnípotens
Deus, Pater, et Fílius, ✠ et
Spírítus Sanctus.**

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

The people reply:

Amen.

Amen.



omní-po-tens De-us : Pa-ter, et Fí-li- us, et Spí-ri-tus Sanctus. R. Amen.



I -te, mis-sa est. *℟.* De-o grá-ti-as.

The image shows a musical staff with a treble clef and a key signature of one flat (B-flat). The melody consists of two measures, each followed by a double bar line. The first measure contains the notes G4, A4, Bb4, A4, G4, F4, E4, D4, C4. The second measure contains the notes G4, A4, Bb4, A4, G4, F4, E4, D4, C4. Below the staff, the text '-te, mis-sa est. ℟. De-o grá-ti-as.' is written. A large, bold, black letter 'I' is positioned to the left of the text, indicating the start of a new section.

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.