



# Mass in honor of the Virgin, in the Solemnity of the Immaculate Conception

Latin Mass Novus Ordo Ad Orientem

December 8th, 6 pm

American College, Naamsestraat 100, Leuven

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## The Introductory Rites

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

**Gaudens gaudébo in Dómino, et exultábit ánima mea in Deo meo; quia índuit me vestiméntis salútis, et induménto iustítiae circúmdedit me, quasi sponsam ornátam monílibus suis.**

I rejoice heartily in the Lord, in my God is the joy of my soul; for he has clothed me with a robe of salvation, and wrapped me in a mantle of justice, like a bride adorned with her jewels.

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.

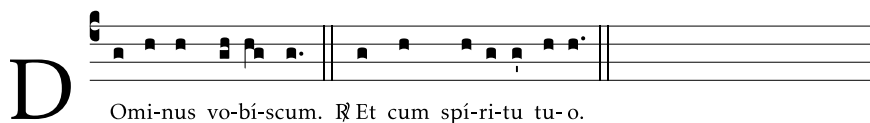
The people reply:

**Et cum spíritu tuo.**

And with your spirit.

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The absolution by the Priest follows:

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

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.

✠ Kyrie, eléison.

✠ Lord, have mercy.

✠ Kyrie, eléison.

✠ Lord, have mercy.

✠ Christe, eléison.

✠ Christ, have mercy.

✠ Christe, eléison.

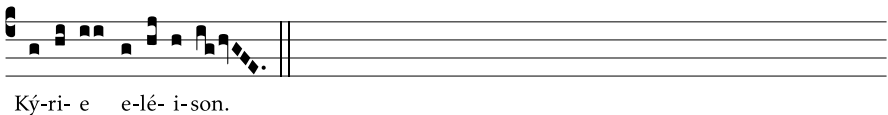
✠ Christ, have mercy.

✠ Kyrie, eléison.

✠ Lord, have mercy.

✠ Kyrie, eléison.

✠ Lord, have mercy.



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

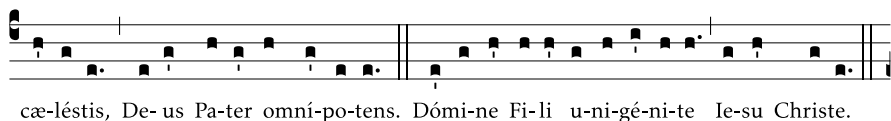
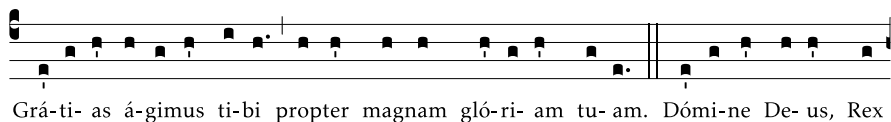
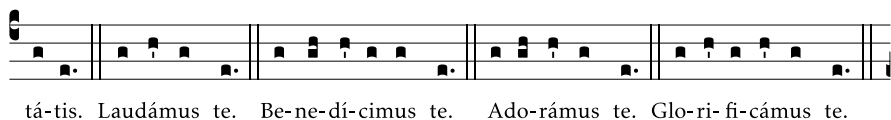
**Glória in excélsis Deo et in terra pax homínibus bonæ voluntátis. Laudámus te, benedícimus te, adorámus te, glorificámus te, grátias ágimus tibi propter magnam glóriam tuam, Dómine Deus,**

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

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**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.**

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.

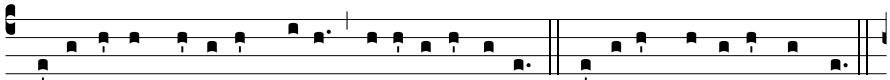




Dómi-ne De-us, Agnus De-i, Fí-li-us Patris. Qui tol-lis peccá-ta mundi, mi-se-



ré-re no-bis. Qui tol-lis peccá-ta mundi, súsci-pe depre-ca-ti-ó-nem nostram.



Qui se-des ad dexte-ram Patris, mi-se-ré-re no-bis. Quó-ni-am tu so-lus sanctus.



Tu so-lus Dómi-nus. Tu so-lus Altíssimus, Ie-su Chris-te. Cum Sancto Spí-ri-tu,



in gló-ri-a De-i Pa-tris. A-men.

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

**Orémus.**

Let us pray.

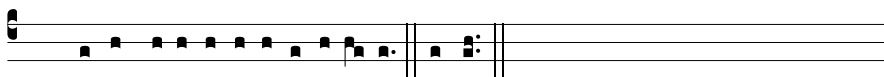
*And all pray in silence with the Priest for a while.*

**Deus, qui per immaculátam  
Vírginis Conceptionem di-  
gnum Fílio tuo habitáculum  
præparásti, quæsumus, ut,  
qui ex morte eiúsdem Fílii  
tui prævísa, eam ab omni la-  
be præservásti, nos quoque  
mundos, eius intercessióne,  
ad te perveníre concédas.  
Per Dóminum nostrum Ie-**

**O God, who by the Immaculate  
Conception of the Blessed Vir-  
gin prepared a worthy dwelling  
for your Son, grant, we pray,  
that, as you preserved her from  
every stain by virtue of the  
Death of your Son, which you  
foresaw, so, through her in-  
tercession, we, too, may be  
cleansed and admitted to your**

**sum Christum, Fílium tuum,  
qui tecum vivit et regnat in  
unitáte Spíritus Sancti, Deus,  
per ómnia sǽcula sǽculó-  
rum. *℟*. Amen.**

presence. Through our Lord Je-  
sus Christ, your Son, who lives  
and reigns with you and the  
Holy Spirit, one God, forever  
and ever. *℟*. Amen.



... per ómni- a sǽcu-la sǽcu-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 libri Génesis

A reading from the Book of  
Genesis

After the man, Adam, had eaten of the tree, the LORD God called to the man and asked him, « Where are you? » He answered, « I heard you in the garden; but I was afraid, because I was naked, so I hid myself. » Then he asked, « Who told you that you were naked? You have eaten, then, from the tree of which I had forbidden you to eat! » The man replied, « The woman whom you put here with me she gave me fruit from the tree, and so I ate it. » The LORD God then asked the woman, « Why did you do such a thing? » The woman answered, « The serpent tricked me into it, so I ate it. » Then the LORD God said to the serpent: « Because you have done this, you shall be banned from all the animals and from all the wild creatures; on your belly shall you crawl, and dirt shall you eat all the days of your life. I will put enmity between you and the woman, and between your offspring and hers; he will strike at your head, while you strike at his heel. » The man called his wife Eve, because she became the mother of all the living.



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

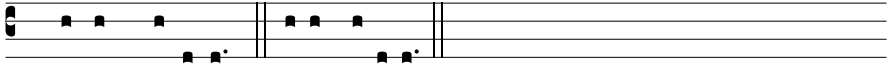
**Verbum Dómini.**

The word of the Lord.

All reply:

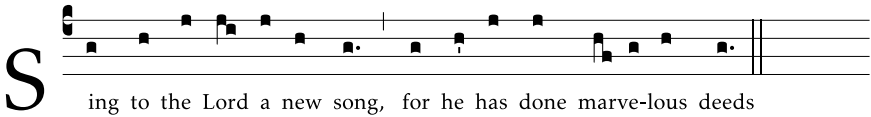
**Deo grátias.**

Thanks be to God.



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

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



**R.** Sing to the Lord a new song, for he has done marvelous deeds.  
Sing to the LORD a new song, for he has done wondrous deeds;  
His right hand has won victory for him, his holy arm. **R.**

The LORD has made his salvation known: in the sight of the nations he has revealed his justice. He has remembered his kindness and his faithfulness toward the house of Israel. **R.**

All the ends of the earth have seen the salvation by our God. Sing joyfully to the LORD, all you lands; break into song; sing praise. **R.**

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

**Léctio Epístolæ beāti Pauli  
apóstoli ad Ephesios**

A reading from the letter of  
Saint Paul to the Ephesians

Brothers and sisters: Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual bless-

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ing in the heavens, as he chose us in him, before the foundation of the world, to be holy and without blemish before him. In love he destined us for adoption to himself through Jesus Christ, in accord with the favor of his will, for the praise of the glory of his grace that he granted us in the beloved. In him we were also chosen, destined in accord with the purpose of the One who accomplishes all things according to the intention of his will, so that we might exist for the praise of his glory, we who first hoped in Christ.

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

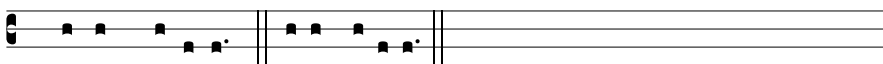
**Verbum Dómini.**

The word of the Lord.

All reply:

**Deo grátias.**

Thanks be to God.



Verbum Dómi-ni. *R.* De-o grá-ti- as.

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

**Allelúia. Tota Pulchra es Ma-  
ría: et mácula originális non  
est in te.**

Alleluia. You are most fair, O  
Mary, and the taint of original  
sin dwells not within you.

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

**Dóminus vobíscum.**

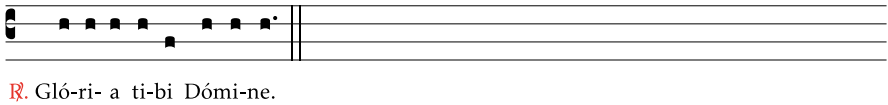
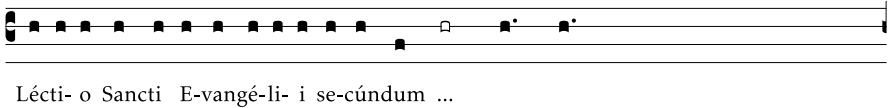
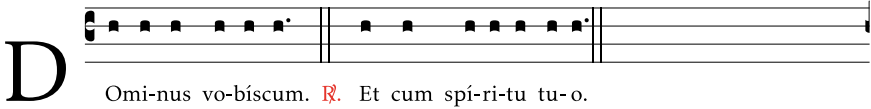
The Lord be with you.

The people reply:

**Et cum Spíritu tuo.**

And with your spirit.

The Deacon, or the Priest:



✠ **Léctio sancti Evangélíi se-cúndum Lucam**

✠ A reading from the holy Gospel according to Luke

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:

**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.

The angel Gabriel was sent from God to a town of Galilee called Nazareth, to a virgin betrothed to a man named Joseph, of the house of David, and the virgin's name was Mary. And coming to her, he said, « Hail, full of grace! The Lord is with you. » But she was greatly troubled at what was said and pondered what sort of greeting this might be. Then the angel said to her, « Do not be afraid, Mary, for you have found favor with God. Behold, you will conceive in your womb and bear a son, and you shall name him Jesus. He will be great and will be called Son of the Most High, and the Lord God will give him the throne of David his father, and he will rule over the house of Jacob forever, and of his Kingdom

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there will be no end. » But Mary said to the angel, « How can this be, since I have no relations with a man? » And the angel said to her in reply, « The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the child to be born will be called holy, the Son of God. And behold, Elizabeth, your relative, has also conceived a son in her old age, and this is the sixth month for her who was called barren; for nothing will be impossible for God. » Mary said, « Behold, I am the handmaid of the Lord. May it be done to me according to your word. » Then the angel departed from her.

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

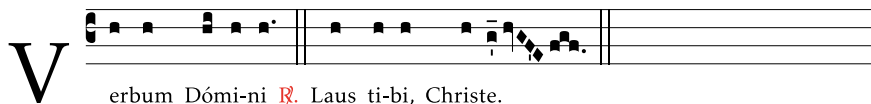
**Verbum Dómini.**

The Gospel of the Lord.

All reply:

**Laus tibi, Christe.**

Praise to you, Lord Jesus Christ.



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**

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

**unum Dóminum Iesum Christum, Fílium Dei Unigénitum, et ex Patre natum ante ómnia sácula. Deum de Deo, lumen de lúmine, Deum verum de Deo vero, génitum, non factum, consubstantiálem Patri: per quem ómnia facta sunt. Qui propter nos hómínes et propter nostram salútem descéndit de cælis.**

*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. Crucífixus étiam pro nobis sub Póntio Piláto; passus et sepúltus est, et resurréxit tértia die, secúndum Scriptúras, et ascéndit in cælum, sedet ad déxteram Patris. Et íterum ventúrus est cum glória, iudicáre vivos et mórtuos, cuius regni non erit finis. Et in Spírítum Sanctum, Dóminum et vivificántem: qui ex Patre Filióque procédit. Qui cum Patre et Fílio simul adorátur et conglorificátur: qui locútus est per prophétas. Et unam, sanctam, cathólicam et apostólicam Ecclésiám. Confíteor unum baptí-**

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,

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

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**sma in remissionem peccatorum. Et exspecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.**

tolic 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.

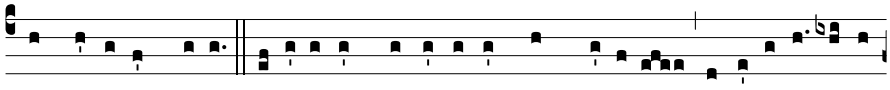
**C** Re-do in unum De-um, Patrem omni-po-téntem, factó-rem cæ-li et terræ,  
vi-si-bí-li-um ómni-um, et invi-si-bí-li-um. Et in unum Dómi-num Ie-sum  
Christum, Fí-li-um De-i un-i-gé-ni-tum. Et ex Patre na-tum ante ómni-a s-  
cu-la. De-um de De-o, lumen de lúmi-ne, De-um ve-rum de De-o ve-ro.  
Gé-ni-tum, non factum, 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-fi-xus ét-i- am pro no-bis: sub Pónti- o Pi-lá-to passus, et sepúl-tus est.



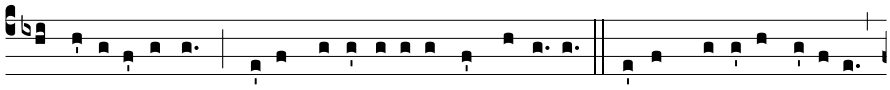
Et re-surré-xit térti- a di- e, se-cúndum Scriptú-ras. Et ascéndit in cæ-lum: se-det



ad dexte-ram Patris. Et í-te-rum ventú-rus est cum gló-ri- a, iu-di-cá-re vi-vos



et mór-tu- os: cu-ius regni non e-rit fi-nis. Et in Spí-ri-tum Sanctum, Dómi-num,



et vi-vi-fi-cántem: qui ex Patre Fi-li- óque pro-cé-dit. Qui cum Patre et Fi-li- o



simul a-dor-á-tur, et conglo-ri-fi-cá-tur: qui lo-cú-tus est per Prophé-tas. Et u-



nam sanctam cathó-li-cam et a-postó-li-cam Ecclé-si- am. Confi-te- or unum baptís-



ma in remissi- ó-nem pecca-tó-rum. Et expécto re-surrecti- ó-nem mortu- ó-rum.

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Et vi-tam ventú-ri s- cu-li. A- men.

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



..., Dómi-num depre-cémur.      **R.** Te ro-gámus, audi nos.

**Ad Deum Patrem omnipotén-tem, qui vult omnes hómines salvos fieri et ad agnitióem veritátis venire, tota mentis nostræ, fratres caríssimi, dirigátur orátio.**

**1. Pro Ecclesiá sancta Dei; ut eam Dóminus custodíre et fo-vére dignétur, Dóminum deprecémur. **R.** Te rogámus, audi nos.**

**2. Pro totíus orbis pópulis; ut inter eos Dóminus concórdiam serváre dignétur, Dóminum deprecémur. **R.** Te rogámus, audi nos.**

**3. Pro ómnibus qui váriis premúntur necessitátibus; ut omnes Dóminus subleváre dignétur, Dóminum deprecé-**

My brothers and sisters, God our Father wants all mankind to be saved and calls us to the knowledge of the truth. Let us pray to him with all our hearts.

1. For the holy Church of God: that the Lord guide and protect it, we pray to the Lord: **R.** Lord, hear our prayer.

2. For all the peoples of the world: that the Lord unite them in peace and harmony, we pray to the Lord: **R.** Lord, hear our prayer.

3. For all our brothers and sisters in need: that the Lord assist them, we pray to the Lord: **R.** Lord, hear our prayer.



**mur. *R̥* Te rogámus, audi nos.**

**4. Pro nobismetípsis ac pro nostra communitáte; ut nos omnes Dóminus hóstiam sibi acceptábilem admíttere dignétur, Dóminum deprecémur. *R̥* Te rogámus, audi nos.**

**Deus, refúgium nostrum et virtus, adésto piis Ecclésiæ tuæ précibus, auctor ipse pietátis, et præsta, ut, quod fideliter pétimus, efficáciter consequámur. Per Christum Dóminum nostrum. *R̥* Amen.**

4. For ourselves and our community: that we offer an acceptable sacrifice, we pray to the Lord: *R̥* Lord, hear our prayer.

God of love, our refuge and our strength, hear the prayers of your Church, and grant us today what we ask of you in faith. We ask this through Christ our Lord. *R̥* Amen.

## **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 largitate accépimus panem, quem tibi offérimus, fructum terræ et óperis mánuum hóminum: 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 sæcula.** 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 mystérium eius efficiámur divinitátis consórtes, qui humanitátis nostræ fferi dignátus est párticeps.** 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.

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 largitate accépimus vinum, quod tibi offérimus, fructum vitis et óperis mánuum hóminum, ex quo nobis fiet potus spiritalis.** 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:

**Benedíctus Deus in sæcula.** Blessed be God for ever.

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

**In spíritu humilitátis et in ánimo contríto suscipiámur a te, Dómine; et sic fiat sacrificium nostrum in conspéctu** With humble spirit and contrite heart may we be accepted by you, O Lord, and may our sacrifice

**tuo hódie. ut pláceat tibi, Dómine Deus.**

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 iniquitáte mea, et a peccáto meo munda me.**

Wash me, O Lord, from my iniquity 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.**

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

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.**

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.

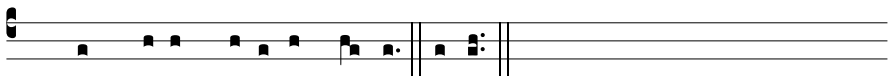
Then the Priest, with hands extended, says the Prayer over the Offerings.

**Salutárem hóstiam, quam in sollemnitáte immaculatæ Conceptionis beátæ Vírginis Mariæ tibi, Dómine, offérimus, súscipe dignánter, et præsta, ut, sicut illam tua grátia præveniénte ab omni labe profitémur immúnem, ita, eius intercessióne,**

Graciously accept the saving sacrifice which we offer you, O Lord, on the Solemnity of the Immaculate Conception of the Blessed Virgin Mary, and grant that, as we profess her, on account of your prevenient grace, to be untouched by any stain of sin, so, through her interces-

**a culpis ómnibus liberémur. Per Christum, Dóminum nostrum. R. Amen.**

sion, we may be delivered from  
all our faults. Through Christ  
our Lord. **R.** Amen.



... Per Christum Dómi-num 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:

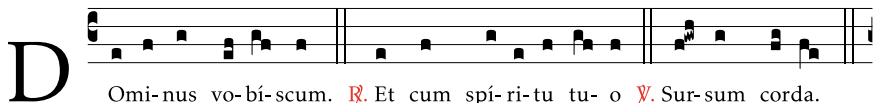
**Grátias agámus Dómino Deo nostro.**

Let us give thanks to the Lord  
our God.

## The people:

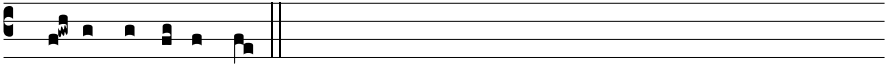
**Dignum et iustum est.**

It is right and just.





℞. 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 salutáre, nos tibi semper et ubíque grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus:

Qui beatíssimam Vírginem Maríam ab omni originális culpæ labe præservásti, ut in ea, grátia tuæ plenitúdine ditáta, dignam Fílio tuo Genetrícem præparáres, et Sponsæ eius Ecclésiæ, sine ruga vel mácula formósæ, signáres exórdium. Fílium enim erat puríssima Virgo datúra, qui crímina nostra Agnus ínnocens aboléret; et ipsam præ ómnibus tuo pópulo disponébas advocátam grátia et sanctitátis exémpplar.

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God.

For you preserved the most Blessed Virgin Mary from all stain of original sin, so that in her, endowed with the rich fullness of your grace, you might prepare a worthy Mother for your Son and signify the beginning of the Church, his beautiful Bride without spot or wrinkle. She, the most pure Virgin, was to bring forth a Son, the innocent Lamb who would wipe away our offenses; you placed her above all others to be for your people an advocate of grace and a model of holiness.

## ORDO MISSÆ

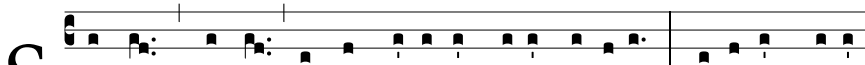

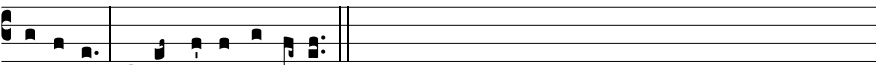
**Et ideo, choris angélicis sociáti, te laudámus in gáudio confiténtes:**

And so, in company with the choirs of Angels, we praise you, and with joy we proclaim:

*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. Be-nedíctus qui venit in nómine Dómini. Hosánna in excélsis.**

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

**S**   
Anctus, \* Sanctus, Sanctus Dómi-nus De-us Sá-ba-oth. Ple-ni sunt cæ-li  
  
et terra gló-ri-a tu-a. Ho-sánna in excélsis. Be-ne-díctus qui ve-nit in nó-mi-ne  
  
Dómi-ni. Ho-sánna in excélsis.

## EUCHARISTIC PRAYER II

*The Priest, with hands extended, says:*

**Vere Sanctus es, Dómine, fons omnis sanctitátis.**

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

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

**Hæc ergo dona, quæsumus, Spíritus tui rore sanctífica,**

Make holy, therefore, these gifts, we pray, by sending down

your Spirit upon them like the dewfall,

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

**ut nobis Corpus et ☩ Sanguis  
fiant Dómini nostri Iesu Chri-  
sti.**

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

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, cum Passióni voluntárie  
traderétur,**

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

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

**accépit panem et grátias  
agens fregit, dedítque discí-  
pulis suis, dicens:**

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

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, he continues:

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

In a similar way, when supper  
was ended,

## ORDO MISSÆ

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

**accípiens et cálicem íterum  
tibi grátias agens dedit discí-  
pulis suis, dicens:**

he took the chalice and, once  
more giving thanks, he gave it  
to his disciples, saying:

He bows slightly.

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

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.

Then he says:

**Mystérium fidei.**

The mystery of faith.

And the people continue, acclaiming:

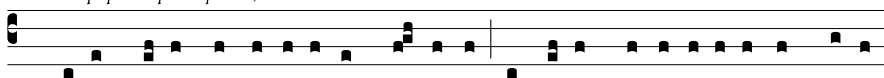
**Mortem tuam annuntiámus,  
Dómine, et tuam resurrecti-  
onem confitémur, donec vé-  
nias.**

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

**M**



*Et populus prosequitur, acclamans:*



**M.** Mortem tu- am annunti- ámus Dó-mi-ne et tu- am re-surrecti- ó-nem confi-



témur do-nec vé-ni- as.

Then the Priest, with hands extended, says:

**Mémores ígitur mortis et resurrectionis eius, tibi, Dómine, panem vitæ et cálicem salutis offérimus, grátias ágéntes quia nos dignos habuísti astáre coram te et tibi ministráre.**

Therefore, as we celebrate the memorial of his Death and Resurrection, we offer you, Lord, the Bread of life and the Chalice of salvation, giving thanks that you have held us worthy to be in your presence and minister to you.

**Et súpplīces deprecámur ut  
Córporis et Sanguinis Chri-  
sti partícipes a Spírītu Sancto  
congregémur in unum.**

Humbly we pray that, partaking of the Body and Blood of Christ, we may be gathered into one by the Holy Spirit.

**Recordáre, Dómine, Ecclésiæ  
tuæ toto orbe diffúsæ, ut eam  
in caritaté perficias una cum  
Papa nostro Francísco et Epí-  
scopo nostro Luca et univér-  
so clero.**

Remember, Lord, your Church,  
spread throughout the world,  
and bring her to the fullness of  
charity, together with Francis  
our Pope and Luc our Bishop  
and all the clergy.

**Meménto étiam fratrum no-  
strórum, qui in spe resurrec-  
tiónis dormiérunt, omniúm-  
que in tua miseratióne de-  
functórum, et eos in lumen  
vultus tui admítte. Omnium  
nostrum, quæsumus, miseré-  
re, ut cum beáta Dei Ge-  
netríce Vírgine María, beá-**

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

to Ioseph, eius sponso, beátis  
Apóstolis et ómnibus Sanctis,  
qui tibi a sǎculo placuérunt,  
ætérnæ vitæ mereámur esse  
consórtes, et te laudémus et  
glorificémus

Joseph, her Spouse, with the  
blessed Apostles, and all the  
Saints who have pleased you  
throughout the ages, we may  
merit to be coheirs to eternal  
life, and may praise and glorify  
you

He joins his hands.

per Fílium tuum Iesum Chri-  
stum.

through your Son, Jesus Christ.

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 om-  
nipoténti, in unitáte Spíritus  
Sancti, omnis honor et gló-  
ria per ómnia sǎcula sǎculó-  
rum.

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.

The people acclaim:

Amen.

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

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-

**in terra. Panem nostrum coti-  
diānum 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.**

en. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

**P** a-ter noster, qui es in cæ-lis: sancti-fi-cé-tur nomen tu-um;  
advé-ni at régnum tu-um; fi- at vo-lúntas tu-a, sic-ut in cæ-lo et  
in terra. Pa-nem nostrum co-ti-di- ánum da no-bis hó-di- e; et di-mit-te  
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, Dó-  
mine, ab ómnibus malis, da  
propítius pacem in diébus  
nostris, ut, ope misericórdiæ  
tuæ adiúti, et a peccáto si-**

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

## ORDO MISSÆ

**mus semper líberi et ab omni perturbatióne secúri: exspectántes beátam spem et advéntum Salvatóris nostri Iesu Christi.**

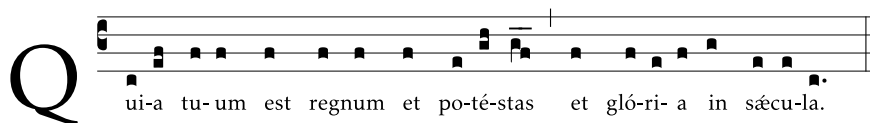
from all distress, as we await the blessed hope and the coming of our Savior, Jesus Christ.

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.



Then the Priest, with hands extended, says aloud:

**Dómine Iesu Christe, qui dixísti Apóstolis tuis: Pacem relínquo vobis, pacem meam do vobis: ne respícias peccáta nostra, sed fidem Ecclésiæ tuæ; eámque secúndum voluntátem tuam pacificáre et coadunáre digneris.**

Lord Jesus Christ, who said to your Apostles: Peace I leave you, my peace I give you; look not on our sins, but on the faith of your Church, and graciously grant her peace and unity in accordance with your will.

He joins his hands.

**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:

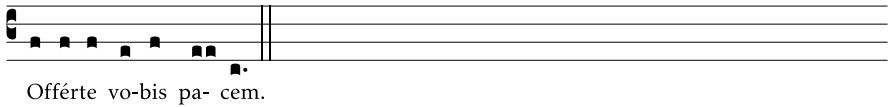
**Et cum spíritu tuo.**

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.



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 commíxtio Córporis et Sanguinis Dómini nostri Iesu Christi fiat accipiéntibus nobis in vitam ætérrnam.**

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

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

## ORDO MISSÆ

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

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

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



De- i, \* qui tol-lis peccá-ta mundi: 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: libera me per hoc sacrosáctum Corpus et Sáanguinem tuum ab ómnibus iniquitatibus meis et univérsis malis: et fac me tuis semper inhærére mandátis, et a te numquam separári permittas.**

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

Or:

**Percéptio Córporis et Sáanguinis tui, Dómine Iesu Chri-**

May the receiving of your Body and Blood, Lord Jesus

**ste, non mihi provéniat in iudícium et condemnatióem: sed pro tua pietáte prosit mihi ad tutaméntum mentis et córporis, et ad medélam percipiéndam.**

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.

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 ætérrnam.**

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 ætérrnam.**

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.

## ORDO MISSÆ

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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.

**Gloriôsa dicta sunt de te, Ma-  
ría: quia fecit tibi magna qui  
potens est.**

Glorious things are said of you,  
O Mary, because the Almighty  
has done great things for 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 sumpsimus, Dómi-  
ne, pura mente capiámus, et  
de múnere temporáli fiat no-  
bis 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.

**Sacraménta quæ sumpsimus,  
Dómine Deus noster, illíus  
in nobis culpæ vúlnera ré-  
parent, a qua immaculá-  
tam beátæ Mariæ Concepti-  
onem singuláriter præservá-  
sti. Per Christum, Dóminum  
nostrum. R. Amen.**

May the Sacrament we have  
received, O Lord our God,  
heal in us the wounds of that  
fault from which in a singu-  
lar way you preserved Blessed  
Mary in her Immaculate Con-



ception. Through Christ our Lord. **R.** Amen.



... 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 spíritu tuo.**

And with your spirit.

The Priest blesses the people, saying:

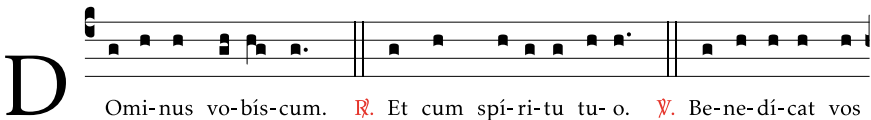
**Benedícat vos omnípotens  
Deus, Pater, et Fílius, **✠** et  
Spíritus Sanctus.**

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

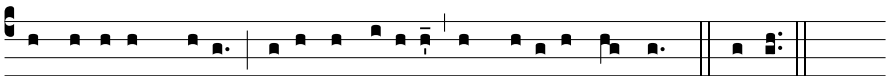
The people reply:

**Amen.**

Amen.



Omi-nus vo-bís-cum. **R.** Et cum spí-ri-tu tu-o. **V.** Be-ne-dí-cat vos



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

## ORDO MISSÆ

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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.