



LATIN MASS
NOVUS ORDO AD ORIENTEM

Saturday, 29th March at 12 p.m. (noon)
Sint-Kwintenskerk, Naamsestraat 160a, 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.

℟. Atténde Dómine, et misere, quia peccávimus tibi.

℟. Hear us, O Lord, and have mercy, for we have sinned against you.



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.

ORDO MISSÆ

D

The absolution by the Priest follows:

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

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.

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

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.

Observationis huius ánnua celebritate lætantes, quæsumus, Dómine, ut, paschálibus sacraméntis inhærentes, plenis eórum efféctibus gaudeámus. Per Dóminum nostrum Iesum Christum, Fílium tuum, qui tecum vivit

Rejoicing in this annual celebration of our Lenten observance, we pray, O Lord, that, with our hearts set on the paschal mysteries, we may be gladdened by their full effects. Through our Lord Jesus Christ, your Son, who lives and reigns

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

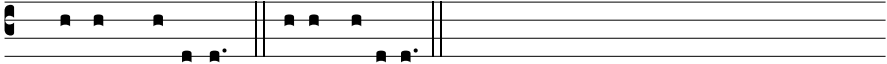
Verbum Dómini.

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. It is mercy I desire, and not sacrifice.

Have mercy on me, O God, in your goodness; in the greatness of your compassion wipe out my offense. Thoroughly wash me from my guilt and of my sin cleanse me. R.

For you are not pleased with sacrifices; should I offer a burnt offering, you would not accept it. My sacrifice, O God, is a contrite spirit; a heart contrite and humbled, O God, you will not spurn. R.

Be bountiful, O LORD, to Zion in your kindness by rebuilding the walls of Jerusalem; Then shall you be pleased with due sacrifices, burnt offerings and holocausts. R.

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.

ORDO MISSÆ

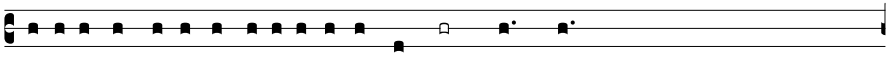
The people reply:

Et cum Spíritu tuo.

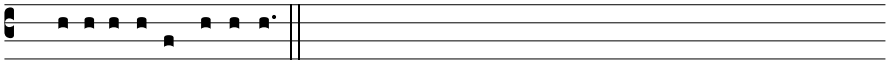
And with your spirit.

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 Evangélii 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.

Jesus addressed this parable to those who were convinced of their own righteousness and despised everyone else. « Two people went up to the temple area to pray; one was a Pharisee and the other was a tax collector. The Pharisee took up his position and spoke this prayer to himself, “ O God, I thank you that I am not like the rest of humanity — greedy,

dishonest, adulterous — or even like this tax collector. I fast twice a week, and I pay tithes on my whole income. ” But the tax collector stood off at a distance and would not even raise his eyes to heaven but beat his breast and prayed, “ O God, be merciful to me a sinner. ” I tell you, the latter went home justified, not the former; for everyone who exalts himself will be humbled, and the one who humbles himself will be exalted. »

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.

V  **erbum Dómi-ni** **℟.** **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.

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

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

Omni quidem tēpore, fratres caríssimi, preces debémus effúndere; sed in his præcípue diébus Quadragésimæ vigilántius cum Christo et instántius ad Deum orationes dirígere nos opórtet.

1. Pro univérso pópulo cristiáno, ut ex omni verbo quod procédit de ore Dei in hoc sacro tēpore ubérius nutriátur, Dóminum deprecémur. ℟. Te rogámus, audi nos.

2. Pro univérso mundo, ut, tranquillitáte et pace serváta, vere fiant dies nostri acceptábile tempus grátiae et salútis, Dóminum deprecémur. ℟. Te rogámus, audi nos.

3. Pro peccatóribus et neglegéntibus, ut hoc propitiaciónis tēpore revertántur ad ipsum, Dóminum deprecémur. ℟. Te rogámus, audi nos.

4. Pro nobismetípsis, ut in præcórdiis nostris tandem detestatiónem nostrórum súscitet peccatórum, Dóminum

We should pour forth prayers at all times, dear brothers and sisters, but, above all, in these days of Lent we ought to watch more intently with Christ and direct our petitions more fervently to God.

1. For the whole Christian people, that in this sacred time they may be more abundantly nourished by every word that comes from the mouth of God, let us pray to the Lord. ℟. Lord, we ask you, hear our prayers.

2. For the whole world, that in lasting tranquility and peace our days may truly become the acceptable time of grace and salvation, let us pray to the Lord. ℟. Lord, we ask you, hear our prayers.

3. For sinners and the neglectful, that in this time of reconciliation they may return to Christ, let us pray to the Lord. ℟. Lord, we ask you, hear our prayers.

4. For ourselves, that God may at last stir up in our hearts aversion for our sins, let us pray to the Lord. ℟. Lord, we ask you, hear our prayers.

deprecémur. **℟.** Te rogámus,
audi nos.

Da, quæsumus, Dómine, pó-
pulum tuum ad te toto cor-
de convértil, ut, quod audet
cóngruis oratiónebus postu-
láre, tua miseratióne percí-
piat. Per Christum Dóminum
nostrum. **℟.** Amen.

Grant, we pray, O Lord, that
your people may turn to you
with all their heart, so that
whatever they dare to ask in fit-
ting prayer they may receive by
your mercy. Through Christ our
Lord. **℟.** 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.

Offertory Chant is Ubi caritas. Score: see last pages.

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 accépiimus 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.

ORDO MISSÆ

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

Per huius aquæ et vini mysterium eius efficiámur divinitátis consórtes, qui humanitátis nostræ fieri 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 largítate accépmus 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 sácula.

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 sacrificium nostrum in conspéctu tuo hódie. ut pláceat tibi, Dómine Deus.

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.

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 iniquitate 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 acceptabile 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.

Deus, de cuius grátia venit, ut ad mystéria tua purgátis sénsibus accedámus, præsta, quæsumus, ut, in eórum traditióne sollémniter honoránda, cómpetens deferámus obsequium. Per Christum, Dóminum nostrum. R̄ Amen.

Deus, de cuius grátia venit, ut ad mystéria tua purgátis sénsibus accedámus, præsta, quæsumus, ut, in eórum traditióne sollémniter honoránda, cómpetens deferámus obsequium. Through Christ our Lord. R̄ Amen.

ORDO MISSÆ



... 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:

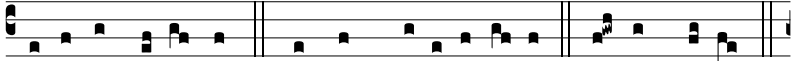
Grátias agámus Dómino Deo nostro.

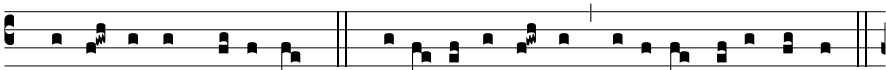
Let us give thanks to the Lord our God.

The people:

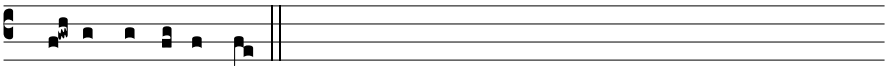
Dignum et iustum est.

It is right and just.

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: per Christum Dóminum nostrum.

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, through Christ our Lord.

Quia fidélibus tuis dignánter concédís quotánnis paschália sacraménta in gáudio purificátis méntibus exspectäre: ut, pietátis offícia et opéra caritátis propénsius exsequéntes, frequentatióne mysteriórum, quibus renáti sunt, ad grátiae filiórum plenítudinem perducántur.

For by your gracious gift each year your faithful await the sacred paschal feasts with the joy of minds made pure, so that, more eagerly intent on prayer and on the works of charity, and participating in the mysteries by which they have been reborn, they may be led to the fullness of grace that you bestow on your sons and daughters.

Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatió nibus, cumque omni milítia cæléstis exercitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes:

And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and Powers of heaven, we sing the hymn of your glory, as without end we acclaim:

ORDO MISSÆ

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 nómi-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,

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
ÆTÉRNI 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.

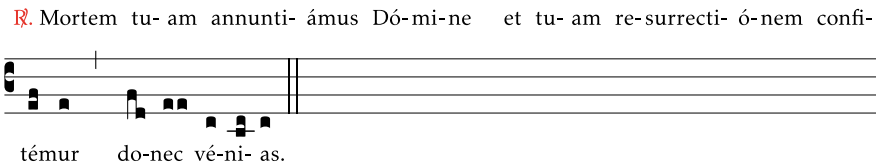
And the people continue, acclaiming:

**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.



Et populus prosequitur, acclamans:



Then the Priest, with hands extended, says:

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

Et súpplíces deprecámur ut Córporis et Sánguínis Christi partícipes a Spírítu Sancto congregémur in unum.

Recordáre, Dómine, Ecclésiæ tuæ toto orbe diffúsæ, ut eam in caritaté perfícias una cum Papa nostro Francíscó et Epíscopo nostro Luca et unívérso clero.

Meménto étiam fratrum nostrórum, qui in spe resurrectionis dormiérunt, omniúm-que in tua miseratióne defunctorum, et eos in lumen vultus tui admítte. Omnium nostrum, quásumus, miserére, ut cum beáta Dei Genetríce Vírgine María, beáto Ioseph, eius sponso, beátis Apóstolis et ómnibus Sanctis, qui tibi a sæculo placuérunt, ætérnæ vitæ mereámur esse

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.

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

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

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 Joseph, her Spouse, with the blessed Apostles, and all the Saints who have pleased you throughout the ages, we may

consórtes, et te laudémus et glorificémus

merit to be coheirs to eternal life, and may praise and glorify you

He joins his hands.

per Fílium tuum Iesum Christum.

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 omnipoténti, in unitáte Spíritus Sancti, omnis honor et glória per ómnia sæcula sæculórum.

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 mónti, et divína institutióne formáti, 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:

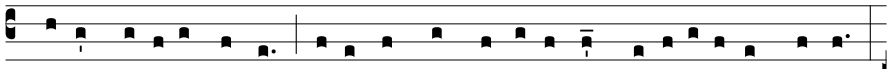
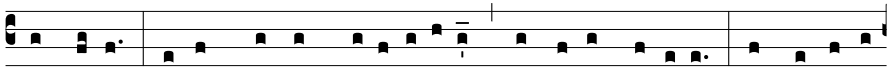
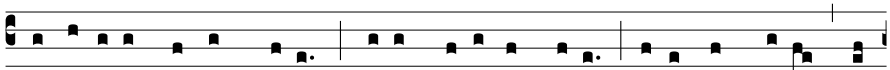
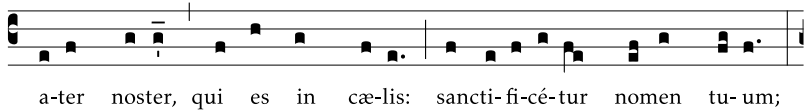
Pater noster, qui es in cælis: sanctificétur nomen tuum; advéniat regnum tuum; fiat volúntas tua, sicut in cælo, et in terra. Panem nostrum cotidiánum da nobis hódie; et dimítte nobis débita nostra, sicut et nos dimíttimus debitó-

Our Father, who art in heaven, hallowed be thy name; thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us; and lead us

**ribus nostris; et ne nos indú-
cas in tentatiónem; sed líbe-
ra nos a malo.**

not into temptation, but deliver
us from evil.

P



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-
mus semper líberi et ab omni
perturbatióne secúri: espec-
tántes beátam spem et ad-**

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 com-
ing of our Savior, Jesus Christ.

véntum Salvatóris nostri Iesu Christi.

He joins his hands.

The people conclude the prayer, acclaiming:

Quia tuum est regnum, et potestas, 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 respicias 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:

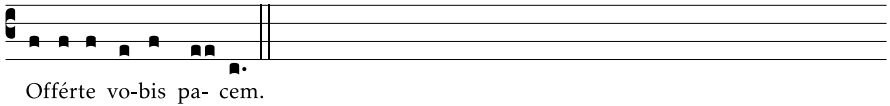
Et cum spírítu tuo.

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.



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 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.

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

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: 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 permít-tas.

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 Christe, non mihi provéniat in iudícium et condemnatióem: sed pro tua pietáte prosit mi-

May the receiving of your Body and Blood, Lord Jesus Christ, not bring me to judgment and condemnation, but through your loving mercy be

**hi ad tutaméntum mentis et
córporis, et ad medélam per-
cipiéndam.**

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 tol-
lit peccáta mundi. Beáti qui
ad cenam Agni vocáti sunt.**

Behold the Lamb of God, be-
hold 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 sanábi-
tur 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 ætétnam.**

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 ætétnam.**

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.

ORDO MISSÆ

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.

Anima Christi is sung as Communion Chant. Score on a separate sheet.

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, 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.

**Da nobis, quæsumus, miséri-
cors Deus, ut sancta tua, qui-
bus incessánter explémur,
sincéris tractémus obséquiis,
et fidéli semper mente su-
mámus. Per Christum, Dómi-
num nostrum. R: Amen.**

May we truly revere, O merciful God, these holy gifts, by which you ceaselessly nourish us, and may we always partake of them with abundant faith in our heart. 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 spírítu tuo.

And with your spirit.

The Deacon or, in his absence, the Priest himself, says the invitation:

Bow down for the blessing.

Deinde sacerdos, manibus super populum extensis, dicit orationem, omnibus respondentibus: Amen.

for optional use

Præténde, Dómine, fidélibus tuis délixeram cæléstis auxilií, ut te toto corde perquírant, et quæ digne póstulant cónsequi mereántur. Per Christum, Dóminum nostrum. R̄ Amen.

Hold out to your faithful people, Lord, the right hand of heavenly assistance, that they may seek you with all their heart and merit the granting of what they ask. Through Christ our Lord. R̄ Amen.

After the prayer, the Priest always adds:

Et benedíctio Dei omnipoténtis, Patris, et Fílii, ✠ et Spírítus Sancti, descéndat su-

And may the blessing of almighty God, the Father, and the Son, ✠ and the Holy Spirit,

ORDO MISSÆ

per vos et máneat semper. come down on you and remain
℟. Amen. with you for ever. **℟. Amen.**

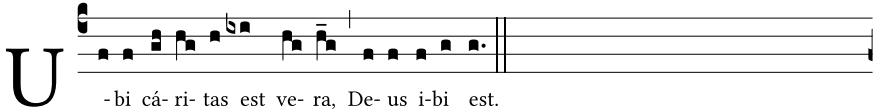
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-te, mis-sa est. **℟.** De-o grá-ti-as.

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.

Chants

Ubi caritas


U -bi cá-ri-tas est ve-ra, De-us i-bi est.



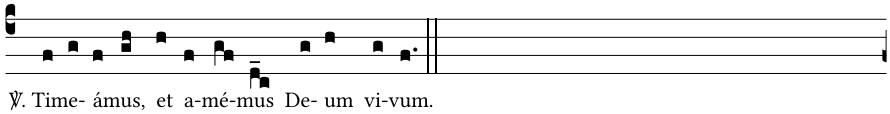
∩. Congre-gá-vit nos in u-num Chri-sti amor.




∩. Exsul-té-mus, et in i-pso iu-cundémur.



∩. Time-á-mus, et a-mé-mus De-um vi-vum.



∩. Et ex corde di-li-gá-mus nos sin-cé-ro.



Ant. U-bi cá-ri-tas est ve-ra, De-us i-bi est.



∩. Simul ergo cum in u-num congre-gámur:



ORDO MISSÆ



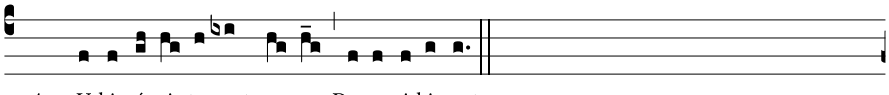
☩. Ne nos men-te di-vi-dá-mur ca-ve- ámus.



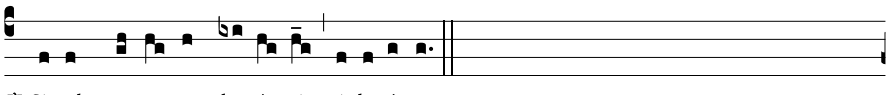
☩. Cessent iúrgi- a ma-lí-gna, cessent li-tes.



☩. Et in mé-di- o nostri sit Chri-stus De- us.



Ant. U-bi cá- ri- tas est ve- ra, De- us i-bi est.



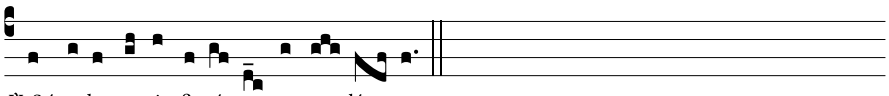
☩. Simul quoque cum be- á- tis vi-de- ámus.



☩. Glo-ri- án-ter vul-tum tu- um, Chri-ste De- us:



☩. Gáudi- um, quod est imménsum, atque pro-bum.



☩. Sæcu-la per in-fi- ní- ta sæ-cu- ló- rum.

Final Antiphon to the Blessed Virgin Mary

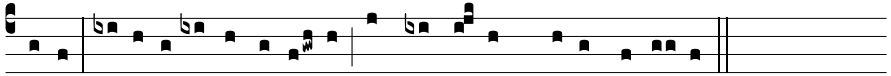
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-ve Re-gí-na cæ-ló-rum, * a-ve Dómi-na ange-ló-rum: Salve rá-dix, salve



porta, ex qua mundo lux est orta. Gaude Virgo glo-ri- ó-sa, su-per omnes spe-ci-



ó-sa; Va-le, o valde de-có- ra, et pro no-bis Christum ex-ó- ra.

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