

APPROVED PRESENTATION
OF
NEW ORDER OF MASS
IN LATIN AND ENGLISH

**PLEASE DO NOT REMOVE
FROM THE CHURCH**

Preserving Traditional Values of
Reverence
Quiet
Latin
Chant



Approved Presentation of New Order of Mass

Preserving Traditional Values of Reverence/Quiet/Latin/Chant

INTRODUCTION

The liturgical reforms called for by Vatican II permit a wide range of liturgical options. This is especially true in the Holy Sacrifice of the Mass.

Many Catholics came to love the Latin *Missale Romanum*, published in 1570 by Pope St. Pius V. The familiar Latin Mass inspired awe, reverence and dignity in divine worship. That strong attachment still persists. Many Catholics, likewise, were fond of the solemn and moving tones of Gregorian chant, part of the rich musical tradition of the ancient, ever-living Church. The preservation of this priceless, meaningful heritage and ever-relevant form of worship is imperative.

The liturgical committee of Our Lady of Fatima Chapter, Catholics United for the Faith, Hartford, Connecticut offers this new Approved Presentation of the New Order of Mass. The purpose of this new presentation is to preserve the traditional values of reverence, quiet, Latin and chant.

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INTROIT

If Mass is sung, the hymn "Adoremus and Laudate" on page 26 is sung, repeating it up to the words "Gloria Patri." Otherwise, the Entrance Antiphon proper to the Mass is recited either by the people, or by a group from among the people, or by a lector, or by the priest himself after the greeting.

GREETING AND INTRODUCTION

Priest: + In nomine Patris et Filii et Spiritus Sancti.

People: Amen.

Priest: Dominus vobiscum.

People: Et cum spiritu tuo.

Priest or Lector:

In the words of the Second Vatican Council, "Our Savior at the Last Supper instituted the Eucharistic Sacrifice of His Body and Blood, by which He might perpetuate the Sacrifice of the Cross for the ages, 'until he should come'; and thus would entrust to His beloved spouse the Church a memorial of His death and resurrection." Therefore, again in the words of the Church, "as often as the commemoration of this Victim is celebrated, the work of our redemption is performed." Through the sacramental ministry of the priest, the Church herself offers this unbloody Sacrifice of propitiation, satisfaction, praise and thanksgiving. And the Real Presence of Christ is testified to by our most profound reverence and adoration.

The Mass for the day is announced, with any options about which the people need to be informed.

PENITENTIAL RITE

The priest invites the people to repent of their sins:

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

After a brief silence, all say:

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

They strike their breast:

in my thoughts and in my words,
in what I have done,
and in what I have failed to do;
and I ask blessed Mary, ever virgin,
all the angels and saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.

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

People: Amen.

KYRIE

If Mass is sung, the Kyrie on Page 26, is sung. If not sung, the people alternate with the priest.

V. Kýrie, eléison. R. Kýrie, eléison.
V. Christe, eléison. R. Christe, eléison.
V. Kýrie, eléison. R. Kýrie, eléison.

GLORIA

Optional: Latin or English. If Mass is sung, the Gloria on page 27, is sung.

Glória in excélsis Deo
et in terra pax hominibus bonae voluntátis.
Laudámus te,
benedícimus te,
adorámus te,
glorificámus te,
gratias ágimus tibi propter magnam glóriam tuam,
Dómine Deus, Rex caeléstis,
Deus Pater omnipotens.
Dómine Fili unigénite, Iesu Christe,
Dómine Deus, Agnus Dei, Filius 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 Altissimus,
Iesu Christe, cum Sancto Spíritu: in glória Dei Patris. Amen.

Priest: Let us pray.

Priest and people pray silently for a while. Then the priest extends his hands and sings or says the opening prayer, at the end of which the people respond:

People: Amen.

LITURGY OF THE WORD

The Liturgy of the Word follows in English

KYRIE

V. Lord, have mercy. R. Lord, have mercy.
V. Christ, have mercy. ; R. Christ, have mercy.
V. Lord, have mercy. R. Lord, have mercy.

GLORIA

Glory to God in the highest,
and peace to his people on earth.
Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.
Lord Jesus Christ, only Son of the Father,
Lord, God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.

PROFESSION OF FAITH

Optional: Latin or English. If Mass is sung, the Credo on page 29, is sung.

Credo in unum Deum,
Patrem omnipotentem, factorem caeli et terrae,
visibilium omnium et invisibilium.
Et in unum Dominum Iesum Christum,
Filium Dei unigenitum,
et ex Patre natum ante omnia saecula.
Deum de Deo, lumen de lumine, Deum verum de Deo vero,
genitum, non factum, consubstantialem Patri:
per quem omnia facta sunt.
Qui propter nos homines et propter nostram salutem
descendit de caelis.

All bow at the following words up to: Et homo factus est.

Et incarnatus est de Spiritu Sancto
ex Maria Virgine, et homo factus est.
Crucifixus etiam pro nobis sub Pontio Pilato;
passus et sepultus est,
et resurrexit tertia die, secundum Scripturas,
et ascendit in caelum, sedet ad dexteram Patris.
Et iterum venturus est cum gloria, iudicare vivos et mortuos,
cuius regni non erit finis.
Et in Spiritum Sanctum, Dominum et vivificantem:
qui ex Patre Filioque procedit.
Qui cum Patre et Filio simul adoratur et conglorificatur:
qui locutus est per prophetas.
Et unam, sanctam, catholicam et apostolicam Ecclesiam.
Confiteor unum baptismum in remissionem peccatorum.
Et exspecto resurrectionem mortuorum,
et vitam venturi saeculi. Amen.

PROFESSION OF FAITH

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

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made, one in Being with the Father.
Through him all things were made.
For us men and for our salvation
he came down from heaven:

All bow at the following words up to: and became man.

by the power of the Holy Spirit
he was born of the Virgin Mary, and became man.
For our sake he was crucified under Pontius Pilate;
he suffered, died, and was buried.
On the third day he rose again
in fulfillment of the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

PRAYER OF THE FAITHFUL

Priest: We now make intercession for the needs of the Church and all men.

Lector: Kindly respond to the petitions by saying: "Lord, hear our prayer".

First, that Holy Mother Church, under the leadership of the Holy Father, may be guided and guarded in her pilgrimage toward heaven: we pray to the Lord.

That public authorities may fulfill their trust in the fear of the Lord and for the salvation of souls: we pray to the Lord.

For the conversion of sinners and for those oppressed by any need: widows, orphans, the sick, the poor, the persecuted, the wounded, the lonely, the dying: we pray to the Lord.

That we ourselves may grow and persevere in the Faith; that we may better imitate Christ, and be devoted to His Blessed Mother and all the Saints: we pray to the Lord-

Priest: Almighty and everlasting God, the comforter of the afflicted and the strength of those that labor, let the prayers of those that call upon you in any trouble be heard; that all may with joy find the effects of your mercy in their necessities. Through Christ our Lord.

People: Amen.

OFFERTORY

Participants in the offertory procession, dressed in dignified fashion, now reverently bring the gifts to the altar. The hymn "Adoramus Te Christe" on Page 32, may be sung by all in Latin. If no hymn is sung, English is to be used throughout with English responses.

Priest, offering the bread:

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

People: Blessed be God for ever.

Priest (quietly) pouring wine and water:

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.

Priest, offering the chalice:

Blessed are you, Lord, God of all creation.
Through your goodness we have this wine to offer,
fruit of the vine and work of human hands.
It will become our spiritual drink.

People: Blessed be God for ever.

Priest (quietly) bowing:

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

Priest (quietly) washing hands:

Lord, wash away my iniquity;
cleansing me from my sin.

Priest: Pray, brethren, that our sacrifice
may be acceptable to God, the almighty Father.

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

Priest, speaking in our name, asks the Father to bless and accept these gifts. At the end:

People: Amen.

EUCCHARISTIC PRAYER

PREFACE I FOR SUNDAYS THROUGHOUT THE YEAR.

Priest: Dóminus vobíscum

People: Et cum spírítu tuo.

Priest: Sursum corda.

People: Habémus ad Dóminum.

Priest: Grátias agámus Dómino Deo nostro.

People: Dignum et iustum est.

Vere dignum et iustum est, aequum et salutáre,
nos tibi semper et ubique grátias ágere:
Dómine, sancte Pater, omnípotens aetérne Deus:
per Christum Dóminum nostrum.

Cuius hoc miríficum fuit opus per paschále mystérium,
ut de peccáto et mortis iugo ad hanc glóriam vocarémur,
qua nunc genus eléctum, regále sacerdotíum,
gens sancta et acquisitionis pópulus dicerémur,
et tuas annuntiarémus ubique virtútes,
qui nos de ténebris ad tuum admirábile lumen vocásti.

Et ídeo cum Ángelis et Archángelis,
cum Thronis et Dóminatiónibus,
cumque omni militía caeléstis exércitus,
hymnum glóriæ tuæ cānimus,
sine fine dicétes:

If Mass is sung, the Sanctus and Benedictus on Page 33, will be sung.

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth.
Pleni sunt caeli et terra glória tua.
Hosánna in excélsis.
Benedíctus qui venit in nómine Dómini.
Hosánna in excélsis.

COMMON PREFACE I FOR WEEKDAYS

Vere dignum et iustum est, aequum et salutáre,
nos tibi semper et ubique grátias ágere:
Dómine, sancte Pater, omnípotens aetérne Deus:
per Christum Dóminum nostrum.

EUCCHARISTIC PRAYER

PREFACE I FOR SUNDAYS THROUGHOUT THE YEAR.

Priest: The Lord be with you.

People: And also with you.

Priest: Lift up your hearts.

People: We lift them up to the Lord.

Priest: Let us give thanks to the Lord our God.

People: It is right to give him thanks and praise.

Father, all-powerful and ever-living God,
we do well always and everywhere to give you thanks
through Jesus Christ our Lord.

Through his cross and resurrection
he freed us from sin and death
and called us to the glory that has made us
a chosen race, a royal priesthood,
a holy nation, a people set apart.

Everywhere we proclaim your mighty works
for you have called us out of darkness
into your wonderful light.

And so, with all choirs of angels in heaven
we proclaim your glory
and join in their unending hymn of praise:

Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

COMMON PREFACE I FOR WEEKDAYS

Father, all-powerful and ever-living God,
we do well always and everywhere to give you thanks
through Jesus Christ our Lord.

In quo ómnia instauráre tibi complácuit,
et de plenitúdine eius nos omnes accíperere tribuísti.
Cum enim in forma Dei esset, exinanívit semetípsum,
ac per sánguinem crucis suae pacificávit univérſa;
unde exaltátus est super ómnia
et omnibus obtemperantibus sibi
factus est causa salutis aetérnae.

Et ideo cum Angelis et Archángelis,
cum Thronis et Domínationibus,
cumque omni militía caeléstis exércitus,
hymnum glóriæ tuæ cánimus,
sine fine dicétes:

If Mass is sung, the Sanctus and Benedictus on Page 33, is sung.

Sanctus, Sanctus, Sanctus, Dominus Deus Sábaoth.
Pleni sunt caeli et terra glória tua.
Hosánna in excélsis.
Benedíctus qui venit in nómine Dómini.
Hosánna in excélsis.

EUCCHARISTIC PRAYER 1
THE ROMAN CANON

Te ígitur, clementíssime Pater,
per Iesum Christum, Fílium tuum, Dóminum nostrum,
súpplices rogámus ac pétimus,
uti accépta hábeas
et benedícas + haec dona, haec múnera,
haec sancta sacrificía illibáta,
in primis, quae tibi offerimus
pro Ecclésia tua sancta cathólica:
quam pacificáre, custodíre, adunáre
et régere dignéris toto orbe terrárum:
una cum famulo tuo Papa nostro N.
et Antístite nostro N.
et ómnibus orthódoxis atque cathólicae et apostólicae
fidei cultóribus.
Meménto, Dómine, famulórum famularúmque tuárum N. and N.
et ómnium circumstántium,
quorum tibi fides cógnota est et nota devótio,
pro quibus tibi offerimus:
vel qui tibi offerunt hoc sacrificíum laudis,
pro se suisque omnibus:
pro redemptione animárum suárum,
pro spē salutis et incolumitátis suae:
tibi que reddunt vota sua
aetérno Deo, vīvo et vero.

In him you have renewed all things
and you have given us all a share in his riches.

Though his nature was divine,
he stripped himself of glory
and by shedding his blood on the cross
he brought his peace to the world.

Therefore he was exalted above all creation
and became the source of eternal life
to all who serve him.

And so, with all the choirs of angels in heaven
we proclaim your glory
and join in their unending hymn of praise:

Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

EUCCHARISTIC PRAYER 1
THE ROMAN CANON

We come to you, Father,
with praise and thanksgiving,
through Jesus Christ your Son.
Through him we ask you to accept and bless+
these gifts we offer you in sacrifice.
We offer them for your holy catholic Church,
watch over it, Lord, and guide it;
grant it peace and unity throughout the world.
We offer them for N. our Pope,
for N. our bishop,
and for all who hold and teach the catholic faith
that comes to us from the apostles.
Remember, Lord, your people,
especially those for whom we now pray, N. and N.
Remember all of us gathered here before you.
You know how firmly we believe in you
and dedicate ourselves to you.
We offer you this sacrifice of praise
for ourselves and those who are dear to us.
We pray to you, our living and true God,
for our well-being and redemption.

Communicantes,
et memoriam venerantes,
in primis gloriosae semper Virginis Mariae,
Genetricis Dei et Domini nostri Iesu Christi:
+ sed et beati Joseph, eiusdem Virginis Sponsi,
et beatorum Apostolorum ac Martyrum tuorum,
Petri et Pauli, Andreae,
(Iacobi, Ioannis,
Thomae, Iacobi, Philippi,
Bartholomaei, Matthaei,
Simonis et Thaddaei:
Lini, Cleti, Clementis, Xysti,
Cornelii, Cypriani,
Laurentii Chrysogoni,
Ioannis et Pauli,
Cosmae et Damiani)
et omnium Sanctorum tuorum;
quorum meritis precibusque concedas,
ut in omnibus protectionis tuae muniamur auxilio.
(Per eundem Christum Dominum nostrum. Amen.)

Hanc igitur oblationem servitutis nostrae,
sed et cunctae familiae tuae,
quaesumus, Domine, ut placatus accipias:
diesque nostros in tua pace disponas,
atque ab aeterna damnatione nos eripi
et in electorum tuorum iubeas grege numerari.
(Per Christum Dominum nostrum. Amen.)

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

Qui, pridie quam pateretur,
accepit panem in sanctas ac venerabiles manus suas,
et elevatis oculis in caelum
ad te Deum Patrem suum omnipotentem,
tibi gratias agens benedixit,
fregit,
deditque discipulis suis, dicens:

ACCIPITE ET MANDUCATE EX HOC OMNES:
HOC EST ENIM CORPUS MEUM,
QUOD PRO VOBIS TRADATUR.

In union with the whole Church
we honor Mary,
the ever-virgin mother of Jesus Christ our Lord and God.
We honor Joseph, her husband,
the apostles and martyrs
Peter and Paul, Andrew,
(James, John, Thomas,
James, Philip,
Bartholomew, Matthew, Simon and Jude;
we honor Linus, Cletus, Clement, Sixtus,
Cornelius, Cyprian, Lawrence, Chrysogonus.
John and Paul, Cosmas and Damian)
and all the saints.
May their merits and prayers
gain us your constant help and protection.
(Through Christ our Lord. Amen.)

Father, accept this offering
from your whole family.
Grant us your peace in this life,
save us from final damnation,
and count us among those you have chosen.
(Through Christ our Lord. Amen.)

Bless and approve our offering;
make it acceptable to you,
an offering in spirit and truth.
Let it become for us
the body and blood of Jesus Christ
your only Son, our Lord.

The day before he suffered
he took bread in his sacred hands
and looking up to heaven,
to you, his almighty Father,
he gave you thanks and praise.
He broke the bread,
gave it to his disciples, and said:

Take this, all of you, and eat it:
this is my body which will be given up for you.

Símili modo, postquam cenátum est,
accipiens et hunc praeclárum cálicem
in sanctas ac venerábiles manus suas,
item tibi grátias agens benedíxit,
deditque discipulis suis, dicens:

ACCIPITE ET BÍBITE EX EO OMNES:
HIC EST ENIM CALIX SÁNGUINIS MEI
NOVI ET AETÉRNÍ TESTAMENTI,
QUI PRO VOBIS ET PRO MULTIS EFFUNDÉTUR
IN REMISSIÓNEM PECCATÓRUM.
HOC FÁCITE IN MEAM COMMEMORATIÓNEM.

Mystérium fidei.

People: Salvátor mundi, salva nos,
qui per crucem et resurrectiÓnem tuam liberásti nos.

Unde et mémores, Dómine,
nos servi tui,
sed et plebs tua sancta,
eiusdem Christi, Fílii tui, Dómini nostri,
tam beátae passiónis,
necnon et ab inferis resurrectiÓnis,
sed et in caelos gloriÓsae ascensiÓnis:
offérimus praeclárae maiestáti tuae
de tuis donis ac datis
hóstiam puram,
hóstiam sanctam,
hóstiam immaculátam,
Panem sanctum vitae aetérnae
et Cálicem salutis perpétuae.

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

Súpplices te rogámus, omnipotens Deus:
iube haec perférri per manus sancti Angeli tui
in sublíme altáre tuum,
in conspéctu divínae maiestátis tuae;
ut, quotquot ex hac altáris participatiÓne
sacrosánctum Fílii tui Corpus et SÁnguinem sumpsérimus,
omni benedictiÓne caelesti et grátia repleámur.
(Per eúndem Christum Dóminum nostrum. Amen.)

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

Take this, all of you, and drink from it:
this is the cup of my blood, ;
the blood of the new and everlasting covenant.
It will be shed for you and for all men
so that sins may be forgiven.
Do this in memory of me.

Let us proclaim the mystery of faith:

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

Father, we celebrate the memory of Christ, your Son.
We, your people and your ministers,
recall his passion,
his resurrection from the dead,
and his ascension into glory;
and from the many gifts you have given us
we offer to you, God of glory and majesty,
this holy and perfect sacrifice:
the bread of life
and the cup of eternal salvation.

Look with favor on these offerings
and accept them as once you accepted
the gifts of your servant Abel,
the sacrifice of Abraham, our father in faith,
and the bread and wine offered by your priest Melchisedech.

Almighty God,
we pray that your angel may take this sacrifice
to your altar in heaven.
Then, as we receive from this altar
the sacred body and blood of your Son,
let us be filled with every grace and blessing.
(Through Christ our Lord. Amen.)

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

qui nos praecessérunt cum signo fídei,
et dórmiunt in somno pacis.

Ipsis, Dómine, et ómnibus in Christo quiescéntibus,
locum refrigerii, lucis et pacis,
ut indulgeas, deprecámur.
(Per eúndem Christum Dóminum nostrum. Amen.)

Nobis quoque peccatóribus fámulis tuis,
de multítudine miseratiónum tuarum sperántibus,
partem áliquam et societátem donáre dignéris
cum tuis sanctis Apóstolis et Martýribus:
cum Ioáñne, Stéphano,
Matthía, Bárnaba,
(Ignátio, Alexándro,
Marcellíno, Pétro,
Felicítate, Perpétua,
Agatha, Lúcia,
Agnéte, Caecília, Anastásia)
et ómnibus Sanctis tuis:
intra quorum nos consórtium,
non aestimátor mériti, sed véniae,
quáesumus, largítor admítte.

Per Christum Dóminum nostrum,
per quem haec ómnia, Dómine,
semper bona creas, sanctíficas, vivíficas, benedicís,
et praestas nobis.

Per ipsum, et cum ipso, et in ipso,
est tibi Deo Patri omnipóteni,
in unitáte Spíritus Sancti,
omnis honor et gloria
per ómnia saécula saeculórum.

People: Amen.

COMMUNION RITE

Priest:

Praeceptis salutáribus móniti,
et divina institutióne formáti,
audémus dicere:

Remember, Lord, those who have died
and have gone before us marked with the sign of faith,
especially those for whom we now pray, N. and N.
May these, and all who sleep in Christ,
find in your presence
light, happiness, and peace.
(Through Christ our Lord. Amen.)

For ourselves, too, we ask
some share in the fellowship of your apostles and martyrs,
with John the Baptist, Stephen, Matthias, Barnabas,
(Ignatius, Alexander, Marcellinus, Peter,
Felicity, Perpetua, Agatha, Lucy,
Agnes, Cecilia, Anastasia)
and all the saints.
Though we are sinners,
we trust in your mercy and love.
Do not consider what we truly deserve,
but grant us your forgiveness.

Through Christ our Lord
you give us all these gifts.
You fill them with life and goodness,
you bless them and make them holy.

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

People: Amen.

COMMUNION RITE

Priest:

Let us pray with confidence to the Father
in the words our Savior gave us:

Pater noster, qui es in caelis:
sanctificetur nomen tuum;
advéniat regnum tuum;
fiat volúntas tua, sicut in caelo, et in terra.
Panem nostrum cotidiánum da nobis hódie;
et dimitte nobis débíta nostra,
sicut et nos dimíttimus debitóribus nostris;
et ne nos indúcas in tentatiónem;
sed libera nos a malo.

Líbera nos, quáesumus, Dómine, ab ómnibus malis,
da propítius pacem in diébus nostris,
ut, ope misericórdiae tuae adiúti,
et a peccáto simus semper líberi
et ab omni perturbatióne secúri:
exspectántes beatam spem
et advéntum Salvatóris nostri Iesu Christi.

People:

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

Dómine Iesu Christe, qui dixísti Apóstolis tuis:
Pacem relínquo vobis, pacem meam do vobis:
ne respicias peccáta nostra,
sed fidem Ecclésiae tuae;
eamque secúndum voluntátem tuam
pacificáre et coadunáre dignéris.
Qui vivis et regnas in saécula saeculórum.

People: Amen.

Priest:

Pax Dómini sit semper vobíscum

People:

Et cum spiritu tuo.

*The sign of peace is optional. If given, the priest may say:
"Offerte vobis pacem", and the people may say to each other:
"Pax tecum".*

Haec commíxtio Córporis et Sanguinis Dómini nostri Iesu Christi
fiat accipiéntibus nobis in vitam aetérnam.

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 not into temptation,
but deliver us from evil.

Deliver us, Lord, from every evil,
and grant us peace in our day.
In your mercy keep us free from sin
and protect us from all anxiety
as we wait in joyful hope
for the coming of our Savior, Jesus Christ.

People:

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

Lord Jesus Christ, you said to your apostles:
I leave you peace, my peace I give you.
Look not on our sins, but on the faith of your Church,
and grant us the peace and unity of your kingdom
where you live for ever and ever.

People: Amen.

Priest:

The peace of the Lord be with you always.

People:

And also with you.

The sign of peace is optional. If given, note Latin.

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

If Mass is sung, the Agnus Dei on Page 33, is sung.

People:

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

Priest:

Dómini Iesu Christe, Fili Dei vivi,
qui ex voluntáte Patris,
cooperánte Spíritu Sancto,
per mortem tuam mundum vivificásti:
libera me per hoc sacrosáncctum Corpus et Sáanguinem tuum
ab ómnibus iniquitátibus meis et univérsis malis:
et fac me tuis semper inhaerére mandátis,
et a te numquam separári permittas.

Vel:

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

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

All:

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

Priest:

Corpus Christi custódiat me in vitam aetérnam.
Sanguis Christi custódiat me in vitam aetérnam.

Priest, giving Communion:

Corpus Christi.

Communicant: Amen.

During Holy Communion the choir may sing Panis Angelicus on Page 34 or Adoro Te Devote on Page 38. It is desired that there be no singing by the communicants themselves, but rather that in silence they receive Communion and afterwards kneel to make their thanksgiving quietly.

People:

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

Priest:

Lord Jesus Christ, Son of the living God,
by the will of the Father and the work of the Holy Spirit
your death brought life to the world.
By your holy body and blood
free me from all my sins and from every evil.
Keep me faithful to your teaching,
and never let me be parted from you.

or

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

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

All:

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

Priest:

May the body of Christ bring me to everlasting life.
May the blood of Christ bring me to everlasting life.

Priest, giving Communion:

The body of Christ.

Communicant: Amen.

Priest (quietly) while purifying the chalice:

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

Prayer After Communion

Priest:

Let us pray.

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

People: Amen.

CONCLUDING RITE

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

Priest or Lector: using these or similar words and thoughts.

We have heard God's Word; let it penetrate our minds and hearts. We have joined as a Christian community together with the saints and angels in heaven in offering praise to God, our Father. As Pope Pius XII so eloquently states: "The chief duty and supreme dignity of the faithful is to participate in the Eucharistic Sacrifice earnestly and thoughtfully so that they may be united as closely as possible to the High Priest. Together with Him and through Him let them make their oblation, and in union with Him let them offer up themselves." The Mass is the perfect sacrifice because the victim, Jesus Christ, true God and true Man, is perfect.

Christ has responded to our sacrificial gift by giving us a gift in return: Himself, in Communion. We are one in spirit with our Lord and Savior. May His grace sustain us all through the day and may we return soon to be again nourished by the Bread of Life. Let us be ready and willing also, today, to find Him in prayer.

Now we are about to leave God's house to go out into the world. Our life with Christ does not end here in His special presence. We must see Christ in every situation and in every person whom we shall meet today. Let us serve Him especially in the sick, the lonely, the poor, actually, in everyone and in everything.

Let us keep before us these moving words of Cardinal Newman: "Help me spread your fragrance everywhere. Flood my soul with your spirit and life. Penetrate and possess my whole being so utterly that all my life may be a witness, a radiance of yours. Shine through me and be so in me that every soul I come in contact with may be aware of your presence in me. Let them look up and see no longer me, but only you, Lord Jesus."

Priest:

Dóminus vobiscum.

People:

Et cum spírítu tuo.

Priest:

Benedícat vos omnípotens Deus,
Pater, et Fílius,
† et Spírítus Sanctus.

People: Amen.

Priest:

Ite, missa est.

People:

Deo grátias.

Priest:

The Lord be with you.

People:

And also with you.

Priest:

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

People: Amen.

Priest:

The Mass is ended, go in peace.

People:

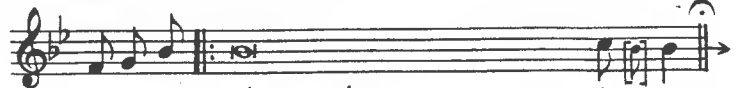
Thanks be to God.

If Mass is sung, the recessional hymns, Salve Regina Coelitum on Page 35 or Christus Vincit on Page 37, may be sung.

Adoremus and Laudate (No.8)

Eighth Psalm Tone

A-do-ré - mus in æ - - - - - tér - num →



1. Lau-dá-te Dóminum ómnes gén - tes: * →
2. Quóniam confirmáta est súper nos misericórdia e - jus: * →
3. Glória Pátri, et Fí-li - o: * →
4. Sicut erat in princípio, et nunc, et sém - per: * →

Sanctíssimum Sa-cra-mén - tum.



1. laudáte éum ó-mnes pó-pu-li.
2. et véritas Dómini mánet in æ-tér - num.
3. et Spirí - - - - - tu - i Sañ - cto.
4. et in sæcula sæcu - - - - - ló - rum. A - men.

Repeat "Adoremus"

The Mass of the Angels*

(Missa de Angelis)

(VIII - In Festis Duplicibus 5)

with Credo No. 3

Kyrie

Moderately fast
Chanters

Tutti
(all)

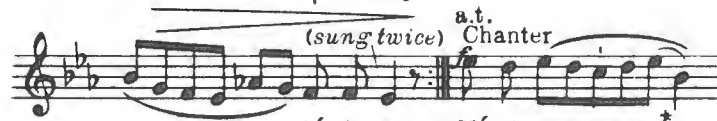
Vatican Graduale
Transcribed by
N. A. Montani
XV - XVI Century



(sung three times in alternate fashion)



e - - lé-i-son. iij Ký-ri-e



e - - - - - lé-i-son. iij Ký-ri-e *



(e) * * e - - - - - lé-i-son.

Gloria

XVI Century Melody

Fifth Mode

Celebrant

mf Choir I *



Gló-ri-a in ex-cél-sis De-o Et in ter-ra pax



ho-mi-ni-bus bó-næ vol-un-tá-tis. Lau-dá - mus te.



Be-nè-dí-ci-mus te. Ad-o-rá - mus te.



Gló-ri-fi - cá-mus te. Grá-ti-as a-gi-mus ti - bi



pró-pter má-gnam gló-ri-am tu-am. Dó-mi-ne De-us,



Rex coe-léstis De-us Pa-ter o - mní-pot-ens.

mf II *p*
Dó-mi-ne Fi-li u-ni-gé-ni-té Je-su Chri-ste

f I
Dó-mi-ne De-us Á-gnus De-i, Fí-li-us Pá-tris,

p II *f* I
Qui tó-lis pec-cá-ta mún-di, Miseré-re nobis. Qui tó-lis
pec-cá-ta mún-di, sú-s-ci-pe de-pre-ca-ti-ó-nem nó-stram,

at. II
Qui sé-des ad déx-te-ram Pá-tris, mi-se-ré-re nó-bis

f I *II f*
Quó-ni-am tu so-lus San-ctus. Tu só-lus Dó-mi-nus.

f I *rall.*
Tu so-lus Al-tís-si-mus, *pp* Je-su Chri-ste.

f. at. I-II Tutti
Cum Sán-cto Spí-ri-tu, in gló-ri-a Dé-i

rall. *at. f* *rall.*
Pá-tris. A-men.

★ To obtain contrast and observe the traditional Antiphonal manner of rendition it is suggested that the choir be divided; one section singing the portions indicated by (I) the other the portions designated by (II).

Credo III

Fifth Mode
(Optional)

(De Angelis

XVII Century Melody)

Celebrant : Choir I *p*
Cre-do in u-num De-um. Pa-trem om-ni-pot-én-tem,

p
fa-ctó-rem coe-li et ter-ræ, vi-si-bí-li-um

p
ó-mni-um, et in-vi-si-bí-li-um.

f II *p*
Et in u-num Dó-mi-num Je-sum Chri-stum,

a tempo I
Fí-li-um De-i u-ni-gé-ni-tum. Et ex Pa-tre

p
na-tum an-te ó-mni-a sæ-cu-la.

II
De-um de De-o, lu-men de lú-mi-ne, De-um ve-rum de

I
De-o ve-ro. Gé-ni-tum, non fa-ctum, con-sub-stan-

ti-á-lem Pa-tri: per quem ó-mni-a fa-cta sunt.

II

Qui pró-pter nos hó-mi-nes, et pró-pter

no-stram sa-lú-tem de-scén-dit de coe-lis.

I *Slower (but not too slow)*
pp Chanters

Et in-car-ná-tus est de Spí-ri-tu San-cto

ex Ma-rí-a Vír-gi-ne: Et ho-mo factus est.

II *a tempo*
mf

Cru-ci-fí-xus ét-i-am pro no-bis:

sub Pón-ti-o Pi-lá-to pas-sus, et se-pul-tus est.

I *a tempo*
f

Et re-sur-ré-xit tér-ti-a di-e, se-cún-dum

II

Scri-ptú-ras. Et a-scén-dit in cóe-lum: se-det ad

déx-te-ram Pa-tris. Et í-te-rum ven-tú-rus est

cum gló-ri-a ju-di-cá-re vi-vos, et mór-tu-os:

cu-jus re-gni non e-rit fi-nis. II *a tempo*
p Et in Spí-ri-tum

San-ctum, Dó-mi-num, et vi-vi-fi-cán-tem:

I

qui ex Pa-tre, Fi-li-ó-que pro-cé-dit. Qui cum Pa-tre et

Fí-li-o si-mul ad-o-rá-tur, et con-glo-ri-fi-cá-tur:

qui lo-cú-tus est per Pro-phé-tas. Et u-nam san-ctam

ca-thó-li-cam et a-po-stó-li-cam Ec-clé-si-am.

I

Con-fi-te-or u-num ba-ptí-sma in re-mis-si-ó-nem pec-

II

ca-tó-rum. Et ex-spé-cto resur-recti-ó-nem mór-tu-ó-rum.

Et vi - tam ven - tú - ri sae - cu - li.
Tutti I-II *rall.*
A men.

190 a Adoramus te Christe (1)

Th. Dubois

Adagio
pp
Ad - o - ra - mus te Chri - ste, et be - ne - di - ci - mus

rall *a tempo*
ti - bi: Ad - o - ra - mus te Chri - ste, et be - ne - di - ci - mus

rall
ti - bi: qui - a per san - ctam cru - cem tu - am

sotto voce
pp
red - e - mi - sti mun - dum. Ad - o - ra - mus te Chri - ste,

Largo (sotto voce)
ppp
et be - ne - di - ci - mus ti - bi, Ad - o - ra - mus te Chri - ste.

Sanctus and Benedictus

Sixth Mode

XI Century

I II I
San - - ctus,* San - ctus, San - - ctus

Dó - - mi - nus De - us Sá - -

II
ba - oth. Ple - ni sunt coe - li et ter - ra gló - ri - a

I-II *Soli*
tu - a. Ho - san - na in ex - cél - - sis. Be - ne -

dí - ctus qui ve - nit in nó - mi - ne Dó - mi - ni.

rall.
I-II
Ho - san - - na in ex - cél - - - , sis.

Agnus Dei

Sixth Mode

XV Century

Chanters *mf* *rall*
A - gnus De - i,* qui tol - lis pec - cá - ta mun - di:

a tempo *rit.* a.t. Chanters
II
mi-se-ré-re no-bis. *mf* Agnus De - i,*

II *rit.* a.t.
qui tol - lis pec-cá-ta mun - di: mi-se - ré-

rall. *a tempo* Chanters I-II
re no - bis. A - gnus De - i,* qui tol - lis
rall.

rall.
pec-cá-ta mun - di: do-na no-bis pa - cem.

For "Ite Missa Est" and "Deo Gratias" see No. 259 - 13-©

Panis Angelicus (No. 2)

Unison, Two or Four-part chorus

Andante religioso *pp* Fr. Lambilotte

Pa - nis an - ge - li - cus fit pa - nis
Te tri - na De - i - tas u - na - que

p
ho - mi - num; Dat pa - nis coe - li - cus fi - gu - ris
po - sci - mus, Sic nos tu vi - si - ta, sic - ut te

ter - mi - num: O res mi - ra - bi - lis!
co - li - mus; Per tu - as se - mi - tas

p
man - du - cat Do - mi - num Pau - per,
duc nos quo ten - di - mus, Ad lu -

ser - vus, et hu - mi - lis. *After last verse*
cem quam in - ha - bi - tas. A - men.

Salve Regina Coelitum

Unison, two or three part chorus, equal voices
or four part unequal

Traditional Melody
Arr. by P. J. Van Damme

Devotu *p*

1. Sal - ve Re - gi - na coe - li - tum,
2. Ma - ter mi - se - ri - cor - di - ae,
3. Tu vi - tæ lux fons gra - ti - æ,
4. Spes no - stra, sal - ve, Do - mi - na,

1. O Ma - ri - a! Sors u - ni - ca ter -
2. O Ma - ri - a! Dul - cis pa - rens cle -
3. O Ma - ri - a! Cau - sa no - stræ læ -
4. O Ma - ri - a! Ex - stin - gue no - stra



1. ri - ge - num, O Ma - ri - a!
 2. men - ti - ae, O Ma - ri - a!
 3. ti - ti - æ, O Ma - ri - a!
 4. cri - mi - na! O Ma - ri - a!



1-8. Ju - bi - la - te, Che - ru - bim, Ex - sul - ta - te,



Se - ra - phim! Con - so - nan - te per - pe - tim: Sal - ve,



Sal - ve, Sal - ve Re - gi - na.

5. Ad te clamamus éxsules,
 O Maria!
 Te nos rogamus súpplices,
 O Maria!
 Jubilate, etc.

6. Audi nos Evæ filios,
 O Maria!
 In te sperantes míseros.
 O Maria!
 Jubilate, etc.

7. Eia ergo nos respice,
 O Maria!
 Servos tuos ne despice.
 O Maria!
 Jubilate, etc.

8. Converté tuos óculos,
 O Maria!
 Ad nos in hoc exílio.
 O Maria!
 Jubilate, etc.

Christus Vincit, Christus Regnat

Ancient French Melody
 Arr. by N. A. M.

Maestoso



Chri - stus vin - cit, Chri - stus re - gnat,



Chri - stus im - pe - rat.



Chri - stus im - pe - rat.

★ This melody dates from the year 1080. It was sung at the closing of the Council called by order of William the Conqueror. Gregory VII was Pope and Philip I King of France. To this day, in the Cathedral of Rouen it is customary to render this chant on all solemn Pontifical feasts.

Adoro te devote (No.1)

St Thomas Aquinas 1227-1274
Fifth Mode

Gregorian



1. A - dó - ro te de - vó - te,
2. Vi - sus ta - ctus gú - stus
3. In crú - ce la - té - bat
4. Plá - gas, sic - ut Thó - mas,
5. O me - mo - ri - á - le
6. Pí - e Pel - li - cá - ne,
7. Jé - su, quem ve - lá - tum



1. la - tens Dé - i - tas, Quæ sub his fi -
2. in te fál - li - tur, Sed au - dí - tu
3. só - la Dé - i - tas, - At hic lá - tet
4. non in - tú - e - or, Dé - um ta - men
5. mór - tis Dó - mi - ni, Pá - nis ví - vus,
6. Jé - su Dó - mi - ne, Me im - mún - dum
7. nunc ad - spí - ci - o, O - ro fí - at



1. gú - ris ve - re la - ti - tas:
2. so - lo tu - to cré - di - tur:
3. sí - mul et hu - má - ni - tas:
4. mé - um te con - fí - te - or:
5. ví - tam præ - stans hó - mi - ni:
6. mún - da tú - o sán - gui - ne,
7. íl - lud quod tam sí - ti - o:



1. Ti - bi se cor me - um tó - tum
2. Cre - do quíd - quid dí - xit Dé - i
3. Am - bo ta - men cré - dens, at - que
4. Fac me tí - bi sem - per ma - gis
5. Præ - sta mé - æ mén - ti de te
6. Cú - jus ú - na stíl - la sál - vum
7. Ut, te re - ve - lá - ta cér - nens



1. sú - ji - cit, Qui - a te con - tém - plans
2. Fí - li - us: Nil hoc ver - bo ve - ri -
3. cón - fi - tens, Pe - to quod pe - tí - vit
4. cré - de - re, In te spem ha - bé - re,
5. ví - ve - re, Et te íl - li sem - per
6. fá - ce - re Tó - tum mún - dum quit ab
7. fá - ci - e, Ví - su sim be - á - tus



1. to - tum dé - fi - cit.
2. ta - tis vé - ri - us.
3. la - tro pæ - ni - tens.
4. tē di - lí - ge - re.
5. dúl - ce sá - pe - re.
6. ó - mni scé - le - re.
7. tú - æ gló - ri - æ. A - men.