

The Sacred Liturgy at St. Agnes Catholic Church

548 Lafond Ave, St Paul, MN 55103

According to the Roman Rite (Novus Ordo)

Text in bold type is sung by the congregation, choir, or schola. The English translation of the Order of Mass from The Roman Missal © 1973, International Committee on English in the Liturgy, Inc. All rights reserved. Variations are labeled as customary at St. Agnes.

Introductory Rites

Greeting

In nómine Patris, et Fílii,
et Spíritus Sancti.

Amen.

Dóminus vobíscum.

Et cum spírítu tuo.

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

Amen.

The Lord be with you.

And also with you.

Penitential Rite

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

A pause for silent reflection follows.

Miserére nostri, Dómine.

Quia peccávimus tibi.

Osténde nobis, Dómine, misericórdiam tuam.

Et salutáre tuum da nobis.

Misereátur nostri omnipotens Deus

et, dimíssis peccátis nostris,

perdúcat nos ad vitam aetérnam.

Amen.

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

Lord, we have sinned against you:

Lord, have mercy.

Lord, show us your mercy and love.

And grant us your salvation.

May almighty God have mercy on us,

forgive us our sins,

and bring us to everlasting life.

Amen.

Kyrie

Kýrie eléison.

Kýrie eléison.

Christe eléison.

Christe eléison.

Kýrie eléison.

Kýrie eléison.

Lord, have mercy.

Lord, have mercy.

Christ, have mercy.

Christ, have mercy.

Lord, have mercy.

Lord, have mercy.

Gloria

**Glória in excélsis Deo
et in terra pax homínibus bonae voluntátis.
Laudámus te, benedícimus te,
adorámus te, glorificámus te,
grátias ágimus tibi propter magnam
glóriam tuam, Dómine Deus, Rex caeléstis, 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 deprecatióem nostram.
Qui sedes ad dexteram Patris,
miserére nobis.**

**Quóniam tu solus Sanctus,
tu solus Dóminus,
tu solus Altíssimus,
Iesu Christe,
cum Sancto Spíritu
in glória Dei Patris. Amen.**

**Glory to God in the highest,
and 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.**

Opening Prayer

Text of the prayer is different each Sunday. The English text is found in the missalette.

The Priest Begins by saying:
Orémus.

Let us pray.

After the prayer, the congregation responds:
Amen.

Amen.

The congregation is seated when the priest has been seated.

Liturgy of the Word

First Reading

The text of the reading is different each Sunday. The English text is found in the missalette.

After the reading:

Verbum Dómini.

Deo grátias.

The Word of the Lord.

Thanks be to God.

Responsorial Psalm

Each Sunday a different Psalm from the Old Testament is used. The English text is found in the missalette. The Psalm is usually chanted by the Schola.

Second Reading

The text of the reading is different each Sunday. The English text is found in the missalette.

After the reading:

Verbum Dómini.

Deo grátias.

The word of the Lord.

Thanks be to God.

Alleluia or Gospel Acclamation

Usually chanted by the Schola.

Gospel

The congregation stands.

Dóminus vobíscum.

Et cum spírítu tuo.

Léctio sancti Evangéllii secúndum [N].

Glória tibi, Dómine.

The Lord be with you.

And also with you.

A reading from the holy gospel according to [N].

Glory to you, Lord.

The congregation traces the sign of the cross on the forehead, lips, and breast, saying inaudibly, "May the gospel be in my mind, my speech, and my heart."

The text of the Gospel is different each Sunday. The English text is found in the missalette.

After the reading:

Verbum Dómini.

Laus tibi, Christe.

The gospel of the Lord.

Praise to you, Lord Jesus Christ.

Prayer for Religious Vocations (Customary at St. Agnes)

The congregation kneels.

Let us ask God to grant worthy priests, deacons, brothers, and sisters to his holy Church.

**O God, we earnestly beseech Thee
To bless this archdiocese
With many priests, brothers, and sisters
Who will love Thee with their whole strength
And gladly spend their entire lives
To serve Thy Church
And to make Thee known and loved.**

Bless our families, bless our children.

Choose from our homes those who are needed for Thy work.

Mary, Queen of the clergy,

Pray for us. Pray for our priests and religious. Obtain for us many more.

The congregation is seated for the homily.

Homily

The homilist, usually the priest who is celebrating the Mass, draws practical application from one of the day's Scripture readings or addresses an issue of current importance.

Profession of Faith (Nicene Creed)

Usually sung by the choir or schola; otherwise, said by the congregation.

**Credo in unum Deum,
Patrem omnipotentem,
factorem caeli et terrae,
visibilem omnium et invisibilem.**

**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.**

**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 our salvation
he came down from heaven:**

If the Credo is sung, all kneel in reverence during the following lines: (Customary at St. Agnes)

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

***by the power of the Holy Spirit
he was born of the Virgin Mary,
and became man.***

***Crucifíxus étiam pro nobis
sub Póntio Piláto;
passus et sepúltus est,
et resurréxit tértia die,
secúndum Scriptúras,
et ascéndit in caelum,
sedet ad délixeram Patris.
Et íterum ventúrus est cum glória,
iudicáre vivos et mórtuos,
cuius regni non erit finis.***

***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.***

***Et in Spírítum Sanctum,
Dóminum et vivificántem:
qui ex Patre Filióque procedit.
Qui cum Patre et Fílio
simul adorátur et conglorificátur:
qui locútus est per prophétas.***

***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 worshipped and glorified.
He has spoken through the Prophets.***

***Et unam, sanctam, cathólicam
et apostólicam Ecclésiám.
Confíteor unum baptísma
in remissiónem peccatórum.
Et exspecto resurrecciónem mortuórum,
et vítam ventúri saéculi. Amen.***

***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.***

The congregation stands.

Prayer of the Faithful

The deacon or priest begins:

Formed by God's Holy Word, let us turn to Him in faithful prayer.

After each request, the congregation responds:

Lord, hear our prayer.

Liturgy of the Eucharist

Preparation of the Altar and the Gifts

The priest takes the bread, and holding it slightly above the altar, says inaudibly:

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

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.

If no musical offertory is performed, the priest may say the preceding words in an audible voice; then the people may respond:

Benedíctus Deus in saécula.

Blessed be God forever.

The deacon or priest pours wine and a little water into the chalice, saying inaudibly:

Per huius aquae et vini Mystérium
eius efficiámur divinitátis consórtes,
Qui humanitátis nostrae 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.

Then the priest takes the chalice, and holding it slightly raised above the altar, says inaudibly:

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

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.

If no musical offertory is performed, the priest may say the preceding words in an audible voice; then the people may respond:

Benedíctus Deus in saécula.

Blessed be God forever.

The priest bows and says inaudibly:

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.

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

The priest incenses the gifts and the altar. The deacon or minister then incenses the priest and the people. Next the priest stands at the side of the altar and washes his hands, saying inaudibly:

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

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

After the musical offertory ends, the priest, standing at the center of the altar and facing the people, extends and then joins his hands, saying:

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

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

**Suscípiat Dóminus sacrificium
de mánibus tuis
ad laudem et glóriam nóminis sui,
ad utilitátem quoque nostram
totiúsque Ecclésiae suae sanctae.**

**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.**

The congregation stands.

Prayer over the Gifts

The text of the prayer is different each Sunday. The English text is found in the missalette.

With hands extended, the priest sings the prayer over the gifts, at the end of which the people respond:
Amen.

Amen.

Eucharistic Prayer

With hands extended, the priest sings:

Dóminus vobíscum
Et cum spírítu tuo.

Sursum corda.

Habémus ad Dóminum.

Grátias agámus Dómino Deo nostro.

Dignum et iustum est.

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right to give him thanks and praise.

V. Dó-mi-nus vo- bis- cum. R. Et cum Spí-ri-tu tu- o.

V. Sur- sum cor- da. R. Ha-bé- mus ad Dó- mi-num.

V. Gra-ti- as a- gá- mus Dó- mi- no De- o no- stro.

R. Di- gnum et iu- stum est.

Preface

Text of the prayer is different each Sunday. The English text is found in the missalette.

Acclamation

The following hymn is usually sung by the choir or schola. If so, the congregation kneels during the Sanctus as well as for the Eucharistic Prayer. (Customary at St. Agnes)

**Sanctus, Sanctus, Sanctus,
Dóminus Deus Sábaoth.
Pleni sunt caeli et terra glória tua.
Hosánna in excélsis.**

**Holy, holy, holy Lord,
God of power and might,
Heaven and earth are full of your glory.
Hosanna in the highest.**

**Benedíctus qui venit
in nómine Dómini.
Hosánna in excélsis.**

**Blessed is he who comes
in the name of the Lord.
Hosanna in the highest.**

The congregation kneels.

Eucharistic Prayer I (Roman Canon)

The priest may begin saying the Eucharistic prayer while the Sanctus is sung (Customary at St. Agnes)

Te ígitur, clementíssime Pater, per Iesum Christum,
Fílium tuum, Dóminum nostrum,
súpplícés rogámus ac pétimus,
uti accépta hábeas et benedícas haec dona,
haec múnera, háec sancta sacrificia illibáta,
in primis, quae tibi offérimus pro Ecclésia tua
sancta cathólica: quam pacificáre, custodíre,
adunáre et régere dignéris toto orbe terrárum: una
cum fámulo tuo Papa nostro [N]
et Antístite nostro [N]
et ómnibus orthodóxis atque cathólicae
et apostólicae fídei cultóribus.

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.

Meménto, Dómine, famulórum
famularúmque tuárum [N]
et ómnium circumstántium, quorum tibi fides
cógnota est et nota devótio,
pro quibus tibi offérimus:
vel qui tibi ófferunt hoc sacrificium laudis,
pro se suísque ómnibus:

Remember, Lord, your people
especially those for whom we now pray [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.

pro redemptione animarum suarum,
pro spe salutis et incolumitatis suae:
tibi que reddunt vota sua
aeterno Deo, vivo et vero.

Communicantes, et memoriam venerantes,
in primis gloriosae semper Virginis Mariae,
Genetricis Dei et Domini nostri Iesu Christi:
sed et beati Ioseph, 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
Damiiani et omnium Sanctorum tuorum;
quorum meritis precibusque concede, ut in
omnibus protectionis tuae muniamur auxilio.

Hanc igitur oblationem servitutis nostrae,
sed et cunctae familiae tuae,
quaesimus, Domine, ut placatus accipias:
diisque nostros in tua pace disponas,
atque ab aeterna damnatione nos eripi
et in electorum tuorum iubeas numerari.

Quam oblationem tu, Deus, in omnibus, quaesimus,
benedictam, adscriptam, ratam, rationabilem,
acceptabilemque facere digneris:

ut nobis Corpus et Sanguis fiat dilectissimi Filii tui,
Domini nostri Iesu Christi.

*The Sanctuary Bells and Tower Bells are rung to signal the beginning of the consecration.
(Customary at St. Agnes)*

We pray to you, our living and true God,
for our well-being and redemption.

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.

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.

Bless and approve our offering; make it
acceptable to you, an offering in spirit and in
truth.

Let it become for us the body and blood
of Jesus Christ, your only Son, our Lord.

The priest takes the bread and, raising it a little above the altar, continues:

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

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:

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

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

The Sanctuary Bells are rung as the priest elevates the host. (Customary at St. Agnes)

Then he takes the chalice, and raising it a little above the altar, continues:

Símili modo, postquam cenátum est,
accípiens et hunc praeclarum cálicem
in sanctas ac venerabiles manus suas,
item tibi gratias agens benedixit,
dedítque discipulis suis, dicens:

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

ACCÍPITE ET BÍBITE EX EO OMNES:
HIC EST ENIM CALIX SÁNGUINIS MEI
NOVI ET AETÉRNI TESTAMÉNTI,
QUI PRO VOBIS ET PRO MULTIS EFFUNDÉTUR
IN REMISSIÓNEM PECCATÓRUM.
HOC FÁCITE IN MEAM COMMÉMORATIÓNEM.

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
SO THAT SINS MAY BE FORGIVEN.
DO THIS IN MEMORY OF ME.

The Sanctuary Bells are rung as the priest elevates the chalice (Customary at St. Agnes)

Mystérium fidei.
**Mortem tuam annuntiámus, Dómine,
et tuam resurrectionem confitémur,
donec vénias.**

Let us proclaim the mystery of faith:
**Christ has died,
Christ is risen,
Christ will come again.**

Mys-te - ri - um__ fi - ____ di - i

R. Mor-tem tu- am an - nun - ti - a - mus, Do - ____ mi - ne, et

tu - am re-sur-rec- ti - o-nem con- fi - te - mur, do- nec ve - ni - as.

*If the choir uses a longer setting of the Benedictus, it may be sung at this point.
(Customary at St. Agnes)*

Unde et mémoires, Dómine,
nos servi tui, sed et plebs tua sancta,
eiúsdem Christi, Fílii tui, Dómini nostri,
tam beátae passiónis,
necnon et ab ínferis resurrectiúnis,
sed et in caelos gloriósae ascensiúnis:
offérimus praecláre maiestáti tuae
de tuis donis ac datis
hóstiam puram, hóstiam sanctam,
hóstiam immaculátam,
Panem sanctum vitae aetérnae
et Cálicem salútis perpétuae.

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

Súpplices te rogámus, omnípotens Deus:
iube haec perférri per manus sancti Angeli tui
in sublíme altáre tuum,
in conspéctu divinae maiestátis tuae;
ut, quotquot ex hac altáris participatióne
sacrosánctum Fílii tui Corpus et Sáanguinem
sumpsérimus, omni benedictiúnne caelésti et grátia
repleámur.

Meménto étiam, Dómine,
famulórum famularúmque tuárum [N]
qui nos praecessérunt cum signo fídei,
et dórmiunt in somno pacis.
Ipsis, Dómine, et ómnibus in Christo quiescéntibus,
locum refrigerií, lucis et pacis,
ut indúlgeas, deprecámur.

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.

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].
May these, and all who sleep in Christ,
find in your presence light, happiness, and peace.

Nobis quoque peccatóribus fámulis tuis, de multitudíne miseratiónum tuárum sperántibus, partem áliquam et societátem donáre dignéris cum tuis sanctis Apóstolis et Martýribus:

cum Ioánnē, Stéphanō, Matthía, Bárnaba, Ignátio, Alexándro, Marcellíno, Petro, Felicitáte, 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, benedícis, et praestas nobis.

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

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.

Through him 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.

Amen.

Lord's Prayer

The congregation stands.

Pa - ter nos - ter, qui es in cae - lis: san - cti - fi - cé - tur no - men
tu um; ad - vé - ni - at reg - num tu um; fi - at vo - lún - tas tu - a,
sic - ut in cae - lo, et in ter - ra. Pa - nem nos - trum co - ti - di -
á - num da no - bis hó - di - e; et di - mít - te no - bis dé - bi - ta no - stra,
sic - ut et nos dí - mit - ti - mus de - bi - tó - ri - bus nos - tris; et ne nos
in - dú - cas in ten - ta - ti - ó - nem; sed lí - be - ra nos a ma - lo.

Praecéptis salutáribus móniti,
et divína institutióne formáti, audémus dícere:

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

Líbera nos, quaésumus, 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 beátam spem
et advéntum Salvatóris nostri Iesu Christi.
**Quia tuum est regnum, et potéstas,
et glória in saécula.**

Sign of Peace

Dómine Iesu Christe, qui dixísti Apóstolis tuis:
Pacem relínquo vobis, pacem meam do vobis;
ne respicias peccáta nostra,
sed fidem Ecclésiae tuae;
eámque secúndum voluntátem tuam
pacificáre et coadunáre dignéris.
Qui vivis et regnas in saécula saeculórum.
Amen.
Pax Dómini sit semper vobíscum.
Et cum spíritu tuo.

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

**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.
**For the kingdom, the power, and the glory are
yours, now and forever.**

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.
Amen.
The peace of the Lord be with you always.
And also with you.

If the choir or schola is singing the Agnus Dei, the congregation kneels at this point. Otherwise, they kneel after the Agnus Dei. (Customary at St. Agnes)

Agnus Dei

**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.**

**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.**

Communion

Taking the host, the priest raises it slightly over the paten and facing the people, says aloud:

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

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

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

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

A note to visitors: The Eucharist is the sign of our Christian unity. Unfortunately, this is a unity which is not yet complete. For this reason, the Church allows us to invite to Holy Communion only those practicing Catholics who are properly disposed to receive. However, all are invited to come forward and if you will not be receiving simply ask to receive a blessing.

Those going to the front of the church should go up the center aisle. It is customary at St. Agnes to receive Holy Communion on the tongue while kneeling at the communion rail.

The priest holds up a host to each person and says:

**Corpus Christi.
Amen.**

**The body of Christ.
Amen.**

Period of Silence

Prayer After Communion

The text of the prayer is different each Sunday. The English text is found in the missalette.

The priest begins:

Orémus.

Let us pray.

The congregation stands.

At the end of the prayer, the people respond:

Amen.

Amen.

Concluding Rite

Dóminus vobíscum.

The Lord be with you.

Et cum spírítu tuo.

And also with you.

Members of the congregation often kneel to receive the priest's blessing (Customary at St. Agnes)

Benedícat vos omnipotens Deus,

May almighty God bless you,

Pater, et Fílius, et Spírítus Sanctus.

the Father, and the Son, and the Holy Spirit.

Amen.

Amen.

Dismissal

Ite, missa est.

The Mass is ended, go in peace.

Deo grátias.

Thanks be to God.



The congregation remains standing until the priest and the procession have left the church.