

Music for the Roman Missal

ICEL

October 30, 2011

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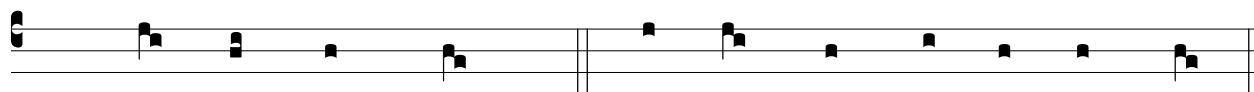
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The Proper of Time

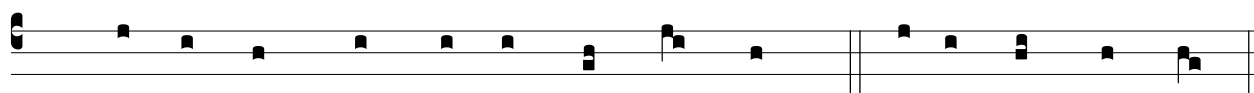
THE NATIVITY OF THE LORD: THE MASS DURING THE NIGHT Christ the Light



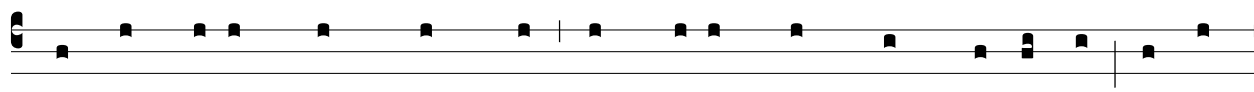
∇. The Lord be with you. Ṙ. And with your spirit.



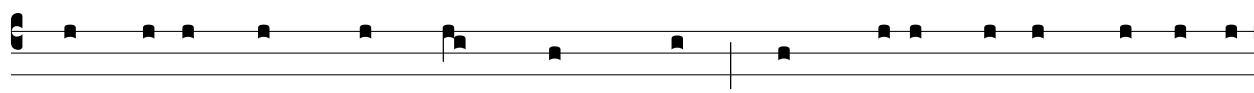
∇. Lift up your hearts. Ṙ. We lift them up to the Lord.



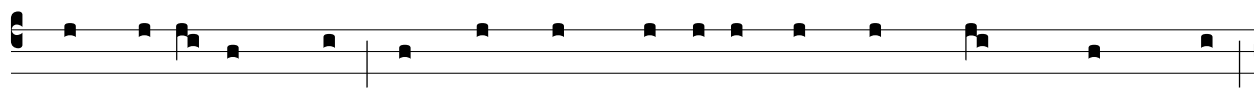
∇. Let us give thanks to the Lord our God. Ṙ. It is right and just.



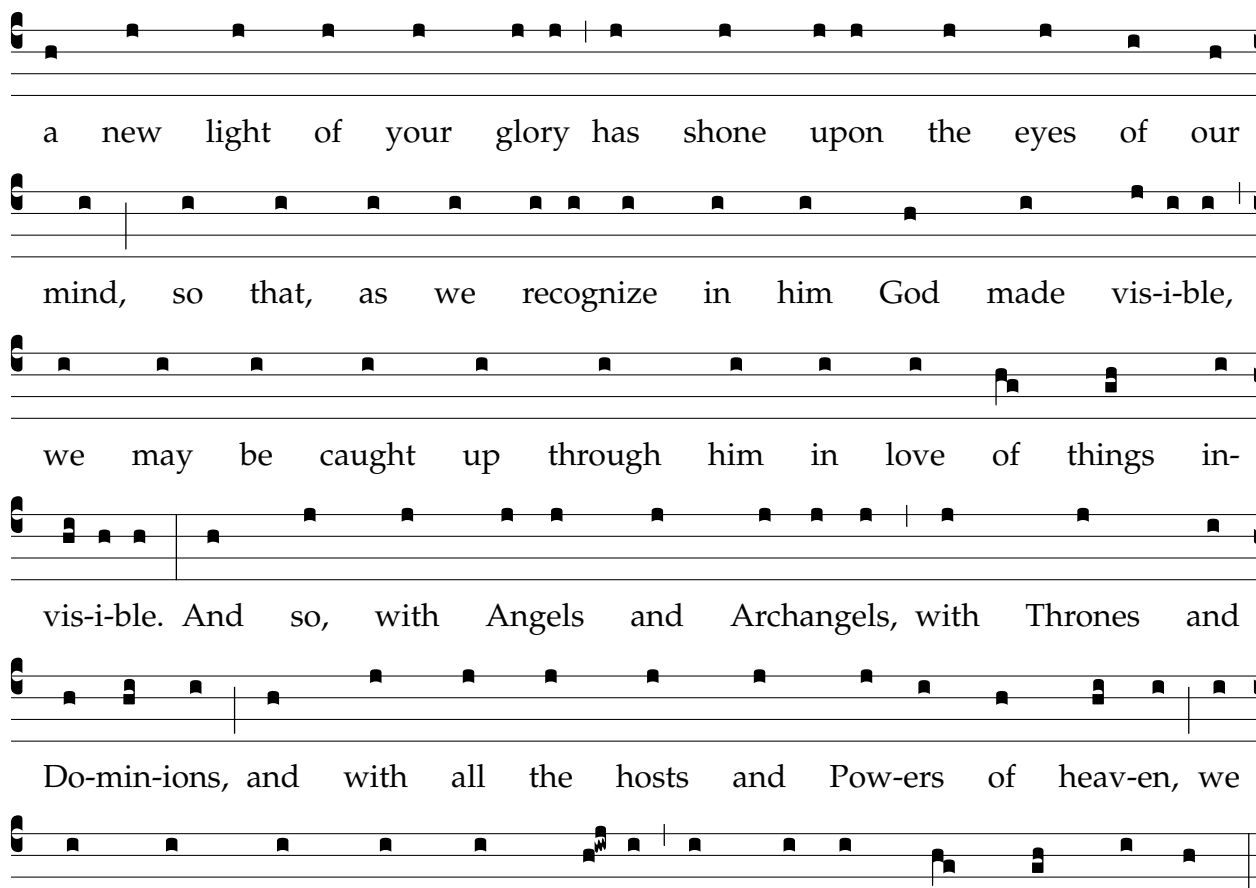
It is truly right and just, our duty and our sal-va-tion, al-ways



and everywhere to give you thanks, Lord, holy Father, almighty



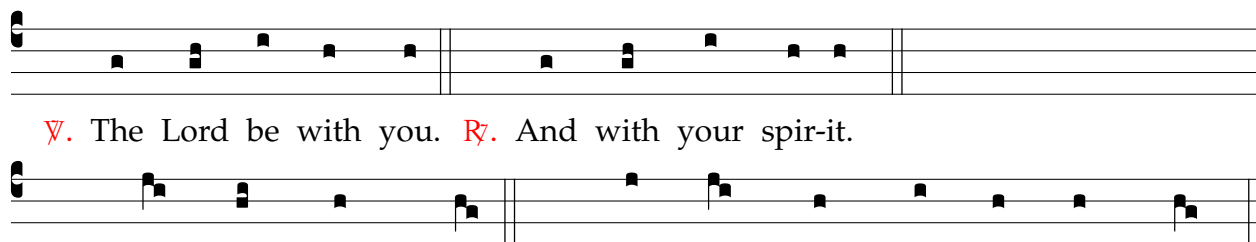
and e-ter-nal God. For in the myster-y of the Word made flesh



a new light of your glory has shone upon the eyes of our
mind, so that, as we recognize in him God made vis-i-ble,
we may be caught up through him in love of things in-
vis-i-ble. And so, with Angels and Archangels, with Thrones and
Do-min-ions, and with all the hosts and Pow-ers of heav-en, we
sing the hymn of your glo-ry, as without end we ac-claim:

THE BAPTISM OF THE LORD

The Baptism of the Lord

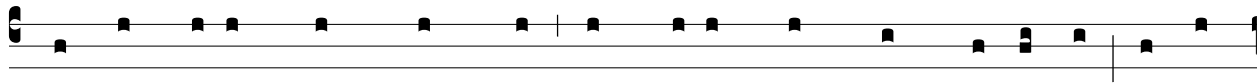


∇. The Lord be with you. R∇. And with your spir-it.

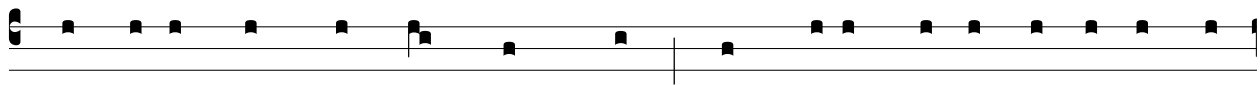
∇. Lift up your hearts. R∇. We lift them up to the Lord.



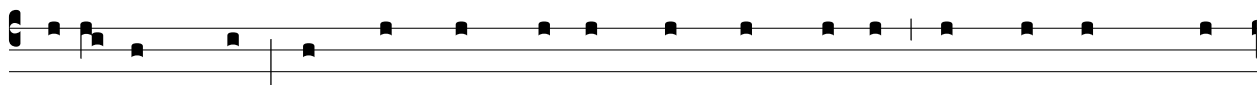
∇. Let us give thanks to the Lord our God. R∇. It is right and just.



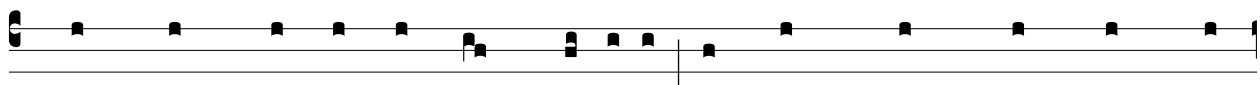
It is truly right and just, our duty and our sal-va-tion, al-ways



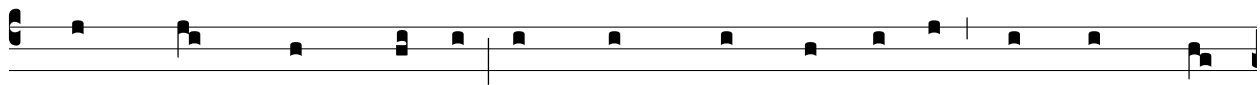
and everywhere to give you thanks, Lord, holy Father, almighty and



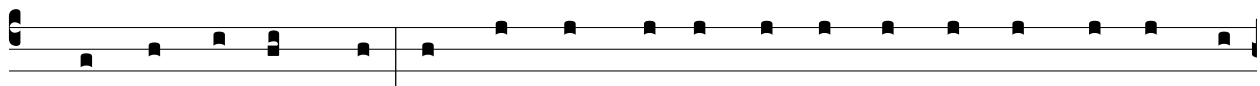
e-ter-nal God. For in the waters of the Jordan you revealed with



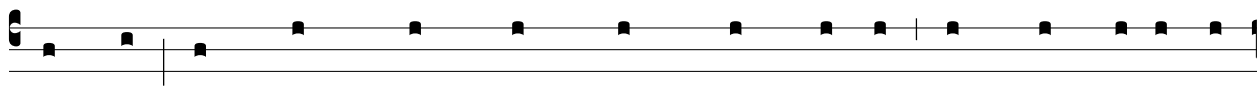
signs and wonders a new Bap-tism, so that through the voice that



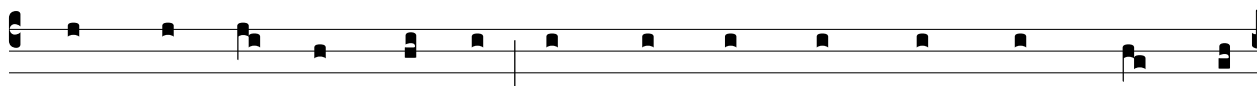
came down from heav-en we might come to be-lieve in your Word



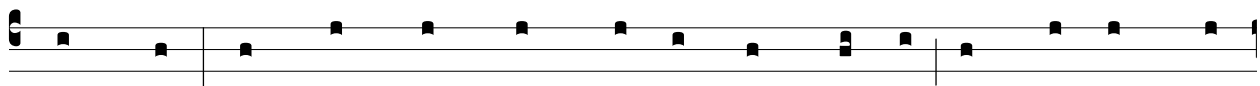
dwell-ing a-mong us, and by the Spirit's descending in the likeness of



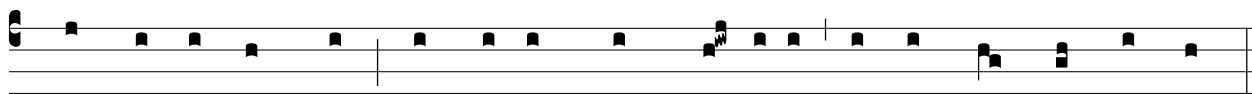
a dove we might know that Christ your Servant has been anointed



with the oil of glad-ness and sent to bring the good news to



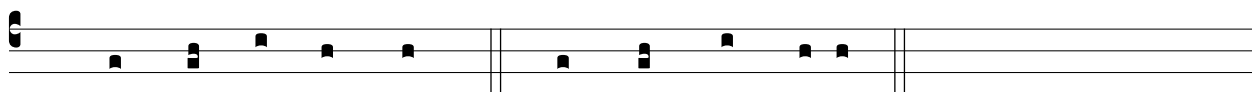
the poor. And so, with the Pow-ers of heav-en, we worship you



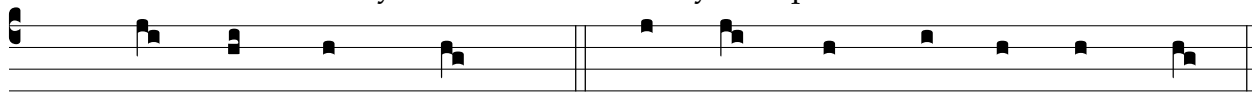
con-stant-ly on earth, and before your maj-es-ty without end we ac-claim:

THE FIRST SUNDAY OF LENT

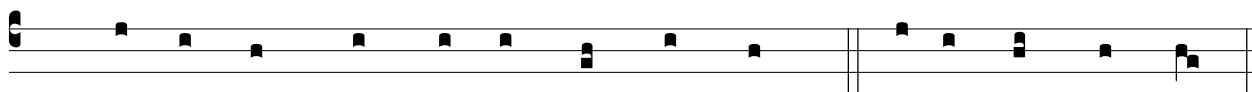
The Temptation of the Lord



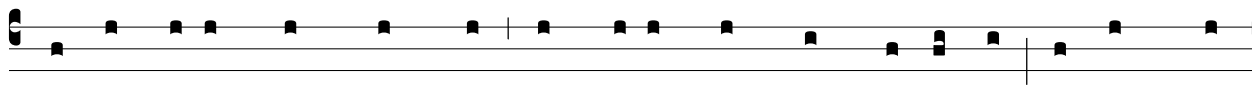
V. The Lord be with you. R. And with your spirit



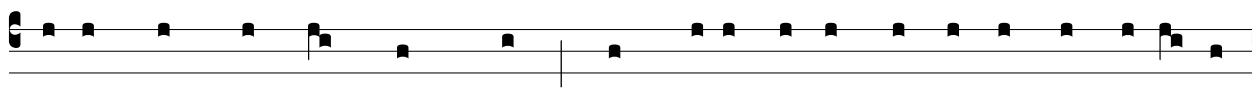
V. Lift up your hearts. R. We lift them up to the Lord.



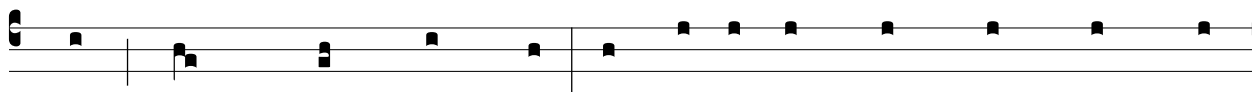
V. Let us give thanks to the Lord our God. R. It is right and just.



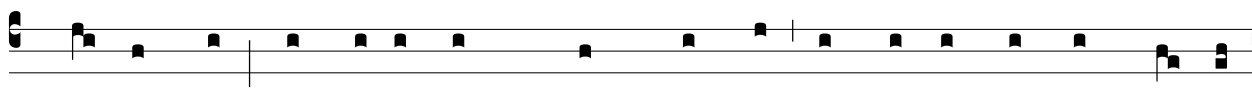
It is truly right and just, our duty and our sal-va-tion, al-ways and



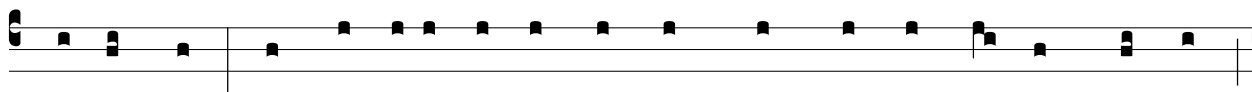
everywhere to give you thanks, Lord, holy Father almighty and e-ter-nal



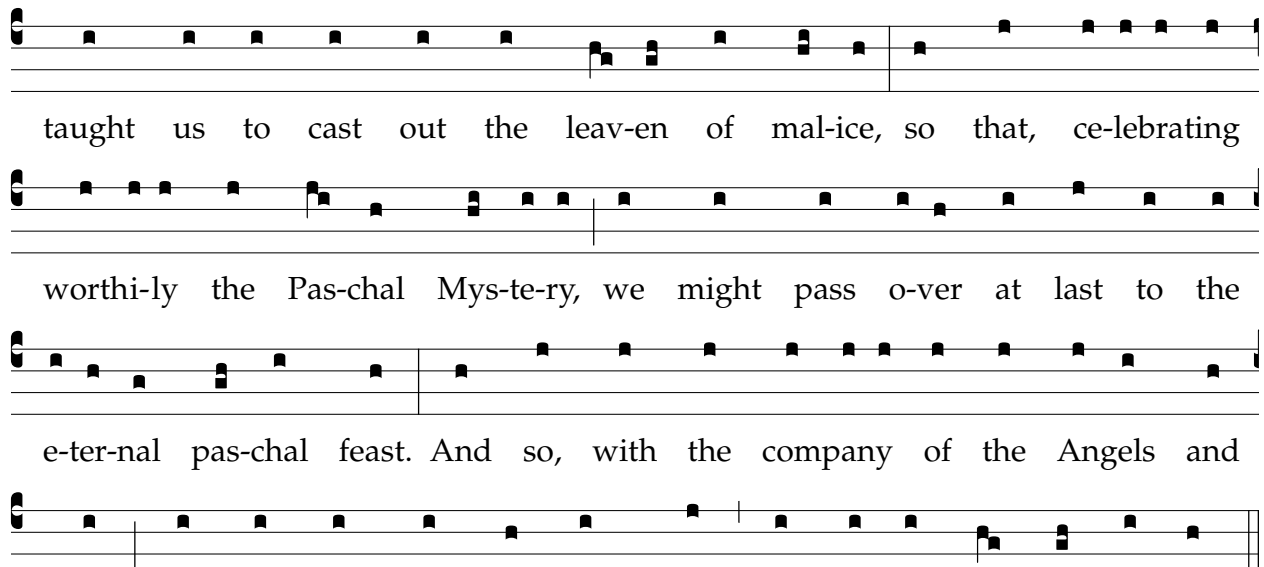
God, through Christ our Lord. By abstaining forty long days from



earth-ly food, he consecrated through his fast the pattern of our Lent-en



ob-ser-vance, and by overturning all the snares of the an-cient ser-pent,



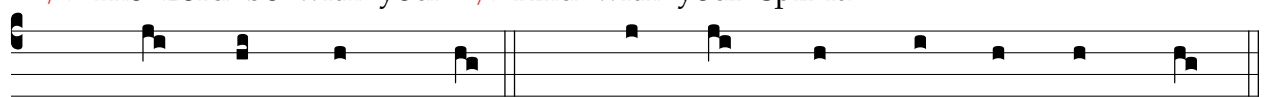
taught us to cast out the leav-en of mal-ice, so that, ce-lebrating
 worthi-ly the Pas-chal Mys-te-ry, we might pass o-ver at last to the
 e-ter-nal pas-chal feast. And so, with the company of the Angels and
 Saints, we sing the hymn of your praise, as without end we ac-claim:

THE SECOND SUNDAY OF LENT

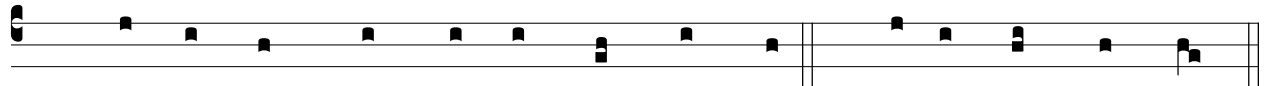
The Transfiguration of the Lord



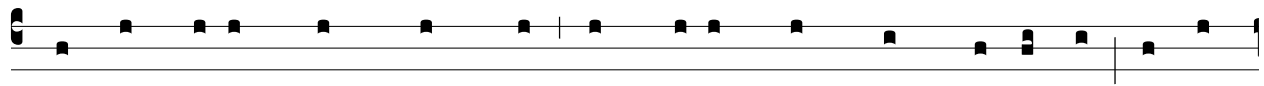
∇. The Lord be with you. R∇. And with your spir-it.



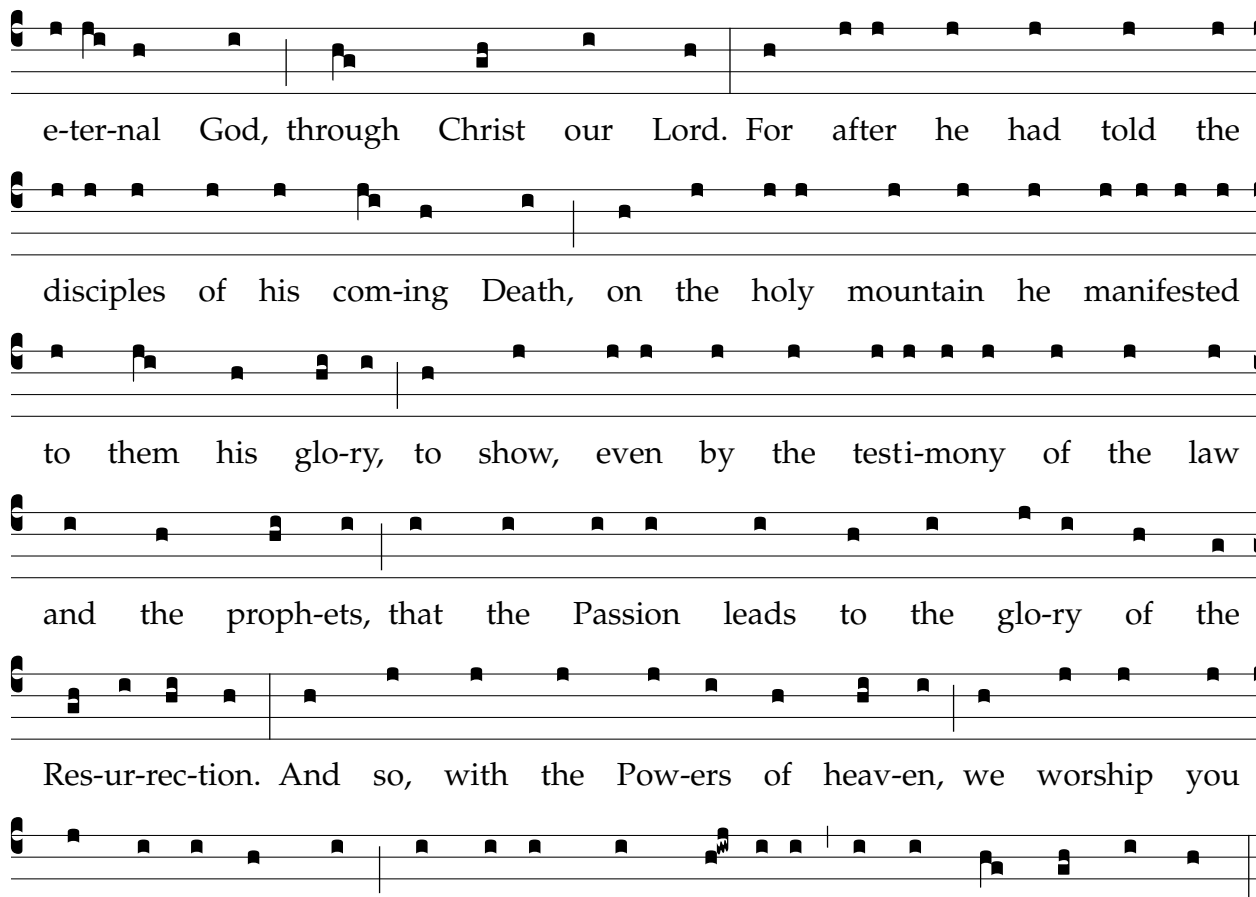
∇. Lift up your hearts. R∇. We lift them up to the Lord.



∇. Let us give thanks to the Lord our God. R∇. It is right and just.



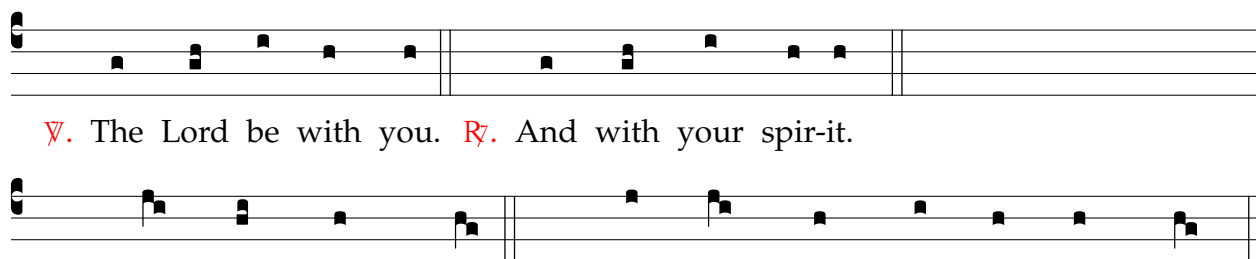
It is truly right and just, our duty and our sal-va-tion, al-ways
 and everywhere to give you thanks, Lord, holy Father, almighty and



e-ter-nal God, through Christ our Lord. For after he had told the
 disciples of his com-ing Death, on the holy mountain he manifested
 to them his glo-ry, to show, even by the testi-mony of the law
 and the proph-ets, that the Passion leads to the glo-ry of the
 Res-ur-rec-tion. And so, with the Pow-ers of heav-en, we worship you
 con-stant-ly on earth, and before your maj-es-ty without end we ac-claim:

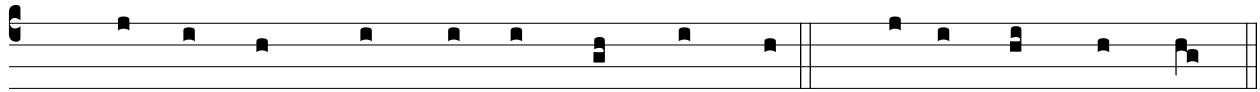
THE THIRD SUNDAY OF LENT

The Samaritan Woman

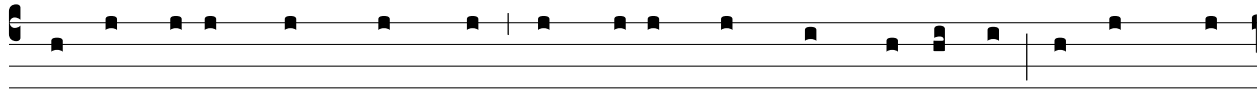


∇. The Lord be with you. R. And with your spir-it.

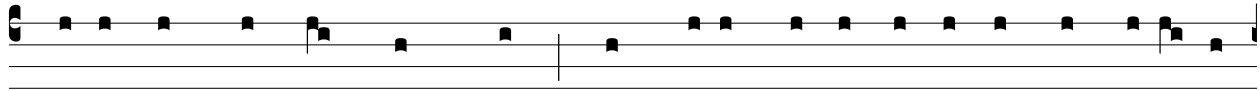
∇. Lift up your hearts. R. We lift them up to the Lord.



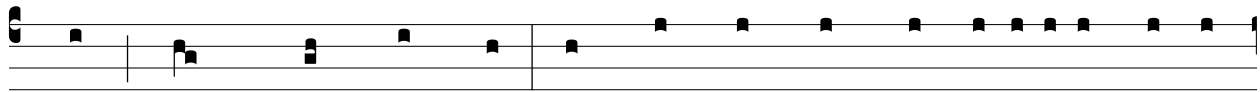
℣. Let us give thanks to the Lord our God. ℞. It is right and just.



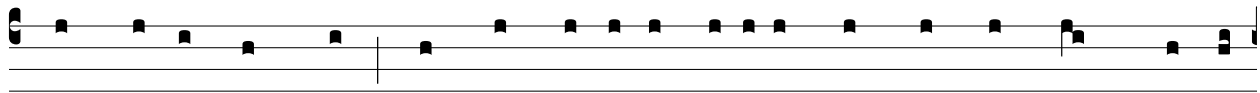
It is truly right and just, our duty and our sal-va-tion, al-ways and



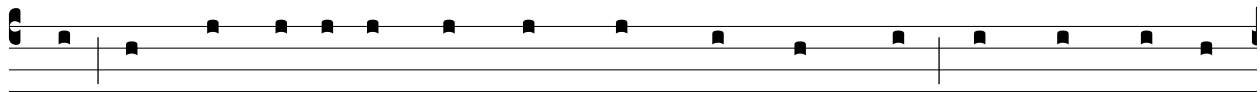
everywhere to give you thanks, Lord, holy Father, almighty and e-ter-nal



God, through Christ our Lord. For when he asked the Samaritan woman



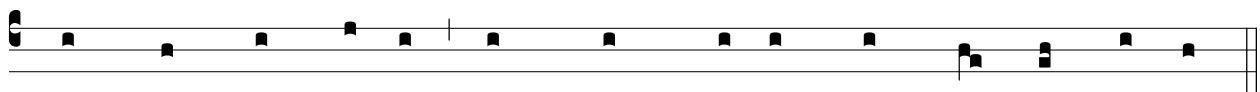
for wa-ter to drink, he had already created the gift of faith with-in



her and so ardently did he thirst for her faith, that he kin-dled



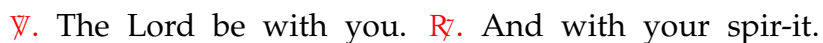
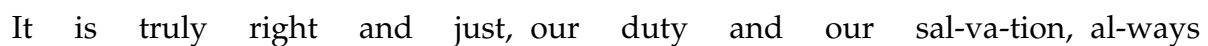
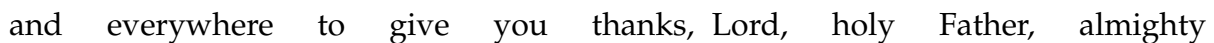
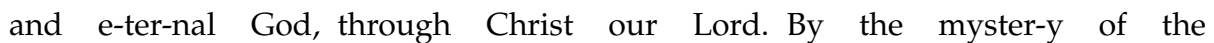
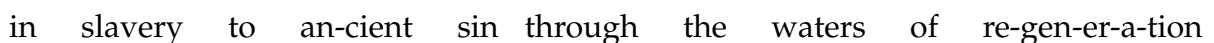
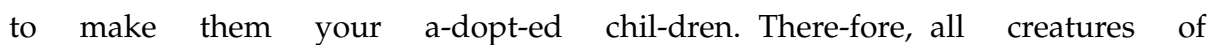
in her the fire of di-vine love. And so we, too, give you thanks

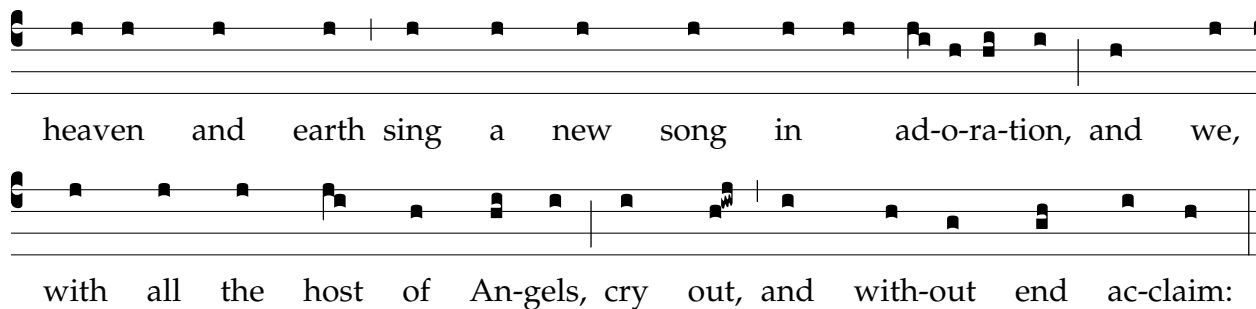


and with the An-gels praise your mighty deeds, as we ac-claim:

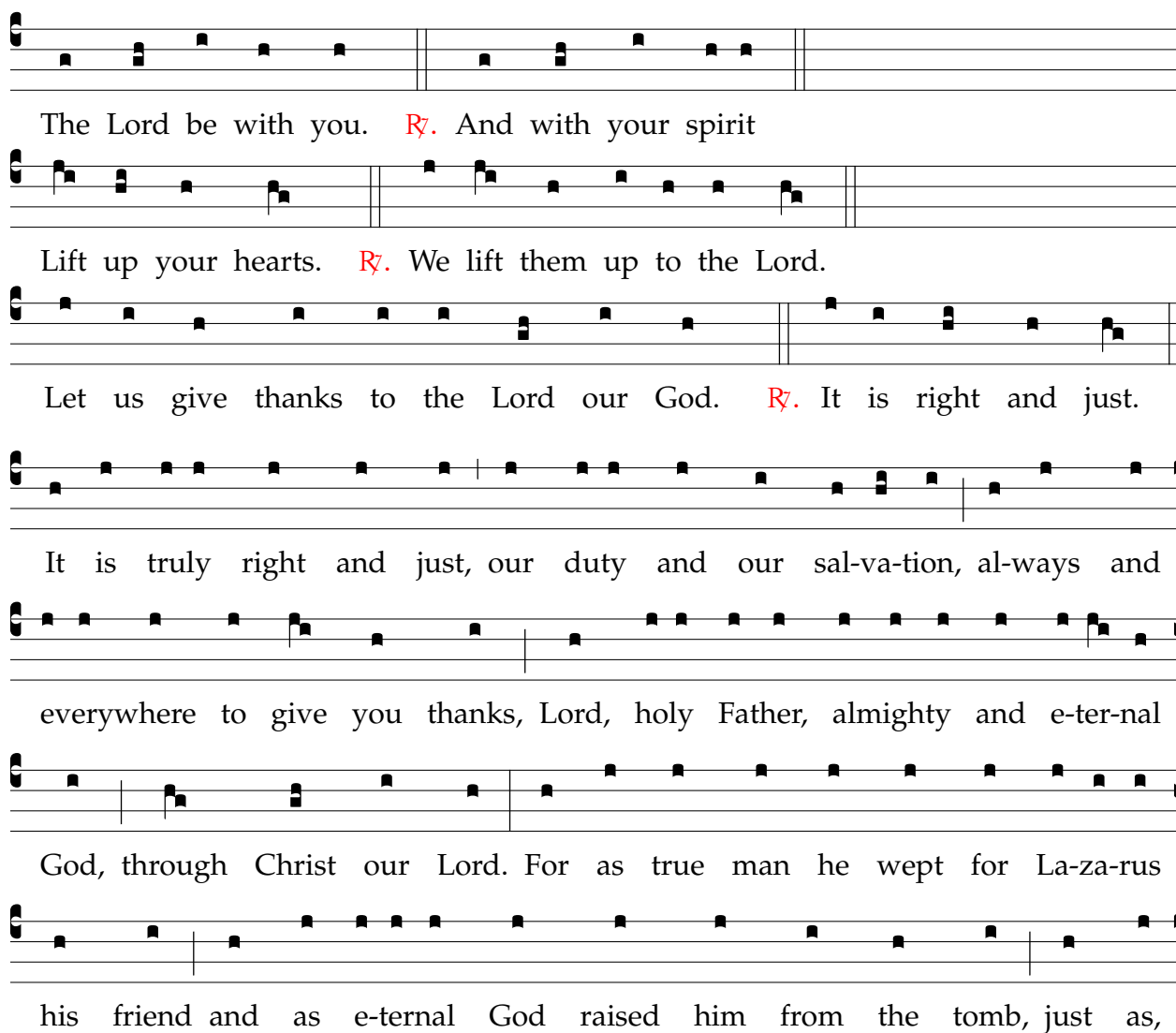
THE FOURTH SUNDAY OF LENT

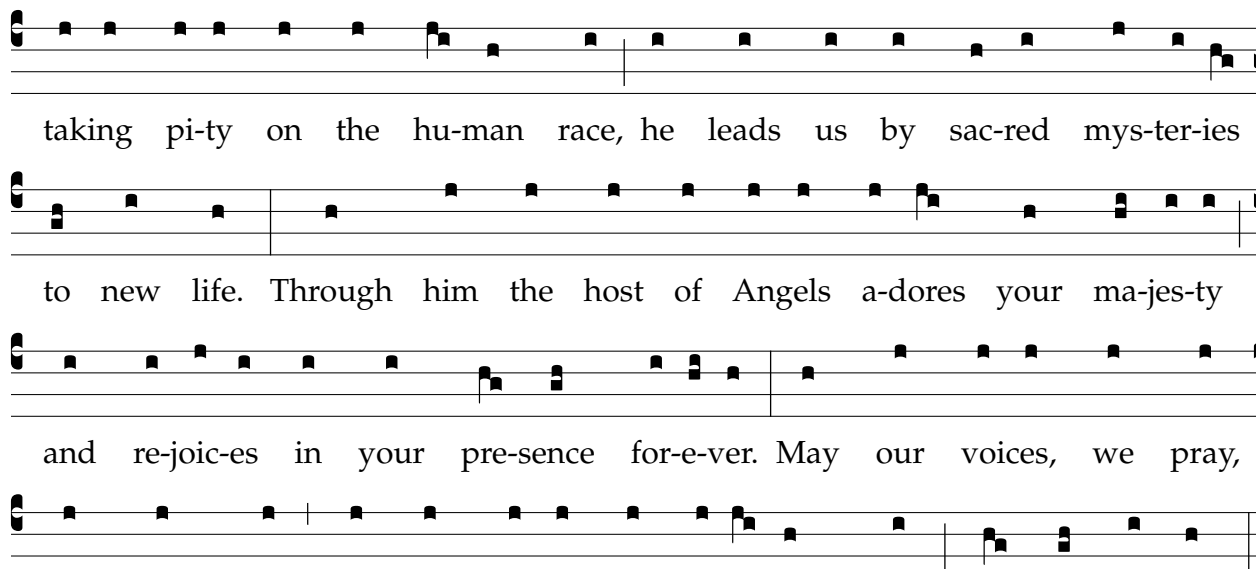
The Man born Blind





THE FIFTH SUNDAY OF LENT
Lazarus





taking pi-ty on the hu-man race, he leads us by sac-red mys-ter-ies
to new life. Through him the host of Angels a-dores your ma-jes-ty
and re-joic-es in your pre-sence for-e-ver. May our voices, we pray,
join with theirs in one chorus of ex-ul-tant praise, as we acclaim:

PALM SUNDAY OF THE PASSION OF THE LORD
The Commemoration of the Lord's Entrance into Jerusalem

Antiphon

Mt 21,9



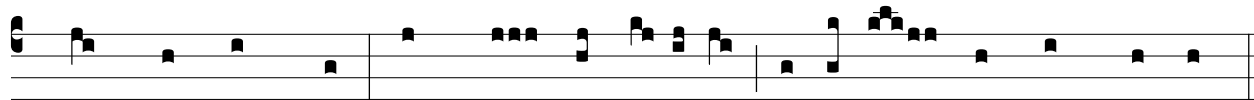
Hosanna fi-li-o David: benedí-ctus qui ve-nit in nómine Dómini. Rex
Is- ra- el: Hosanna in excélsis.

Or:

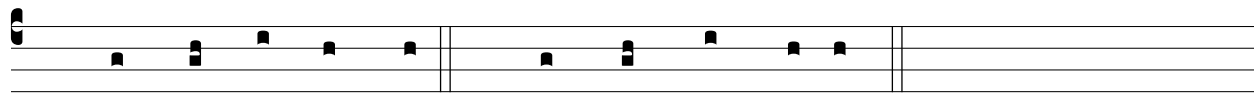
Antiphon



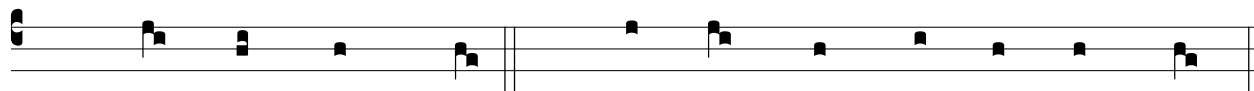
Hosanna to the Son of David; blessed is he who comes in the



name of the Lord, the King of Is-ra-el. Hosanna in the highest.



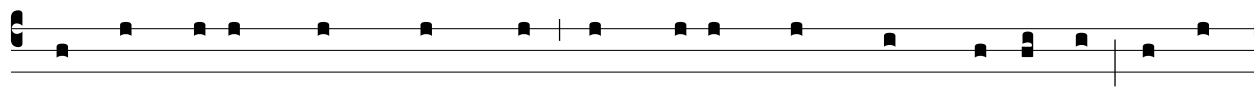
∇. The Lord be with you. Ṙ. And with your spir-it.



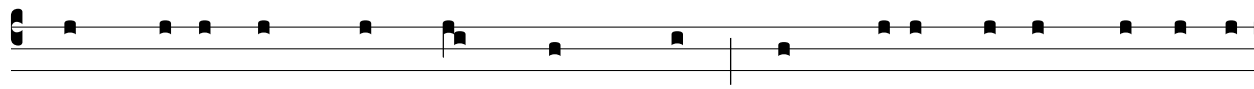
∇. Lift up your hearts. Ṙ. We lift them up to the Lord.



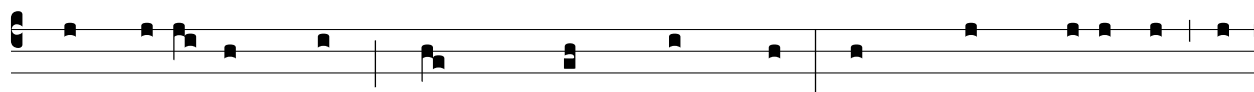
∇. Let us give thanks to the Lord our God. Ṙ. It is right and just.



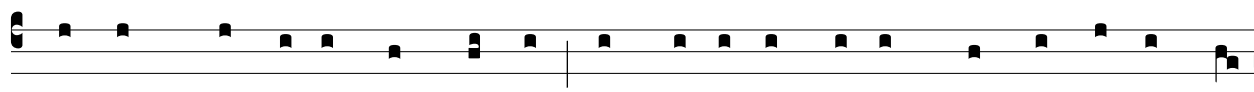
It is truly right and just, our duty and our sal-va-tion, al-ways



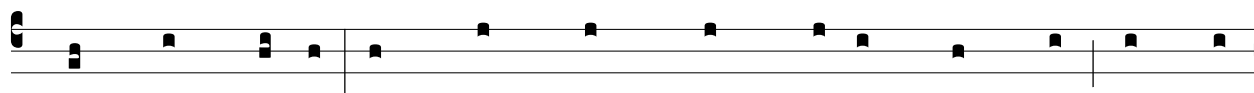
and everywhere to give you thanks, Lord, holy Father, almighty



and e-ter-nal God, through Christ our Lord. For, though innocent, he



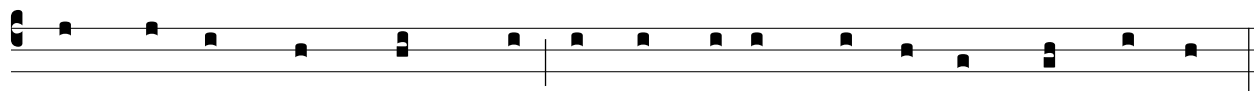
suffered will-ing-ly for sin-ners and accepted unjust con-dem-na-tion to



save the guilt-y. His Death has washed a-way our sins, and his



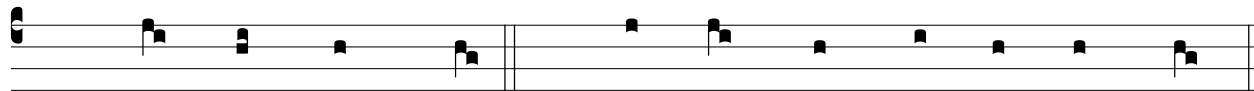
Res-ur-rec-tion has purchased our jus-ti-fi-ca-tion. And so, with all



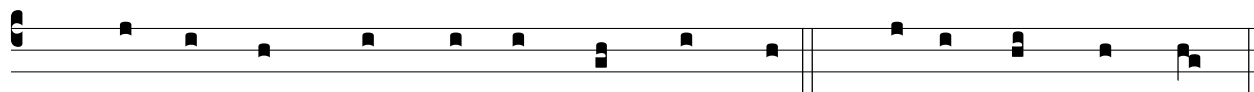
the An-gels, we praise you, as in joyful cele-bra-tion we ac-claim:



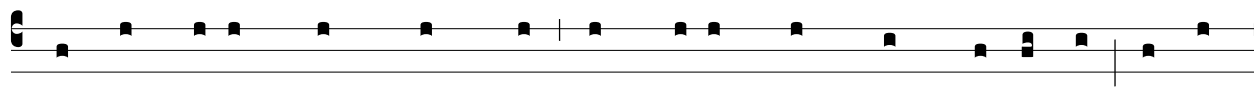
∇. The Lord be with you. Ṙ. And with your spir-it.



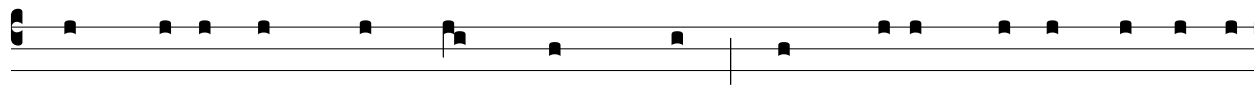
∇. Lift up your hearts. Ṙ. We lift them up to the Lord.



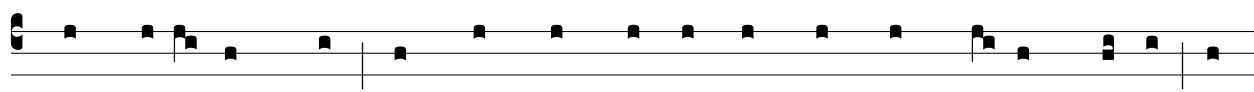
∇. Let us give thanks to the Lord our God. Ṙ. It is right and just.



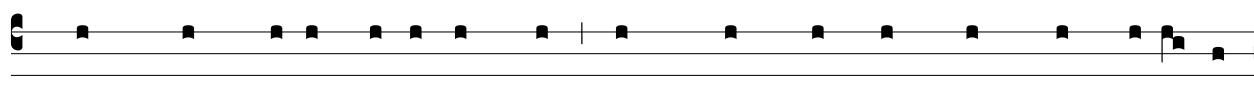
It is truly right and just, our duty and our sal-va-tion, al-ways



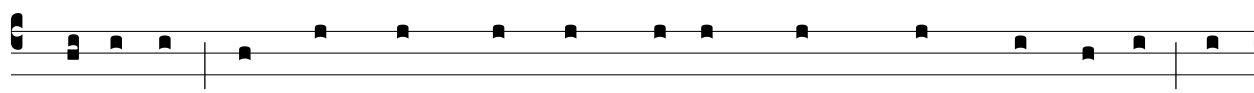
and everywhere to give you thanks, Lord, holy Father, almighty



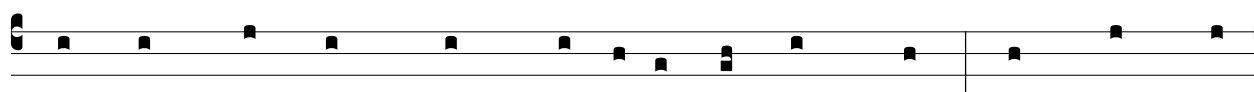
and e-ter-nal God. For by the anointing of the Ho-ly Spir-it you



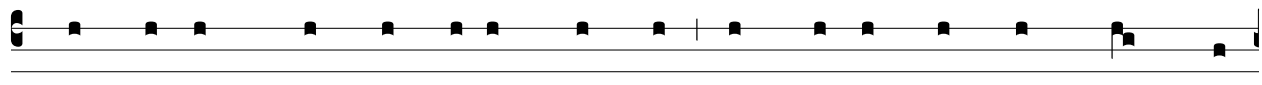
made your Only Begotten Son High Priest of the new and e-ter-nal



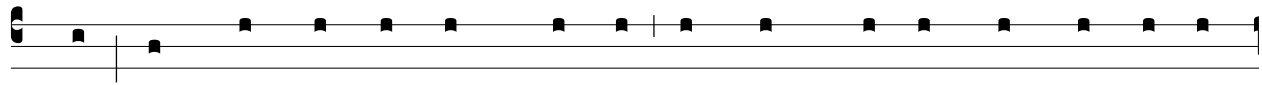
cov-e-nant, and by your wondrous design were pleased to de-cree that



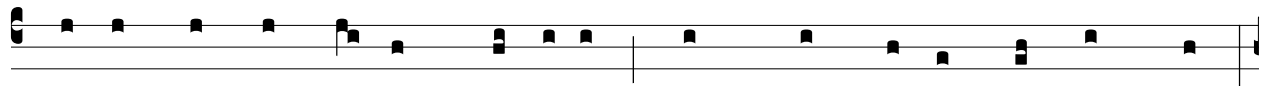
his one Priest-hood should con-tin-ue in the Church. For Christ not



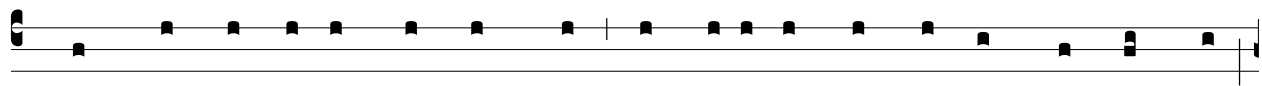
only adorns with a royal priesthood the people he has made his



own, but with a brother's kindness he also chooses men to become



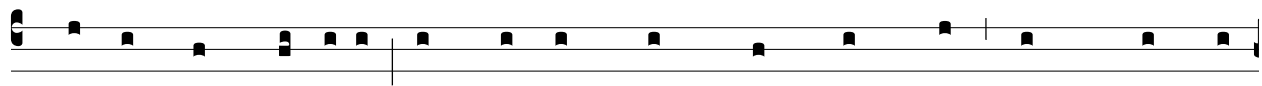
sharers in his sa-cred min-is-try through the lay-ing on of hands.



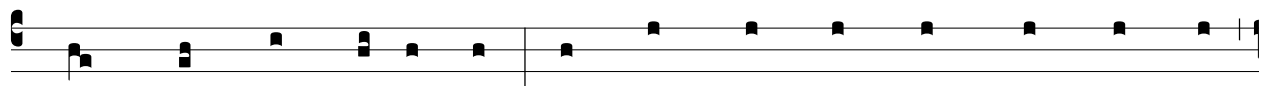
They are to renew in his name the sacrifice of hu-man re-demp-tion,



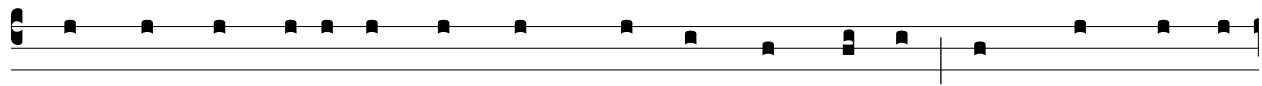
to set before your children the pas-chal ban-quet, to lead your holy



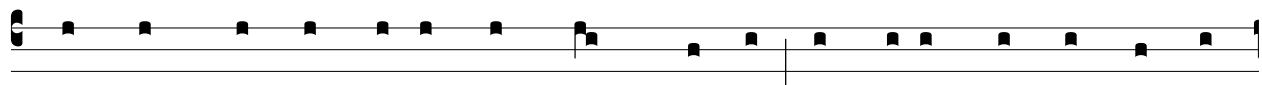
peo-ple in char-i-ty, to nourish them with the word and strengthen



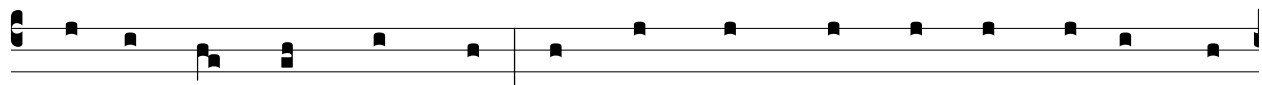
them with the Sac-ra-ments. As they give up their lives for you



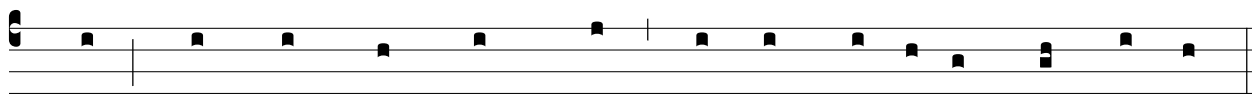
and for the salvation of their broth-ers and sis-ters, they strive to be



conformed to the image of Christ him-self and offer you a con-stant

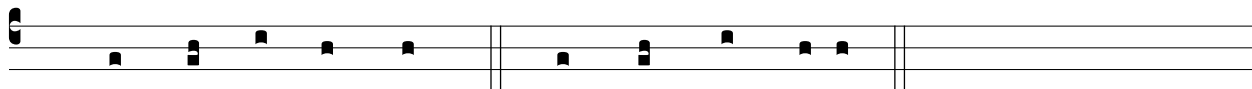


wit-ness of faith and love. And so, Lord, with all the An-gels and



Saints, we, too, give you thanks, as in exul-ta-tion we ac-claim:

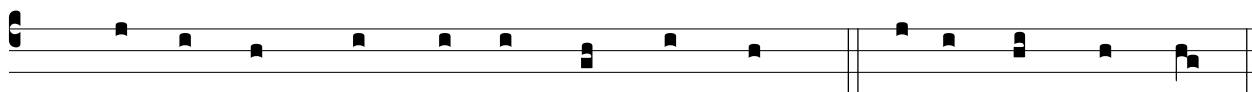
MASS OF THE LORD'S SUPPER
The Sacrifice and the Sacrament of Christ



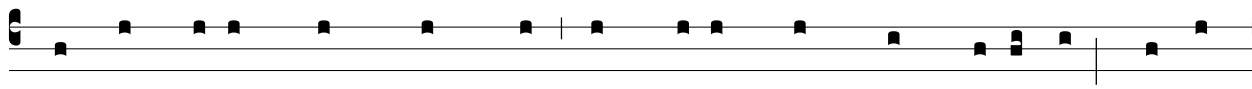
∇. The Lord be with you. Ṛ. And with your spirit



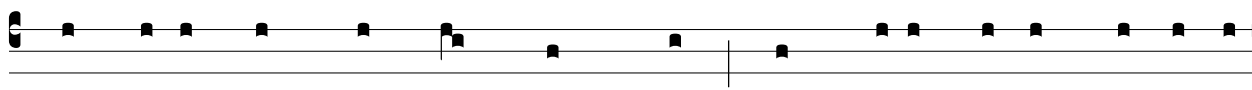
∇. Lift up your hearts. Ṛ. We lift them up to the Lord.



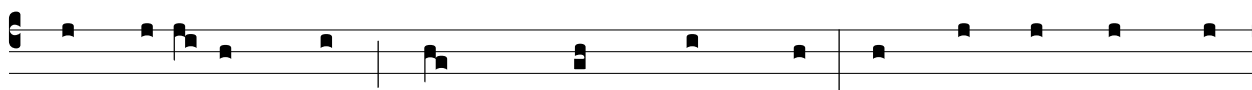
∇. Let us give thanks to the Lord our God. Ṛ. It is right and just.



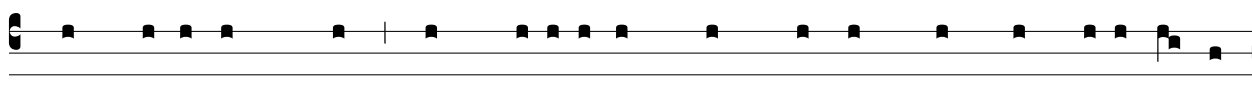
It is truly right and just, our duty and our salvation, always



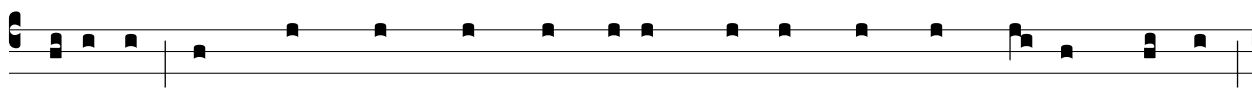
and everywhere to give you thanks, Lord, holy Father, almighty



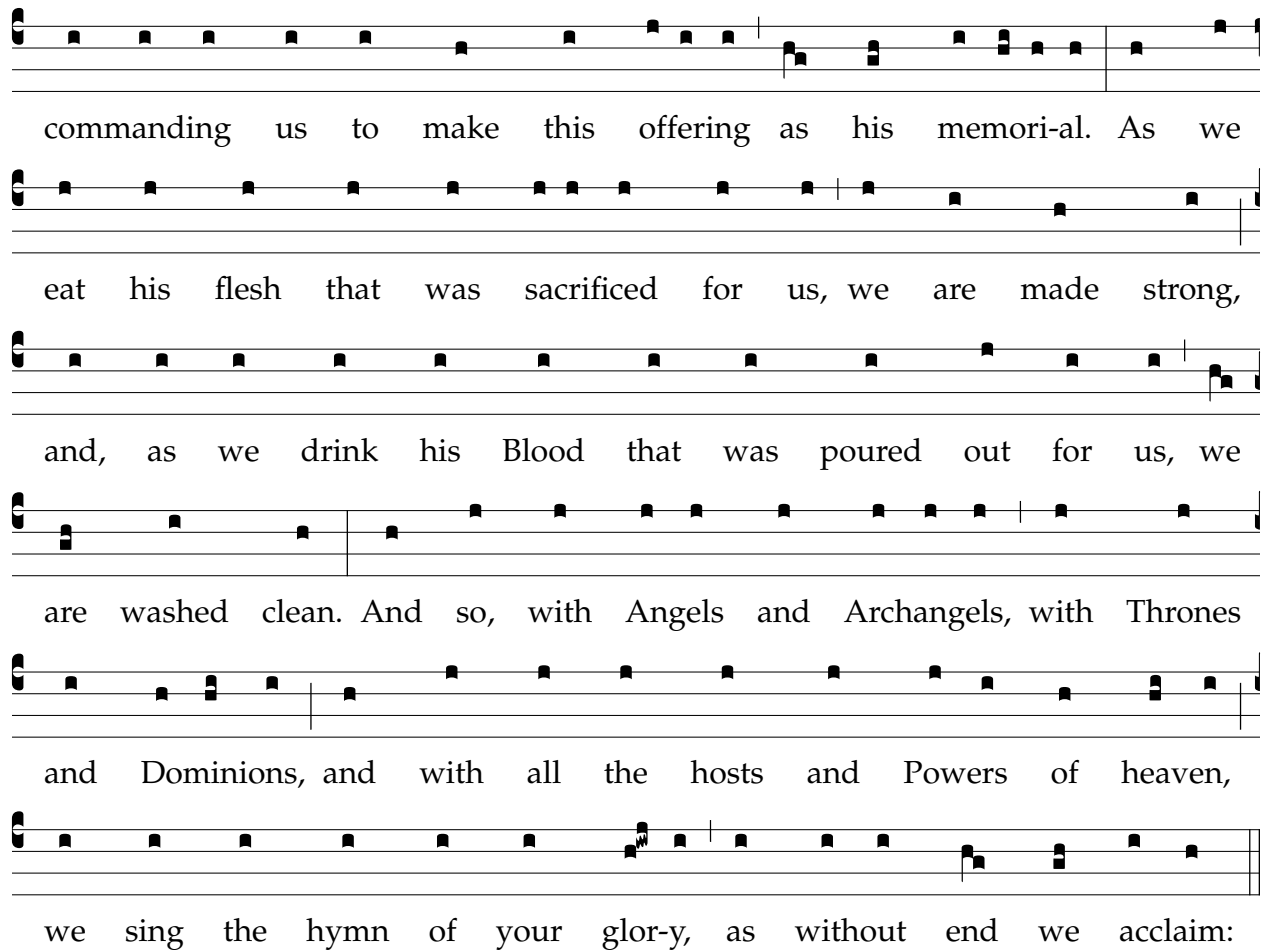
and e-ternal God, through Christ our Lord. For he is the true



and e-ternal Priest, who instituted the pattern of an everlasting



sacrifice and was the first to offer himself as the saving Victim,



FRIDAY OF THE PASSION OF THE LORD The Solemn Intercessions

The Liturgy of the Word concludes with the Solemn Intercessions, which take place in this way: the Deacon, if a Deacon is present, or if he is not, a lay minister, stands at the ambo, and sings or says the invitation in which the intention is expressed. Then all pray in silence for a while, and afterwards the Priest, standing at the chair or, if appropriate, at the altar, with hands extended, sings or says the prayer.

The faithful may remain either kneeling or standing throughout the entire period of the prayers.

[illegible]

Let us kneel. Let us stand.

The Conferences of Bishops may provide other invitations to introduce the prayer of the Priest.

In a situation of grave public need, the Diocesan Bishop may permit or order the addition of a special intention.

I. For Holy Church

The prayer is sung in the simple tone or, if the invitations **Let us kneel – Let us stand** are used, in the solemn tone.

The Deacon or lay minister sings:

The first staff of the musical score is shown. It begins with a treble clef. The notation consists of a series of eighth notes, some beamed together, and rests, spanning across the staff. The notes are positioned on various lines and spaces of the five-line staff.

Let us pray, dearly beloved, for the holy Church of God, that our

God and Lord be pleased to give her peace, to guard her and to

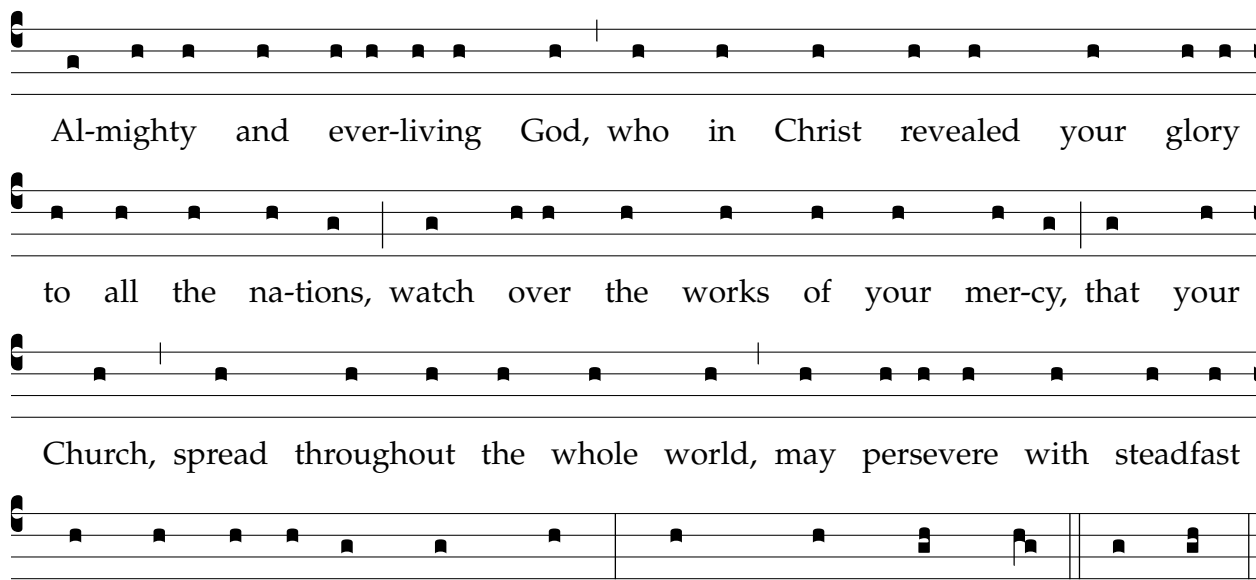
[illegible]

unite her throughout the whole world and grant that, leading our life

The first system of the musical score for 'The Rose Tree' is written on a five-line staff. It begins with a treble clef and a key signature of one flat (B-flat). The melody consists of a series of eighth and sixteenth notes, with some rests. A vertical bar line is placed after the eighth measure of the system.

in tranquili-ty and qui-et, we may glori-fy God the Fa-ther al-might-y.

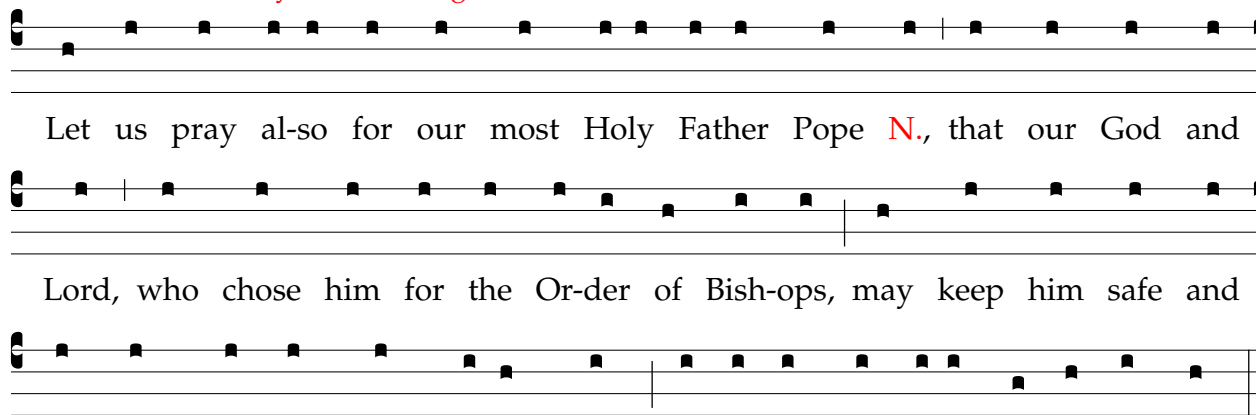
Prayer in silence. Then the Priest sings:



Al-mighty and ever-living God, who in Christ revealed your glory
to all the na-tions, watch over the works of your mer-cy, that your
Church, spread throughout the whole world, may persevere with steadfast
faith in confess-ing your name. Through Christ our Lord. **R.** A-men.

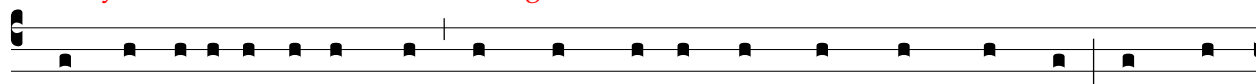
II. For the Pope

The Deacon or lay minister sings:

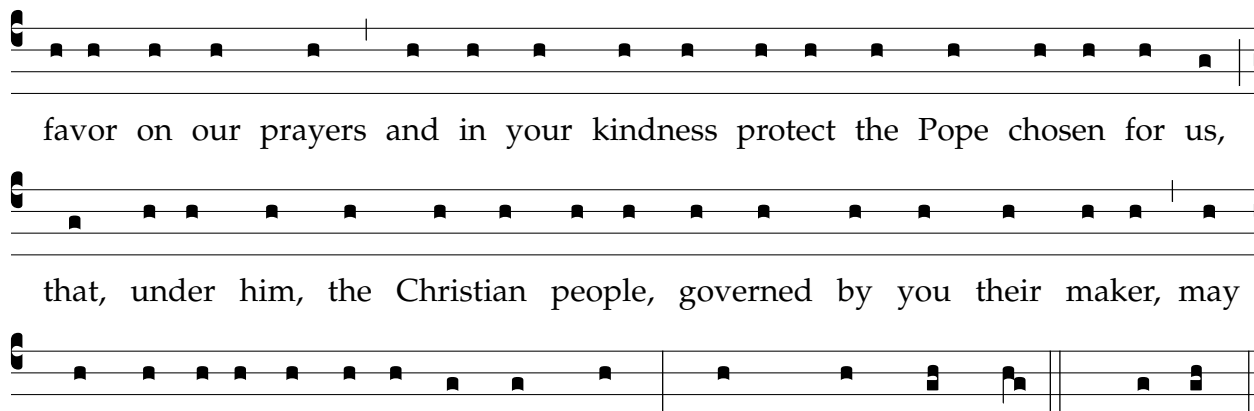


Let us pray al-so for our most Holy Father Pope **N.**, that our God and
Lord, who chose him for the Or-der of Bish-ops, may keep him safe and
unharm-ed for the Lord's ho-ly Church, to govern the holy Peo-ple of God.

Prayer in silence. Then the Priest sings:



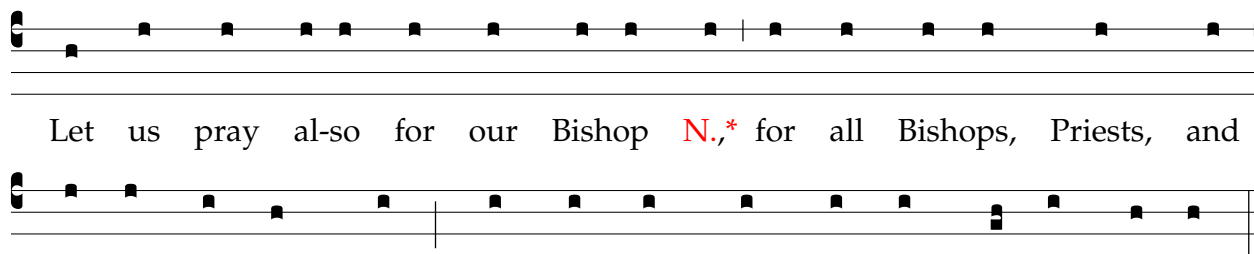
Al-mighty ever-living God, by whose decree all things are found-ed, look with



favor on our prayers and in your kindness protect the Pope chosen for us,
 that, under him, the Christian people, governed by you their maker, may
 grow in merit by reason of their faith. Through Christ our Lord. **R.** A-men.

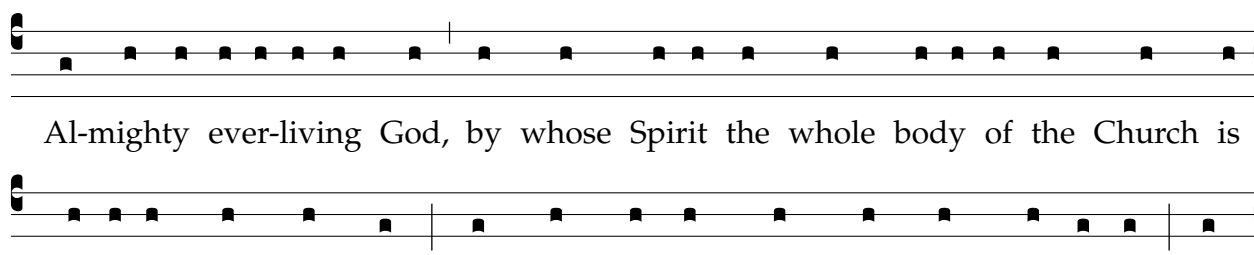
III. For all orders and degrees of the faithful

The Deacon or lay minister sings:

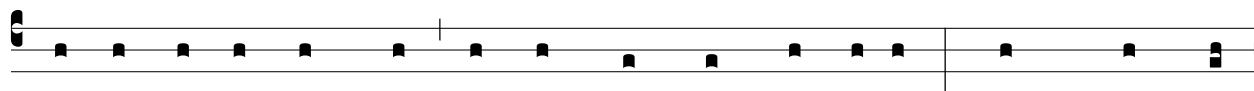


Let us pray al-so for our Bishop **N. *** for all Bishops, Priests, and
 Deacons of the Church and for the whole of the faith-ful peo-ple.

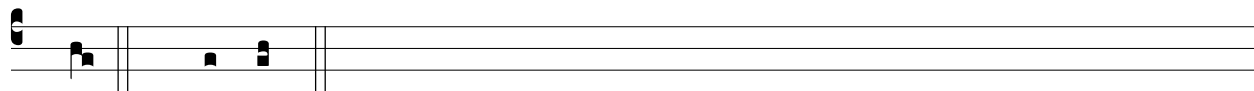
Prayer in silence. Then the Priest sings:



Al-mighty ever-living God, by whose Spirit the whole body of the Church is
 sanctified and gov-erned, hear our humble prayer for your min-is-ters, that,



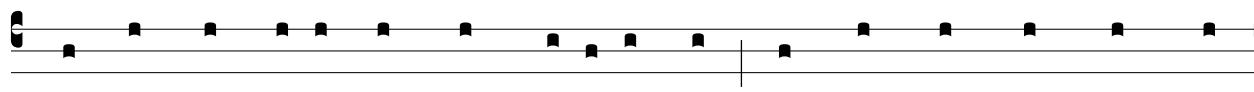
by the gift of your grace, all may serve you faith-ful-ly. Through Christ our



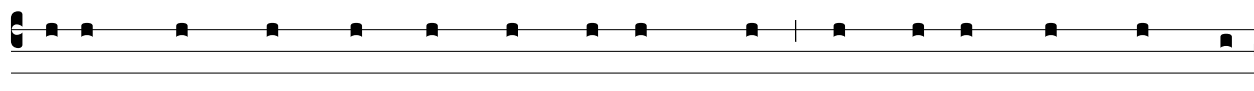
Lord. **Rz.** A-men.

IV. For catechumens

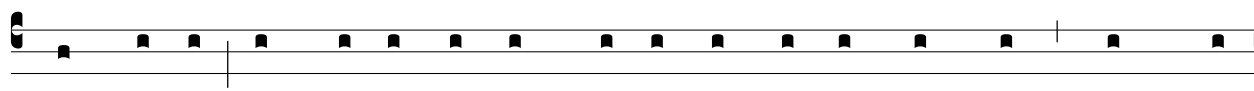
The Deacon or lay minister sings:



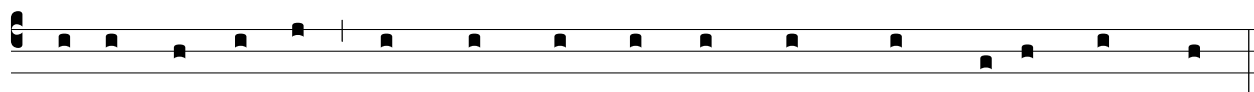
Let us pray al-so for (our) cat-e-chumens, that our God and Lord may



open wide the ears of their inmost hearts and unlock the gates of

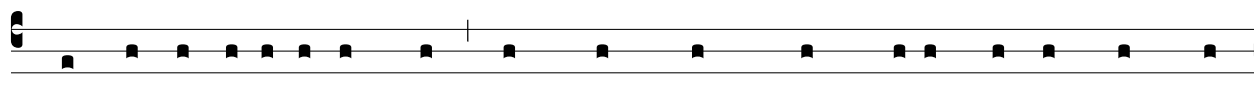


his mer-cy, that, having received forgiveness of all their sins through the

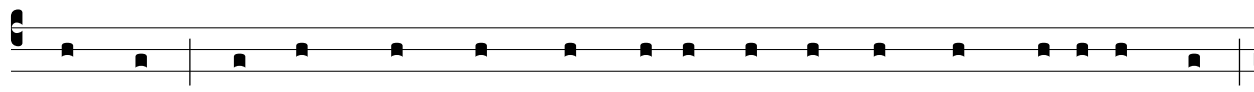


waters of re-birth, they, too, may be one with Christ Je-sus our Lord.

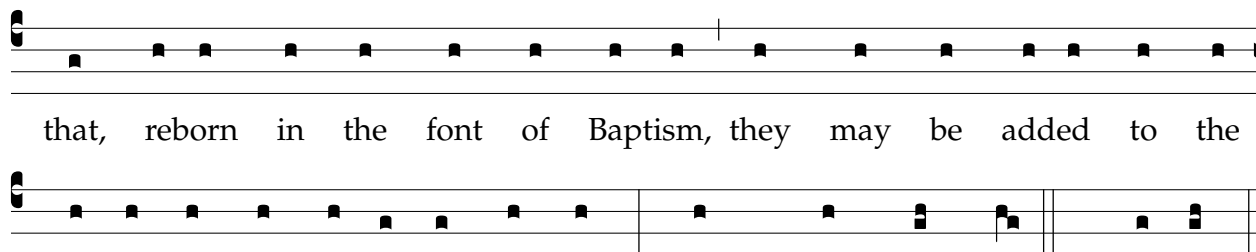
Prayer in silence. Then the Priest sings:



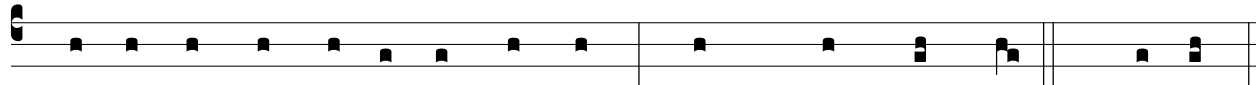
Al-mighty ever-living God, who make your Church ever fruitful with new



off-spring, in-crease the faith and understanding of (our) cat-echu-mens,



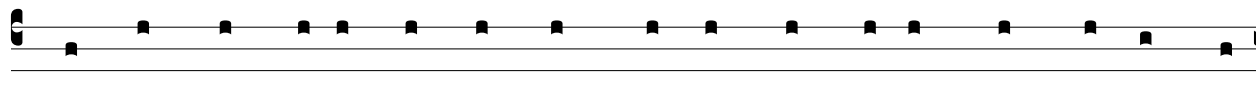
that, reborn in the font of Baptism, they may be added to the



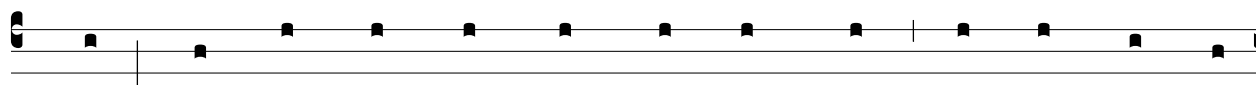
number of your a-dopt-ed chil-dren. Through Christ our Lord. **Rz.** A-men.

V. For the unity of Christians

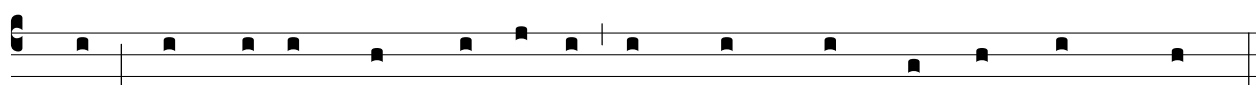
The Deacon or lay minister sings:



Let us pray al-so for all our brothers and sisters who be-lieve in

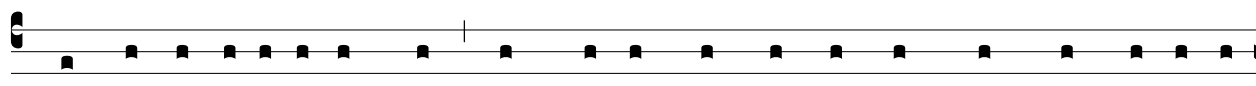


Christ, that our God and Lord may be pleased, as they live the

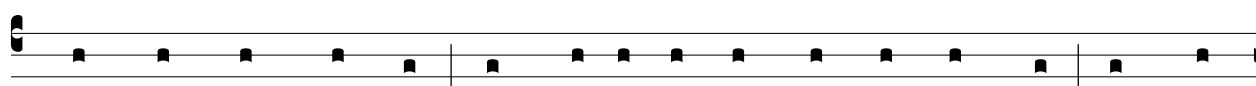


truth, to gather them to-geth-er and keep them in his one Church.

Prayer in silence. Then the Priest sings:



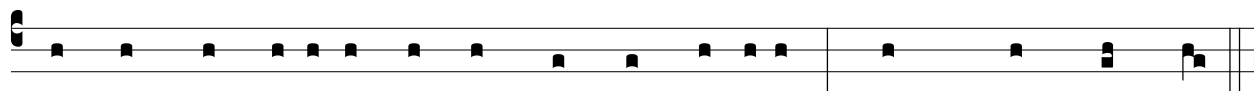
Al-mighty ever-living God, who gather what is scattered and keep together



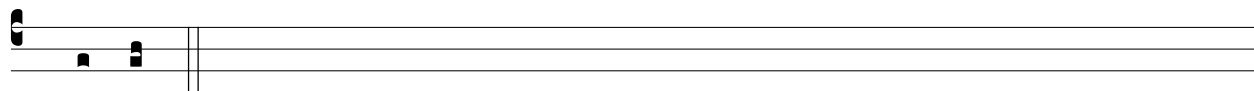
what you have gath-ered, look kindly on the flock of your Son, that those



whom one Baptism has consecrated may be joined together by in-tegrity



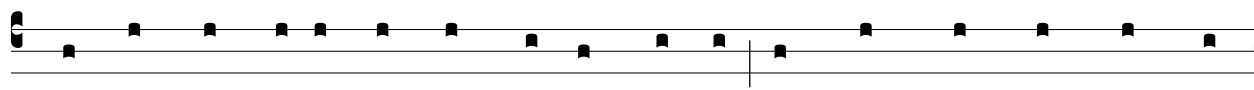
of faith and un-i-ted by the bond of char-i-ty Through Christ our Lord.



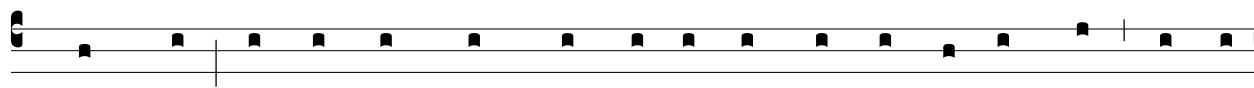
R. A-men.

VI. For the Jewish People

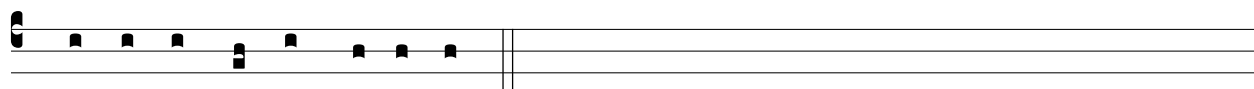
The Deacon or lay minister sings:



Let us pray al-so for the Jew-ish peo-ple, to whom the Lord our God

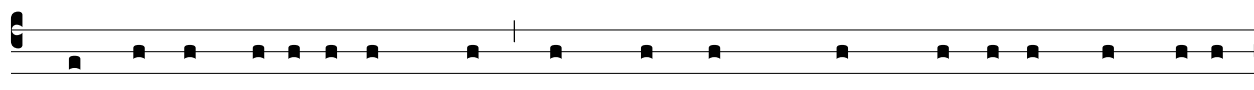


spoke first, that he may grant them to advance in love of his name and in

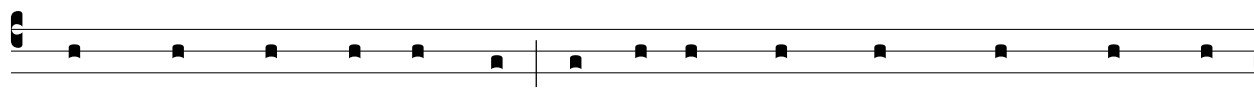


faithfulness to his cov-e-nant.

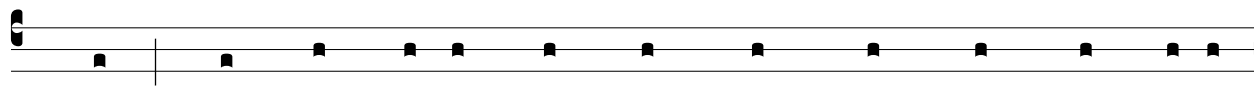
Prayer in silence. Then the Priest sings:



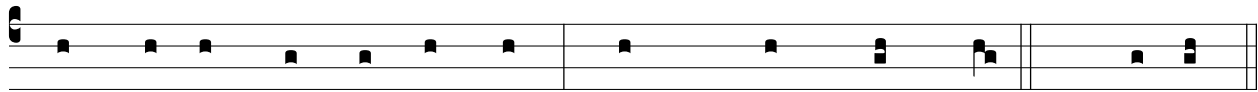
Al-mighty ever-living God, who bestowed your promises on Abra-



ham and his descend-ants, gra-ciously hear the prayers of your



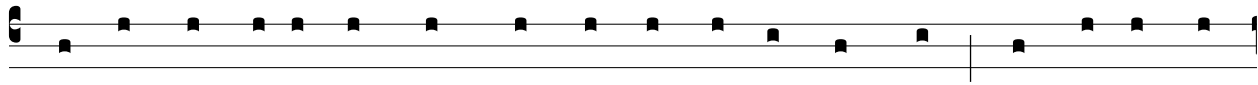
Church, that the people you first made your own may attain



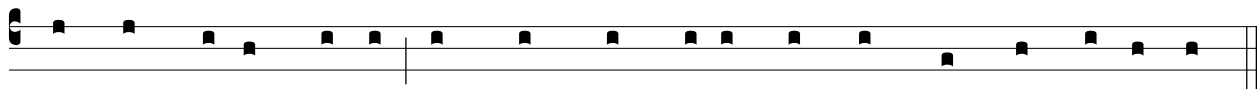
the fullness of re-demp-tion. Through Christ our Lord. **Ṙ.** A-men.

VII. For those who do not believe in Christ

The Deacon or lay minister sings:



Let us pray al-so for those who do not be-lieve in Christ, that, enlightened

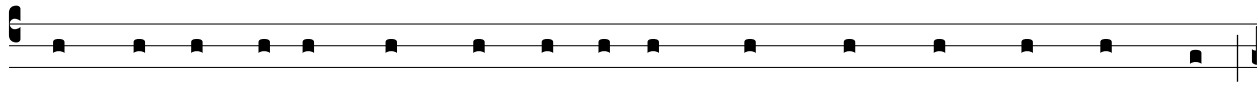


by the Ho-ly Spir-it, they too, may enter on the way of sal-va-tion.

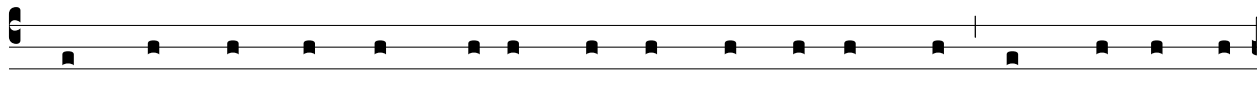
Prayer in silence. Then the Priest sings:



Al-mighty ever-living God, grant to those who do not confess Christ that,



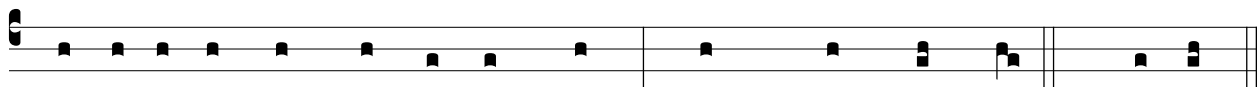
by walking before you with a sincere heart, they may find the truth,



and that we ourselves, being constant in mutual love and striving to



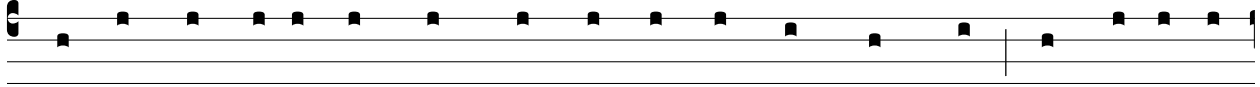
understand more fully the myster-y of your life, may be made more perfect



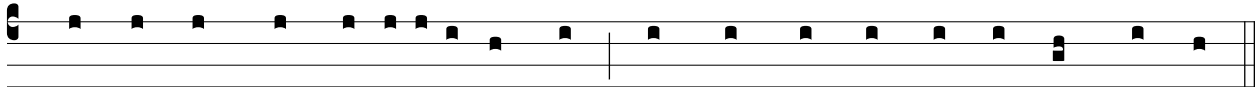
witnesses to your love in the world. Through Christ our Lord. **Ṙ.** A-men.

VIII. For those who do not believe in God

The Deacon or lay minister sings:

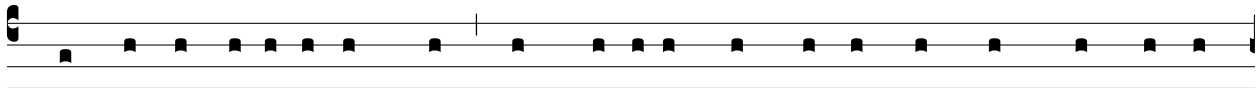


Let us pray al-so for those who do not ac-knowl-edge God, that, following

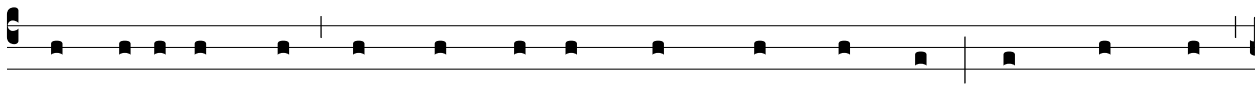


what is right with sinceri-ty of heart, they may find the way to God him-self.

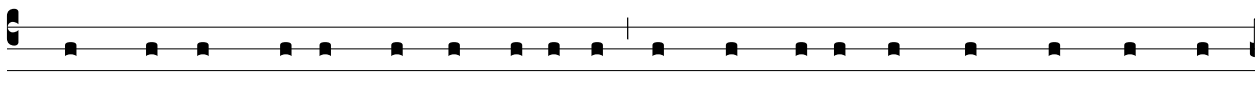
Prayer in silence. Then the Priest sings:



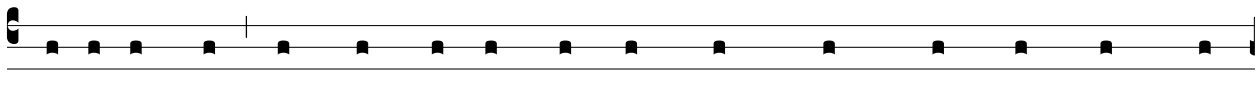
Al-mighty ever-living God, who cre-ated all people to seek you always



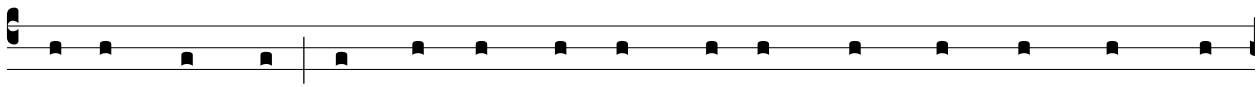
by desiring you and, by finding you, come to rest, grant, we pray,



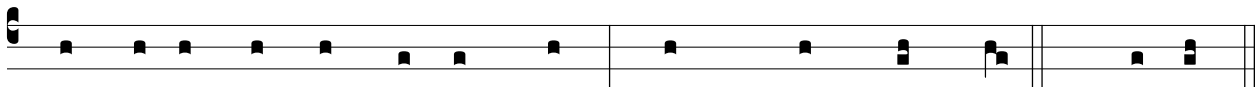
that, despite every harmful obstacle, all may recognize the signs of your



fatherly love and the witness of the good works done by those who



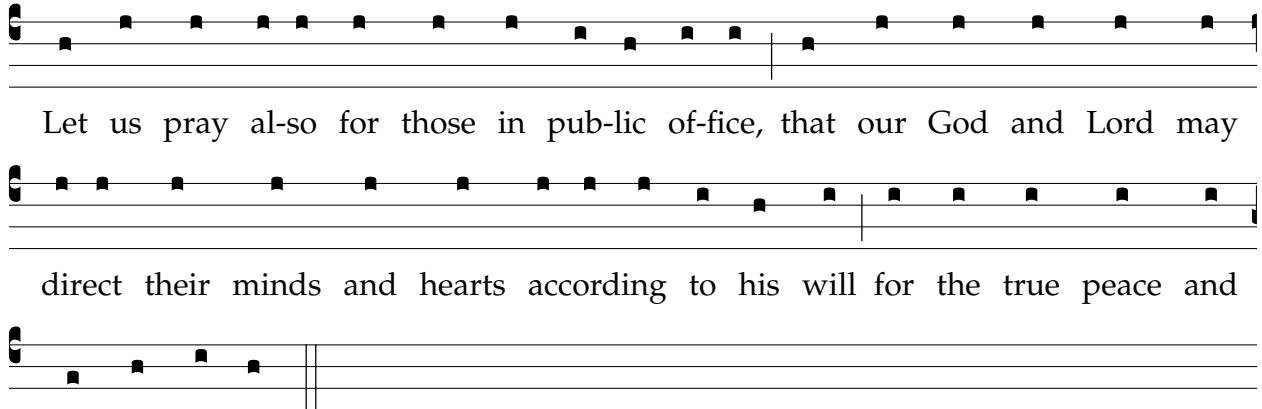
believe in you, and so in gladness confess you, the one true God



and Father of our hu-man race. Through Christ our Lord. **R.** A-men.

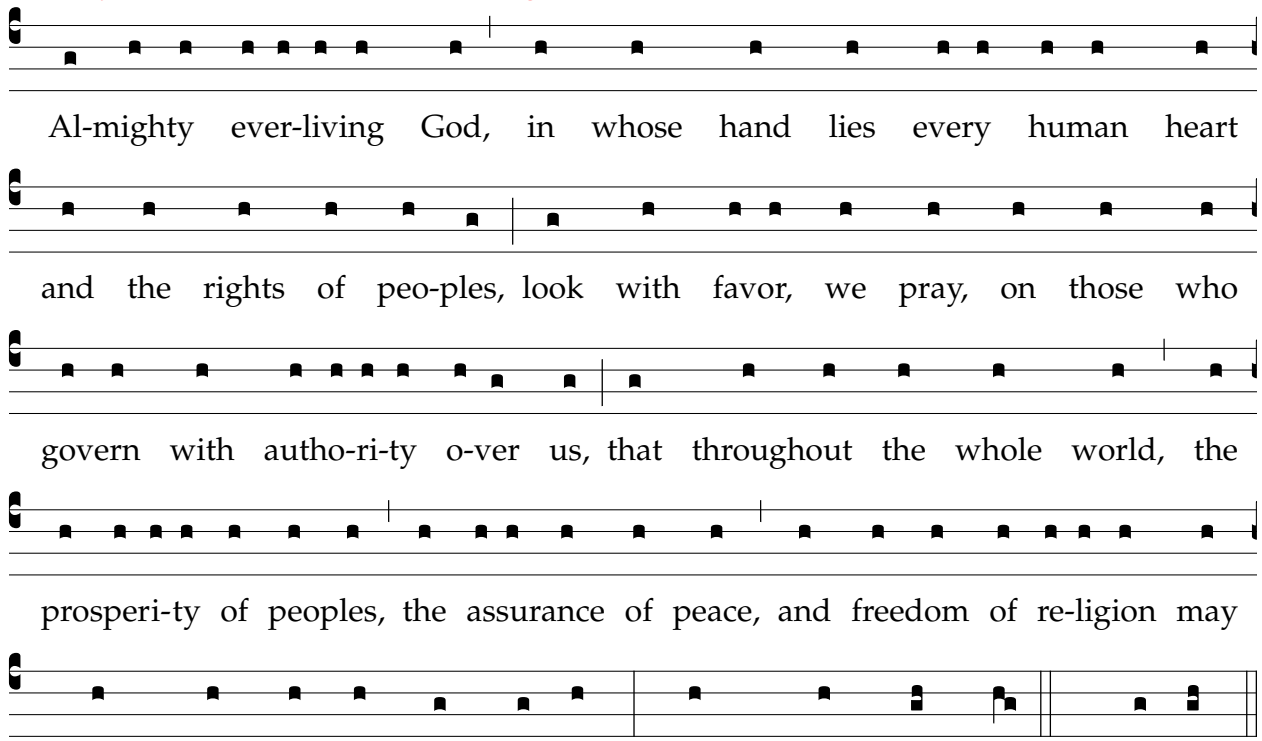
IX. For those in public office

The Deacon or lay minister sings:



Let us pray al-so for those in pub-lic of-fice, that our God and Lord may
direct their minds and hearts according to his will for the true peace and
free-dom of all.

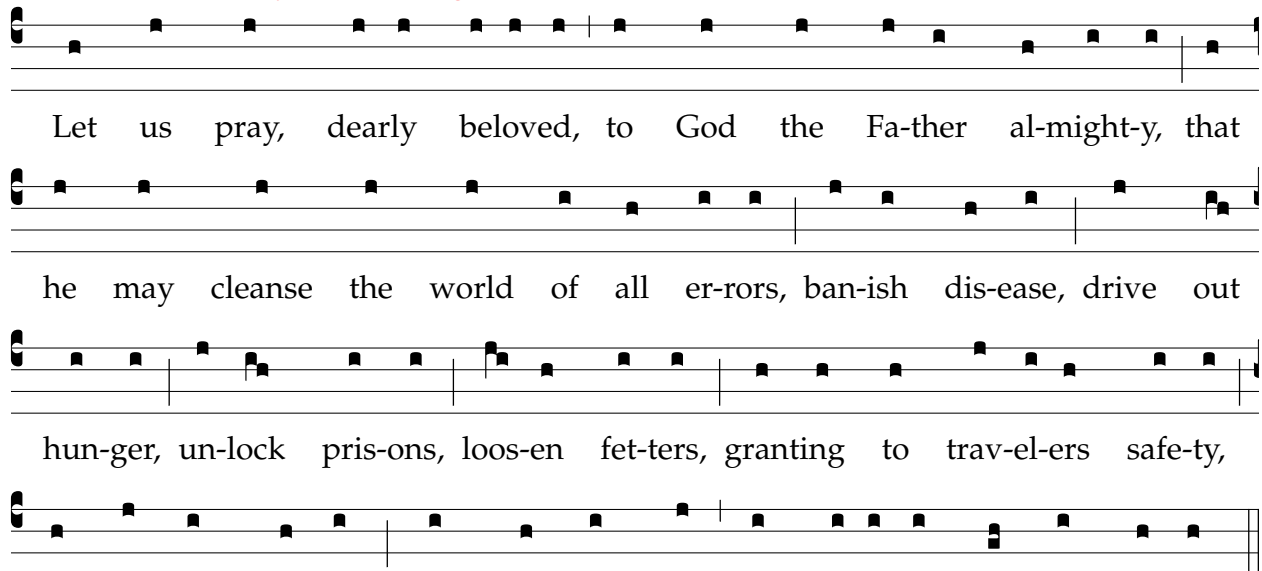
Prayer in silence. Then the Priest sings:



Al-mighty ever-living God, in whose hand lies every human heart
and the rights of peo-ples, look with favor, we pray, on those who
govern with autho-ri-ty o-ver us, that throughout the whole world, the
prosperi-ty of peoples, the assurance of peace, and freedom of re-ligion may
through your gift be made se-cure. Through Christ our Lord. **Ṙ**. A-men.

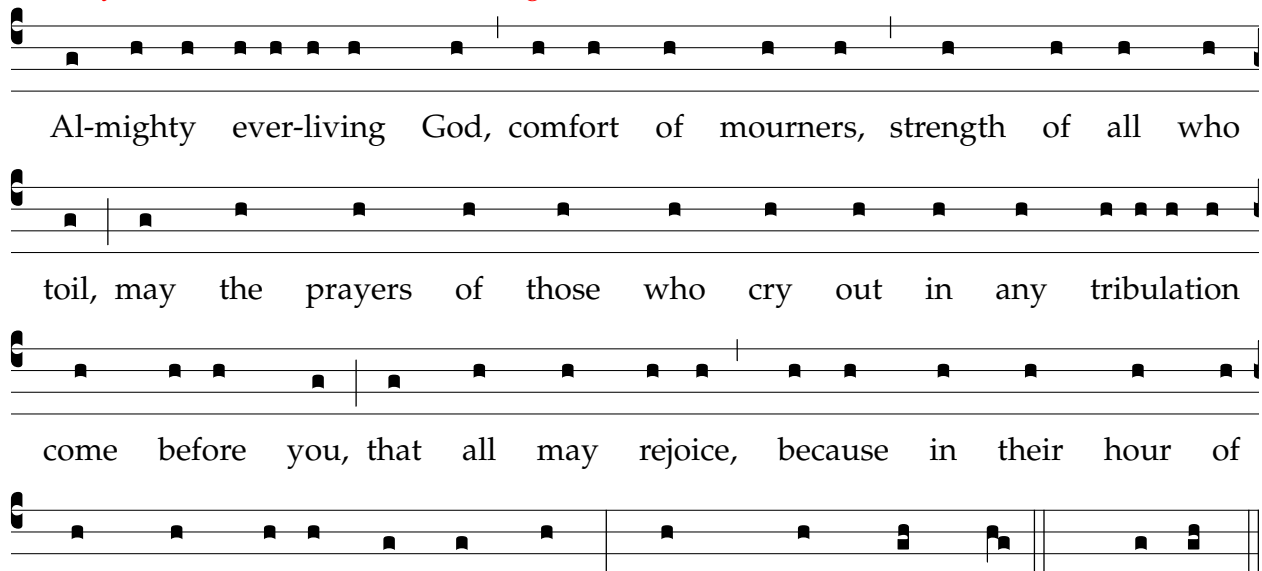
X. For those in tribulation

The Deacon or lay minister sings:



Let us pray, dearly beloved, to God the Fa-ther al-might-y, that
he may cleanse the world of all er-rors, ban-ish dis-ease, drive out
hun-ger, un-lock pris-ons, loos-en fet-ters, granting to trav-el-ers safe-ty,
to pil-grims re-turn, health to the sick, and salvation to the dy-ing.

Prayer in silence. Then the Priest sings:

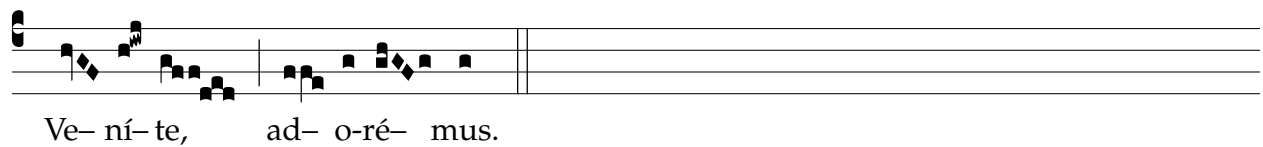


Al-mighty ever-living God, comfort of mourners, strength of all who
toil, may the prayers of those who cry out in any tribulation
come before you, that all may rejoice, because in their hour of
need your mercy was at hand. Through Christ our Lord. *R.* A-men.

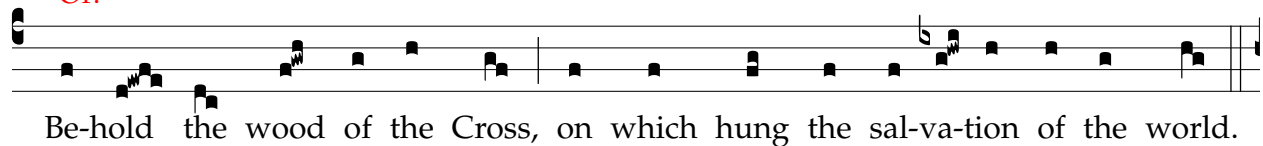
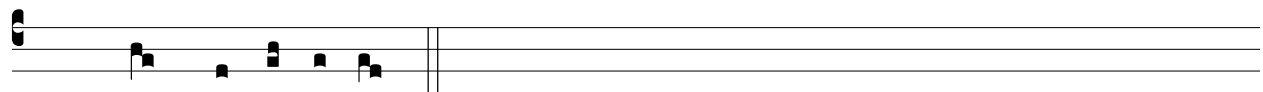
The Showing of the Holy Cross

The Deacon accompanied by ministers, or another suitable minister, goes to the sacristy, from which, in procession, accompanied by two ministers with lighted candles, he carries the Cross, covered with a violet veil, through the church to the center of the sanctuary.

The Priest, standing before the altar and facing the people, receives the Cross, uncovers a little of its upper part and elevates it while beginning the *Ecce lignum Crucis* (Behold the wood of the Cross). He is assisted in singing by the Deacon or, if need be, by the choir. All respond, Come, let us adore. At the end of the singing, all kneel and for a brief moment adore in silence, while the Priest stands and holds the Cross raised.

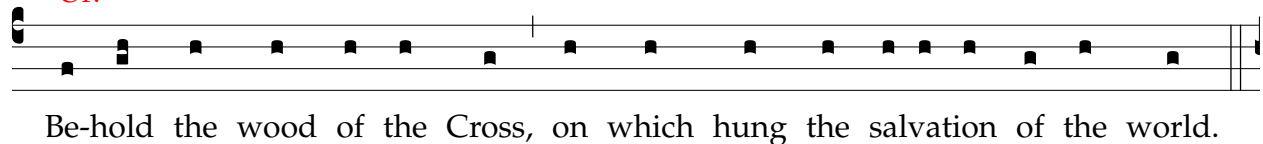
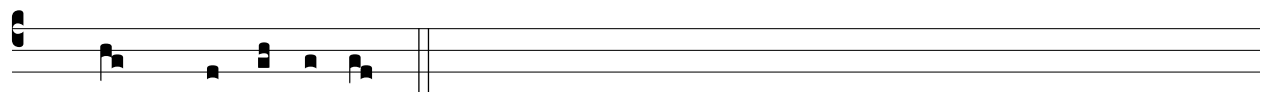


Or:



R̃. Come, let us a-dore.

Or:



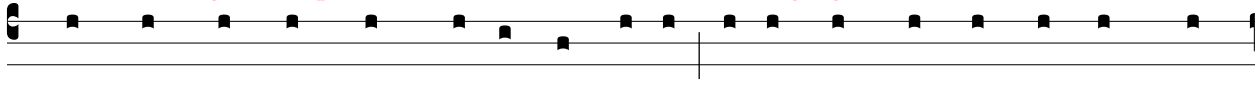
R̃. Come, let us a-dore.

THE EASTER VIGIL IN THE HOLY NIGHT

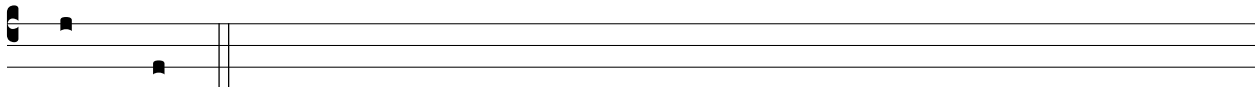
LUCERNARIUM

The Blessing of the Fire and Preparation of the Candle

The Priest lights the paschal candle from the new fire, singing



May the light of Christ ris-ing in glo-ry dispel the darkness of our hearts



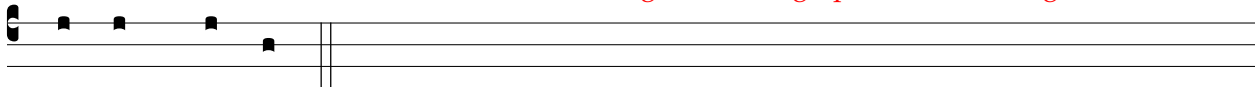
and minds.

As regards the preceding elements, Conferences of Bishops may also establish other forms more adapted to the culture of the different peoples.

Procession

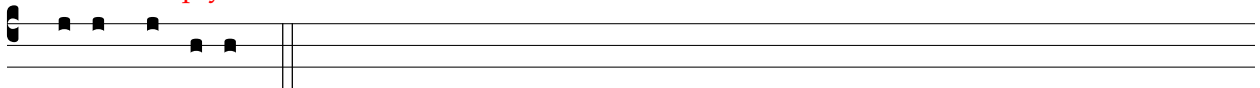
When the candle has been lit, one of the ministers takes burning coals from the fire and places them in the thurible, and the Priest puts incense into it in the usual way. The Deacon or, if there is no Deacon, another suitable minister, takes the paschal candle and a procession forms. The thurifier with the smoking thurible precedes the Deacon or other minister who carries the paschal candle. After them follows the Priest with the ministers and the people, all holding in their hands unlit candles.

At the door of the church the Deacon, standing and raising up the candle, sings:



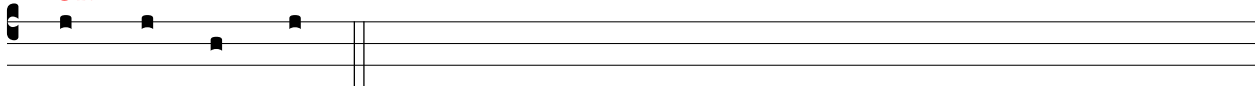
Lu-men Chris-ti.

And all reply:



De-o grá-ti-as.

Or:



The Light of Christ.

Thanks be to God.

THE PASCHAL PROCLAMATION
Longer form of the Paschal Proclamation

The Deacon, after incensing the book and candle, proclaims the Easter Proclamation (Exsultet) at the ambo or at a lectern, with all the standing and holding lighted candles in their hands.

The Easter Proclamation may be made, in the absence of a Deacon, by the Priest himself or by another concelebrating Priest. If, however, because of necessity, a lay cantor sings the Proclamation, the words Therefore, dearest friends up to the end of the invitation are omitted, along with the greeting The Lord be with you.

The Proclamation may also be sung in the shorter form.

Ex-ult, let them ex-ult, the hosts of heav-en, ex-ult, let Angel minis-ters

[illegible]

of God ex-ult, let the trum-pet of sal-va-tion sound a-loud our might-y

King's tri-umph! Be glad, let earth be glad, as glo-ry floods her,

The first system of musical notation for 'The Rose Tree' is written on a five-line staff. It begins with a treble clef and a key signature of one flat (B-flat). The melody consists of the following notes: G4 (quarter), A4 (quarter), Bb4 (quarter), A4 (quarter), G4 (quarter), F4 (quarter), E4 (quarter), D4 (half). The system ends with a double bar line.

a-blaze with light from her e-ter-nal King, let all cor-ners of the

[illegible]

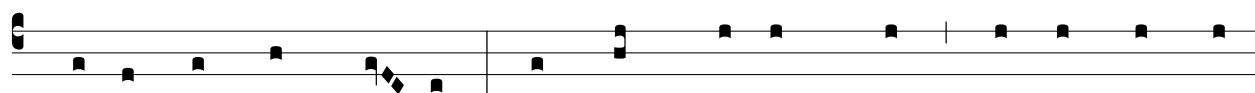
earth be glad, know-ing an end to gloom and dark-ness. Re-joyce,



let Mother Church al-so re-joyce, arrayed with the lightning of his



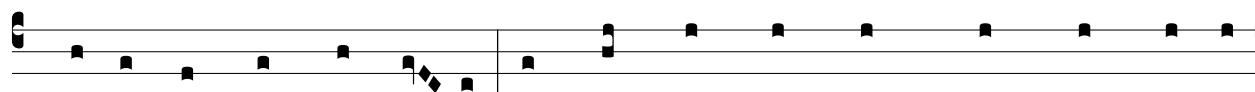
glo-ry, let this ho-ly build-ing shake with joy, filled with the might-y



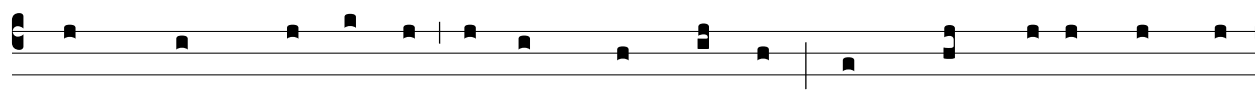
voic-es of the peo-ples. (There-fore, dearest friends, standing in the



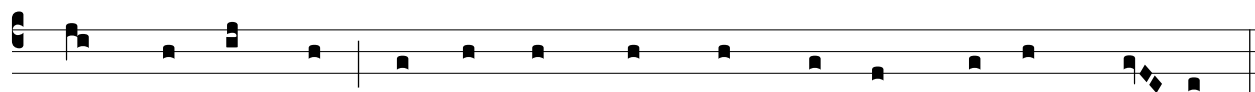
awe-some glo-ry of this ho-ly light, in-voke with me, I ask you, the



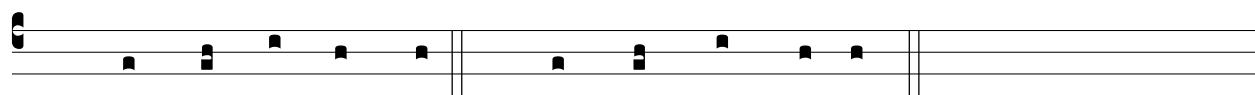
mer-cy of God al-might-y, that he, who has been pleased to number



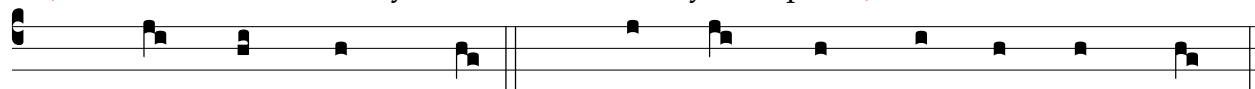
me, though un-wor-thy, a-mong the Le-vites, may pour in-to me his



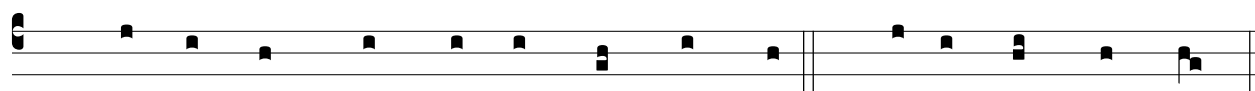
light un-shad-owed, that I may sing this can-dle's per-fect prais-es.)



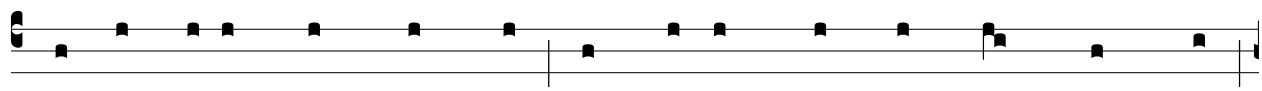
(V. The Lord be with you. R. And with your spir-it.)



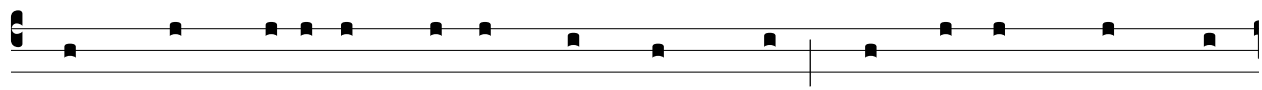
V. Lift up your hearts. R. We lift them up to the Lord.



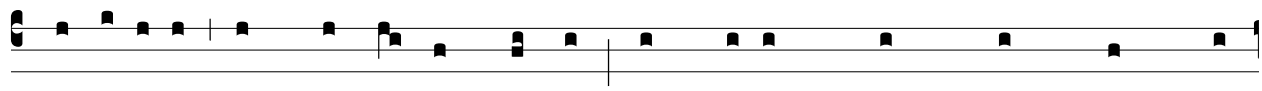
V. Let us give thanks to the Lord our God. R. It is right and just.



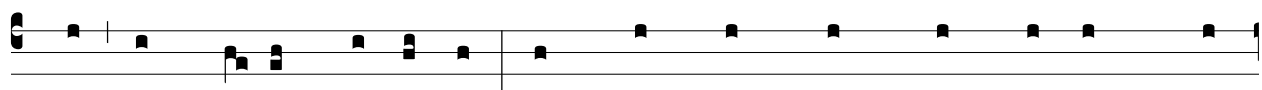
It is truly right and just, with ardent love of mind and heart



and with devoted service of our voice, to acclaim our God



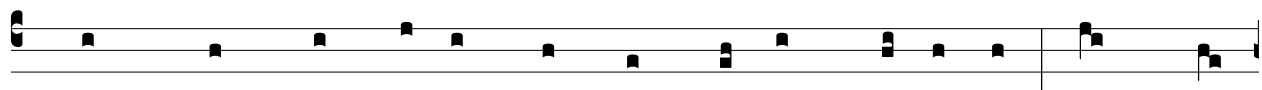
in-vis-i-ble, the al-mighty Fa-ther, and Jesus Christ, our Lord, his



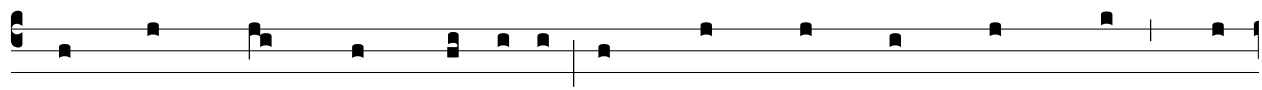
Son, his On-ly Be-got-ten. Who for our sake paid Adam's debt



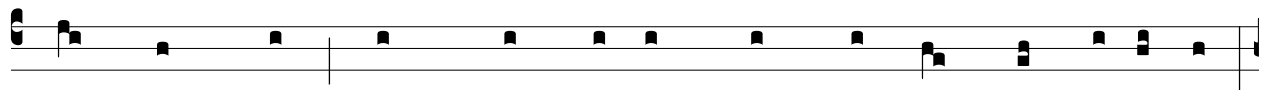
to the e-ter-nal Fa-ther, and, pouring out his own dear Blood,



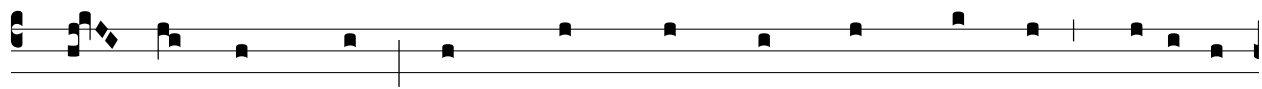
wiped clean the re-cord of our an-cient sin-ful-ness. These then



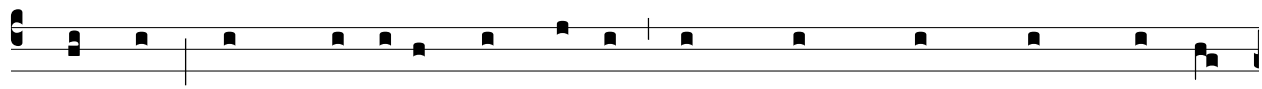
are the feasts of Pass-o-ver, in which is slain the Lamb, the



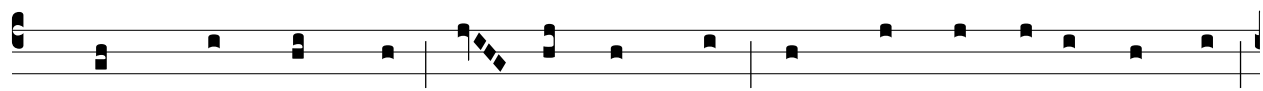
one true Lamb, whose Blood anoints the door-posts of be-lie-vers.



This is the night, when once you led our fore-bears, Is-ra-el's



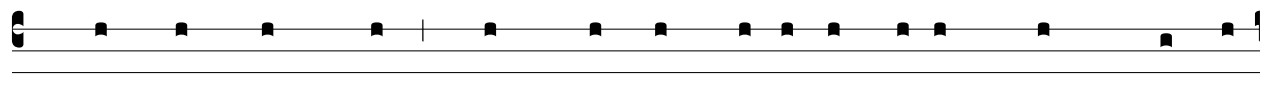
chil-dren, from slaver-y in E-gypt and made them pass dry-shod



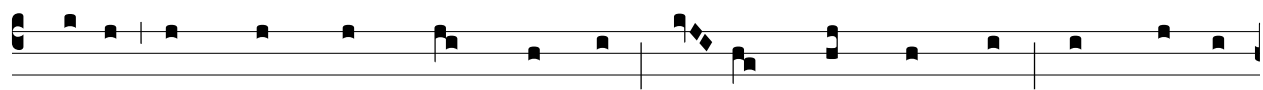
through the Red Sea. This is the night that with a pil-lar of fire



banished the dark-ness of sin. This is the night that even now,



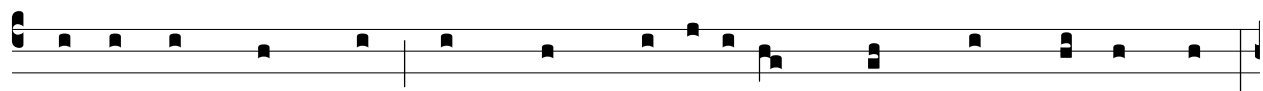
throughout the world, sets Christian believers apart from world-ly



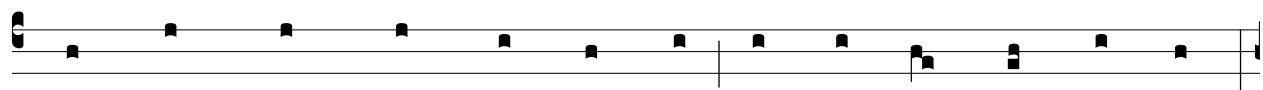
vic-es and from the gloom of sin, lead-ing them to grace and join-ing



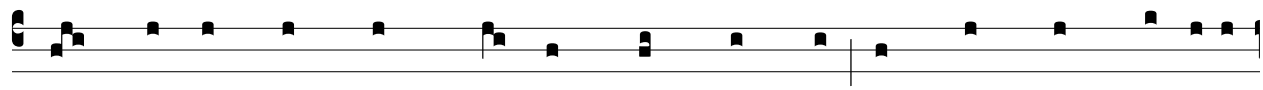
them to his ho-ly ones. This is the night, when Christ broke the



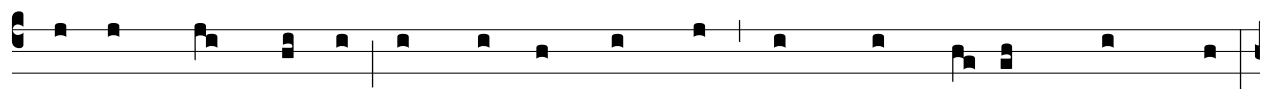
prison-bars of death and rose vic-to-ri-ous from the un-der-world.



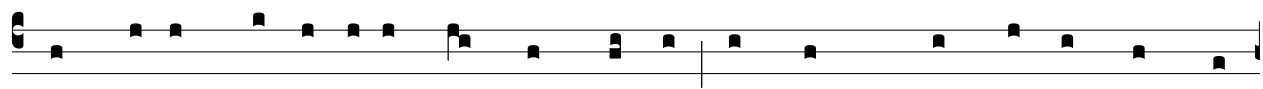
Our birth would have been no gain, had we not been re-deemed.



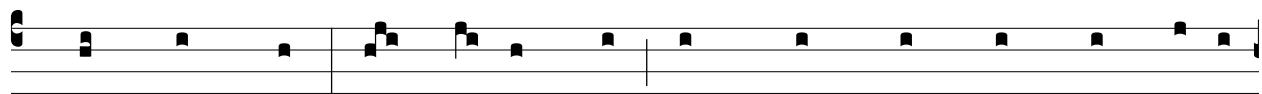
O wonder of your hum-ble care for us! O love, O char-i-ty



beyond all tell-ing, to ran-som a slave you gave a-way your Son!



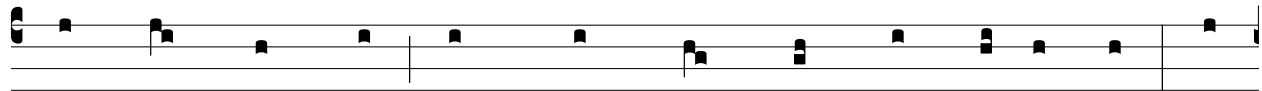
O tru-ly nec-es-sar-y sin of Ad-am, de-stroyed com-plete-ly by the



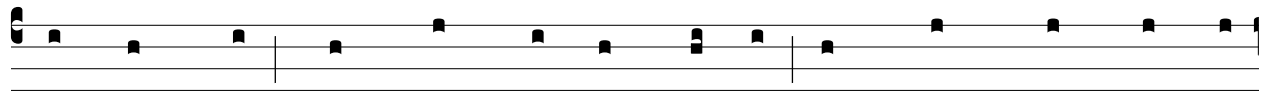
Death of Christ! O hap-py fault that earned so great, so glo-ri-



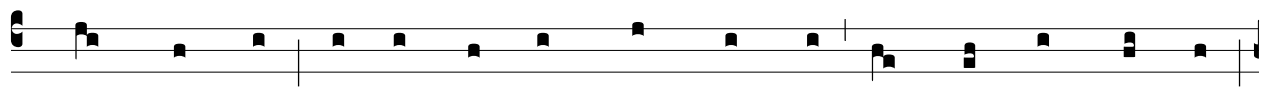
ous a Re-dee-mer! O truly bless-ed night, wor-thy alone to know



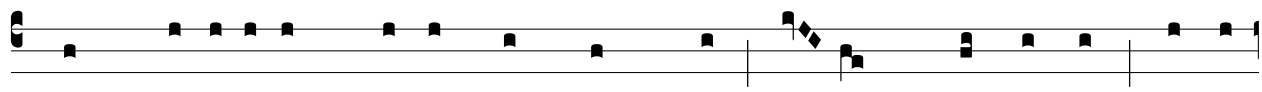
the time and hour when Christ rose from the un-der-world! This



is the night of which it is writ-ten: The night shall be as



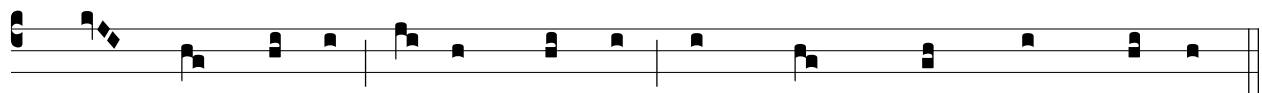
bright as day, dazzling is the night for me, and full of glad-ness.



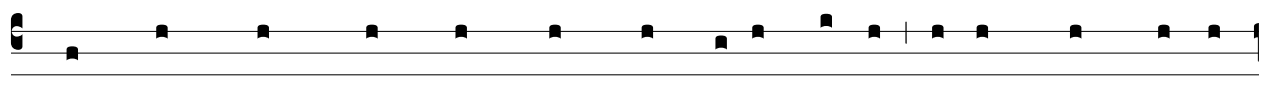
The sancti-fying power of this night dis-pels wick-ed-ness, washes



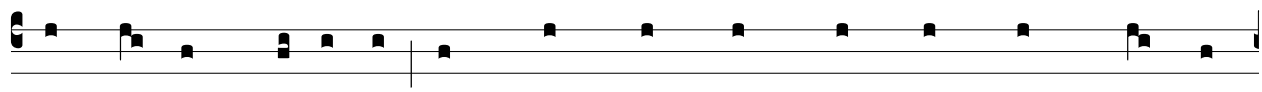
faults a-way, re-stores innocence to the fall-en, and joy to mourn-ers,



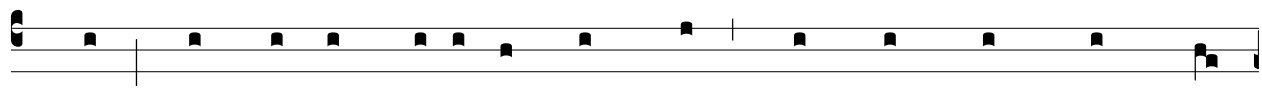
drives out ha-tred, fos-ters con-cord, and brings down the might-y.



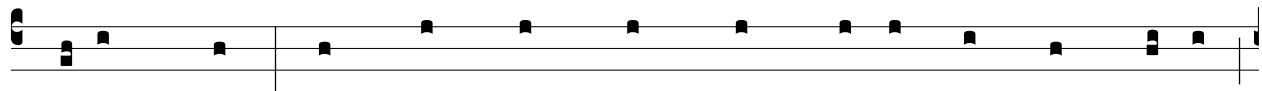
On this, your night of grace, O ho-ly Father, accept this candle,



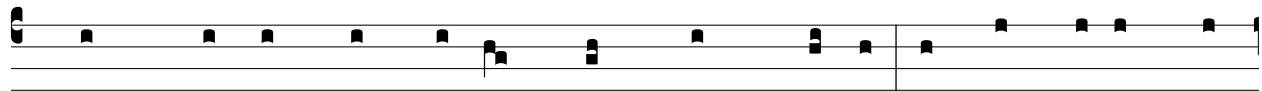
a sol-emn of-fer-ing, the work of bees and of your serv-ants'



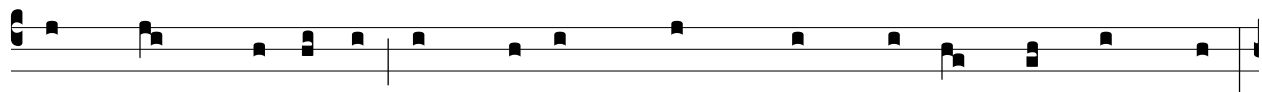
hands, an evening sacri-fice of praise, this gift from your most



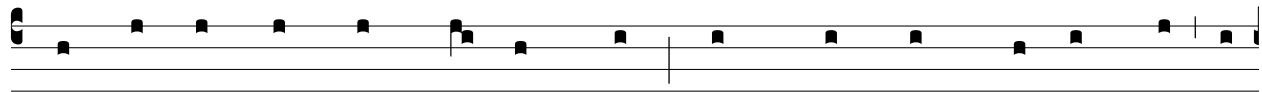
ho-ly Church. But now we know the praises of this pil-lar,



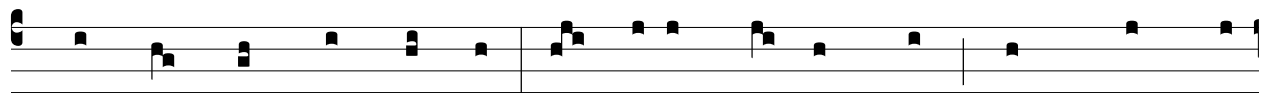
which glowing fire ig-nites for God's hon-or, a fire in-to man-



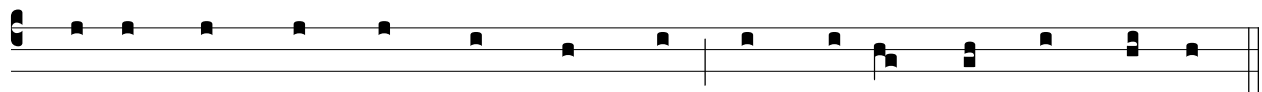
y flames di-vid-ed, yet nev-er dimmed by shar-ing of its light,



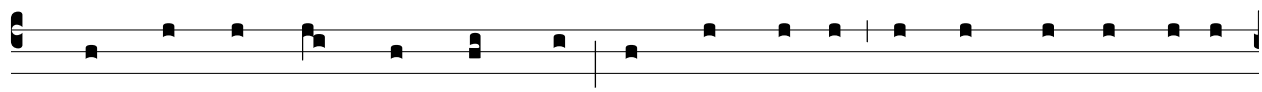
for it is fed by melt-ing wax, drawn out by moth-er bees to



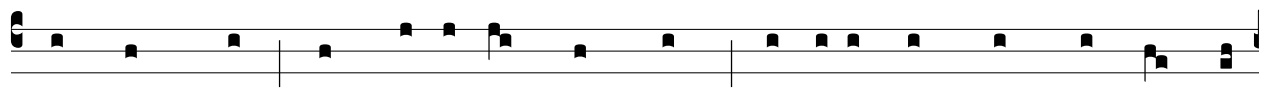
build a torch so pre-cious. O truly bless-ed night, when things of



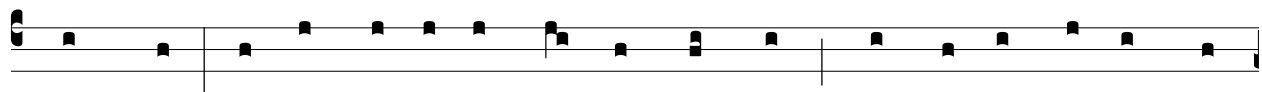
heaven are wed to those of earth, and di-vine to the hu-man.



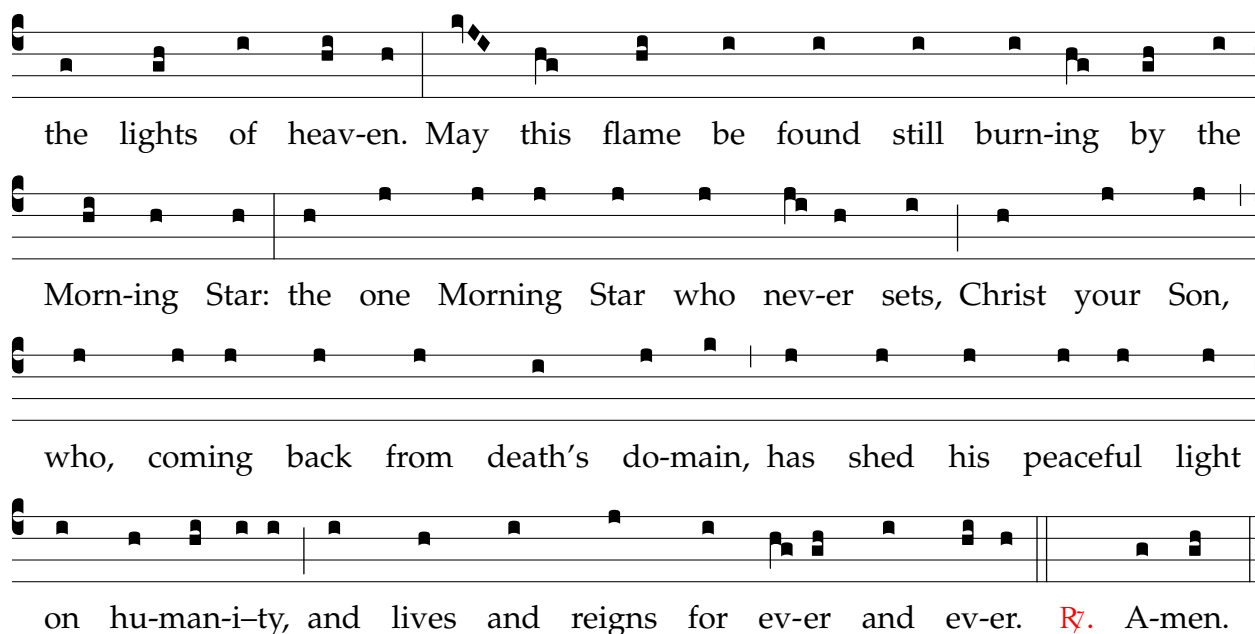
There-fore, O Lord, we pray you that this candle, hallowed to the honor



of your name, may perse-vere un-dimmed, to overcome the dark-ness of



this night. Re-ceive it as a pleas-ing fra-grance, and let it min-gle with



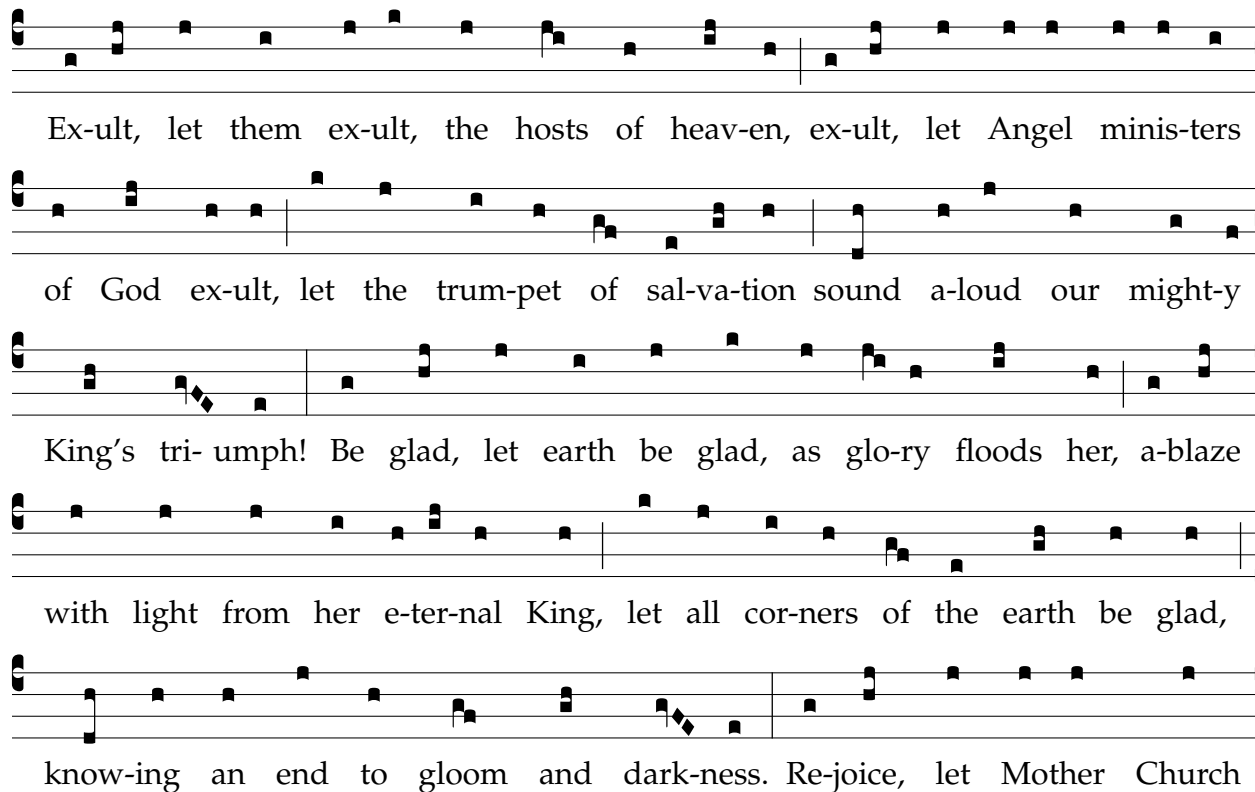
the lights of heav-en. May this flame be found still burn-ing by the

Morn-ing Star: the one Morning Star who nev-er sets, Christ your Son,

who, coming back from death's do-main, has shed his peaceful light

on hu-man-i-ty, and lives and reigns for ev-er and ev-er. **R.** A-men.

Shorter form of the Easter Proclamation



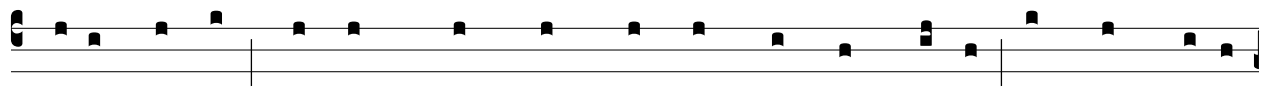
Ex-ult, let them ex-ult, the hosts of heav-en, ex-ult, let Angel minis-ters

of God ex-ult, let the trum-pet of sal-va-tion sound a-loud our might-y

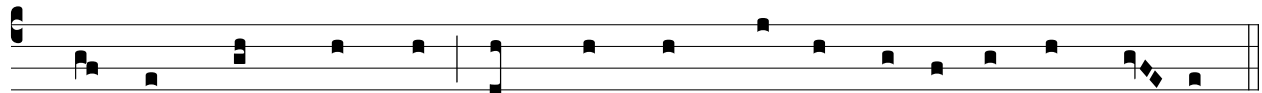
King's tri-umph! Be glad, let earth be glad, as glo-ry floods her, a-blaze

with light from her e-ter-nal King, let all cor-ners of the earth be glad,

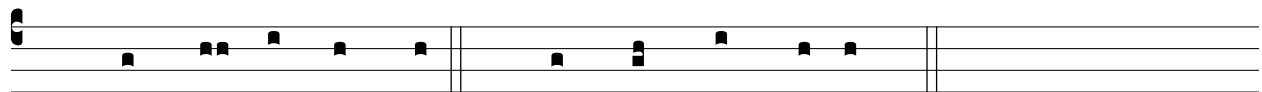
know-ing an end to gloom and dark-ness. Re-joice, let Mother Church



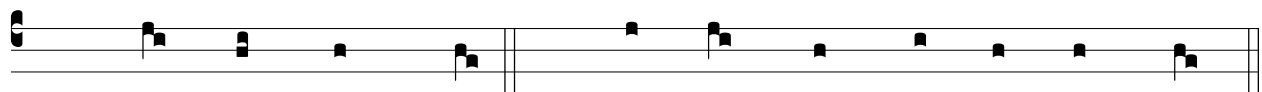
al-so re-joyce, arrayed with the lightning of his glo-ry, let this ho-ly



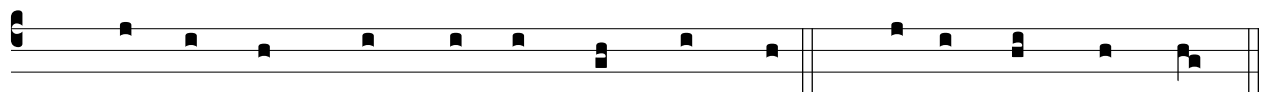
build-ing shake with joy, filled with the might-y voic-es of the peo-ples.



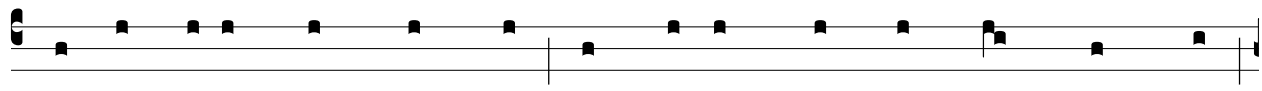
(V. The Lord be with you. R. And with your spir-it.-)



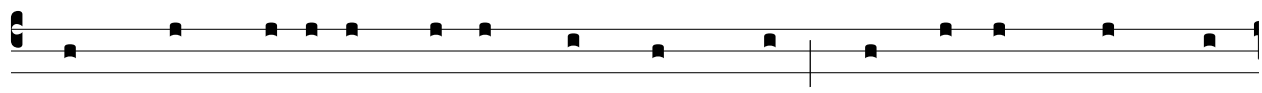
V. Lift up your hearts. R. We lift them up to the Lord.



V. Let us give thanks to the Lord our God. R. It is right and just.



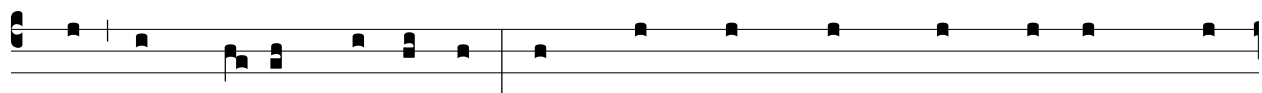
It is truly right and just, with ardent love of mind and heart



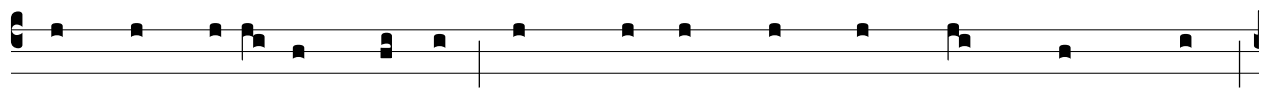
and with devoted service of our voice, to acclaim our God



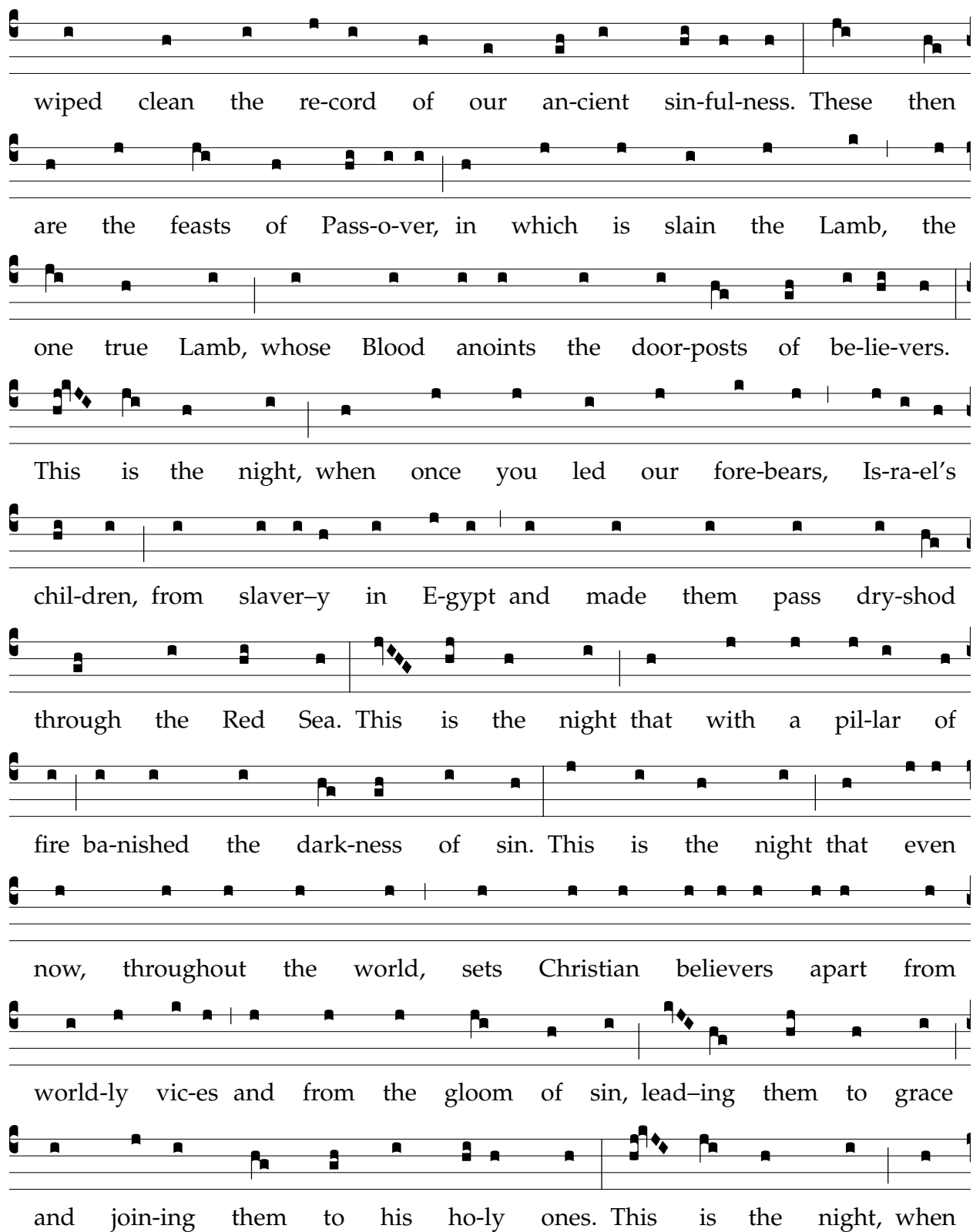
in-vis-i-ble, the al-might-y Fa-ther, and Jesus Christ, our Lord, his



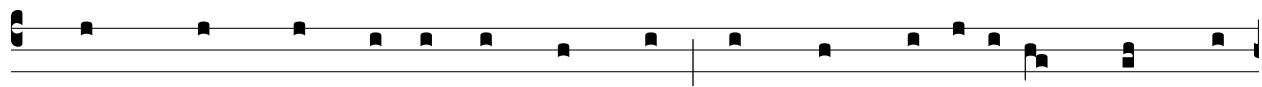
Son, his On-ly Be-got-ten. Who for our sake paid Adam's debt



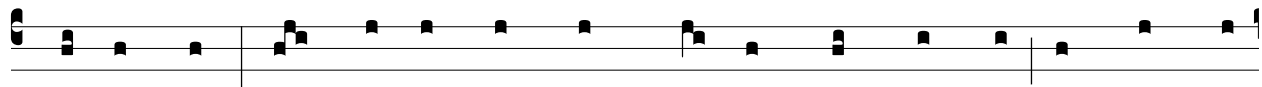
to the e-ter-nal Fa-ther, and, pouring out his own dear Blood,



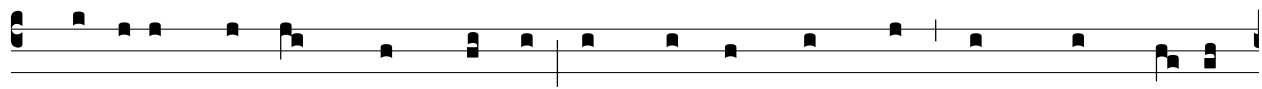
wiped clean the re-cord of our an-cient sin-ful-ness. These then
are the feasts of Pass-o-ver, in which is slain the Lamb, the
one true Lamb, whose Blood anoints the door-posts of be-lie-vers.
This is the night, when once you led our fore-bears, Is-ra-el's
chil-dren, from slaver-y in E-gypt and made them pass dry-shod
through the Red Sea. This is the night that with a pil-lar of
fire ba-nished the dark-ness of sin. This is the night that even
now, throughout the world, sets Christian believers apart from
world-ly vic-es and from the gloom of sin, lead-ing them to grace
and join-ing them to his ho-ly ones. This is the night, when



Christ broke the prison-bars of death and rose vic-to-ri-ous from the



un-der-world. O wonder of your hum-ble care for us! O love, O



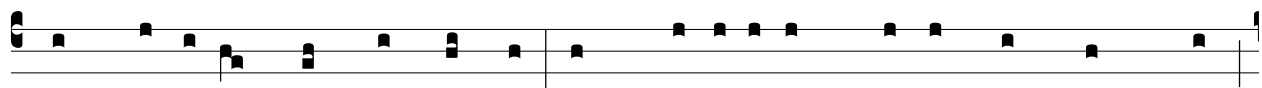
char-i-ty be-yond all tell-ing, to ran-som a slave you gave a-way



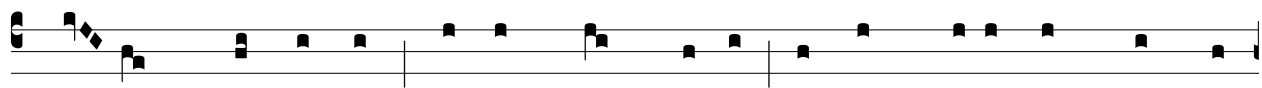
your Son! O tru-ly nec-es-sar-y sin of Ad-am, de-stroyed com-plete-ly



by the Death of Christ! O hap-py fault that earned so great,



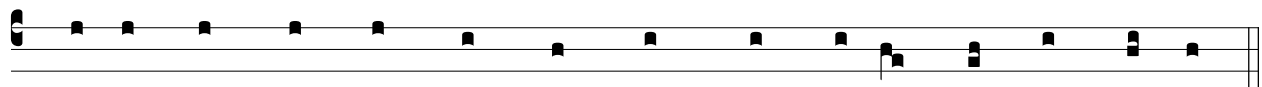
so glo-ri-ous a Re-deem-er! The sancti-fying power of this night



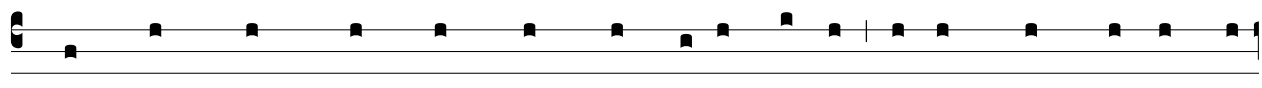
dis-pels wick-ed-ness, washes faults a-way, re-stores innocence to the



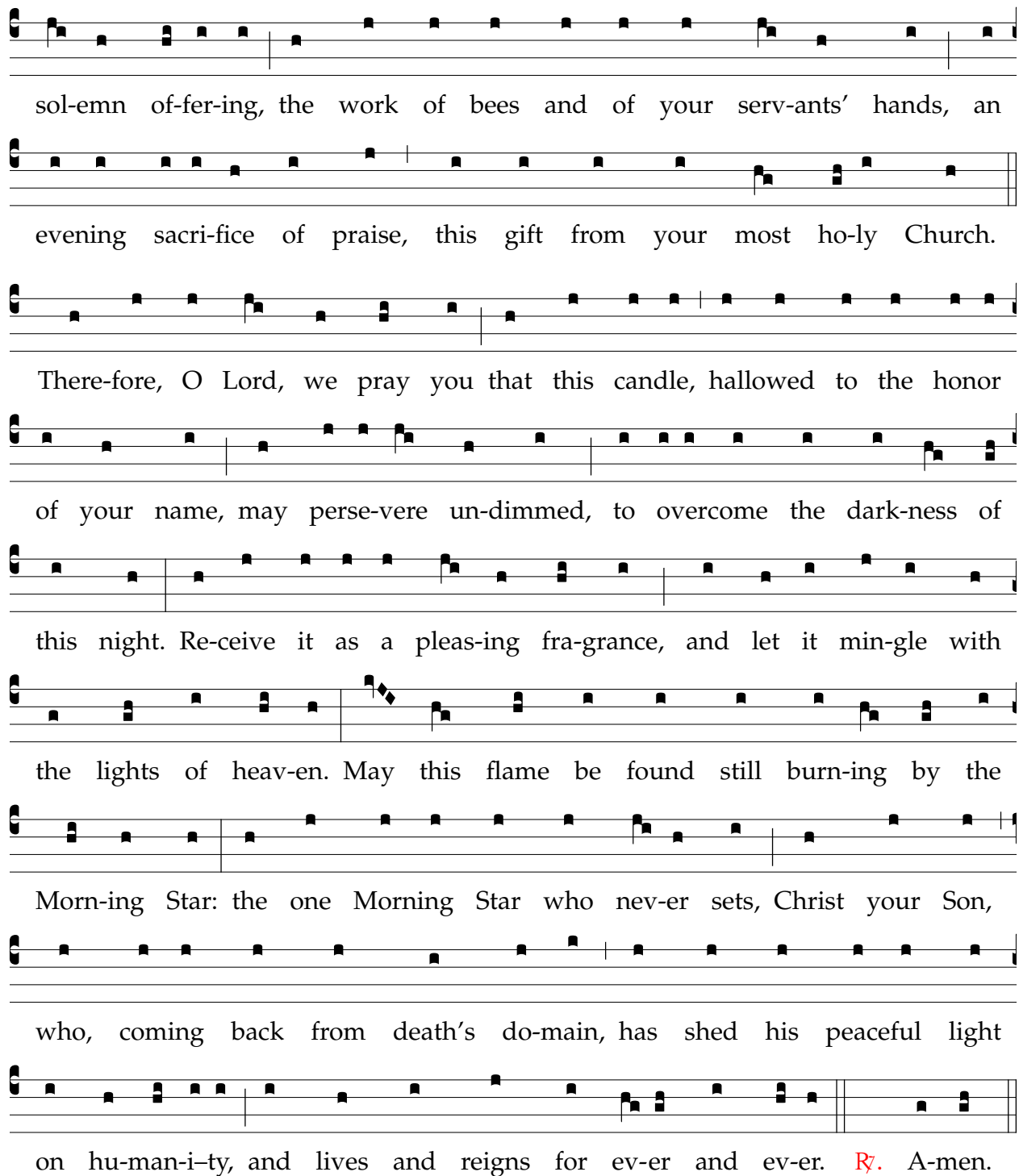
fall-en, and joy to mourn-ers, O truly bless-ed night, when things of



heaven are wed to those of earth, and di-vine to the hu-man.



On this, your night of grace, O ho-ly Father, accept this candle, a



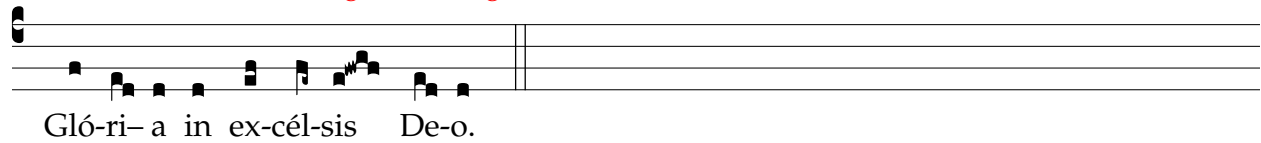
sol-emn of-fer-ing, the work of bees and of your serv-ants' hands, an
evening sacri-fice of praise, this gift from your most ho-ly Church.

There-fore, O Lord, we pray you that this candle, hallowed to the honor
of your name, may perse-vere un-dimmed, to overcome the dark-ness of
this night. Re-ceive it as a pleas-ing fra-grance, and let it min-gle with
the lights of heav-en. May this flame be found still burn-ing by the
Morn-ing Star: the one Morning Star who nev-er sets, Christ your Son,
who, coming back from death's do-main, has shed his peaceful light
on hu-man-i-ty, and lives and reigns for ev-er and ev-er. **R₇**. A-men.

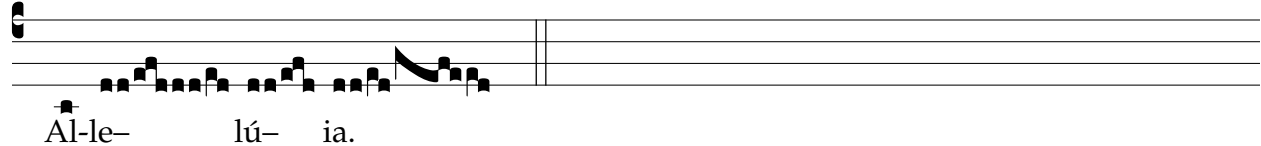
LITURGY OF THE WORD

After the last reading from the Old Testament with its Responsorial Psalm and its prayer, the

altar candles are lit, and the Priest intones the hymn *Gloria in excelsis Deo*, which is taken up by all, while the bells are rung, according to local custom.



After the Epistle has been read, all rise, and the Priest three times, raising his voice by a step each time, solemnly intones *Alleluia*, which all repeat. If necessary, the psalmist intones the *Alleluia*.

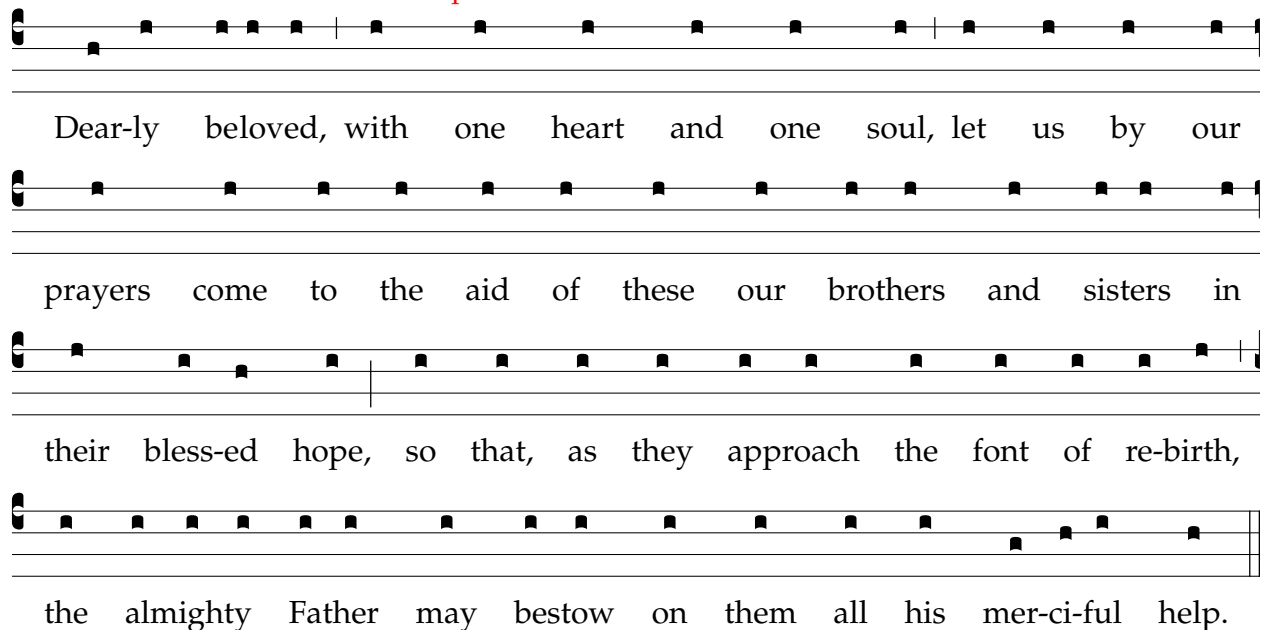


BAPTISMAL LITURGY

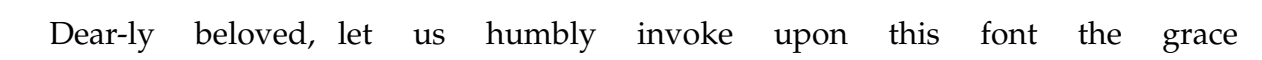
Litany

If, however, the baptismal Liturgy takes place in the sanctuary, the Priest immediately makes an introductory statement in these or similar words.

If there are candidates to be baptized:



If the font is to be blessed, but no one is to be baptized:

[illegible]

of God the al-might-y Father, that those who from it are born

[illegible]

∇. Lord, have mer-cy. Ṙ. Lord, have mer-cy.



▽ Christ have mer-cy R7 Christ have mer-cy

17. Christ, have mercy. 18. Christ, have mercy.

Hal. M. Math. f. G. d. () P. f.

Holy Mary, Mother of God, () ✠. pray for us.

Saint	Mich	-	ael,
Holy	Angels of God,		[]
Saint	John the Bap	-	tist,
Saint	Jo	-	seph,
Saint	Peter and Saint Paul,		[]
Saint	An	-	drew,
Saint	John,		[]
Saint	Mary Mag	-da-	lene,
Saint	Ste	-	phen,
Saint	Ignatius of An	-ti-	och,
Saint	Law	-	rence,
Saint	Perpetua and Saint Fe-li	-ci-	ty,
Saint	Ag	-	nes,
Saint	Gre	-go-	ry,
Saint	Au-gus	-	tine,
Saint	Atha-na	-	sius,
Saint	Bas	-	il,
Saint	Mar	-	tin,
Saint	Ben	-e-	dict,
Saint	Francis and Saint Dom	-i-	nic,
Saint	Francis Xa	-vi-	er,
Saint	John Vi-an	-	ney,
Saint	Catherine of Si-e	-	na,
Saint	Teresa of Je	-	sus,
All holy men	and women, Saints of God,		[]

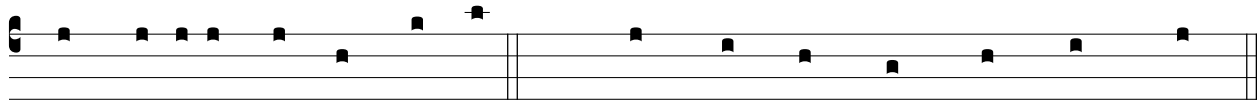


Lord, be mer-ci-ful, Ṙ. Lord, de-li-ver us, we pray.



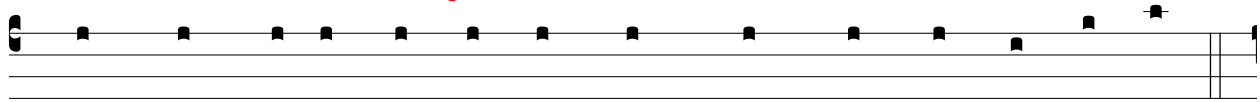
From all ev-il, Ṙ. Lord, de-li-ver us, we pray.

From	eve -	ry sin,
From ever-	last-ing death,	
By your	In-car-	na-tion,
By your Death and	Res-ur-	rec-tion,
By the outpouring of the	Ho-ly	Spir-it,

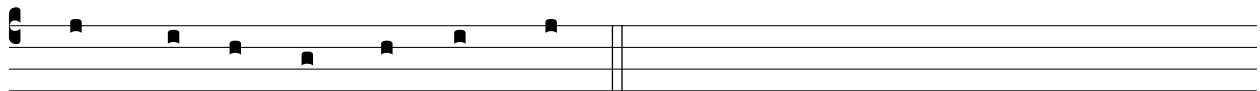


Be merciful to us sin-ners, **R.** Lord, we ask you, hear our prayer.

If there are candidates to be baptized



Bring these chosen ones to new birth through the grace of Bap-tism,

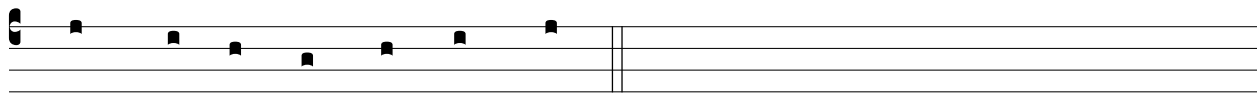


R. Lord, we ask you, hear our prayer.

If there is no one to be baptized



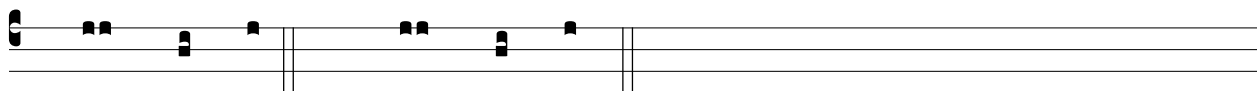
Make this font by your grace for the new birth of your child-ren,



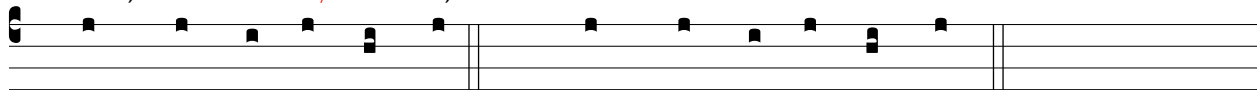
R. Lord, we ask you, hear our prayer.



Jesus, Son of the liv-ing God, **R.** Lord, we ask you, hear our prayer.



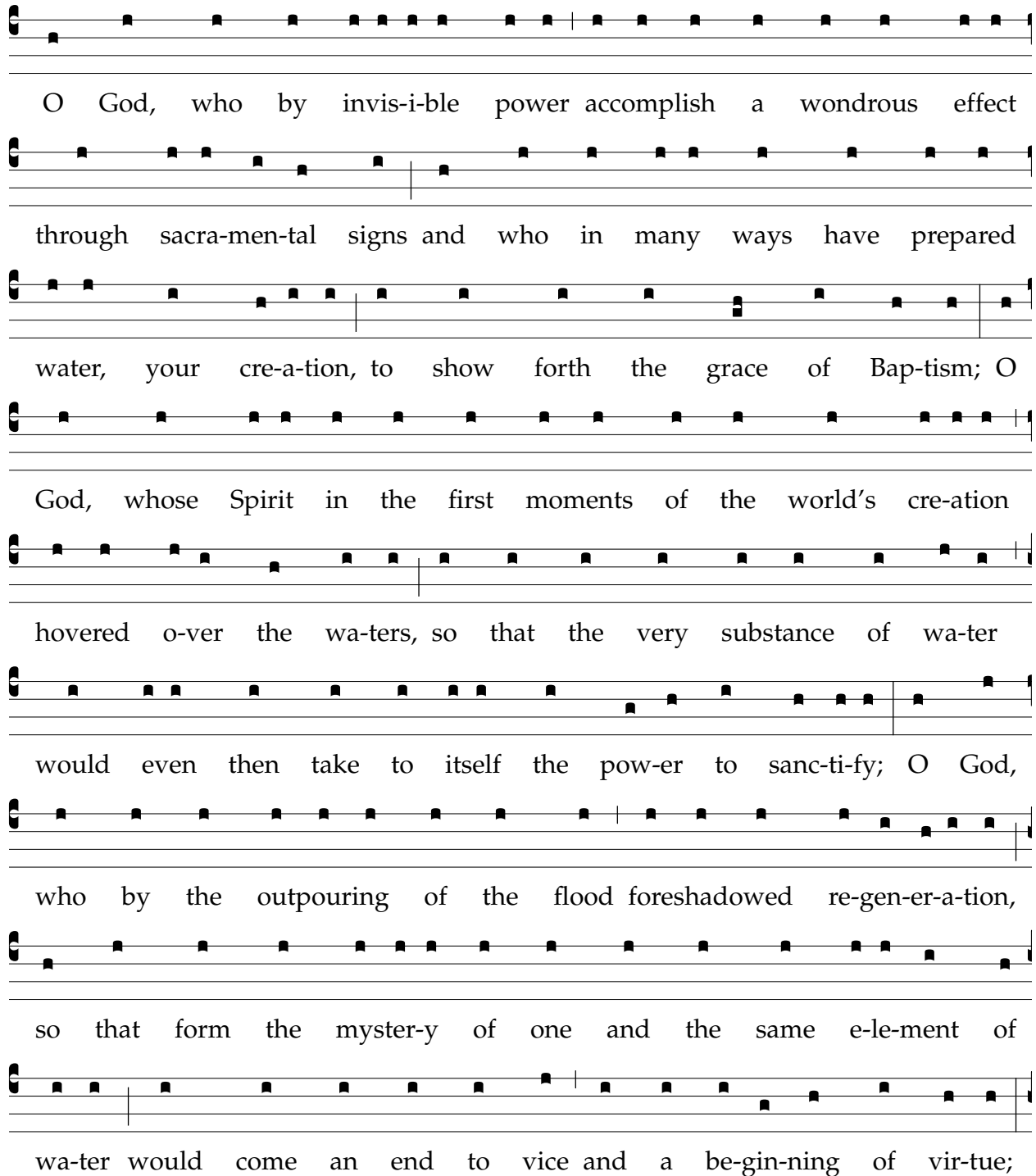
Christ, hear us. **R.** Christ, hear us.



Christ, gra-cious-ly hear us. **R.** Christ, gra-cious-ly hear us.

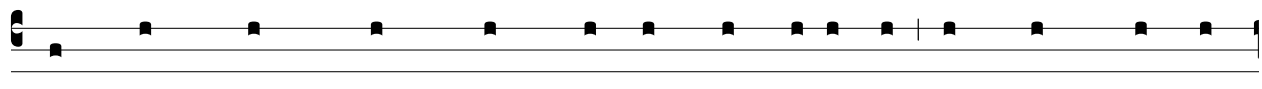
Blessing of Baptismal Water

The Priest then blesses the baptismal water, singing the following prayer with hands extended:

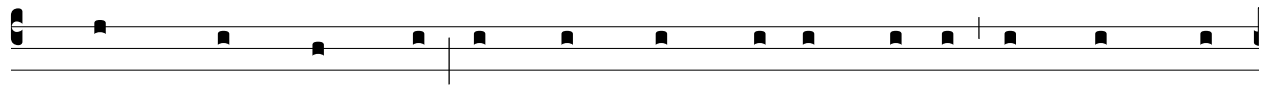


O God, who by invis-i-ble power accomplish a wondrous effect
through sacra-men-tal signs and who in many ways have prepared
water, your cre-a-tion, to show forth the grace of Bap-tism; O
God, whose Spirit in the first moments of the world's cre-ation
hovered o-ver the wa-ters, so that the very substance of wa-ter
would even then take to itself the pow-er to sanc-ti-fy; O God,
who by the outpouring of the flood foreshadowed re-gen-er-a-tion,
so that from the myster-y of one and the same e-le-ment of
wa-ter would come an end to vice and a be-gin-ning of vir-tue;

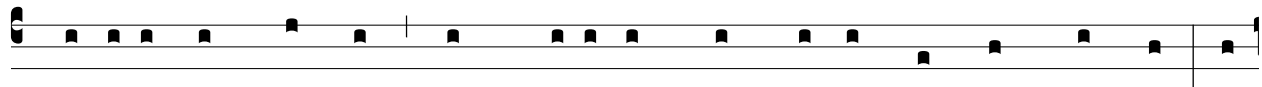
The image shows a musical score for a prayer. It consists of ten staves of music, each with a treble clef and a key signature of one flat (B-flat). The notes are represented by black squares on the staves. The lyrics are written below the staves, aligned with the music. The text is: "O God, who by invis-i-ble power accomplish a wondrous effect through sacra-men-tal signs and who in many ways have prepared water, your cre-a-tion, to show forth the grace of Bap-tism; O God, whose Spirit in the first moments of the world's cre-ation hovered o-ver the wa-ters, so that the very substance of wa-ter would even then take to itself the pow-er to sanc-ti-fy; O God, who by the outpouring of the flood foreshadowed re-gen-er-a-tion, so that from the myster-y of one and the same e-le-ment of wa-ter would come an end to vice and a be-gin-ning of vir-tue;".



O God, who caused the children of Abraham to pass dry-shod



through the Red Sea, so that the chosen people, set free from



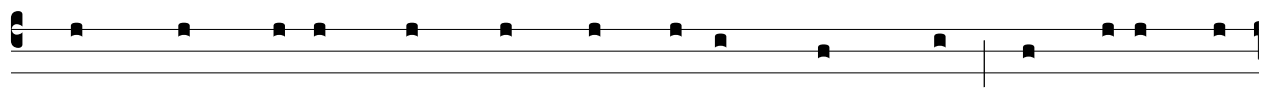
slavery to Phar-ao-h, would prefigure the people of the bap-tized; O



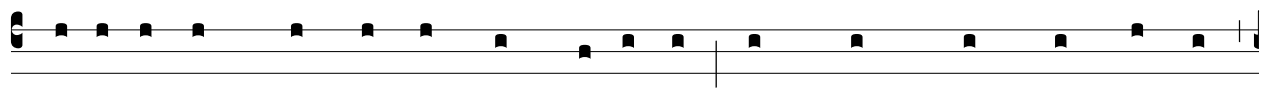
God, whose Son, baptized by John in the waters of the Jordan, was



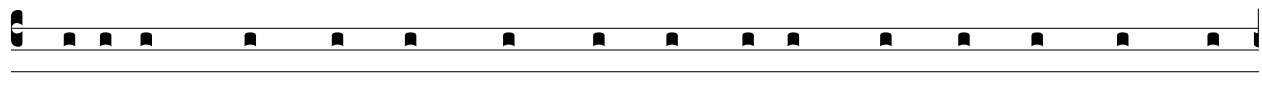
anointed with the Ho-ly Spir-it, and, as he hung upon the Cross,



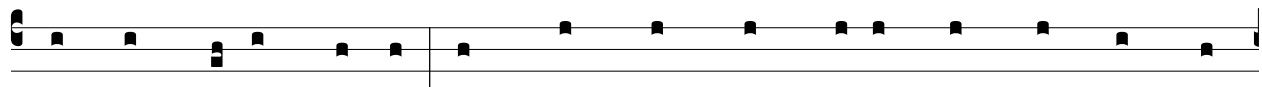
gave forth water from his side a-long with blood, and after his



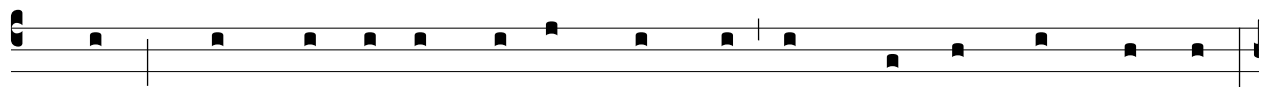
Resurrection, commanded his dis-ci-ples: "Go forth, teach all na-tions,



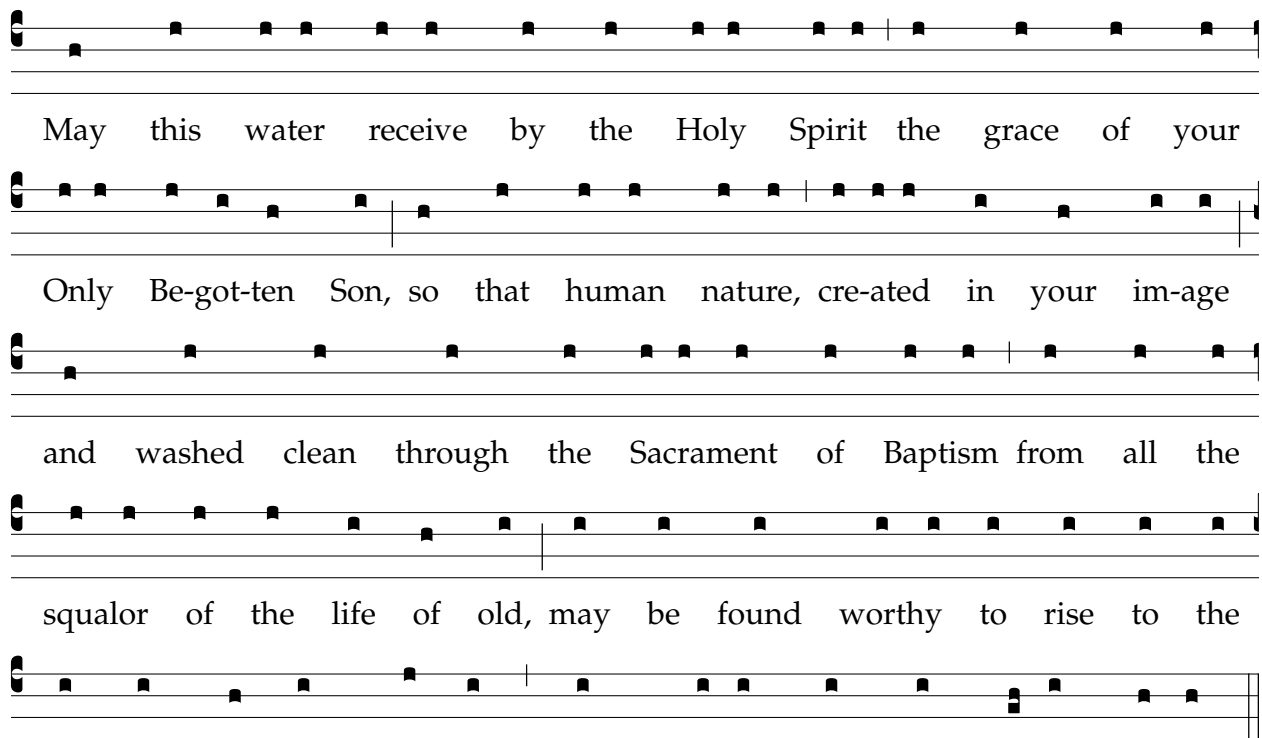
baptizing them in the name of the Father and of the Son and



of the Ho-ly Spir-it," look now, we pray, upon the face of your



Church and graciously un-seal for her the foun-tain of Bap-tism.



May this water receive by the Holy Spirit the grace of your

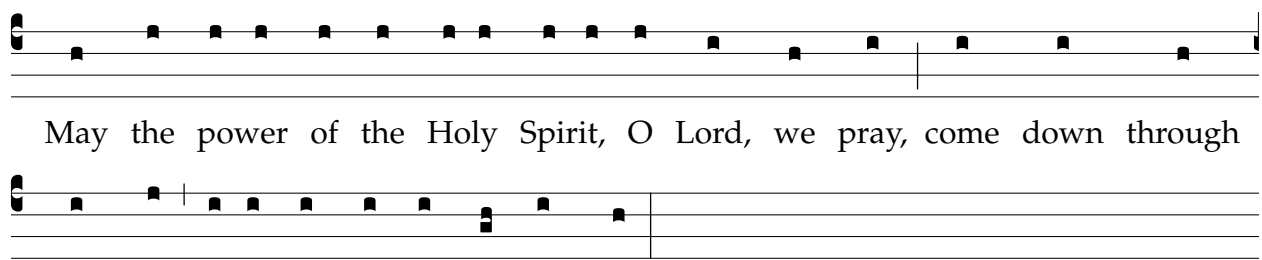
Only Be-got-ten Son, so that human nature, cre-ated in your im-age

and washed clean through the Sacrament of Baptism from all the

squalor of the life of old, may be found worthy to rise to the

life of new-born chil-dren through water and the Ho-ly Spir-it.

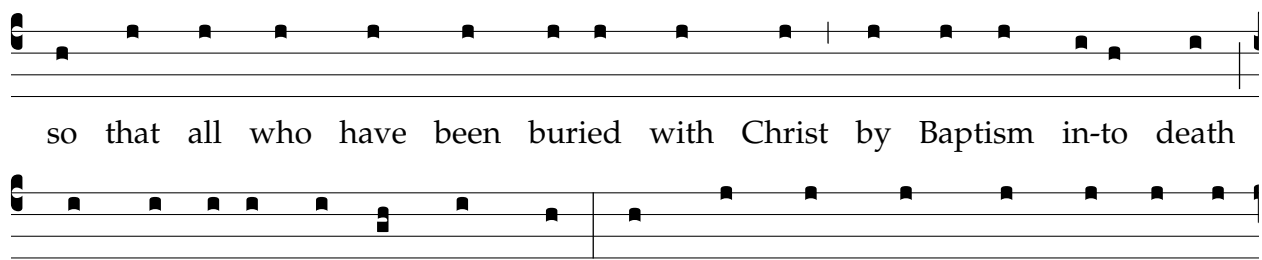
And, if appropriate, lowering the paschal candle into the water once or three times, he continues:



May the power of the Holy Spirit, O Lord, we pray, come down through

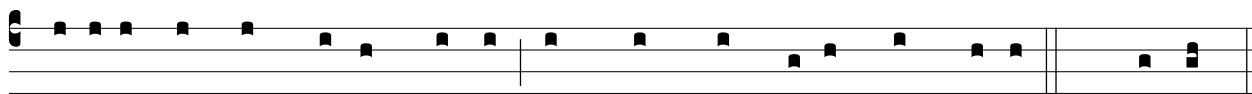
your Son in-to the fullness of this font,

and, holding the candle in the water, he continues:



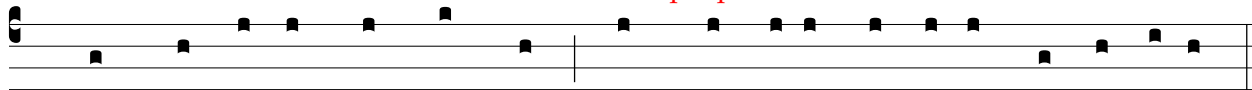
so that all who have been buried with Christ by Baptism in-to death

may rise again to life with him. Who lives and reigns with you in the



un-i-ty of the Ho-ly Spir-it, one God, for ev-er and ev-er. *R.* Amen.

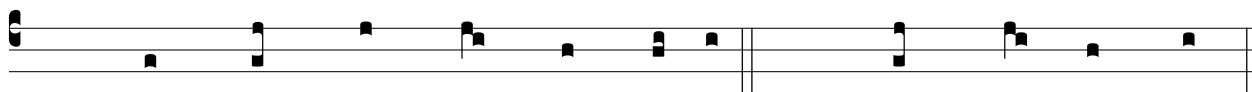
Then the candle is lifted out of the water, as the people acclaim:



Springs of wa-ter, bless the Lord; praise and exalt him above all for e-ver.

Dismissal

Then the Deacon, or the Priest himself, with hands joined and facing the people, sings:



V. Go forth, the Mass is end-ed. *R.* Thanks be to God.

Or:



V. Go and an-ounce the Gos-pel of the Lord. *R.* Thanks be to God.

Or:



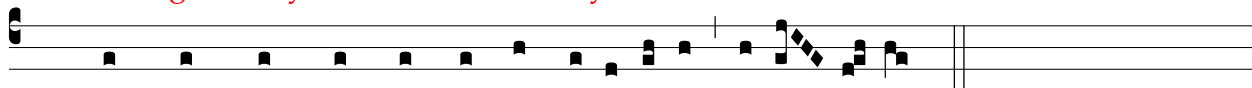
V. Go in peace, glori-fying the Lord by your life. *R.* Thanks be to God.

Or:



V. Go in peace. *R.* Thanks be to God.

The following dismissal is used on Easter Sunday, the Octave of Easter, and in the Mass during the Day on Pentecost Sunday.



V. Go forth, the Mass is end-ed, al-le-lú-ia, al-le- lú-ia,

Or:

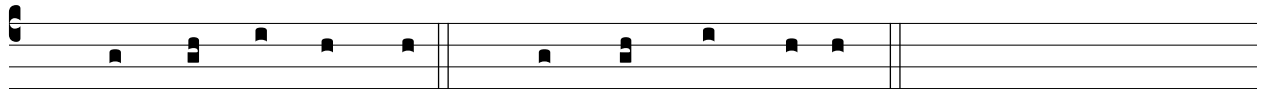


∇. Go in peace, al-le-lú-ia, al-le- lú-ia,

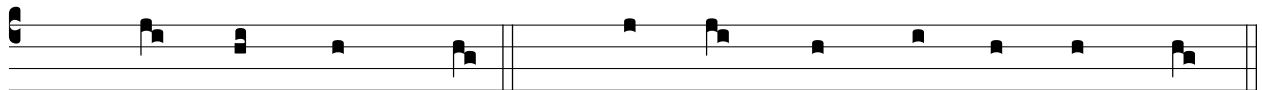


℞. Thanks be to God, al-le-lú-ia, al-le- lú-ia,

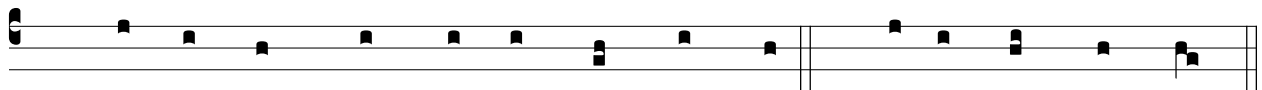
PENTECOST SUNDAY
The mystery of Pentecost



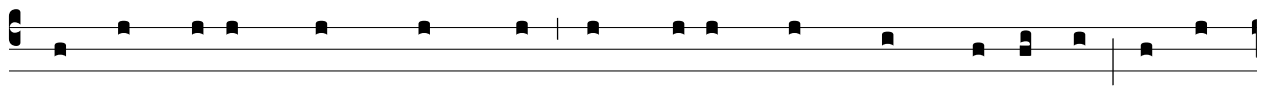
∇. The Lord be with you. ℞. And with your spir-it.



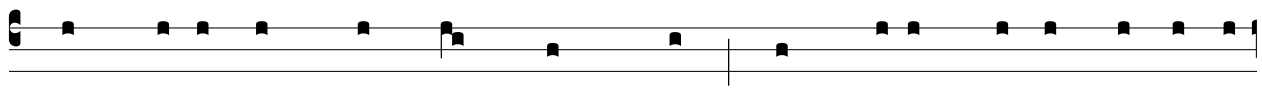
∇. Lift up your hearts. ℞. We lift them up to the Lord.



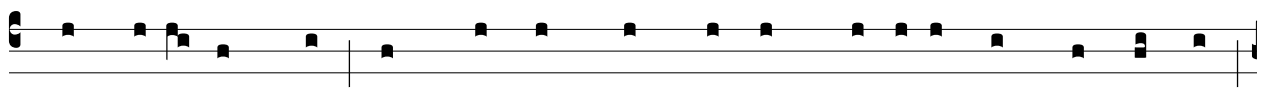
∇. Let us give thanks to the Lord our God. ℞. It is right and just.



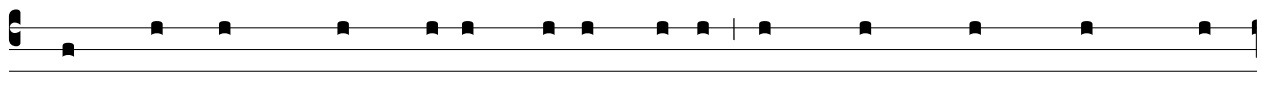
It is truly right and just, our duty and our sal-va-tion, al-ways



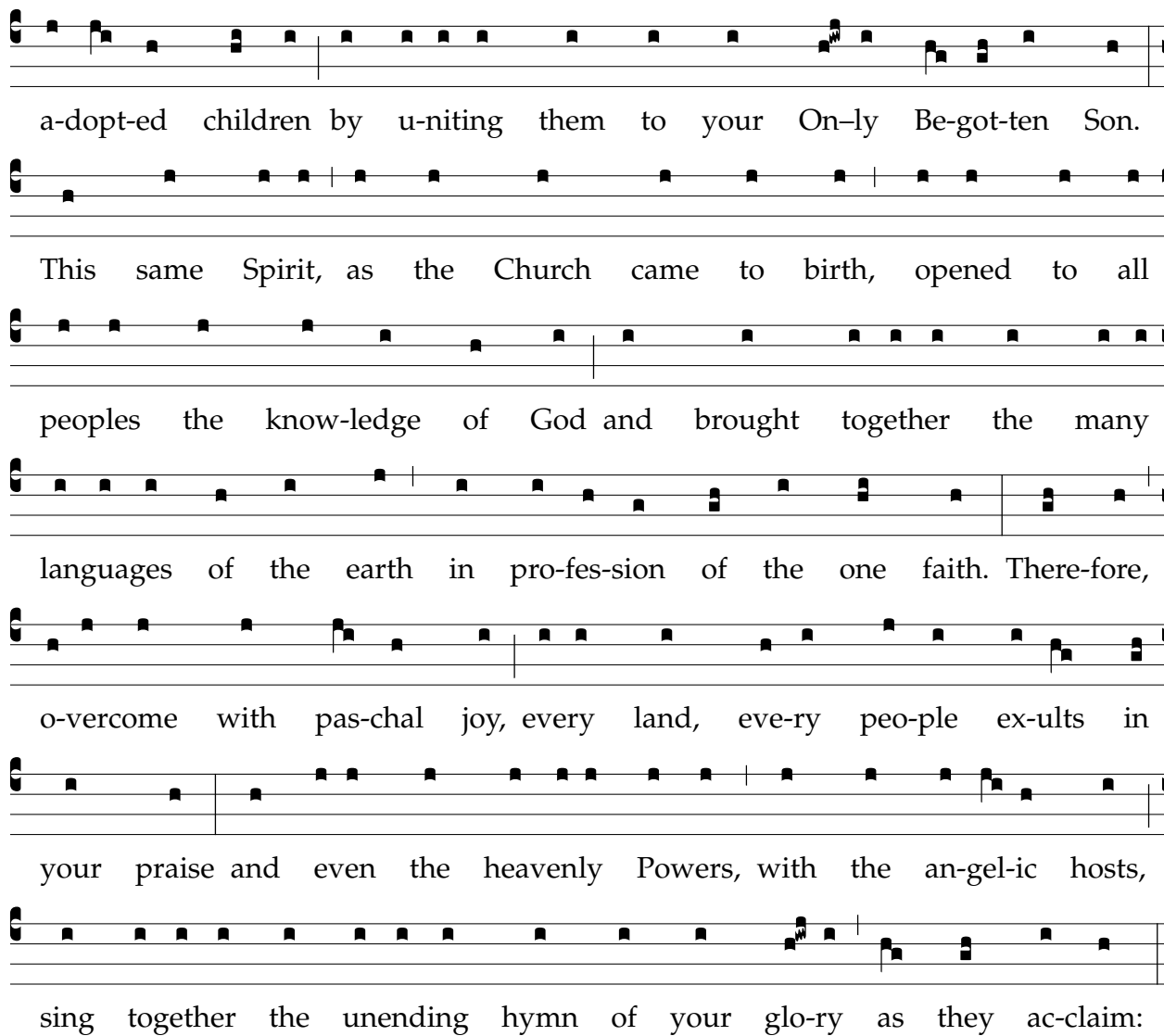
and everywhere to give you thanks, Lord, holy Father, almighty



and e-ter-nal God. For bringing your Paschal Mystery to com-ple-tion,



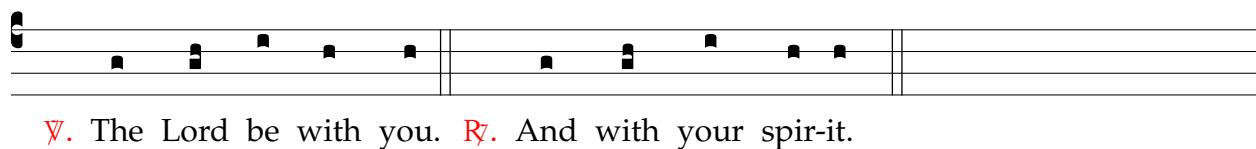
you bestowed the Holy Spirit today on those you made your



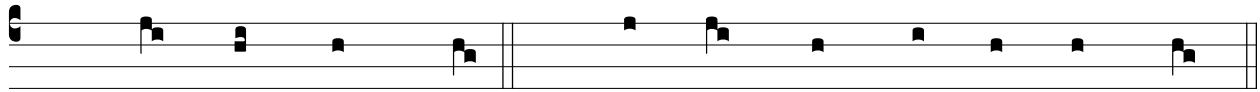
a-dopt-ed children by u-niting them to your On-ly Be-got-ten Son.

This same Spirit, as the Church came to birth, opened to all
 peoples the know-ledge of God and brought together the many
 languages of the earth in pro-fes-sion of the one faith. There-fore,
 o-vercome with pas-chal joy, every land, eve-ry peo-ple ex-ul-its in
 your praise and even the heavenly Powers, with the an-gel-ic hosts,
 sing together the unending hymn of your glo-ry as they ac-claim:

THE MOST HOLY TRINITY
The mystery of the Most Holy Trinity



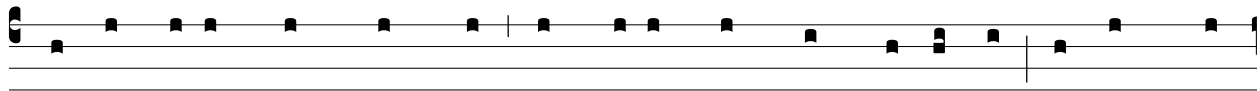
∇. The Lord be with you. R∇. And with your spir-it.



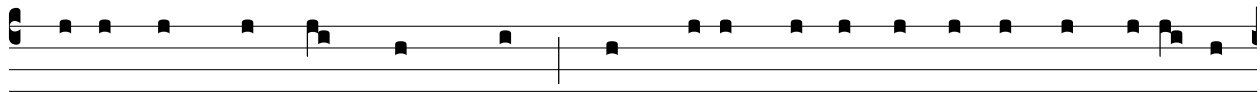
∇. Lift up your hearts. Ṙ. We lift them up to the Lord.



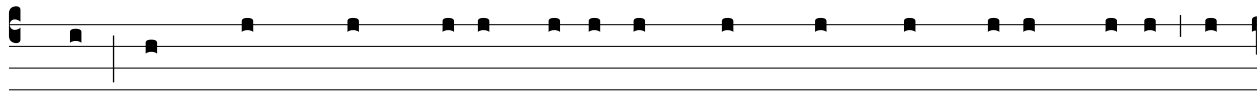
∇. Let us give thanks to the Lord our God. Ṙ. It is right and just.



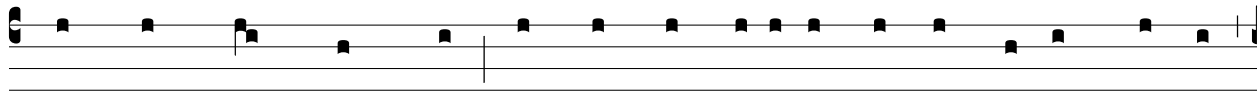
It is truly right and just, our duty and our sal-va-tion, al-ways and



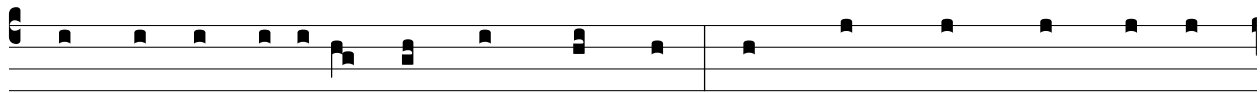
everywhere to give you thanks, Lord, holy Father, almighty and e-ter-nal



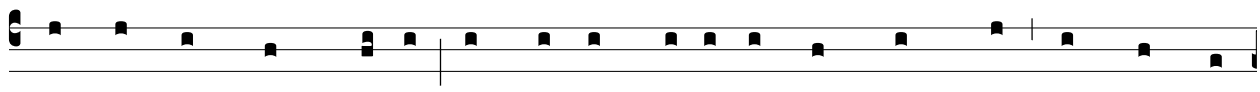
God. For with your Only Begotten Son and the Holy Spirit you



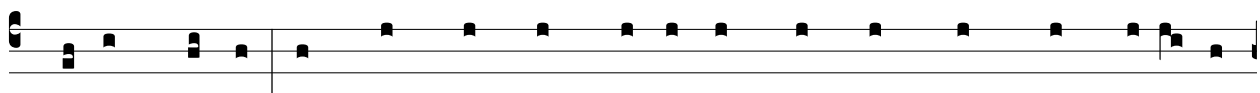
are one God, one Lord: not in the u-ni-ty of a sin-gle per-son,



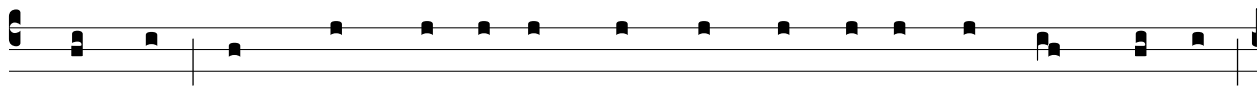
but in a Trini-ty of one sub-stance. For what you have revealed



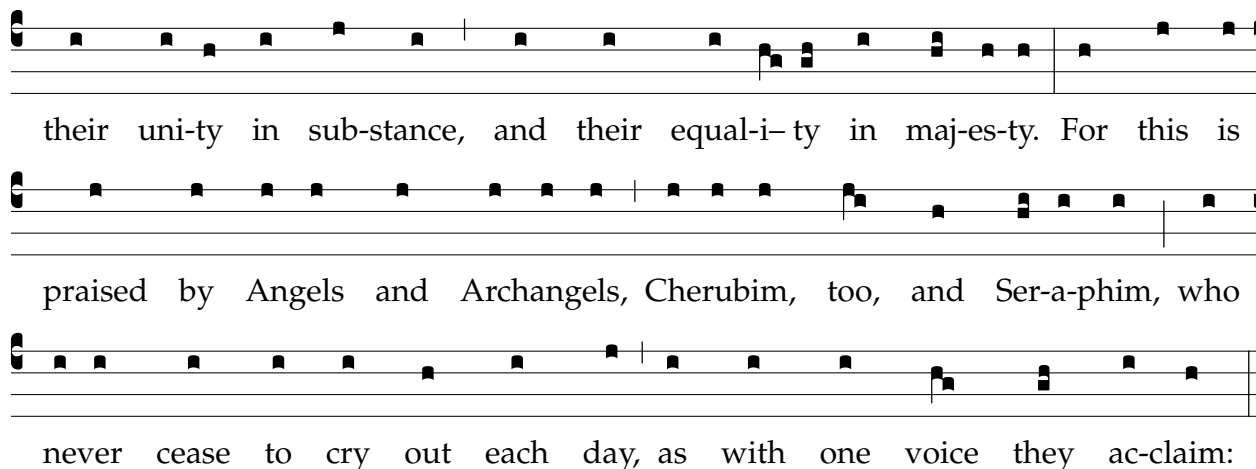
to us of your glo-ry we believe equally of your Son and of the



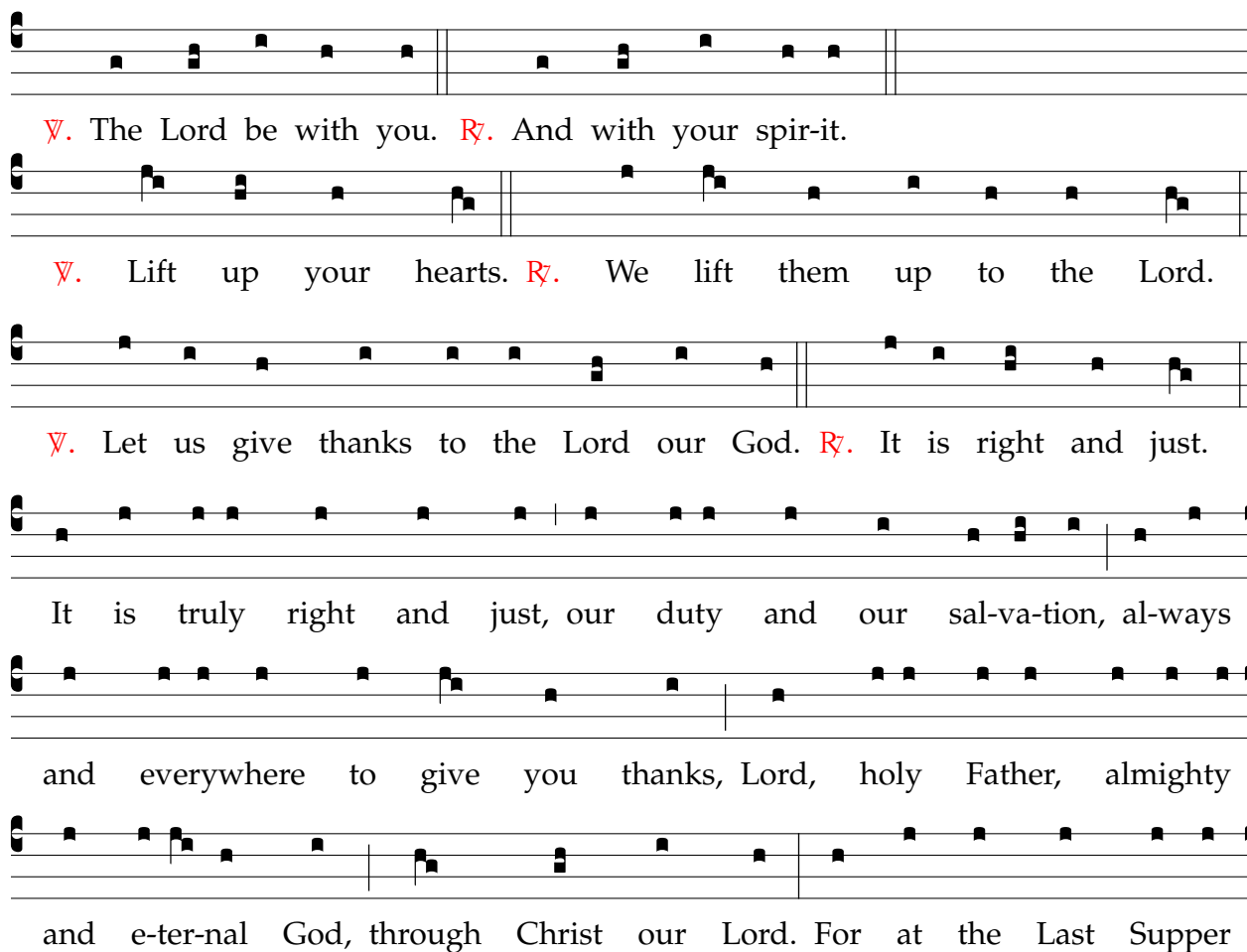
Ho-ly Spir-it, so that, in the confessing of the true and e-ter-nal



God-head, you might be adored in what is proper to each Per-son,



THE MOST HOLY BODY AND BLOOD OF CHRIST
The fruits of the Most Holy Eucharist

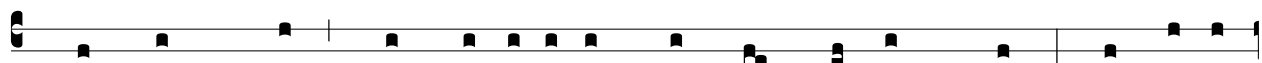




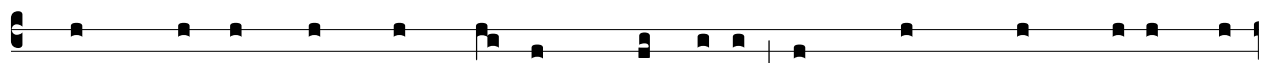
with his A-pos-tles, es-tab-lishing for the ages to come the saving



memori-al of the Cross, he offered himself to you as the un-



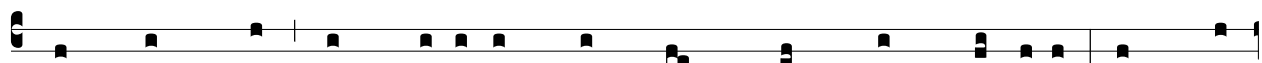
blem-ished Lamb, the accepta-ble gift of per-fect praise. Nour-ish-ing



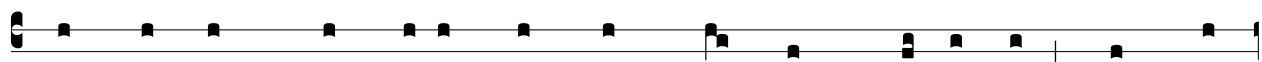
your faithful by this sa-cred mys-ter-y, you make them holy, so



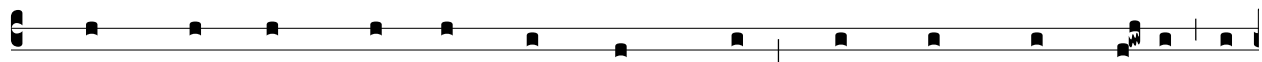
that the human race, bounded by one world, may be enlightened



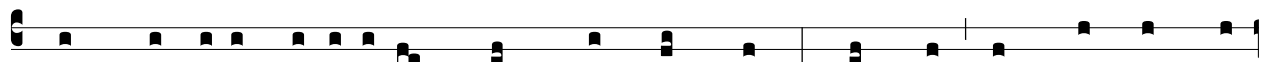
by one faith and un-i-ted by one bond of char-i-ty. And so,



we approach the table of this won-drous Sac-ra-ment, so that,



bathed in the sweetness of your grace, we may pass o-ver to



the heavenly re-al-i-ties here fore-shad-owed. There-fore, all creatures of



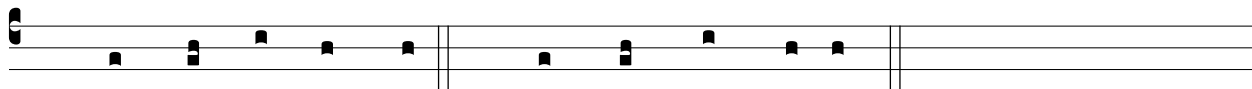
heaven and earth sing a new song in ad-o-ra-tion, and we, with



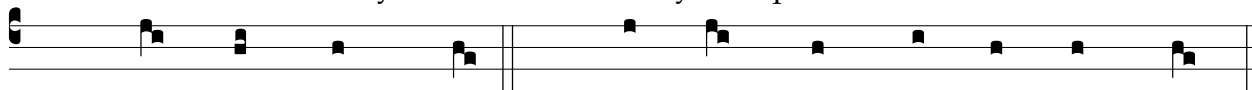
all the host of An-gels, cry out, and without end we ac-claim:

THE MOST SACRED HEART OF JESUS

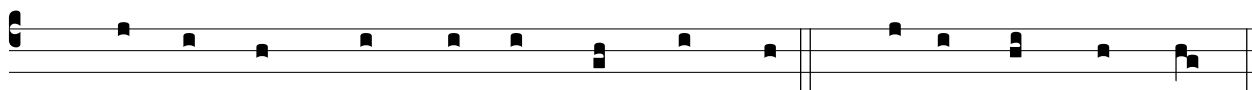
The boundless charity of Christ



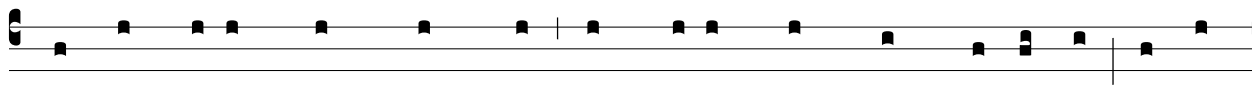
∇. The Lord be with you. R∇. And with your spir-it.



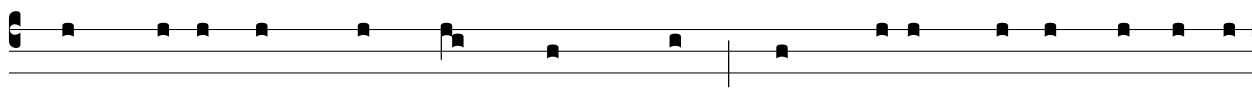
∇. Lift up your hearts. R∇. We lift them up to the Lord.



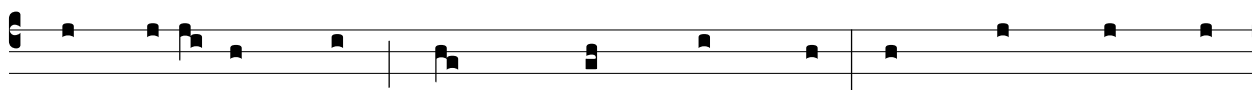
∇. Let us give thanks to the Lord our God. R∇. It is right and just.



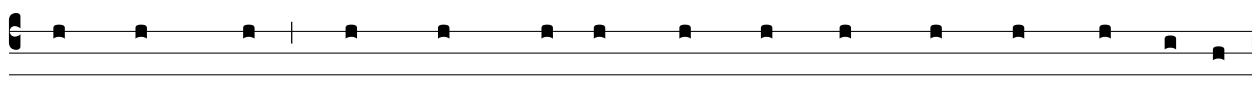
It is truly right and just, our duty and our sal-va-tion, al-ways



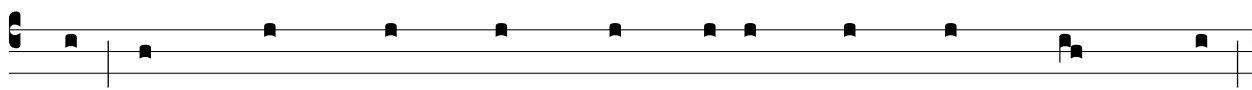
and everywhere to give you thanks, Lord, holy Father, almighty



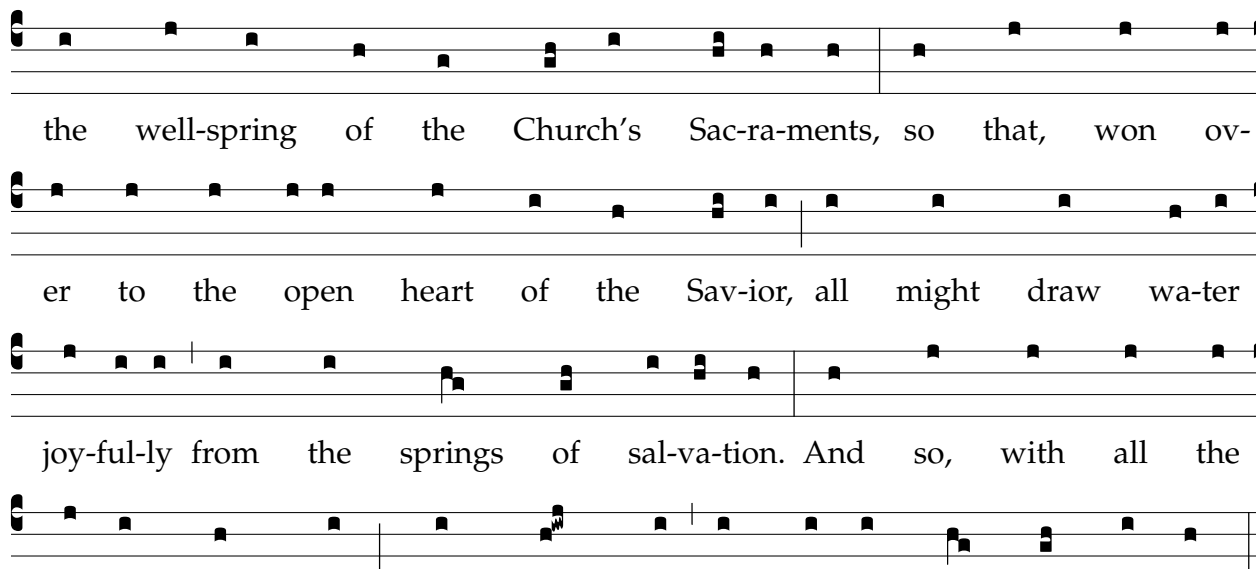
and e-ter-nal God, through Christ our Lord. For raised up high



on the Cross, he gave himself up for us with a won-der-ful

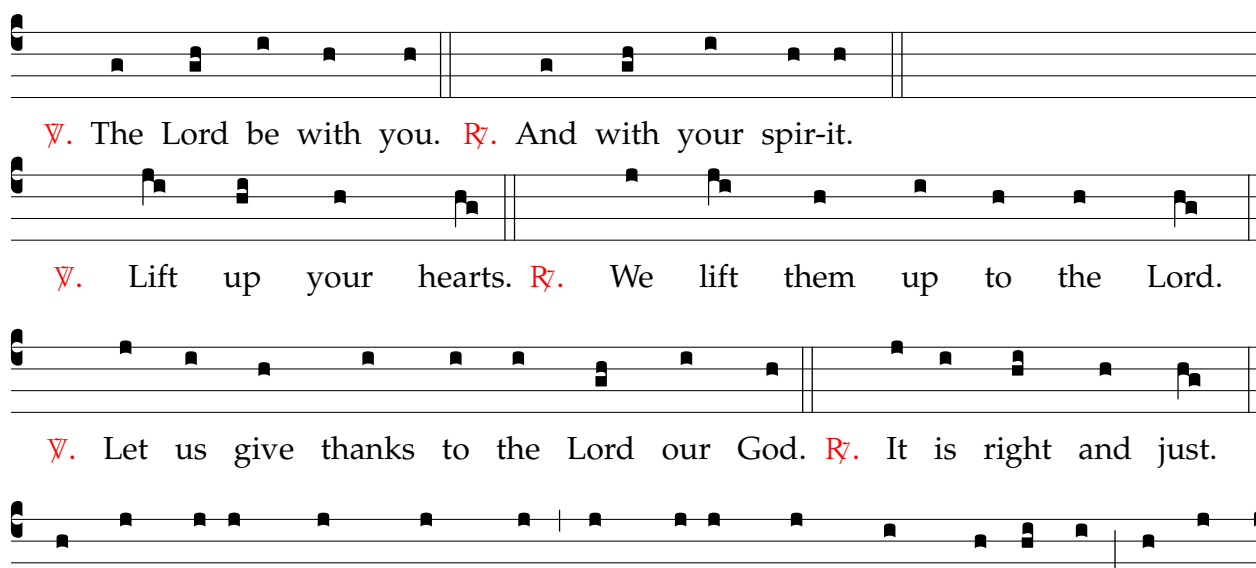


love and poured out blood and water from his pierced side,

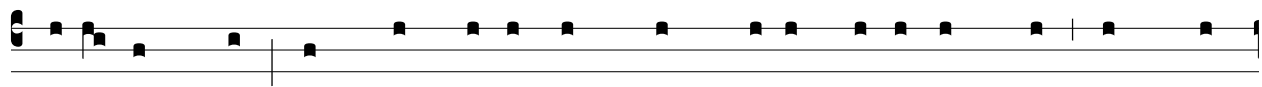


the well-spring of the Church's Sac-ra-ments, so that, won ov-
 er to the open heart of the Sav-ior, all might draw wa-ter
 joy-ful-ly from the springs of sal-va-tion. And so, with all the
 An-gels and Saints, we praise you, as without end we ac-claim:

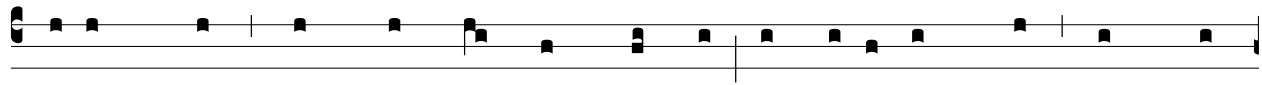
OUR LORD JESUS CHRIST KING OF THE UNIVERSE
Christ the King of the Universe



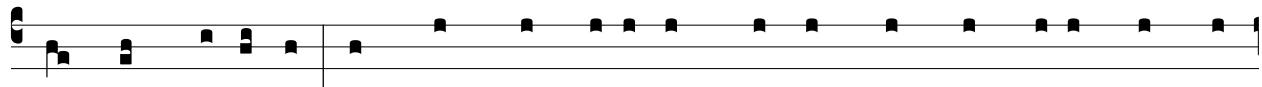
∇. The Lord be with you. R∇. And with your spir-it.
 ∇. Lift up your hearts. R∇. We lift them up to the Lord.
 ∇. Let us give thanks to the Lord our God. R∇. It is right and just.
 It is truly right and just, our duty and our sal-va-tion, al-ways
 and everywhere to give you thanks, Lord, holy Father, almighty and



e-ter-nal God. For you anointed your Only Begotten Son, our Lord



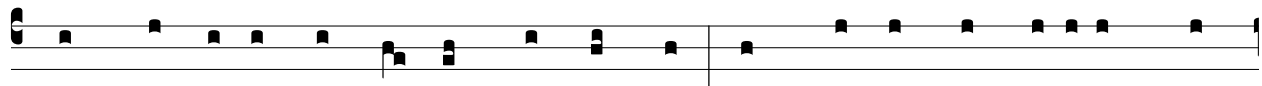
Jesus Christ, with the oil of glad-ness as e-ter-nal Priest and King



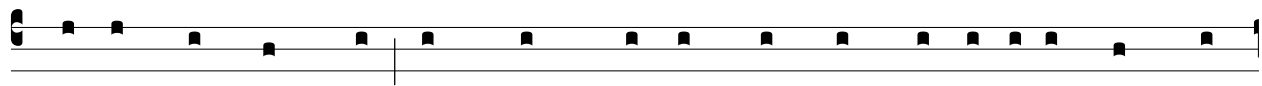
of all cre-a-tion, so that, by offering himself on the altar of the



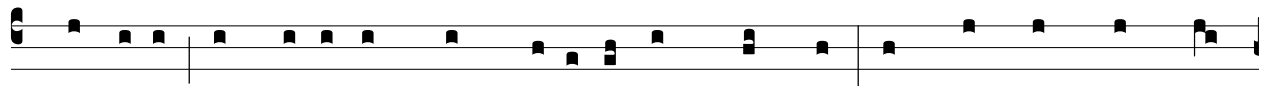
Cross as a spotless sacrifice to bring us peace, he might accomplish



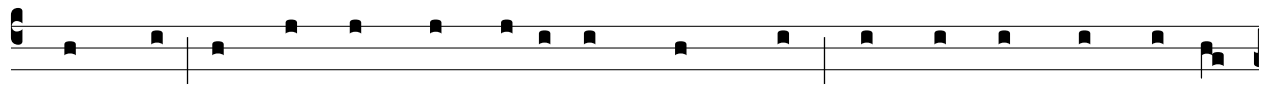
the mys-ter-ies of hu-man re-demp-tion and, making all created things



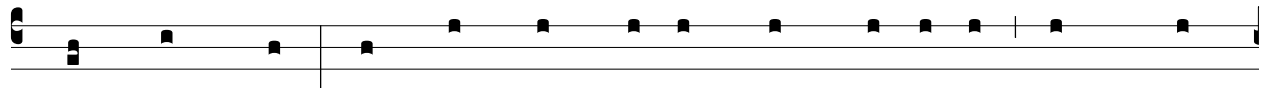
subject to his rule, he might present to the immensi-ty of your



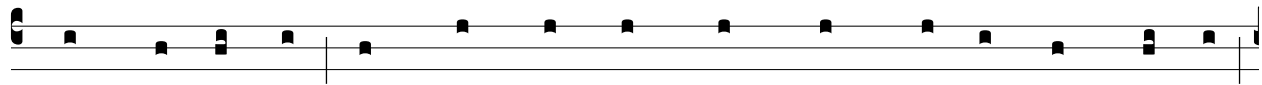
maj-es-ty and e-ternal and un-i-ver-sal king-dom, a king-dom of truth



and life, a kingdom of ho-li-ness and grace, a kingdom of jus-tice,



love and peace. And so, with Angels and Archangels, with Thrones



and Do-min-ions, and with all the hosts and Pow-ers of heav-en,



we sing the hymn of your glo-ry, as without end we ac-claim:

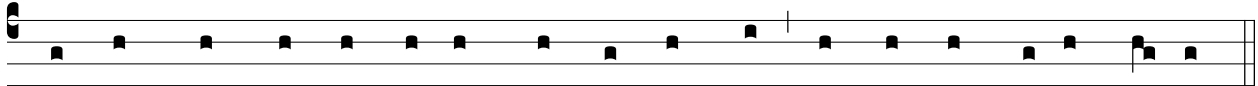
The Order of Mass

Introductory Rites

The Introductory Rites

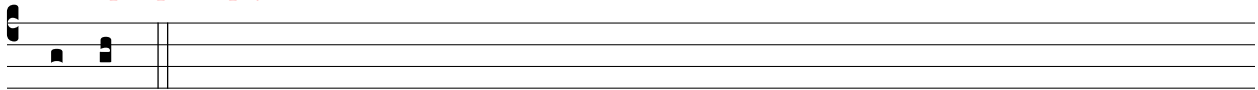
Greeting

The Priest:



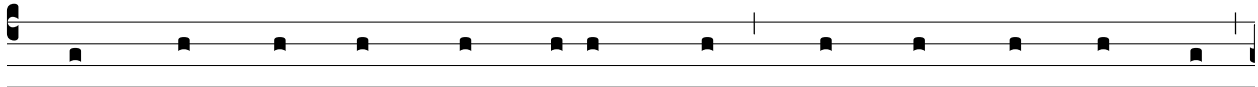
In the name of the Father, and of the Son, and of the Ho-ly Spir-it.

The people reply:

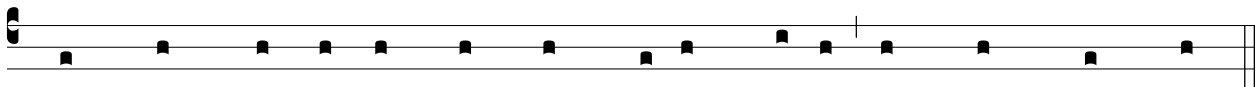


A-men

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

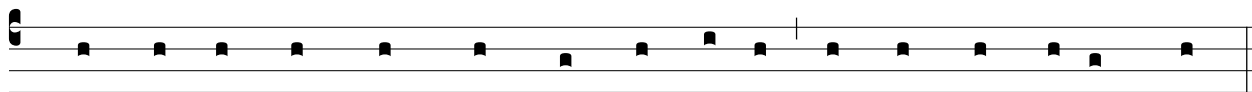


The grace of our Lord Jesus Christ, and the love of God,



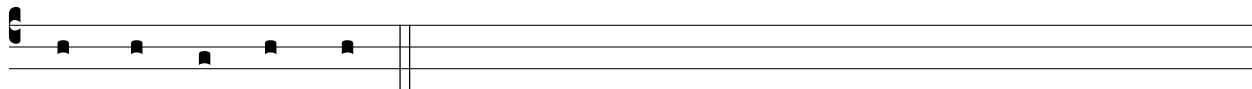
and the communion of the Ho-ly Spir-it be with you all.

Or:



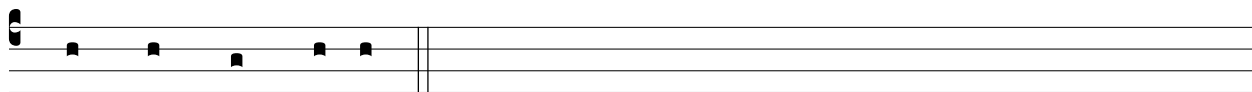
Grace to you and peace from God our Fa-ther and the Lord Je-sus Christ.

Or:



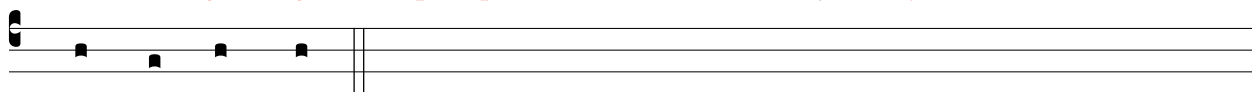
the Lord be with you

The people reply:



And with your spir-it.

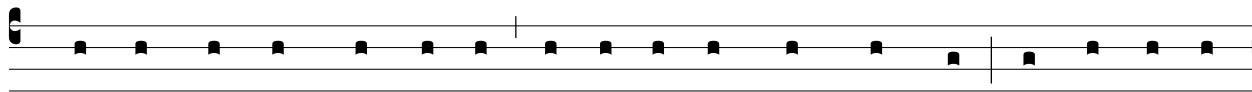
In this first greeting, a Bishop, in place of The Lord be with you, says:



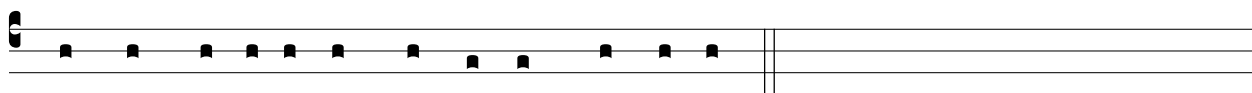
Peace be with you.

Penitential Act

The Priest invites the faithful to make the Penitential Act:



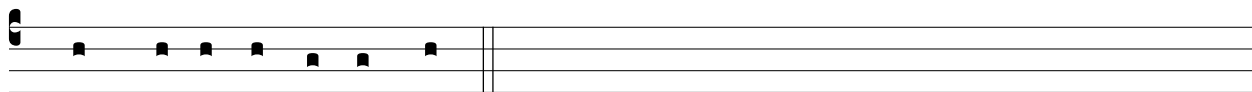
Brethren (brothers and sisters), let us acknowledge our sins, and so prepare



ourselves to ce-lebrate the sa-cred mys-ter-ies.

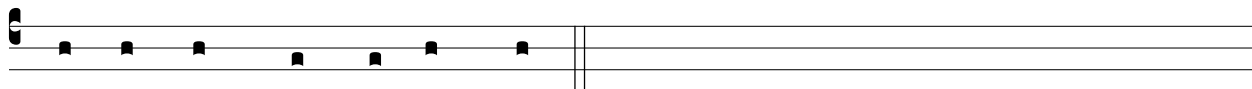
A brief pause for silence follows.

The Priest then sings:



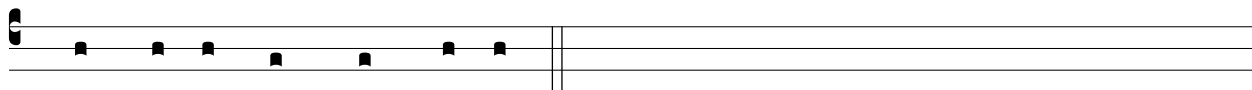
Have mercy on us, O Lord.

The people reply:



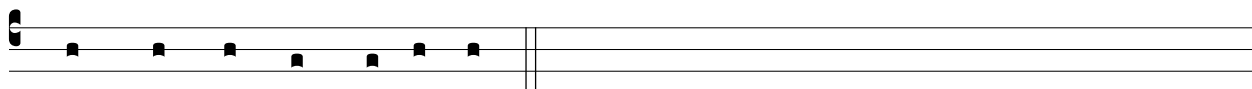
For we have sinned a-against you.

The Priest:



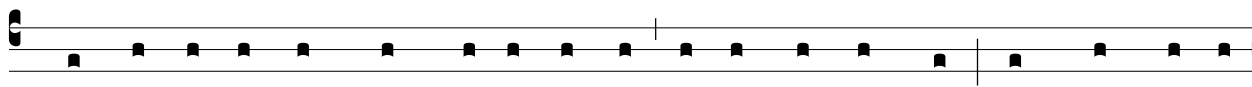
Show us, O Lord, your mer-cy.

The people:

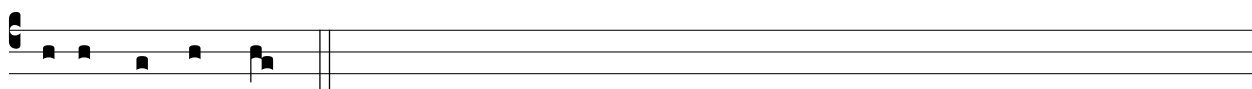


And grant us your sal-va-tion.

The absolution by the Priest follows:

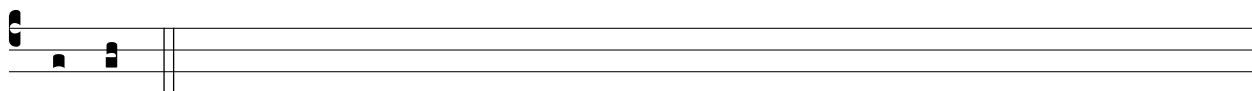


May almighty God have mercy on us, forgive us our sins, and bring us to



ever-last-ing life.

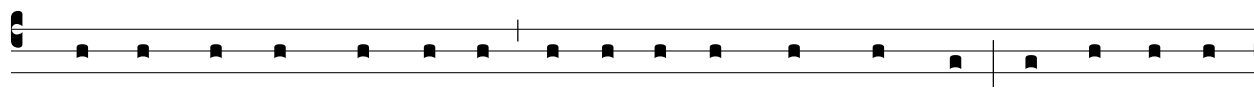
The people reply:



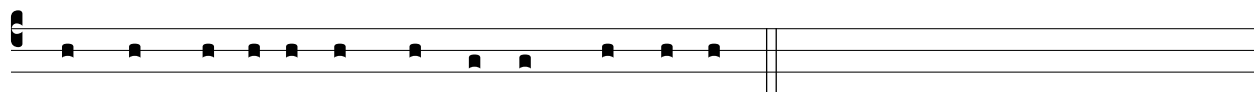
A-men.

Or:

The Priest invites the faithful to make the Penitential Act:



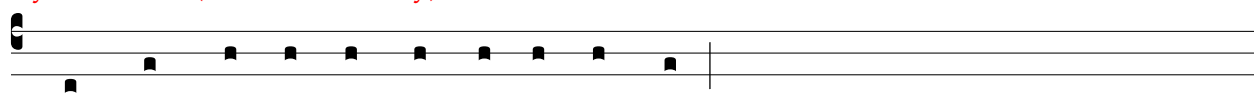
Brethren (brothers and sisters), let us acknowledge our sins, and so prepare



ourselves to celebrate the sacred mysteries.

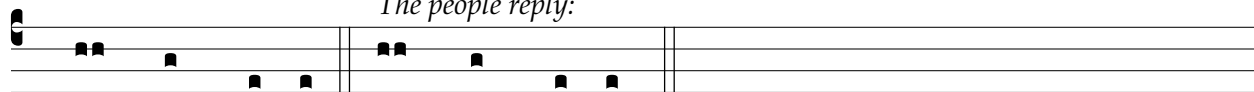
A brief pause for silence follows.

The Priest, or a Deacon, or another minister, then sings the following or other invocations with Kyrie, eleison (Lord, have mercy):



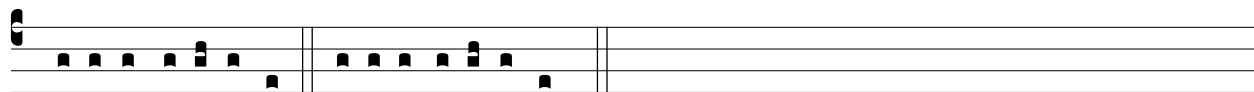
You were sent to heal the contrite of heart:

The people reply:



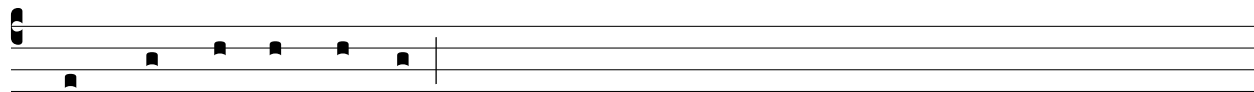
Lord, have mercy. Lord, have mercy.

Or:



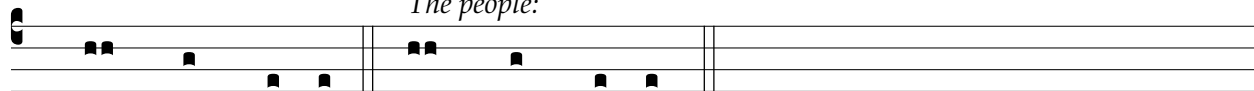
Kýri-e, e-lé-i-son. Kýri-e e-lé-i-son.

The Priest:



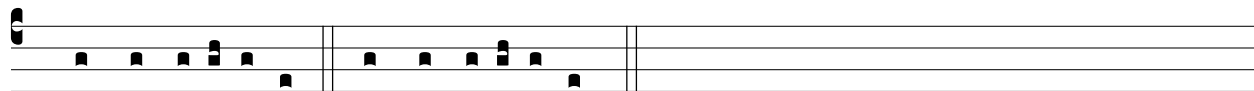
You came to call sinners:

The people:



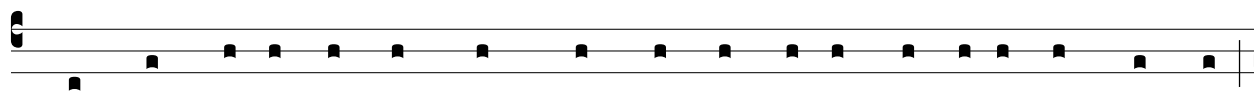
Christ, have mercy. Christ, have mercy.

Or:

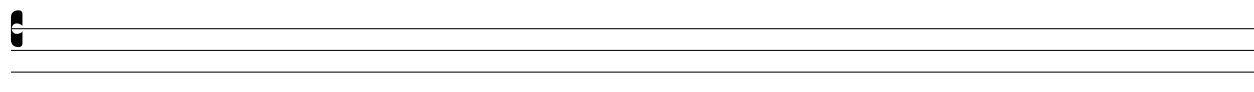
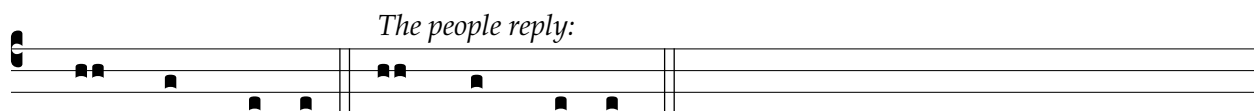


Christe, e-lé-i-son. Christe, e-lé-i-son.

The Priest:

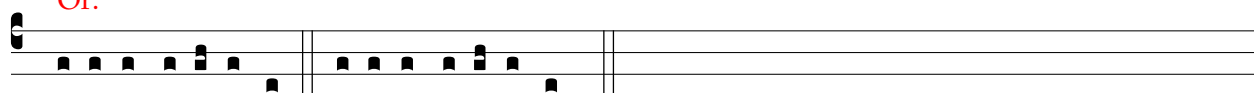


You are seated at the right hand of the Father to inter-cede for us:



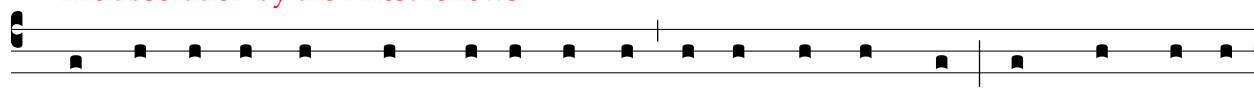
Lord, have mer-cy. Lord, have mer-cy.

Or:

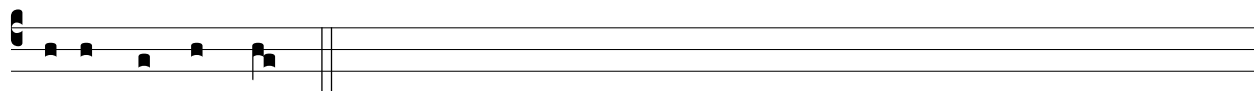


Kýri-e, e-lé-i-son. Kýri-e, e-lé-i-son.

The absolution by the Priest follows:

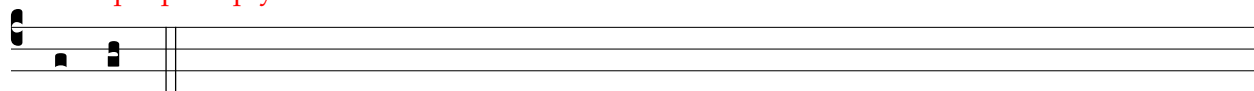


May almighty God have mercy on us, forgive us our sins, and bring us to



ever-last-ing life.

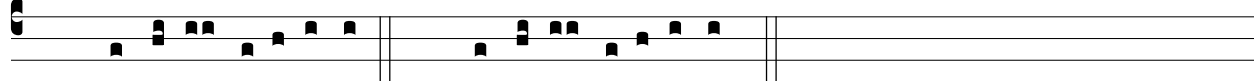
The people reply:



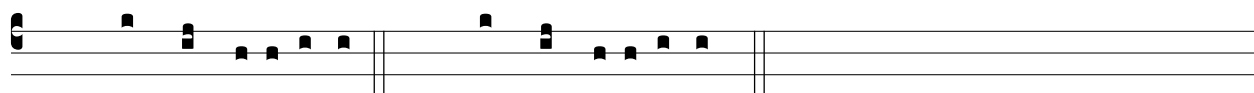
A-men.

Kyrie

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



∇. Ký-ri-e, e-lé-i-son. Ṙ. Ký-ri-e, e-lé-i-son.

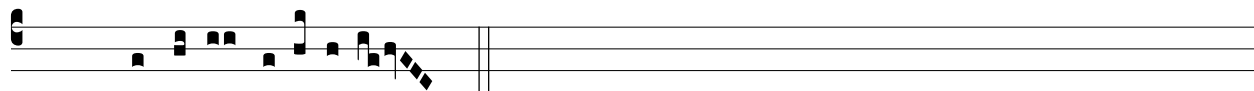


∇. Chri-ste, e-lé-i-son. Ṙ. Chri-ste, e-lé-i-son.



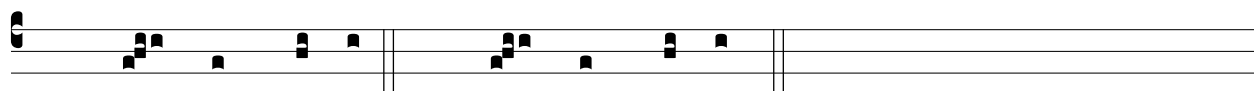
∇. Ký-ri-e, e-lé-i-son. Ṙ. Ký-ri-e, e-lé-i-son.

Or:

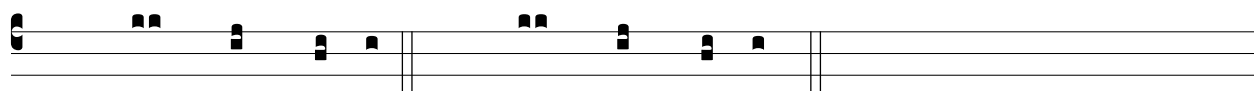


Ṙ. Ký-ri-e, e-lé-i-son

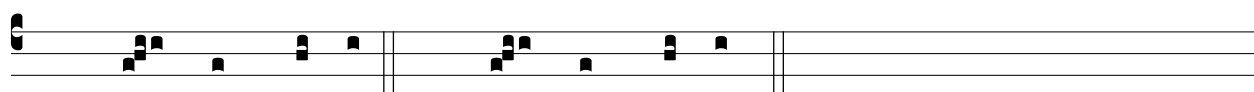
Or:



∇. Lord, have mer-cy. Ṙ. Lord, have mer-cy.



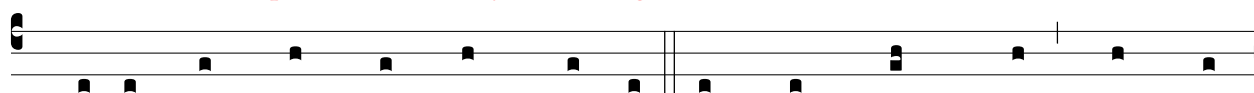
∇. Christ, have mer-cy. Ṙ. Christ, have mer-cy.



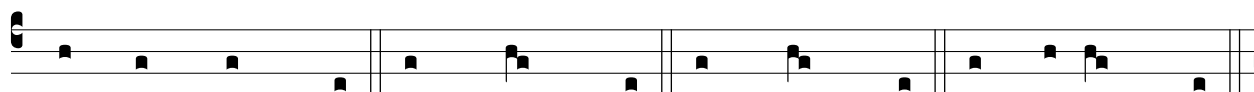
∇. Lord, have mer-cy. Ṙ. Lord, have mer-cy.

Gloria

Then, when it is prescribed, this hymn is sung:



Glo-ry to God in the high-est, and on earth peace to peo-



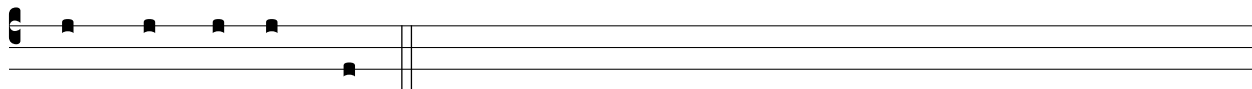
ple of good will. We praise you, we bless you, we a-dore you,

we glo-ri-fy you, we give you thanks for your great glo-ry,
Lord God, heav-en-ly King, O God al-might-y Father. Lord Je-sus
Christ, On-ly Be-got-ten Son, Lord God, Lamb of God, Son of
the Father, you take a-way the sins of the world, have mer-cy
on us; you take a-way the sins of the world, re-ceive our
prayer; you are seat-ed at the right hand of the Father, have
mer-cy on us. For you a-lone are the Ho-ly One, you a-lone
are the Lord, you a-lone are the Most High, Je-sus Christ, with
the Ho-ly Spir-it, in the glo-ry of God the Fa-ther. A-men.

The Liturgy of the Word

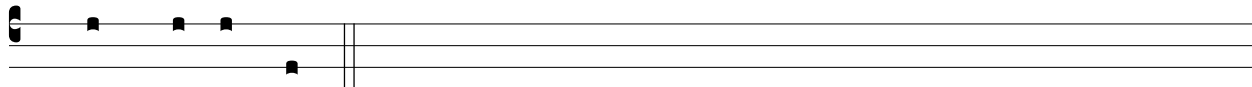
First Reading

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



The word of the Lord.

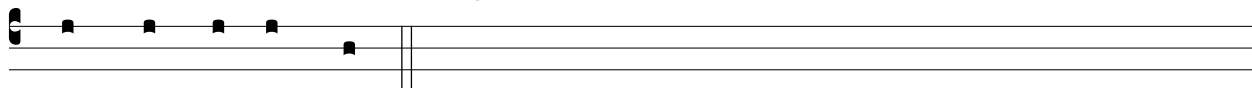
All reply:



Thanks be to God.

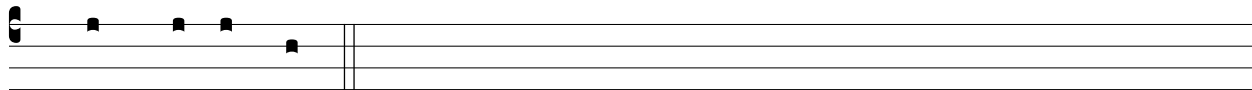
Second Reading

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



The word of the Lord.

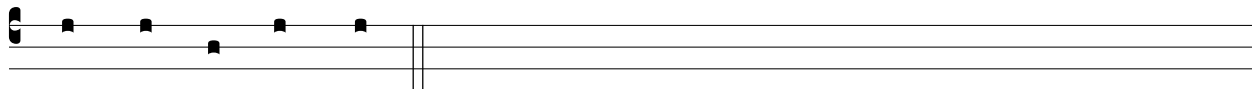
All reply:



Thanks be to God.

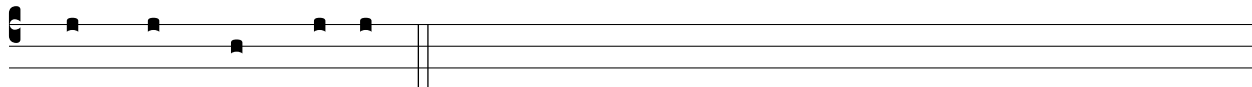
Gospel

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



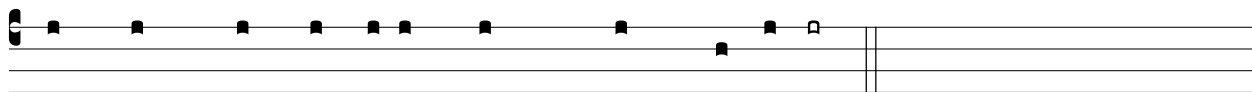
The Lord be with you.

The people reply:



And with your spir-it.

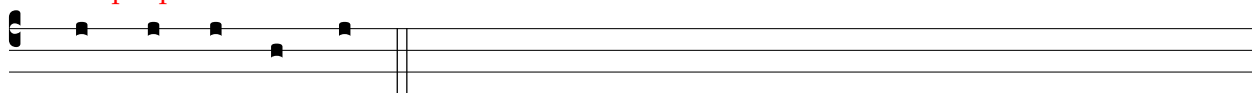
The Deacon, or the Priest:



A reading from the holy Gospel according to N.

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

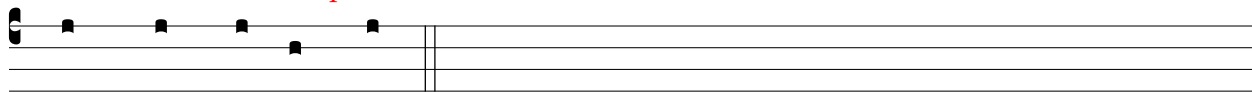
The people acclaim:



Glory to you, O Lord.

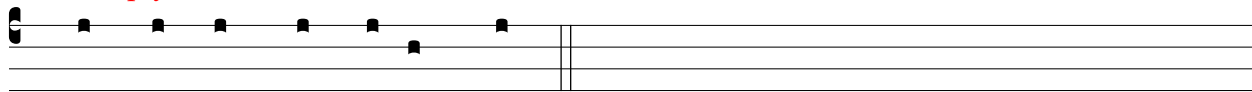
Then the Deacon, or the Priest, incenses the book, if incense is used, and proclaims the Gospel.

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



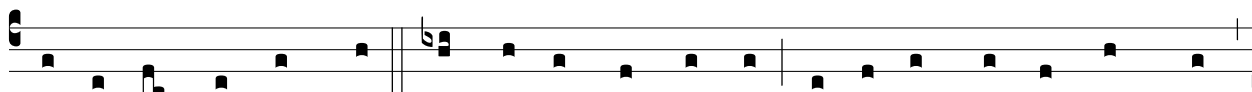
The Gospel of the Lord.

All reply:



Praise to you, Lord Je-sus Christ.

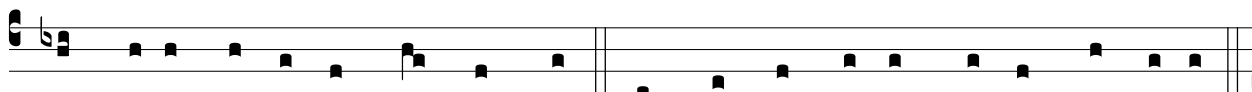
Credo I



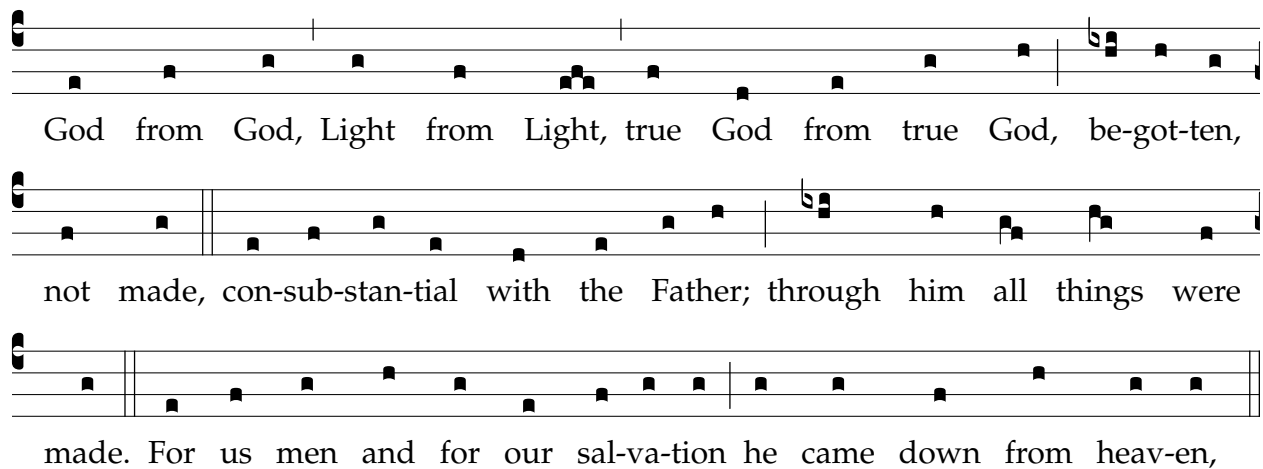
I be-lieve in one God, the Fa-ther al-might-y, mak-er of heav-en and earth,



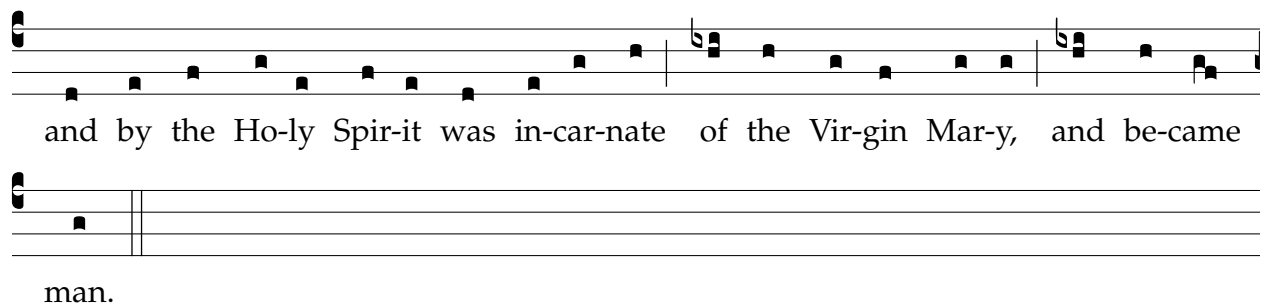
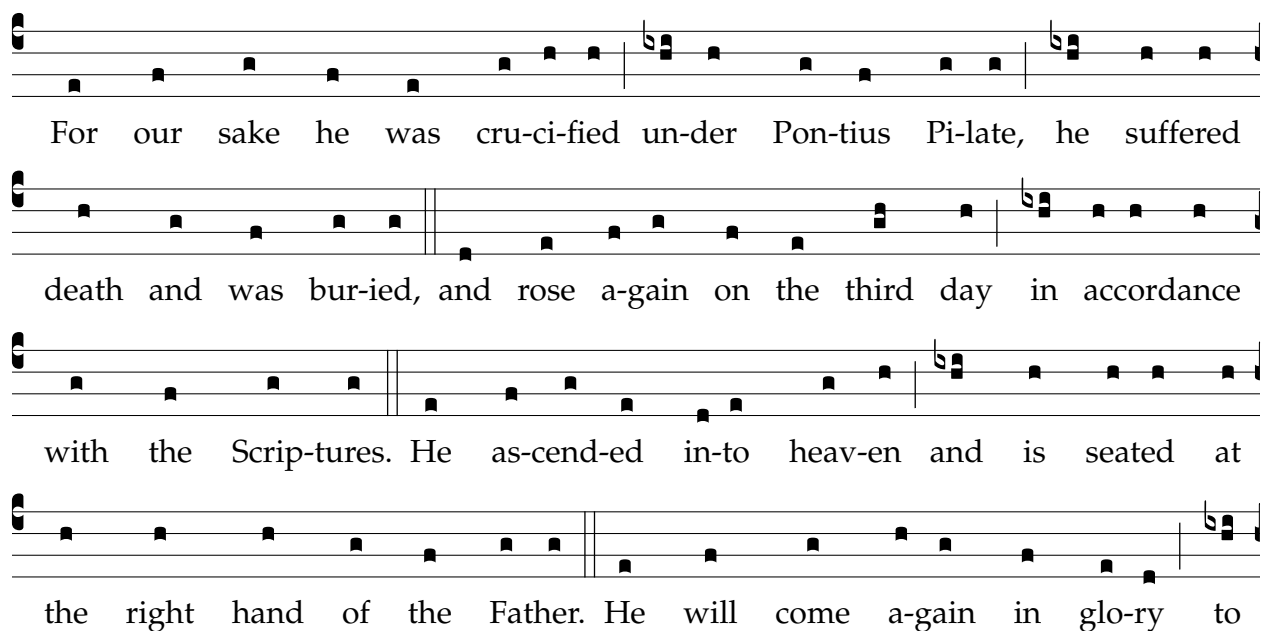
of all things vis-i-ble and in-vis-i-ble. I be-lieve in one Lord Je-sus Christ,

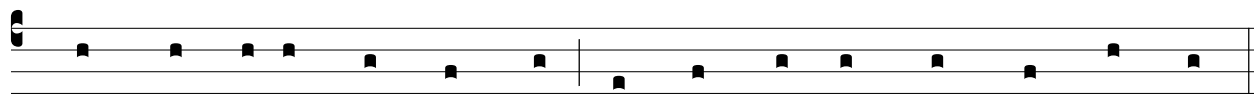


the Only Be-got-ten Son of God, born of the Father be-fore all a-ges.



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

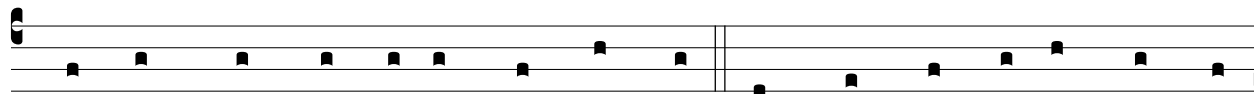




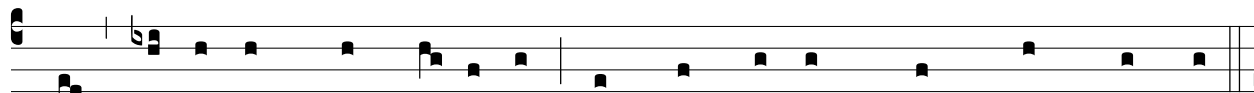
judge the living and the dead and his kingdom will have no end.



I be-lieve in the Ho-ly Spir-it, the Lord, the giv-er of life, who



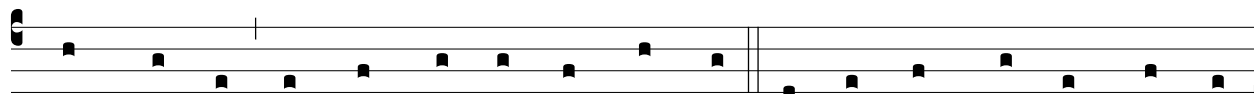
pro-ceeds from the Father and the Son, who with the Fa-ther and the



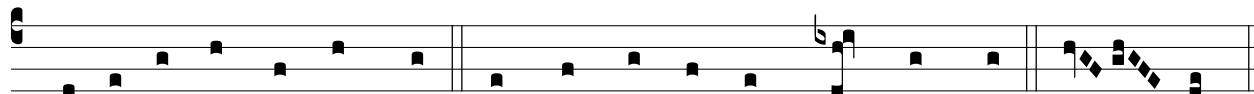
Son is adored and glo-ri-fied, who has spoken through the proph-ets.



I be-lieve in one, ho-ly, ca-tho-lic and a-pos-tol-ic Church. I con-fess



one Bap-tism for the for-give-ness of sins and I look for-ward to the

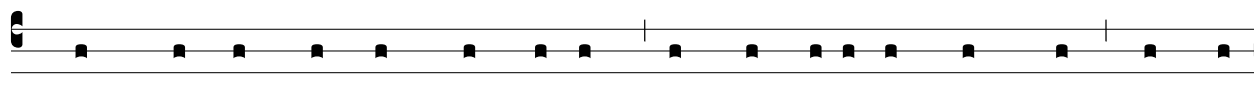


res-ur-rec-tion of the dead and the life of the world to come. A- men.

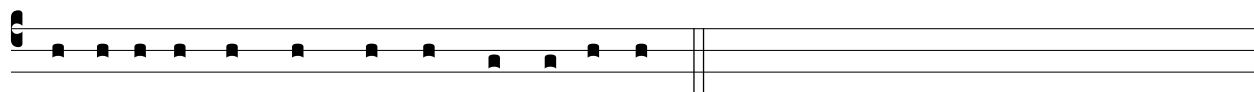
The Liturgy of the Eucharist

Orate, Fratres

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

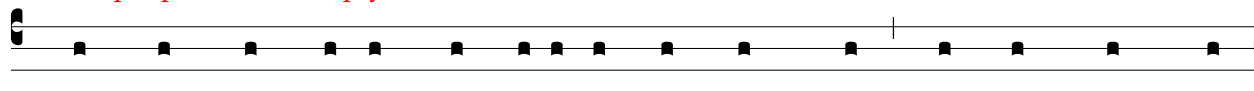


Pray, brethren (brothers and sisters), that my sacrifice and yours may be



accepta-ble to God, the al-might-y Father.

The people rise and reply:

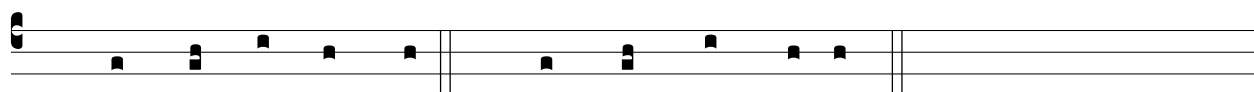


May the Lord accept the sacrifice at your hands for the praise and

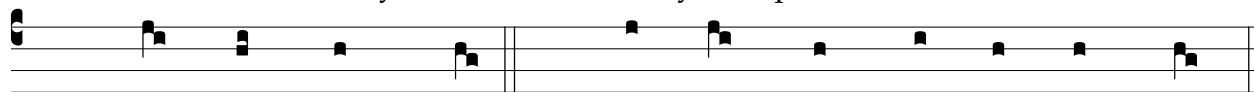


glory of his name, for our good and the good of all his ho-ly Church.

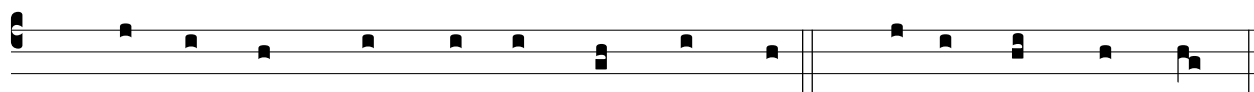
The Eucharistic Prayer Preface Dialogue



∇. The Lord be with you. R∇. And with your spir-it.



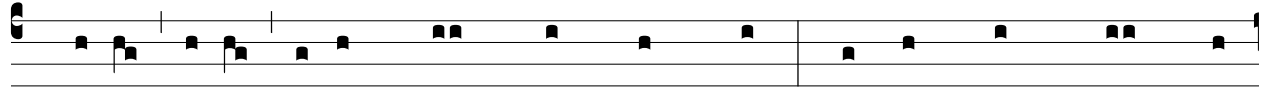
∇. Lift up your hearts. R∇. We lift them up to the Lord.



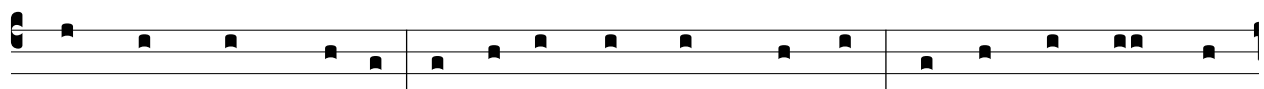
∇. Let us give thanks to the Lord our God. R∇. It is right and just.

Sanctus

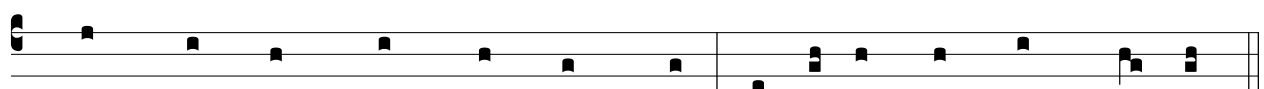
At the end of the Preface the Priest joins his hands and concludes the Preface with the people, singing aloud:



Ho-ly, Ho-ly, Ho-ly Lord God of hosts. Heav-en and earth are

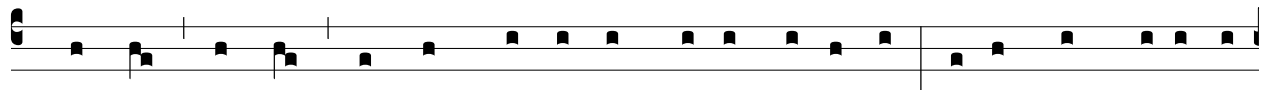


full of your glo-ry. Ho-san-na in the high-est. Bless-ed is he who

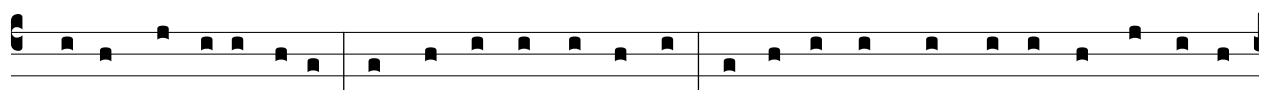


comes in the name of the Lord. Ho-san-na in the high-est.

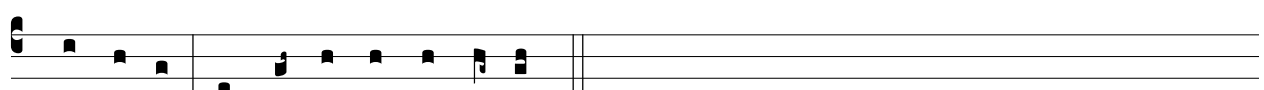
Or:



San-ctus, San-ctus, San-ctus, Dó-mi-nus De-us Sá-ba-oth. Ple-ni sunt cæ-li et



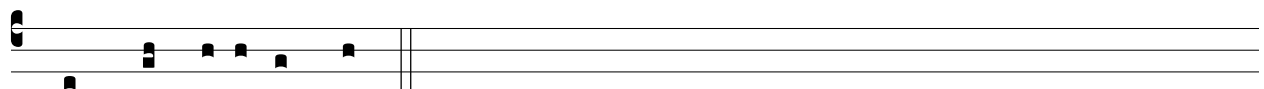
ter-ra gló-ri-a tu-a. Ho-sán-na in ex-cél-sis. Be-ne-dí-ctus qui ve-nit in nó-mi-ne



Dó-mi-ni. Ho-sán-na in ex-cél-sis.

Memorial Acclamation

Then the Priest sings:

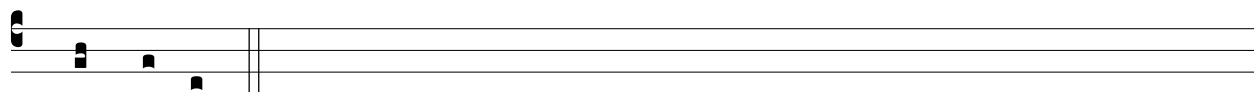


The mys-ter-y of faith.

And the people continue, acclaiming:

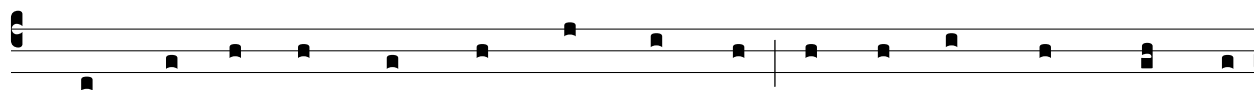


We pro-claim your Death, O Lord, and pro-fess your Res-ur-rec-tion un-til you

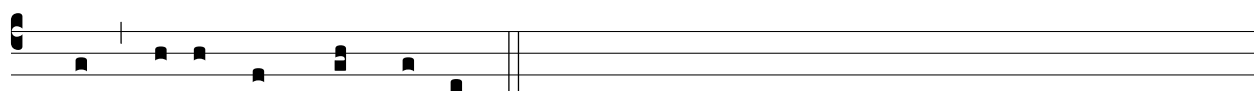


come a-gain.

Or:

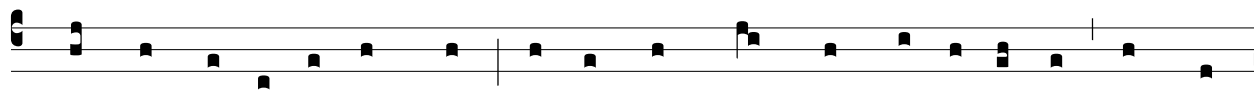


When we eat this Bread and drink this Cup, we pro-claim your Death, O

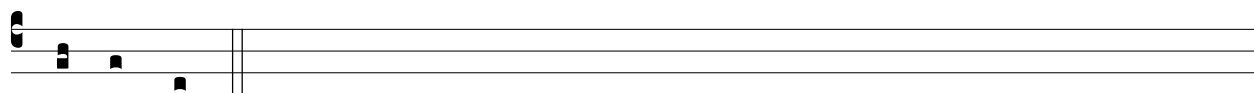


Lord, un-til you come a-gain.

Or:



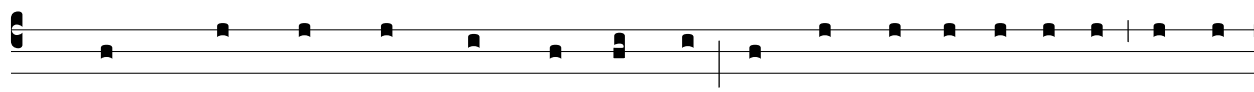
Save us, Sav-ior of the world, for by your Cross and Res-ur-rec-tion you have



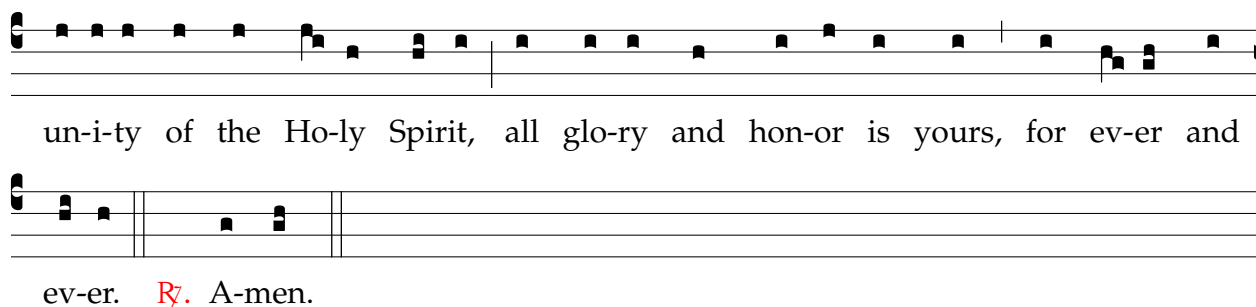
set us free.

Doxology

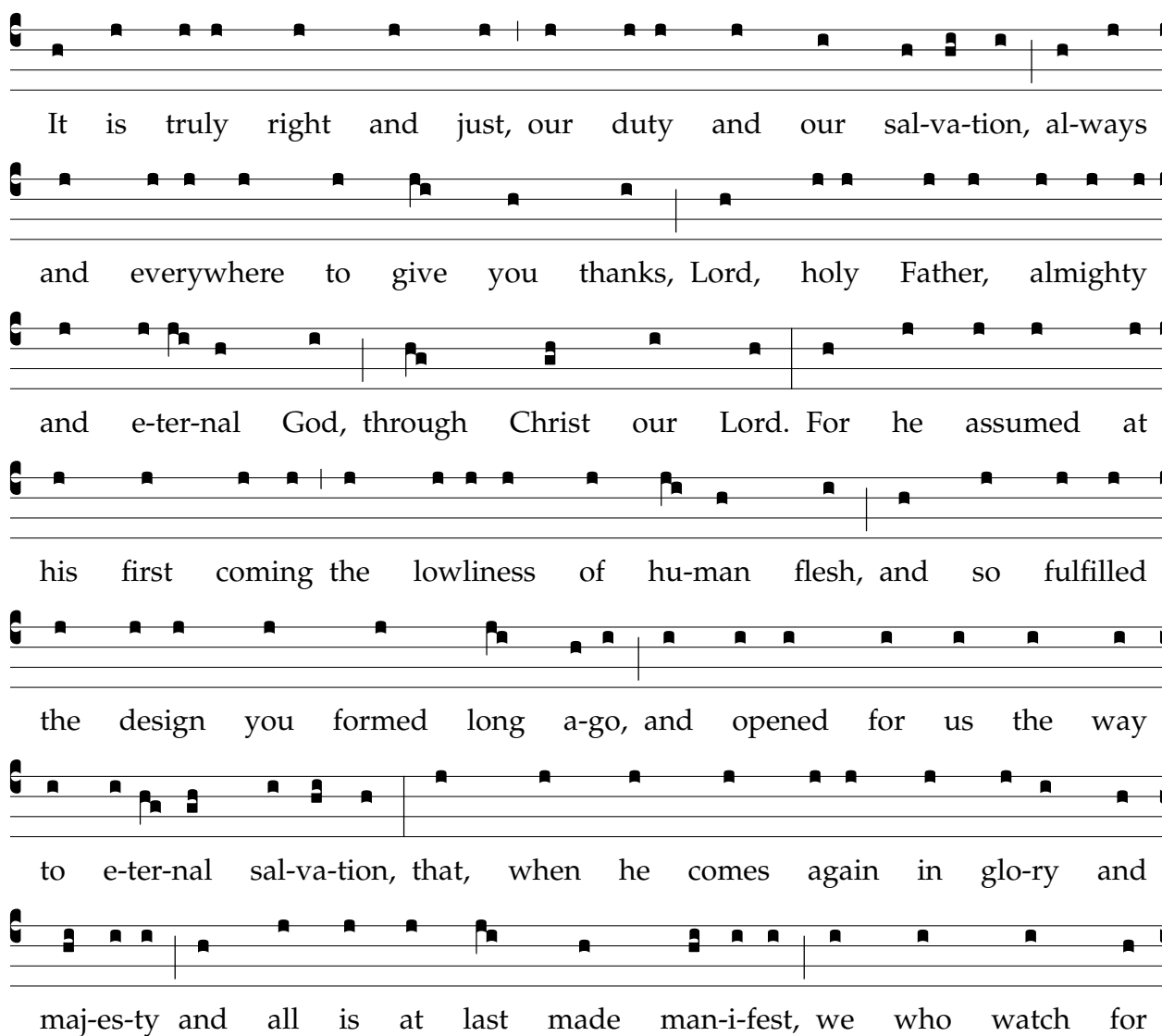
The Priest takes the chalice and the paten with the host and, raising both, he sings:

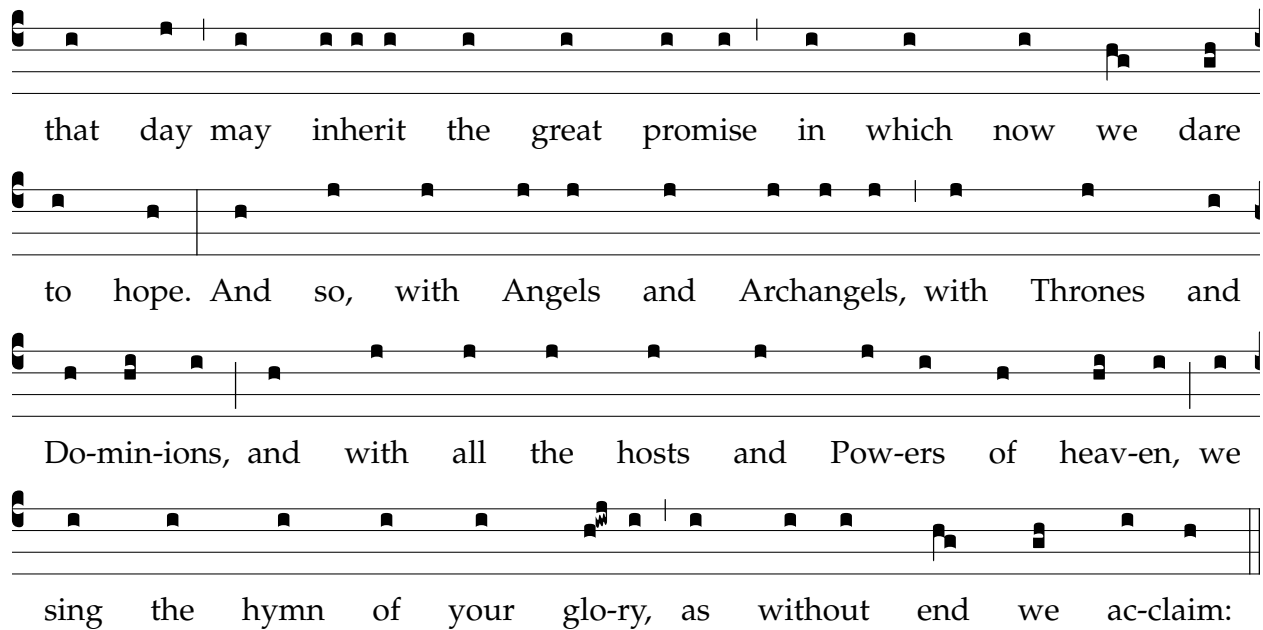


Through him, and with him, and in him, O God, almighty Father, in the



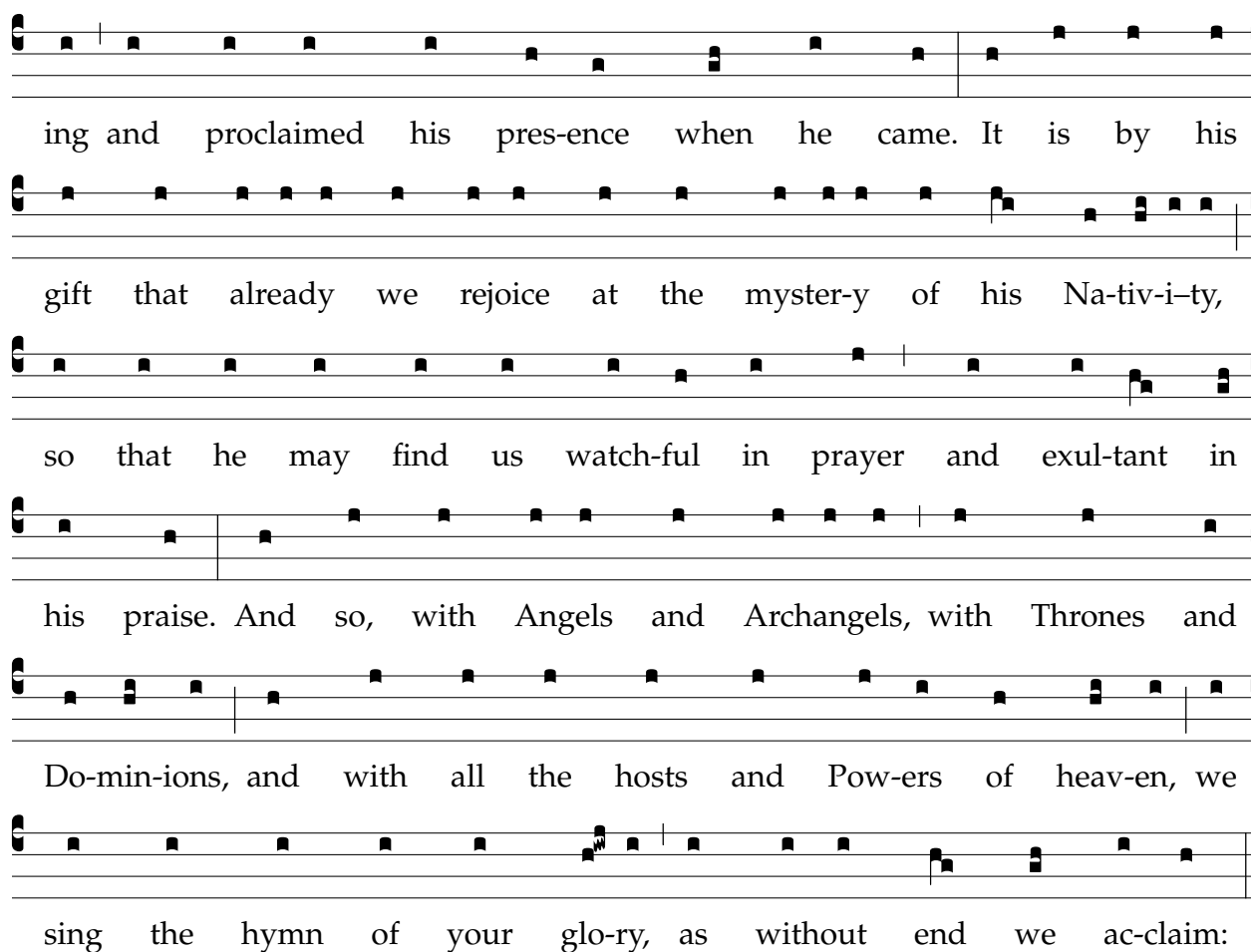
PREFACE I OF ADVENT
The two comings of Christ





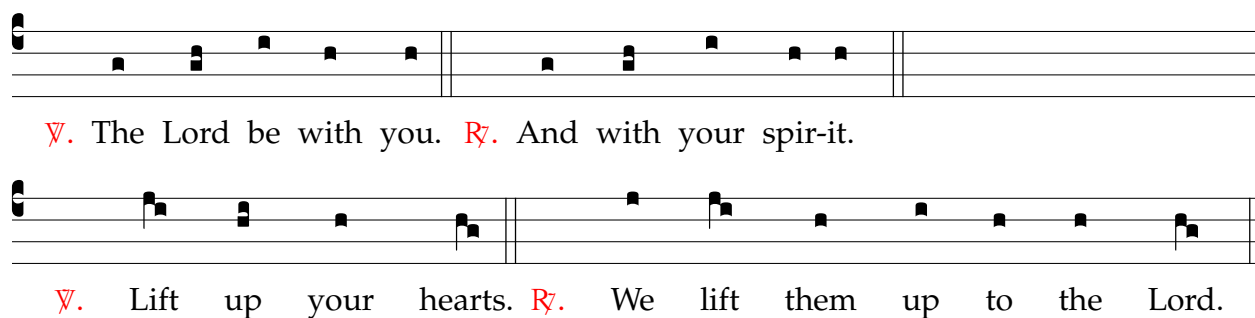
PREFACE II OF ADVENT
The twofold expectation of Christ

It is truly right and just, our duty and our sal-va-tion, al-ways
and everywhere to give you thanks, Lord, holy Father, almighty
and e-ter-nal God, through Christ our Lord. For all the o-racles
of the proph-ets fore-told him, the Virgin Mother longed for him,
with love be-yond all tell-ing, John the Baptist sang of his com-



ing and proclaimed his pres-ence when he came. It is by his
 gift that already we rejoice at the myster-y of his Na-tiv-i-ty,
 so that he may find us watch-ful in prayer and exul-tant in
 his praise. And so, with Angels and Archangels, with Thrones and
 Do-min-ions, and with all the hosts and Pow-ers of heav-en, we
 sing the hymn of your glo-ry, as without end we ac-claim:

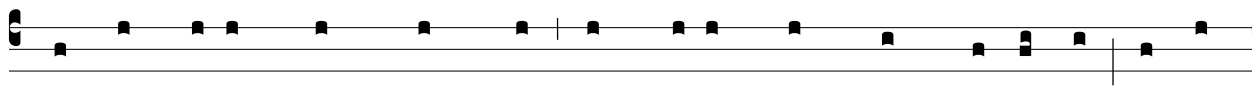
PREFACE I OF THE NATIVITY OF THE LORD
Christ the Light



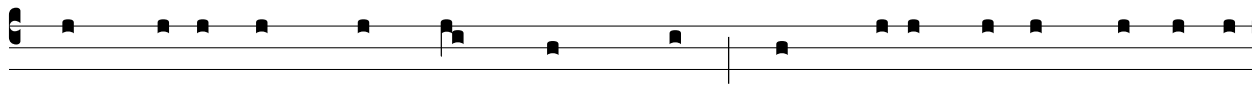
∇. The Lord be with you. Ṙ. And with your spir-it.
 ∇. Lift up your hearts. Ṙ. We lift them up to the Lord.



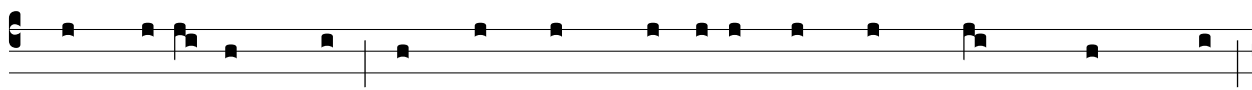
∇. Let us give thanks to the Lord our God. R. It is right and just.



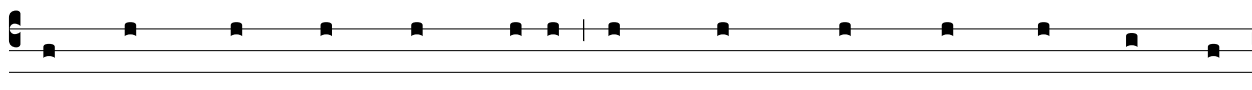
It is truly right and just, our duty and our sal-va-tion, al-ways



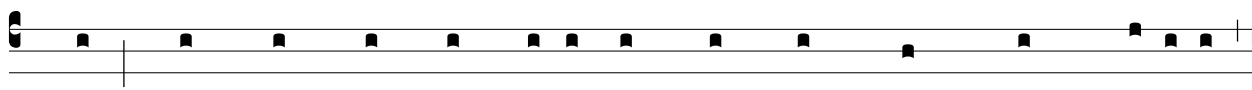
and everywhere to give you thanks, Lord, holy Father, almighty



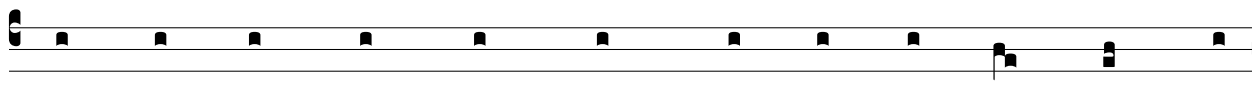
and e-ter-nal God. For in the myster-y of the Word made flesh



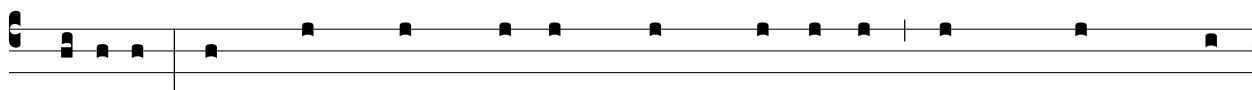
a new light of your glory has shone upon the eyes of our



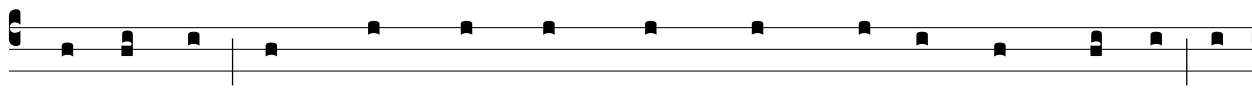
mind, so that, as we recognize in him God made vis-i-ble,



we may be caught up through him in love of things in-



vis-i-ble. And so, with Angels and Archangels, with Thrones and



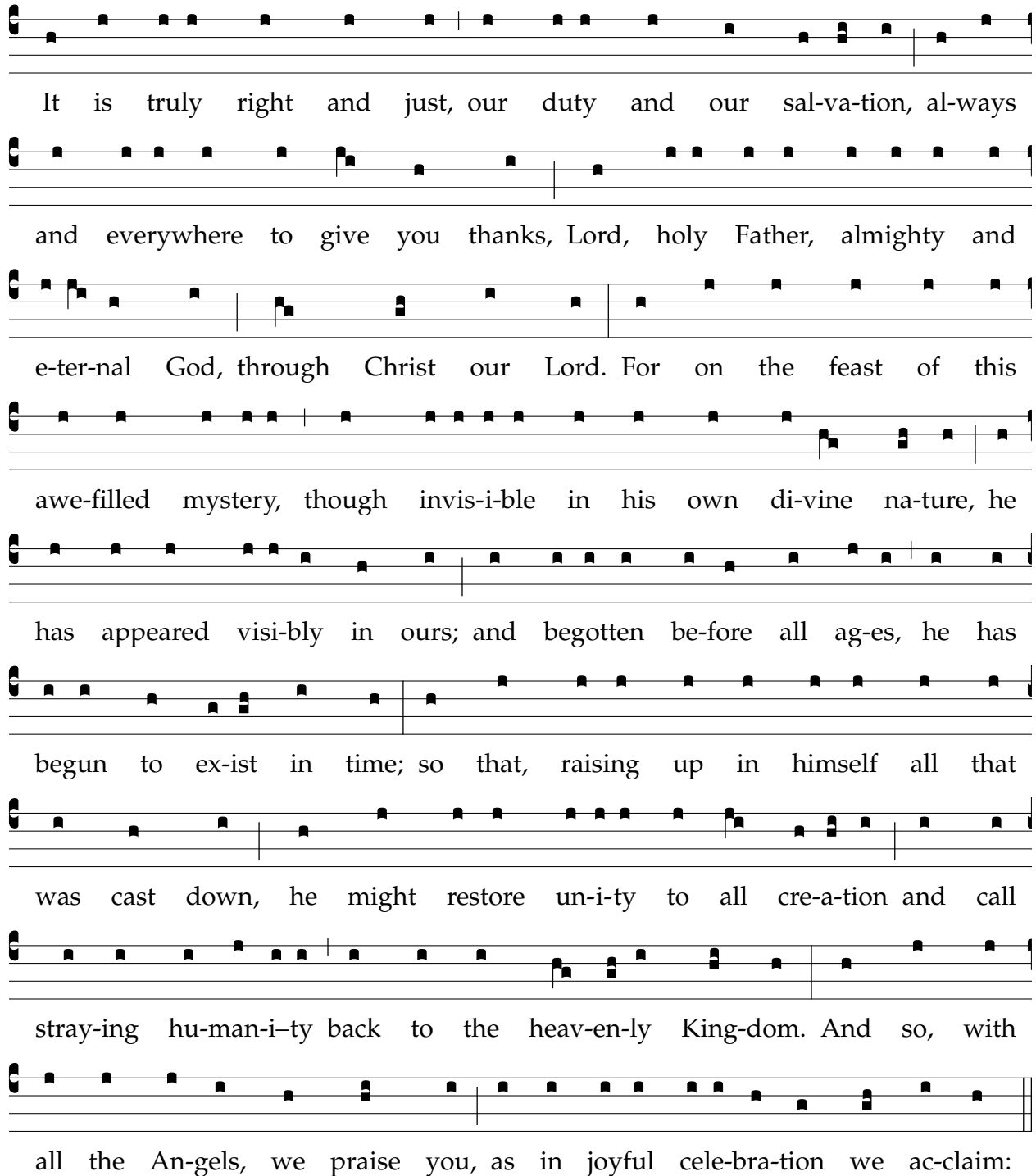
Do-min-ions, and with all the hosts and Pow-ers of heav-en, we



sing the hymn of your glo-ry, as without end we ac-claim:

PREFACE II ON THE NATIVITY OF THE LORD

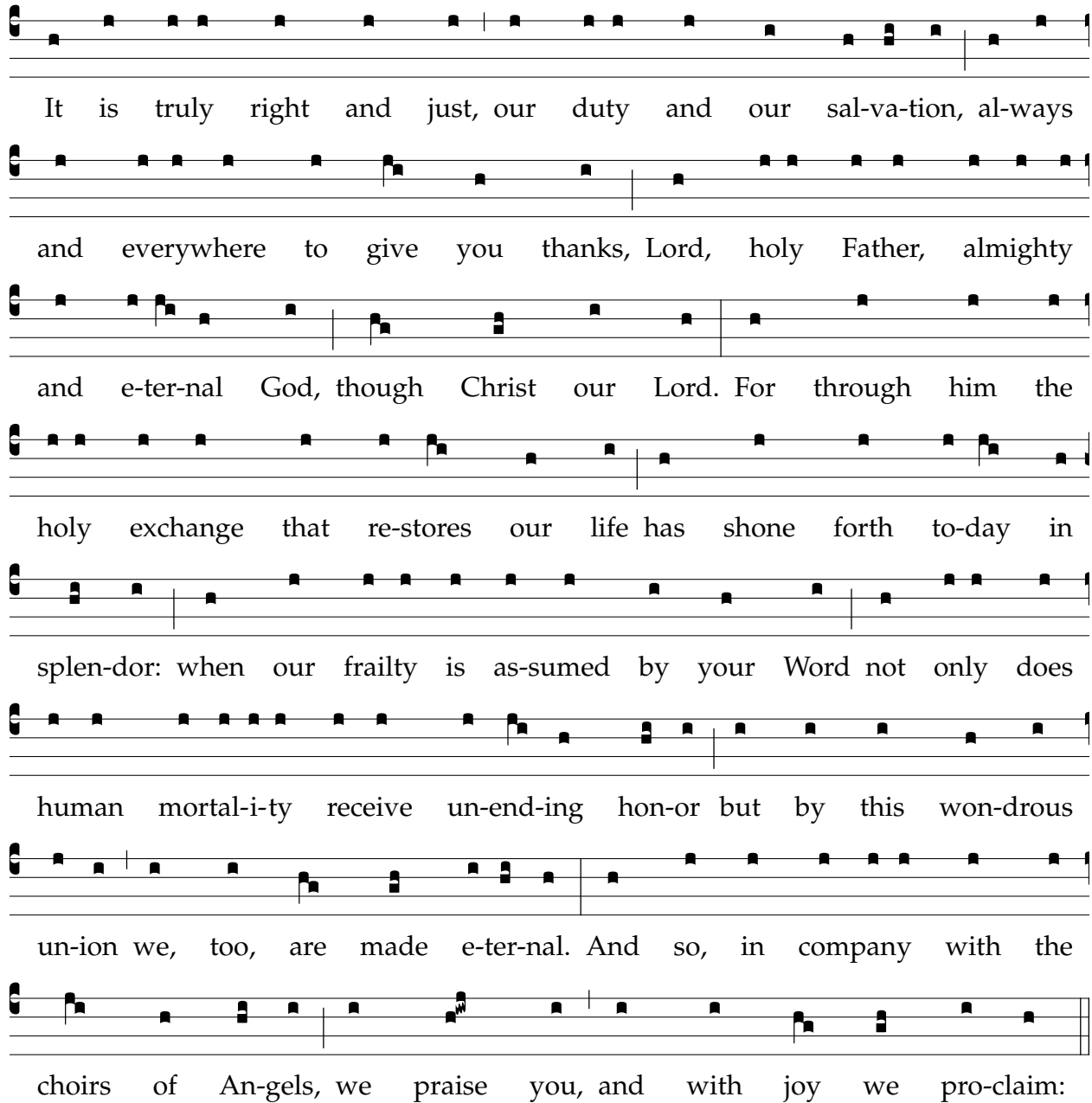
The restoration of all things in the Incarnation



It is truly right and just, our duty and our sal-va-tion, al-ways
and everywhere to give you thanks, Lord, holy Father, almighty and
e-ter-nal God, through Christ our Lord. For on the feast of this
awe-filled mystery, though invis-i-ble in his own di-vine na-ture, he
has appeared visi-bly in ours; and begotten be-fore all ag-es, he has
begun to ex-ist in time; so that, raising up in himself all that
was cast down, he might restore un-i-ty to all cre-a-tion and call
stray-ing hu-man-i-ty back to the heav-en-ly King-dom. And so, with
all the An-gels, we praise you, as in joyful cele-bra-tion we ac-claim:

PREFACE III OF THE NATIVITY OF THE LORD

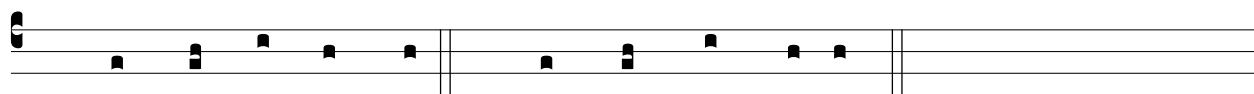
The exchange in the Incarnation of the Word



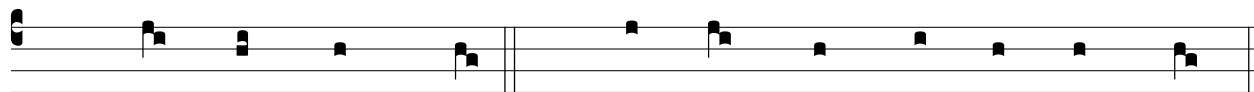
It is truly right and just, our duty and our sal-va-tion, al-ways
and everywhere to give you thanks, Lord, holy Father, almighty
and e-ter-nal God, though Christ our Lord. For through him the
holy exchange that re-stores our life has shone forth to-day in
splen-dor: when our frailty is as-sumed by your Word not only does
human mortal-i-ty receive un-end-ing hon-or but by this won-drous
un-ion we, too, are made e-ter-nal. And so, in company with the
choirs of An-gels, we praise you, and with joy we pro-claim:

THE EPIPHANY OF THE LORD

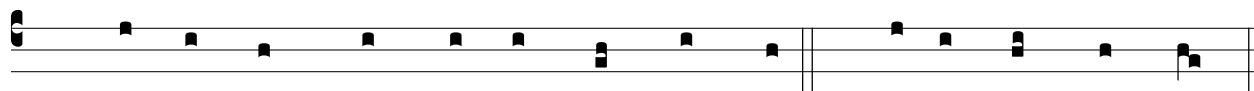
Christ the light of the nations



∇. The Lord be with you. Ṙ. And with your spir-it.



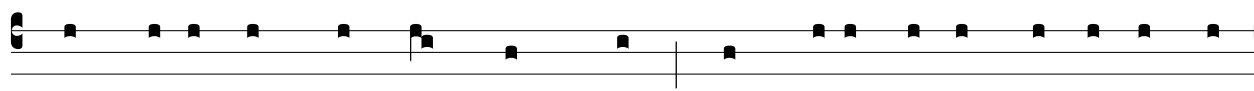
∇. Lift up your hearts. Ṙ. We lift them up to the Lord.



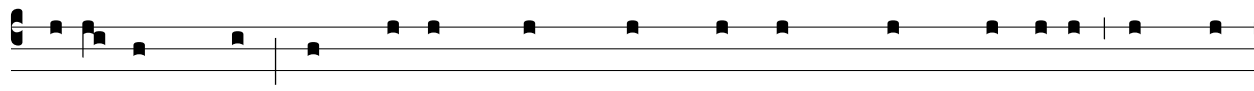
∇. Let us give thanks to the Lord our God. Ṙ. It is right and just.



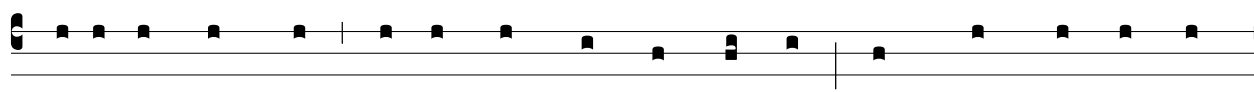
It is truly right and just, our duty and our sal-va-tion, al-ways



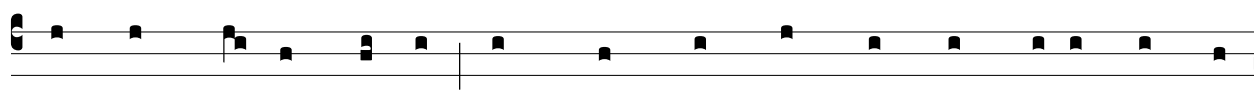
and everywhere to give you thanks, Lord, holy Father, almighty and



e-ter-nal God. For today you have revealed the myster-y of our



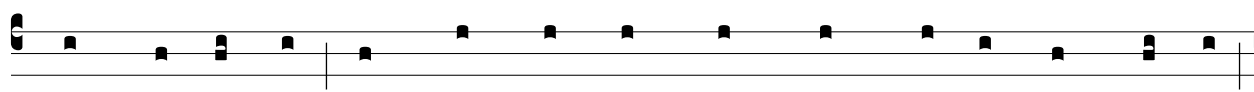
salvation in Christ as a light for the na-tions, and, when he appeared



in our mor-tal na-ture, you made us new by the glory of his



im-mor-tal na-ture. And so, with Angels and Archangels, with Thrones

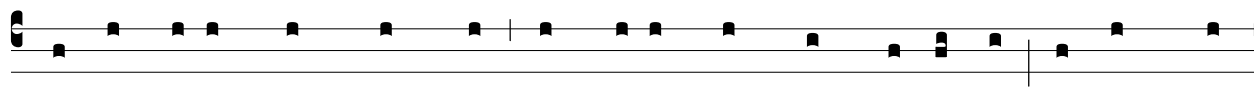


and Do-min-ions, and with all the hosts and Pow-ers of heav-en,

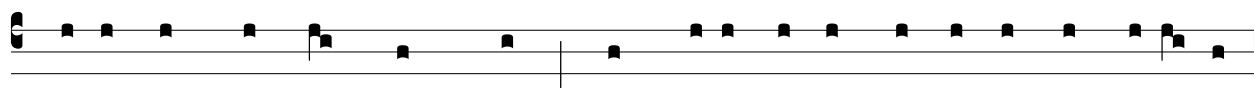


we sing the hymn of your glo-ry, as without end we ac-claim:

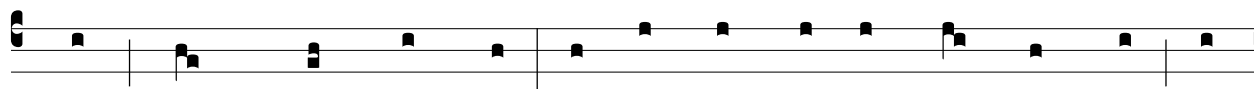
PREFACE I OF LENT
The spiritual meaning of Lent



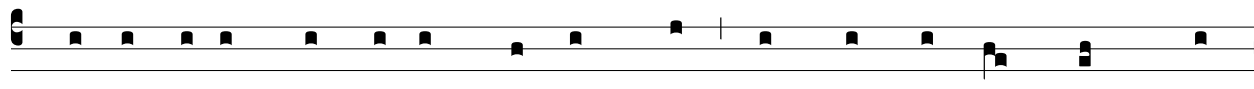
It is truly right and just, our duty and our sal-va-tion, al-ways and



everywhere to give you thanks, Lord, holy Father, almighty and e-ter-nal



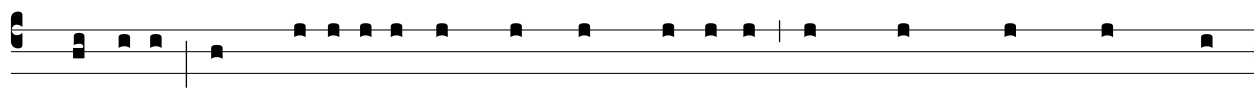
God, through Christ our Lord. For by your gracious gift each year your



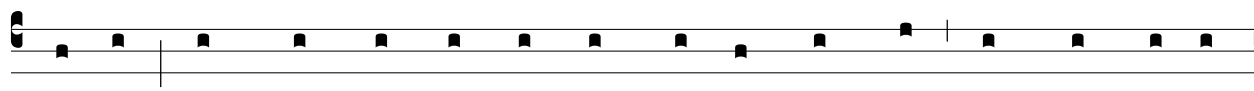
faithful await the sacred pas-chal feasts with the joy of minds made



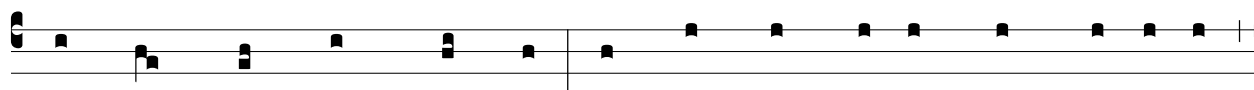
pure, so that, more eagerly in-tent on prayer and on the works of



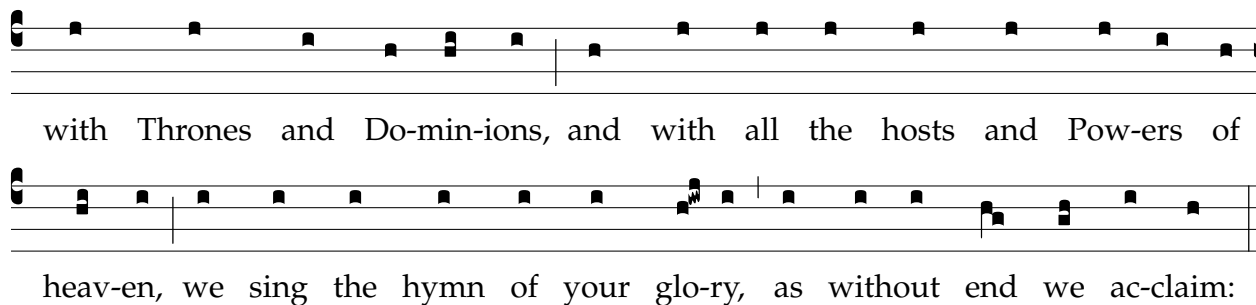
char-i-ty, and parti-cipating in the mysteries by which they have been



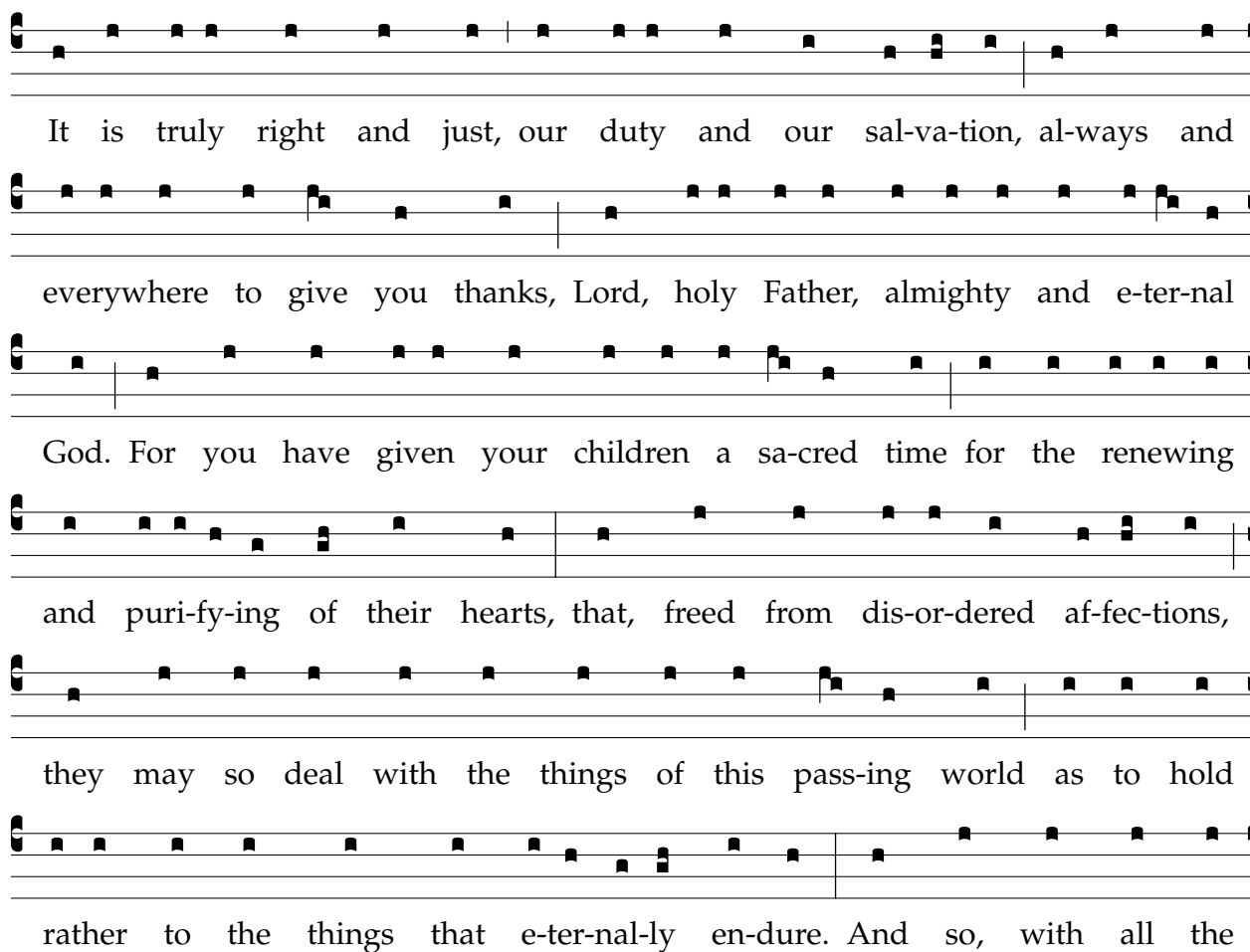
re-born, they may be led to the full-ness of grace that you bestow

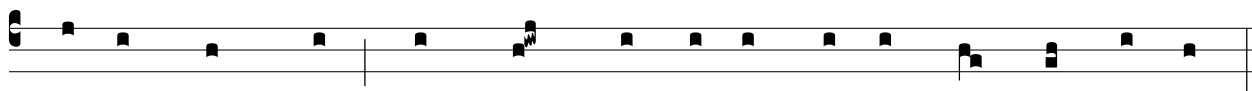


on your sons and daugh-ters. And so, with Angels and Archangels,



PREFACE II OF LENT
Spiritual penance

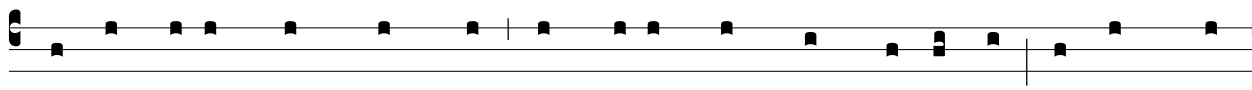




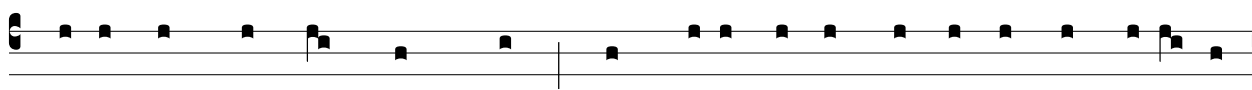
An-gels and Saints, we praise you, as without end we ac-claim:

PREFACE III OF LENT

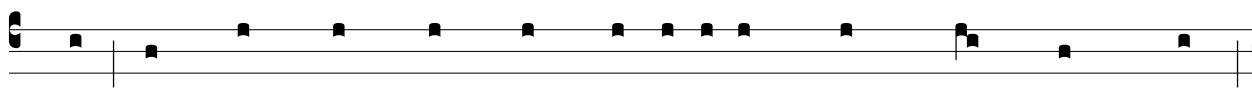
The fruits of abstinence



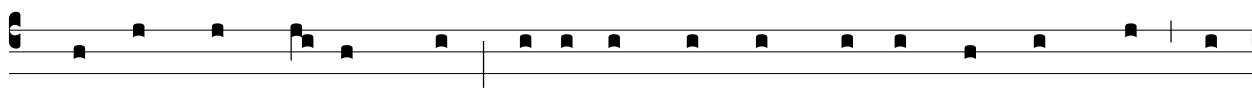
It is truly right and just, our duty and our sal-va-tion, al-ways and



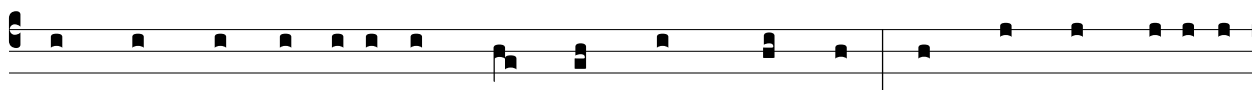
everywhere to give you thanks, Lord, holy Father, almighty and e-ter-nal



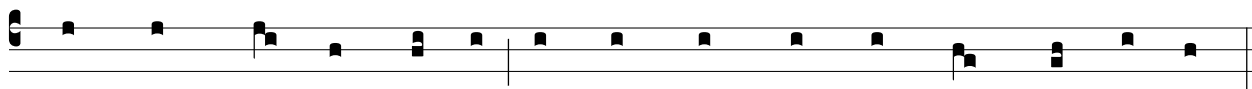
God. For you will that our self-deni-al should give you thanks,



hum-ble our sin-ful pride, contribute to the feeding of the poor, and



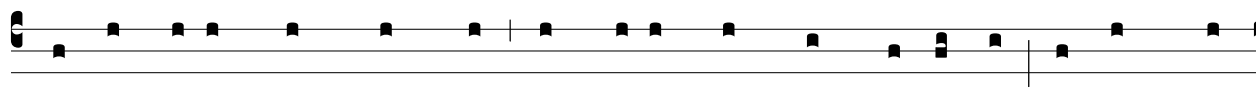
so help us to i-mitate you in your kind-ness. And so we glori-fy



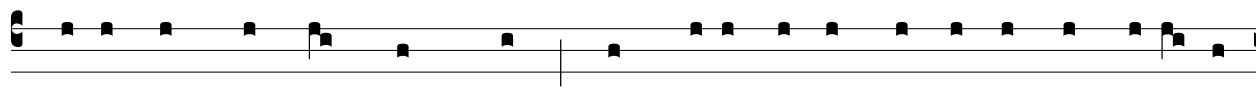
you with count-less An-gels, as with one voice of praise we ac-claim:

PREFACE IV OF LENT

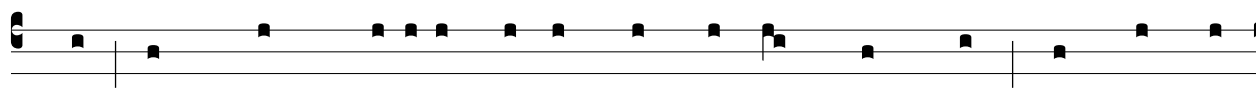
The fruits of fasting



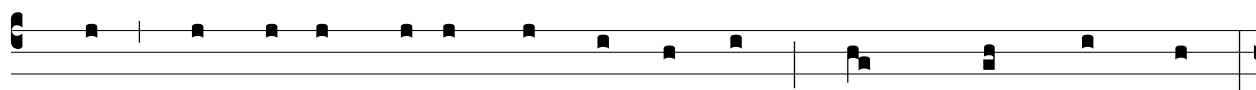
It is truly right and just, our duty and our sal-va-tion, al-ways and



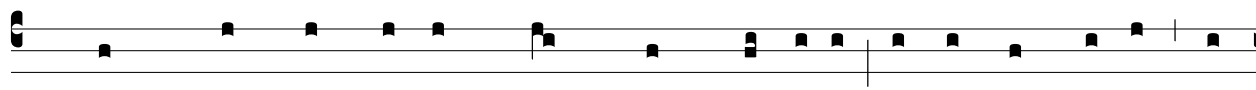
everywhere to give you thanks, Lord, holy Father, almighty and e-ter-nal



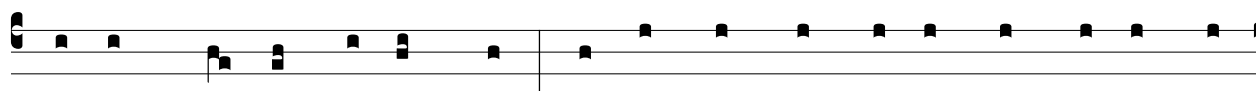
God. For through bodi-ly fasting you re-strain our faults, raise up our



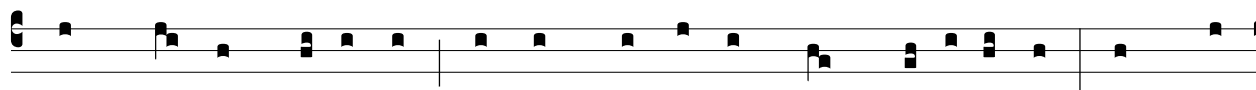
minds, and bestow virtue and its re-wards, through Christ our Lord.



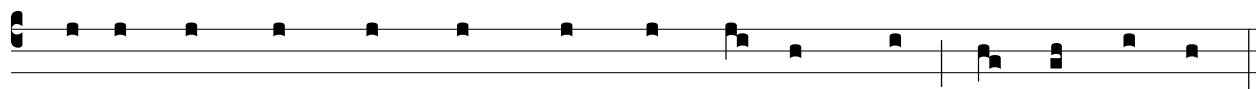
Through him the Angels praise your maj-es-ty, Domin-ions a-dore and



Powers trem-ble be-fore you. Heav-en and the Virtues of heaven and



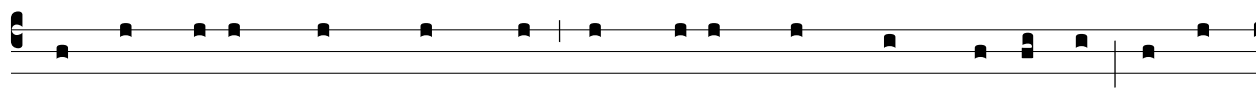
the bless-ed Ser-a-phim worship to-geth-er with ex-ul-ta-tion. May our



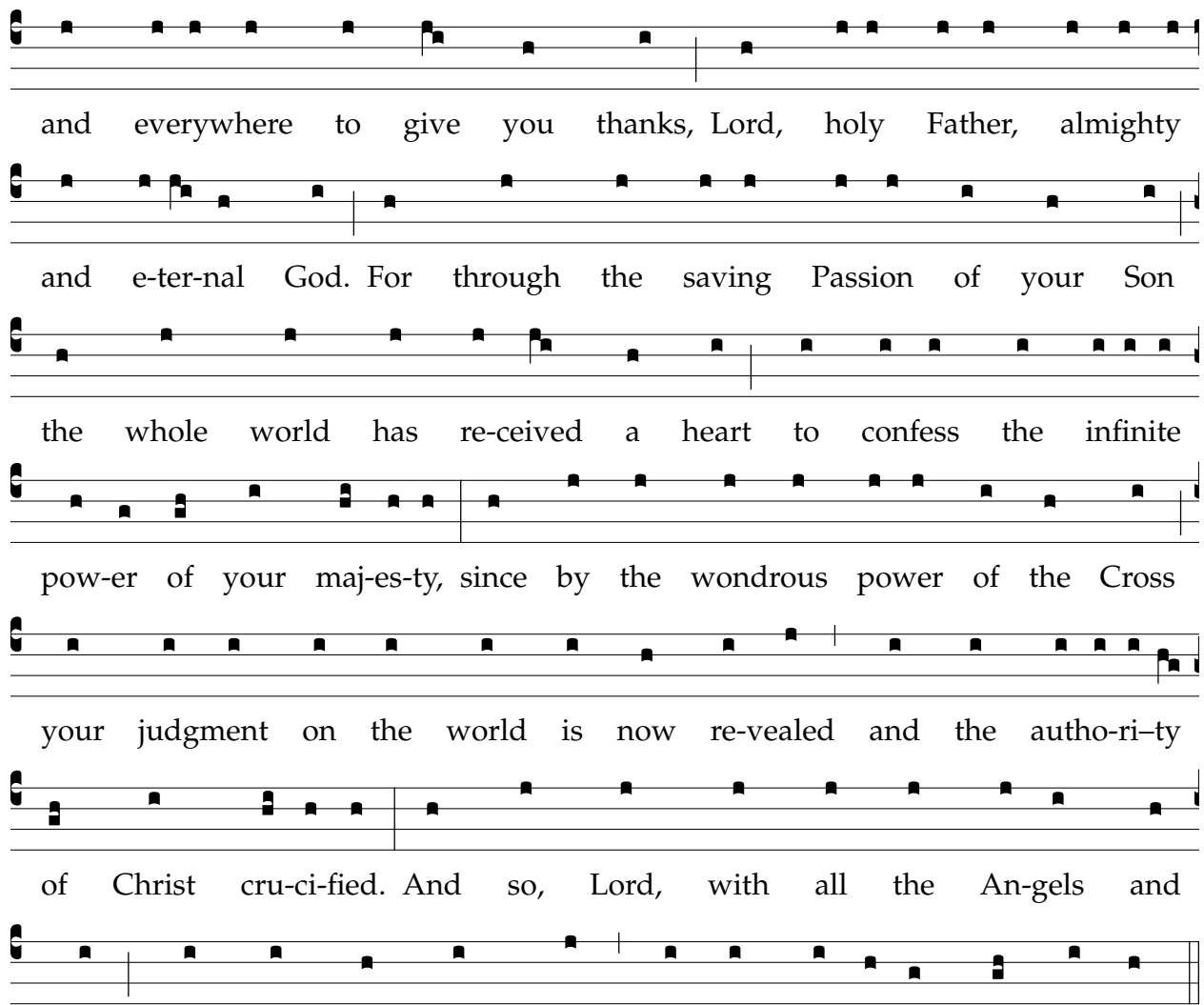
voices, we pray, join with theirs in hum-ble praise, as we ac-claim:

PREFACE I OF THE PASSION OF THE LORD

The power of the Cross

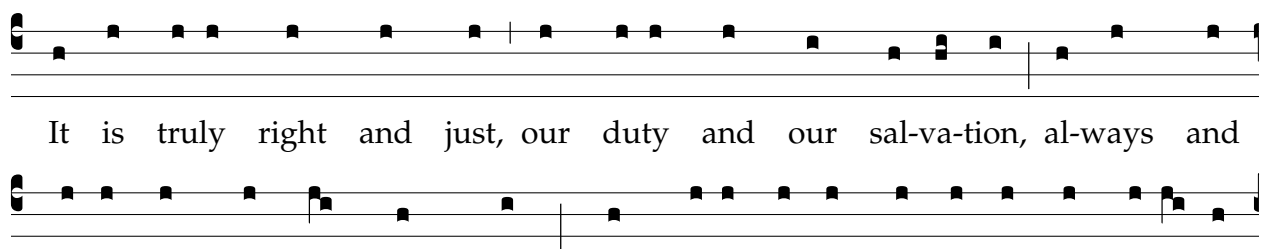


It is truly right and just, our duty and our sal-va-tion, al-ways

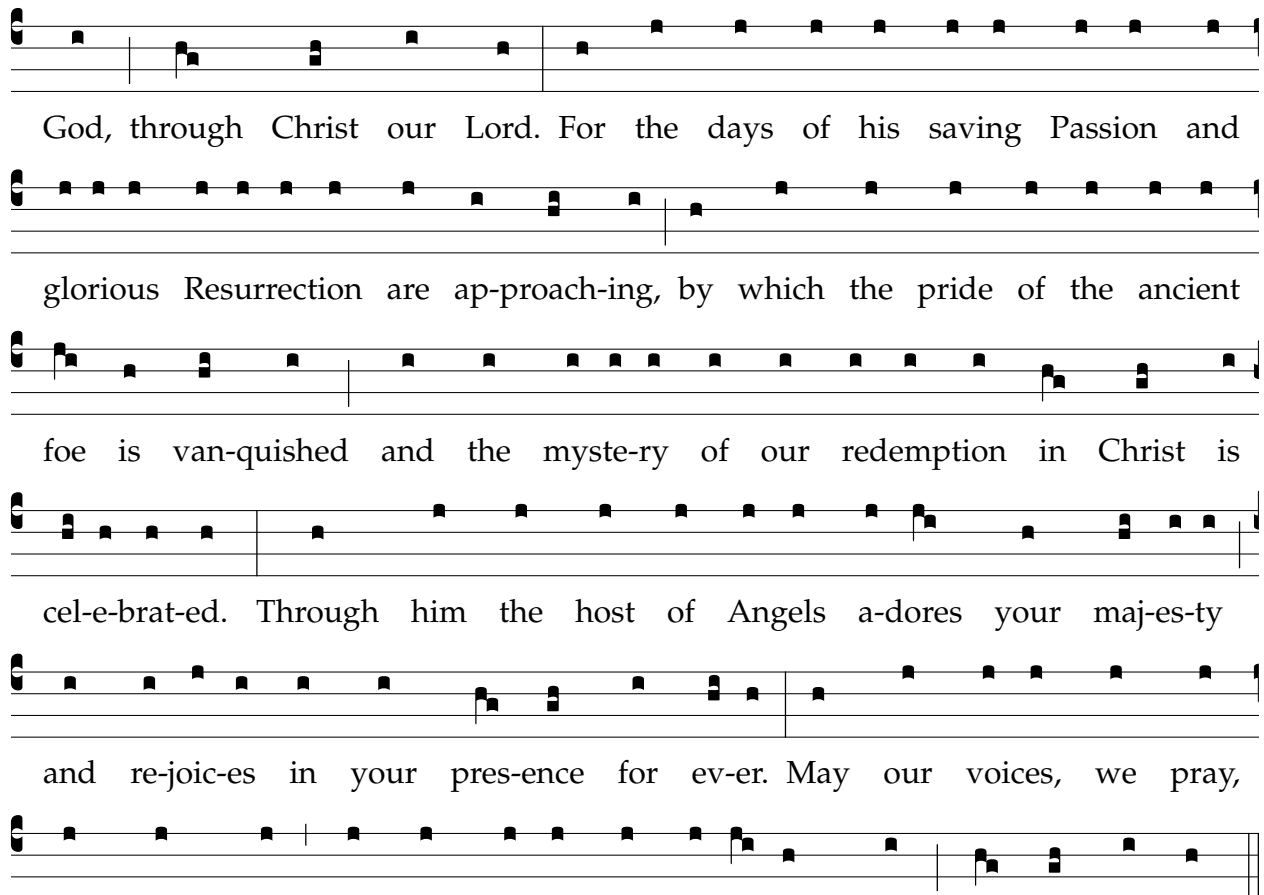


and everywhere to give you thanks, Lord, holy Father, almighty
and e-ter-nal God. For through the saving Passion of your Son
the whole world has re-ceived a heart to confess the infinite
pow-er of your maj-es-ty, since by the wondrous power of the Cross
your judgment on the world is now re-vealed and the autho-ri-ty
of Christ cru-ci-fied. And so, Lord, with all the An-gels and
Saints, we, too, give you thanks, as in exul-ta-tion we ac-claim:

PREFACE II OF THE PASSION OF THE LORD
The victory of the Passion



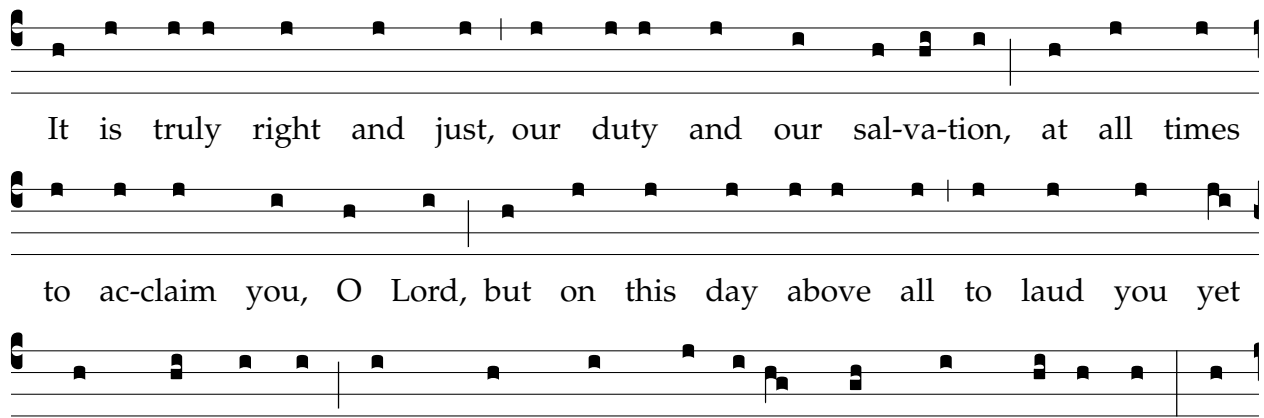
It is truly right and just, our duty and our sal-va-tion, al-ways and
everywhere to give you thanks, Lord, holy Father, almighty and e-ter-nal



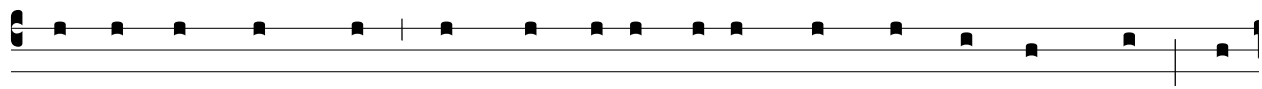
God, through Christ our Lord. For the days of his saving Passion and
glorious Resurrection are ap-proach-ing, by which the pride of the ancient
foe is van-quished and the myste-ry of our redemption in Christ is
cel-e-brat-ed. Through him the host of Angels a-dores your maj-es-ty
and re-joic-es in your pres-ence for ev-er. May our voices, we pray,
join with theirs in one chorus of ex-ult-ant praise, as we ac-claim:

SUNDAY OF THE RESURRECTION

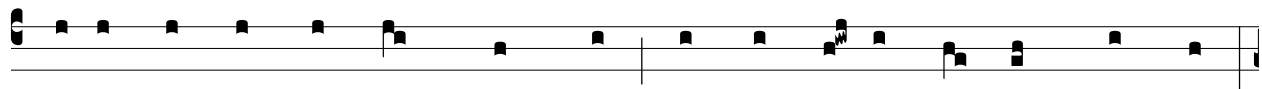
The Paschal Mystery



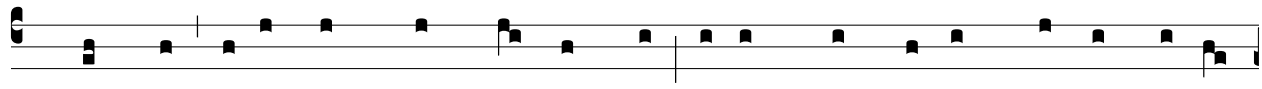
It is truly right and just, our duty and our sal-va-tion, at all times
to ac-claim you, O Lord, but on this day above all to laud you yet
more glo-rious-ly, when Christ our Pass-o-ver has been sac-ri-ficed. For



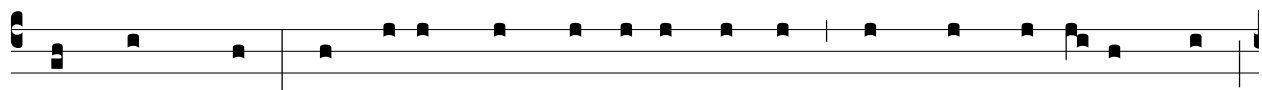
he is the true Lamb who has taken away the sins of the world; by



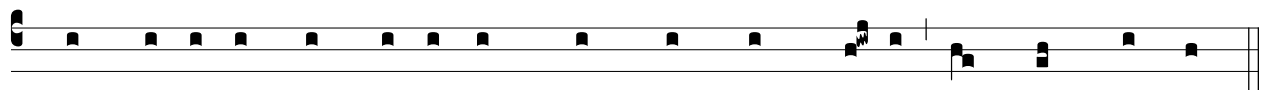
dying he has de-stroyed our death, and by ris-ing, re-stored our life.



There-fore, o-vercome with pas-chal joy, every land, e-very peo-ple ex-ults



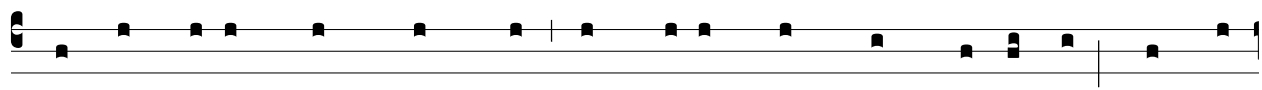
in your praise and even the heavenly Powers, with the an-gel-ic hosts,



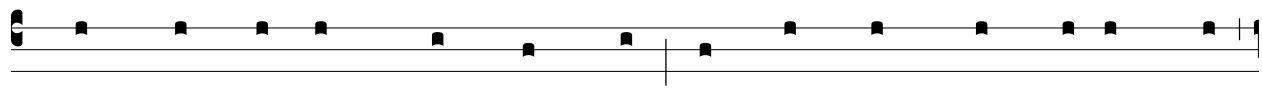
sing together the unending hymn of your glo-ry, as they ac-claim:

PREFACE II OF EASTER

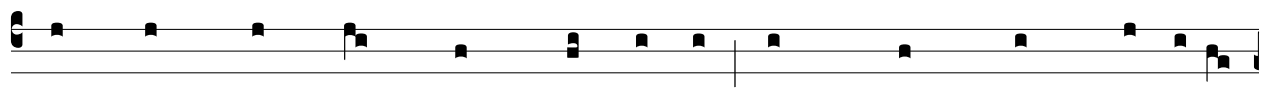
New life in Christ



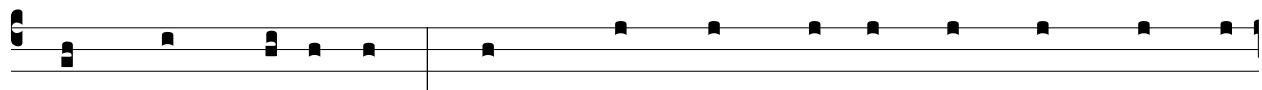
It is truly right and just, our duty and our sal-va-tion, at all



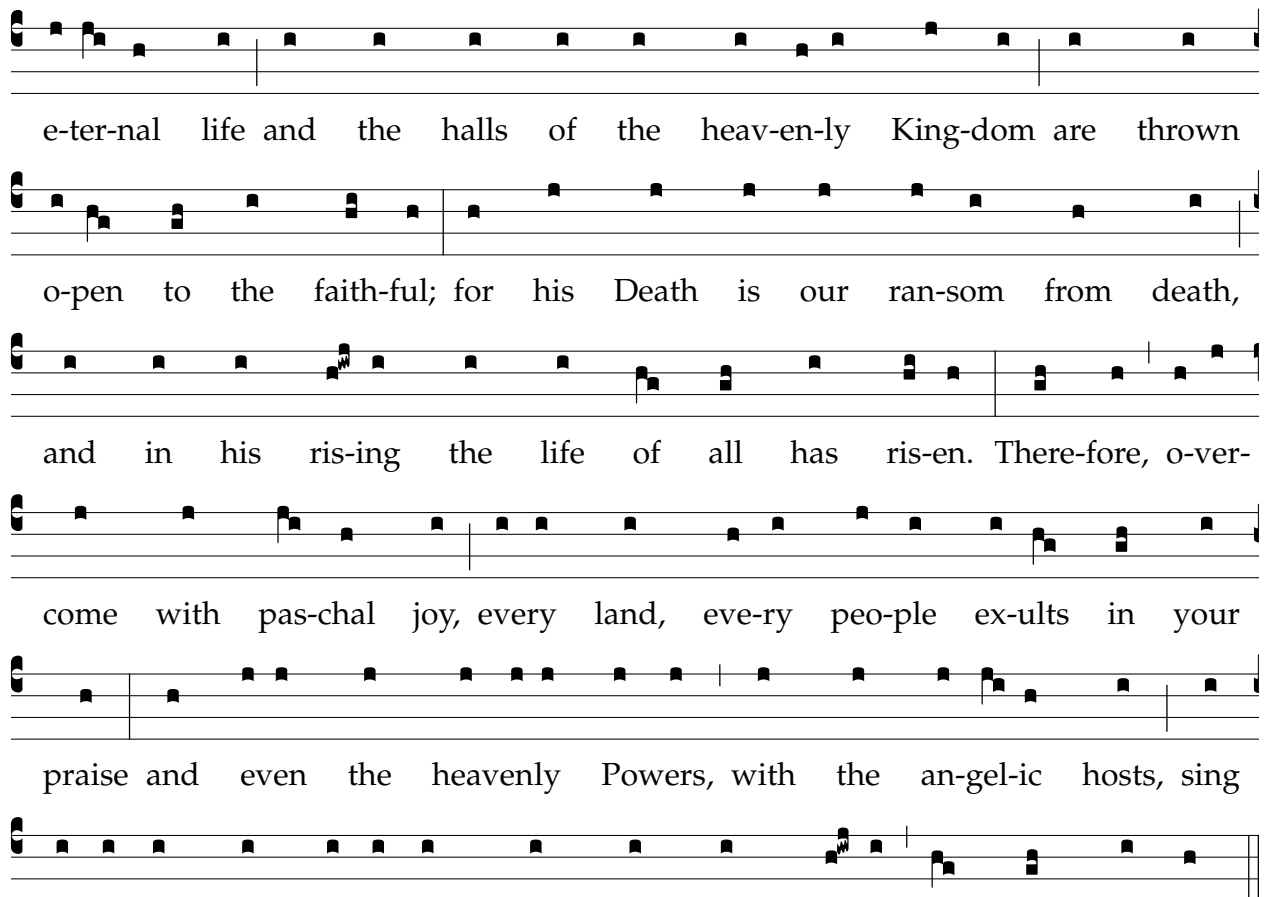
times to ac-claim you, O Lord, but in this time above all



to laud you yet more glo-rious-ly, when Christ our Pass-o-ver

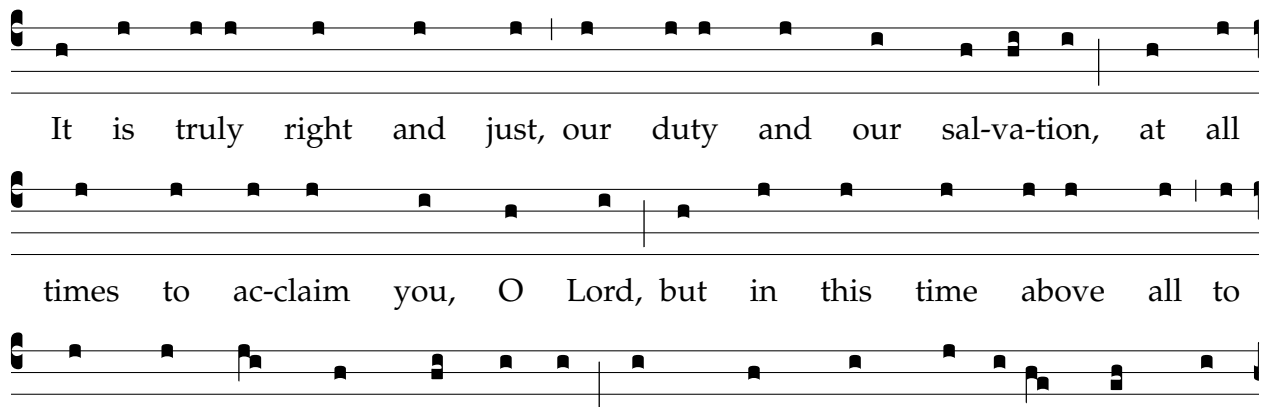


has been sac-ri-ficed. Through him the children of light rise to

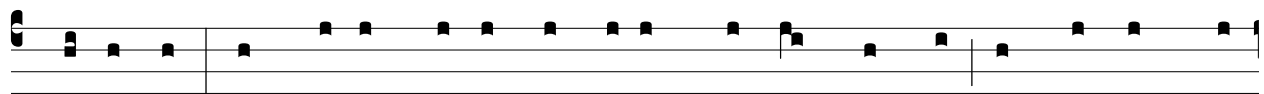


e-ter-nal life and the halls of the heav-en-ly King-dom are thrown
o-pen to the faith-ful; for his Death is our ran-som from death,
and in his ris-ing the life of all has ris-en. There-fore, o-ver-
come with pas-chal joy, every land, eve-ry peo-ple ex-ul-ts in your
praise and even the heavenly Powers, with the an-gel-ic hosts, sing
to-get-her the unending hymn of your glo-ry, as they ac-claim:

PREFACE III OF EASTER
Christ living and always interceding for us



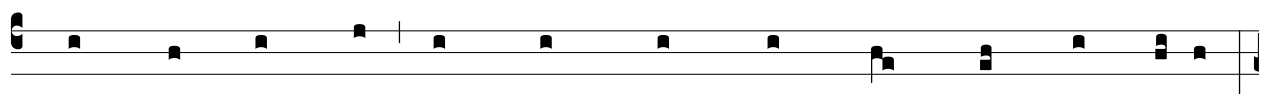
It is truly right and just, our duty and our sal-va-tion, at all
times to ac-claim you, O Lord, but in this time above all to
laud you yet more glo-rious-ly, when Christ our Pass-o-ver has been



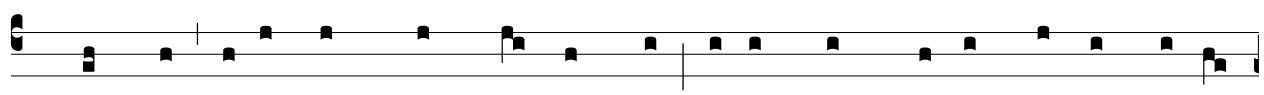
sac-ri-ficed. He never ceases to offer him-self for us but defends us



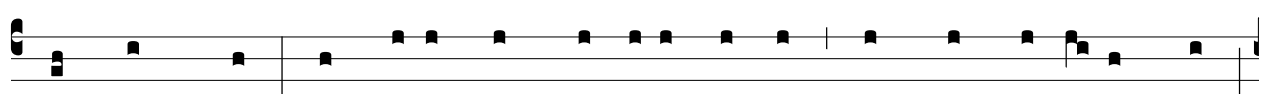
and ever pleads our cause be-fore you: he is the sacri-ficial Victim



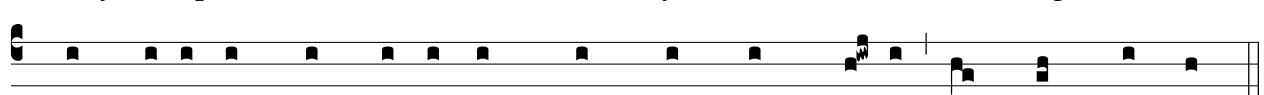
who dies no more, the Lamb, once slain, who lives for ev-er.



There-fore, o-vercome with pas-chal joy, every land, eve-ry peo-ple ex-ul-
 ts



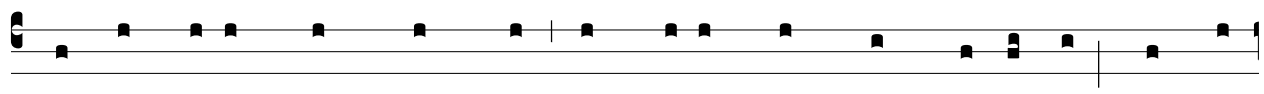
in your praise and even the heavenly Powers, with the an-gel-ic hosts,



sing together the unending hymn of your glo-ry, as they ac-claim:

PREFACE IV OF EASTER

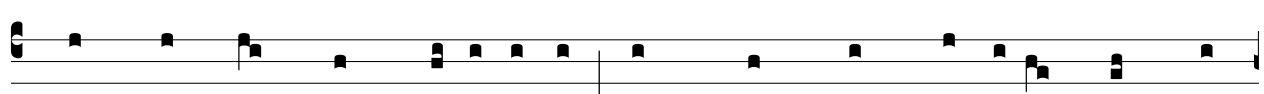
The restoration of the universe through the Paschal Mystery



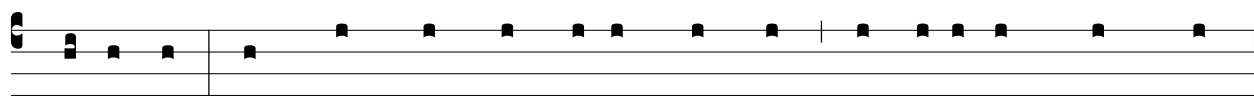
It is truly right and just, our duty and our sal-va-tion, at all



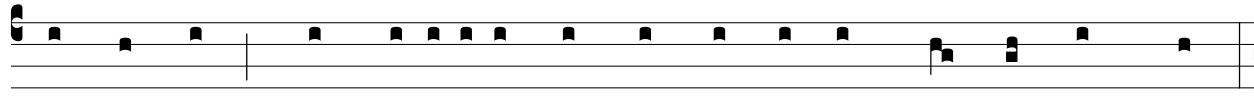
times to ac-claim you, O Lord, but in this time above all to



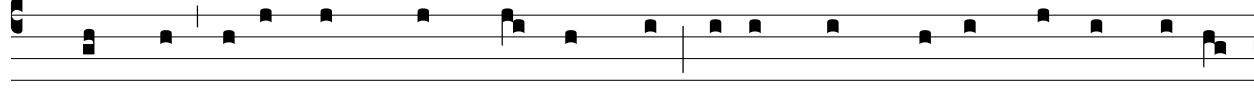
laud you yet more glo-rious-ly, when Christ our Pass-o-ver has been



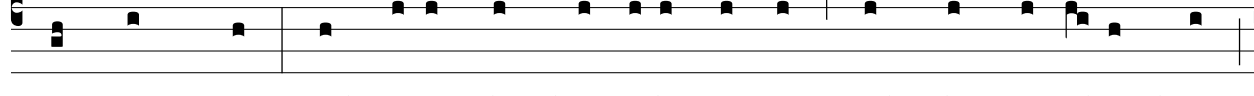
sac-ri-ficed. For, with the old order destroyed, a un-iverse cast down



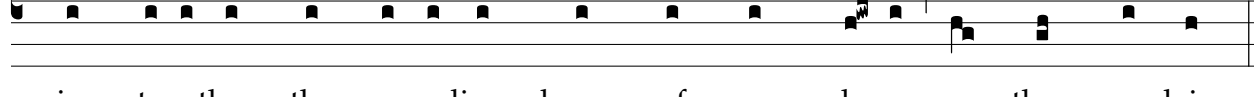
is re-newed, and in-tegrity of life is restored to us in Christ.



There-fore, o-vercome with pas-chal joy, every land, eve-ry peo-ple ex-ults

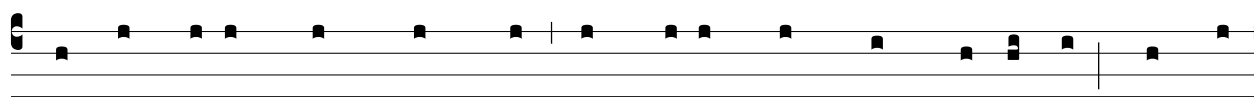


in your praise and even the heavenly Powers, with the an-gel-ic hosts,

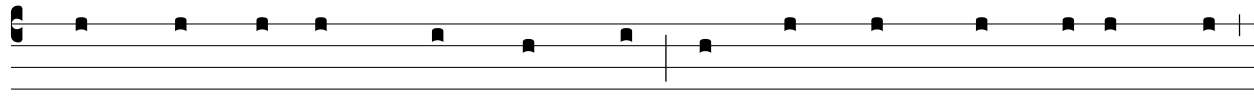


sing together the unending hymn of your glo-ry, as they ac-claim:

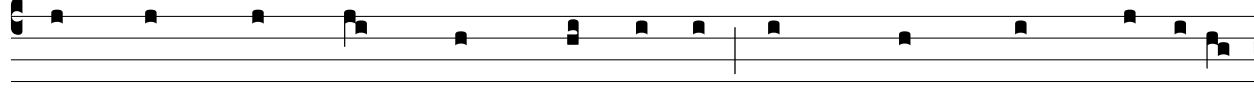
PREFACE V OF EASTER
Christ, Priest and Victim



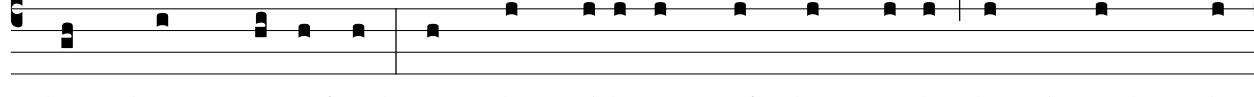
It is truly right and just, our duty and our sal-va-tion, at all



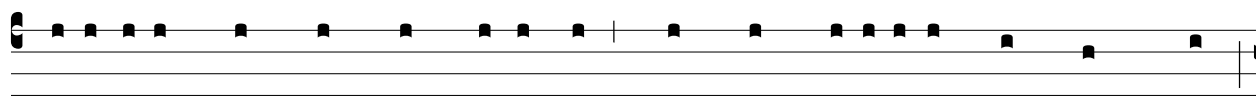
times to ac-claim you, O Lord, but in this time above all



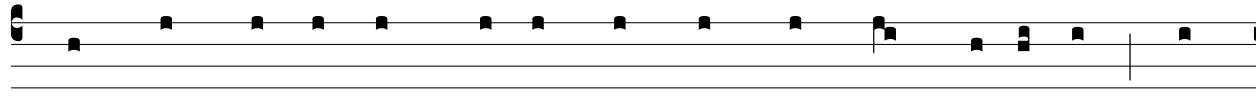
to laud you yet more glo-rious-ly, when Christ our Pass-o-ver



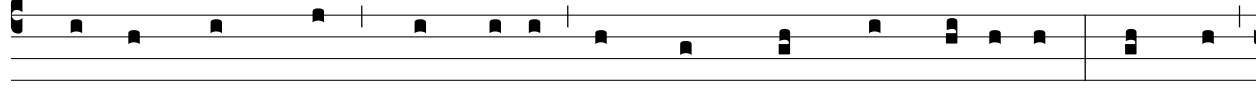
has been sac-ri-ficed. By the oblation of his Body, he brought the



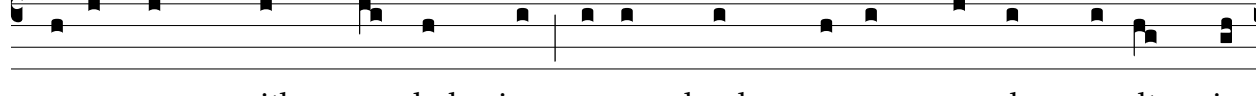
sacri-fices of old to fulfillment in the re-a-li-ty of the Cross



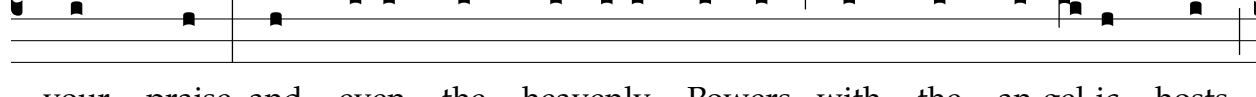
and, by commending himself to you for our sal-va-tion, showed



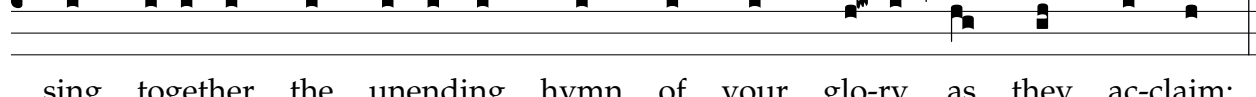
him-self the Priest, the Altar, and the Lamb of sac-ri-fice. There-fore,



o-vercome with pas-chal joy, every land, eve-ry peo-ple ex-ul-ty in

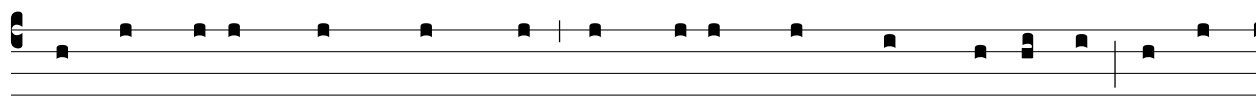


your praise and even the heavenly Powers, with the an-gel-ic hosts,

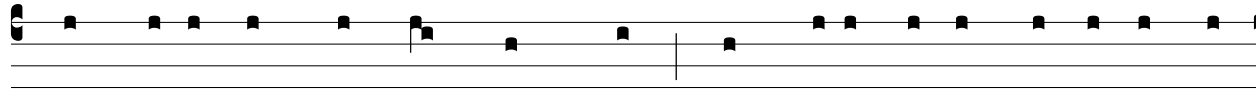


sing together the unending hymn of your glo-ry, as they ac-claim:

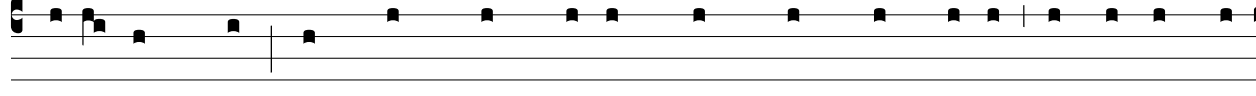
PREFACE I OF THE ASCENSION OF THE LORD
The mystery of the Ascension



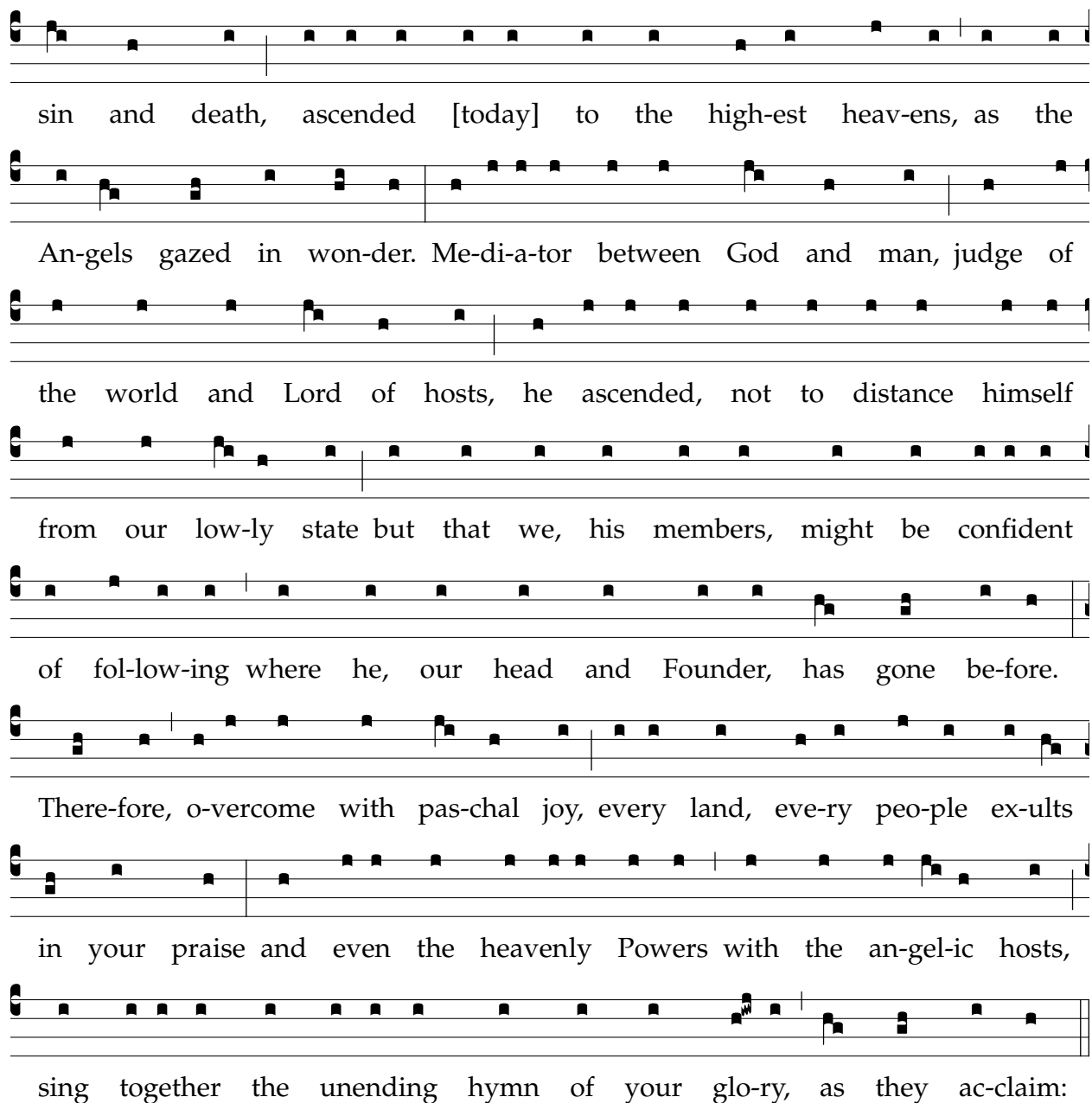
It is truly right and just, our duty and our sal-va-tion, al-ways



and everywhere to give you thanks, Lord, holy Father, almighty and

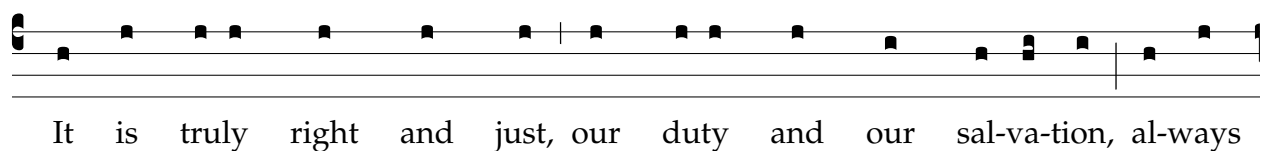


e-ter-nal God. For the Lord Jesus, the King of glory, conqueror of

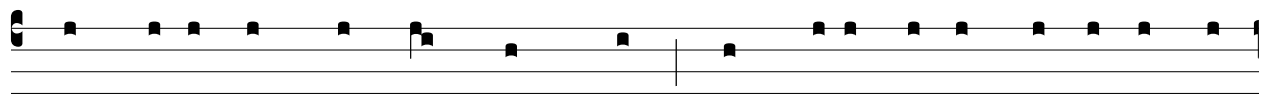


sin and death, ascended [today] to the high-est heav-ens, as the
 An-gels gazed in won-der. Me-di-a-tor between God and man, judge of
 the world and Lord of hosts, he ascended, not to distance himself
 from our low-ly state but that we, his members, might be confident
 of fol-low-ing where he, our head and Founder, has gone be-fore.
 There-fore, o-vercome with pas-chal joy, every land, eve-ry peo-ple ex-ults
 in your praise and even the heavenly Powers with the an-gel-ic hosts,
 sing together the unending hymn of your glo-ry, as they ac-claim:

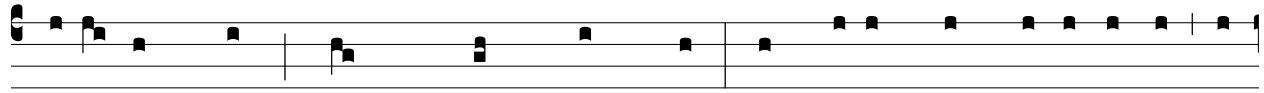
PREFACE II OF THE ASCENSION OF THE LORD
The mystery of the Ascension



It is truly right and just, our duty and our sal-va-tion, al-ways



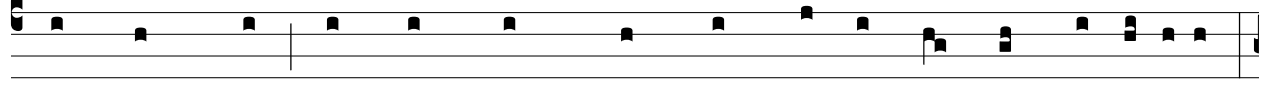
and everywhere to give you thanks, Lord, holy Father, almighty and



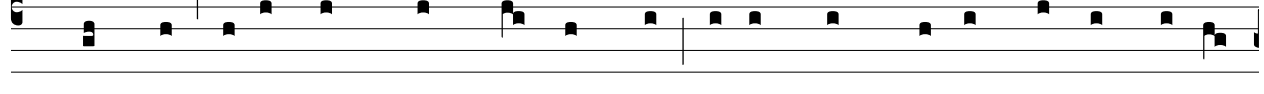
e-ter-nal God, through Christ our Lord. For after the Resurrection he



plainly appeared to all his dis-ci-ples and was taken up to heaven



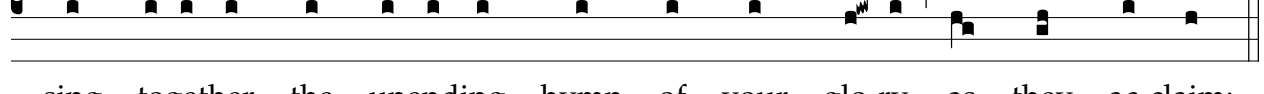
in their sight, that he might make us shar-ers in his di-vin-i-ty.



There-fore, o-vercome with pas-chal joy, every land, eve-ry peo-ple ex-ul-ts

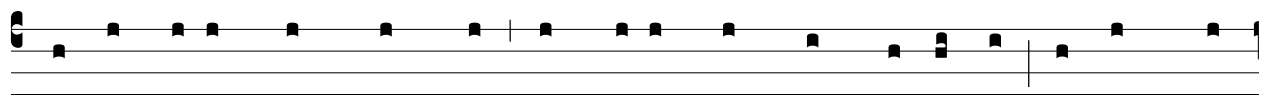


in your praise and even the heavenly Powers, with the an-gel-ic hosts,

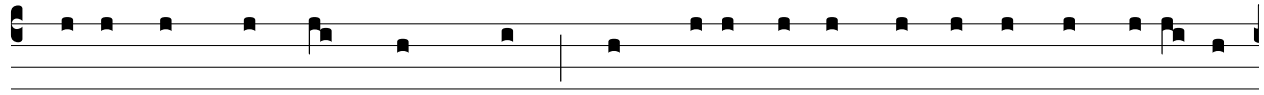


sing together the unending hymn of your glo-ry, as they ac-claim:

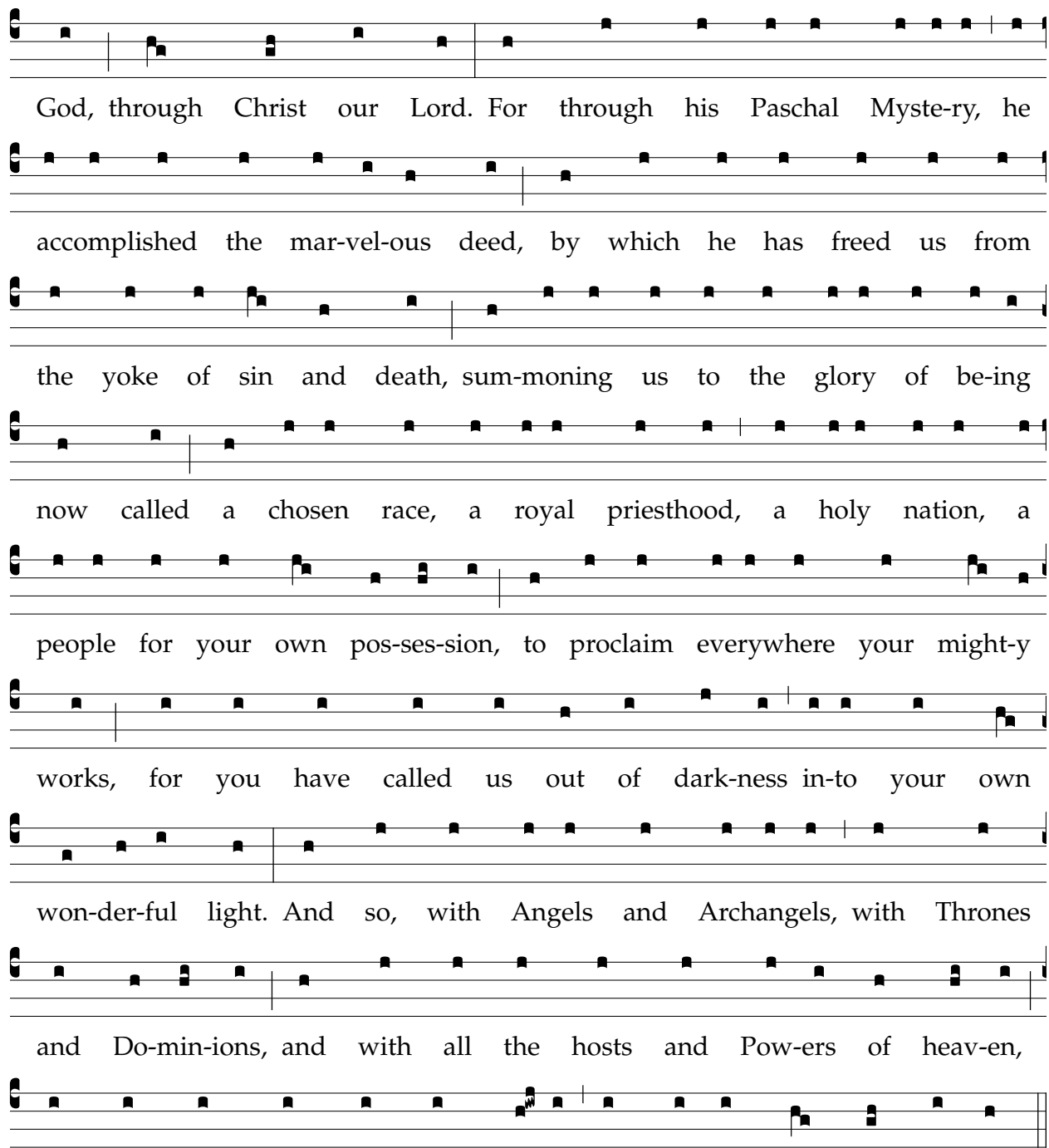
PREFACE I OF THE SUNDAYS IN ORDINARY TIME
The Paschal Mystery and the People of God



It is truly right and just, our duty and our sal-va-tion, al-ways and



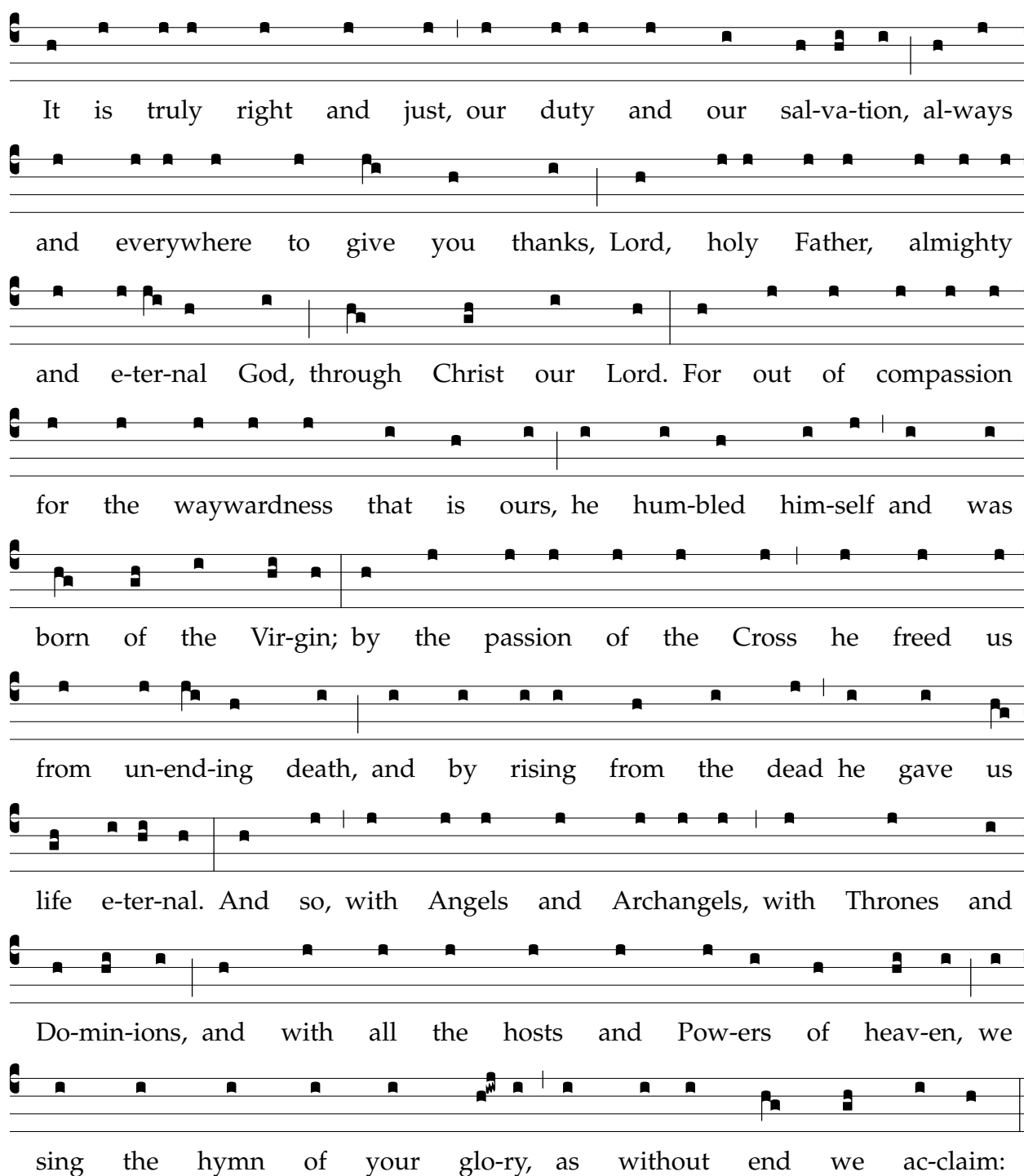
everywhere to give you thanks, Lord, holy Father, almighty and e-ter-nal



God, through Christ our Lord. For through his Paschal Mys-te-ry, he
accomplished the mar-vel-ous deed, by which he has freed us from
the yoke of sin and death, sum-moning us to the glory of be-ing
now called a chosen race, a royal priesthood, a holy nation, a
people for your own pos-ses-sion, to proclaim everywhere your might-y
works, for you have called us out of dark-ness in-to your own
won-der-ful light. And so, with Angels and Archangels, with Thrones
and Do-min-ions, and with all the hosts and Pow-ers of heav-en,
we sing the hymn of your glo-ry, as without end we ac-claim:

PREFACE II OF THE SUNDAYS IN ORDINARY TIME

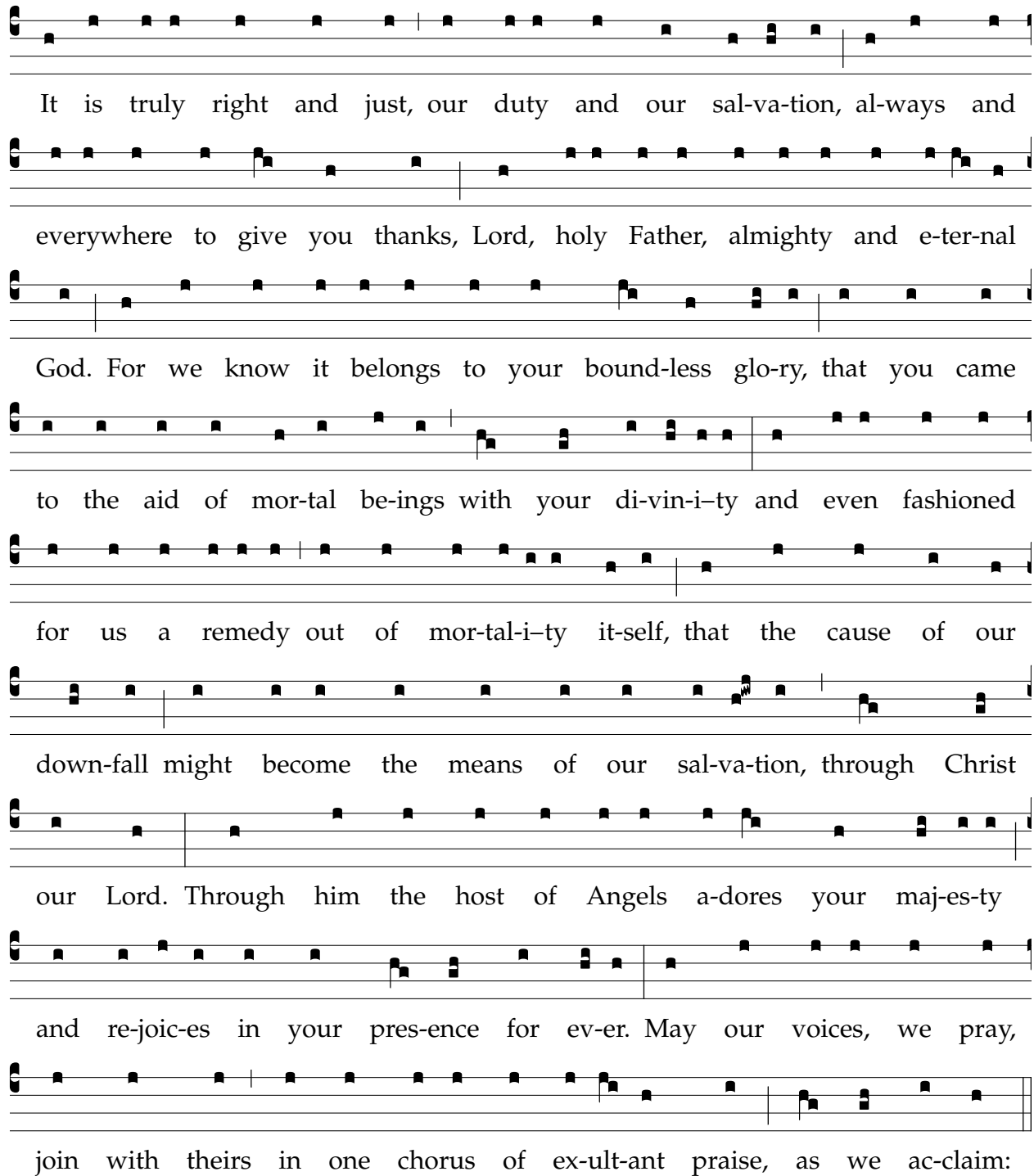
The mystery of salvation



It is truly right and just, our duty and our sal-va-tion, al-ways
and everywhere to give you thanks, Lord, holy Father, almighty
and e-ter-nal God, through Christ our Lord. For out of compassion
for the waywardness that is ours, he hum-bled him-self and was
born of the Vir-gin; by the passion of the Cross he freed us
from un-end-ing death, and by rising from the dead he gave us
life e-ter-nal. And so, with Angels and Archangels, with Thrones and
Do-min-ions, and with all the hosts and Pow-ers of heav-en, we
sing the hymn of your glo-ry, as without end we ac-claim:

PREFACE III OF THE SUNDAYS IN ORDINARY TIME

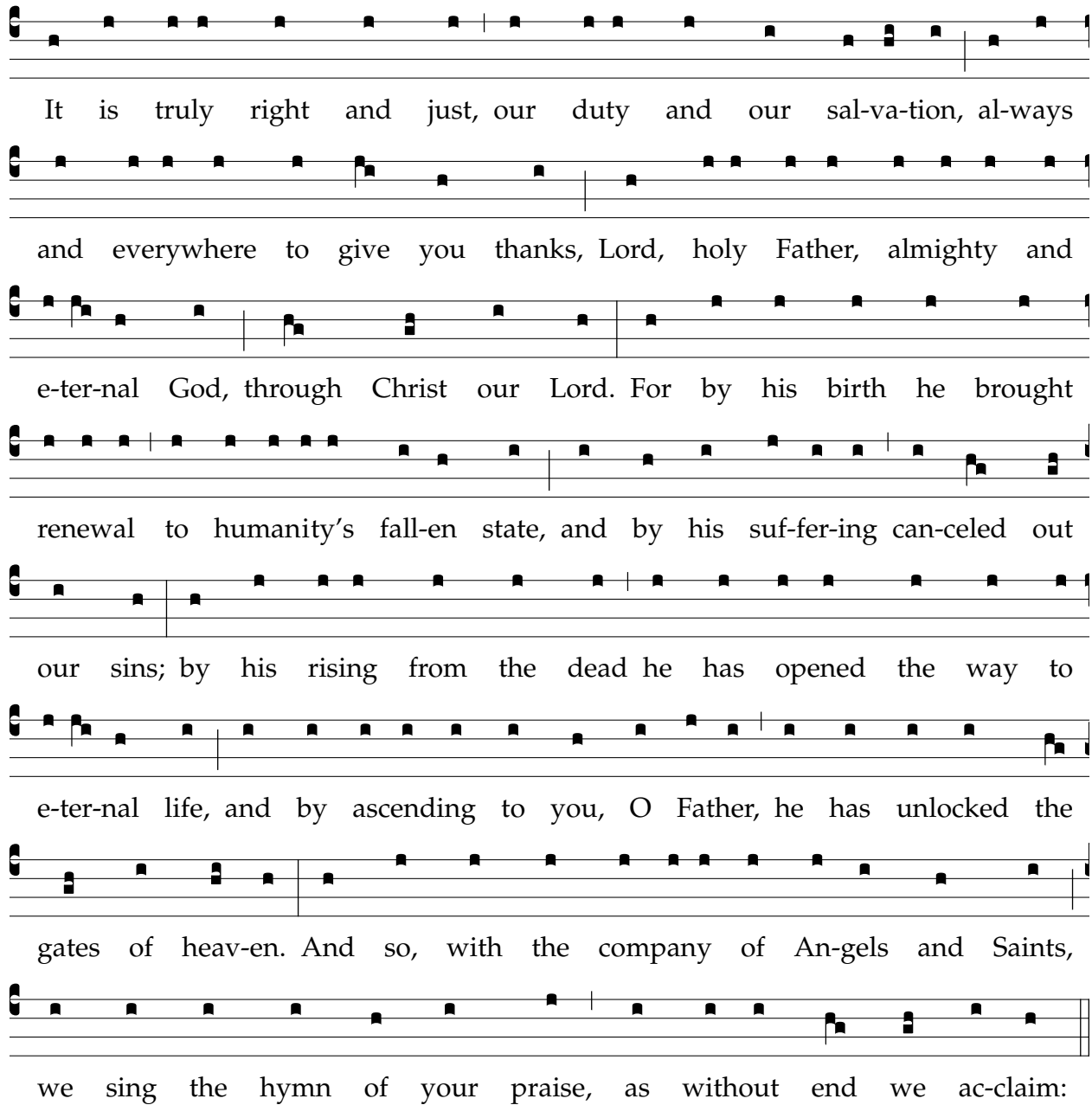
The salvation of man by a man



It is truly right and just, our duty and our sal-va-tion, al-ways and
everywhere to give you thanks, Lord, holy Father, almighty and e-ter-nal
God. For we know it belongs to your bound-less glo-ry, that you came
to the aid of mor-tal be-ings with your di-vin-i-ty and even fashioned
for us a remedy out of mor-tal-i-ty it-self, that the cause of our
down-fall might become the means of our sal-va-tion, through Christ
our Lord. Through him the host of Angels a-dores your maj-es-ty
and re-joic-es in your pres-ence for ev-er. May our voices, we pray,
join with theirs in one chorus of ex-ult-ant praise, as we ac-claim:

PREFACE IV OF THE SUNDAYS IN ORDINARY TIME

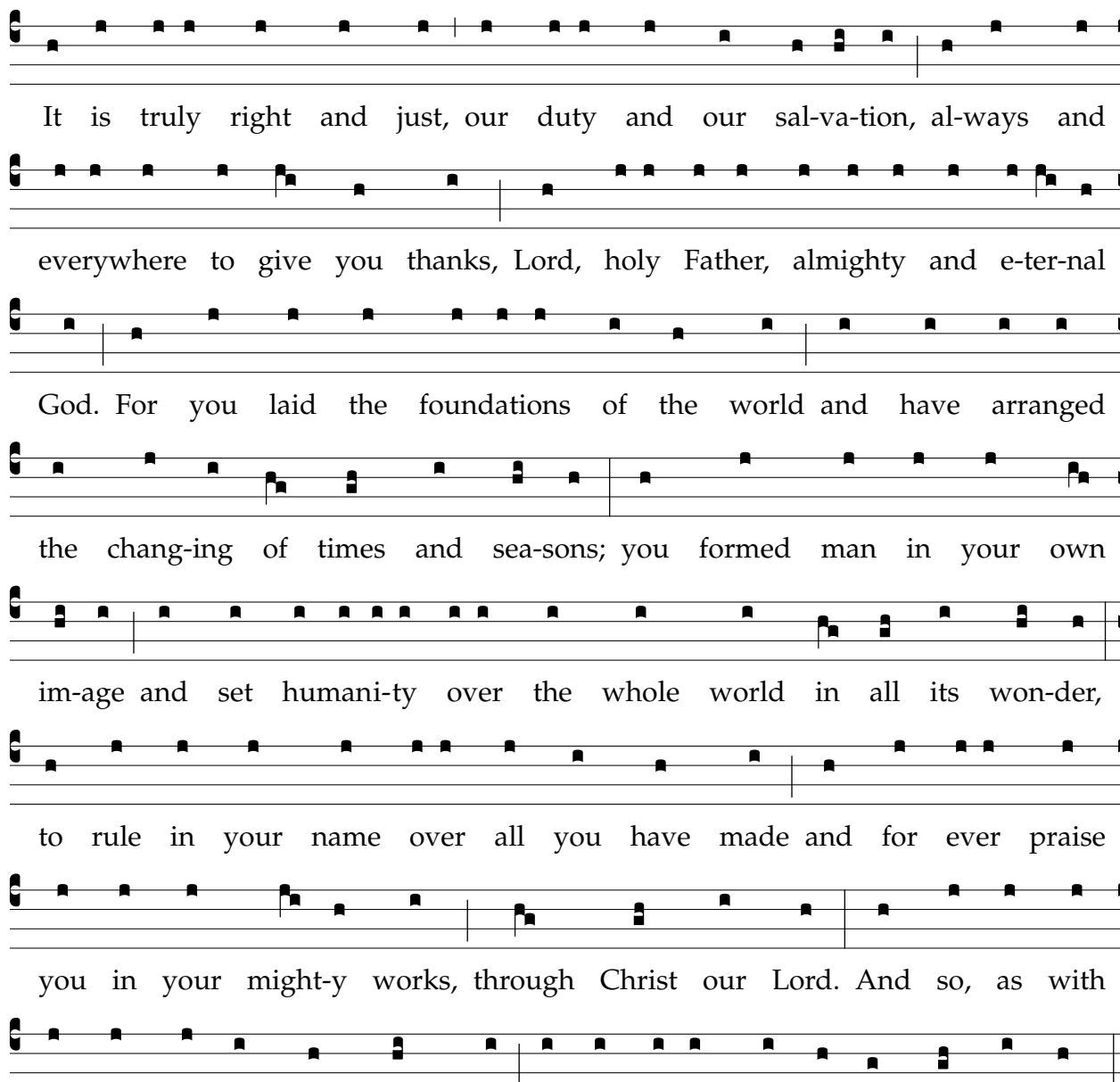
The history of salvation



It is truly right and just, our duty and our sal-va-tion, al-ways
and everywhere to give you thanks, Lord, holy Father, almighty and
e-ter-nal God, through Christ our Lord. For by his birth he brought
renewal to humanity's fall-en state, and by his suf-fer-ing can-celed out
our sins; by his rising from the dead he has opened the way to
e-ter-nal life, and by ascending to you, O Father, he has unlocked the
gates of heav-en. And so, with the company of An-gels and Saints,
we sing the hymn of your praise, as without end we ac-claim:

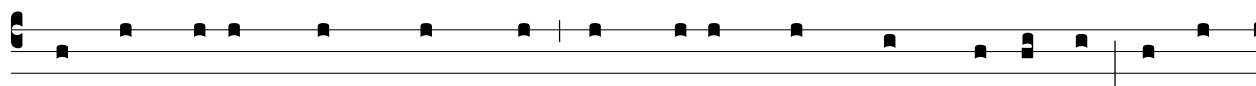
PREFACE V OF THE SUNDAYS IN ORDINARY TIME

Creation

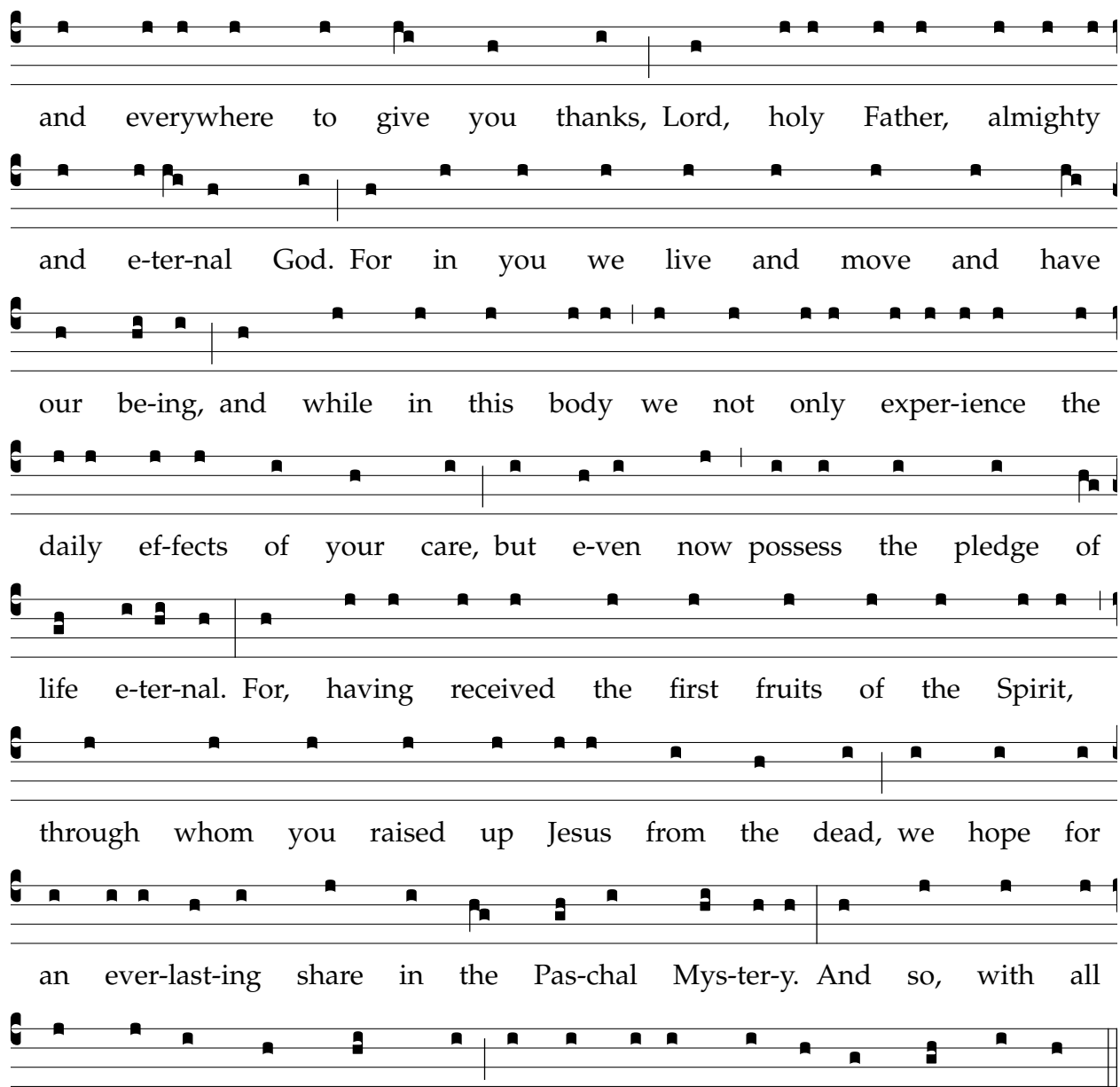


It is truly right and just, our duty and our sal-va-tion, al-ways and
 everywhere to give you thanks, Lord, holy Father, almighty and e-ter-nal
 God. For you laid the foundations of the world and have arranged
 the chang-ing of times and sea-sons; you formed man in your own
 im-age and set humani-ty over the whole world in all its won-der,
 to rule in your name over all you have made and for ever praise
 you in your might-y works, through Christ our Lord. And so, as with
 all the An-gels, we praise you, as in joyful cele-bra-tion we ac-claim:

PREFACE VI OF THE SUNDAYS IN ORDINARY TIME
The pledge of the eternal Passover

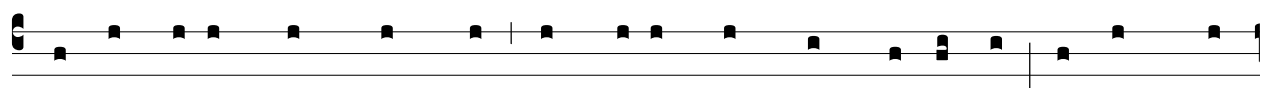


It is truly right and just, our duty and our sal-va-tion, al-ways

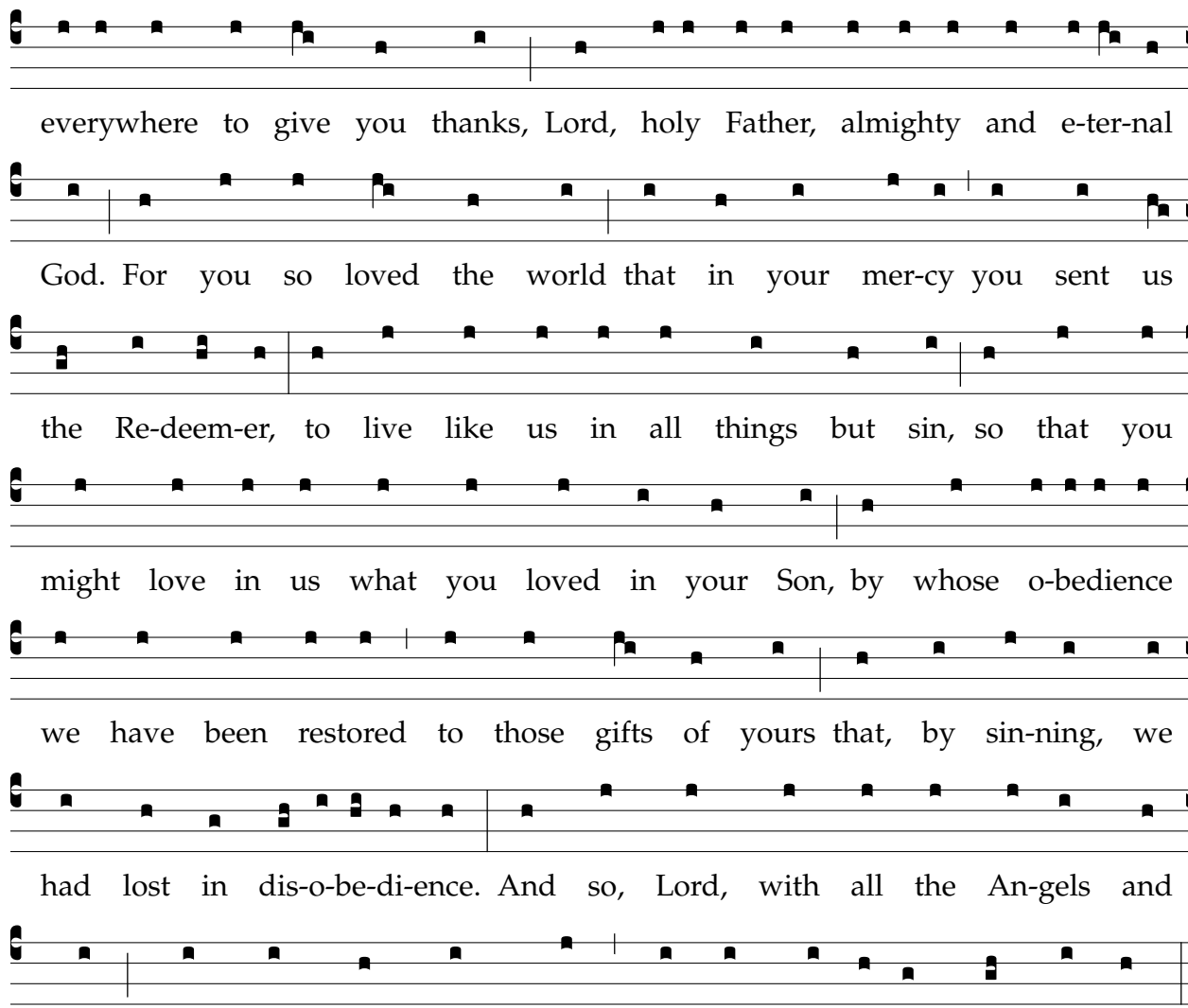


and everywhere to give you thanks, Lord, holy Father, almighty
 and e-ter-nal God. For in you we live and move and have
 our be-ing, and while in this body we not only exper-ience the
 daily ef-fects of your care, but e-ven now possess the pledge of
 life e-ter-nal. For, having received the first fruits of the Spirit,
 through whom you raised up Jesus from the dead, we hope for
 an ever-last-ing share in the Pas-chal Mys-ter-y. And so, with all
 the An-gels, we praise you, as in joyful cele-bra-tion we ac-claim:

PREFACE VII OF THE SUNDAYS IN ORDINARY TIME
Salvation through the obedience of Christ



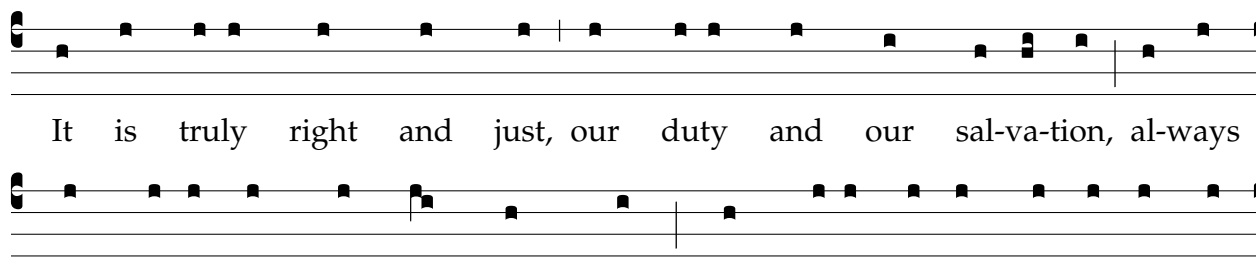
It is truly right and just, our duty and our sal-va-tion, al-ways and



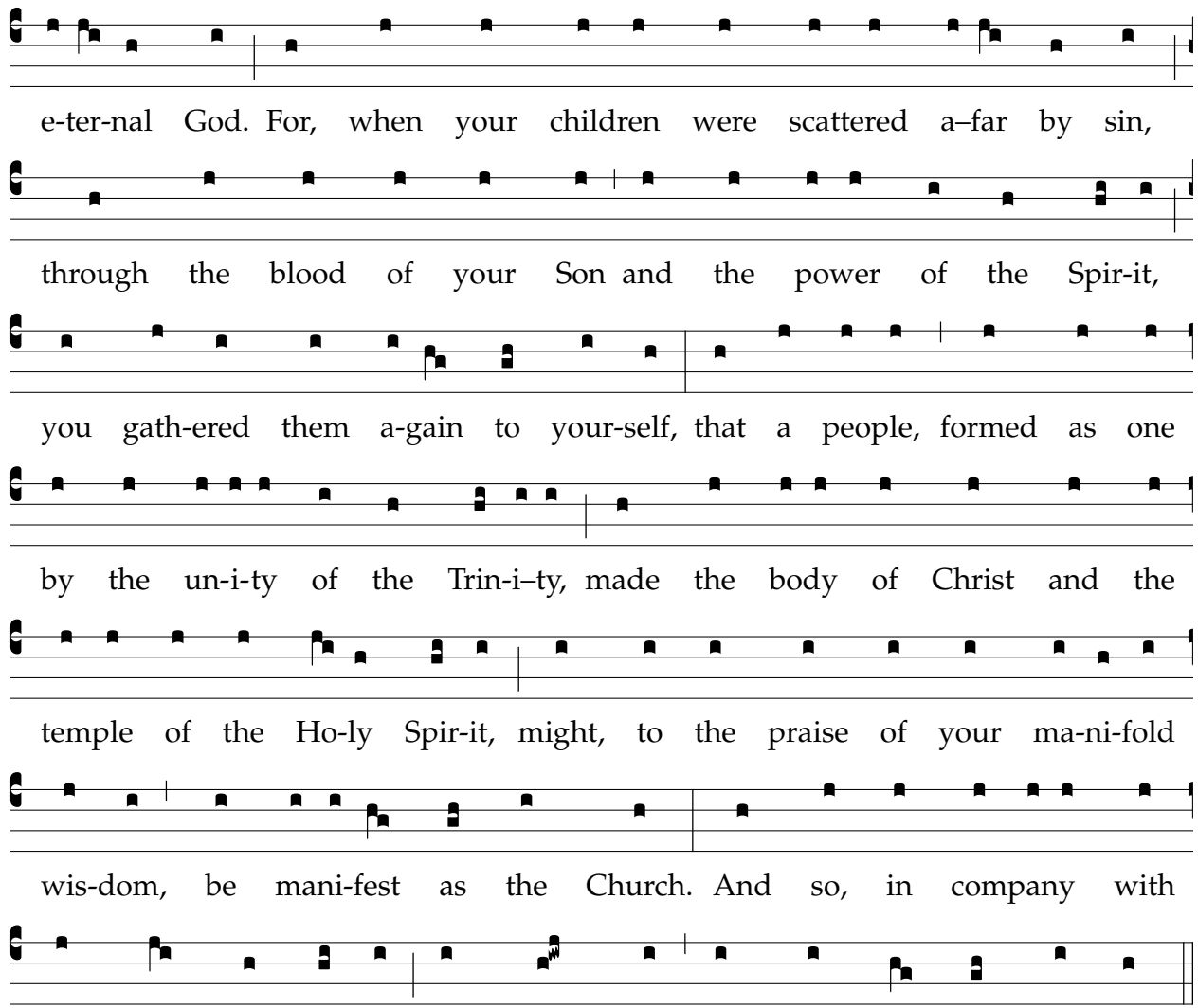
everywhere to give you thanks, Lord, holy Father, almighty and e-ter-nal
 God. For you so loved the world that in your mer-cy you sent us
 the Re-deem-er, to live like us in all things but sin, so that you
 might love in us what you loved in your Son, by whose o-bedience
 we have been restored to those gifts of yours that, by sin-ning, we
 had lost in dis-o-be-di-ence. And so, Lord, with all the An-gels and
 Saints, we, too, give you thanks, as in exul-tation we ac-claim:

PREFACE VIII OF THE SUNDAYS IN ORDINARY TIME

The Church united by the unity of the Trinity

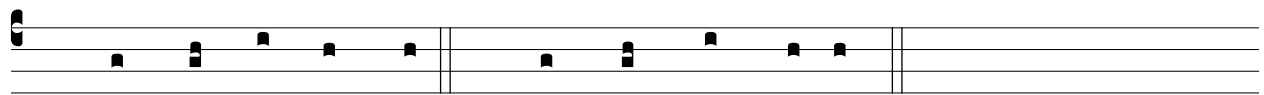


It is truly right and just, our duty and our sal-va-tion, al-ways
 and everywhere to give you thanks, Lord, holy Father, almighty and

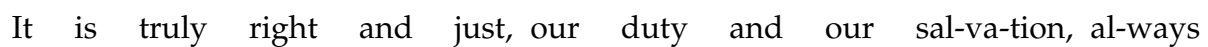
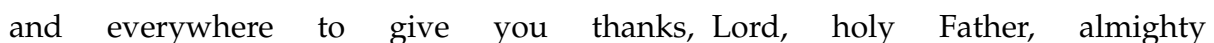
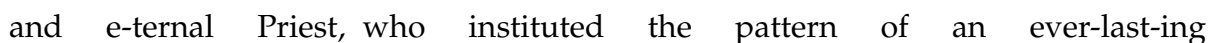
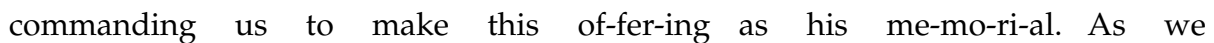
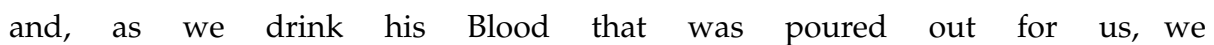


e-ter-nal God. For, when your children were scattered a-far by sin,
 through the blood of your Son and the power of the Spir-it,
 you gath-ered them a-gain to your-self, that a people, formed as one
 by the un-i-ty of the Trin-i-ty, made the body of Christ and the
 temple of the Ho-ly Spir-it, might, to the praise of your ma-ni-fold
 wis-dom, be mani-fest as the Church. And so, in company with
 the choirs of An-gels, we praise you, and with joy we pro-claim:

PREFACE I OF THE MOST HOLY EUCHARIST
The Sacrifice and the Sacrament of Christ

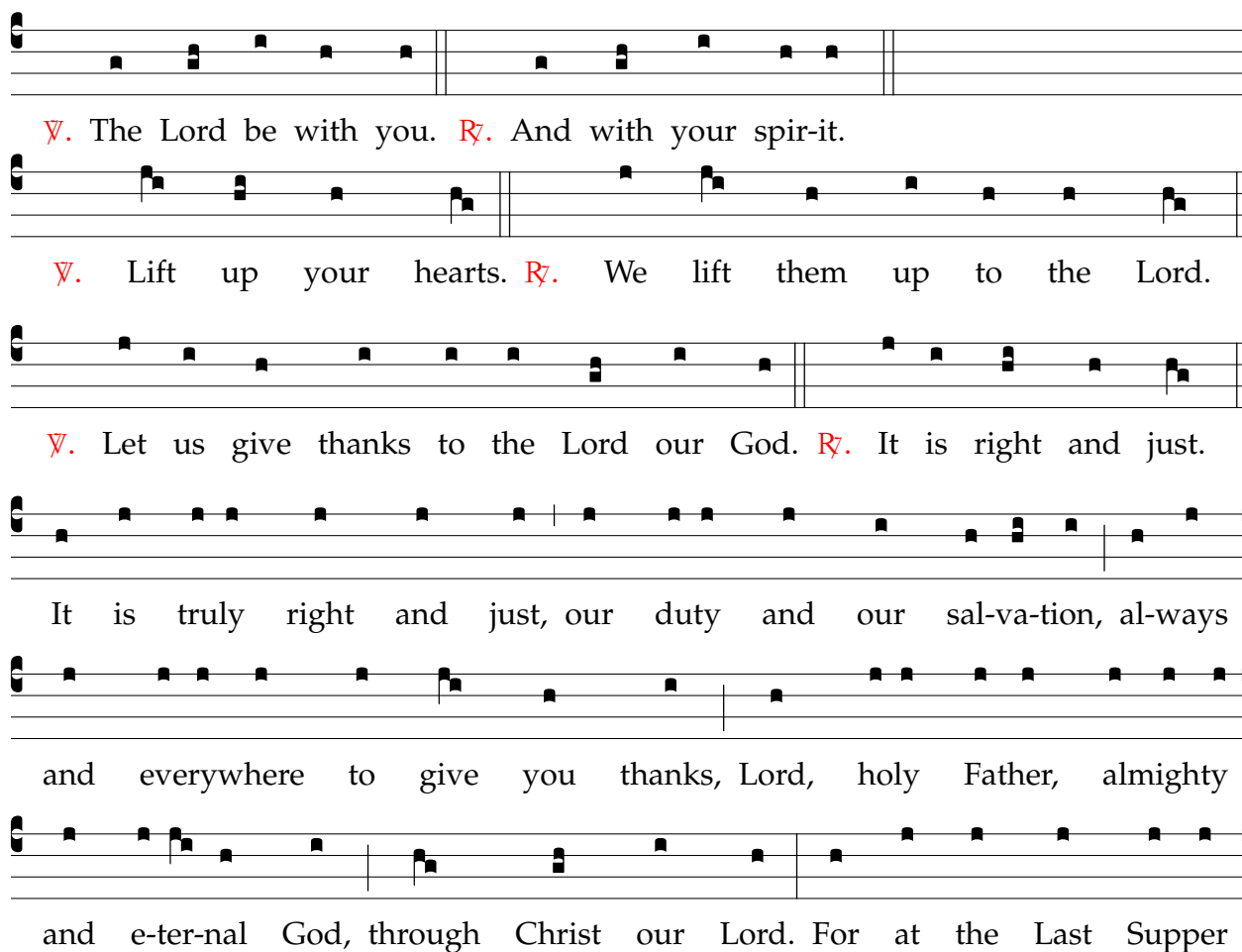


✠. The Lord be with you. ✠. And with your spir-it.



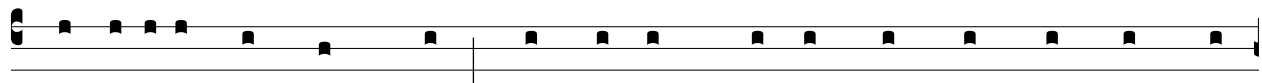


PREFACE II OF THE MOST HOLY EUCHARIST
The fruits of the Most Holy Eucharist

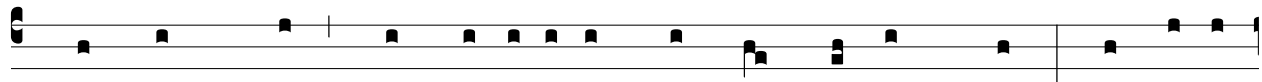




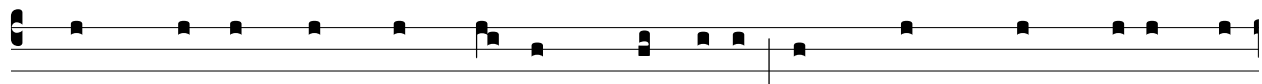
with his A-pos-tles, es-tab-lishing for the ages to come the saving



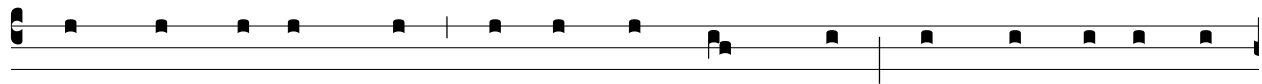
memori-al of the Cross, he offered himself to you as the un-



blem-ished Lamb, the accepta-ble gift of per-fect praise. Nour-ish-ing



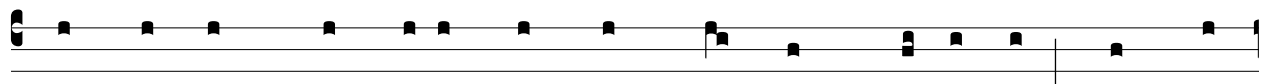
your faithful by this sa-cred mys-ter-y, you make them holy, so



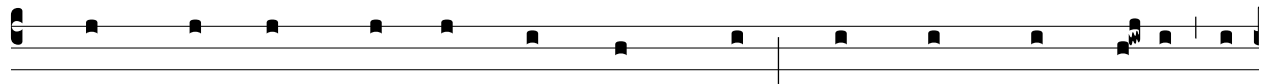
that the human race, bounded by one world, may be enlightened



by one faith and un-i-ted by one bond of char-i-ty. And so,



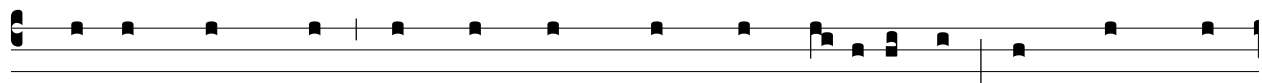
we approach the table of this won-drous Sac-ra-ment, so that,



bathed in the sweetness of your grace, we may pass o-ver to



the heavenly reali-ties here fore-sha-dowed. There-fore, all creatures of



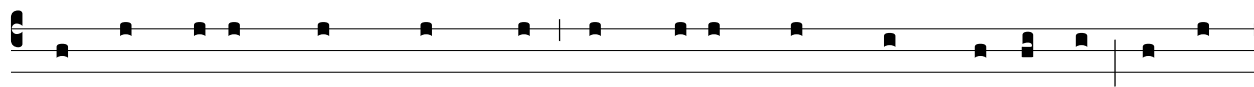
heaven and earth sing a new song in ad-o-ra-tion, and we, with



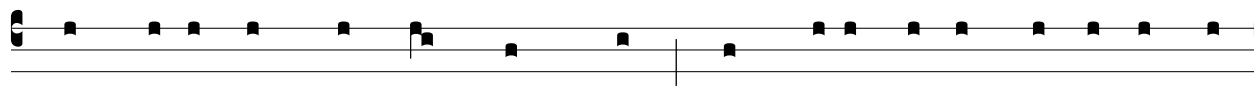
all the host of An-gels, cry out, and without end we ac-claim:

PREFACE I OF THE BLESSED VIRGIN MARY

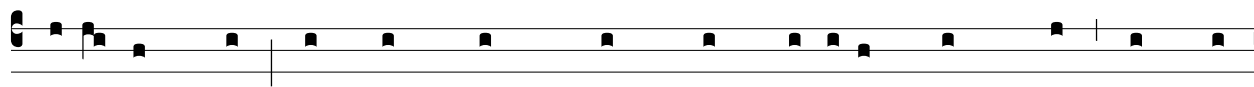
The Motherhood of the Blessed Virgin Mary



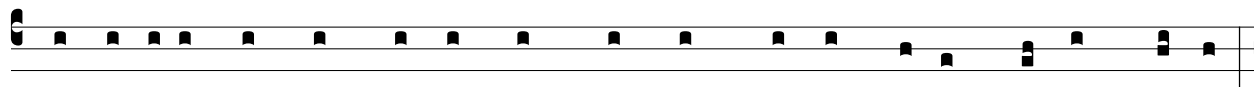
It is truly right and just, our duty and our sal-va-tion, al-ways



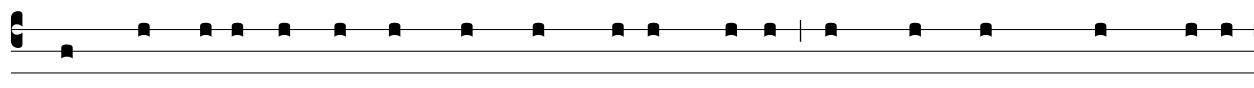
and everywhere to give you thanks, Lord, holy Father, almighty and



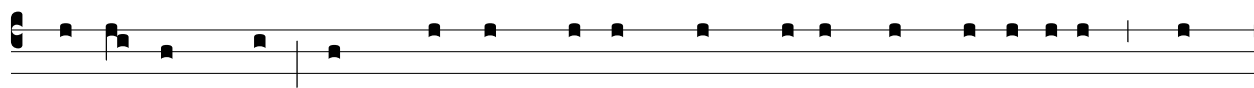
e-ter-nal God, and to praise, bless, and glori-fy your name [on the



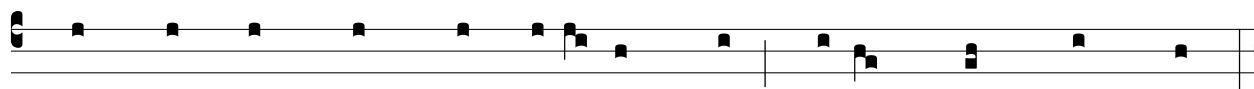
Solemni-ty of the Motherhood] of the Blessed ev-er- Vir-gin Ma-ry.



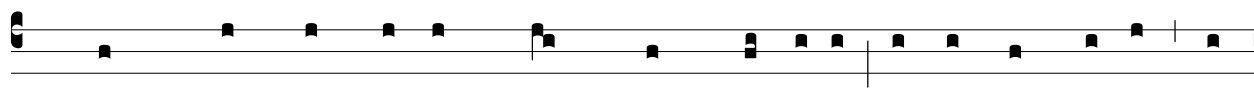
For by overshadowing of the Holy Spirit she conceived your Only



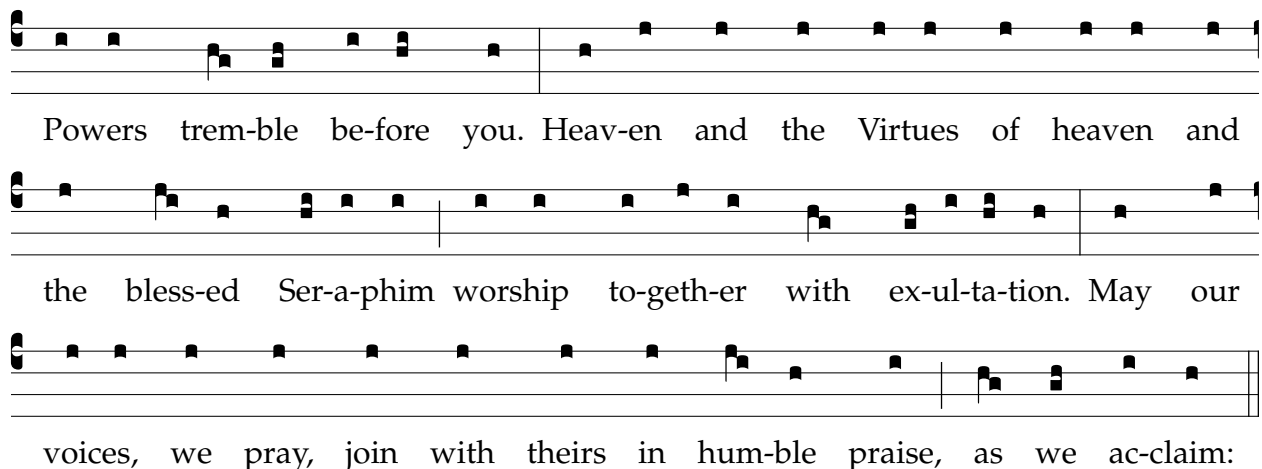
Be-got-ten Son, and without losing the glory of virgin-i-ty, brought



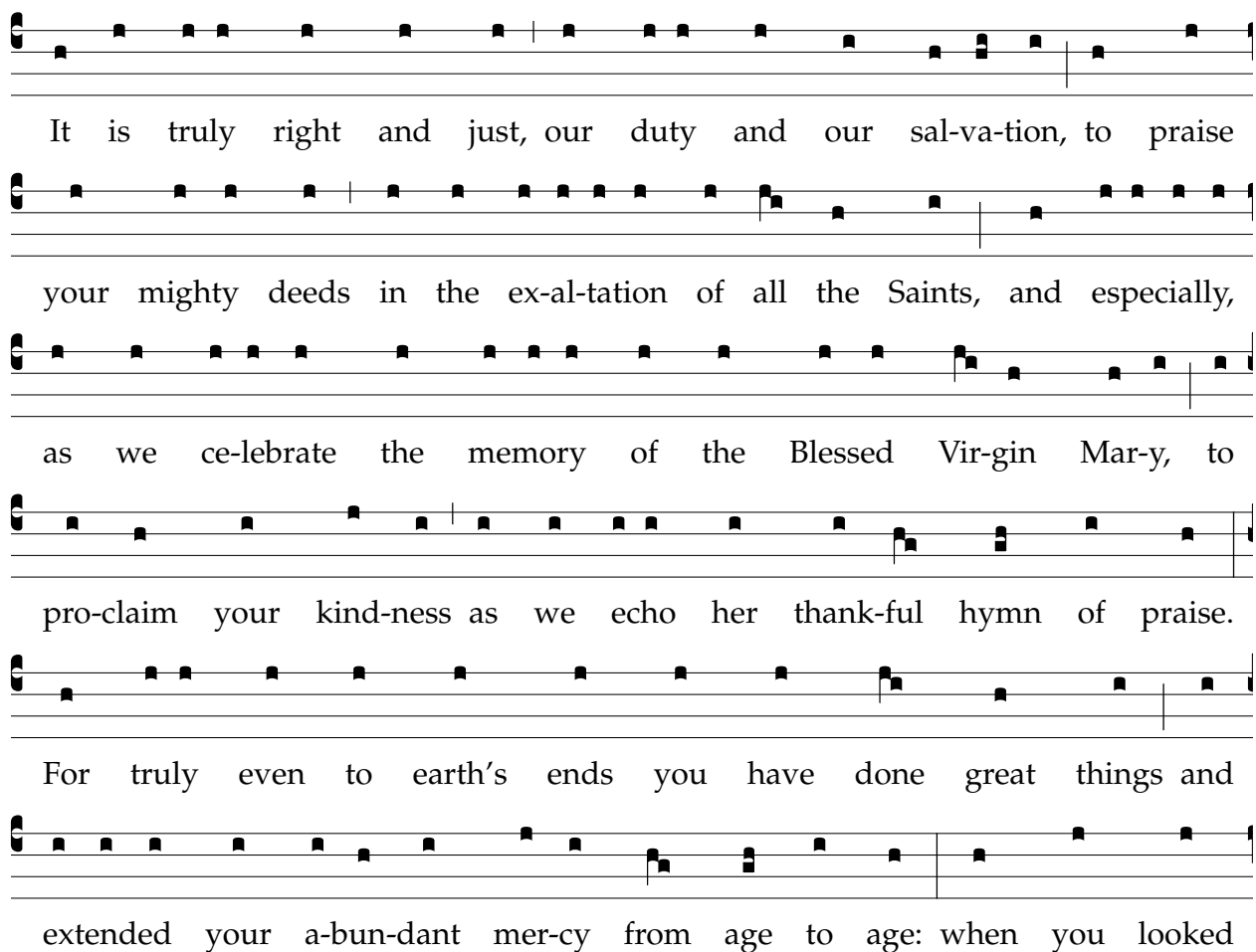
forth for the world the e-ter-nal Light, Je-sus Christ our Lord.



Through him the Angels praise your maj-es-ty, Domin-ions a-dore and

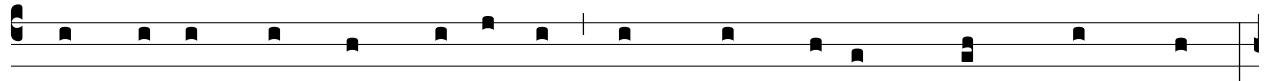


PREFACE II OF THE BLESSED VIRGIN MARY
The Church praises God with the words of Mary

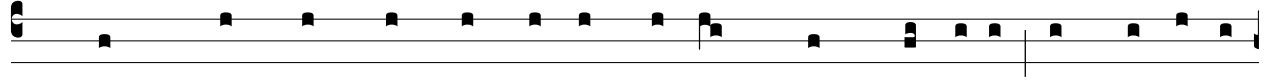




on the lowliness of your hand-maid, you gave us through her



the author of our sal-va-tion, your Son, Je-sus Christ, our Lord.



Through him the host of Angels a-dores your maj-es-ty and re-joic-es

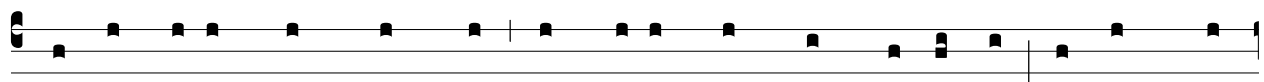


in your pres-ence for ev-er. May our voices, we pray, join

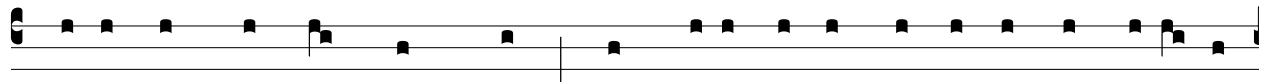


with theirs in one chorus of ex-ult-ant praise, as we ac-claim:

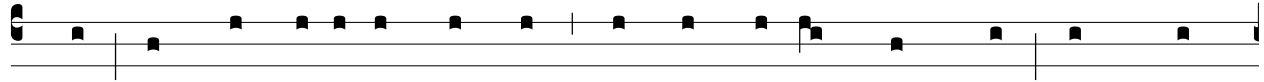
PREFACE I OF APOSTLES
The Apostles, shepherds of God's people



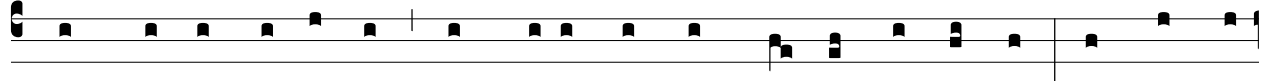
It is truly right and just, our duty and our sal-va-tion, al-ways and



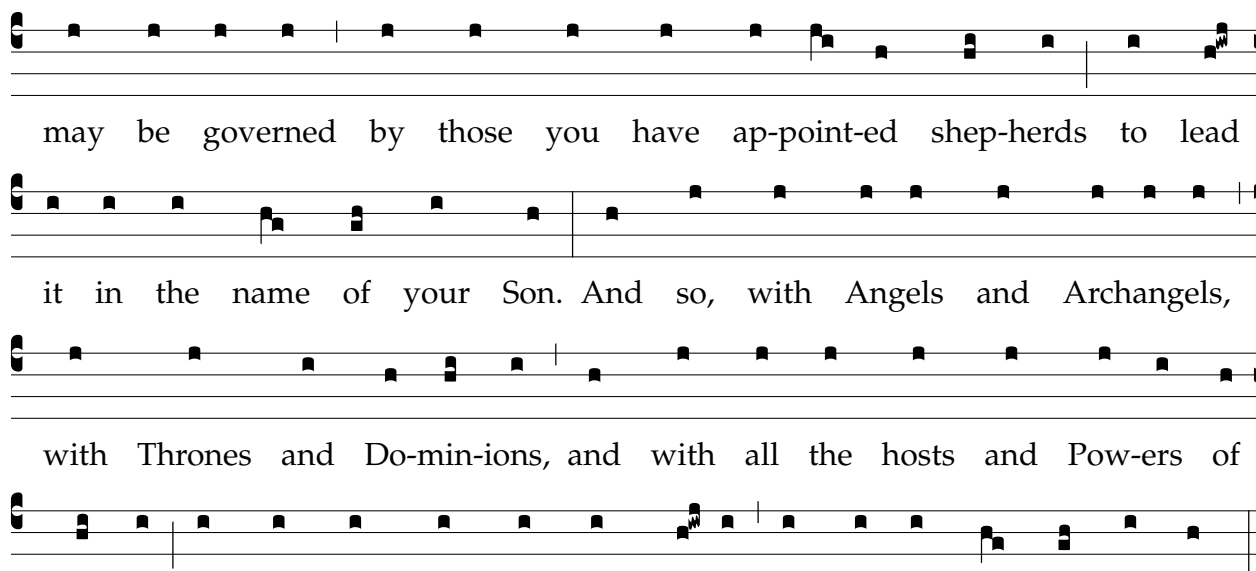
everywhere to give you thanks, Lord, holy Father, almighty and e-ter-nal



God. For you, e-ternal Shepherd, do not de-sert your flock, but through

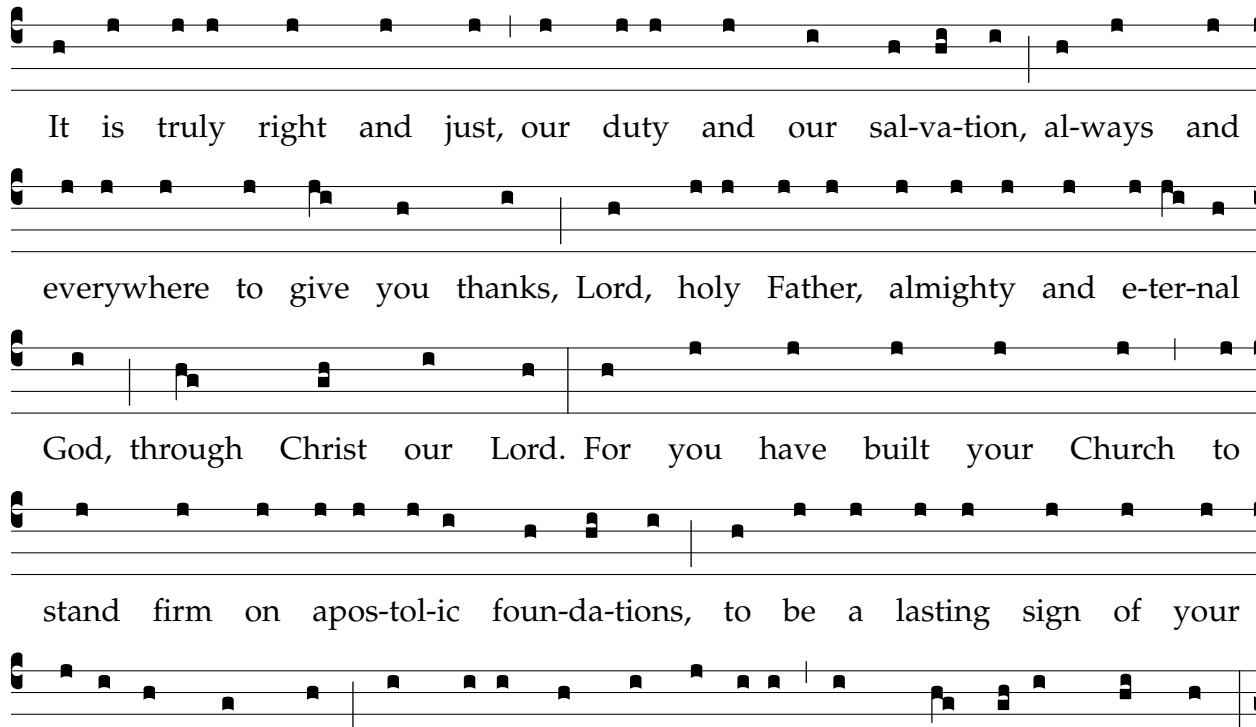


the blessed A-pos-tles watch over it and pro-tect it al-ways, so that it

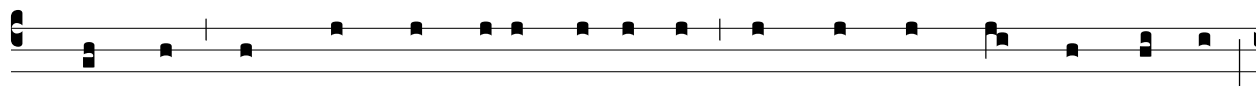


may be governed by those you have ap-point-ed shep-herds to lead
it in the name of your Son. And so, with Angels and Archangels,
with Thrones and Do-min-ions, and with all the hosts and Pow-ers of
heav-en, we sing the hymn of your glo-ry, as without end we ac-claim:

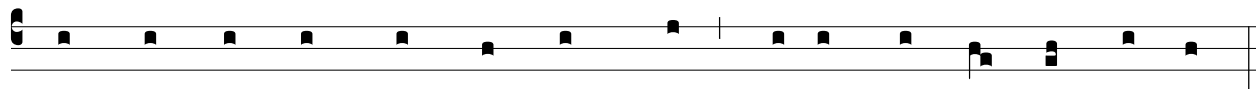
PREFACE II OF APOSTLES
The apostolic foundation and witness



It is truly right and just, our duty and our sal-va-tion, al-ways and
everywhere to give you thanks, Lord, holy Father, almighty and e-ter-nal
God, through Christ our Lord. For you have built your Church to
stand firm on apos-tol-ic foun-da-tions, to be a lasting sign of your
ho-li-ness on earth and offer all hu-man-i-ty your heav-en-ly teach-ing.



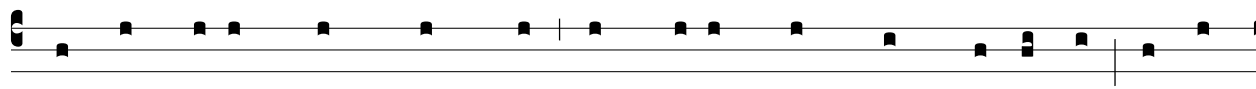
There-fore, now and for ages unending, with all the host of An-gels,



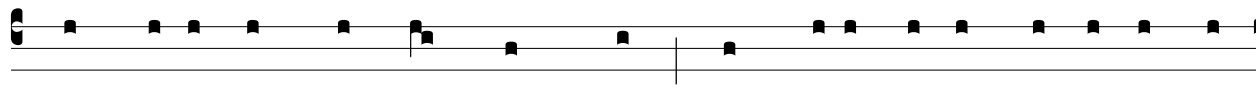
we sing to you with all our hearts, crying out as we ac-claim:

PREFACE I OF THE SAINTS

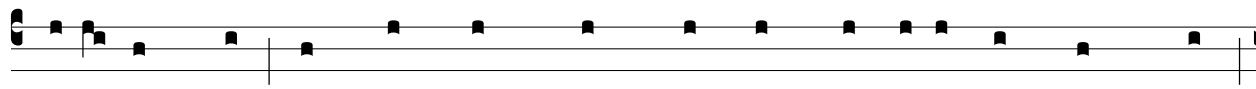
The glory of the Saints



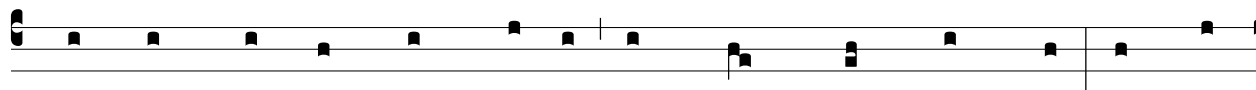
It is truly right and just, our duty and our sal-va-tion, al-ways



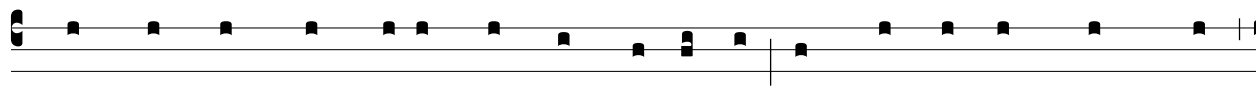
and everywhere to give you thanks, Lord, holy Father, almighty and



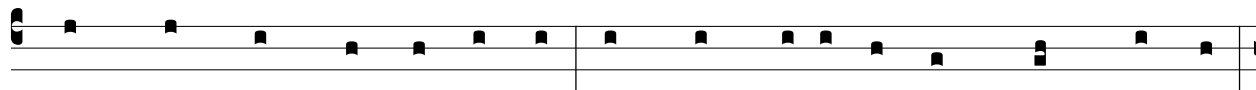
e-ter-nal God. For you are praised in the company of your Saints



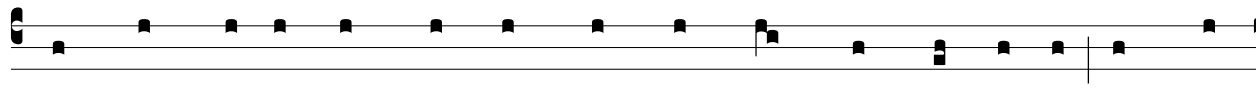
and, in crown-ing their mer-its, you crown your own gifts. By their



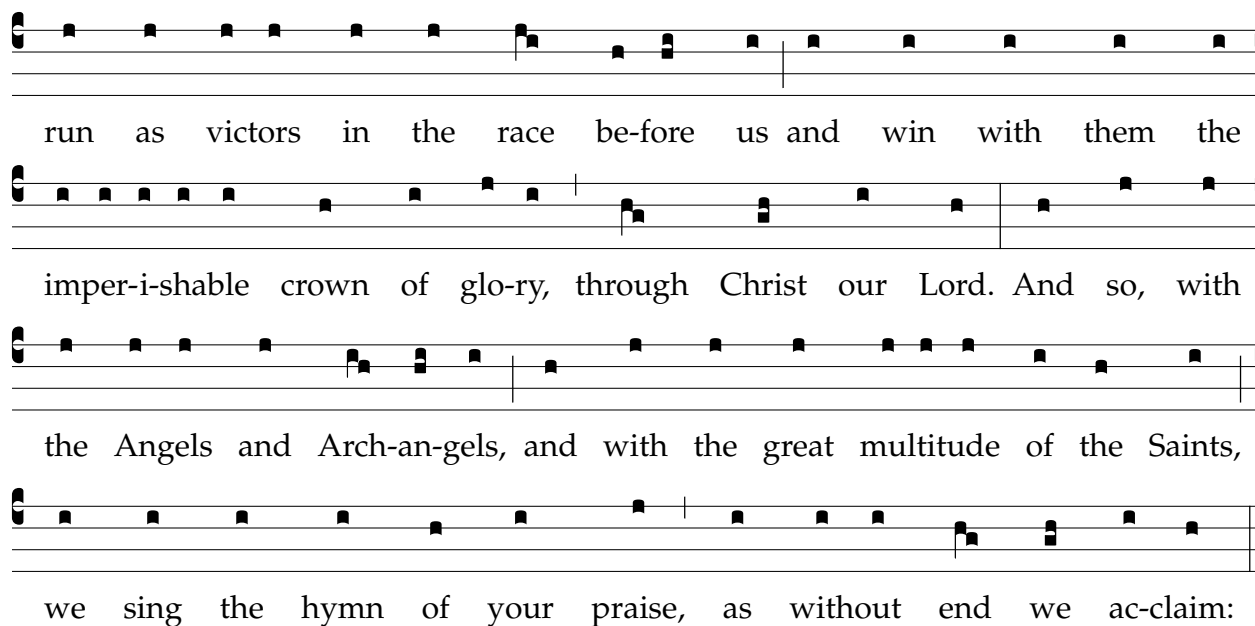
way of life you offer us an ex-am-ple, by communion with them



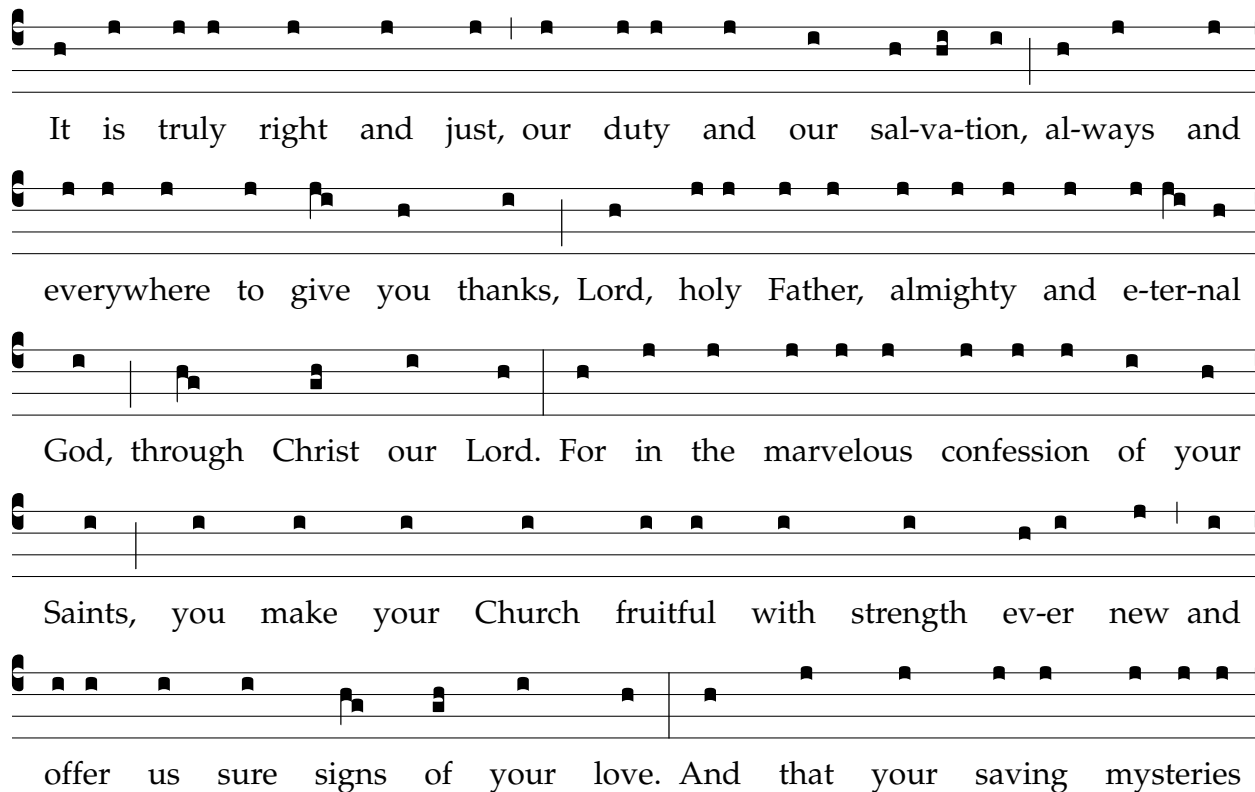
you gave us com-pan-ion-ship, by their inter-ces-sion, sure sup-port,

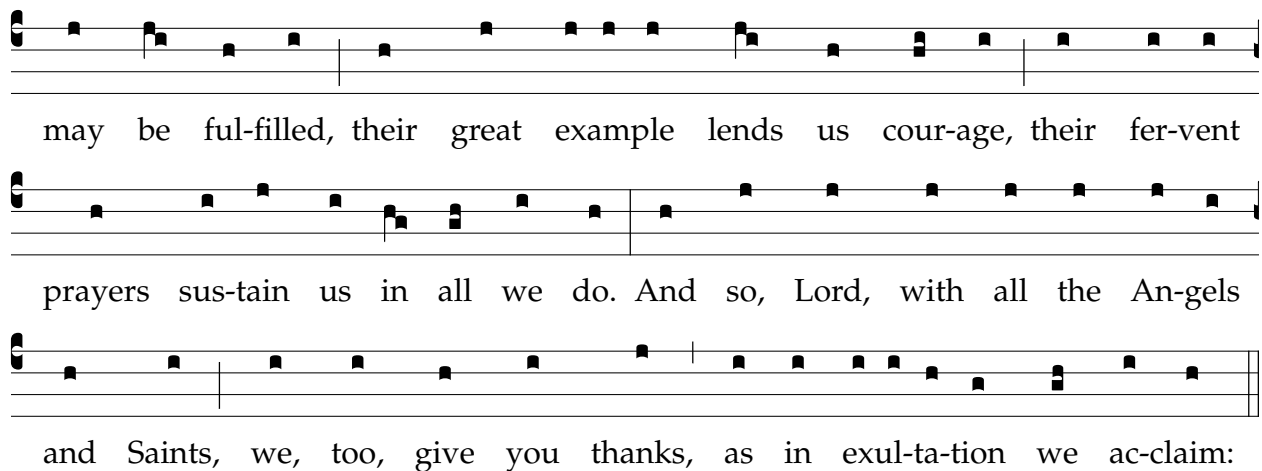


so that, encouraged by so great a cloud of wit-ness-es, we may

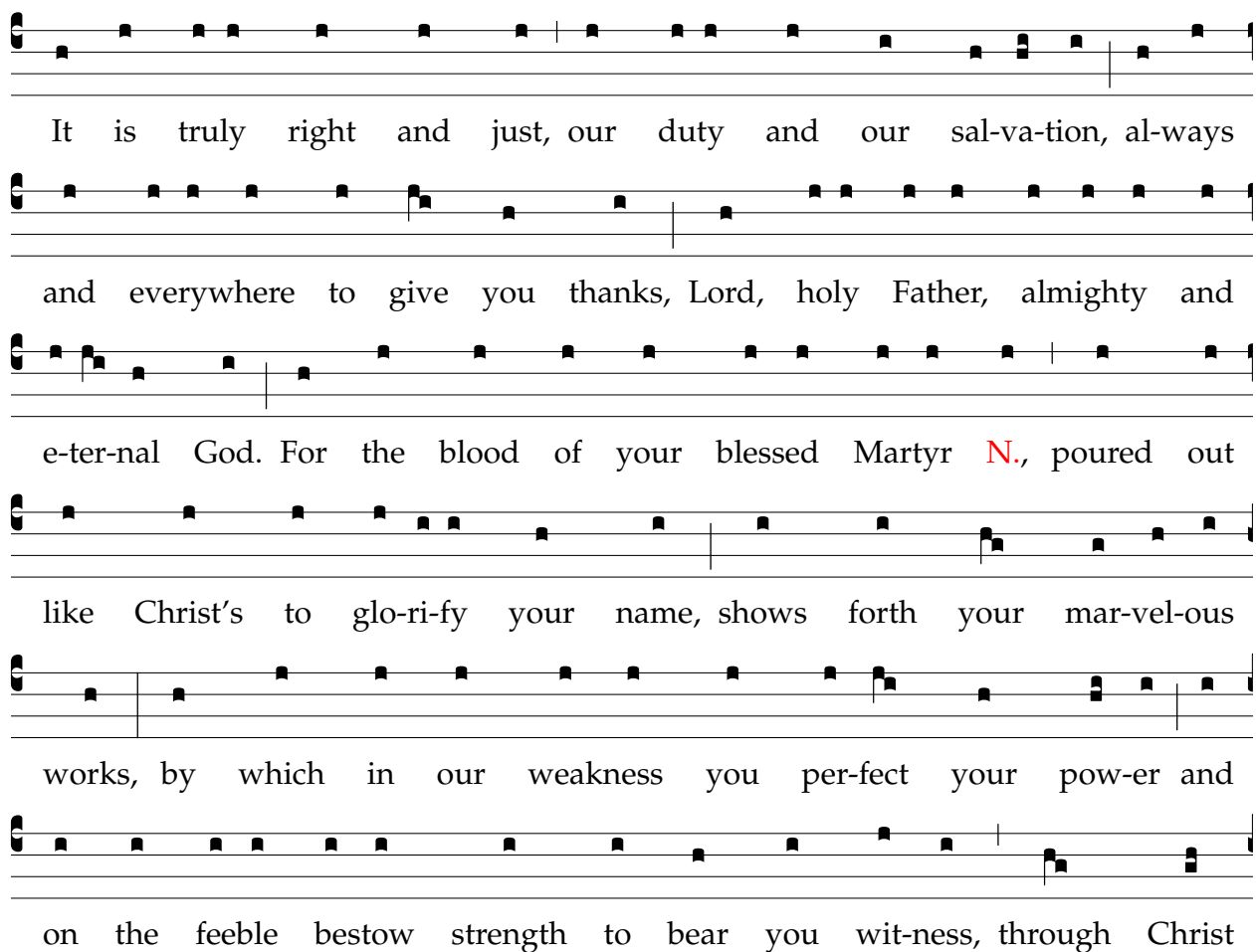


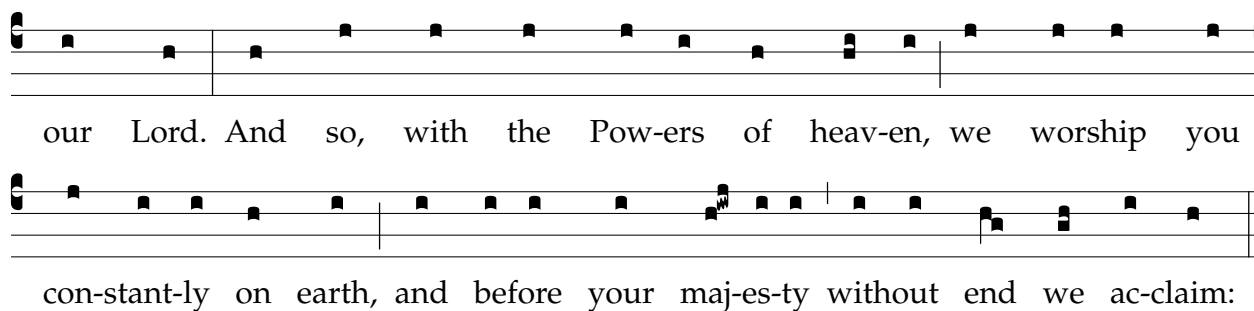
PREFACE II OF SAINTS
The action of the Saints



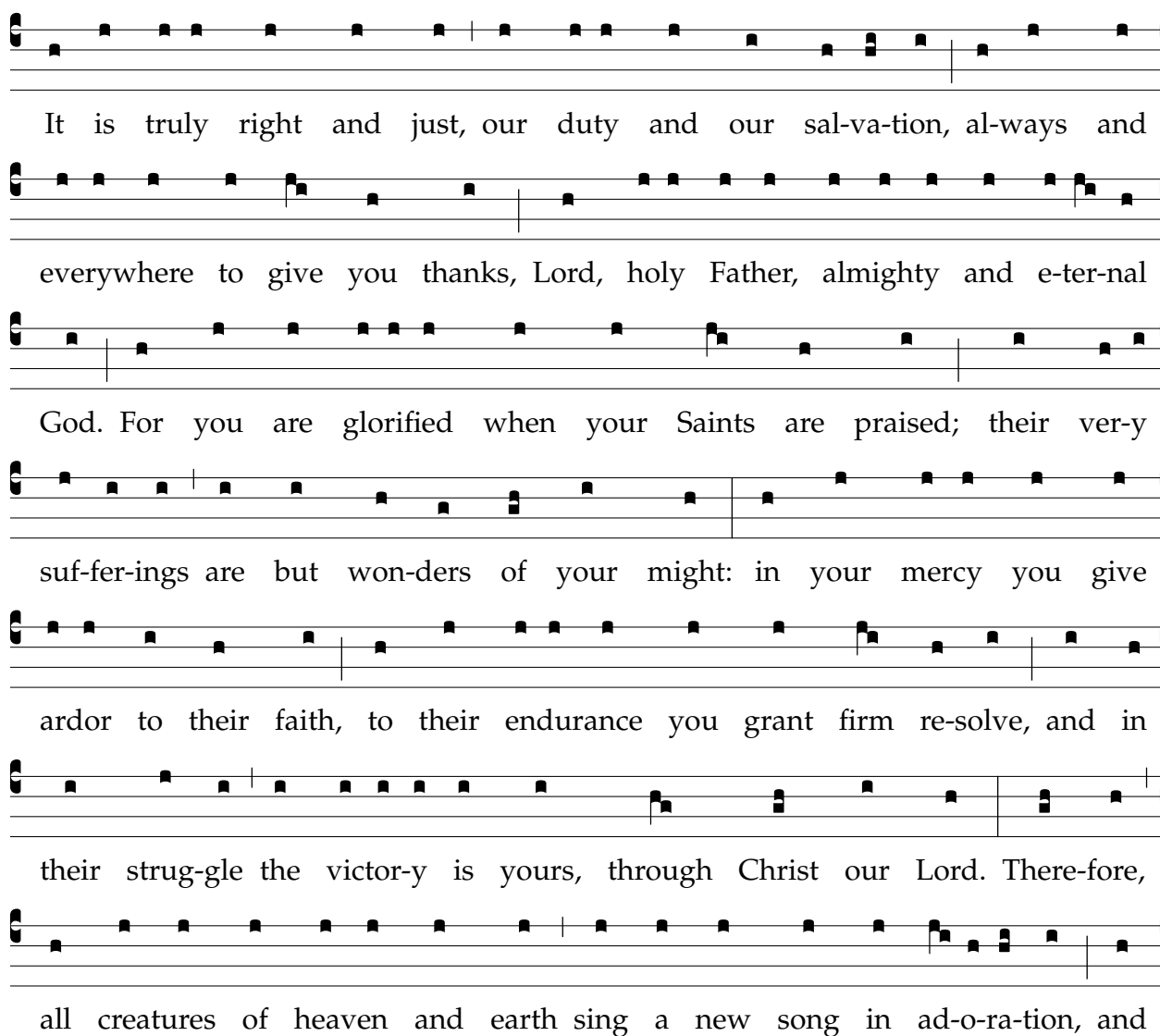


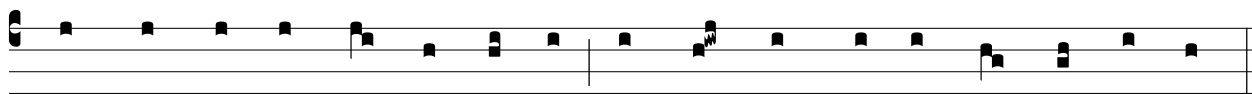
PREFACE I OF HOLY MARTYRS
The sign and example of martyrdom





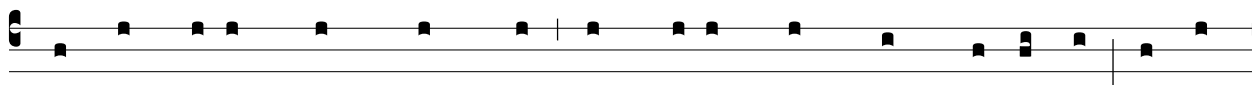
PREFACE II OF HOLY MARTYRS
The wonders of God in the victory of the Martyrs



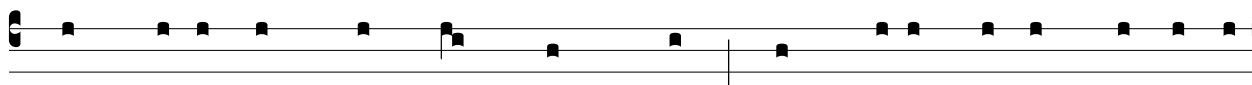


we, with all the host of An-gels, cry out, and without end we ac-claim:

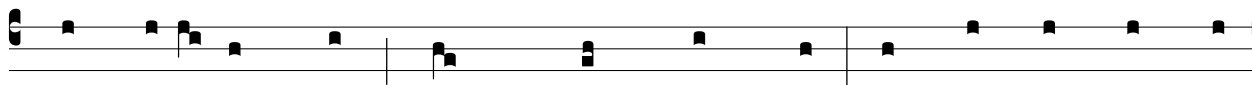
PREFACE OF HOLY PASTORS
The presence of holy Pastors in the Church



It is truly right and just, our duty and our sal-va-tion, al-ways



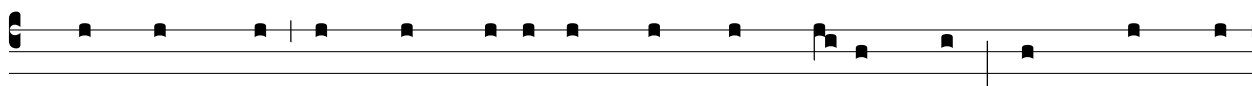
and everywhere to give you thanks, Lord, holy Father, almighty



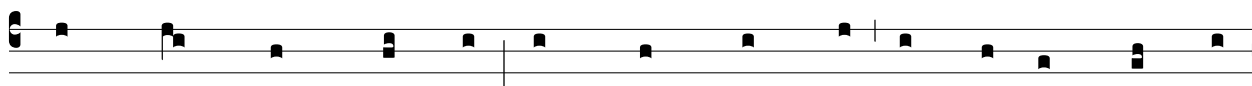
and e-ter-nal God, through Christ our Lord. For, as on the fes-



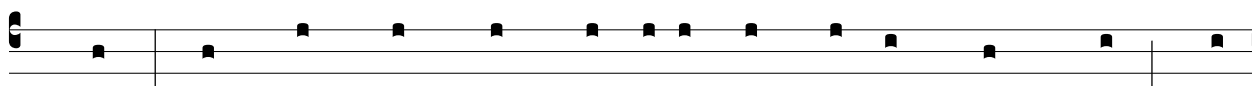
tival of Saint **N.** you bid your Church re-joyce, so too, you



strengthen her by the example of his ho-ly life, teach her by



his words of preach-ing, and keep her safe in an-swer to his



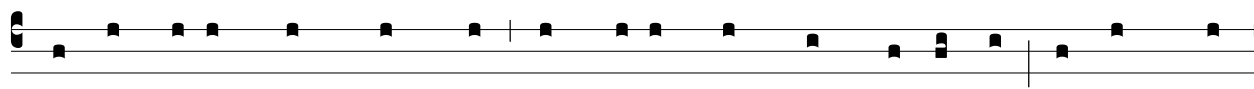
prayers. And so, with the company of An-gels and Saints, we



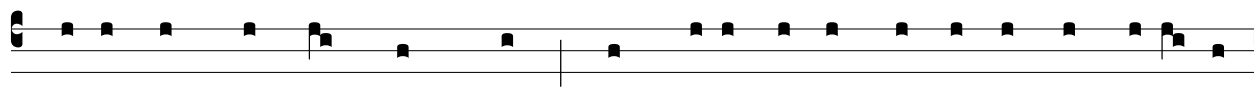
sing the hymn of your praise, as without end we ac-claim:

PREFACE OF HOLY VIRGINS AND RELIGIOUS

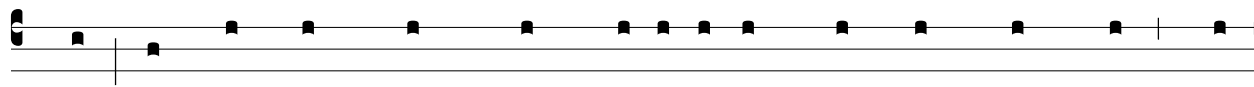
The sign of a life consecrated to God



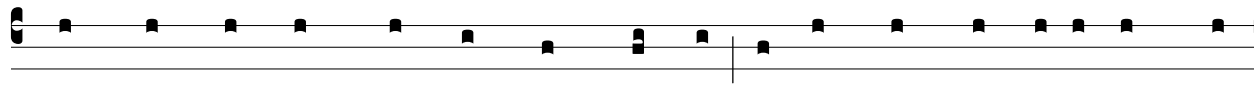
It is truly right and just, our duty and our sal-va-tion, al-ways and



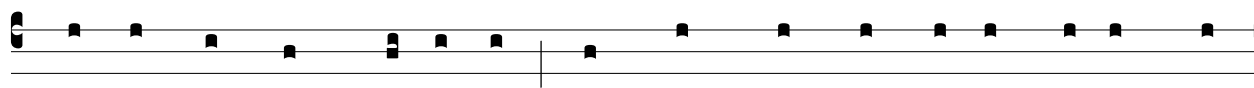
everywhere to give you thanks, Lord, holy Father, almighty and e-ter-nal



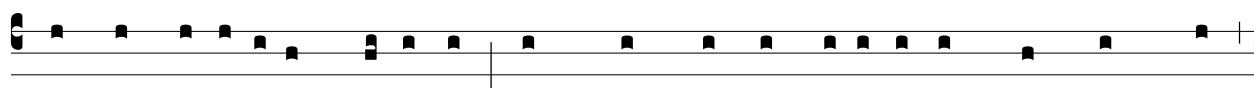
God. For in the Saints who consecrated themselves to Christ for



the sake of the King-dom of Heav-en, it is right to ce-lebrate the



wonders of your prov-i-dence, by which you call human nature back



to its o-rig-i-nal ho-li-ness and bring it to expe-rience on this earth

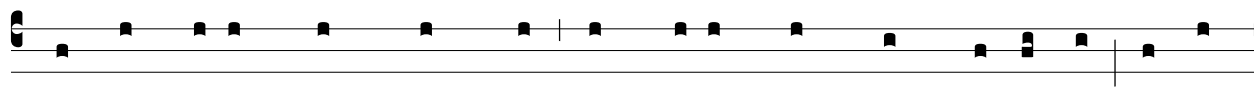


the gifts you promise in the new world to come. And so, with all

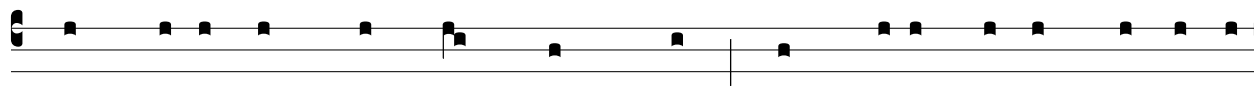


the An-gels and Saints, we praise you, as without end we ac-claim:

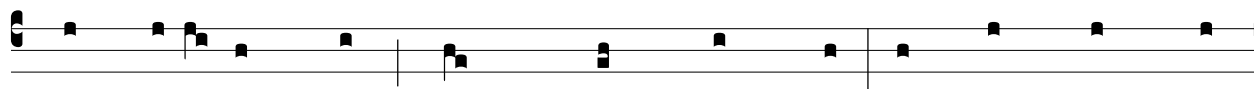
COMMON PREFACE I
The renewal of all things in Christ



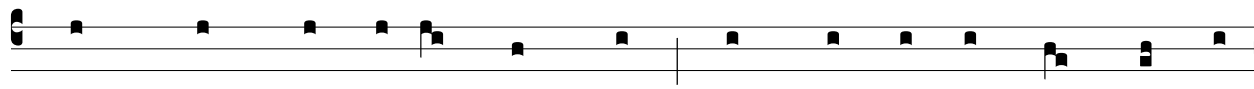
It is truly right and just, our duty and our sal-va-tion, al-ways



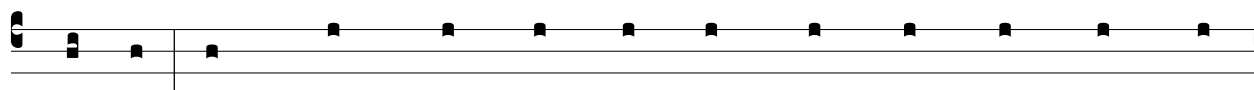
and everywhere to give you thanks, Lord, holy Father, almighty



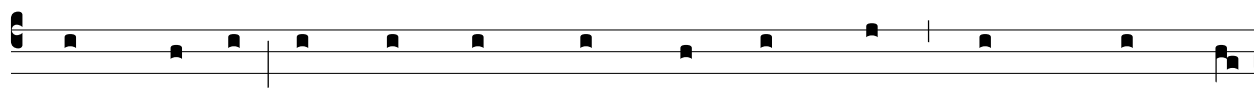
and e-ter-nal God, through Christ our Lord. In him you have



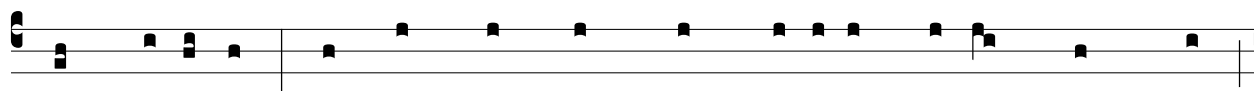
been pleased to re-new all things, giving us all a share in his



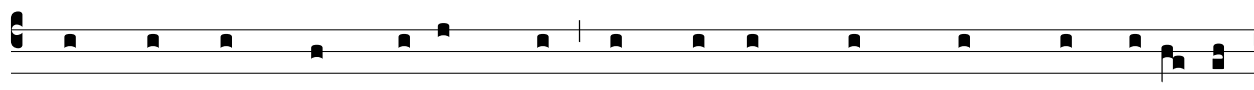
full-ness. For though he was in the form of God, he emp-



tied him-self and by the blood of his Cross brought peace to



all cre-a-tion. There-fore he has been ex-alted a-bove all things,



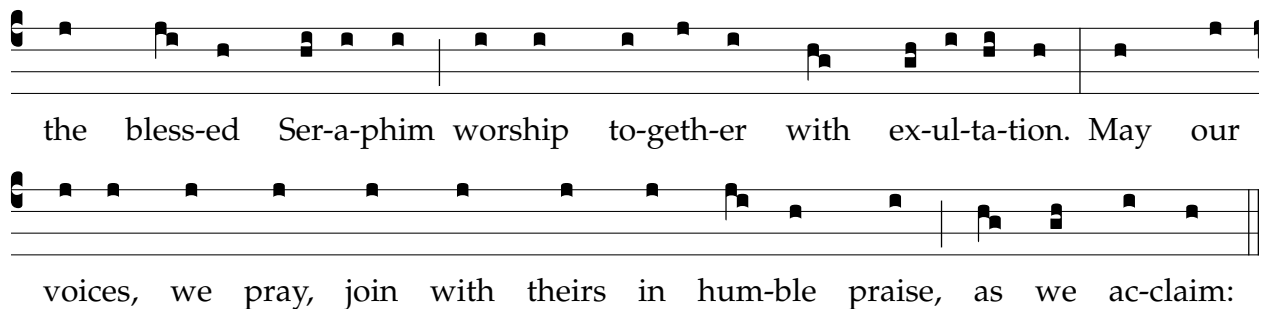
and to all who o-bey him, has become the source of e-ter-nal



COMMON PREFACE II
Salvation through Christ

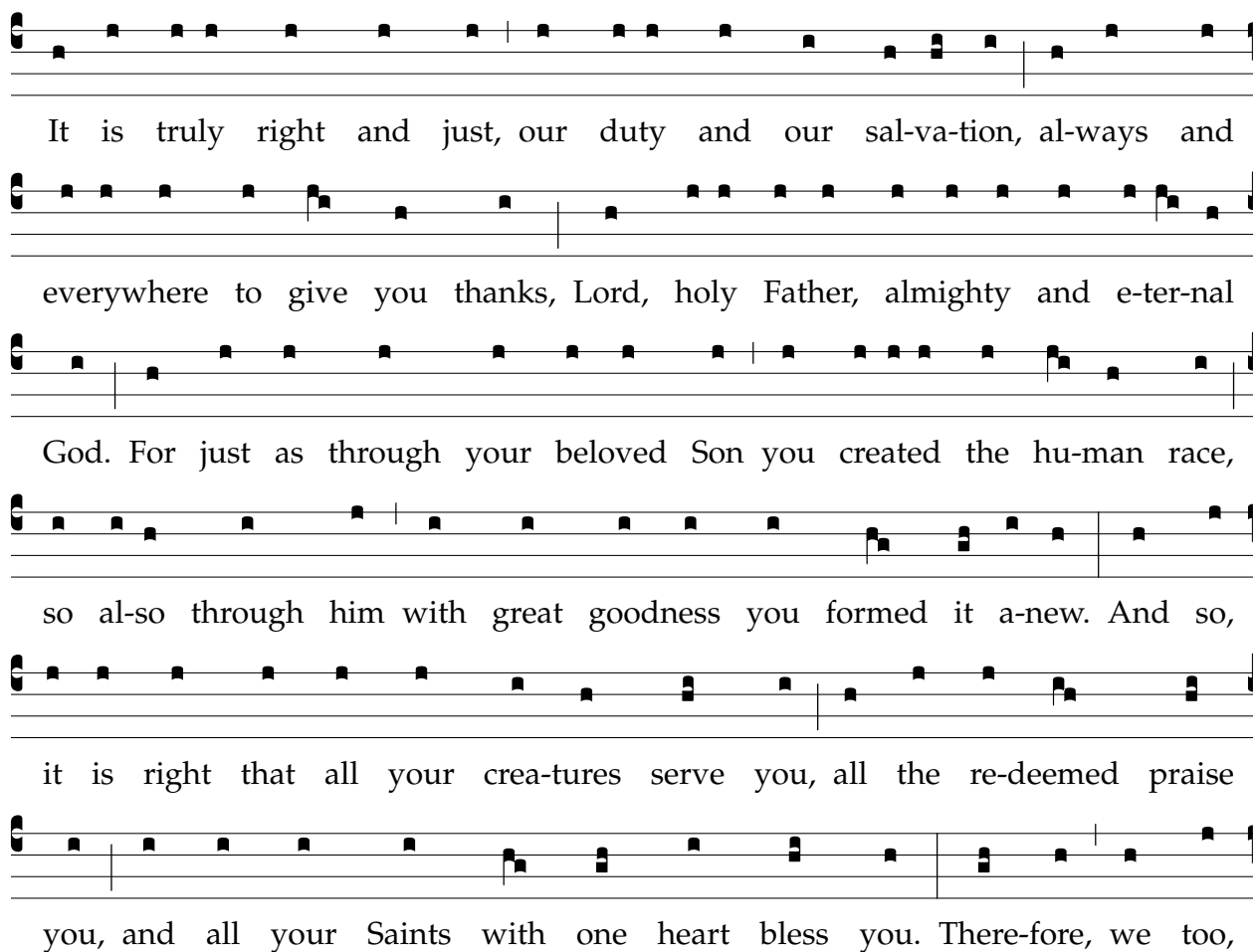
It is truly right and just, our duty and our sal-va-tion, al-ways and
everywhere to give you thanks, Lord, holy Father, almighty and e-ter-nal
God. For in goodness you cre-at-ed man and, when he was just-ly
con-demned, in mercy you re-deemed him, through Christ our Lord.
Through him the Angels praise your maj-es-ty, Domin-ions a-dore and
Powers trem-ble be-fore you. Heav-en and the Virtues of heaven and

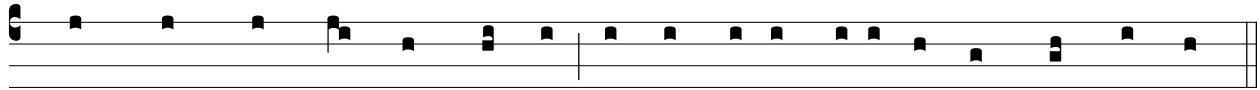
The image shows five staves of musical notation. Each staff begins with a treble clef and a common time signature (C). The notes are represented by black square stems. The first staff contains the lyrics 'It is truly right and just, our duty and our sal-va-tion, al-ways and'. The second staff contains 'everywhere to give you thanks, Lord, holy Father, almighty and e-ter-nal'. The third staff contains 'God. For in goodness you cre-at-ed man and, when he was just-ly'. The fourth staff contains 'con-demned, in mercy you re-deemed him, through Christ our Lord.'. The fifth staff contains 'Through him the Angels praise your maj-es-ty, Domin-ions a-dore and'. The music is written in a simple, rhythmic style with vertical bar lines indicating measures.



COMMON PREFACE III

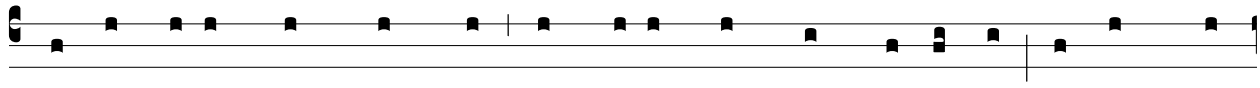
Praise to God for the creation and restoration of the human race





extol you with all the An-gels, as in joyful cele-bra-tion we ac-claim:

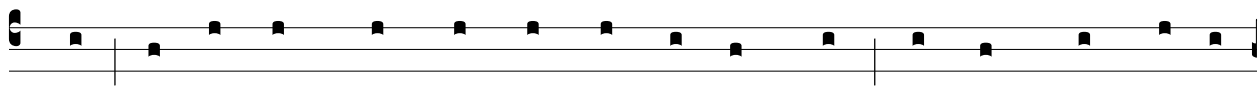
COMMON PREFACE IV
Praise, the gift of God



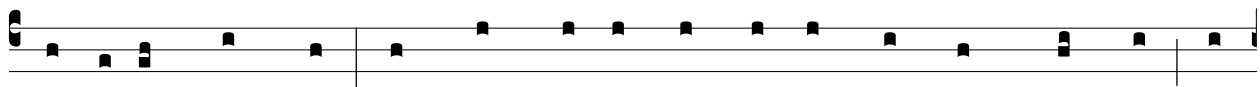
It is truly right and just, our duty and our sal-va-tion, al-ways and



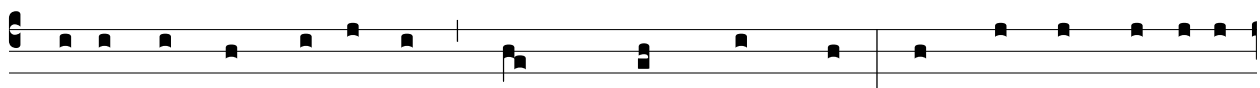
everywhere to give you thanks, Lord, holy Father, almighty and e-ter-nal



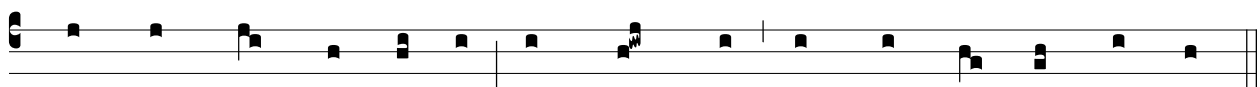
God. For, although you have no need of our praise, yet our thanks-giv-ing



is it-self your gift, since our praises add nothing to your great-ness, but

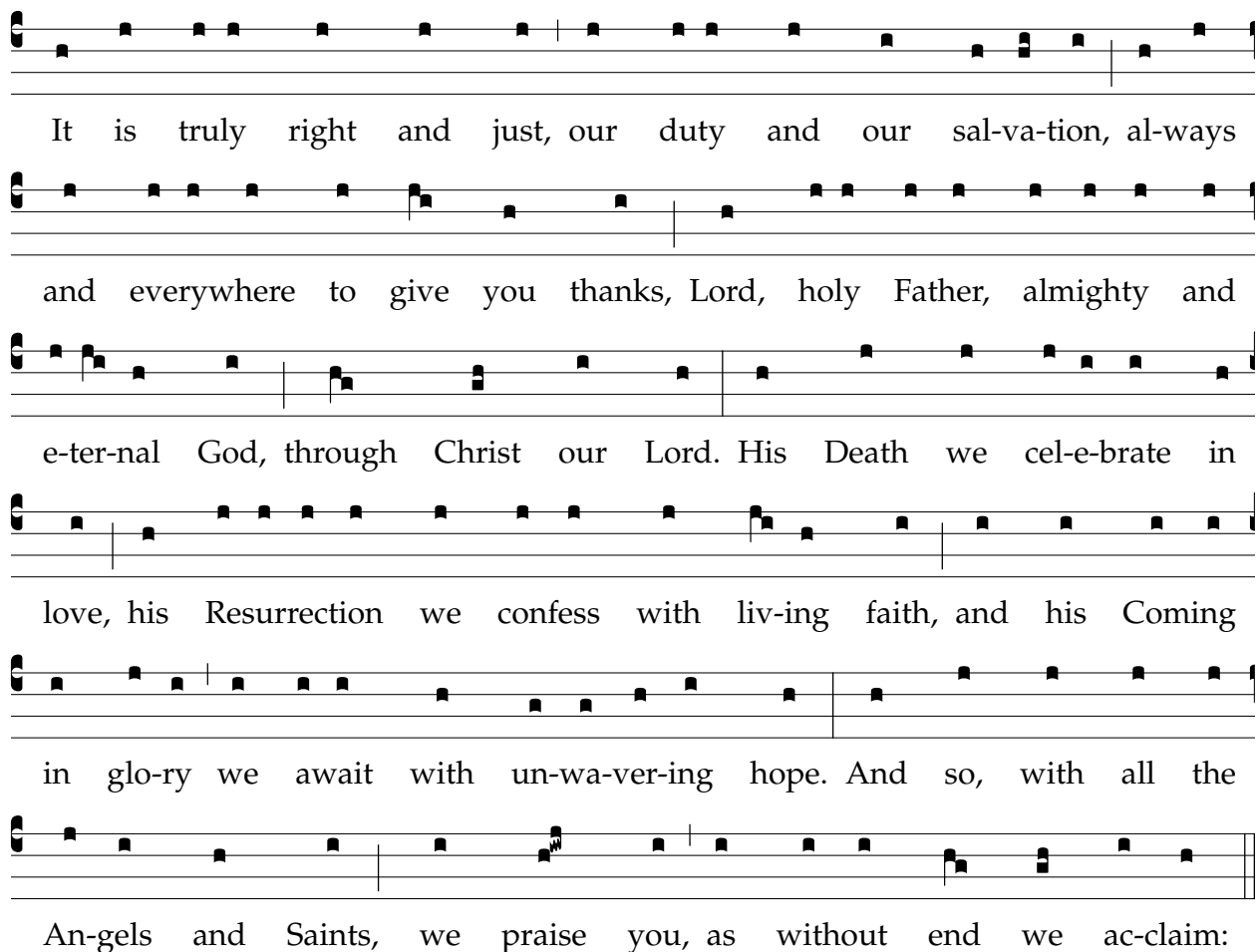


profit us for sal-va-tion, through Christ our Lord. And so, in company



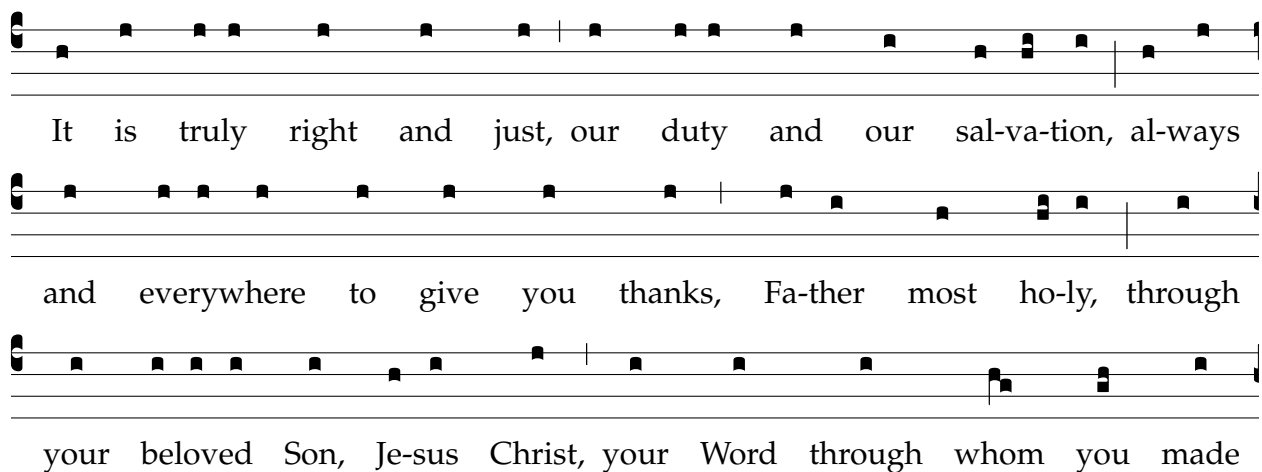
with the choirs of An-gels, we praise you, and with joy we pro-claim:

COMMON PREFACE V
The proclamation of the Mystery of Christ

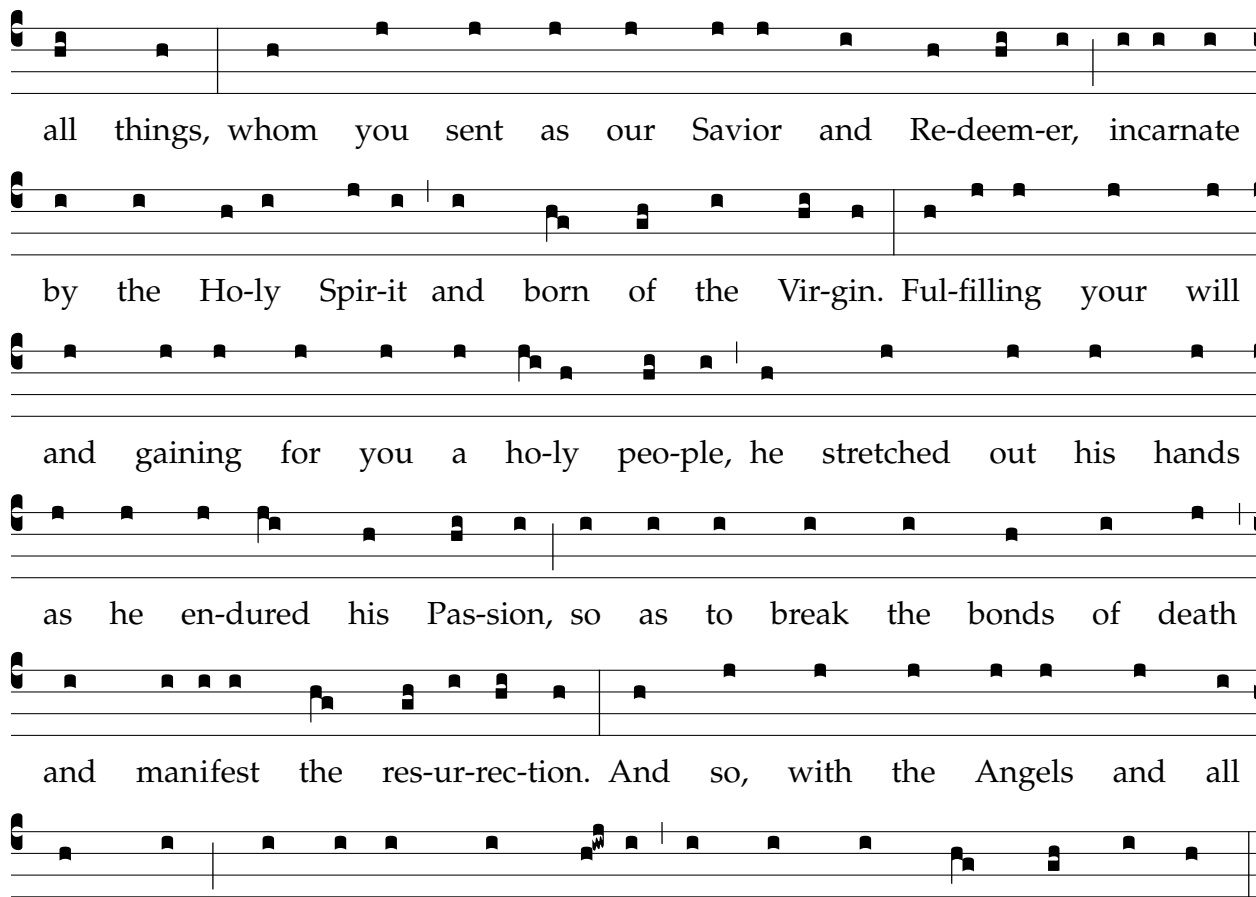


It is truly right and just, our duty and our sal-va-tion, al-ways
 and everywhere to give you thanks, Lord, holy Father, almighty and
 e-ter-nal God, through Christ our Lord. His Death we cel-e-brate in
 love, his Resurrection we confess with liv-ing faith, and his Coming
 in glo-ry we await with un-wa-ver-ing hope. And so, with all the
 An-gels and Saints, we praise you, as without end we ac-claim:

COMMON PREFACE VI
The mystery of salvation in Christ

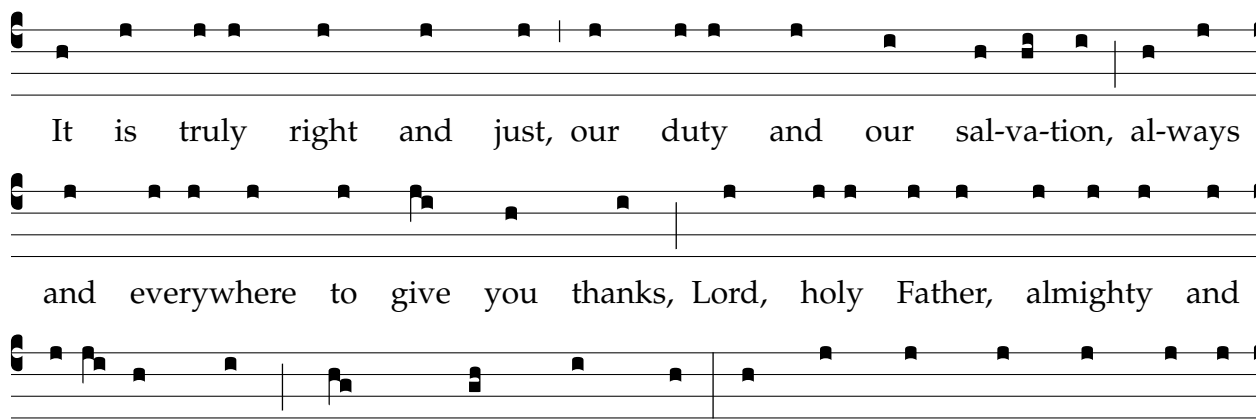


It is truly right and just, our duty and our sal-va-tion, al-ways
 and everywhere to give you thanks, Fa-ther most ho-ly, through
 your beloved Son, Je-sus Christ, your Word through whom you made

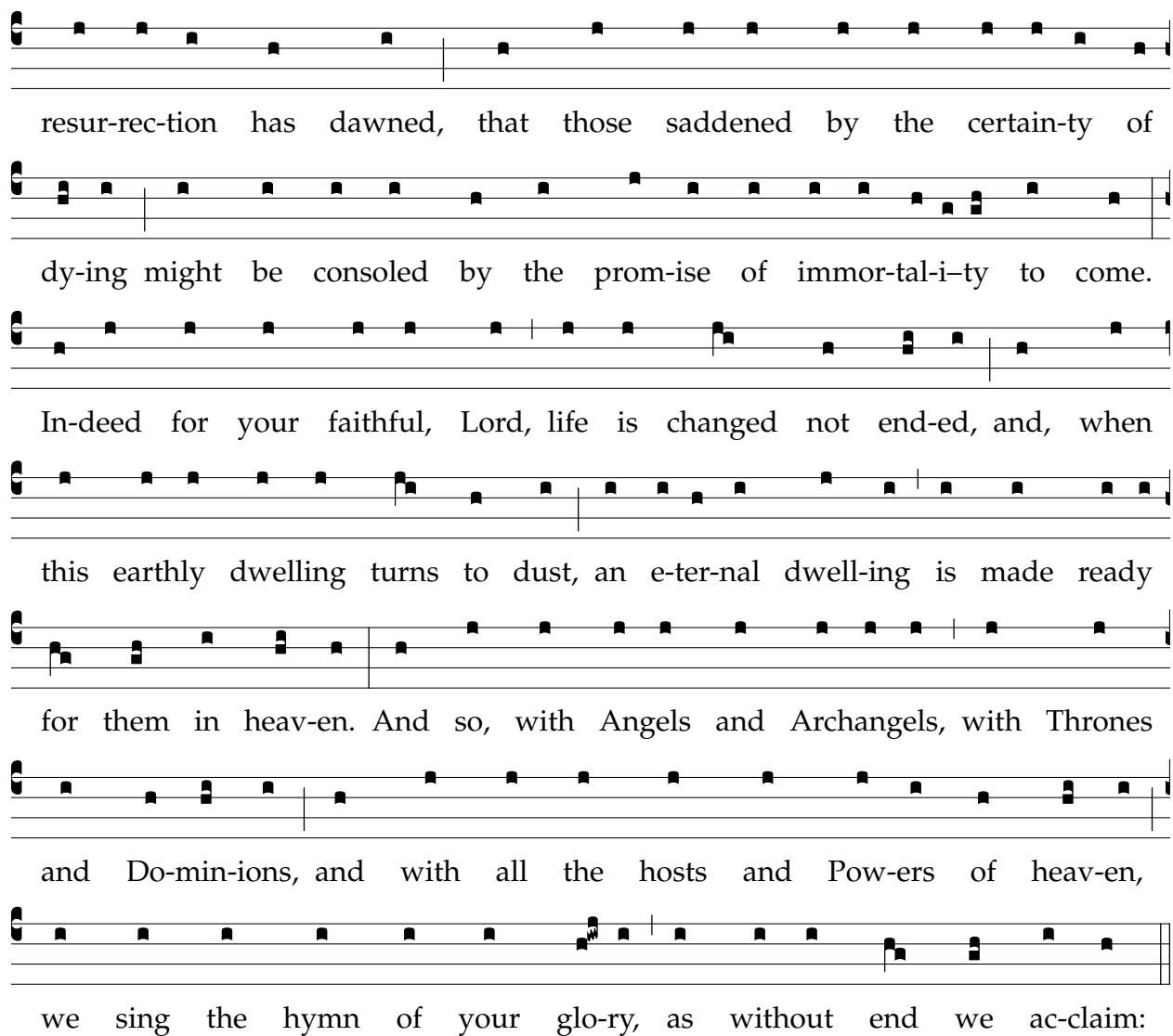


all things, whom you sent as our Savior and Re-deem-er, incarnate
 by the Ho-ly Spir-it and born of the Vir-gin. Ful-filling your will
 and gaining for you a ho-ly peo-ple, he stretched out his hands
 as he en-dured his Pas-sion, so as to break the bonds of death
 and manifest the res-ur-rec-tion. And so, with the Angels and all
 the Saints, we declare your glo-ry, as with one voice we ac-claim:

PREFACE I FOR THE DEAD
The hope of resurrection in Christ

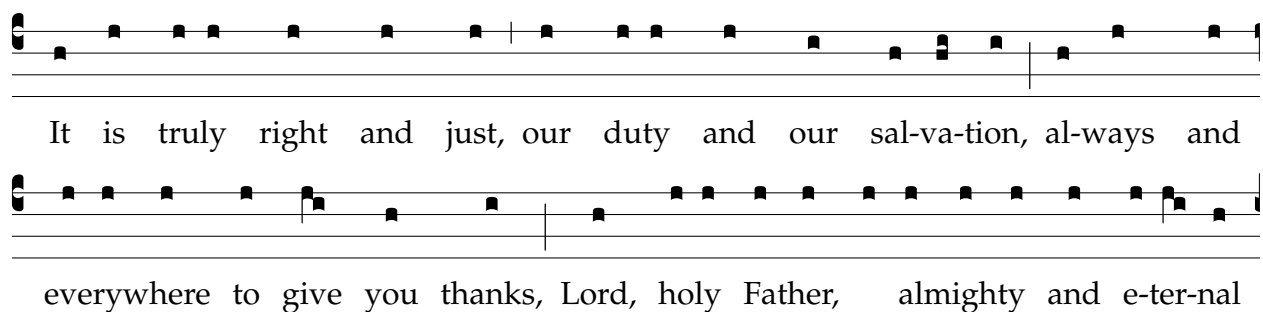


It is truly right and just, our duty and our sal-va-tion, al-ways
 and everywhere to give you thanks, Lord, holy Father, almighty and
 e-ter-nal God, through Christ our Lord. In him the hope of blessed



resur-rec-tion has dawned, that those saddened by the certain-ty of
dy-ing might be consoled by the prom-ise of immor-tal-i-ty to come.
In-deed for your faithful, Lord, life is changed not end-ed, and, when
this earthly dwelling turns to dust, an e-ter-nal dwell-ing is made ready
for them in heav-en. And so, with Angels and Archangels, with Thrones
and Do-min-ions, and with all the hosts and Pow-ers of heav-en,
we sing the hymn of your glo-ry, as without end we ac-claim:

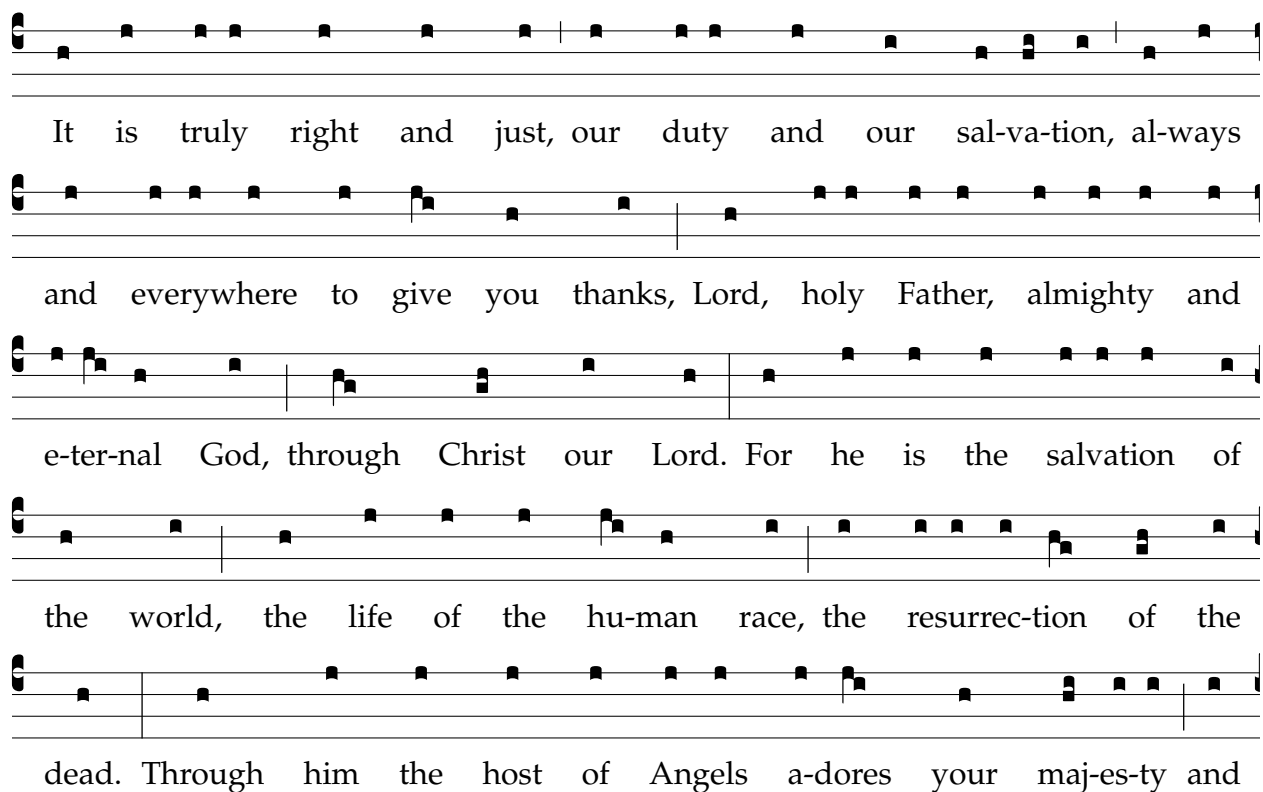
PREFACE II FOR THE DEAD
Christ died so that we might live

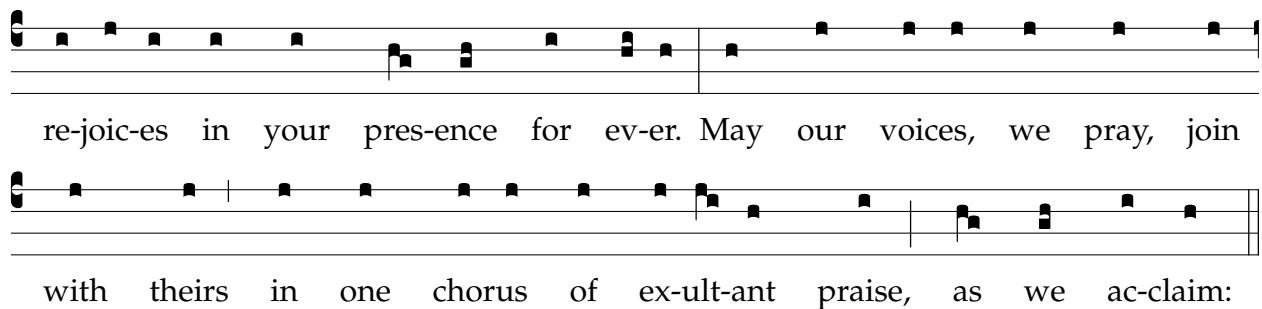


It is truly right and just, our duty and our sal-va-tion, al-ways and
everywhere to give you thanks, Lord, holy Father, almighty and e-ter-nal

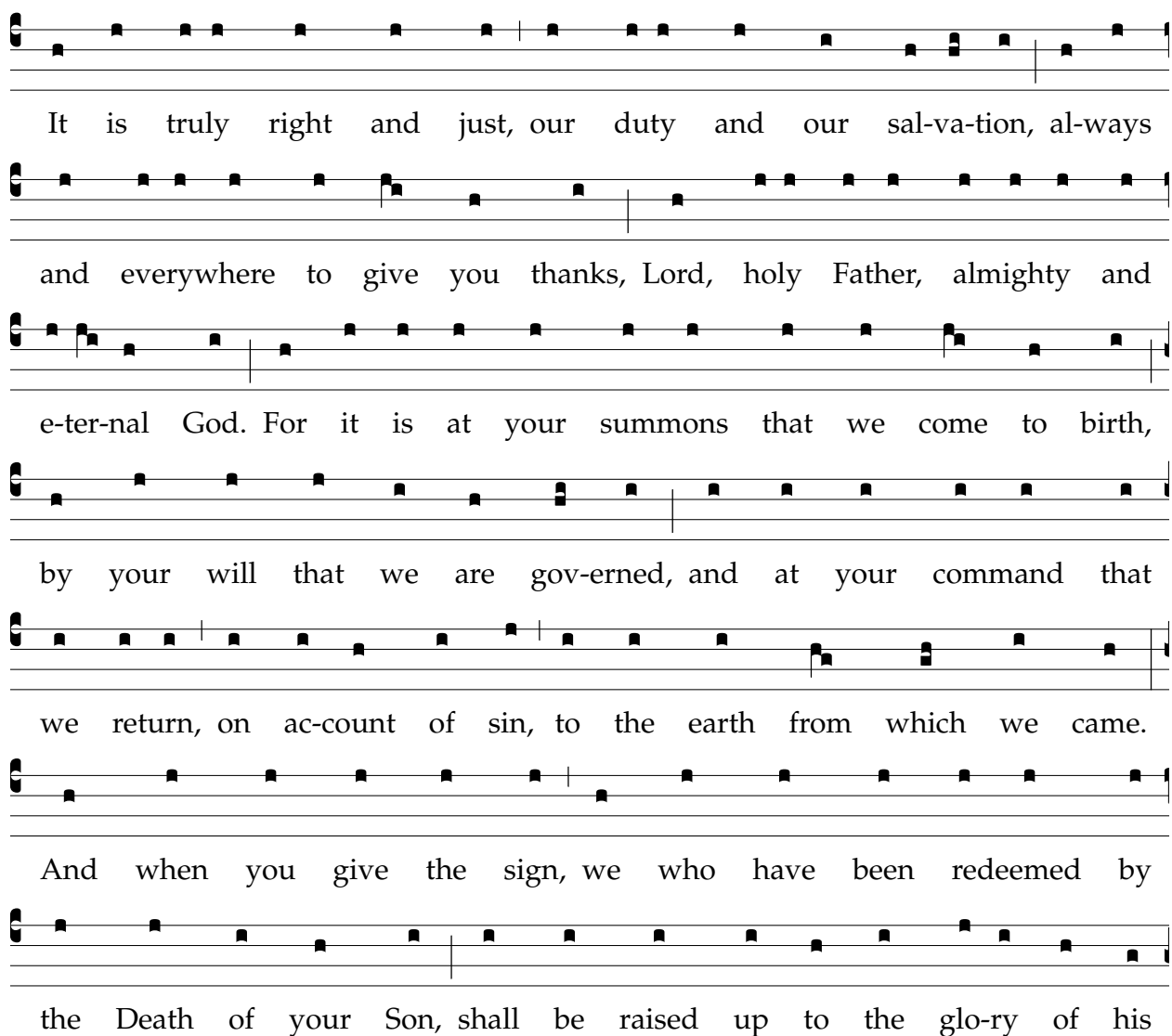


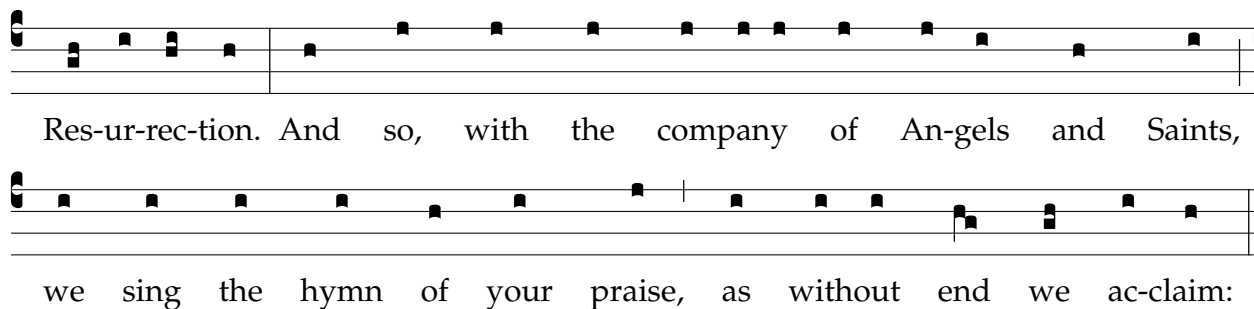
PREFACE III FOR THE DEAD
Christ, the salvation and the life



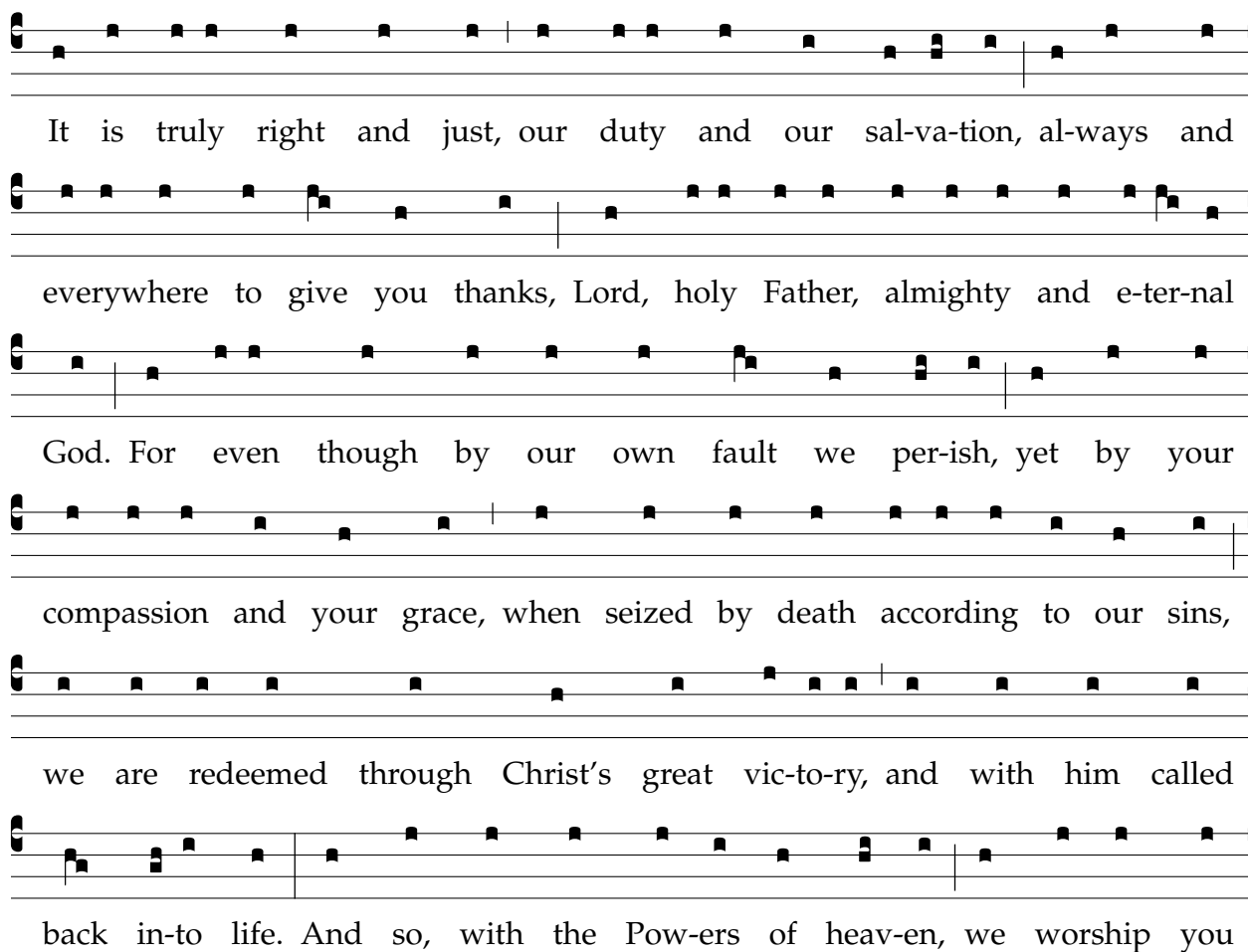


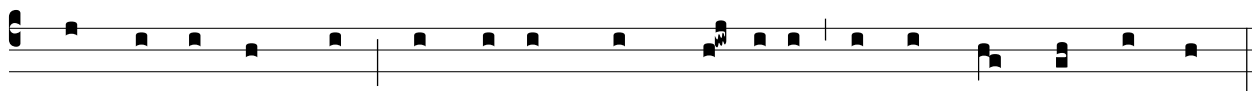
PREFACE IV FOR THE DEAD
From earthly life to heavenly glory





PREFACE V FOR THE DEAD
Our resurrection through the victory of Christ

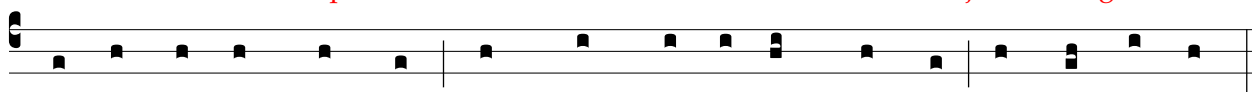




con-stant-ly on earth, and before your maj-es-ty without end we ac-claim:

The Communion Rite
Lord's Prayer, Embolism, and Doxology

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

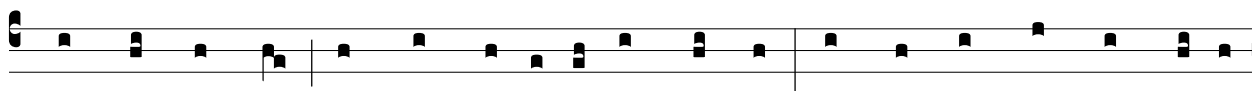


At the Savior's com-mand and formed by di-vine teach-ing, we dare to say:

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



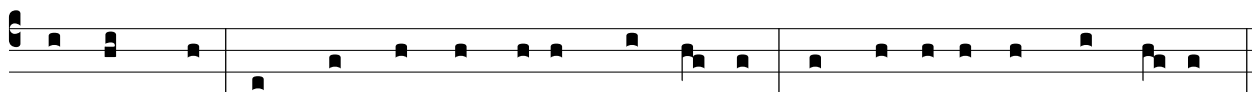
Our Father, who art in heav-en, hal-lowed be thy name; thy king-dom come,



thy will be done on earth as it is in heav-en. Give us this day our dai-ly



bread, and for-give us our tres-pass-es, as we for-give those who tres-pass

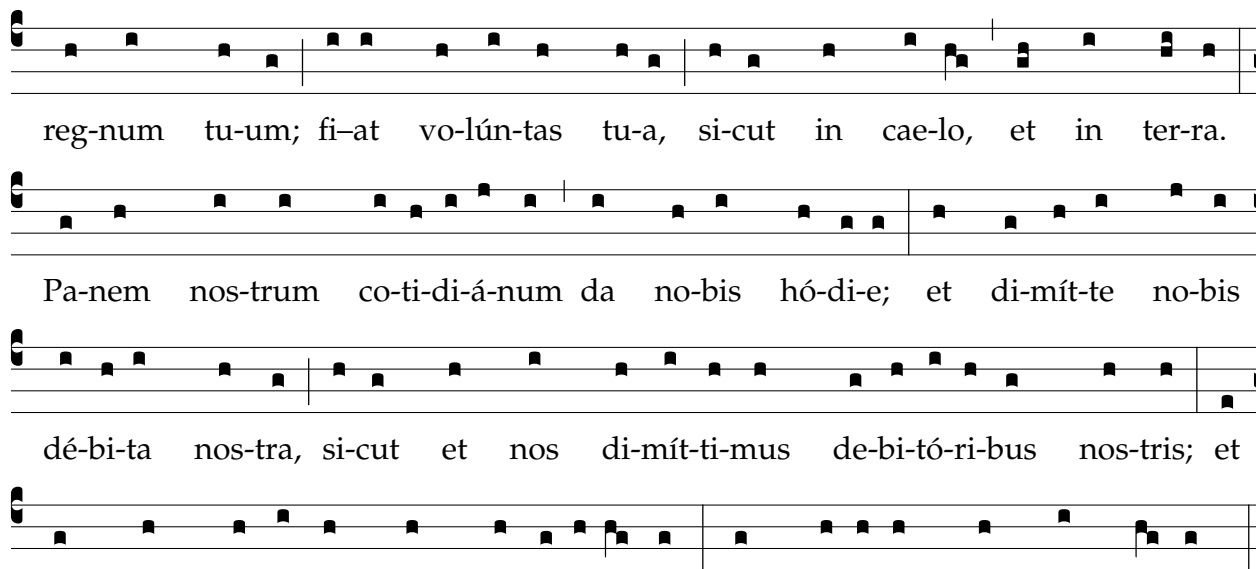


a-gainst us; and lead us not in-to temp-ta-tion, but de-liv-er us from e-vil.

Or:



Pa-ter nos-ter, qui es in cae-lis: san-cti-fi-cé-tur no-men tu-um; ad-vé-ni-at



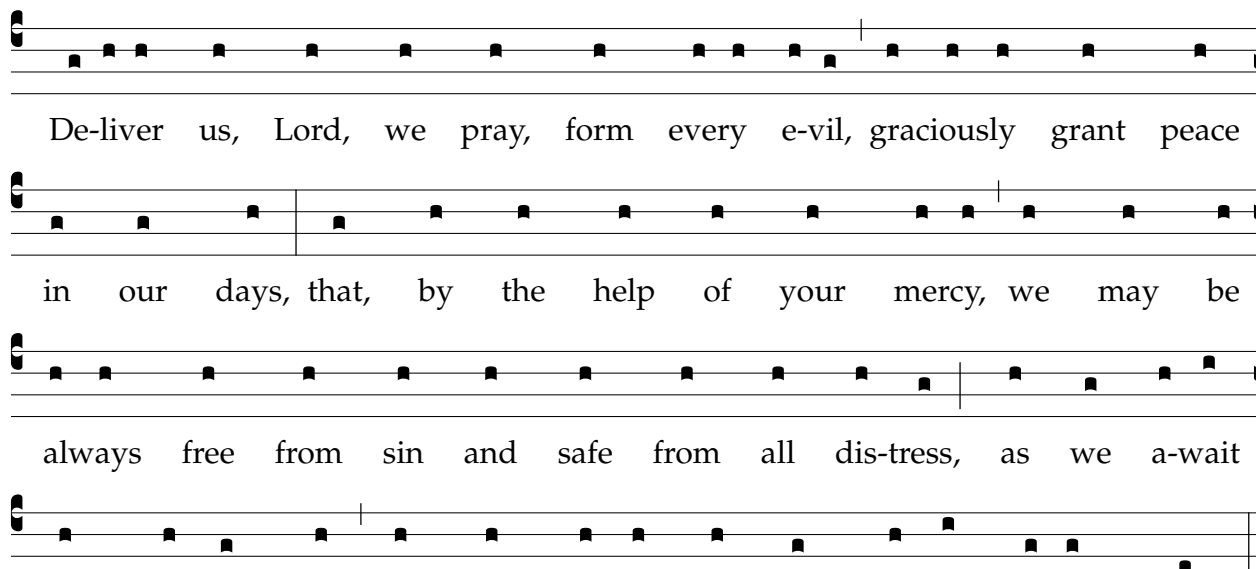
reg-num tu-um; fi-at vo-lún-tas tu-a, si-cut in cae-lo, et in ter-ra.

Pa-nem nos-trum co-ti-di-á-num da no-bis hó-di-e; et di-mít-te no-bis

dé-bi-ta nos-tra, si-cut et nos di-mít-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.

With hands extended, the Priest alone continues, singing:



De-liver us, Lord, we pray, form every e-vil, graciously grant peace

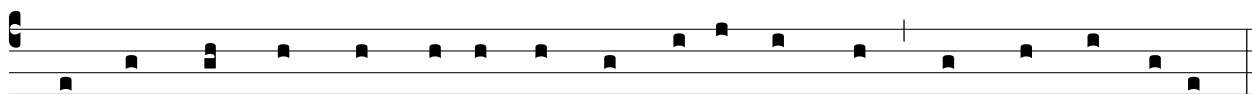
in our days, that, by the help of your mercy, we may be

always free from sin and safe from all dis-tress, as we a-wait

the bless-ed hope and the coming of our Sav-ior, Je-sus Christ.

He joins his hands.

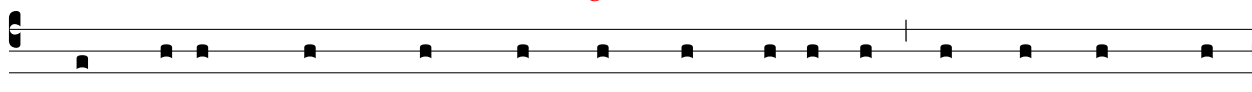
The people conclude the prayer, acclaiming:



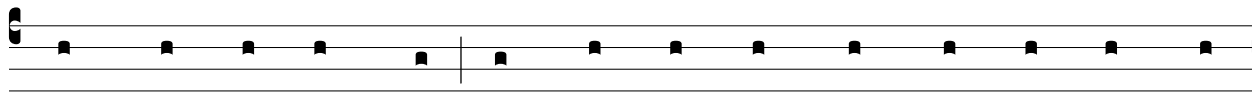
For the king-dom, the power and the glo-ry are yours now and for ev-er.

Sign of Peace

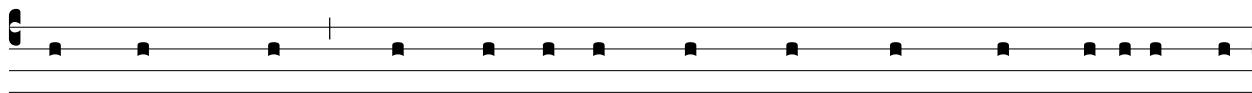
Then the Priest, with hands extended, sings aloud:



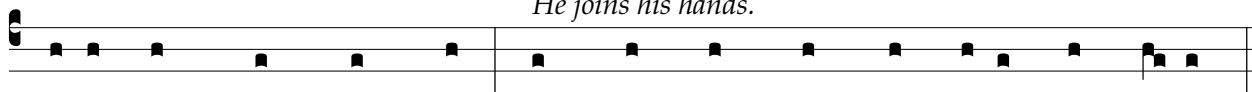
Lord Jesus Christ, who said to your Apostles: Peace I leave you,



my peace I give you; look not on our sins, but on the faith

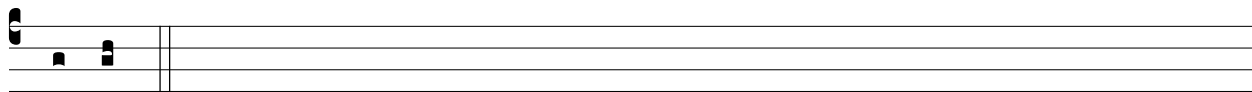


of your Church, and graciously grant her peace and un-i-ty in
He joins his hands.



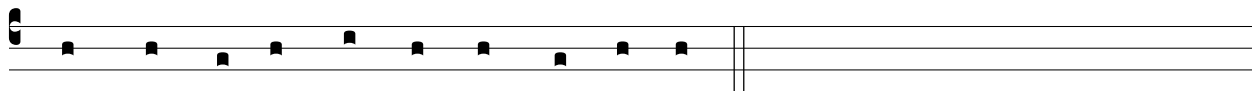
accordance with your will. Who live and reign for ev-er and ev-er.

The people reply:



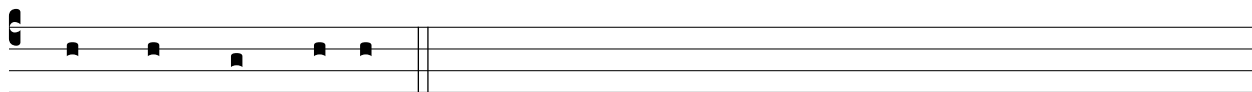
A-men

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



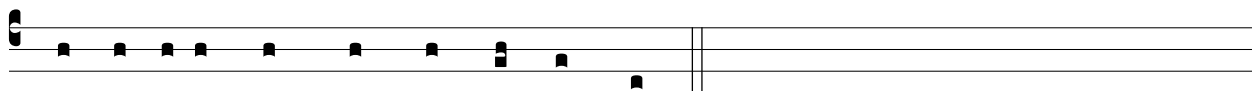
The peace of the Lord be with you al-ways.

The people reply:



And with your spir-it.

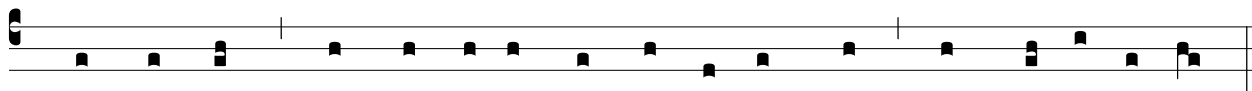
Then, if appropriate, the Deacon, or the Priest, adds:



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.

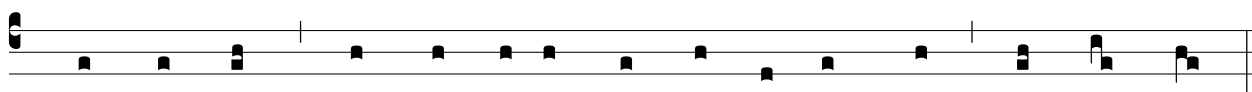
Agnus Dei



Lamb of God, * you take a-way the sins of the world, have mer-cy on us.

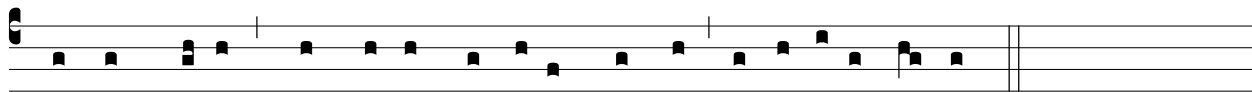


Lamb of God, * you take a-way the sins of the world, have mer-cy on us.

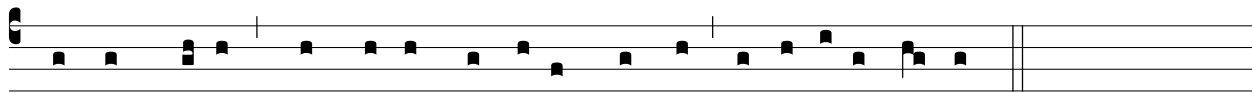


Lamb of God, * you take a-way the sins of the world, grant us peace.

Or:



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



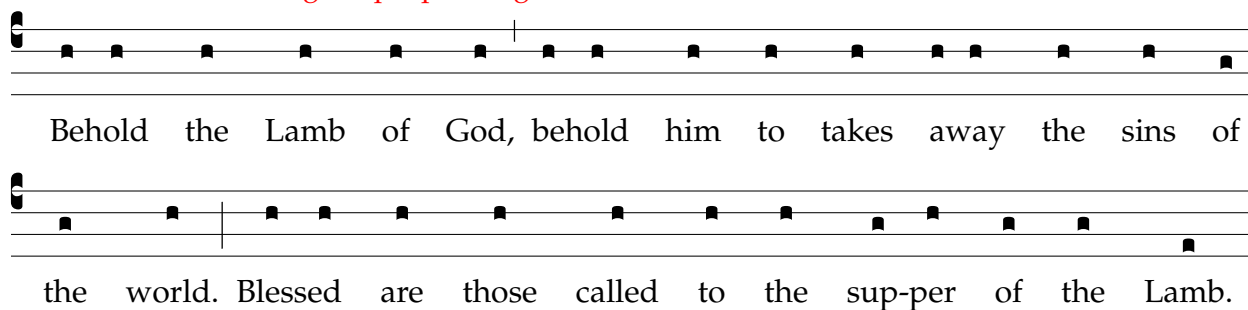
A-gnus De-i, * qui tol-lis pec-cá-ta mun-di: mi-se-ré-re no-bis.



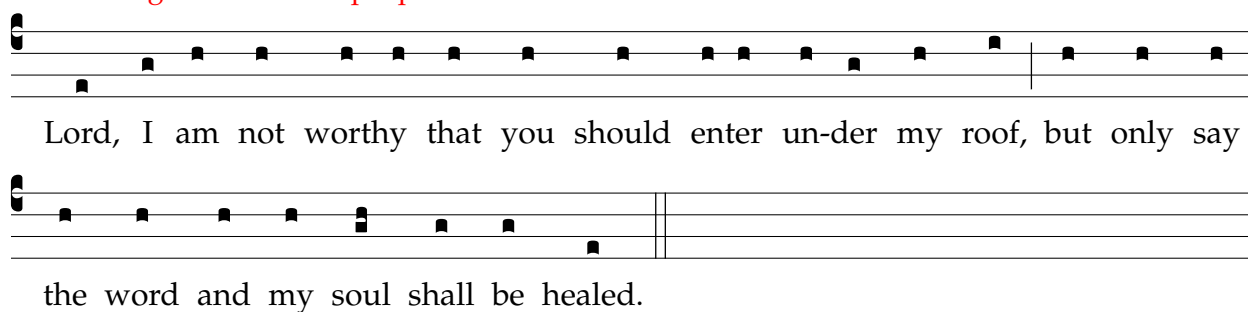
The invocation may even be repeated several times if the fraction is prolonged. Only the final time, however, is grant us peace (dona nobis pacem) sung.

Invitation to Communion

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



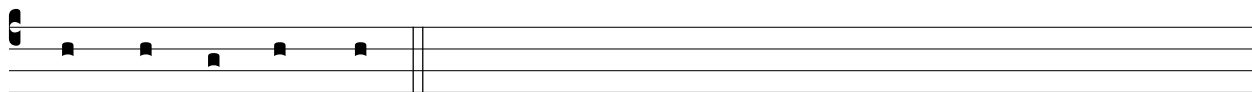
And together with the people he adds once:



The Concluding Rites

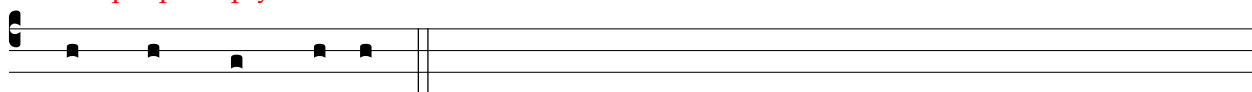
Blessing

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



The Lord be with you.

The people reply:

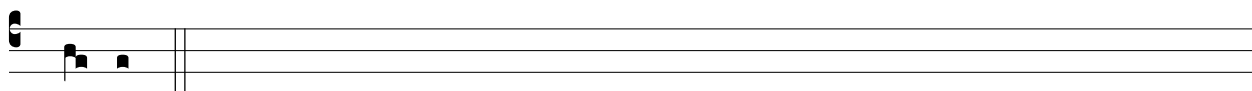


And with your spir-it.

The Priest blesses the people, singing:

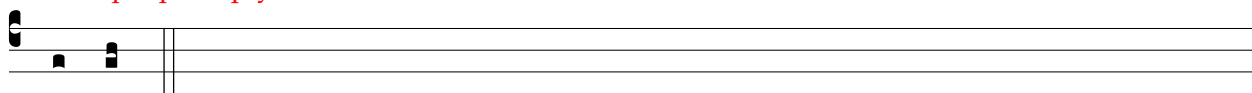


May almighty God bless you, the Father, and the Son, † and the Ho-ly



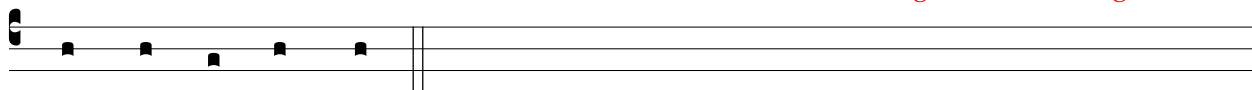
Spir-it.

The people reply:



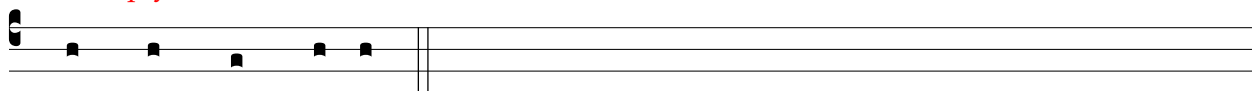
A-men.

In a Pontifical Mass, the Celebrant receives the miter and, extending his hands, sings:



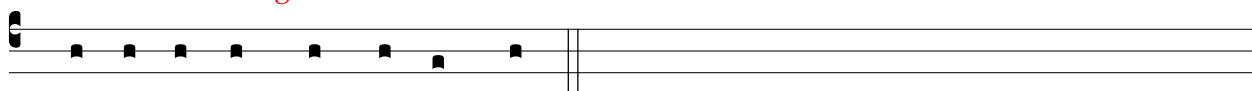
The Lord be with you.

All reply:



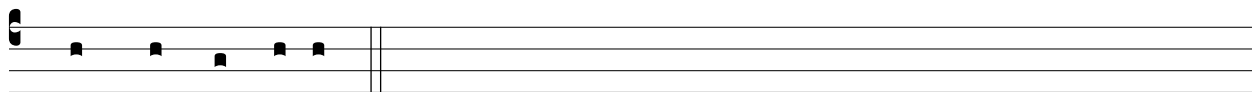
And with your spir-it.

The celebrant sings:



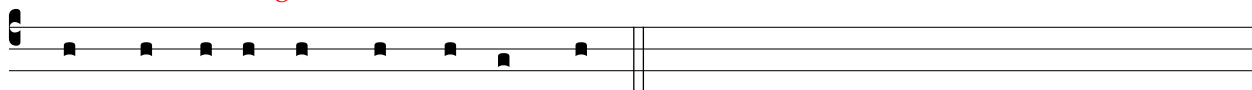
Blessed be the name of the Lord.

All reply:



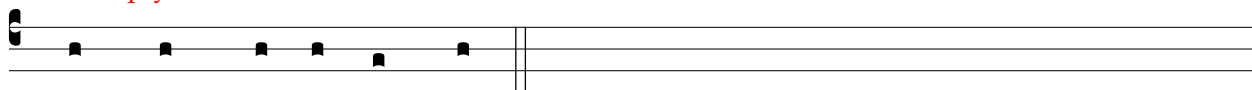
Now and for ev-er.

The celebrant sings:



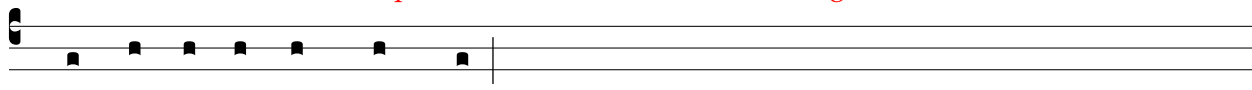
Our help is in the name of the Lord.

All reply:



Who made heav-en and earth.

The celebrant receives the pastoral staff, if he uses it, and sings:



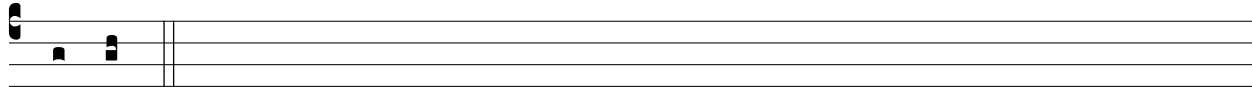
May almighty God bless you,

Making the Sign of the Cross over the people three times, he adds:



the Father, † and the Son, † and the Ho-ly † Spir-it.

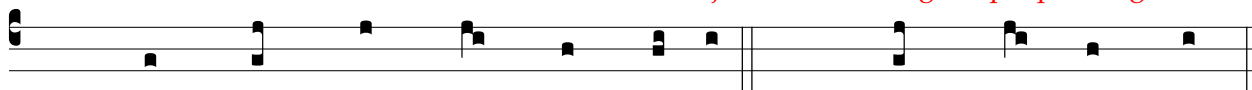
All:



A-men.

Dismissal

Then the Deacon, or the Priest himself, with hands joined and facing the people, sings:



℣. Go forth, the Mass is end-ed. ℟. Thanks be to God.

Or:



℣. Go and an-nounce the Gos-pel of the Lord. ℟. Thanks be to God.

Or:



℣. Go in peace, glori-fying the Lord by your life. ℟. Thanks be to God.

Or:



℣. Go in peace. ℟. Thanks be to God.

The following dismissal is used on Easter Sunday, the Octave of Easter, and in the Mass during the Day on Pentecost Sunday.



℣. Go forth, the Mass is end-ed, al-le-lú-ia, al-le- lú-ia,

Or:



℣. Go in peace, al-le-lú-ia, al-le- lú-ia,

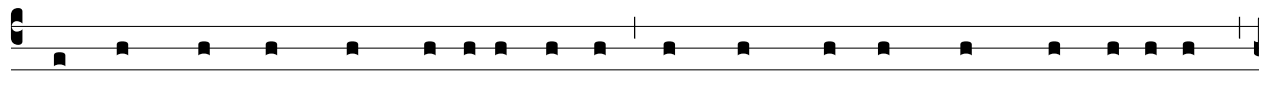


℟. Thanks be to God, al-le-lú-ia, al-le- lú-ia,

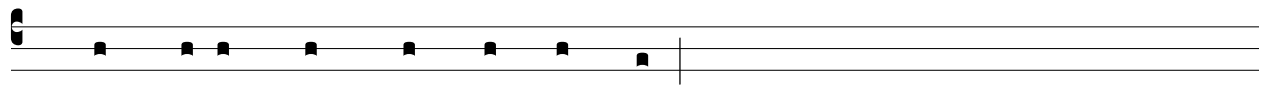
Chants for the Eucharistic Prayer

EUCCHARISTIC PRAYER I or THE ROMAN CANON

The Priest, with hands extended, sings:

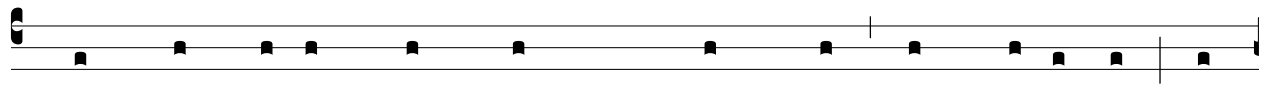


To you, therefore, most merciful Father, we make humble prayer and pe-tition

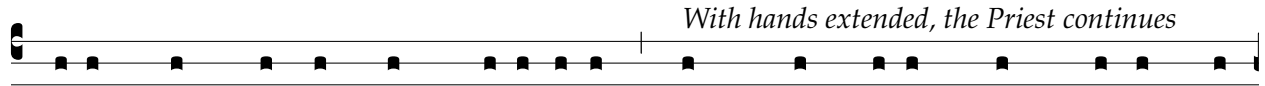


through Jesus Christ, your Son, our Lord:

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

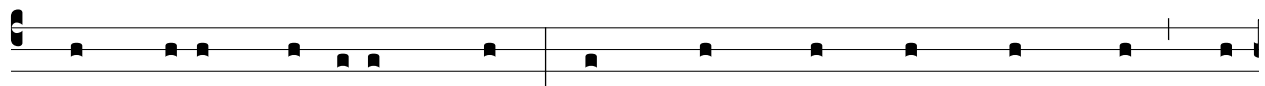


that you accept and bless ✠ these gifts, these of-fer-ings, these

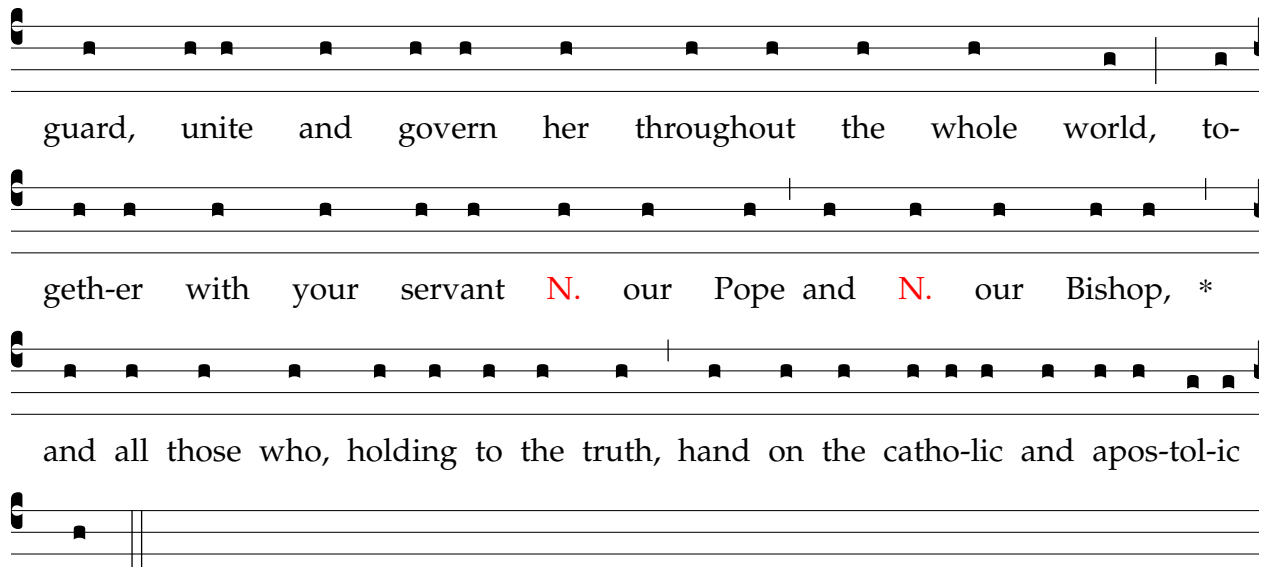


With hands extended, the Priest continues

holy and unblemished sacri-fices, which we offer you firstly for

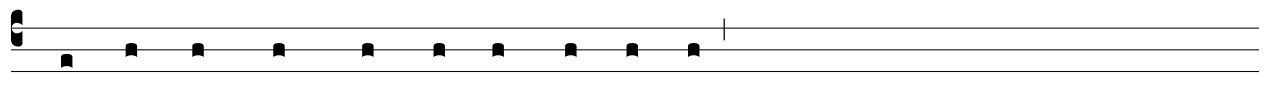


your holy cath-o-lic Church. Be pleased to grant her peace, to



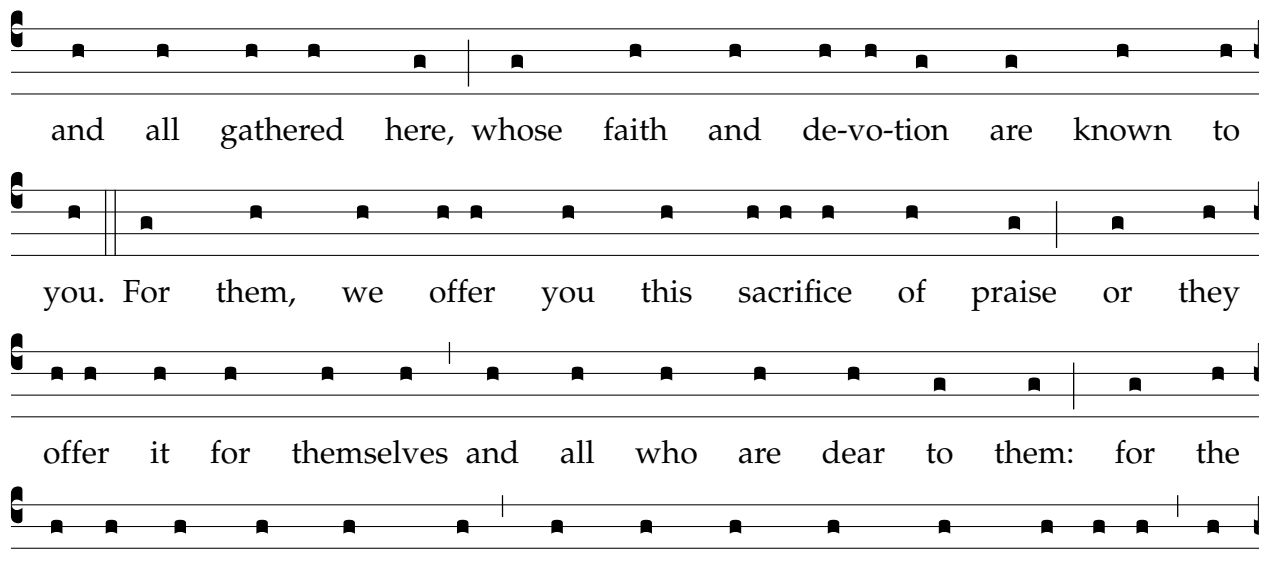
guard, unite and govern her throughout the whole world, to-
 geth-er with your servant **N.** our Pope and **N.** our Bishop, *
 and all those who, holding to the truth, hand on the catho-lic and apos-tol-ic
 faith.

(one of the concelebrants)

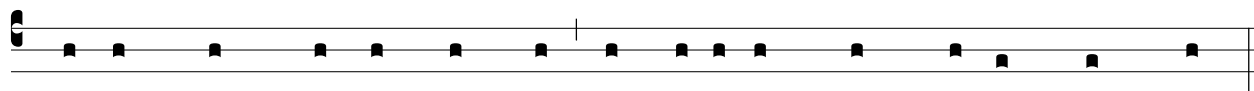


Re-mem-ber, Lord, your servants **N.** and **N.**

The Priest joins his hands and prays briefly for those whom he intends to pray.
 Then, with hands extended, he continues:

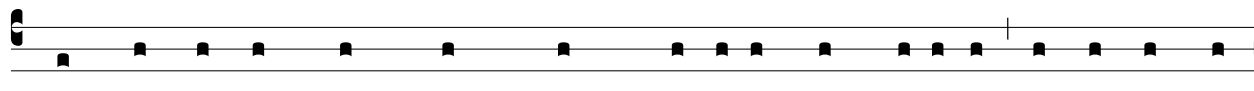


and all gathered here, whose faith and de-vo-tion are known to
 you. For them, we offer you this sacrifice of praise or they
 offer it for themselves and all who are dear to them: for the
 redemption of their souls, in hope of health and well-being, and

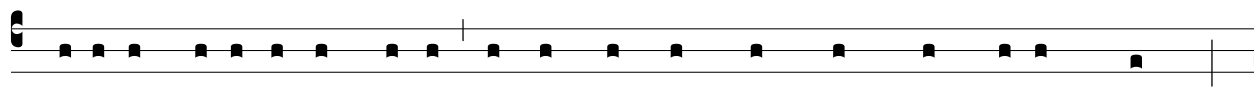


paying their homage to you, the e-ternal God, liv-ing and true.

(Another of the concelebrants) (proper formulas, pp. 000-000)



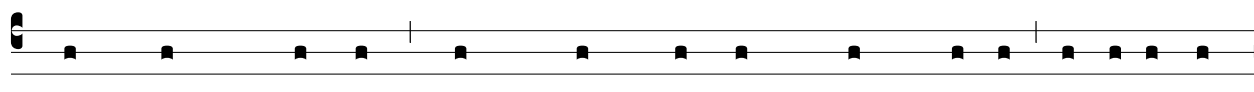
In communion with those whose memo-ry we venerate, especially the



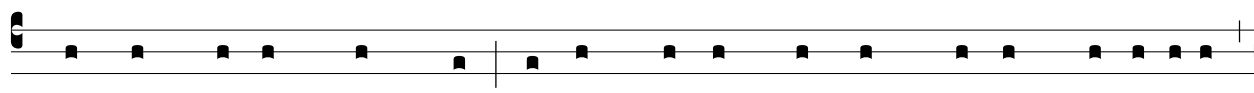
glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ, †



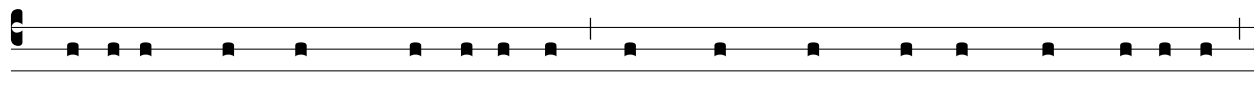
and blessed Joseph, her Spouse, your blessed Apostles and Martyrs, Peter



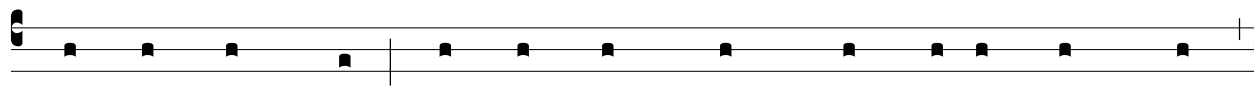
and Paul, Andrew, (James, John, Thomas, James, Philip, Bartholomew,



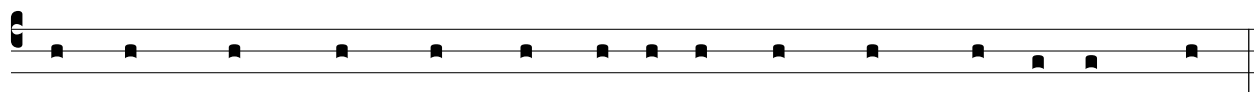
Matthew, Simon and Jude; Li-nus, Cletus, Clement, Sixtus, Corne-lius,



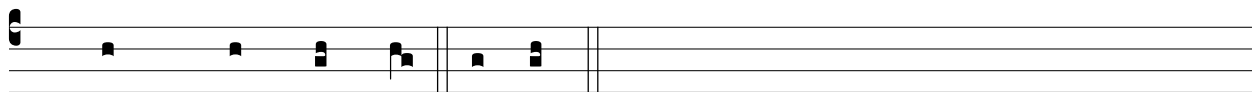
Cyprian, Lawrence, Chryso-gonus, John and Paul, Cosmas and Damian)



and all your Saints; we ask that through their merits and prayers,

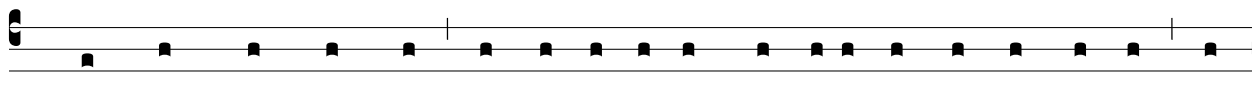


in all things we may be defended by your pro-tect-ing help.



(Through Christ our Lord. A-men.)

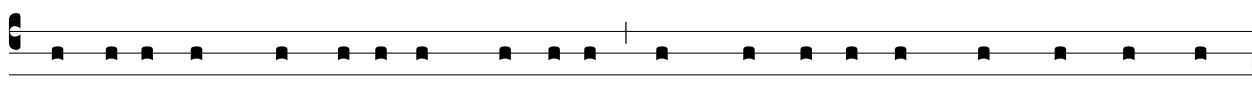
With hands extended, the Principal Celebrant continues (proper formulas, pp. 000-000);



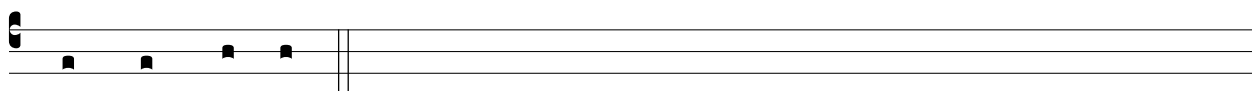
There-fore, Lord, we pray: graciously accept this oblation of our service, that



of your whole fa-mi-ly; or-der our days in your peace, and command that we

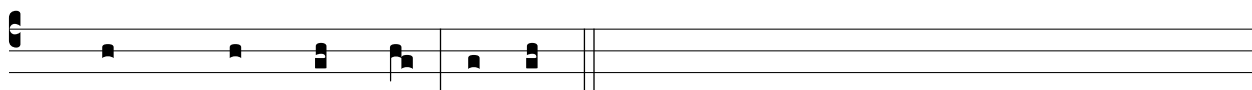


be delivered from e-ternal damnation and counted among the flock of those



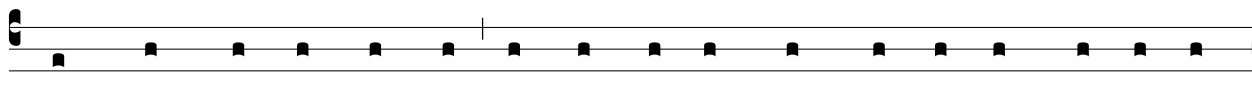
you have cho-sen.

(He joins his hands.)

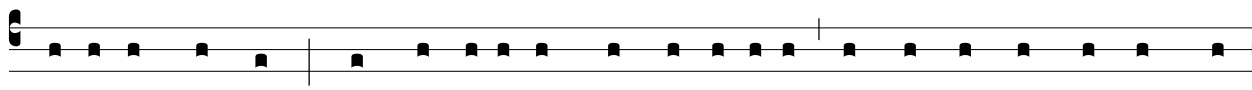


(Through Christ our Lord. A-men.)

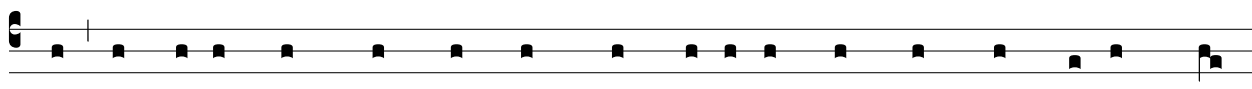
Holding his hands extended over the offerings, he sings:



Be pleased, O God, we pray, to bless, acknowledge, and approve this offering



in every re-spect; make it spiritual and acceptable, so that it may become for



us the Body and Blood of your most beloved Son, our Lord Je-sus Christ.

On the day before he was to suf-fer,

he took bread into his holy and venerable hands,

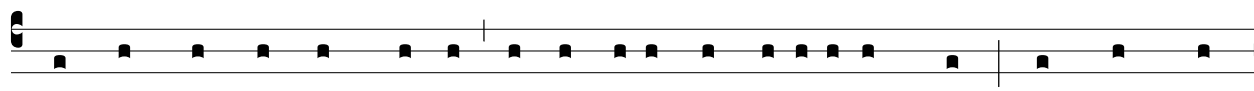
say-ing:

WHICH WILL BE GIV-EN UP FOR YOU.

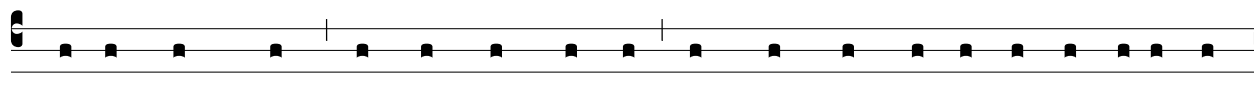
He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.

In a simi-lar way, when supper was end-ed,

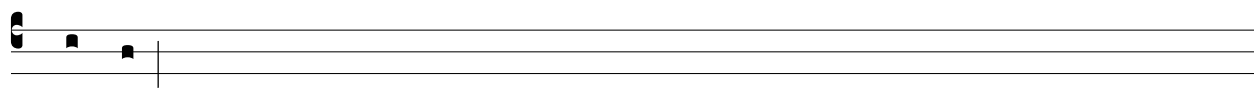
He takes the chalice and, holding it slightly raised above the altar, continues:



he took this precious chalice in his holy and venerable hands, and once more

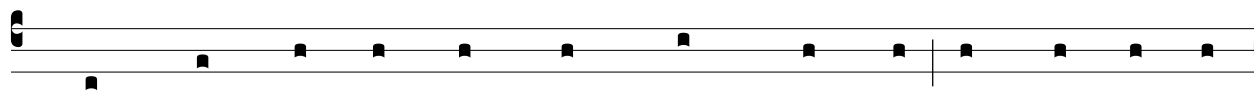


giving you thanks, he said the blessing and gave the chalice to his disciples,

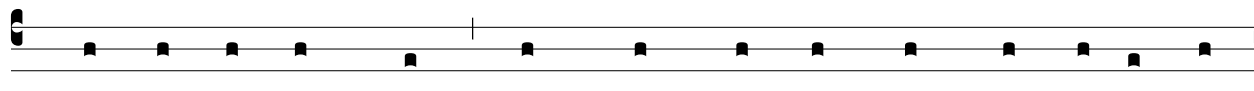


say-ing:

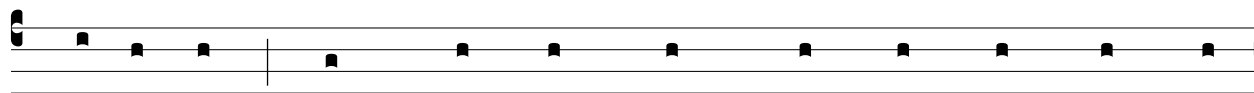
He bows slightly.



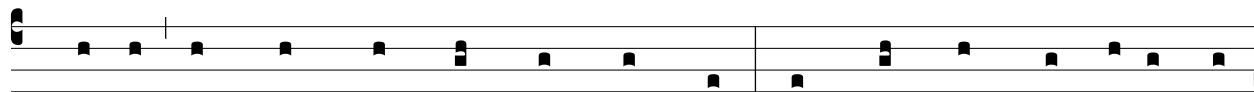
TAKE THIS, ALL OF YOU, AND DRINK FROM IT, FOR THIS IS THE



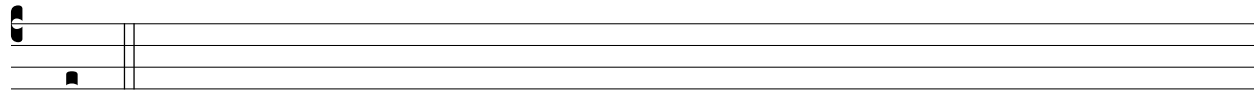
CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND E-TER-NAL



COV-E-NANT, WHICH WILL BE POURED OUT FOR YOU AND FOR



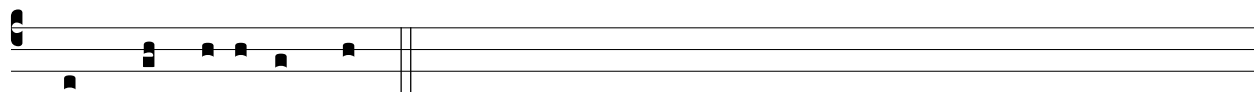
MANY FOR THE FOR-GIVE-NESS OF SINS. DO THIS IN MEM-O-RY OF



ME.

The Priest shows the chalice to the people, places it on the corporal, and genuflects in adoration.

Then he sings:

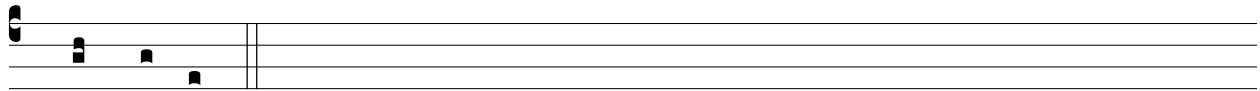


The mys-ter-y of faith.

And the people continue, acclaiming:

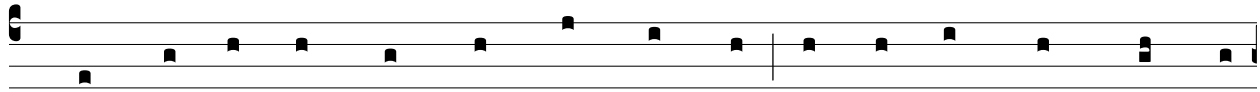


We pro-claim your Death, O Lord, and pro-fess your Res-ur-rec-tion un-til you

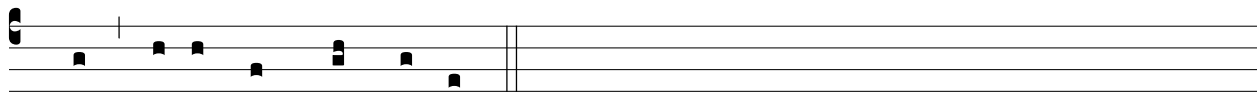


come a-gain.

Or:

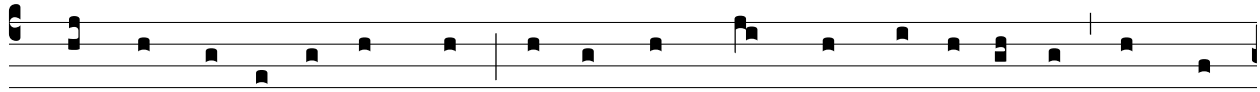


When we eat this Bread and drink this Cup, we pro-claim your Death, O

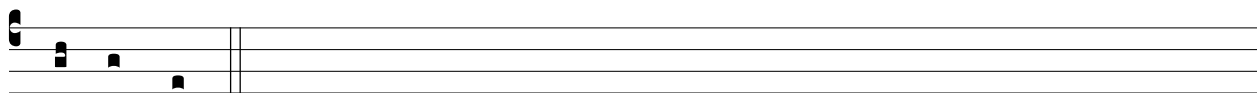


Lord, un-til you come a-gain.

Or:

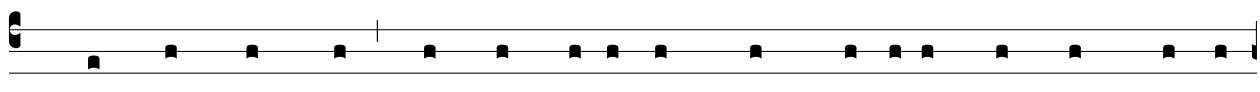


Save us, Sav-ior of the world, for by your Cross and Res-ur-rec-tion you have

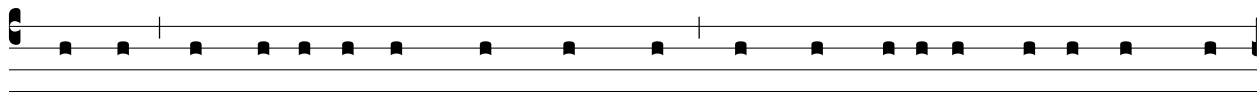


set us free.

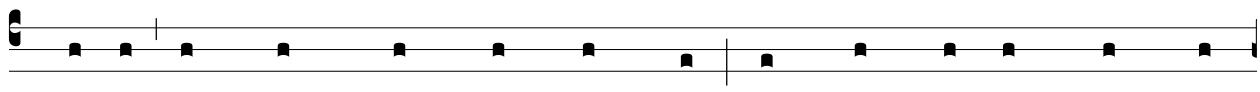
Then he, with hands extended, sings (one of the concelebrants):



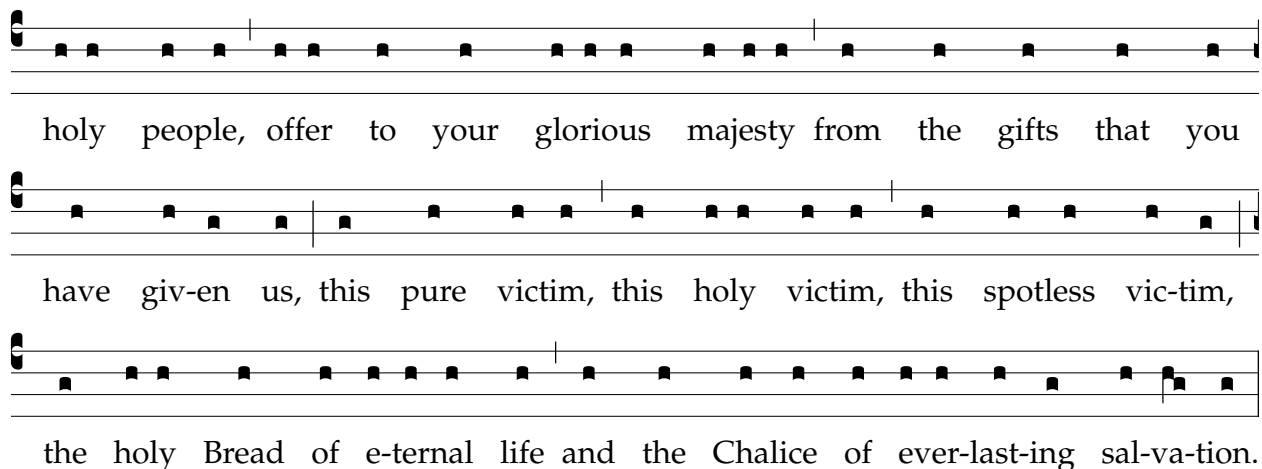
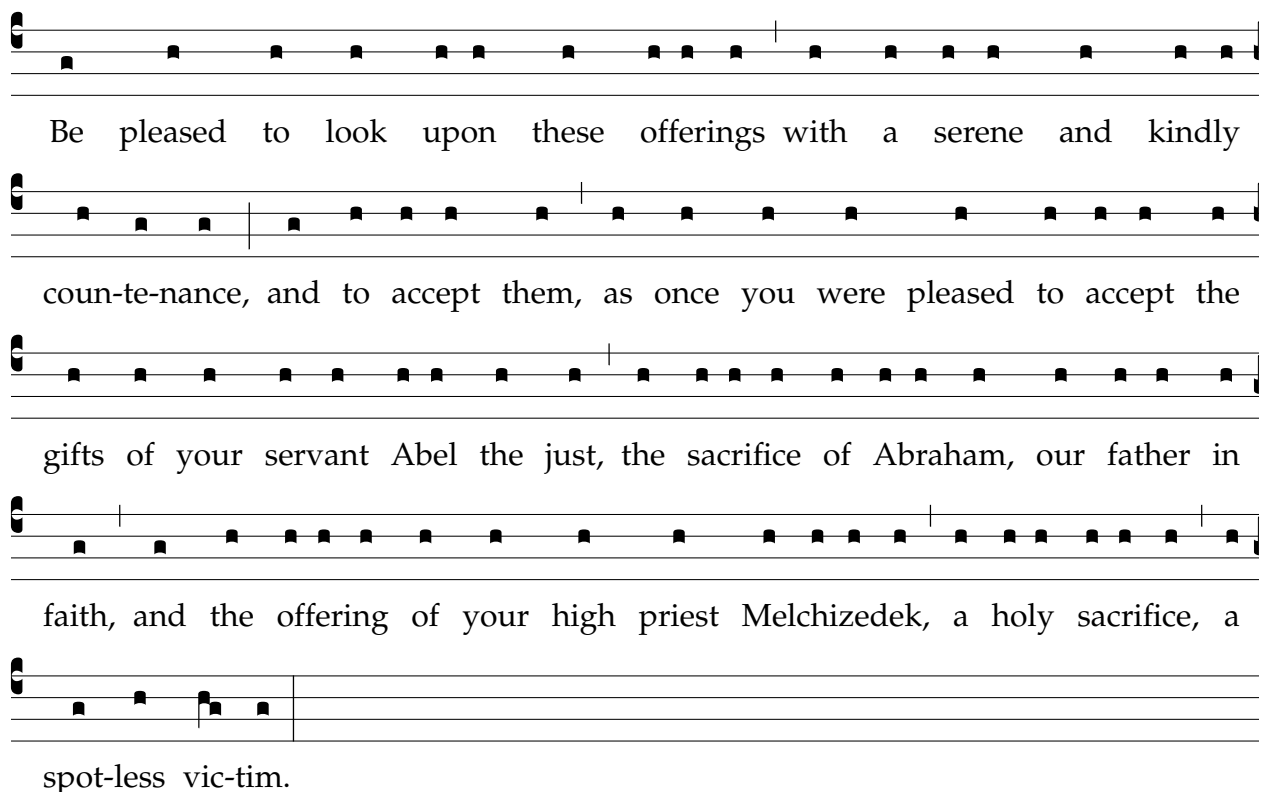
There-fore, O Lord, as we ce-le-brate the memorial of the blessed



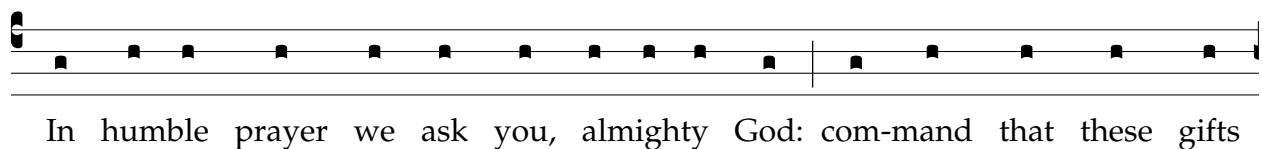
Passion, the Resurrection from the dead, and the glorious Ascension into

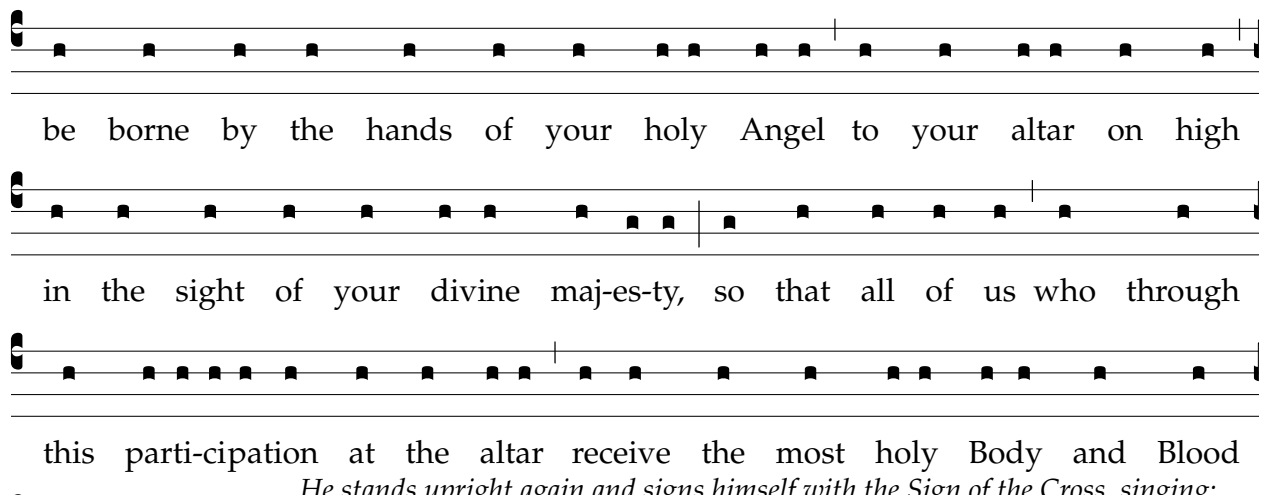


heaven of Christ, your Son, our Lord, we, your servants and your



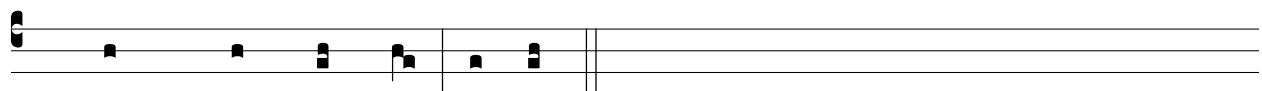
Bowing, with hands joined, he continues:





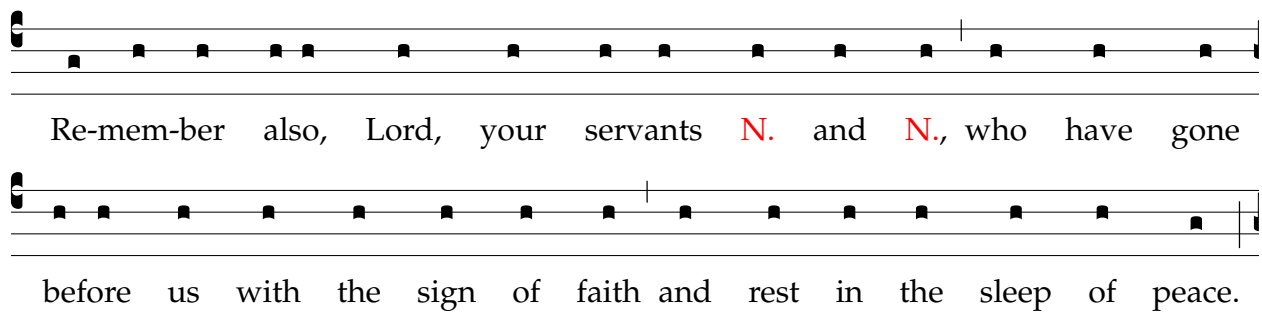
be borne by the hands of your holy Angel to your altar on high
in the sight of your divine maj-es-ty, so that all of us who through
this parti-cipation at the altar receive the most holy Body and Blood
He stands upright again and signs himself with the Sign of the Cross, singing:
of your Son, may be filled with every grace and heav-en-ly bless-ing.

(He joins his hands.)

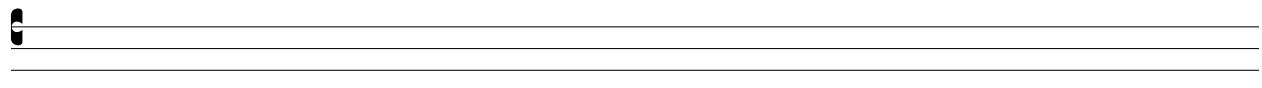


(Through Christ our Lord. A-men.)

With hands extended, the Priest sings (one of the concelebrants):

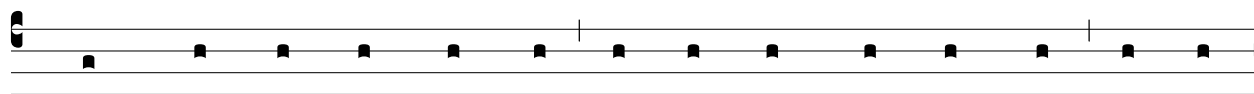


Re-mem-ber also, Lord, your servants **N.** and **N.**, who have gone
before us with the sign of faith and rest in the sleep of peace.

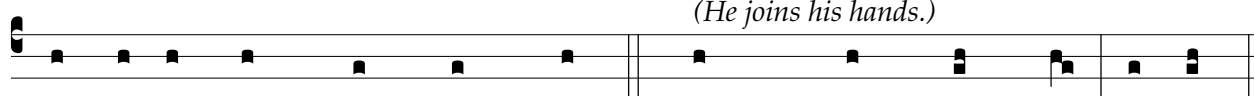


He joins his hands and prays briefly for those who have died and for whom he intends to pray.

Then, with hands extended, he continues:



Grant them, O Lord, we pray, and all who sleep in Christ, a place
(He joins his hands.)

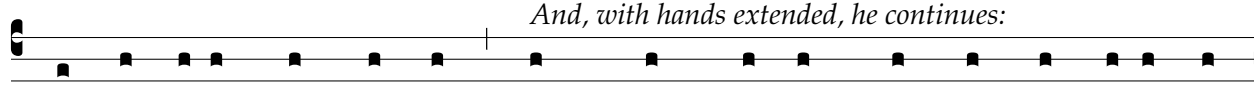


of refreshment, light and peace. (Through Christ our Lord. A-men.)

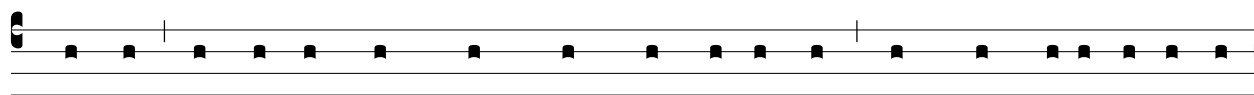
(Another of the concelebrants)

He strikes his breast with
 his right hand, singing:

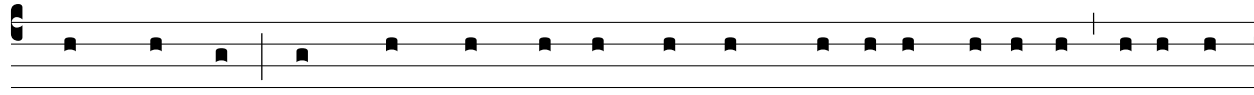
And, with hands extended, he continues:



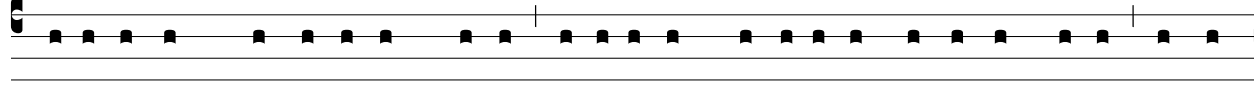
To us, also, your servants, who, though sinners, hope in your abundant



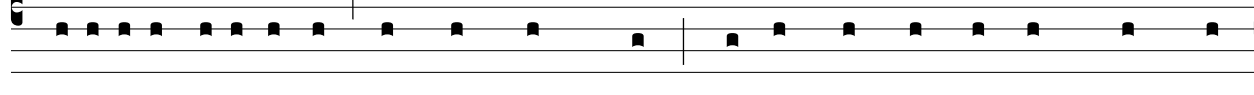
mercies, graciously grant some share and fellowship with your holy Apostles



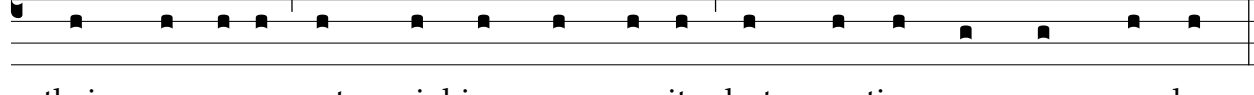
and Mar-tyrs: with John the Baptist, Stephen, Matthias, Barnabas, (Ignatius,



Alexander, Marcel-linus, Peter, Fe-li-ci-ty, Perpetu-a, Agatha, Lucy, Agnes,

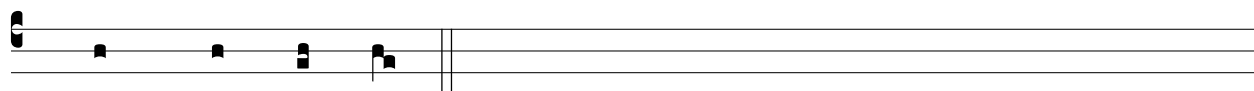


Ceci-li-a, Anastasia) and all your Saints; ad-mit us, we beseech you, into



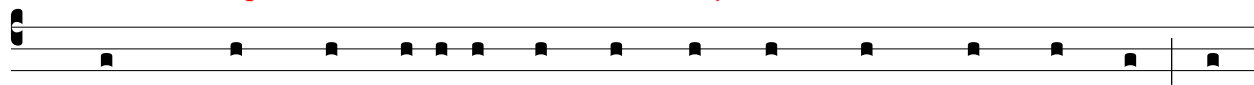
their company, not weighing our merits, but granting us your par-don,

He joins his hands.

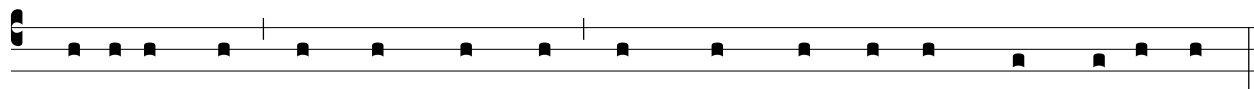


through Christ our Lord.

And the Principal Celebrant continues, with hands joined:

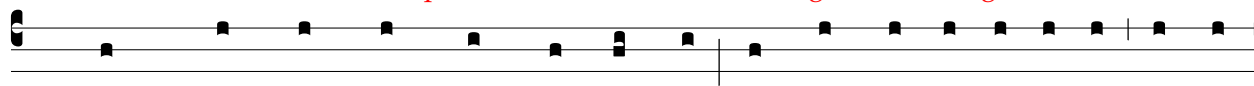


Through whom you continue to make all these good things, O Lord; you

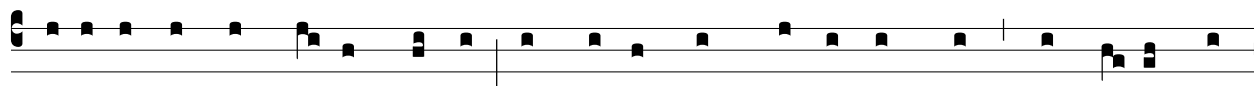


sancti-fy them, fill them with life, bless them, and be-stow them up-on us

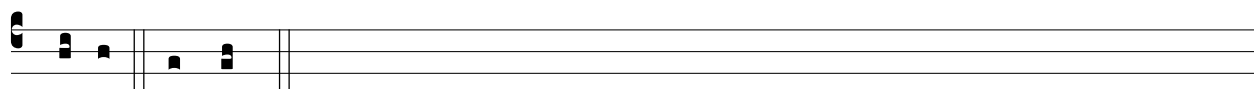
He takes the chalice and the paten with the host and raising both, he sings:



Through him, and with him, and in him, O God, almighty Father, in the



u-ni-ty of the Ho-ly Spir-it, all glo-ry and hon-or is yours, for ev-er and

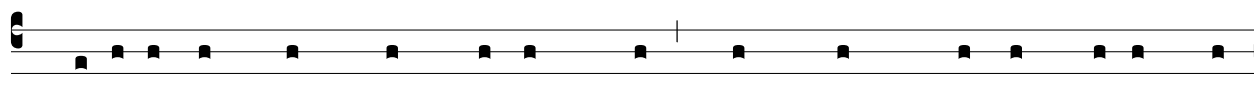


ev-er. A-men.

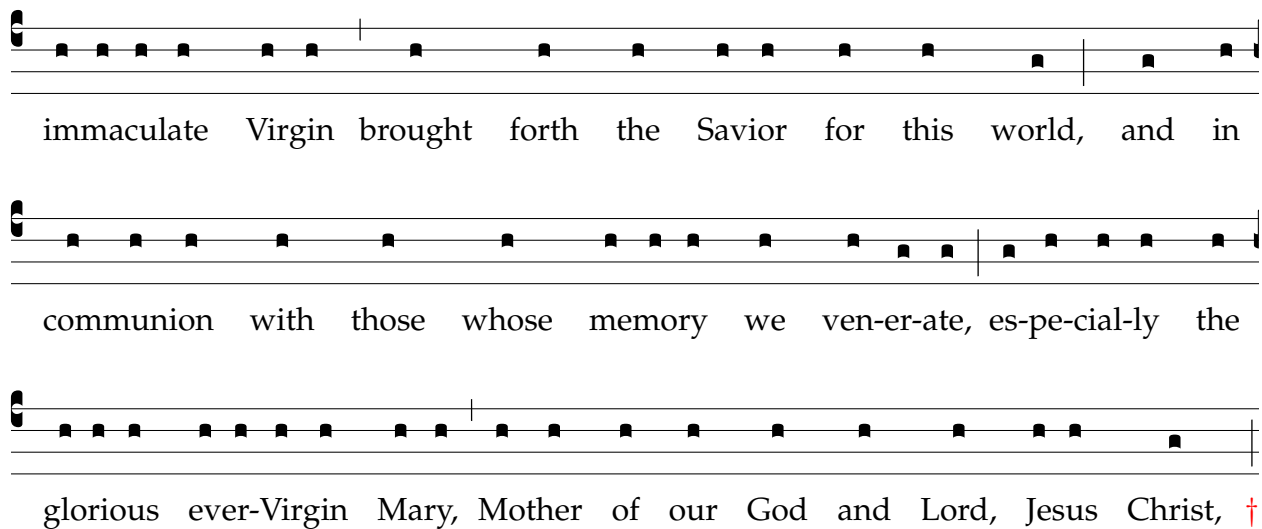
Then follows the Communion Rite, p. 000.

PROPER FORMS OF THE *COMMUNICANTES* AND *HANC IGITUR*

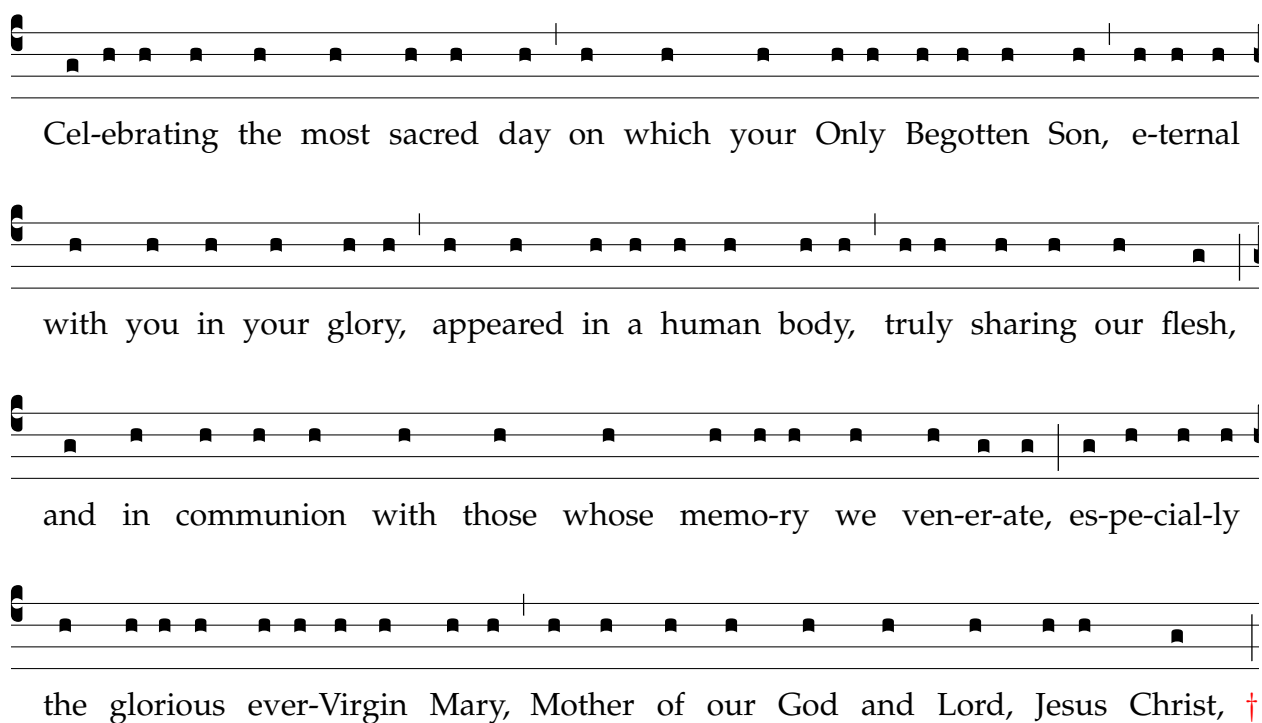
On the Nativity of the Lord and throughout the Octave



Cel-eb- rating the most sacred night on which blessed Mary the
day



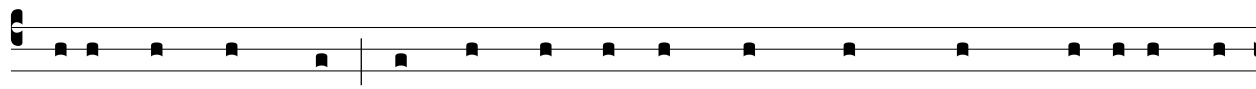
On the Epiphany of the Lord



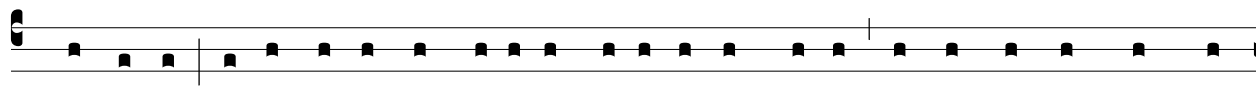
Thursday of the Lord's Supper



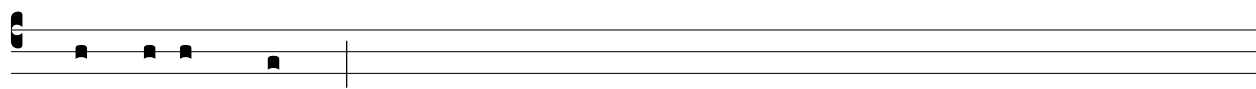
Cel-eb-ating the most sacred day on which our Lord Jesus Christ was handed



over for our sake, and in communion with those whose memo-ry we

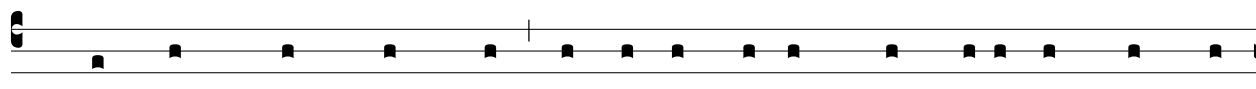


ven-er-ate, es-pe-cial-ly the glorious ever-Virgin Mary, Mother of our God and

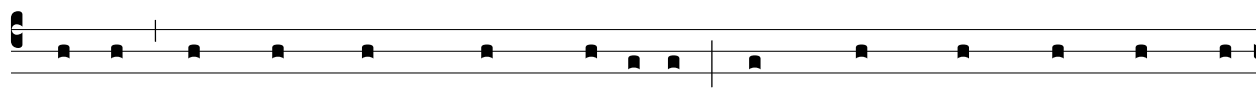


Lord, Jesus Christ, †

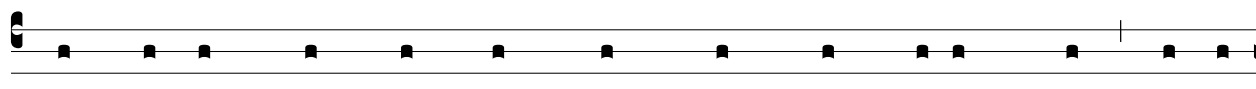
With hands extended, the Priest continues:



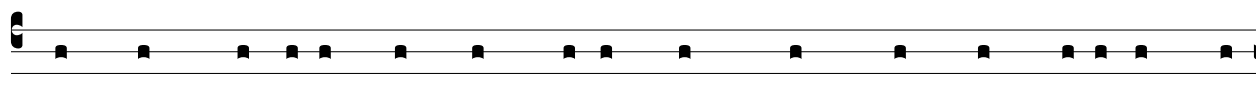
There-fore, Lord, we pray: graciously accept this oblation of our



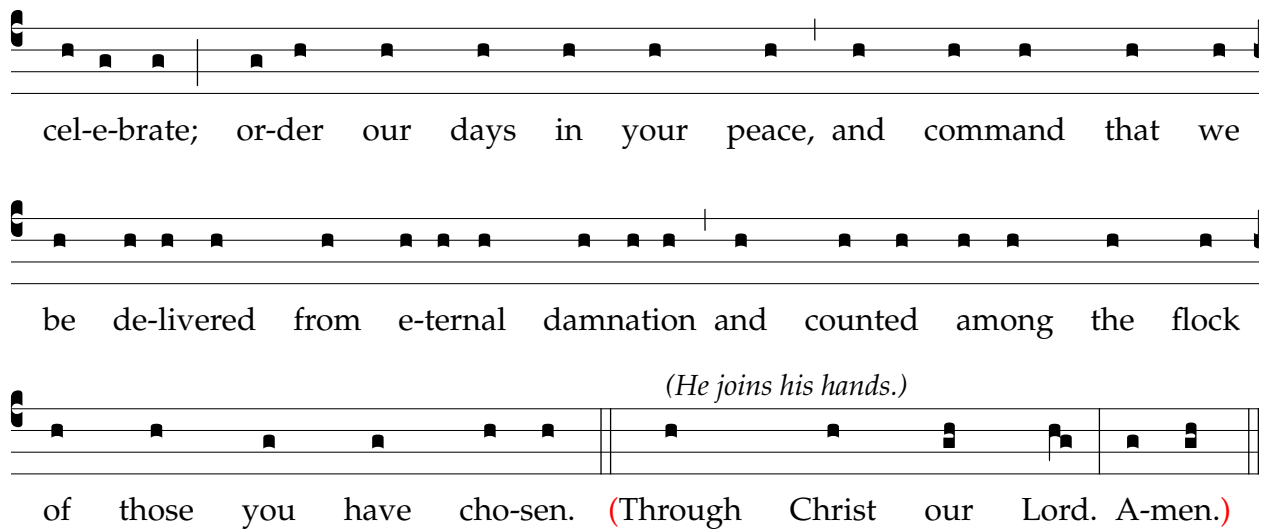
service, that of your whole fa-mi-ly, which we make to you as



we observe the day on which our Lord Jesus Christ handed



on the mysteries of his Body and Blood for his disciples to



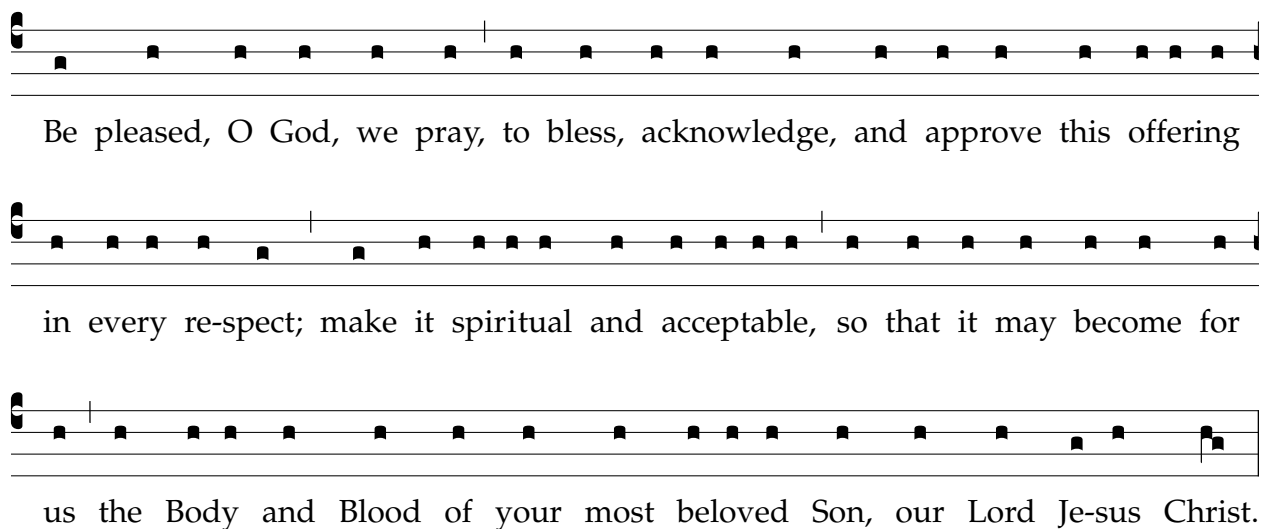
cel-e-brate; or-der our days in your peace, and command that we

be de-livered from e-ternal damnation and counted among the flock

(He joins his hands.)

of those you have cho-sen. (Through Christ our Lord. A-men.)

Holding his hands extended over the offerings, he sings:

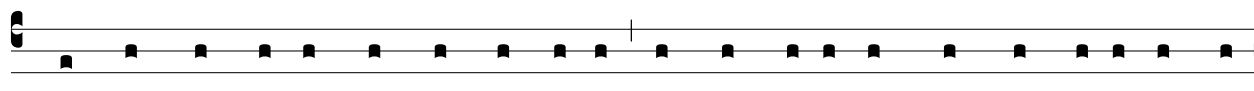


Be pleased, O God, we pray, to bless, acknowledge, and approve this offering

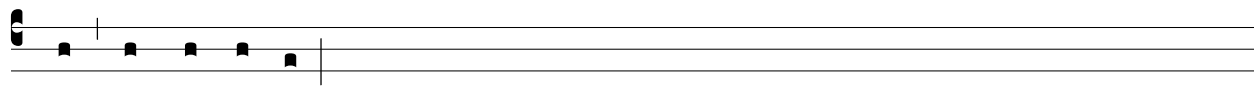
in every re-spect; make it spiritual and acceptable, so that it may become for

us the Body and Blood of your most beloved Son, our Lord Je-sus Christ.

He joins his hands.

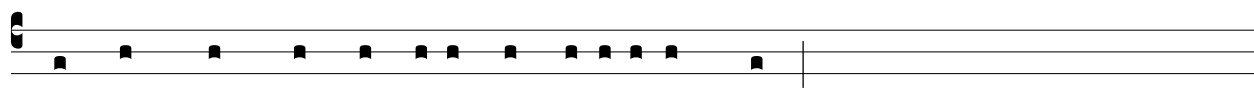


On the day before he was to suffer for our salvation and the salvation of



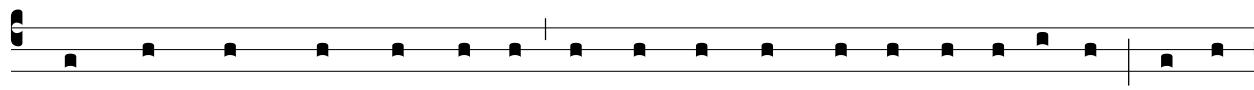
all, that is, to-day,

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

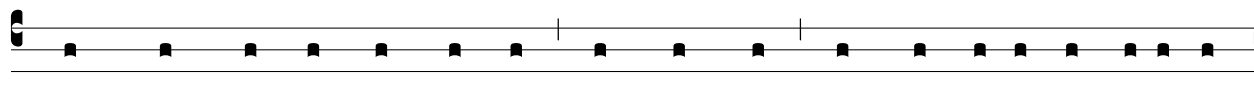


he took bread into his holy and venerable hands,

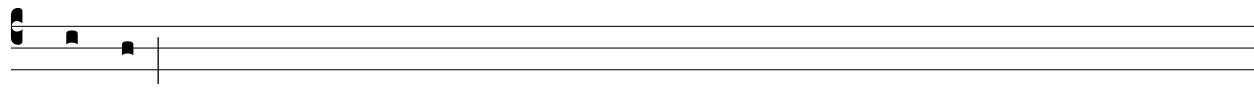
He raises his eyes.



and with eyes raised to heaven to you, O God, his almighty Father, giv-ing

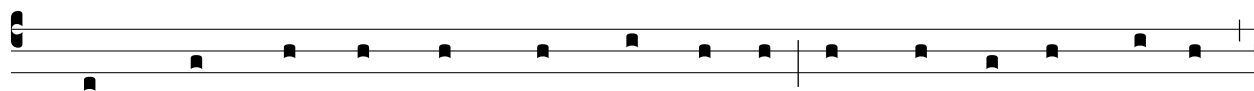


you thanks, he said the blessing, broke the bread and gave it to his disciples,

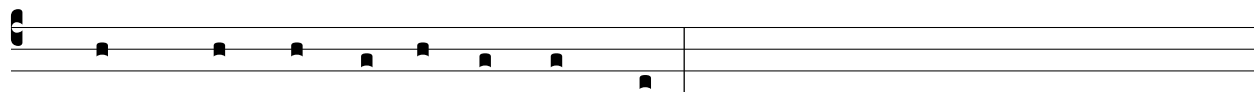


say-ing:

He bows slightly.



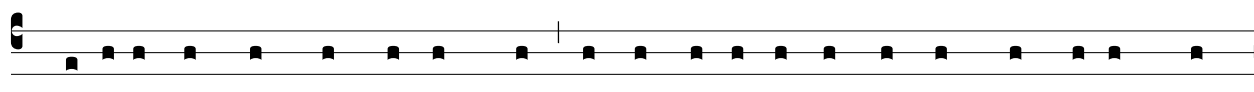
TAKE THIS, ALL OF YOU, AND EAT OF IT, FOR THIS IS MY BOD-Y,



WHICH WILL BE GIV-EN UP FOR YOU.

He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.

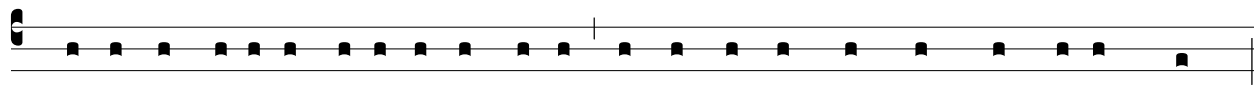
From the Mass of the Easter Vigil until the Second Sunday of Easter



Cel-eb-ating the most sacred night of the Resurrection of our Lord Jesus Christ
day



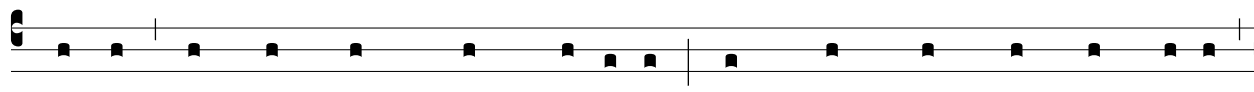
in the flesh, and in communion with those whose memo-ry we ven-er-ate, es-pe-



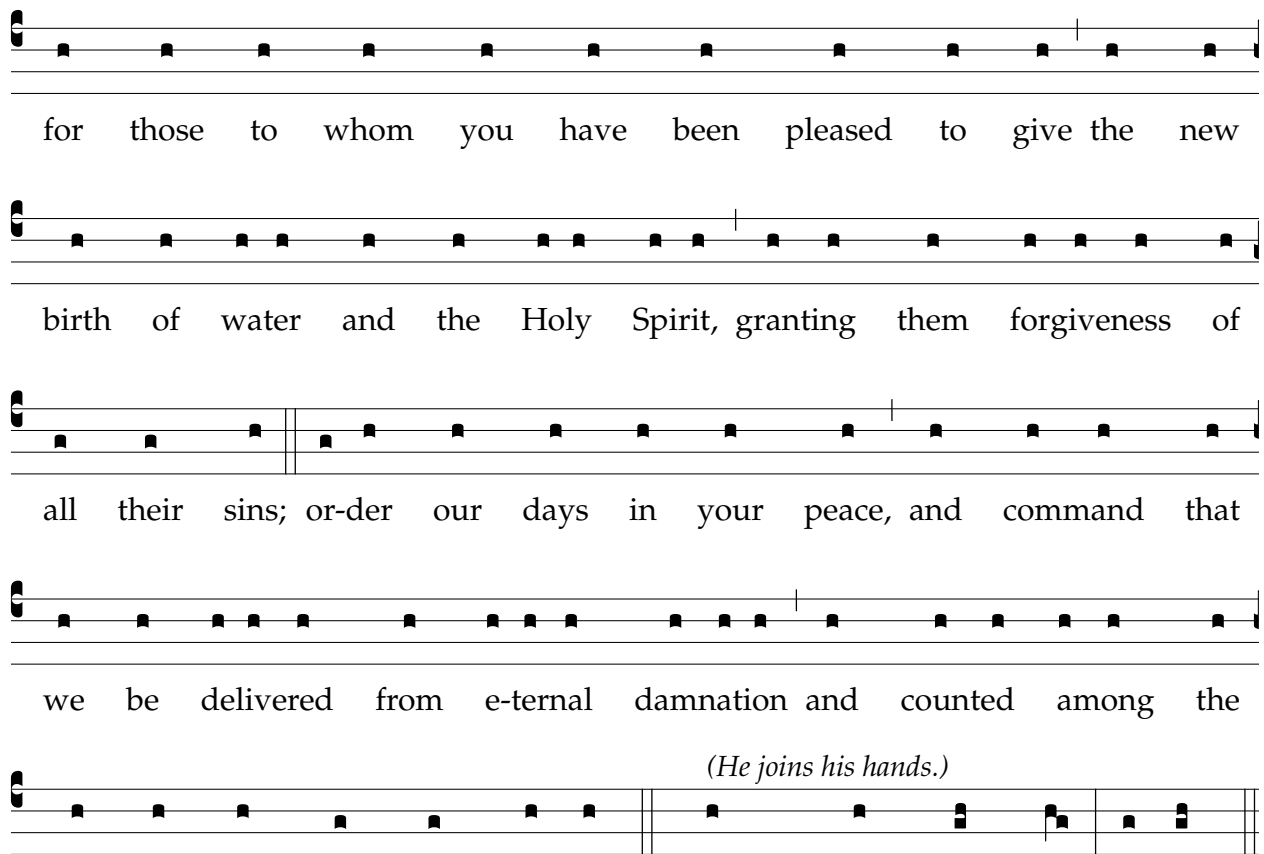
cial-ly the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ, †



There-fore, Lord, we pray: graciously accept this oblation of our

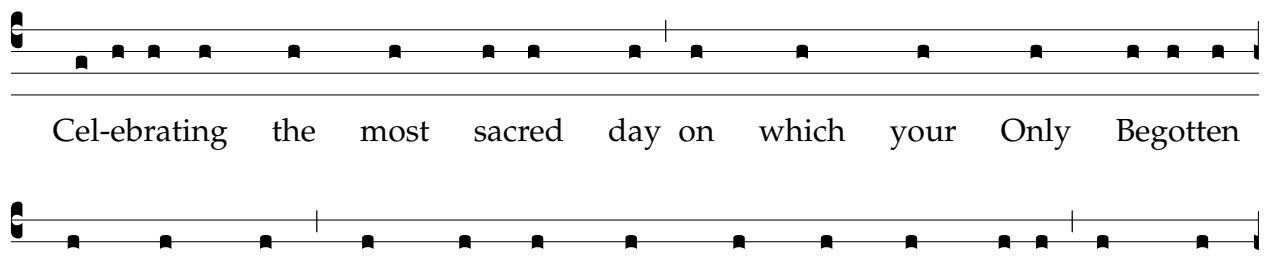


service, that of your whole fa-mi-ly, which we make to you al-so

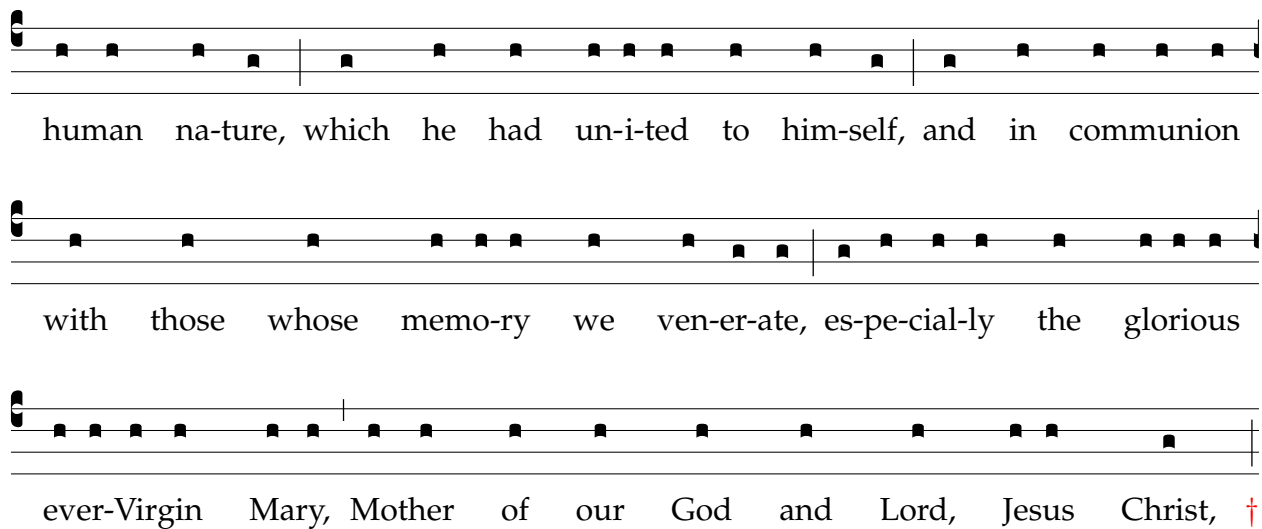


for those to whom you have been pleased to give the new
 birth of water and the Holy Spirit, granting them forgiveness of
 all their sins; or-der our days in your peace, and command that
 we be delivered from e-ternal damnation and counted among the
 flock of those you have cho-sen. *(He joins his hands.)*
 (Through Christ our Lord. A-men.)

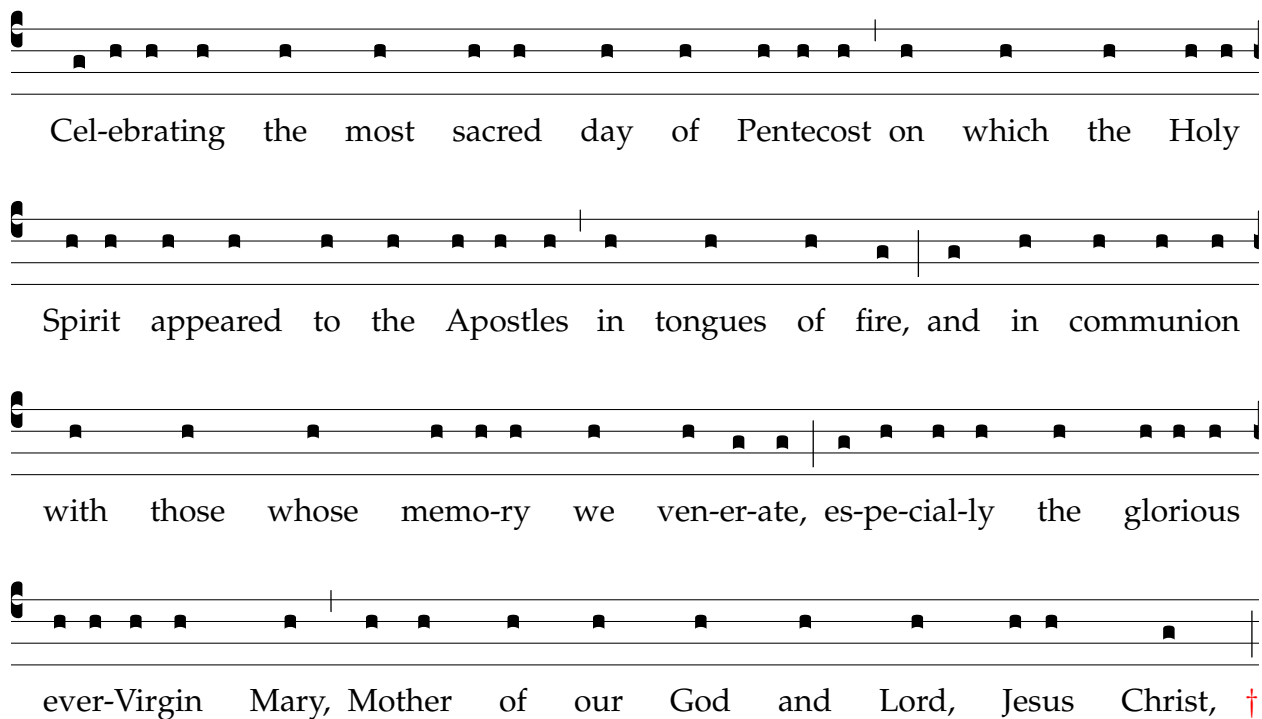
On the Ascension of the Lord



Cel-ebrating the most sacred day on which your Only Begotten
 Son, our Lord, placed at the right hand of your glory our weak

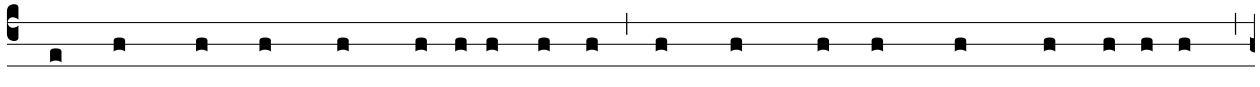


On Pentecost Sunday



EUCCHARISTIC PRAYER I
or THE ROMAN CANON
(Solemn Tone)

The Priest, with hands extended, sings:

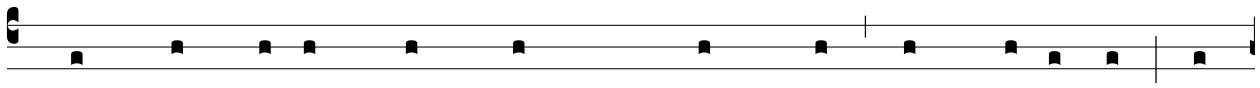


To you, therefore most merciful Father, we make humble prayer and pe-tition

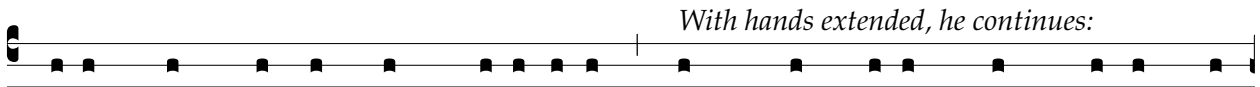


through Jesus Christ, your Son, our Lord:

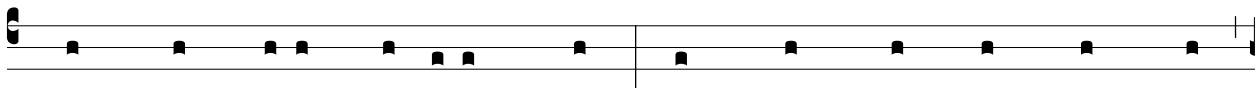
He joins his hands and makes the Sign of the Cross once over the bread and chalice together, singing:



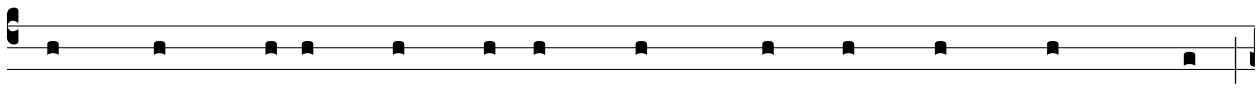
that you accept and bless ✠ these gifts, these of-fer-ings, these



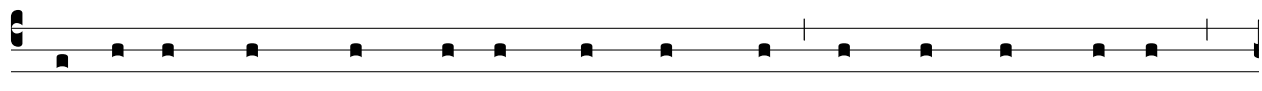
holy and unblemished sacri-fices, which we offer you firstly for



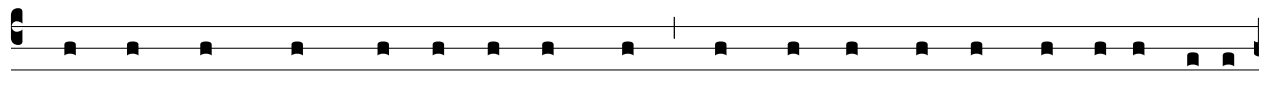
your most holy cath-o-lic Church. Be pleased to grant her peace,



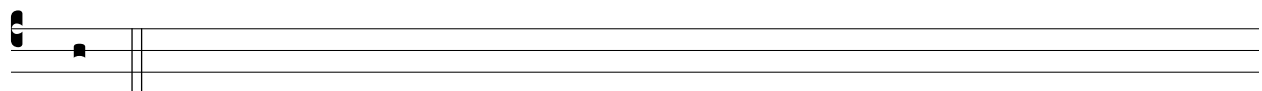
to guard, unite and govern her throughout the whole world,



to-gether with your servant N. our Pope and N. our Bishop, *

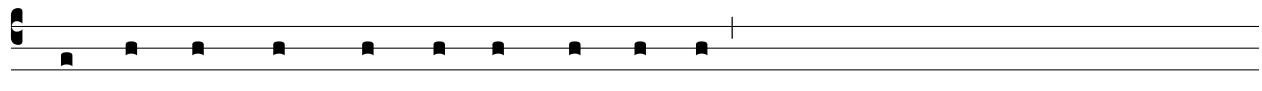


and all those who, holding to the truth, hand on the catholic and apos-tol-ic



faith.

(One of the concelebrants)



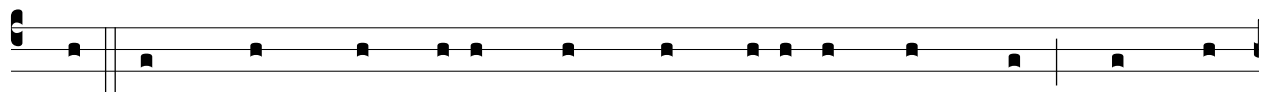
Re-mem-ber, Lord, your servants N., and N.

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

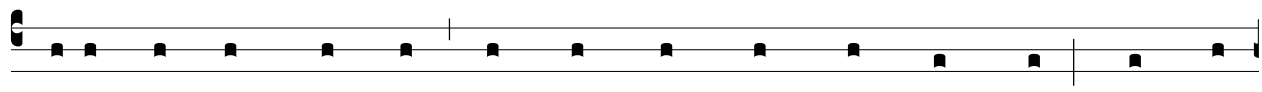
Then with hands extended, he continues:



and all gathered here, whose faith and de-vo-tion are known to



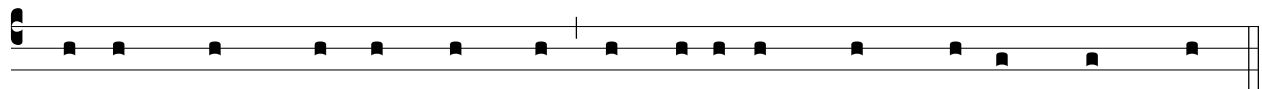
you. For them, we offer you this sacrifice of praise or they



offer it for themselves and all who are dear to them: for the

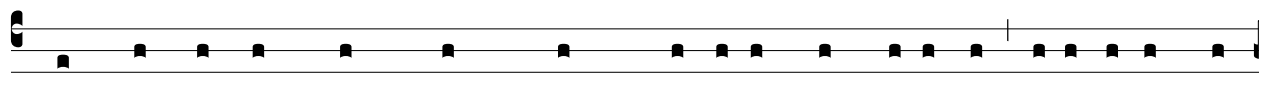


redemption of their souls, in hope of health and well-being, and



paying their homage to you, the e-ternal God, liv-ing and true.

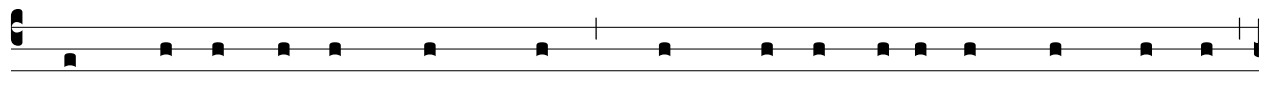
(Another of the concelebrants) (proper formulas, pp. 000-000)



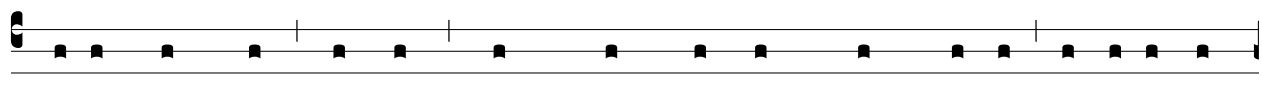
In communion with those whose memo-ry we venerate, especially the



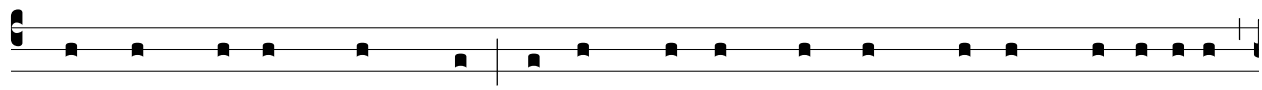
glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ, †



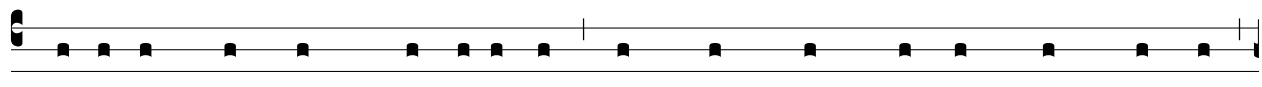
and blessed Joseph, her Spouse, your blessed Apostles and Martyrs,



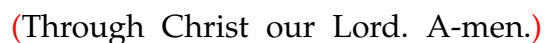
Peter and Paul, Andrew, (James, John, Thomas, James, Philip, Bartholomew,



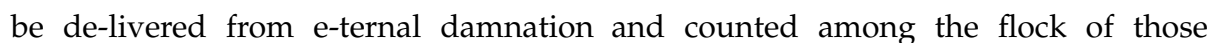
Matthew, Simon and Jude; Li-nus, Cletus, Clement, Sixtus, Corne-lius,



Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian)



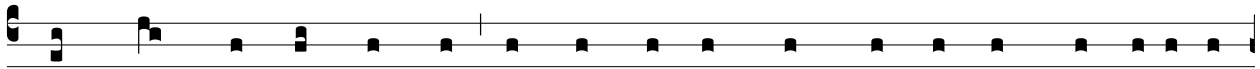
There-fore, Lord, we pray: graciously accept this oblation of our service, that



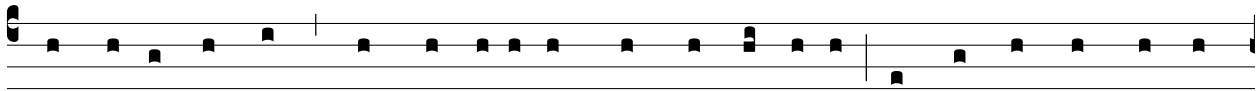
The first system of musical notation for 'The Rose Tree' is written on a five-line staff. It begins with a treble clef and a key signature of one sharp (F#). The melody consists of the following notes: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4-A4 (beamed eighth notes), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (half). The system concludes with a double bar line.

(Through Christ our Lord. A-men.)

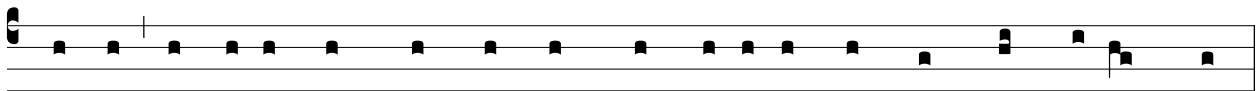
Holding his hands extended over the offerings, he sings:



Be pleased, O God, we pray, to bless, acknowledge, and approve this offering

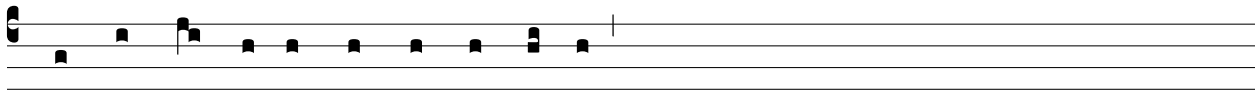


in ev'-ry re-spect; make it spiri-tual and ac-cept-a-ble, so that it may become



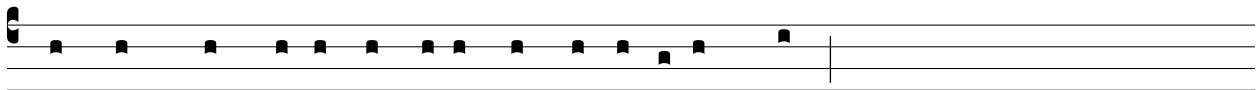
for us the Body and Blood of your most beloved Son, our Lord, Je-sus Christ.

He joins his hands.



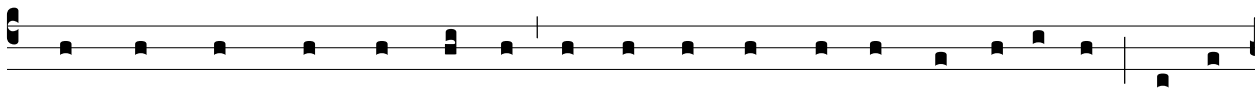
On the day before he was to suf-fer,

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

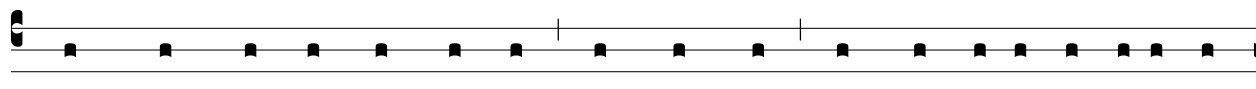


he took bread in-to his holy and vener-a-ble hands,

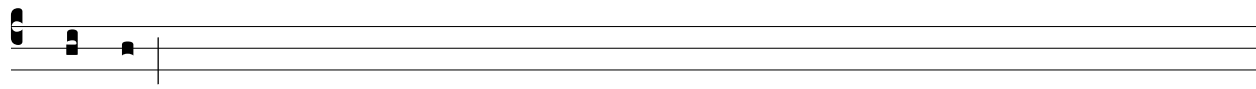
He raises his eyes.



and with eyes raised to heav-en to you, O God, his al-might-y Father, giv-ing

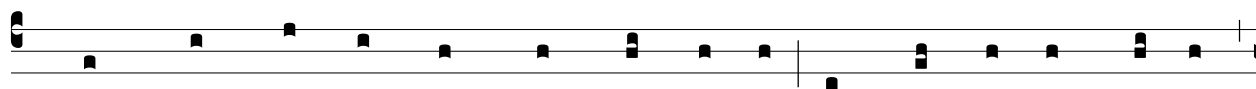


you thanks, he said the blessing, broke the bread and gave it to his disciples,

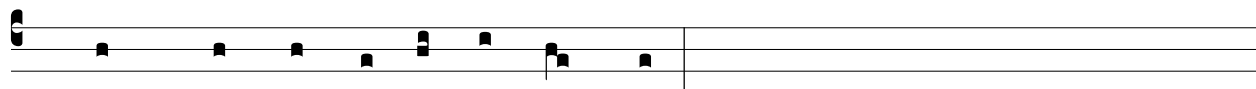


say-ing:

He bows slightly.



TAKE THIS, ALL OF YOU, AND EAT OF IT, FOR THIS IS MY BOD-Y,



WHICH WILL BE GIV-EN UP FOR YOU.

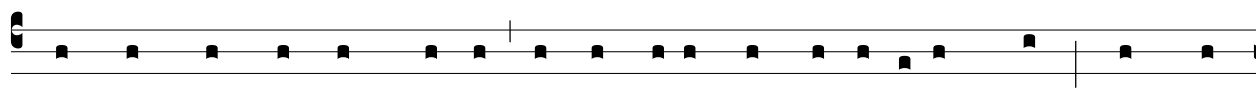
He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.

After this he continues:



In a sim-i-lar way, when supper was end-ed,

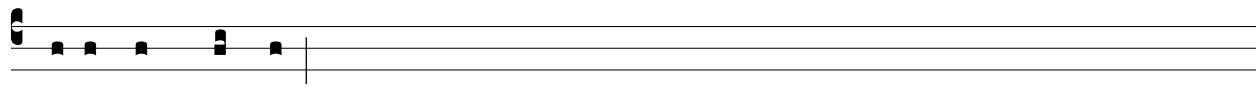
He takes the chalice and, holding it slightly raised above the altar, continues:



he took this precious chalice in his holy and vener-a-ble hands, and once

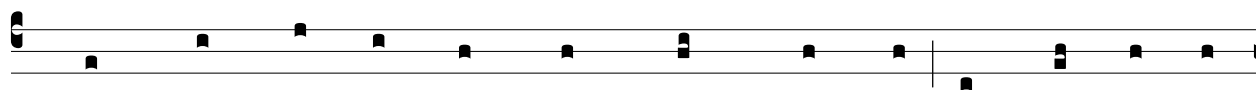


more giving you thanks, he said the blessing and gave the chalice to his

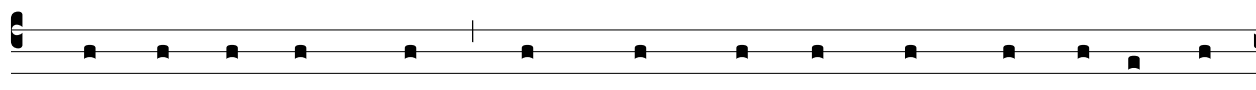


disciples, say-ing:

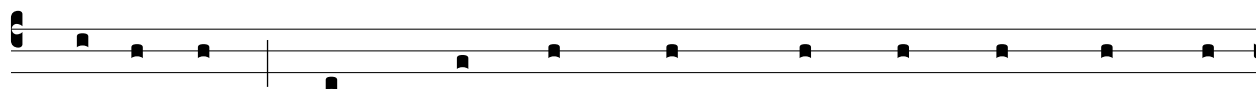
He bows slightly.



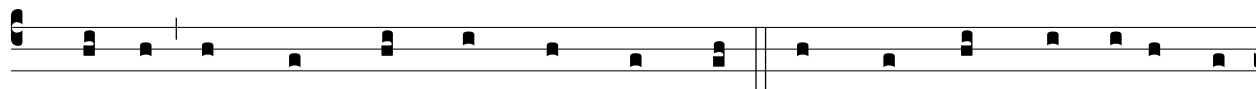
TAKE THIS, ALL OF YOU, AND DRINK FROM IT, FOR THIS IS THE



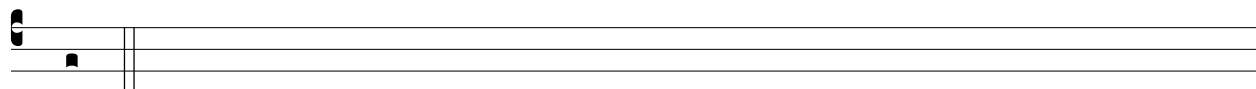
CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND E-TER-NAL



COV-E-NANT, WHICH WILL BE POURED OUT FOR YOU AND FOR



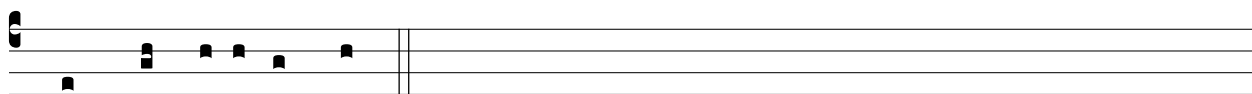
MAN-Y FOR THE FOR-GIVE-NESS OF SINS. DO THIS IN MEM-O-RY OF



ME.

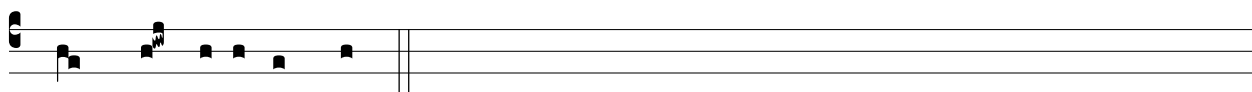
The Priest shows the chalice to the people, places it on the corporal, and genuflects in adoration.

Then he sings:



The mys-ter-y of faith.

Or:

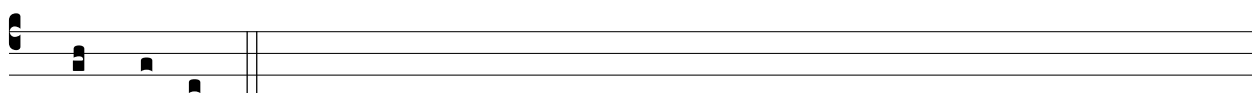


The mys-ter-y of faith.

And the people continue, acclaiming:

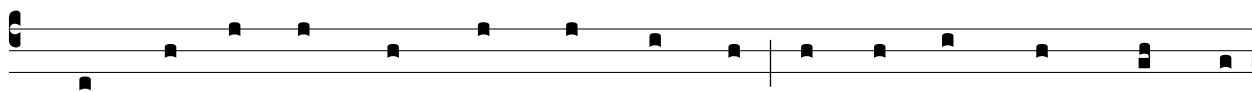


We pro-claim your Death, O Lord, and pro-fess your Res-ur-rec-tion un-til you

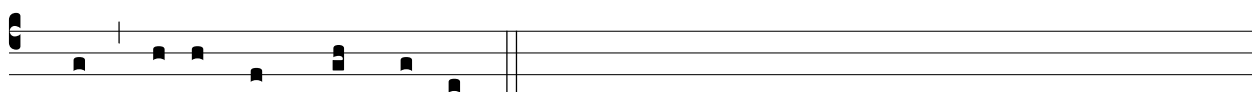


come a-gain.

Or.



When we eat this Bread and drink the Cup, we pro-claim your Death, O

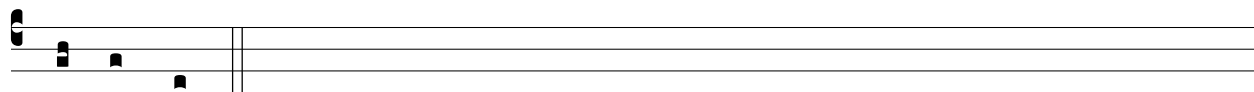


Lord, un-til you come a-gain.

Or:

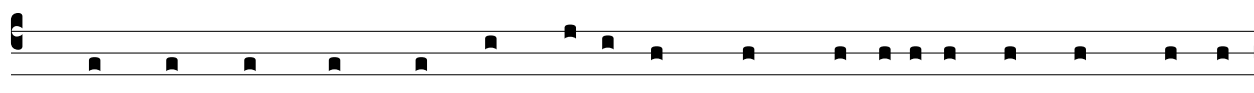


Save us, Sav-ior of the world, for by your Cross and Res-ur-rec-tion you have

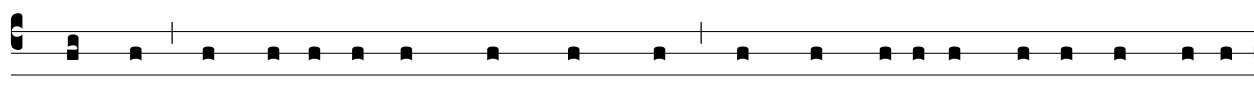


set us free.

Then he, with hands extended, sings (or one of the concelebrants):



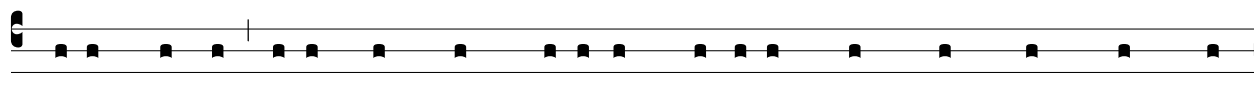
There-fore, O Lord, as we cel-e-brate the memo-ri-al of the blessed



Pas-sion, the Resurrection from the dead, and the glorious Ascension in-to



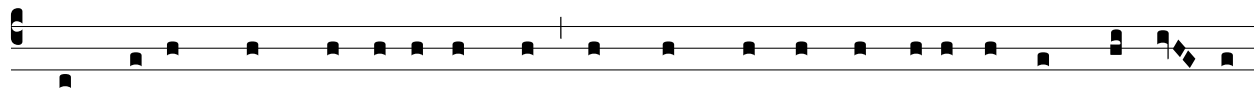
heav-en of Christ, your Son, our Lord, we, your servants and your



holy people, offer to your glorious majesty from the gifts that you



have giv-en us, this pure victim, this holy victim, this spot-less vic-tim,



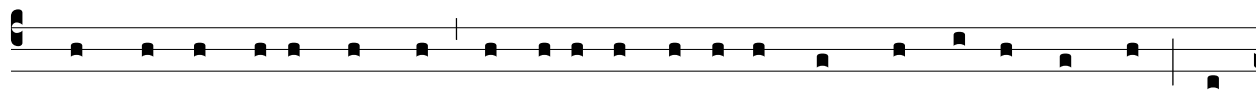
the ho-ly Bread of e-ternal life and the Chalice of everlast-ing sal-va-tion.



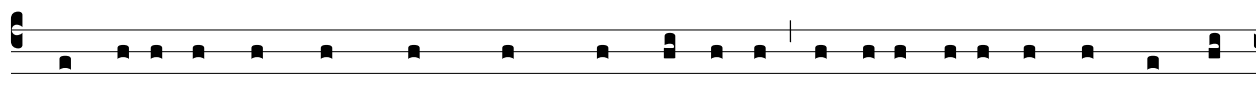
Be pleased to look up-on these of-ferings with serene and kind-ly



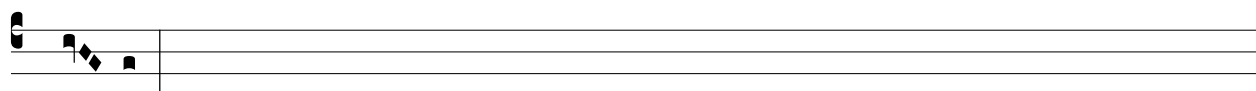
coun-te-nance, and to accept them, as you were pleased to accept the gifts of



your servant Abel the just, the sacrifice of Abra-ham, our fa-ther in faith, and

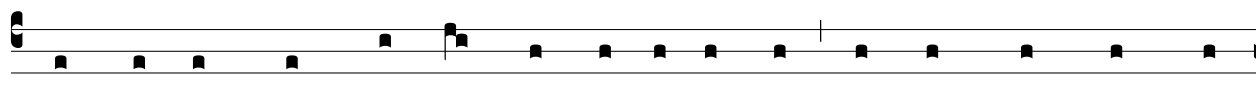


the offering of your high priest Mel-chiz-e-dek, a holy sacrifice, a spot-less

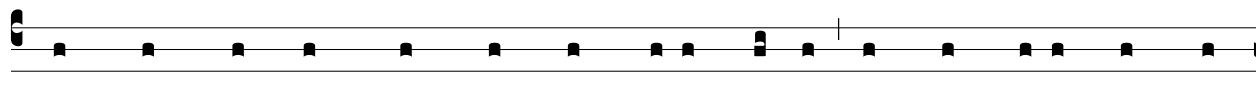


vic-tim.

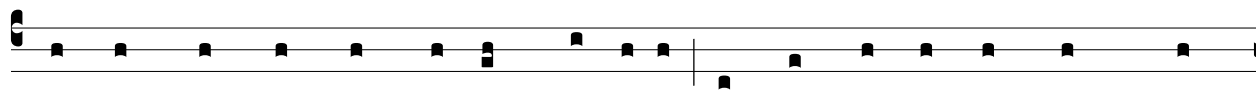
Bowing, with hands joined, he continues:



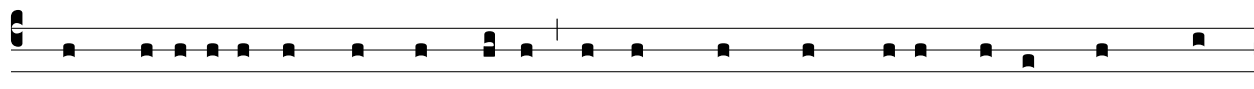
In hum-ble prayer we ask you, almighty God, command that these gifts



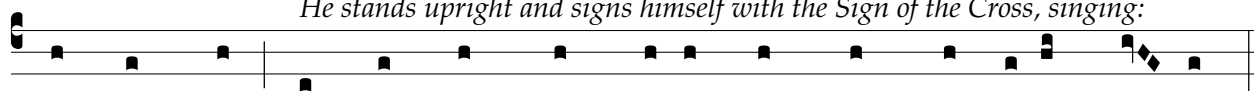
be borne by the hands of your holy An-gel to your altar on high



in the sight of your di-vine maj-es-ty, so that all of us, who through



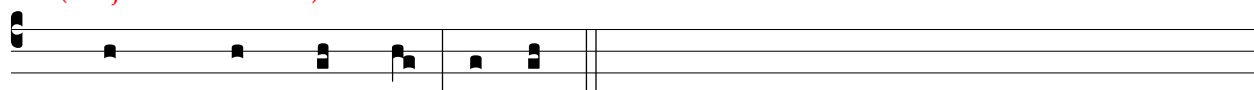
this parti-cipation at the al-tar receive the most holy Bo-dy and Blood



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

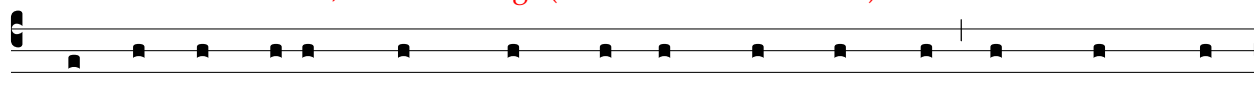
of your Son, may be filled with every grace and heav-en-ly bless-ing.

(He joins his hands.)

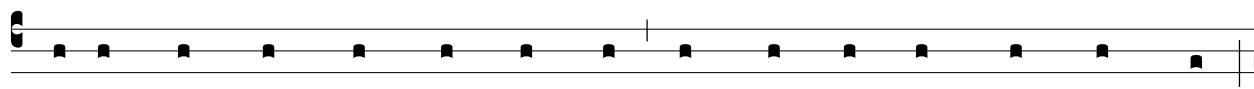


(Through Christ our Lord. A-men.)

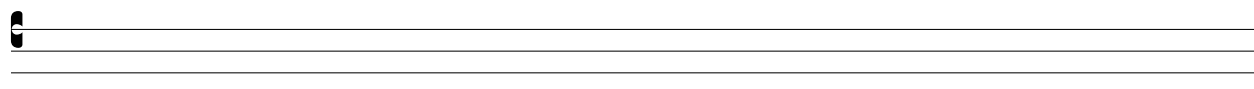
With hands extended, the Priest sings (one of the concelebrants):



Re-mem-ber also, Lord, your servants **N.** and **N.**, who have gone

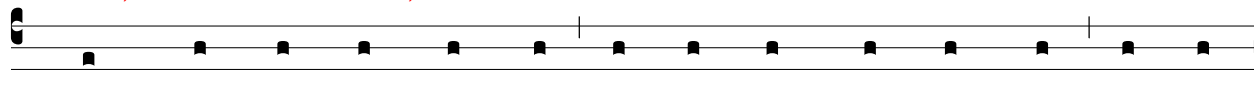


before us with the sign of faith and rest in the sleep of peace.



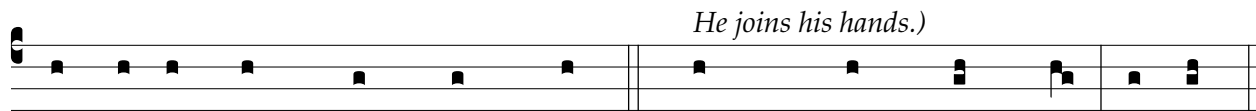
He joins his hands and prays briefly for those who have died and for whom he intends to pray.

Then, with hands extended, he continues:



Grant them, O Lord, we pray, and all who sleep in Christ, a place

He joins his hands.)

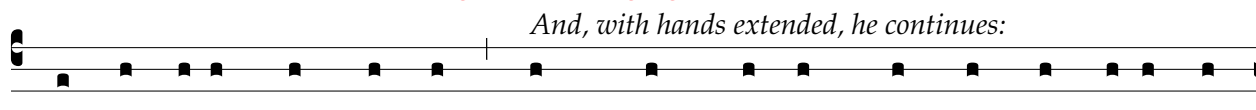


of refreshment, light and peace. (Through Christ our Lord. A-men.)

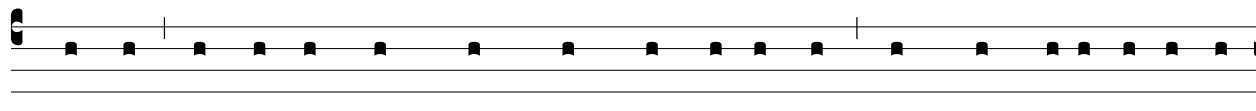
(Another of the concelebrants)

He strikes his breast with his right hand, singing:

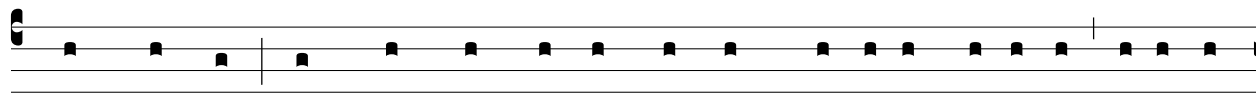
And, with hands extended, he continues:



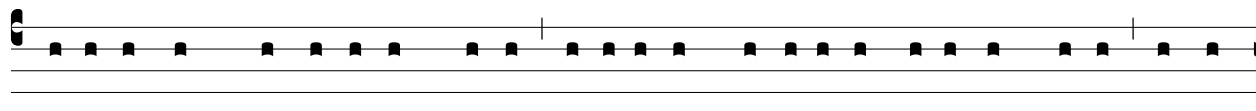
To us, also, your servants, who, though sinners, hope in your abundant



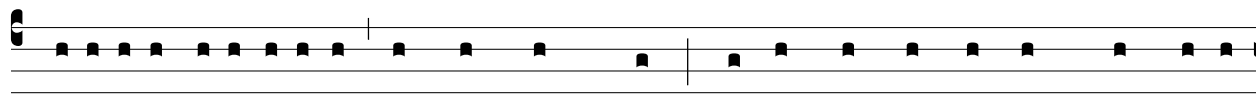
mercies, graciously grant some share and fellowship with your holy Apostles



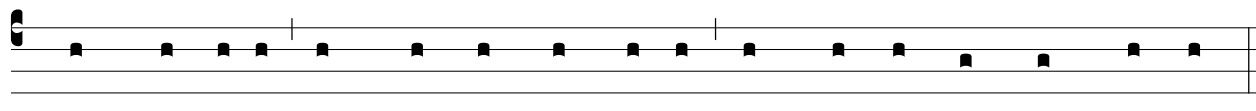
and Mar-tyrs: with John the Baptist, Stephen, Matthias, Barnabas, (Ignatius,



A-lexander, Marcel-linus, Peter, Fe-li-ci-ty, Perpetu-a, Agatha, Lucy, Agnes,

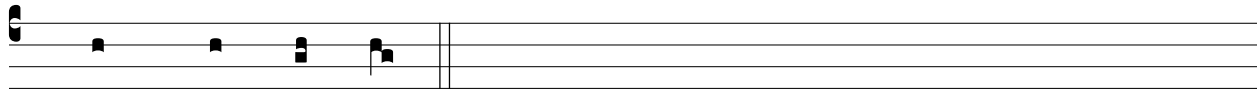


Ceci-li-a, Anastasi-a) and all your Saints; ad-mit us, we beseech you, in-to



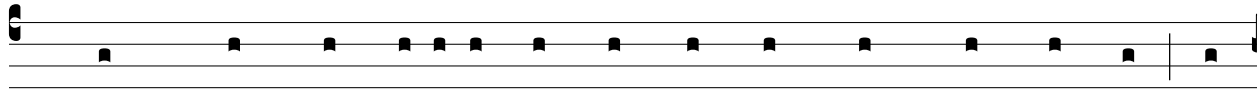
their company, not weighing our merits, but granting us your par-don,

He joins his hands.

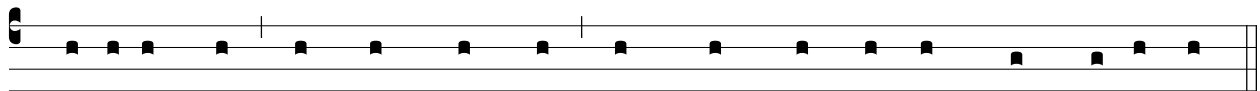


through Christ our Lord.

And the principal celebrant continues, with hands joined:



Through whom you continue to make all these good things, O Lord; you

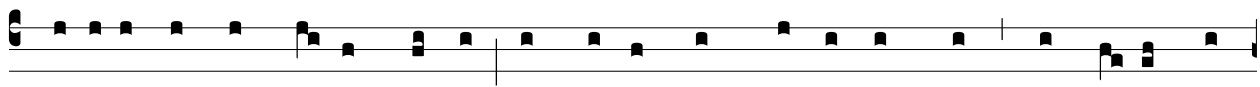


sancti-fy them, fill them with life, bless them, and be-stow them up-on us

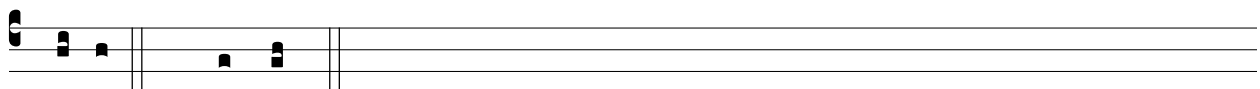
He takes the chalice and the paten with the host and raising both, he sings:



Through him, and with him, and in him, O God, almighty Father, in the



un-i-ty of the Ho-ly Spir-it, all glo-ry and hon-or is yours, for ev-er and



ev-er. **R.** A-men.

Then follows the Communion Rite, p. 000.

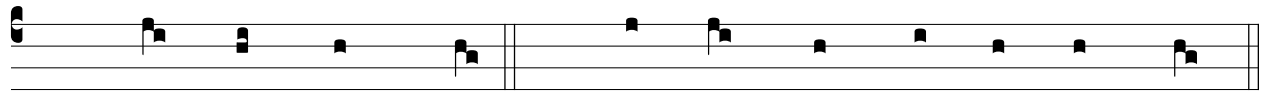
EUCCHARISTIC PRAYER II

Although it is provided with its own Preface, this Eucharistic Prayer may also be used with

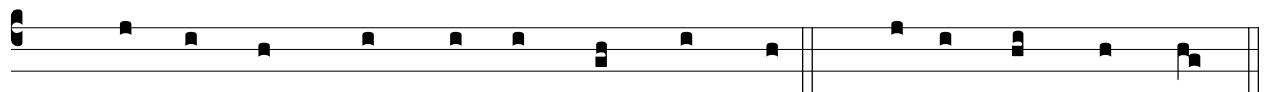
other Prefaces, especially those that present an overall view of the mystery of salvation, such as the Common Prefaces.



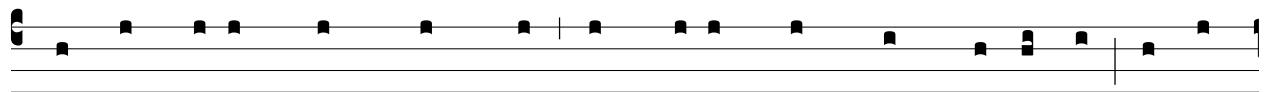
∇. The Lord be with you. Ṙ. And with your spir-it.



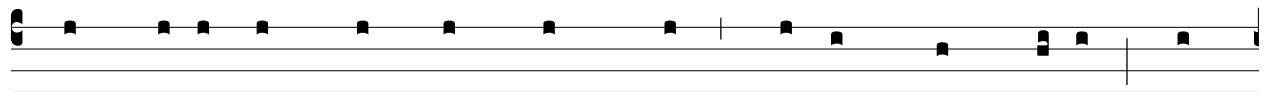
∇. Lift up your hearts. Ṙ. We lift them up to the Lord.



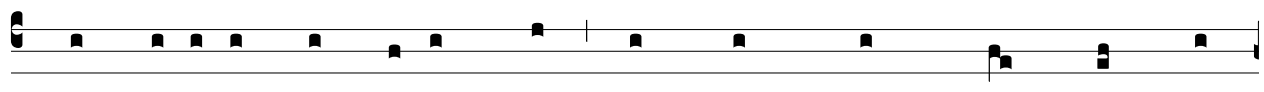
∇. Let us give thanks to the Lord our God. Ṙ. It is right and just.



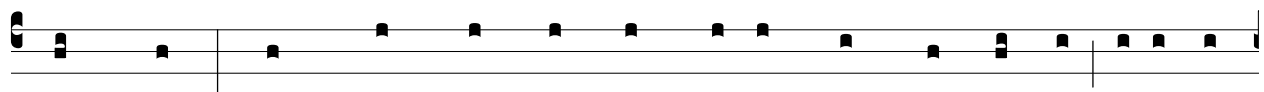
It is truly right and just, our duty and our sal-va-tion, al-ways



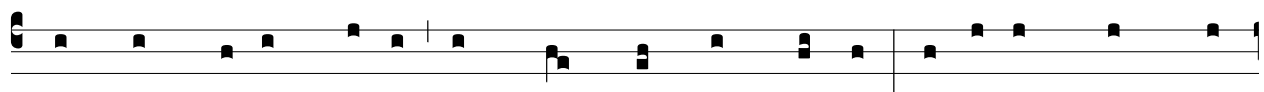
and everywhere to give you thanks, Fa-ther most ho-ly, through



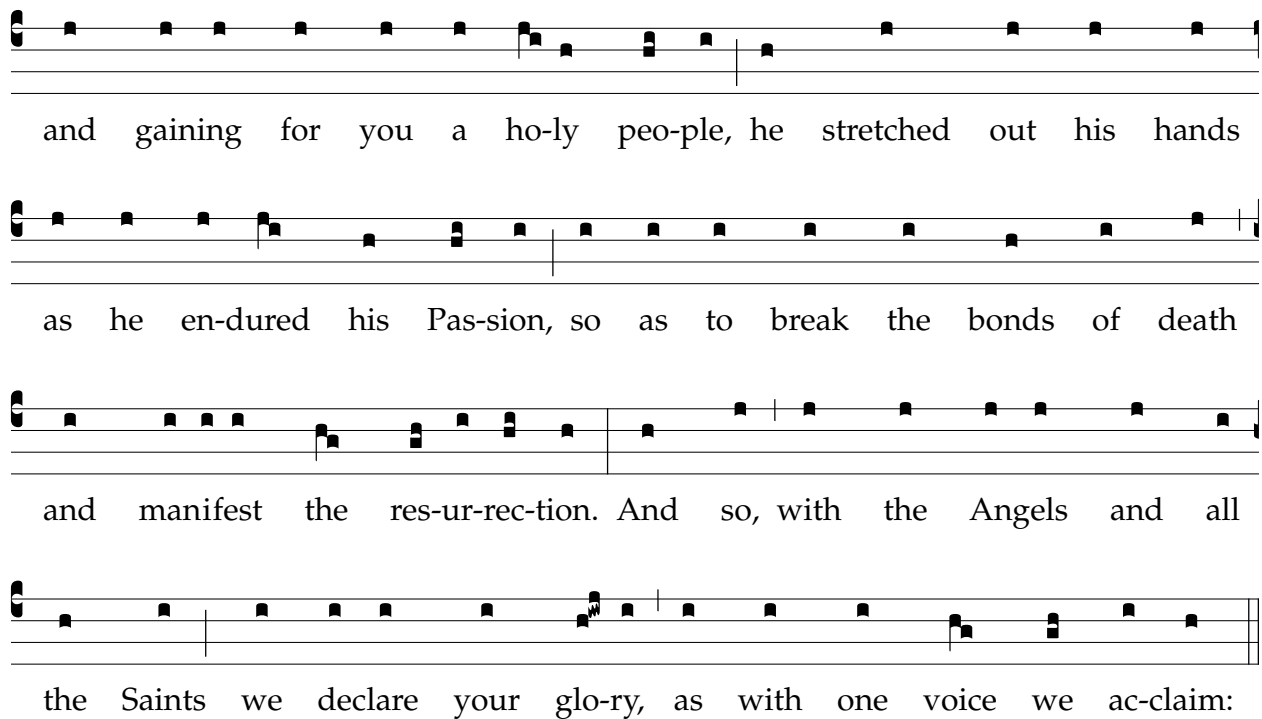
your beloved Son, Je-sus Christ, your Word through whom you made



all things, whom you sent as our Savior and Re-deem-er, incarnate

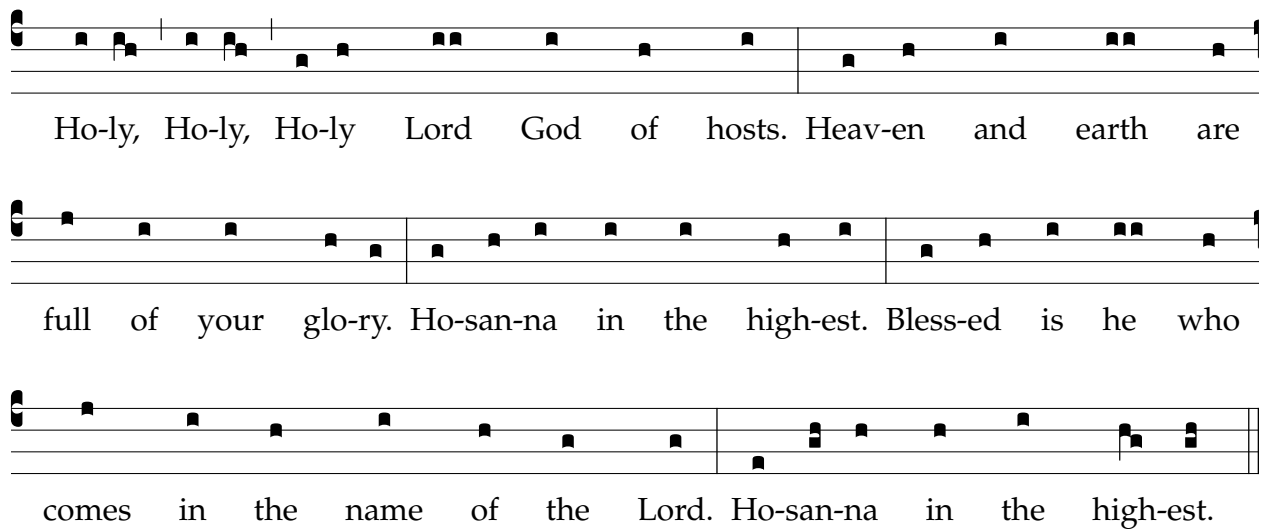


by the Ho-ly Spir-it and born of the Vir-gin. Ful-filling your will



and gaining for you a ho-ly peo-ple, he stretched out his hands
as he en-dured his Pas-sion, so as to break the bonds of death
and manifest the res-ur-rec-tion. And so, with the Angels and all
the Saints we declare your glo-ry, as with one voice we ac-claim:

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

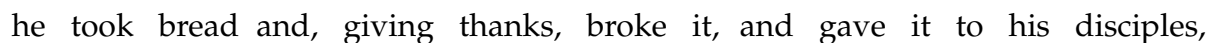
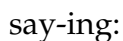


Ho-ly, Ho-ly, Ho-ly Lord God of hosts. Heav-en and earth are
full of your glo-ry. Ho-san-na in the high-est. Bless-ed is he who
comes in the name of the Lord. Ho-san-na in the high-est.

The Principal Celebrant, with hands extended, sings:

[illegible]

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



He bows slightly.

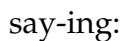


He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.

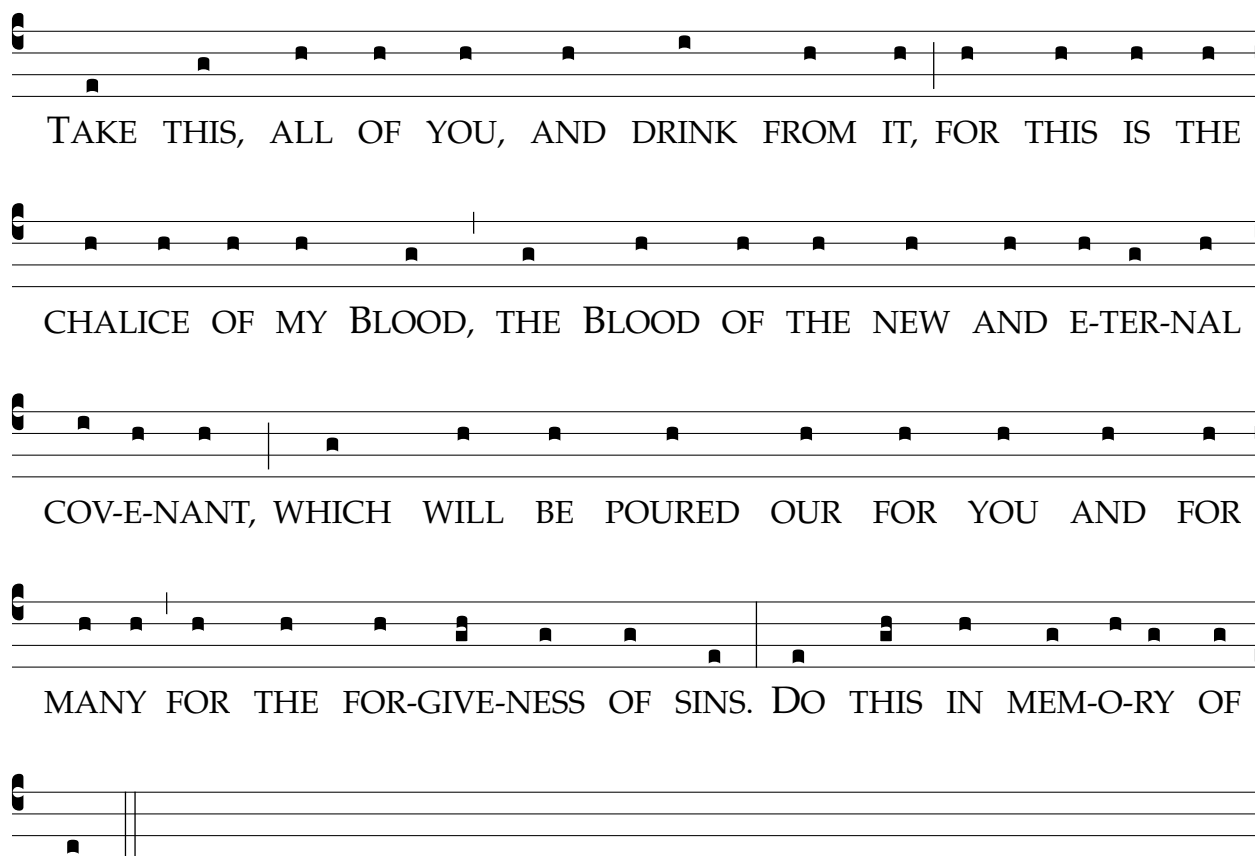
After this, he continues:



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



He bows slightly.



TAKE THIS, ALL OF YOU, AND DRINK FROM IT, FOR THIS IS THE

CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND E-TER-NAL

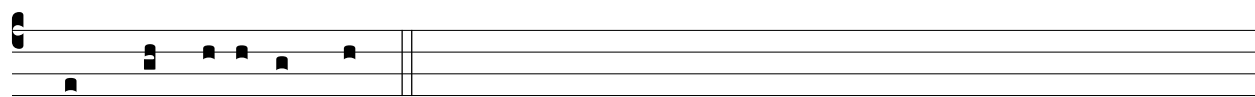
COV-E-NANT, WHICH WILL BE POURED OUR FOR YOU AND FOR

MANY FOR THE FOR-GIVE-NESS OF SINS. DO THIS IN MEM-O-RY OF

ME.

He shows the chalice to the people, places it on the corporal, and genuflects in adoration.

Then he sings:

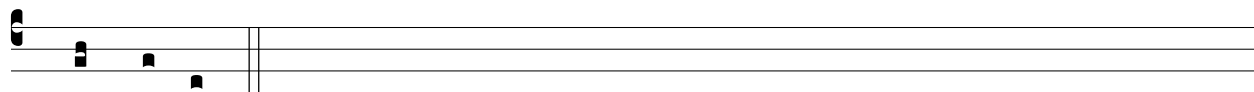


The mys-ter-y of faith.

And the people continue, acclaiming:

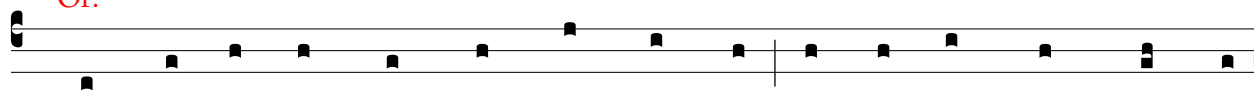


We pro-claim your Death, O Lord, and pro-fess your Res-ur-rec-tion un-til you

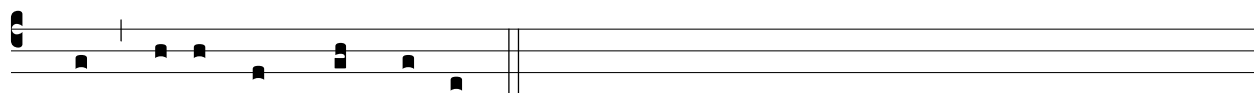


come a-gain.

Or:



When we eat this Bread and drink this Cup, we pro-claim your Death, O

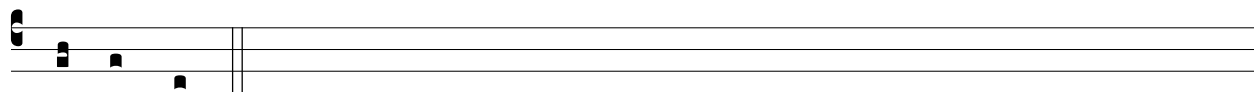


Lord, un-til you come a-gain.

Or:

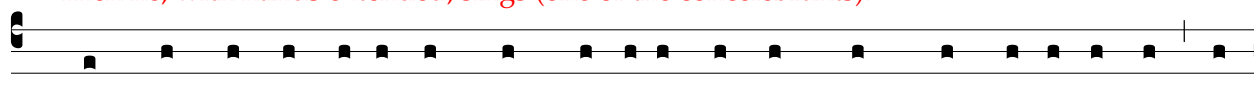


Save us, Sav-ior of the world, for by your Cross and Res-ur-rec-tion you have

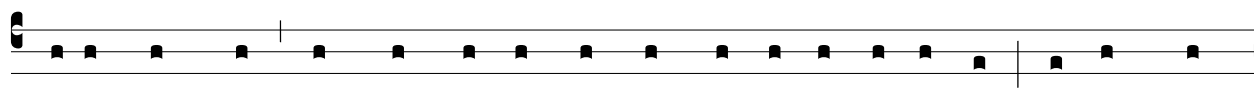


set us free.

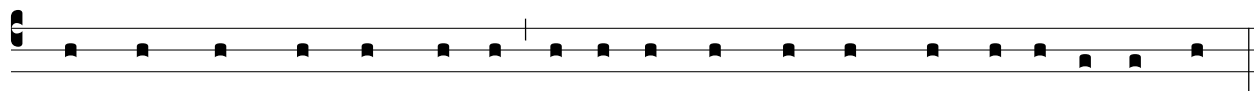
Then he, with hands extended, sings (one of the concelebrants):



There-fore, as we ce-lebrate the memorial of his Death and Resurrection, we



offer you, Lord, the Bread of life and the Chalice of sal-va-tion, giv-ing thanks



that you have held us worthy to be in your presence and minis-ter to you.

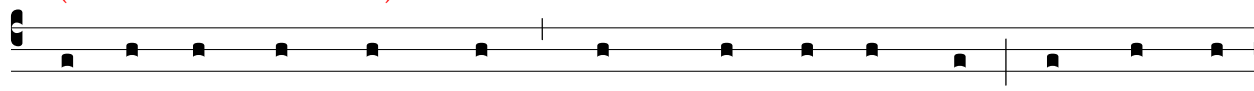


Hum-bly we pray that, partaking of the Body and Blood of

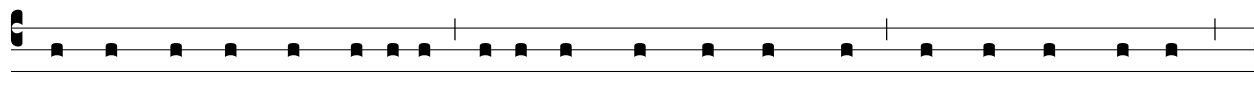


Christ, we may be gathered into one by the Ho-ly Spir-it.

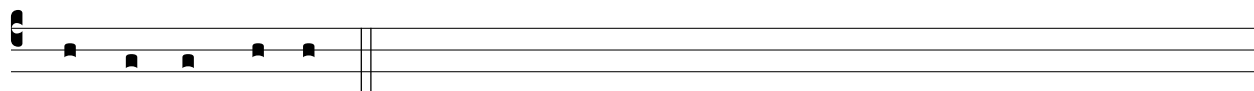
(One of the concelebrants)



Re-mem-ber, Lord, your Church, spread throughout the world, and bring her



to the fullness of chari-ty, together with N. our Pope and N. our Bishop *



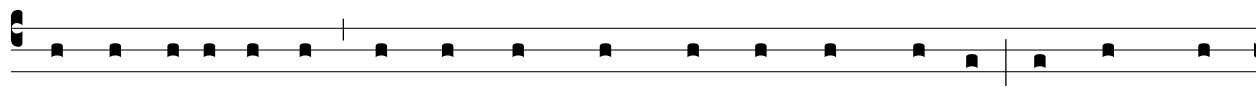
and all the cler-gy.

(Another of the concelebrants)

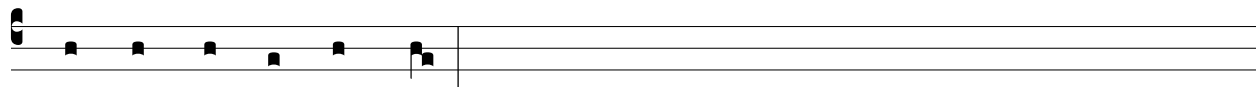
In Masses for the Dead, the proper form of the remembrance of the dead (Remember you ser-vant N.) is sung (p.000); and, after it has been sung, the prayer Have mercy on us all immediately follows.



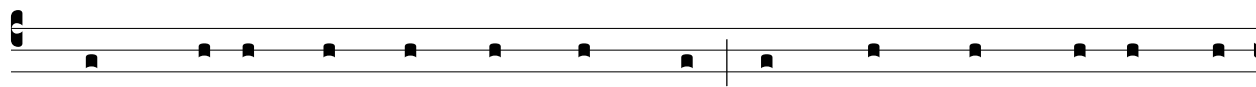
Re-mem-ber al-so our brothers and sisters who have fallen asleep in the hope



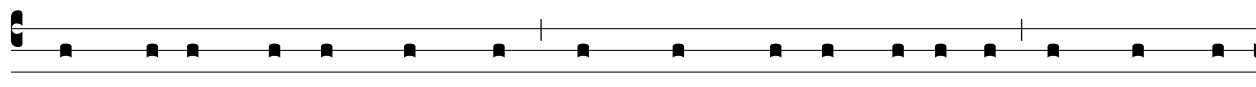
of the resurrection, and all who have died in your mer-cy: wel-come them



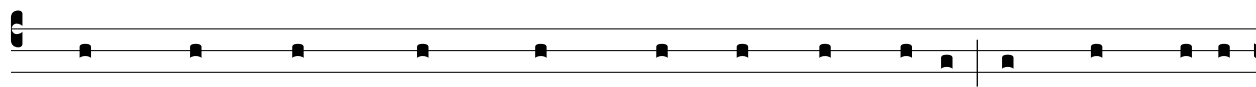
into the light of your face.



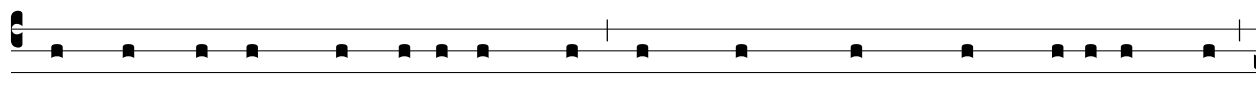
Have mercy on us all, we pray, that with the Blessed Vir-



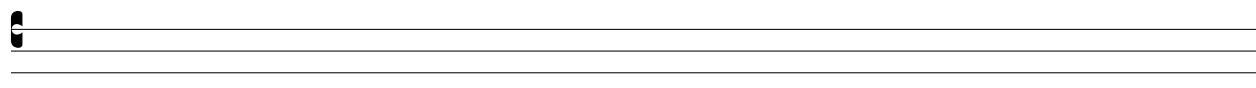
gin Mary, Mother of God, with the blessed Apostles and all the



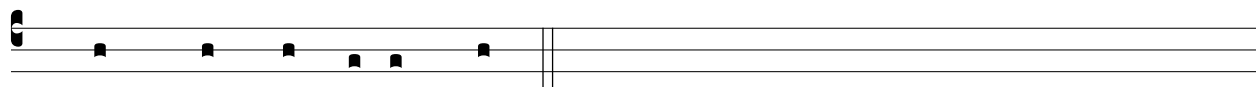
Saints who have pleased you throughout the ag-es, we may merit



to be coheirs to e-ternal life, and may praise and glori-fy you

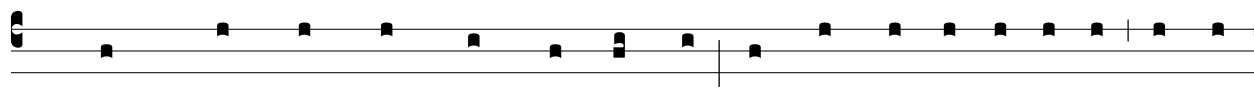


He joins his hands.

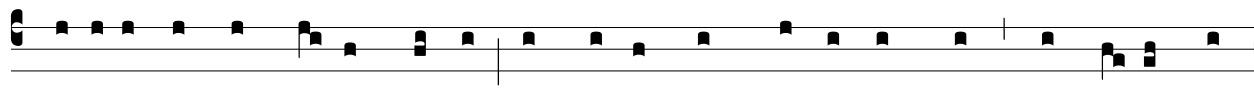


through your Son, Je-sus Christ.

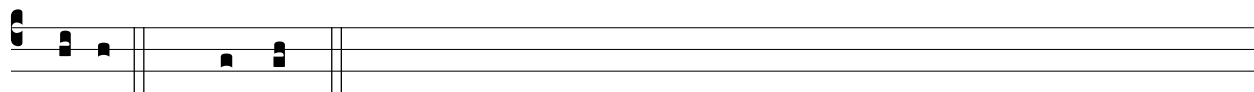
He takes the chalice and paten with the host and raising both, he sings:



Through him, and with him, and in him, O God, almighty Father, in the



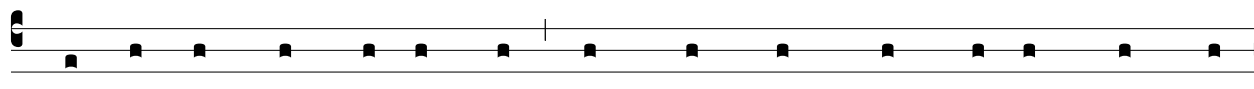
un-i-ty of the Ho-ly Spir-it, all glo-ry and hon-or is yours, for ev-er and



ev-er. **R.** A-men.

Then follows the Communion Rite, p. 000.

In Masses for the Dead, the following may be sung:



Re-mem-ber your servant **N.**, whom you have called **(today)** from this



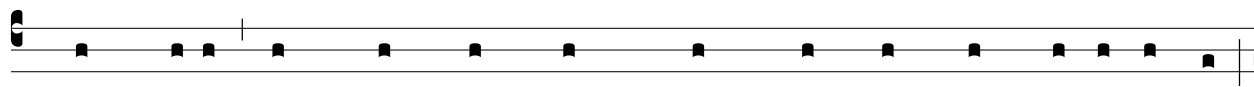
world to your-self. Grant that **(s)**he who has un-i-ted with your Son in



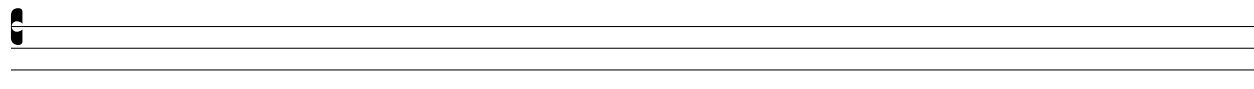
a death like his, may al-so be one with him in his Re-sur-rec-tion.

EUCCHARISTIC PRAYER III

The Principal Celebrant, with hands extended, sings:



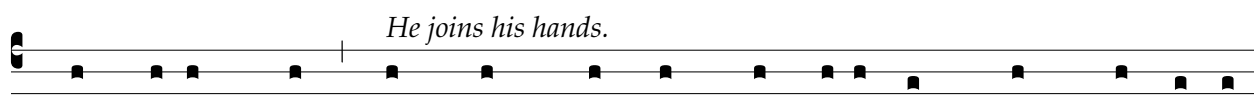
make holy these gifts we have brought to you for conse-cra-tion,



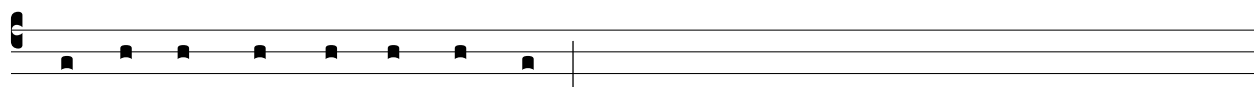
He joins his hands and makes the Sign of the Cross once over the bread and chalice together, singing:



that they may become the Body and ✝ Blood of your Son our

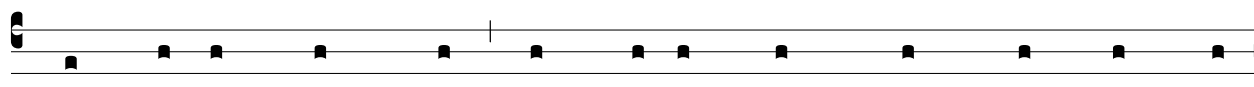


Lord Jesus Christ, at whose command we cele-brate these mys-ter-ies.

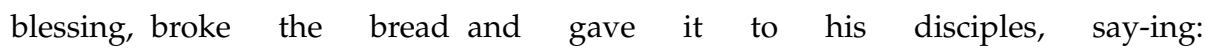


For on the night he was be-trayed

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



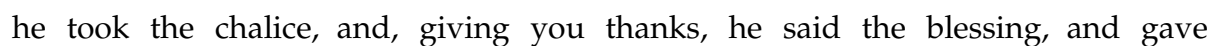
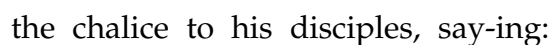
he himself took bread, and, giving you thanks, he said the



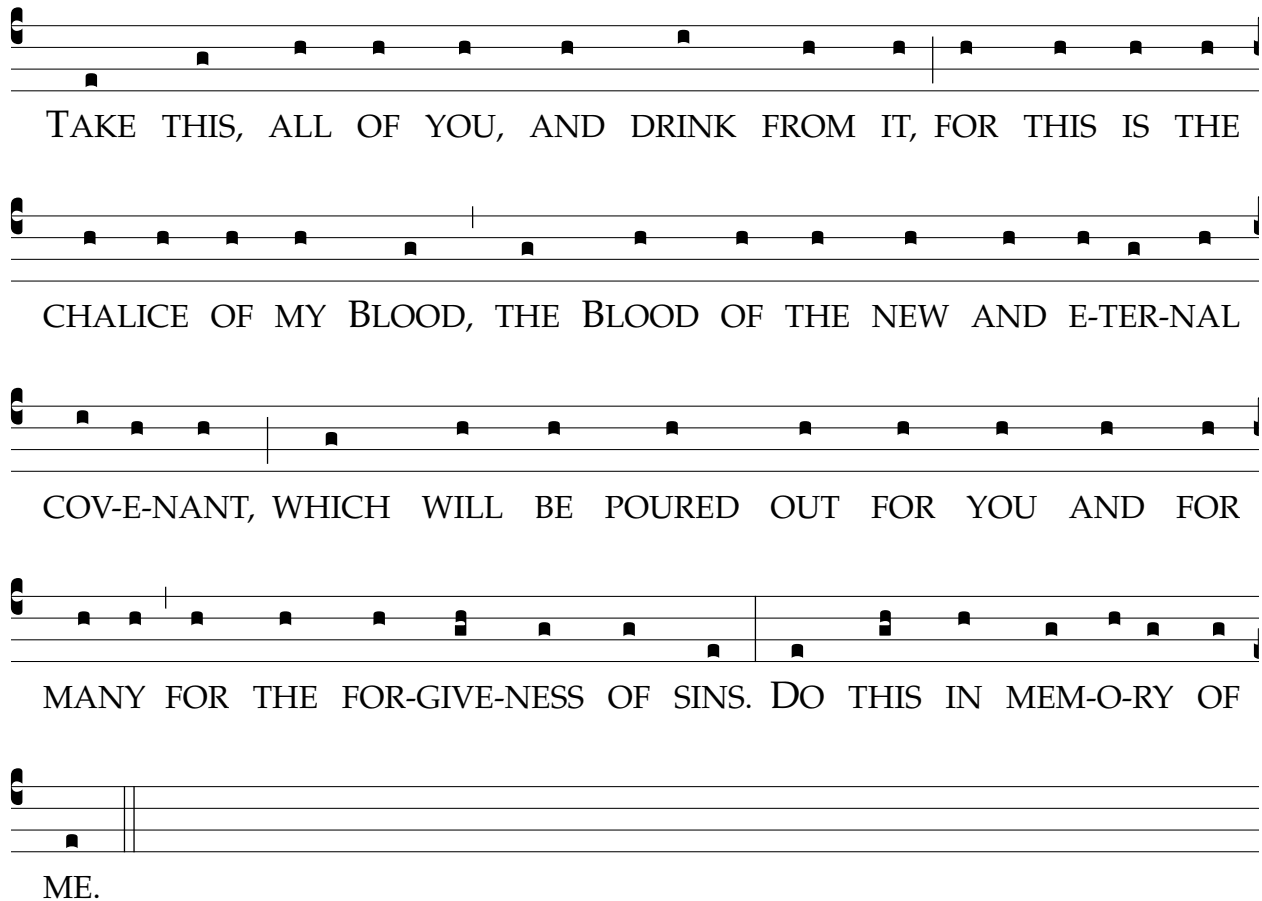
After this, he continues:



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



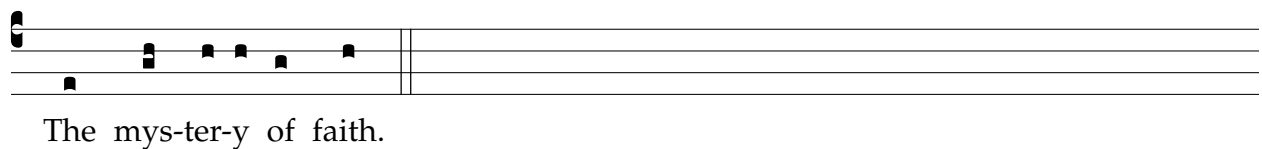
He bows slightly.



TAKE THIS, ALL OF YOU, AND DRINK FROM IT, FOR THIS IS THE
CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND E-TER-NAL
COV-E-NANT, WHICH WILL BE POURED OUT FOR YOU AND FOR
MANY FOR THE FOR-GIVE-NESS OF SINS. DO THIS IN MEM-O-RY OF
ME.

He shows the chalice to the people, places it on the corporal, and genuflects in adoration.

Then he sings:

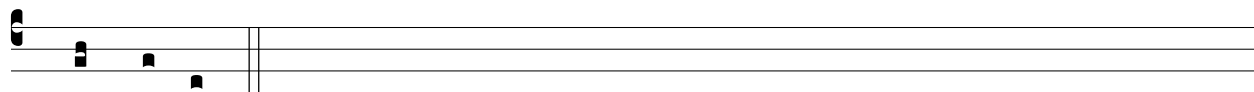


The mys-ter-y of faith.

And the people continue, acclaiming:

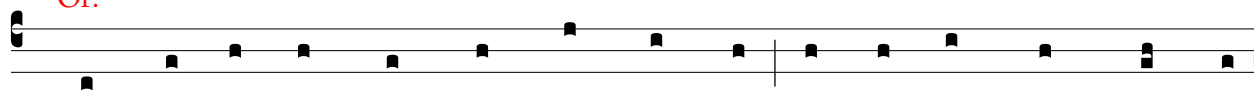


We pro-claim your Death, O Lord, and pro-fess your Res-ur-rec-tion un-til you

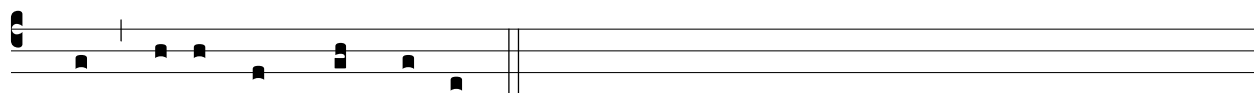


come a-gain.

Or:



When we eat this Bread and drink this Cup, we pro-claim your Death, O

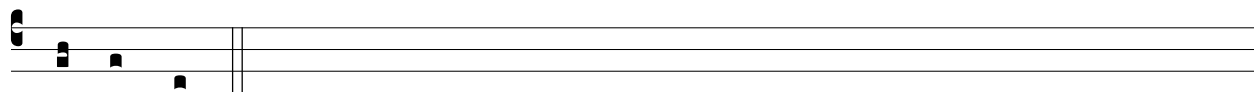


Lord, un-til you come a-gain.

Or:

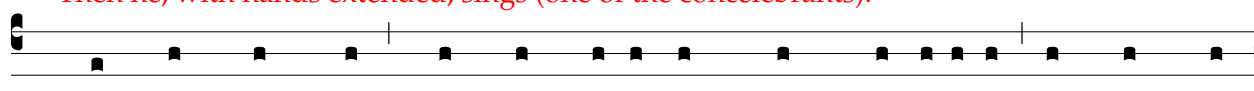


Save us, Sav-ior of the world, for by your Cross and Res-ur-rec-tion you have

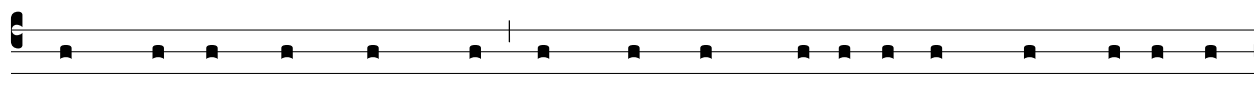


set us free.

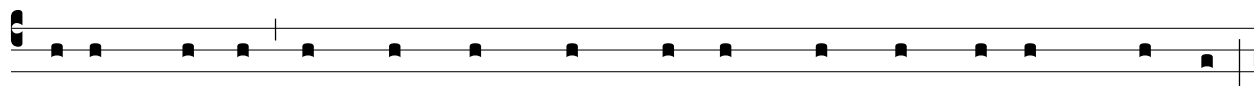
Then he, with hands extended, sings (one of the concelebrants):



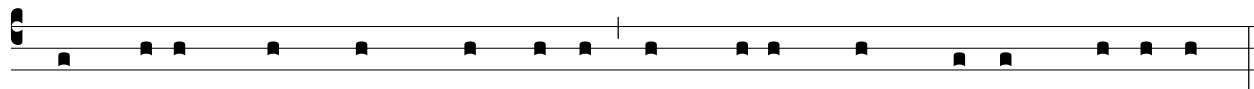
There-fore, O Lord, as we ce-lebrate the memo-ri-al of the sav-



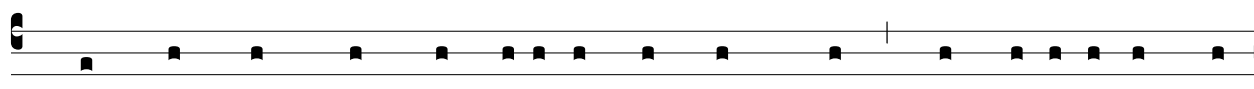
ing Passion of your Son, his wondrous Resurrection and Ascension



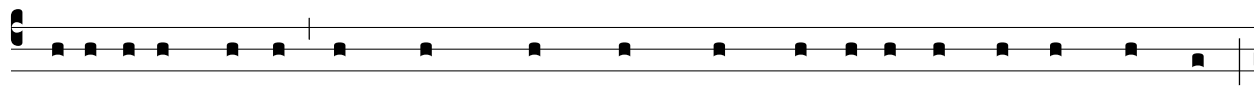
in-to heaven, and as we look forward to his second com-ing,



we offer you in thanksgiving this holy and liv-ing sac-ri-fice.



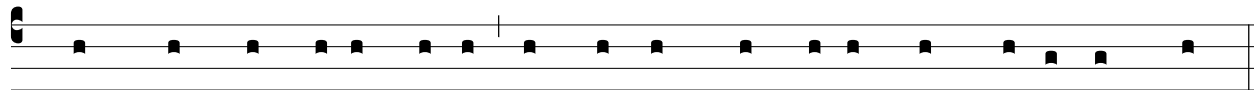
Look, we pray, upon the oblation of your Church and, recognizing the



sacri-ficial Victim by whose death you willed to reconcile us to your-self,

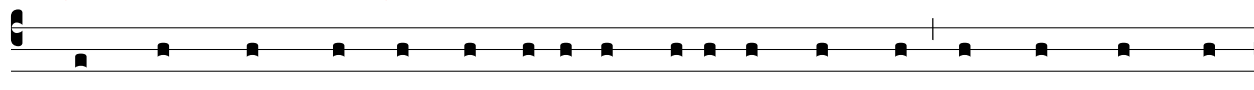


grant that we, who are nourished by the Body and Blood of your Son and

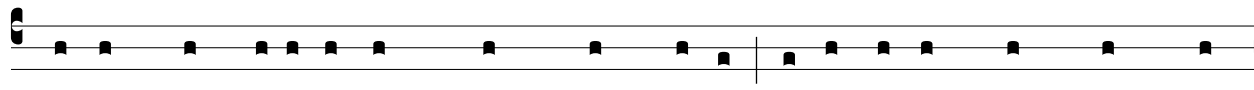


filled with his Holy Spirit, may become one body, one spir-it in Christ.

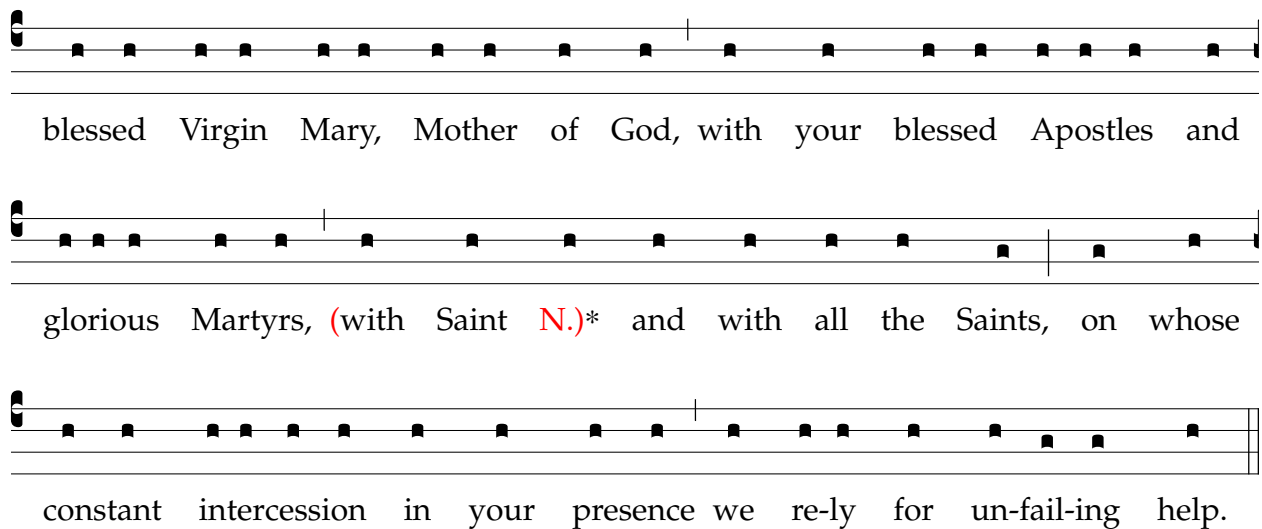
(One of the concelebrants)



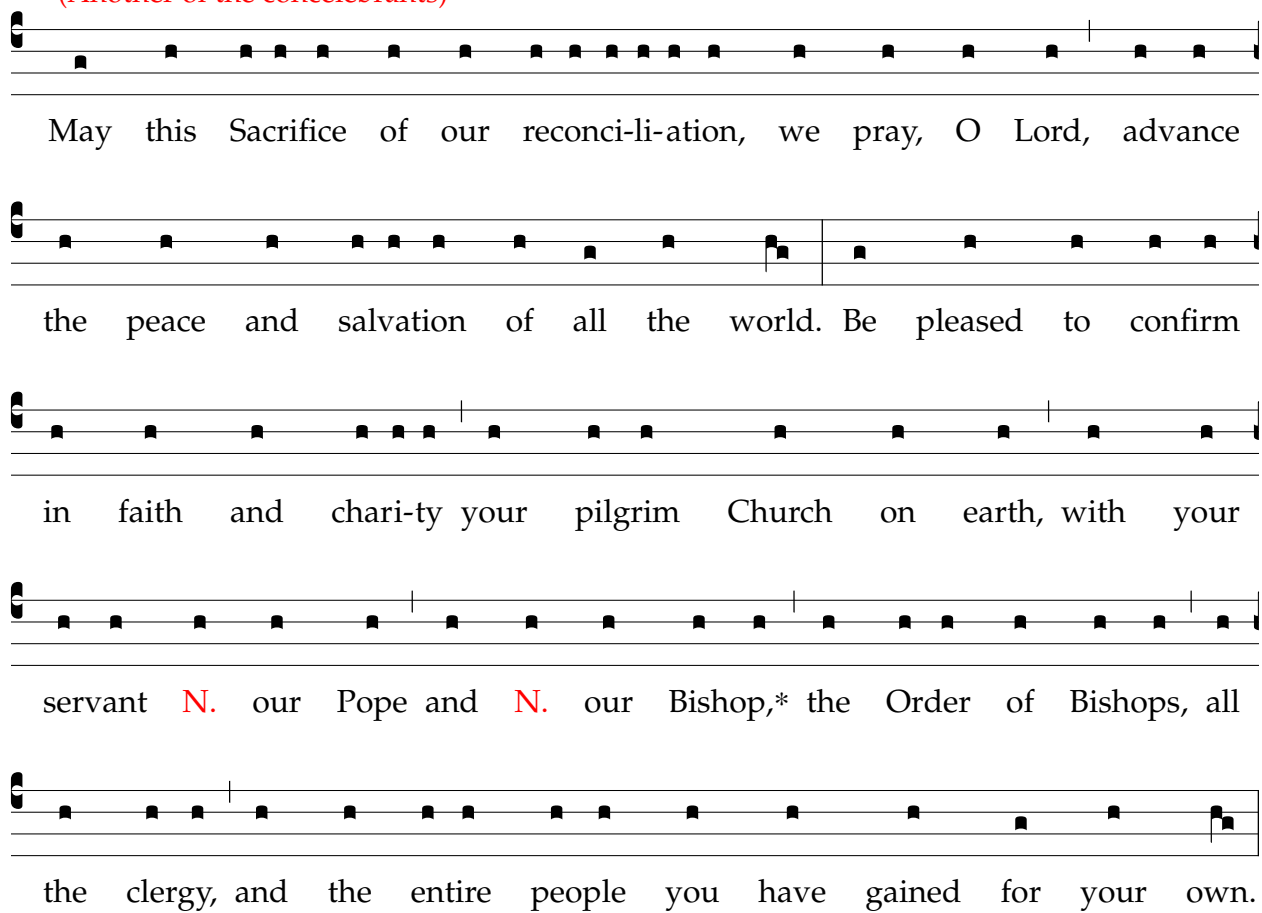
May he make of us an e-ternal offering to you, so that we may

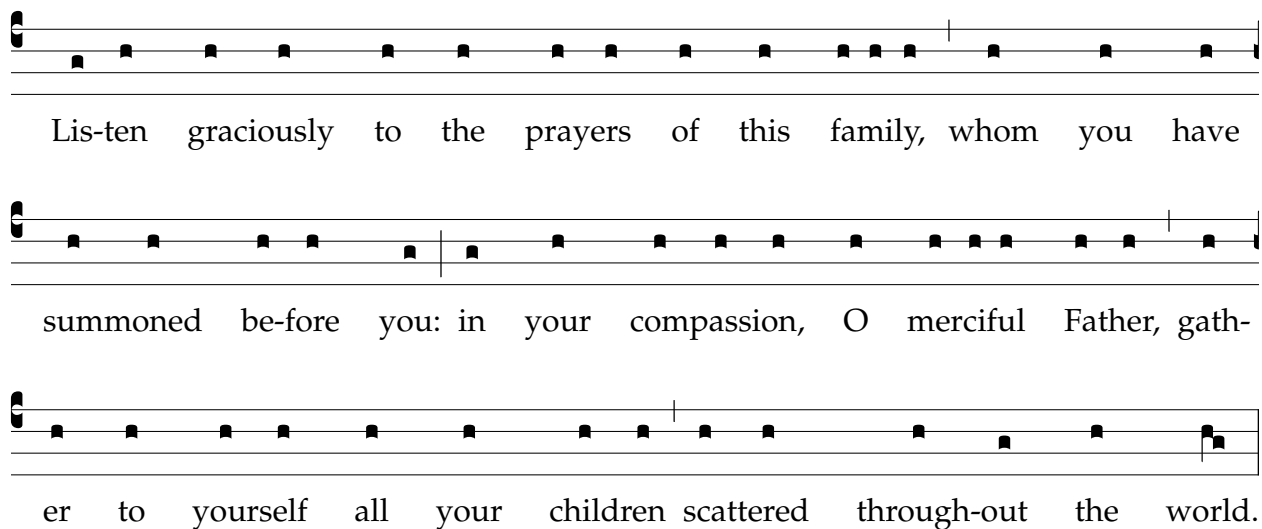


obtain an inhe-ritance with your e-lect, es-pe-cial-ly with the most

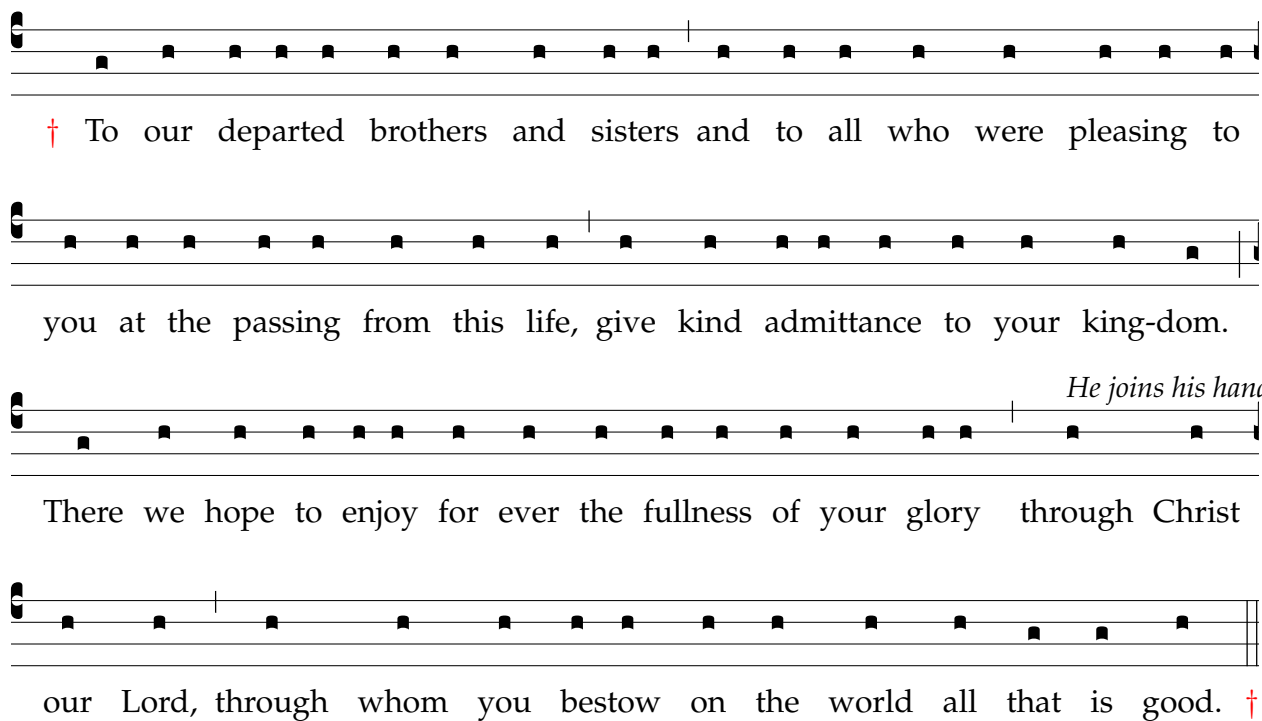


(Another of the concelebrants)

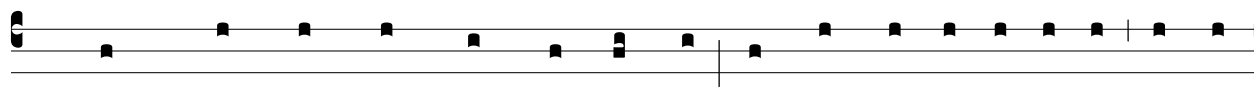




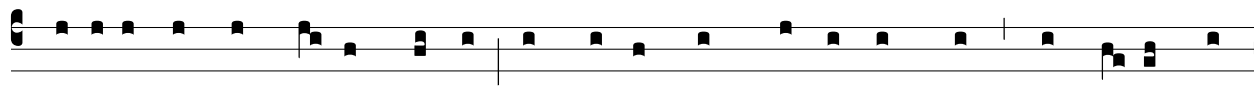
in Masses for the Dead, the proper form of the remembrance of the dead (Remember your servant N.) is said (pp 000-000); and, after it has been said, the doxology (Through him) immediately follows.



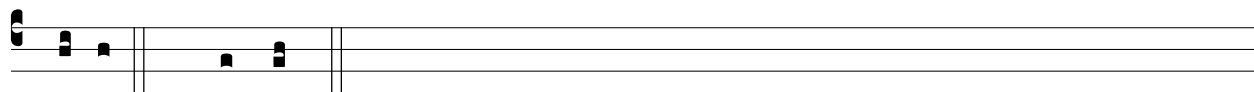
He takes the chalice and the paten with the host and raising both, he sings:



Through him, and with him, and in him, O God, almighty Father, in the



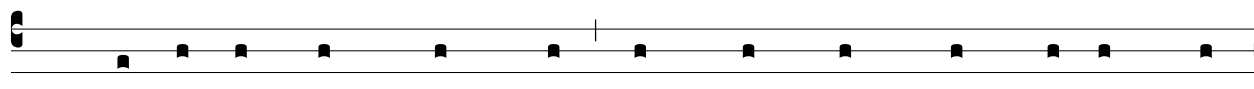
un-i-ty of the Ho-ly Spir-it, all glo-ry and hon-or is yours, for ev-er and



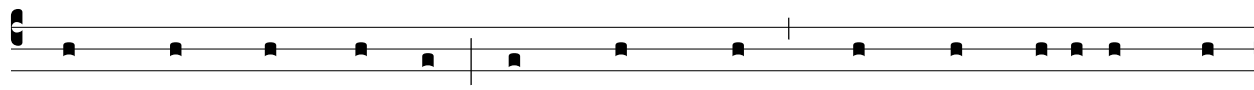
ev-er. R. A-men.

Then follows the Communion Rite, p.000.

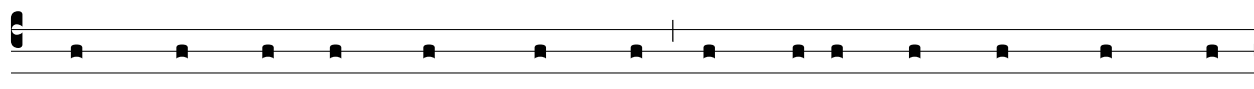
In Masses for the Dead, the following may be sung:



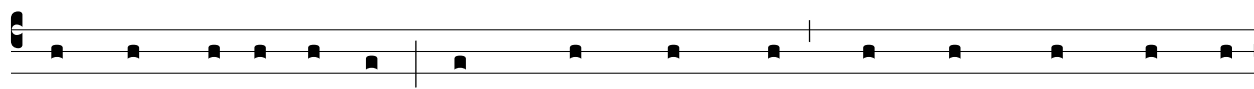
† Re-member our servant, N., whom you have called (today) from



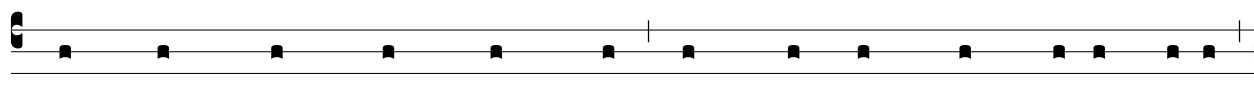
this world to your-self. Grant that he(she) who was un-i-ted with



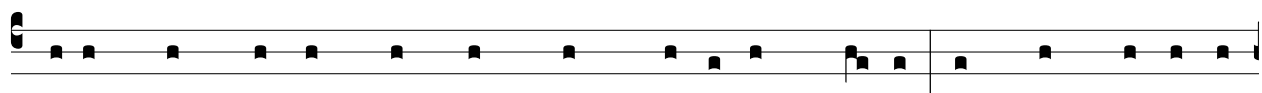
your Son in a death like his, may al-so be one with him



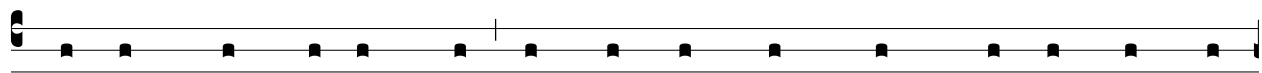
in his Resur-rec-tion, when from the earth he will raise up in



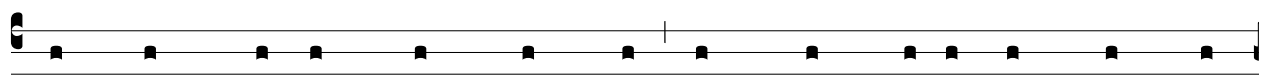
the flesh those who have died, and transform our lowly body



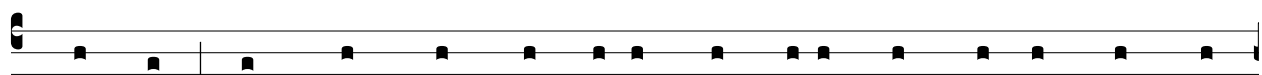
after the pattern of his own glo-ri-ous bod-y. To our departed



brothers and sisters, too, and to all who were pleasing to you



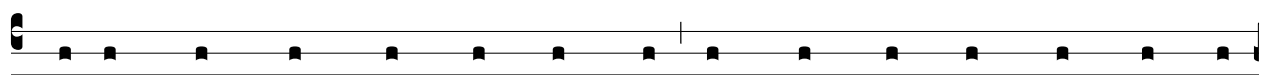
at their passing from this life, give kind admittance to your



king-dom. There we hope to enjoy for ever the fullness of your



glory, when you will wipe away every tear from our eyes. For

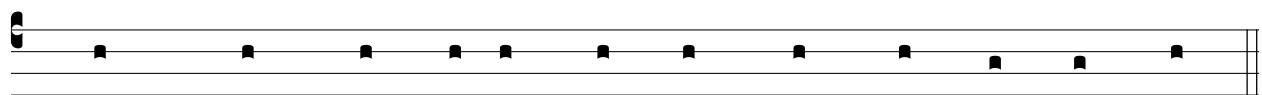


seeing you, our God, as you are, we shall be like you for all



He joins his hands.

the ages and praise you without end, through Christ our Lord,



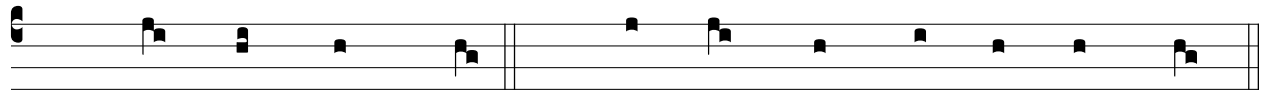
through whom you bestow on the world all that is good. †

EUCCHARISTIC PRAYER IV

It is not permissible to change the Preface of this Eucharistic Prayer because of the structure of the Prayer itself, which presents a summary of salvation history.



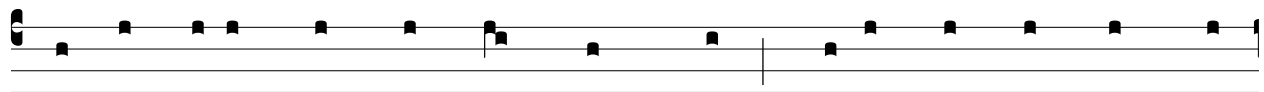
∇. The Lord be with you. R∇. And with your spir-it.



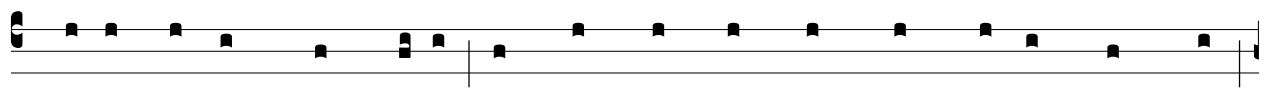
∇. Lift up your hearts. R∇. We lift them up to the Lord.



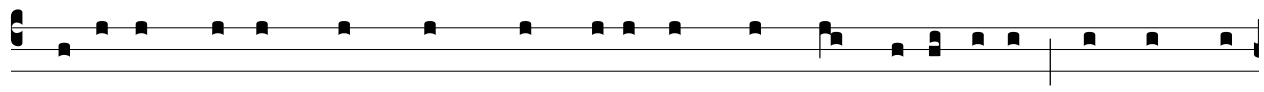
∇. Let us give thanks to the Lord our God. R∇. It is right and just.



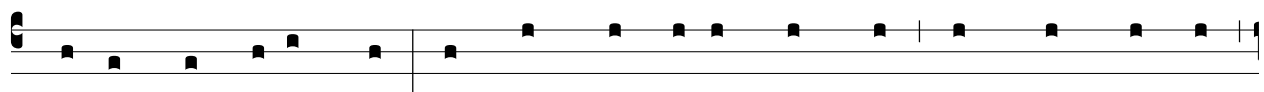
It is truly right to give you thanks, tru-ly just to give you



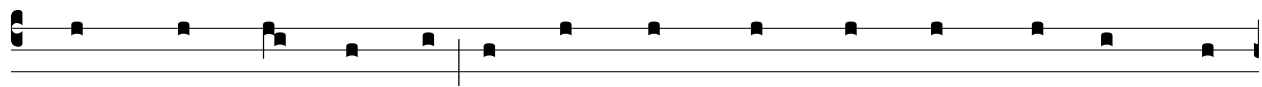
glory, Fa-ther most holy, for you are the one God liv-ing and true,



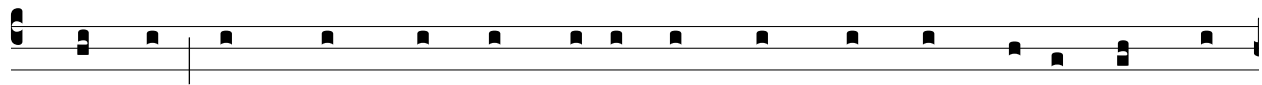
ex-isting before all ages and abiding for all e-ter-ni-ty, dwelling in



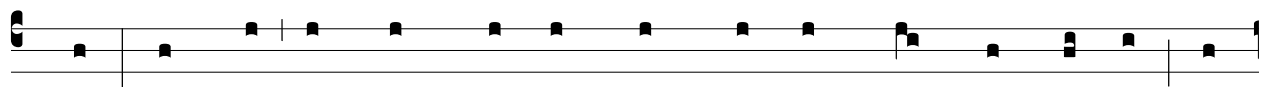
un-ap-proach-a-ble light; yet you, who alone are good, the source of life,



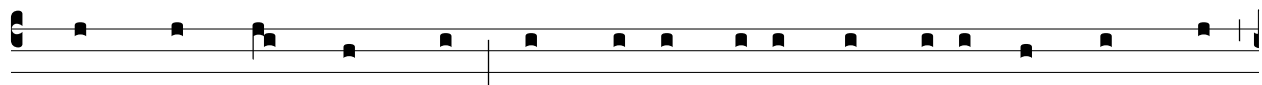
have made all that is, so that you might fill your crea-tures with



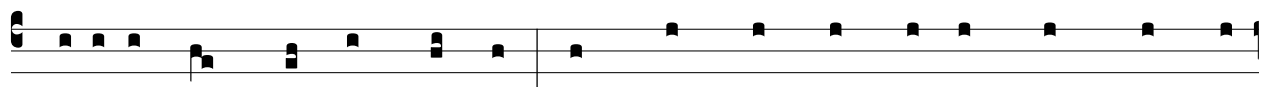
bles-sings and bring joy to many of them by the glo-ry of your



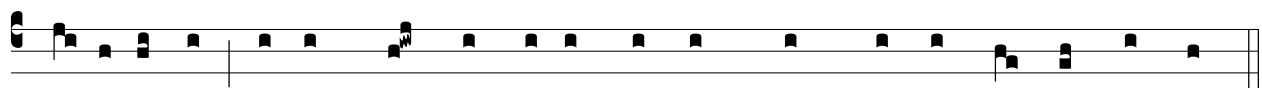
light. And so, in your presence are countless hosts of An-gels, who



serve you day and night and, gazing upon the glory of your face,



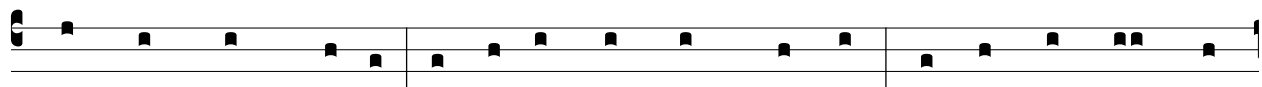
glori-fy you with-out ceas-ing. With them we, too, confess your name in



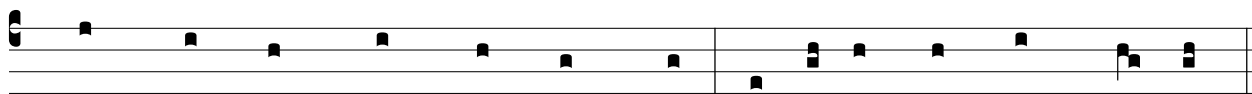
ex-ul-ta-tion, giving voice to every creature under heaven, as we ac-claim:



Ho-ly, Ho-ly, Ho-ly Lord God of hosts. Heav-en and earth are



full of your glo-ry. Ho-san-na in the high-est. Bless-ed is he who

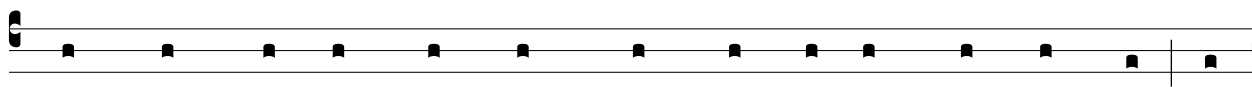


comes in the name of the Lord. Ho-san-na in the high-est.

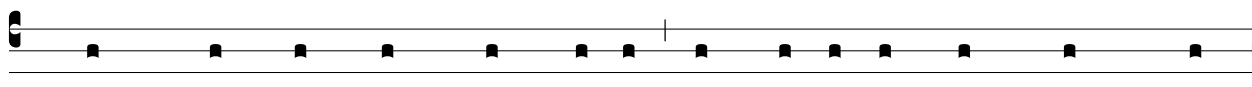
The Principal Celebrant, with hands extended, sings:



We give you praise, Father most holy, for you are great and



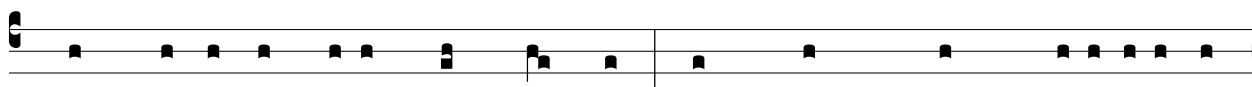
you have fashioned all your works in wisdom and in love. You



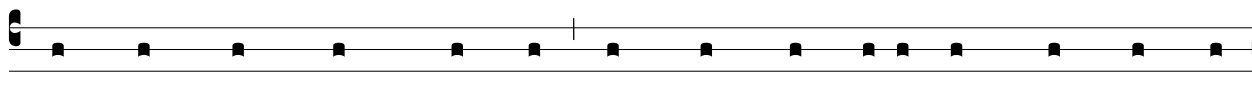
formed man in your own image, and entrusted the whole world



to his care, so that in serving you alone, the Creator, he might



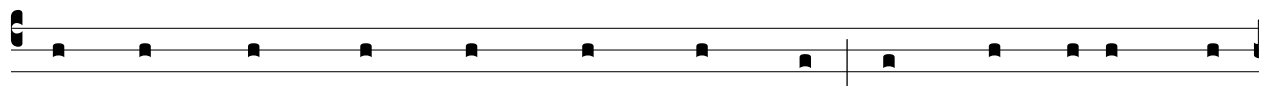
have dominion over all crea-tures. And when through dis-obedience



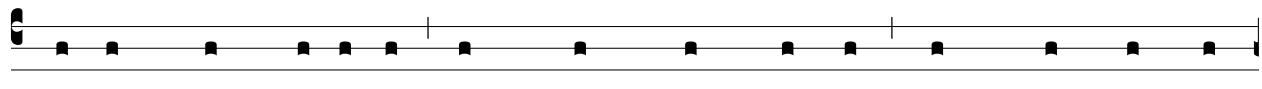
he had lost your friendship, you did not abandon him to the



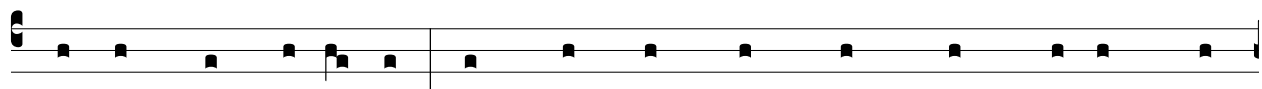
domain of death. For you came in mercy to the aid of all,



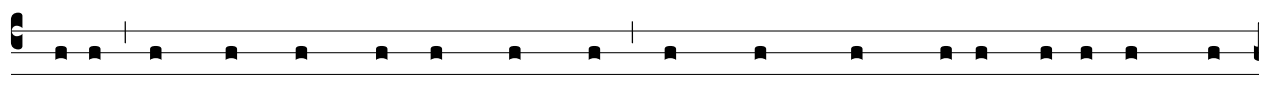
so that those who seek might find you. Time and again you



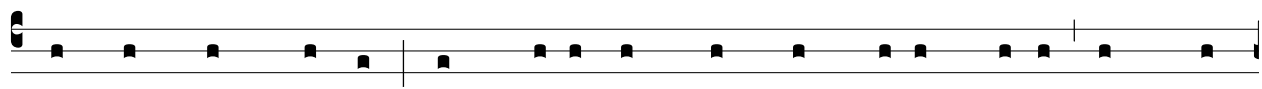
offered them covenants and through the prophets taught them to look



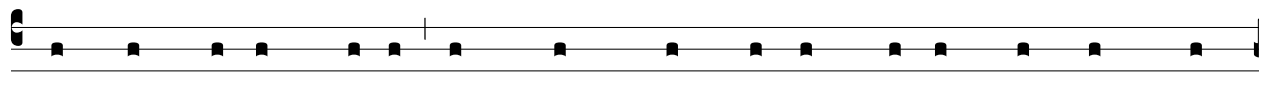
forward to sal-va-tion. And you so loved the world, Father most



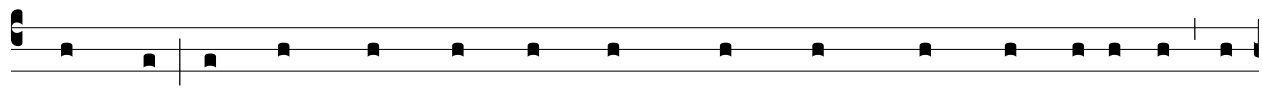
holy, that in the fullness of time you sent your Only Begotten Son



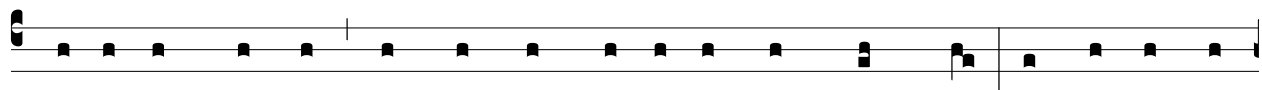
to be our Sav-ior. Made incarnate by the Holy Spirit and born



of the Virgin Mary, he shared our human nature in all things



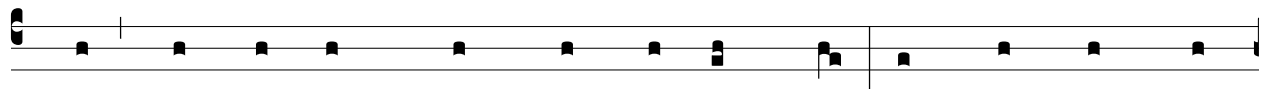
but sin. To the poor he proclaimed the good news of salvation, to



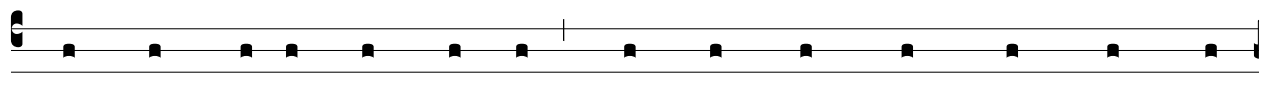
prisoners, freedom, and to the sorrowful of heart, joy. To accomplish



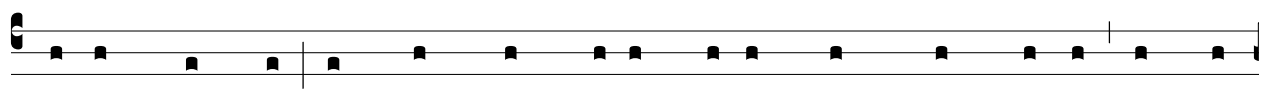
your plan, he gave himself up to death, and, rising from the



dead, he destroyed death and re-stored life. And that we might



live no longer for ourselves but for him who died and rose



a-gain for us, he sent the Holy Spirit from you, Father, as the

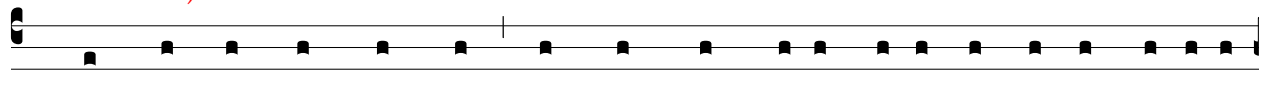


first fruits for those who be-lieve, so that, bringing to perfection

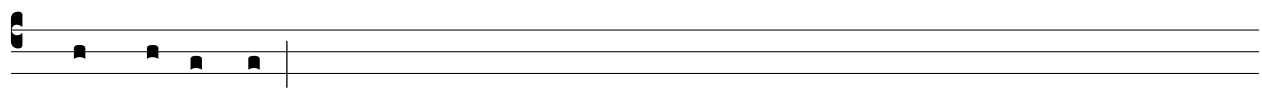


his work in the world, he might sancti-fy cre-ation to the full.

He joins his hands and, holding them extended over the offerings, sings (together with the concelebrants):



There-fore, O Lord, we pray: may this same Holy Spirit graciously sancti-fy



these of-fer-ings,

[illegible]

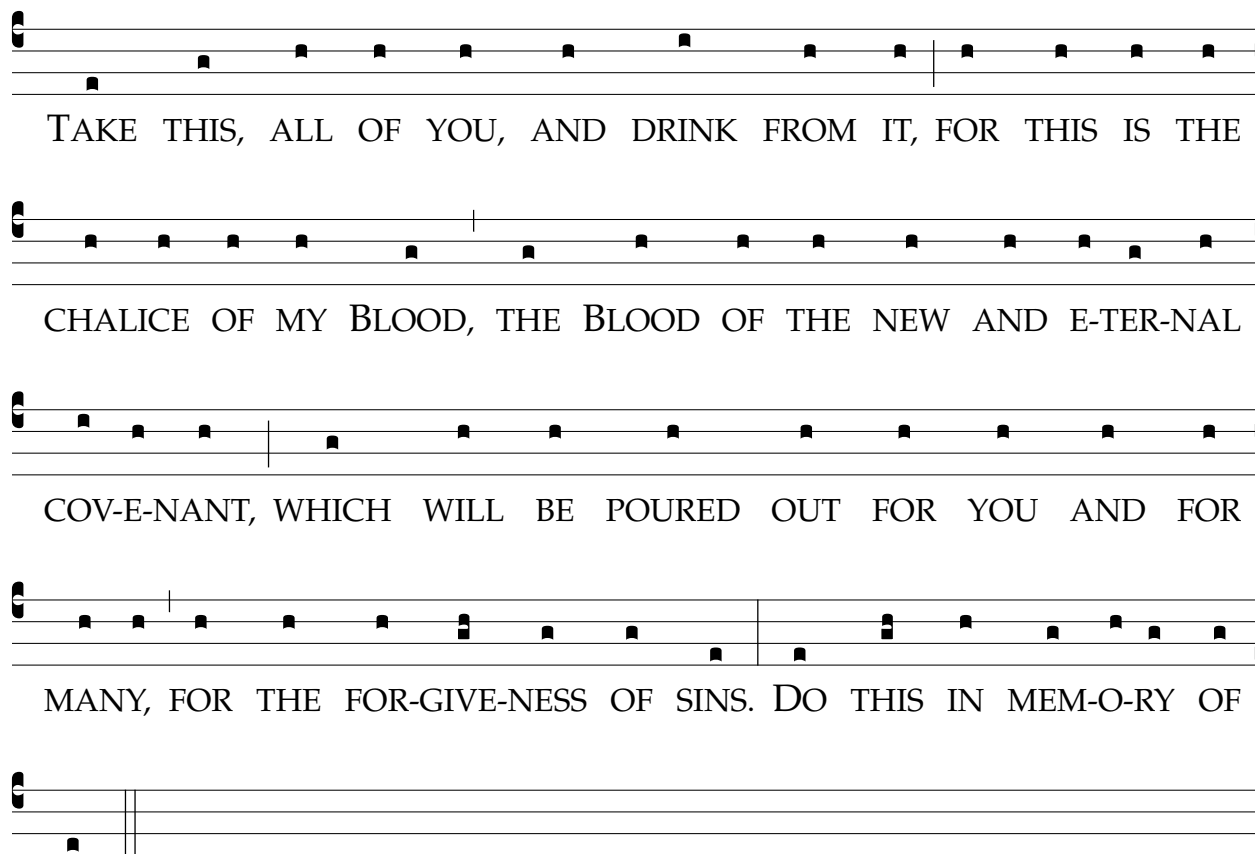
[illegible]

[illegible]

He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.

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

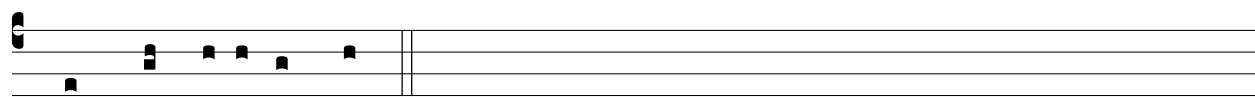
In a simi-lar way, taking the chalice filled with the fruit of the



TAKE THIS, ALL OF YOU, AND DRINK FROM IT, FOR THIS IS THE
 CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND E-TER-NAL
 COV-E-NANT, WHICH WILL BE POURED OUT FOR YOU AND FOR
 MANY, FOR THE FOR-GIVE-NESS OF SINS. DO THIS IN MEM-O-RY OF
 ME.

He shows the chalice to the people, places it on the corporal, and genuflects in adoration.

Then he sings:

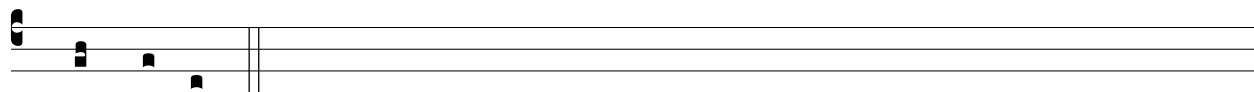


The mys-ter-y of faith.

And the people continue, acclaiming:

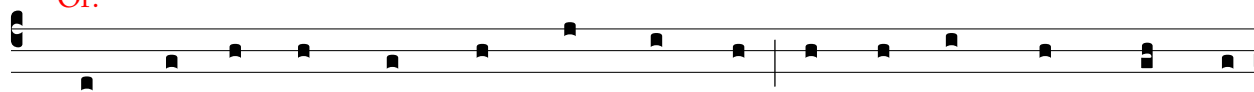


We pro-claim your Death, O Lord, and pro-fess your Res-ur-rec-tion un-til you

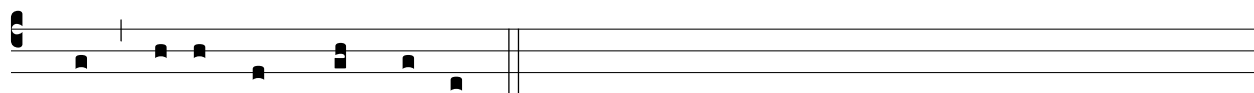


come a-gain.

Or:



When we eat this Bread and drink this Cup, we pro-claim your Death, O

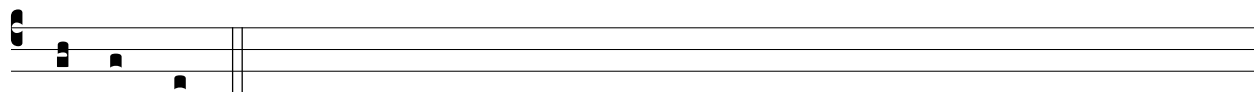


Lord, un-til you come a-gain.

Or:

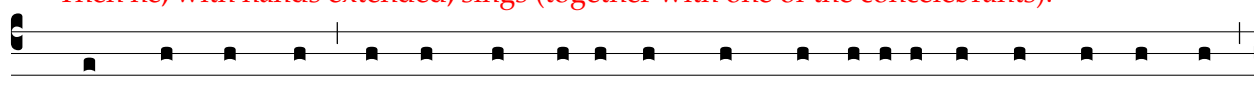


Save us, Sav-ior of the world, for by your Cross and Res-ur-rec-tion you have



set us free.

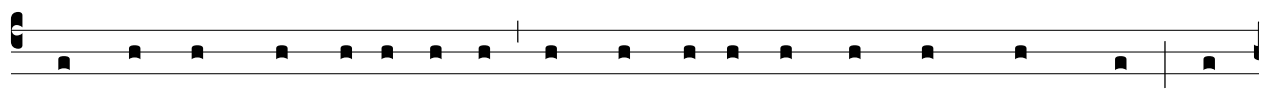
Then he, with hands extended, sings (together with one of the concelebrants):



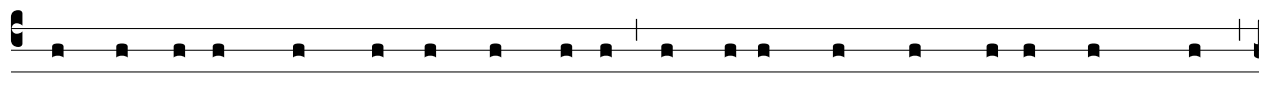
There-fore, O Lord, as we now ce-lebrate the memor-i-al of our redemption,



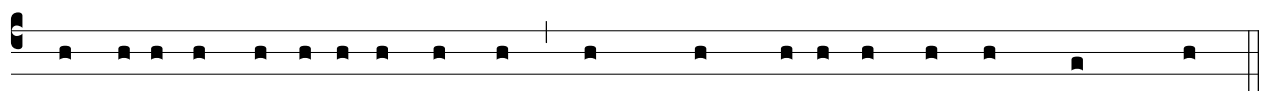
we remember Christ's Death and his descent to the realm of the dead,



we proclaim his Resurrection and his Ascension to your right hand, and,



as we await his coming in glory, we offer you his Body and Blood,



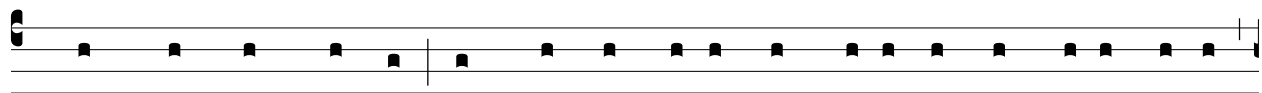
the sacrifice acceptable to you which brings salvation to the whole world.



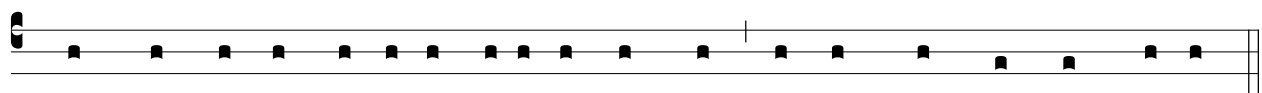
Look, O Lord, upon the Sacrifice which you yourself have provided for your



Church, and grant in your loving kindness to all who partake of this one

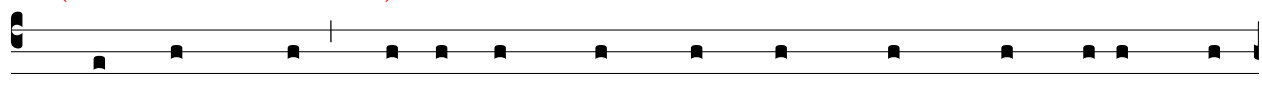


Bread and one Chalice that, gathered into one body by the Holy Spirit,



they may become a living sacrifice in Christ to the praise of your glory.

(One of the concelebrants)



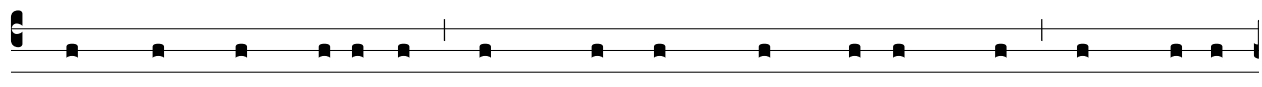
Therefore, Lord, remember now all for whom we offer this



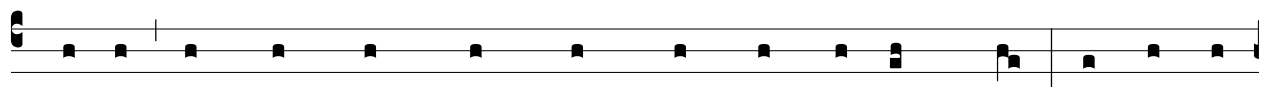
sac-ri-fice: es-pe-cial-ly your servant N. our Pope, N. our Bishop, *



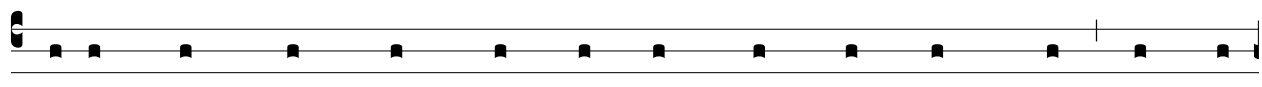
and the whole Order of Bish-ops, all the clergy, those who take



part in this offering, those gathered here before you, your entire



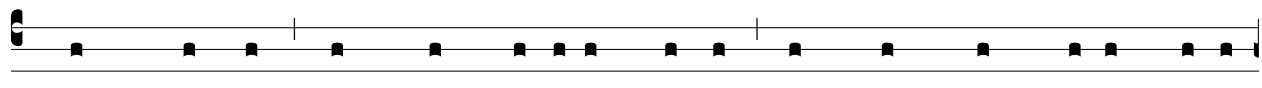
people, and all who seek you with a sin-cere heart. Re-mem-ber



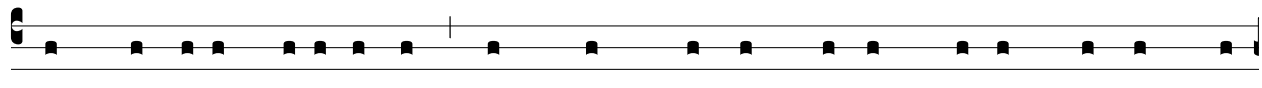
al-so those who have died in the peace of your Christ and all



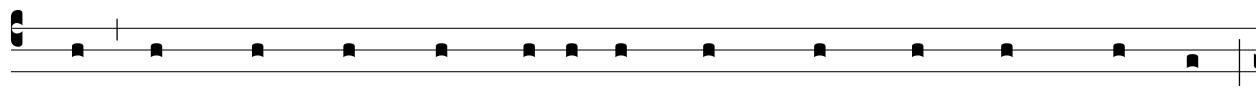
the dead, whose faith you a-lone have known. To all of us,



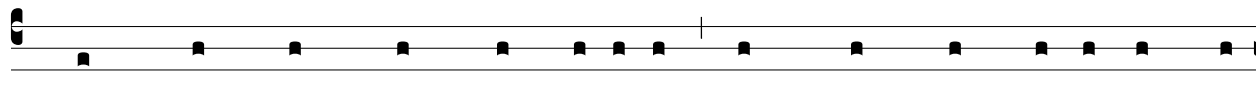
your children, grant, O merciful Father, that we may enter in-to



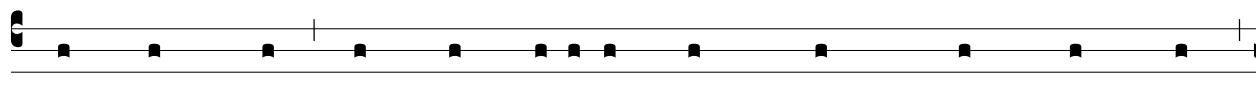
a heavenly inhe-ritance with the Blessed Virgin Mary, Mother of



God, and with all your Apostles and Saints in your king-dom.

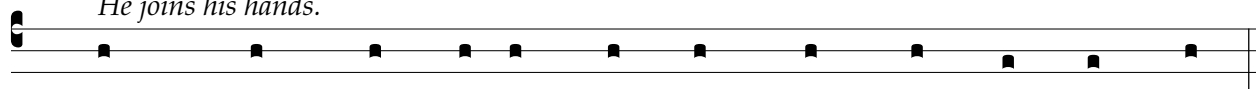


There with the whole of cre-ation, freed from the corruption of



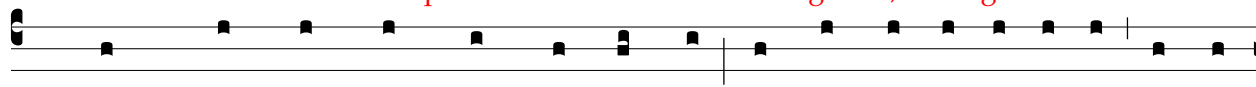
sin and death, may we glori-fy you through Christ our Lord,

He joins his hands.

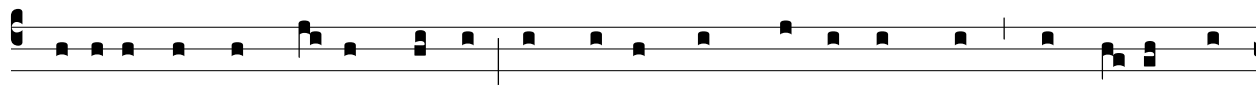


through whom you bestow on the world all that is good.

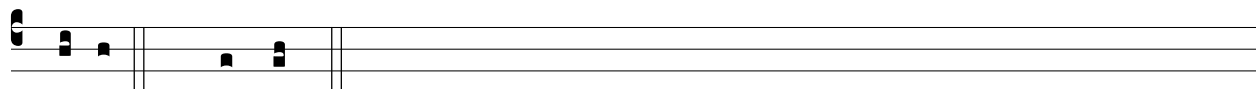
He takes the chalice and the paten with the host and raising both, he sings:



Through him, and with him, and in him, O God almighty Father, in the



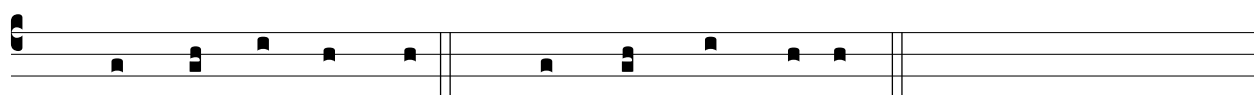
un-i-ty of the Ho-ly Spir-it, all glo-ry and hon-or is yours, for ev-er and



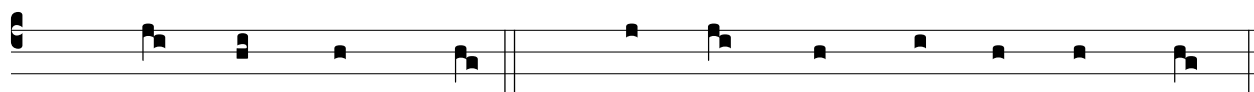
ev-er. *R.* A-men.

Appendix to the Order of Mass

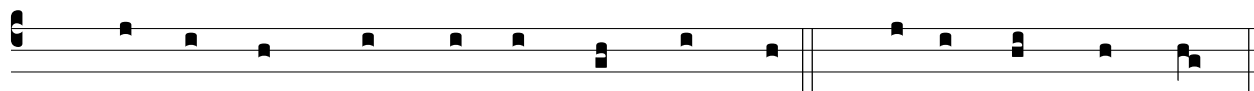
EUCCHARISTIC PRAYER FOR RECONCILIATION I



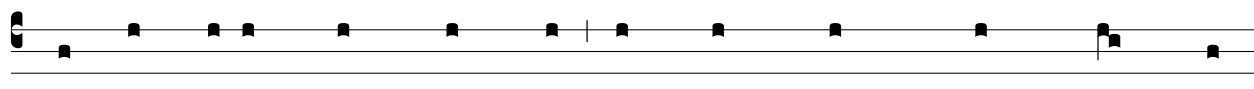
∇. The Lord be with you. R∇. And with your spir-it.



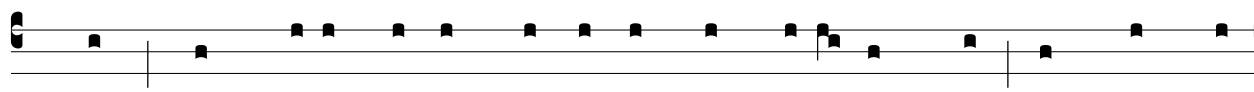
∇. Lift up your hearts. R∇. We lift them up to the Lord.



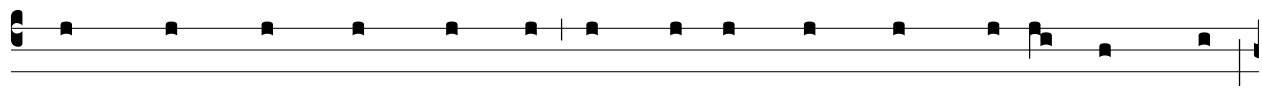
∇. Let us give thanks to the Lord our God. R∇. It is right and just.



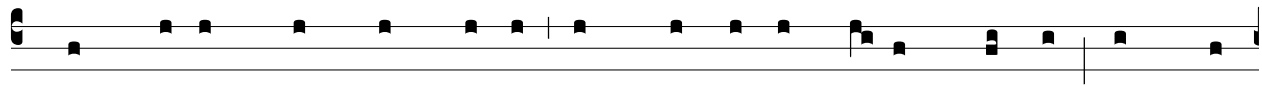
It is truly right and just that we should always give you



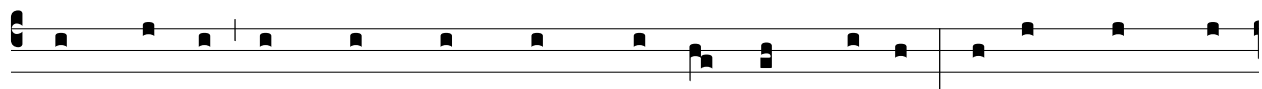
thanks, Lord, holy Father, almighty and e-ter-nal God. For you do



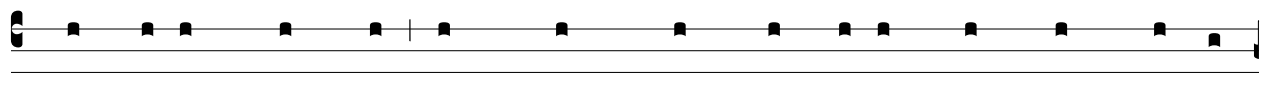
not cease to spur us on to possess a more a-bun-dant life



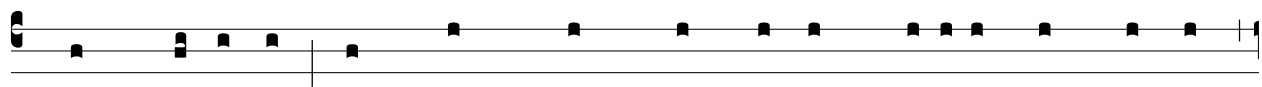
and, being rich in mercy, you constantly of-fer par-don and call



on sin-ners to trust in your for-give-ness a-lone. Ne-ver did you



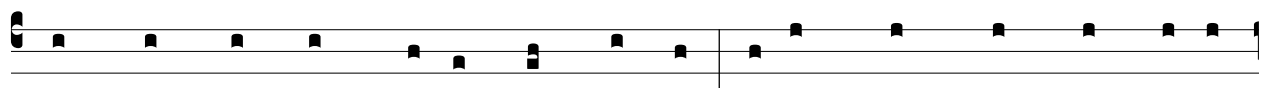
turn away from us, and, though time and again we have bro-ken



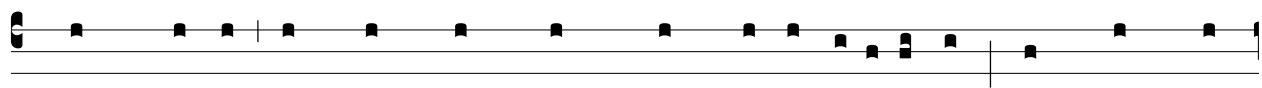
your cov-e-nant, you have bound the human fami-ly to yourself



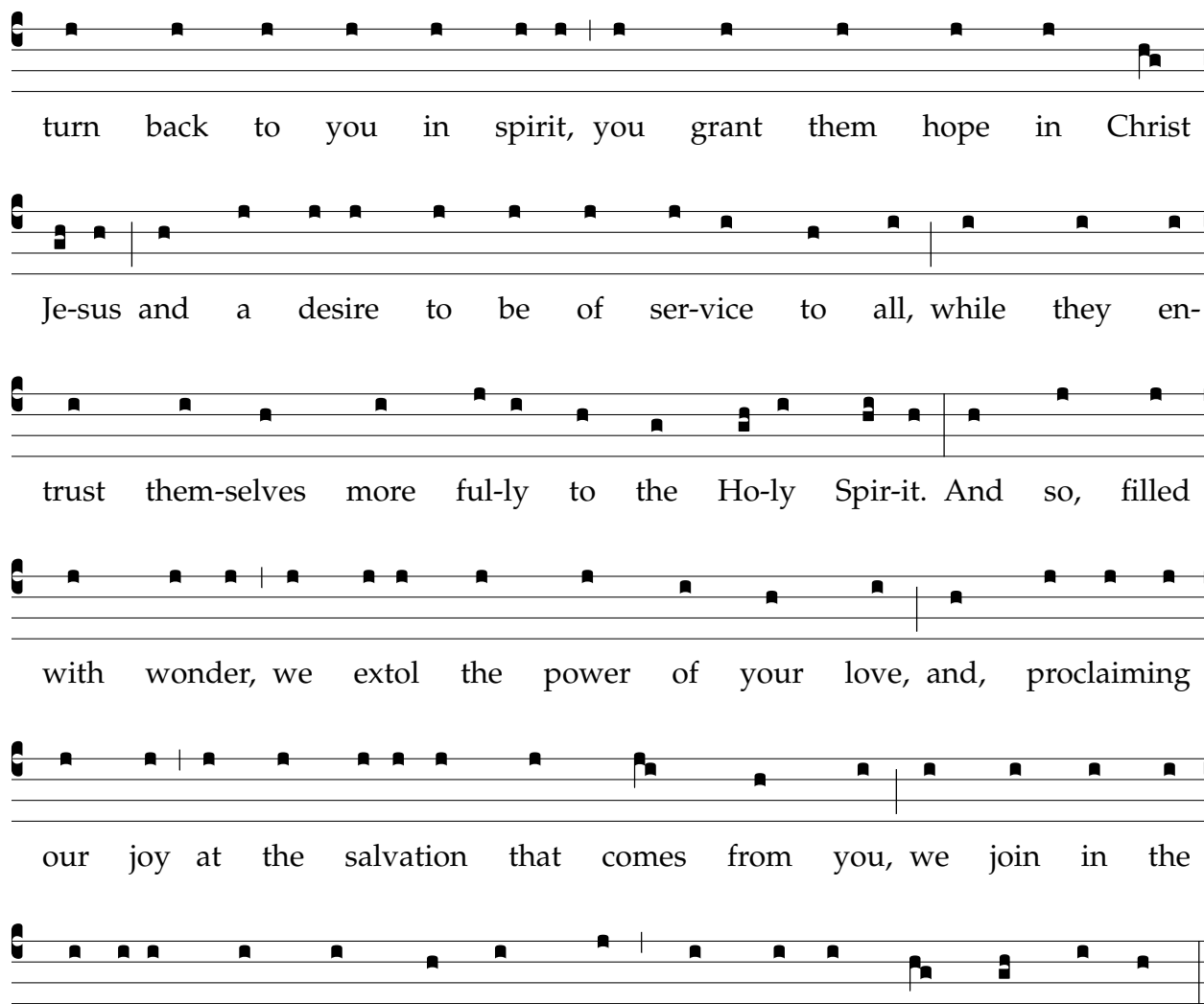
through Jesus your Son, our Re-deem-er, with a new bond of love



so tight it can nev-er be un-done. E-ven now you set before



your people a time of grace and recon-ci-li-a-tion, and, as they



turn back to you in spirit, you grant them hope in Christ

Je-sus and a desire to be of ser-vice to all, while they en-

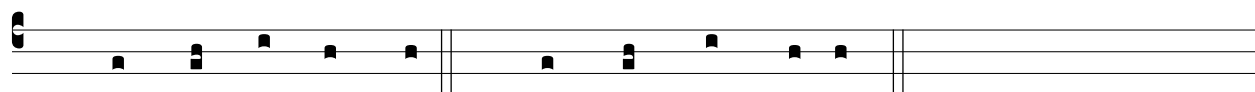
trust them-selves more ful-ly to the Ho-ly Spir-it. And so, filled

with wonder, we extol the power of your love, and, proclaiming

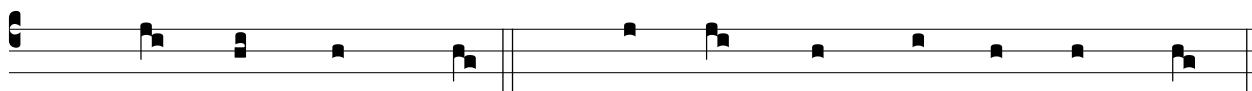
our joy at the salvation that comes from you, we join in the

heavenly hymn of count-less hosts, as without end we ac-claim:

EUCCHARISTIC PRAYER FOR RECONCILIATION II



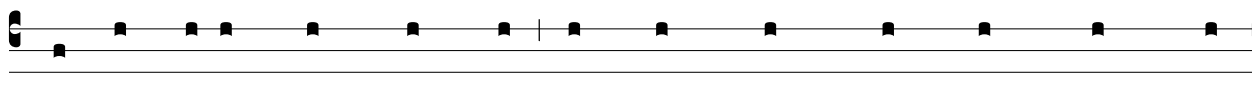
∇. The Lord be with you. R∇. And with your spir-it.



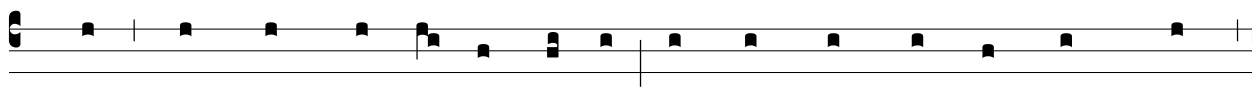
∇. Lift up your hearts. Ṙ. We lift them up to the Lord.



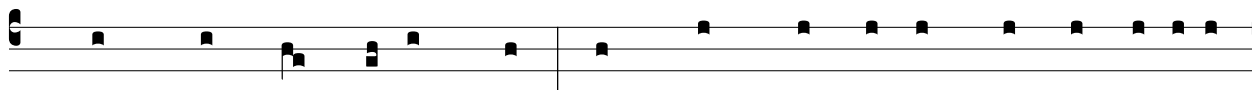
∇. Let us give thanks to the Lord our God. Ṙ. It is right and just.



It is truly right and just that we should give you thanks and



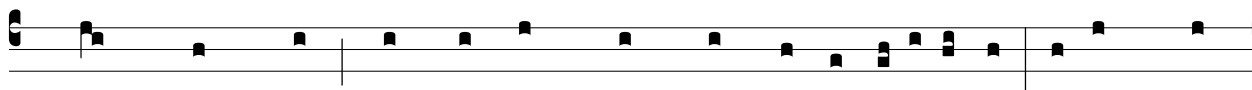
praise, O God, al-might-y Fa-ther, for all you do in this world,



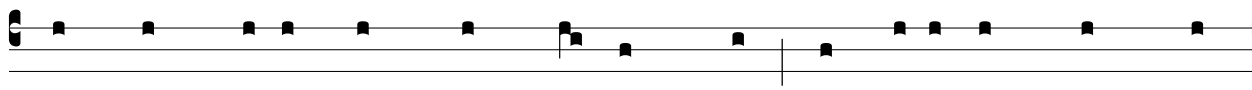
through our Lord Je-sus Christ. For though the human race is div-ided



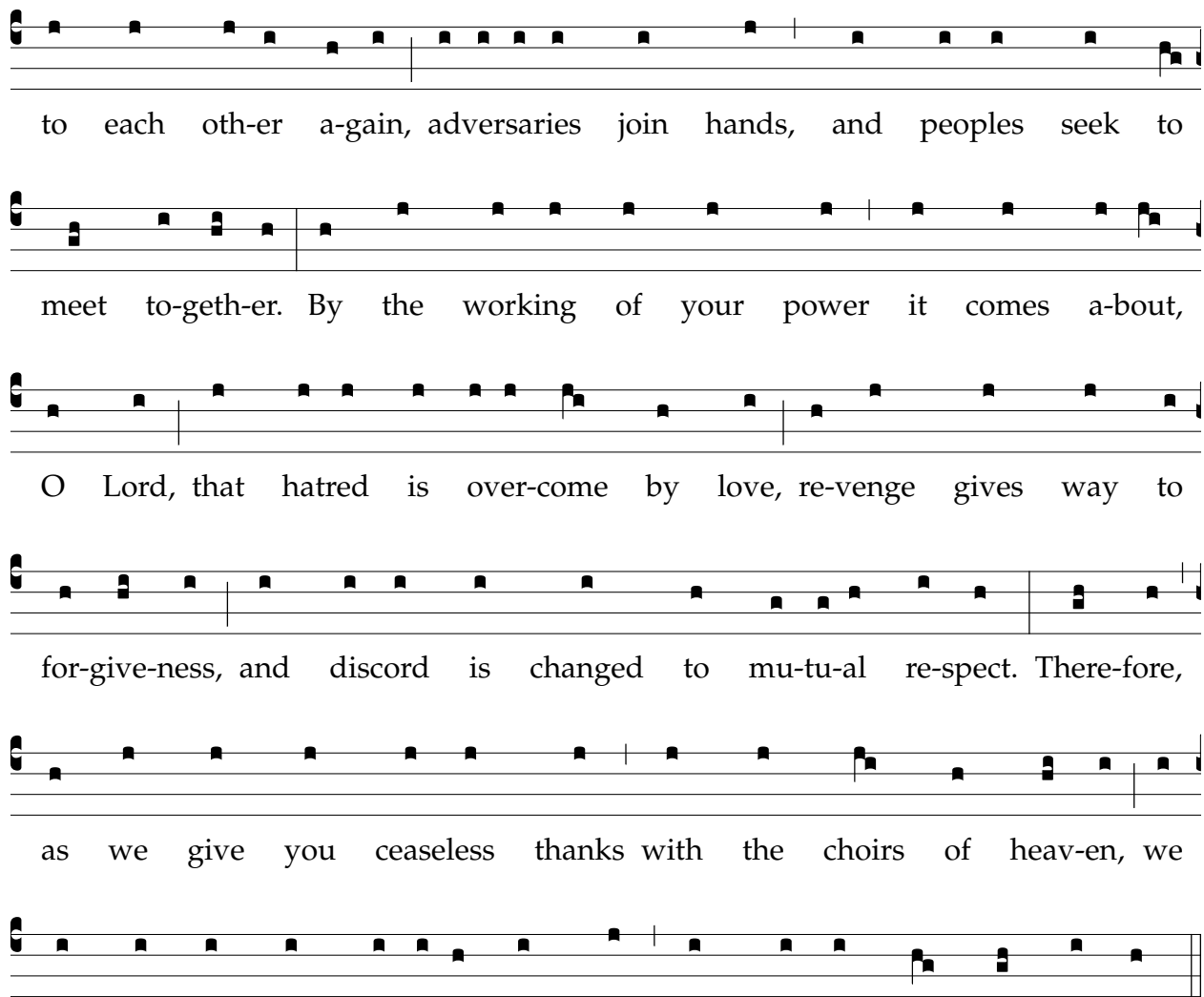
by dis-sen-sion and dis-cord, yet we know that by testing us you



change our hearts to pre-pare them for re-con-ci-li-a-tion. E-ven more,

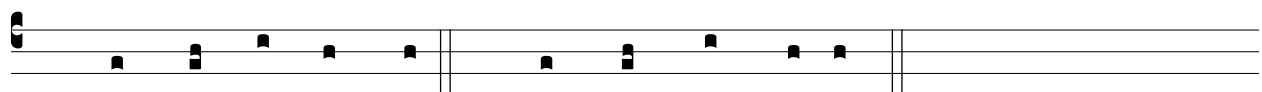


by your Spirit you move hu-man hearts that e-nemies may speak

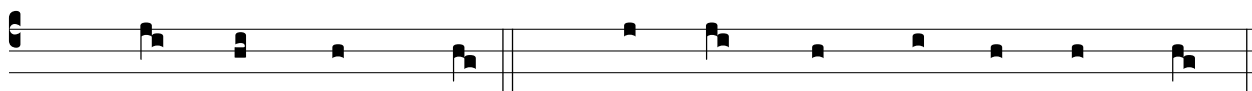


to each oth-er a-gain, adversaries join hands, and peoples seek to
meet to-geth-er. By the working of your power it comes a-bout,
O Lord, that hatred is over-come by love, re-venge gives way to
for-give-ness, and discord is changed to mu-tu-al re-spect. There-fore,
as we give you ceaseless thanks with the choirs of heav-en, we
cry out to your majes-ty on earth, and without end we ac-claim:

THE EUCHARISTIC PRAYER FOR USE IN MASSES FOR VARIOUS NEEDS I
The Church on the Path of Unity



∇. The Lord be with you. R∇. And with your spir-it.



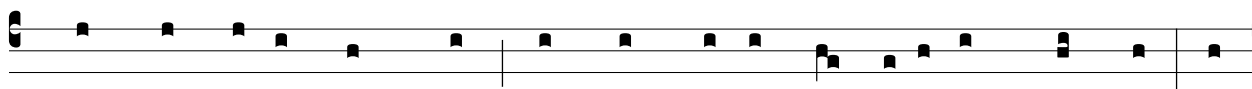
∇. Lift up your hearts. Ṙ. We lift them up to the Lord.



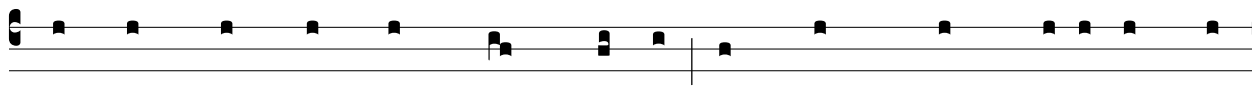
∇. Let us give thanks to the Lord our God. Ṙ. It is right and just.



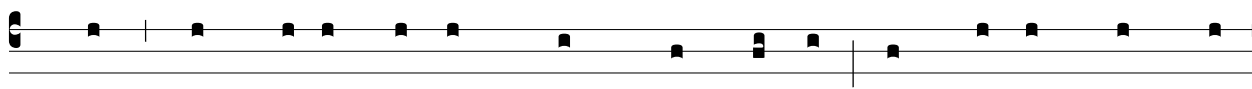
It is truly right and just to give you thanks and raise to you a



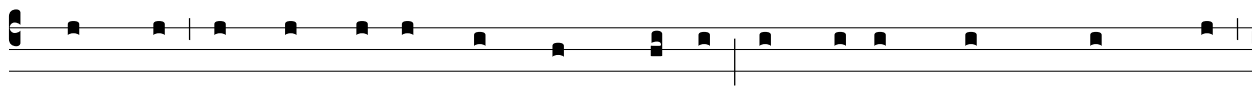
hymn of glo-ry and praise, O Lord, Father of in-fi-nite good-ness. For



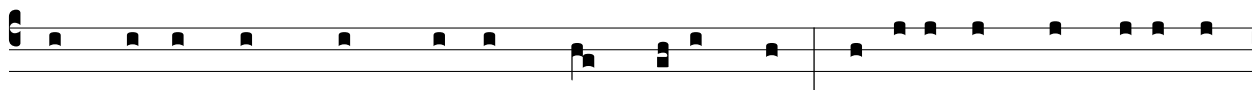
by the word of your Son's Gos-pel you have brought together one



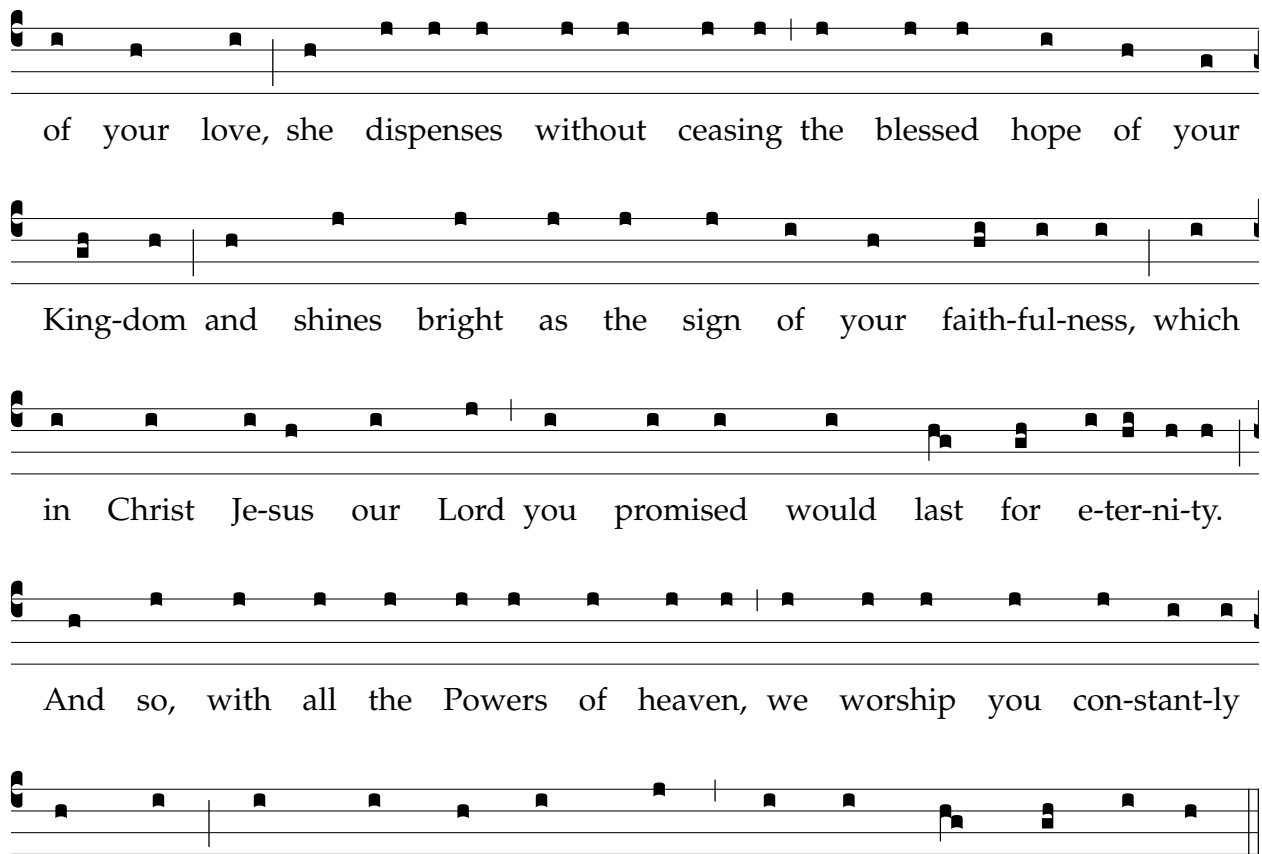
Church from every people, tongue, and na-tion, and, having filled her



with life by the power of your Spir-it, you never cease through her



to gather the whole human race in-to one. Man-ifesting the covenant



of your love, she dispenses without ceasing the blessed hope of your

King-dom and shines bright as the sign of your faith-ful-ness, which

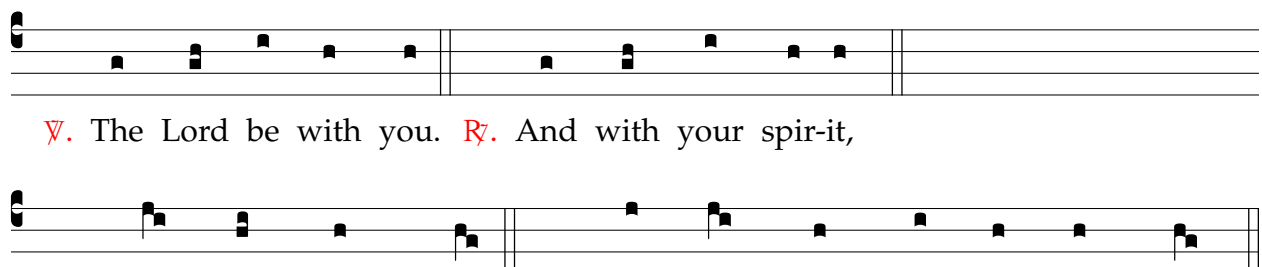
in Christ Je-sus our Lord you promised would last for e-ter-ni-ty.

And so, with all the Powers of heaven, we worship you con-stant-ly

on earth, while, with all the Church, as one voice we ac-claim:

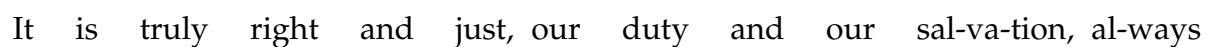
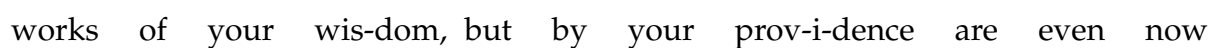
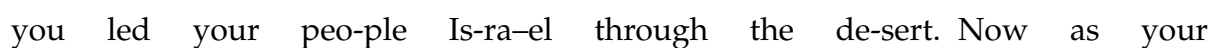
THE EUCHARISTIC PRAYER FOR USE IN MASSES FOR VARIOUS NEEDS II

God Guides His Church along the Way of Salvation



✠. The Lord be with you. ✠. And with your spir-it,

✠. Lift up your hearts. ✠. We lift them up to the Lord.

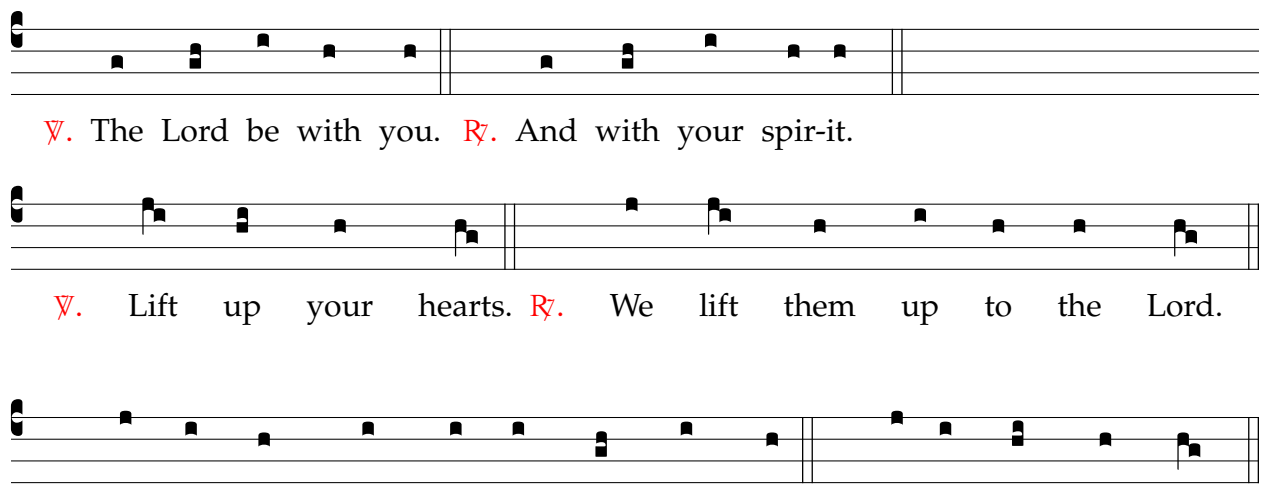




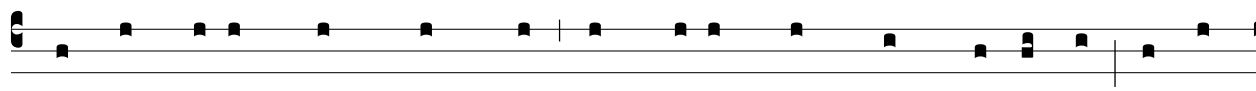
accompan-y her by the power of the Ho-ly Spir-it and lead her
 along the paths of time to the e-ternal joy of your King-dom,
 through Christ our Lord. And so, with the An-gels and Saints, we
 too, sing the hymn of your glo-ry, as without end we ac-claim:

THE EUCHARISTIC PRAYER FOR USE IN MASSES FOR VARIOUS NEEDS III

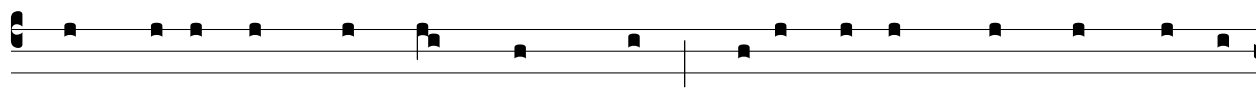
Jesus, the Way to the Father



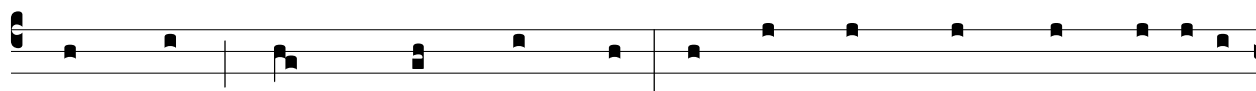
∇. The Lord be with you. R∇. And with your spir-it.
 ∇. Lift up your hearts. R∇. We lift them up to the Lord.
 ∇. Let us give thanks to the Lord our God. R∇. It is right and just.



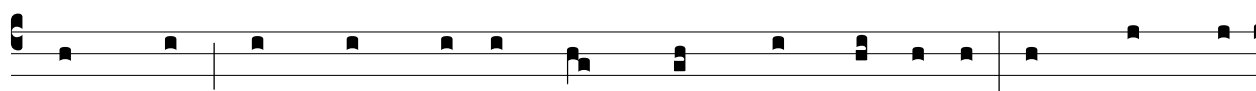
It is truly right and just, our duty and our sal-va-tion, al-ways



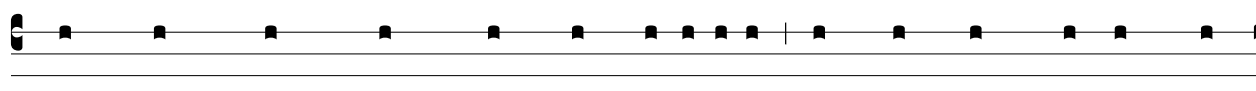
and everywhere to give you thanks, ho-ly Father, Lord of heav-en



and earth, through Christ our Lord. For by your Word you cre-at-ed



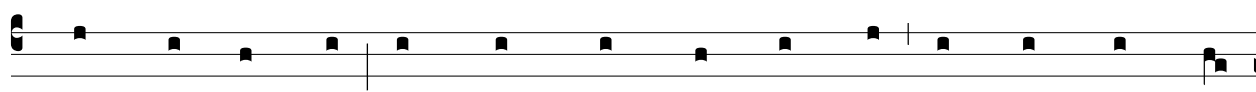
the world and you govern all things in har-mo-ny. You gave us



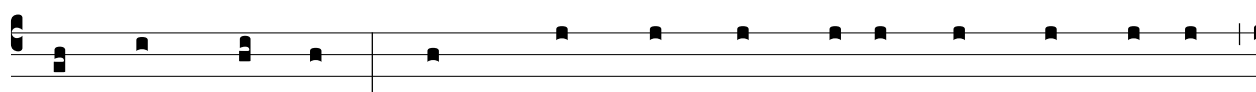
the same Word made flesh as Medi-ator, and he has spoken your



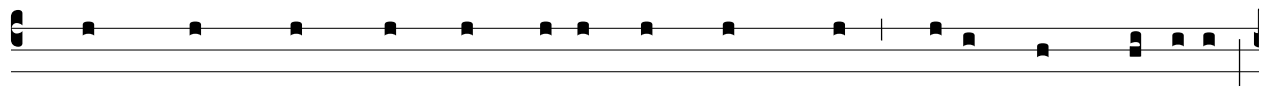
words to us and called us to fol-low him. He is the way that



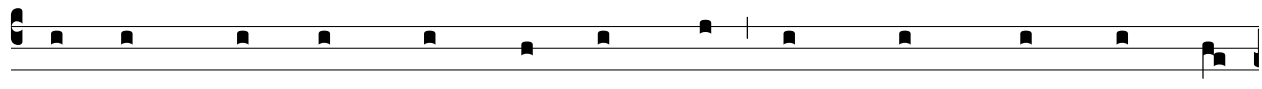
leads us to you, the truth that sets us free, the life that fills



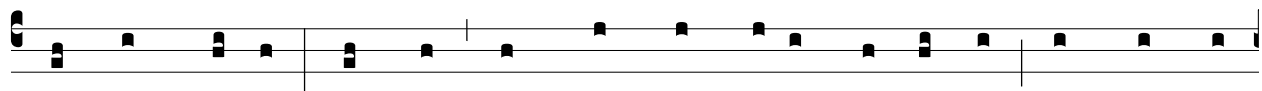
us with glad-ness. Through your Son you gather men and women,



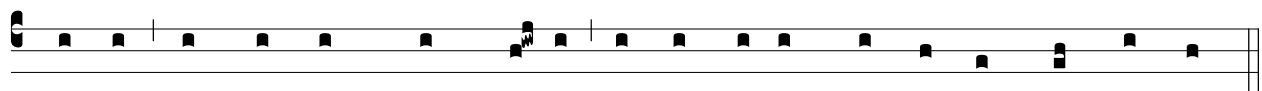
whom you made for the glory of your name, in-to one fam-i-ly,



redeemed by the Blood of his Cross and signed with the seal



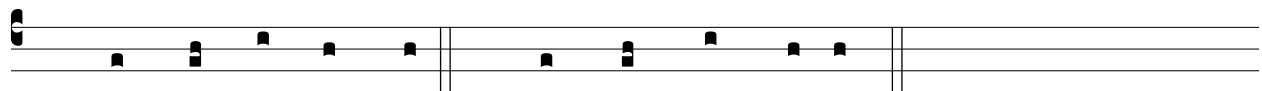
of the Spir-it. There-fore, now and for ag-es un-end-ing, with all the



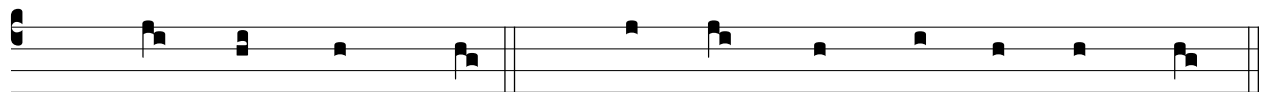
Angels, we proclaim your glo-ry, as in joyful cele-bra-tion we ac-claim:

THE EUCHARISTIC PRAYER FOR USE IN MASSES FOR VARIOUS NEEDS IV

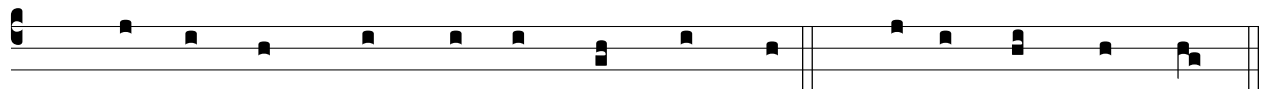
Jesus, Who Went about Doing Good



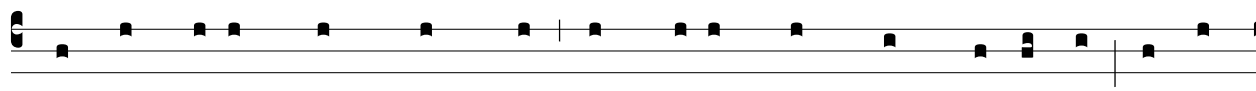
∇. The Lord be with you. R∇. And with your spir-it.



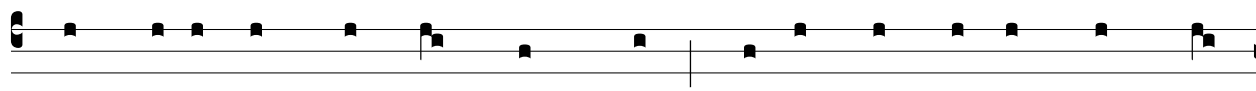
∇. Lift up your hearts. R∇. We lift them up to the Lord.



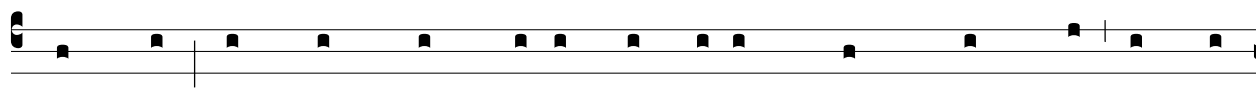
∇. Let us give thanks to the Lord our God. R∇. It is right and just.



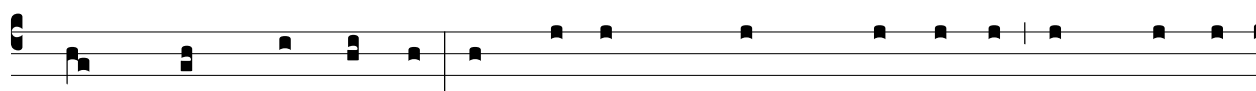
It is truly right and just, our duty and our sal-va-tion, al-ways



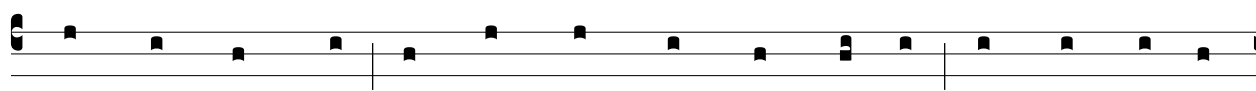
and everywhere to give you thanks, Fa-ther of mercies and faith-



ful God, For you have given us Jesus Christ, your Son, as our



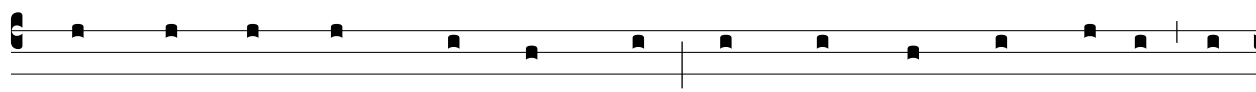
Lord and Re-deem-er. He always showed compassion for children



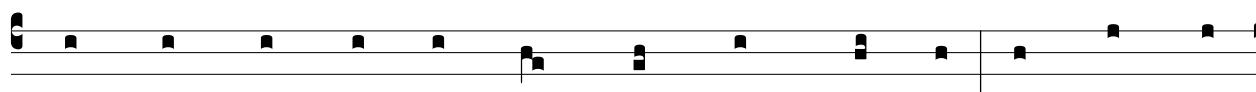
and for the poor, for the sick and for sin-ners, and he be-came



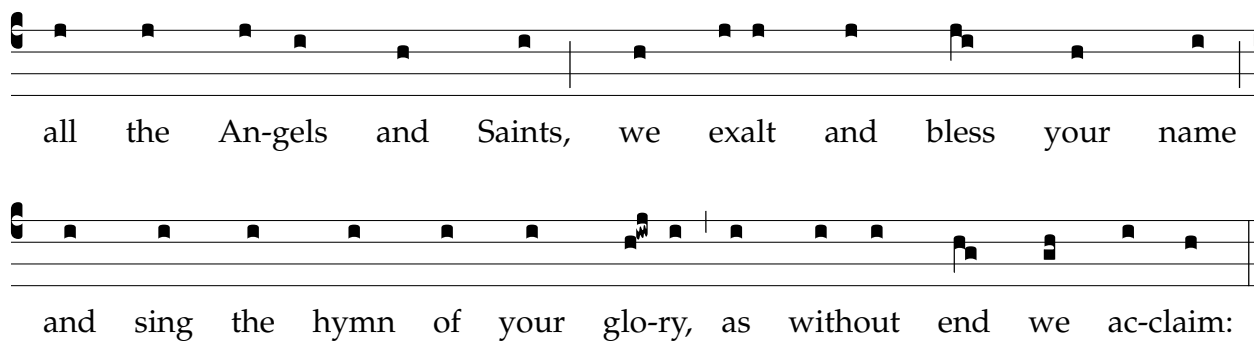
a neigh-bor to the oppressed and the af-flict-ed. By word and



deed he an-nounced to the world that you are our Fa-ther and



that you care for all your sons and daugh-ters. And so, with

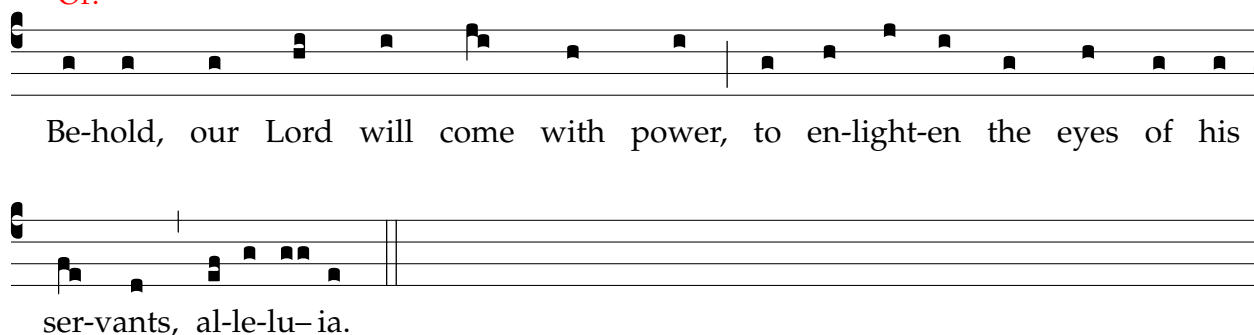


2 February
THE PRESENTATION OF THE LORD

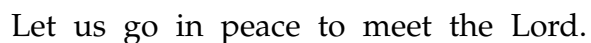
While the candles are being lit, the following antiphon or another appropriate chant is sung.



Or:



Then the Priest receives from the Deacon or a minister the lighted candle prepared for him and the procession begins, with the Deacon announcing (or, if there is no Deacon, the Priest himself):

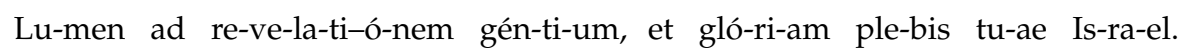


Let us go forth in peace.

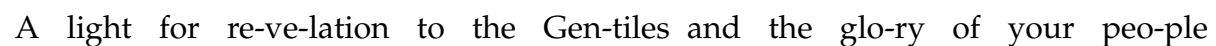
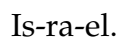
In the name of Christ. A-men.

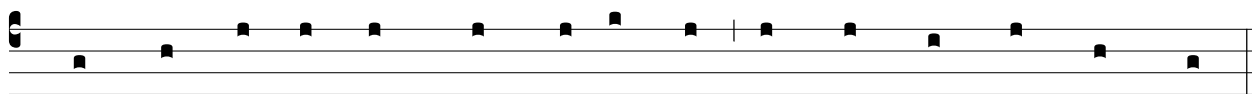
Antiphon

All carry lighted candles. As the procession moves forward, one or other of the antiphons that follow is sung, namely the antiphon A light for revelation with the canticle (Lk 2:29-32), or the antiphon Sion, adorn your bridal chamber or another appropriate chant.



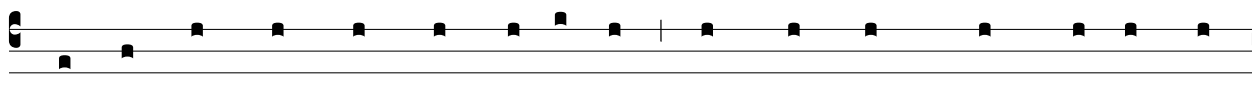
Antiphon



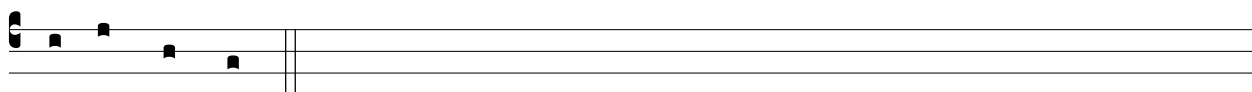


Lord, now you let your servant go in peace, in accord-ance with your word:

Antiphon



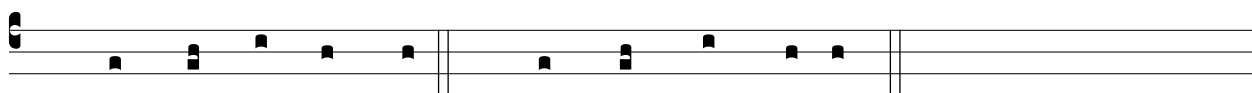
For my eyes have seen your sal-va-tion, which you have prepared in the sight



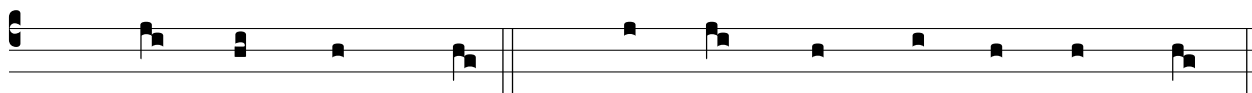
of all peo-ples.

Antiphon

The mystery of the Presentation of the Lord



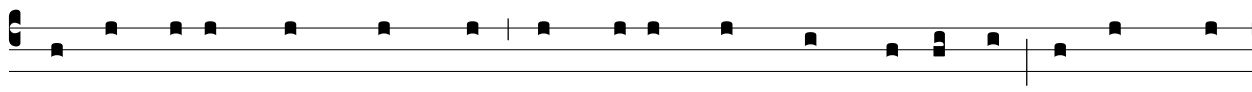
∇. The Lord be with you. Ṙ. And with your spir-it.



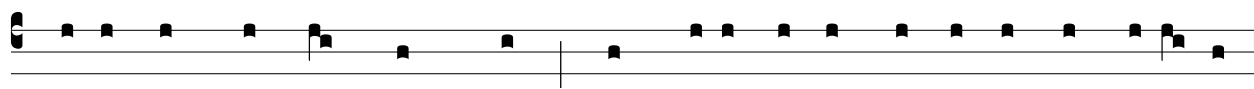
∇. Lift up your hearts. Ṙ. We lift them up to the Lord.



∇. Let us give thanks to the Lord our God. Ṙ. It is right and just.



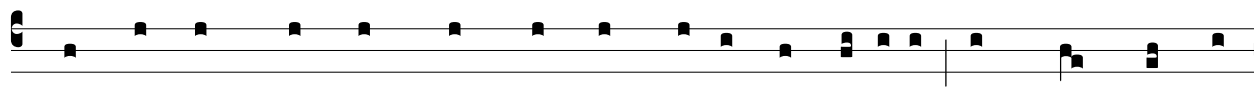
It is truly right and just, our duty and our sal-va-tion, al-ways and



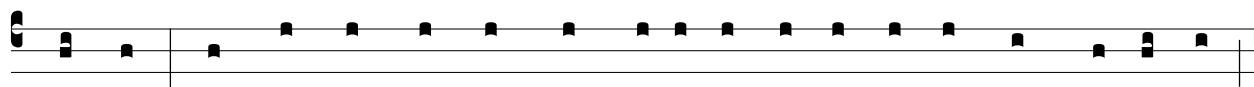
everywhere to give you thanks, Lord, holy Father, almighty and e-ter-nal



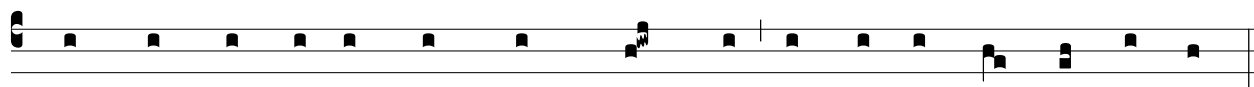
God. For your co-e-ternal Son was presented on this day in the Tem-ple



and revealed by the Spirit as the glo-ry of Is-ra-el and Light of the

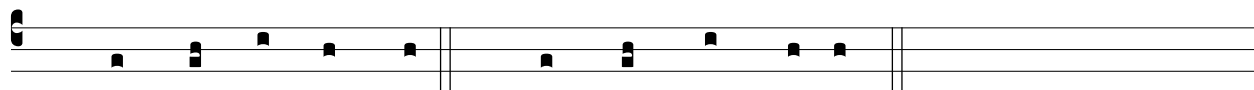


na-tions. And so, we, too, go forth, rejoicing to encounter your Sal-va-tion,

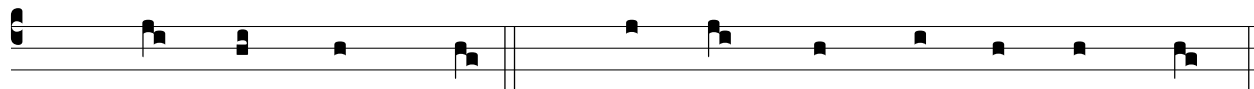


and with the Angels and Saints praise you, as without end we ac-claim:

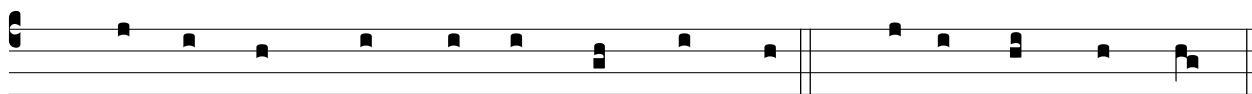
19 March
SAINT JOSEPH, HUSBAND OF THE BLESSED VIRGIN MARY
The mission of Saint Joseph



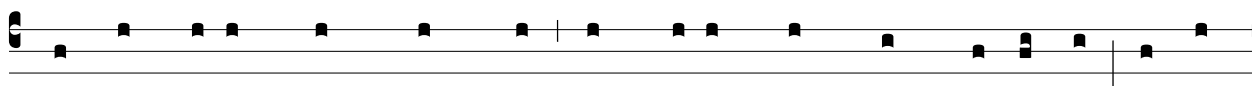
∇. The Lord be with you. R∇. And with your spir-it.



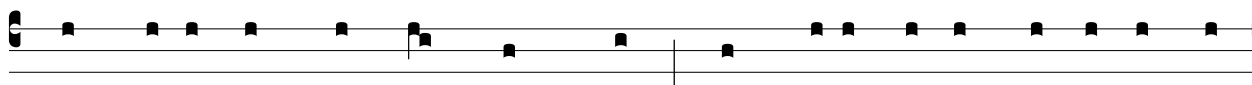
∇. Lift up your hearts. R∇. We lift them up to the Lord.



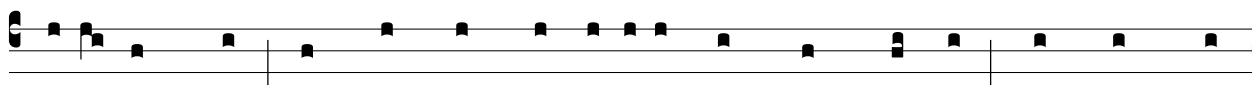
℣. Let us give thanks to the Lord our God. ℟. It is right and just.



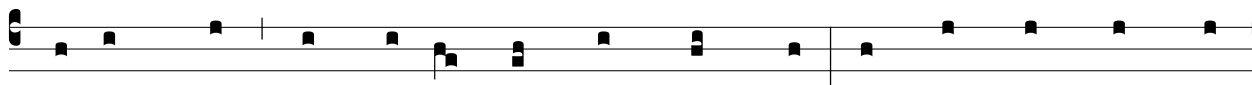
It is truly right and just, our duty and our sal-va-tion, al-ways



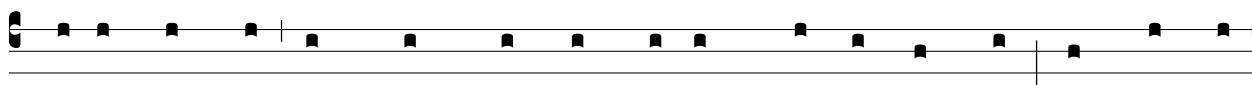
and everywhere to give you thanks, Lord, holy Father, almighty and



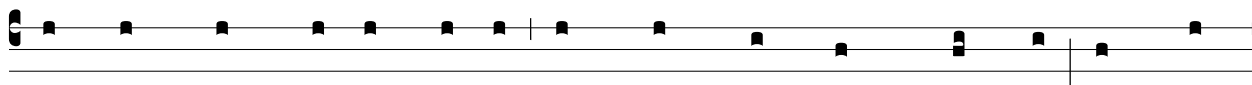
e-ter-nal God, and on the Solemni-ty of Saint Jo-seph, to give you



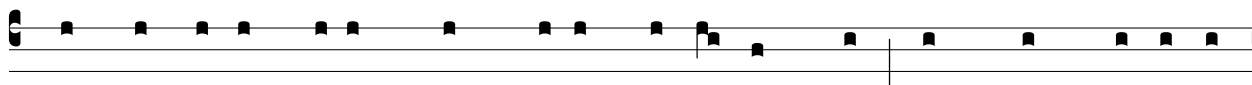
fit-ting praise, to glori-fy you and bless you. For this just man was



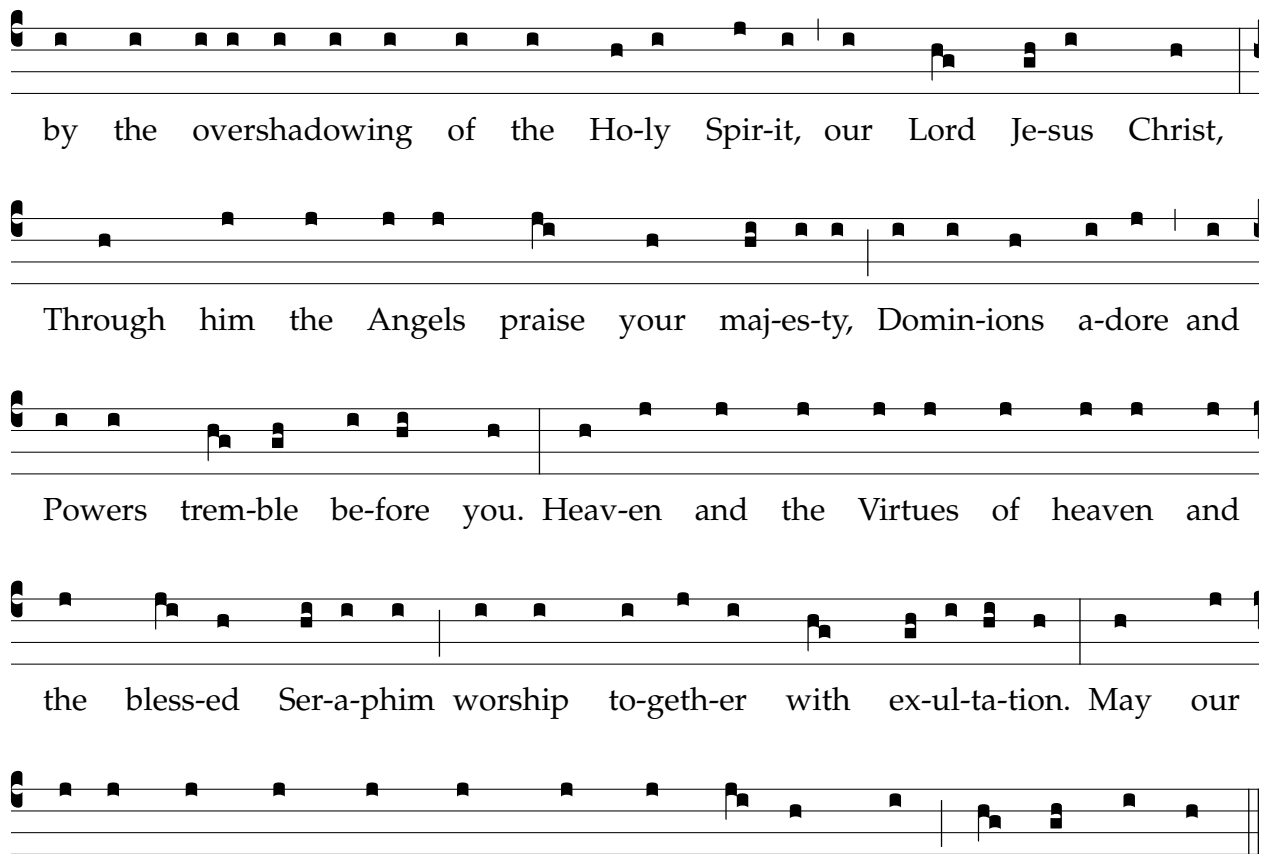
given by you as spouse to the Virgin Moth-er of God and set as



a wise and faithful servant in charge of your house-hold to watch



like a father over your Only Be-got-ten Son, who was conceived



by the overshadowing of the Ho-ly Spir-it, our Lord Je-sus Christ,

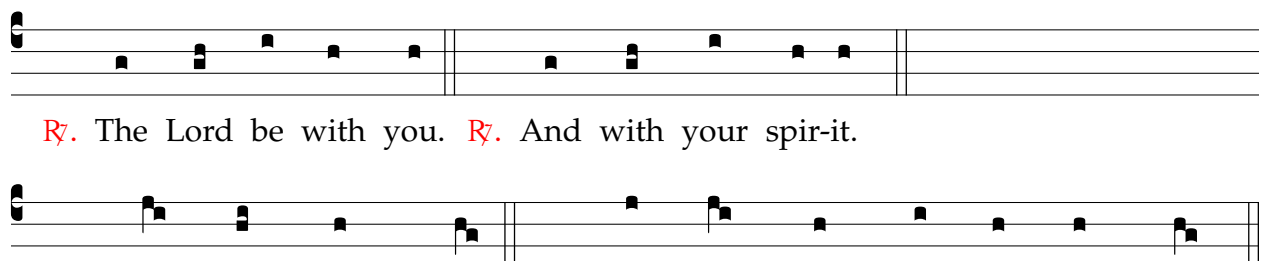
Through him the Angels praise your maj-es-ty, Domin-ions a-dore and

Powers trem-ble be-fore you. Heav-en and the Virtues of heaven and

the bless-ed Ser-a-phim worship to-gether with ex-ul-ta-tion. May our

voices, we pray, join with theirs in hum-ble praise, as we ac-claim:

25 March
THE ANNUNCIATION OF THE LORD
The mystery of the Incarnation

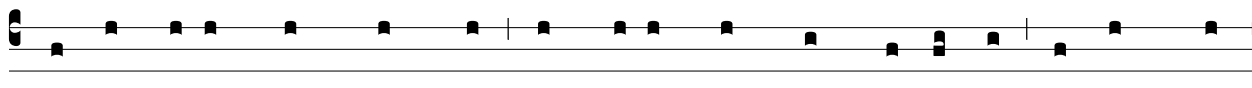


R. The Lord be with you. *R.* And with your spir-it.

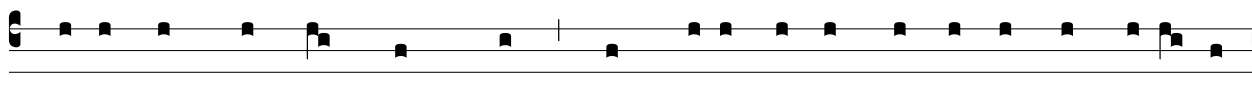
V. Lift up your hearts. *R.* We lift them up to the Lord.



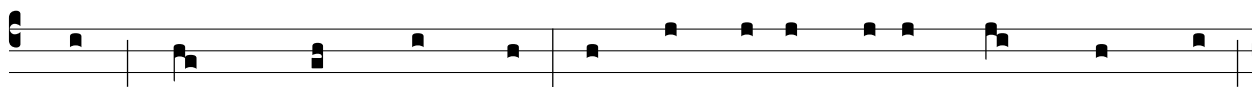
∇. Let us give thanks to the Lord our God. Ṙ. It is right and just.



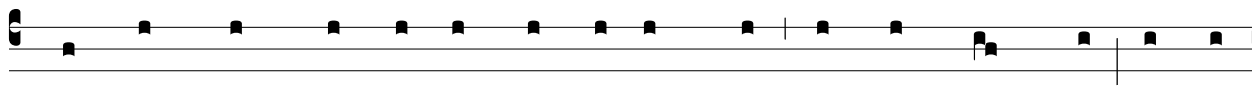
It is truly right and just, our duty and our sal-va-tion, al-ways and



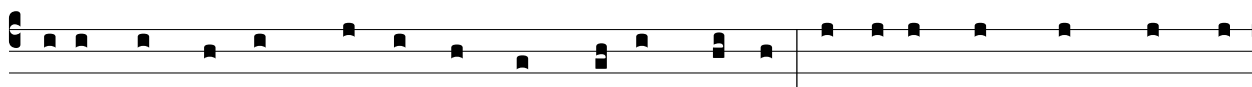
everywhere to give you thanks, Lord, holy Father, almighty and e-ter-nal



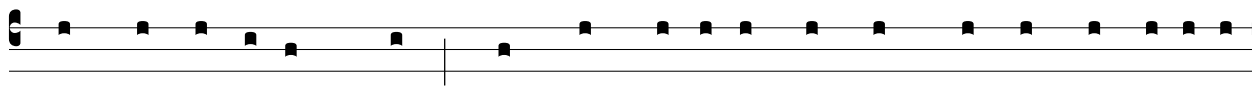
God, through Christ our Lord. For the Virgin Mary heard with faith



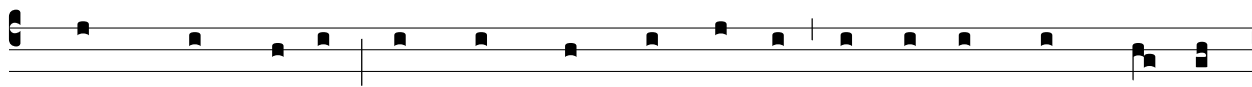
that the Christ was to be born among men and for men's sake by the



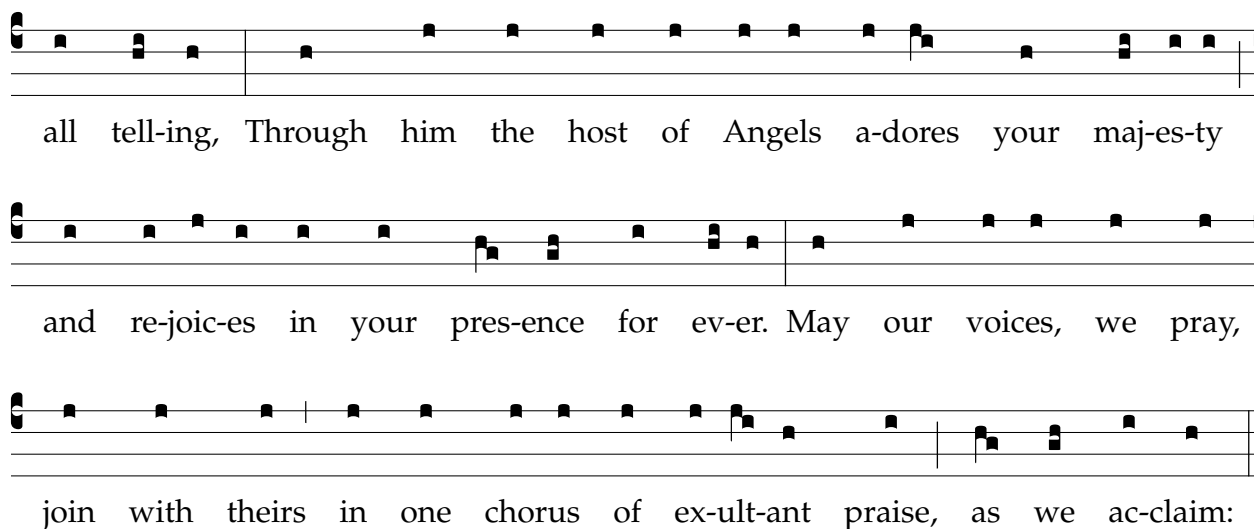
overshad-ow-ing pow-er of the Ho-ly Spir-it. Lovingly she bore him in



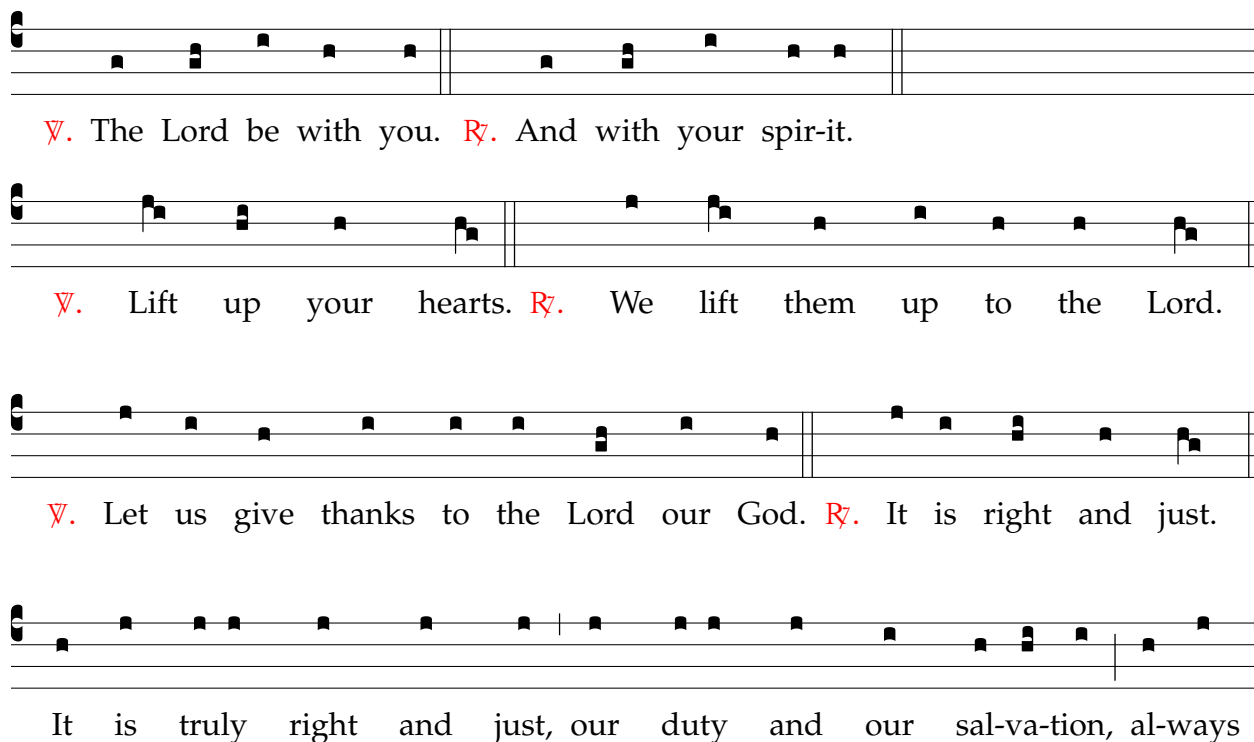
her im-mac-u-late womb, that the promises to the children of Is-ra-el

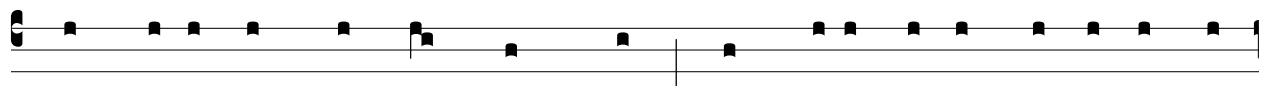


might come a-bout and the hope of na-tions be accomplished be-yond

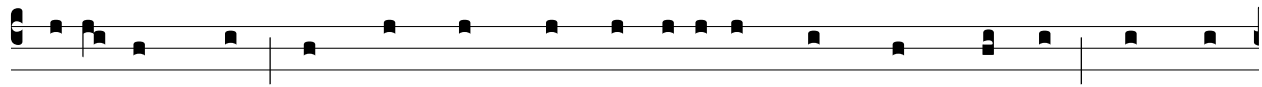


1 May
SAINT JOSEPH THE WORKER
The mission of Saint Joseph

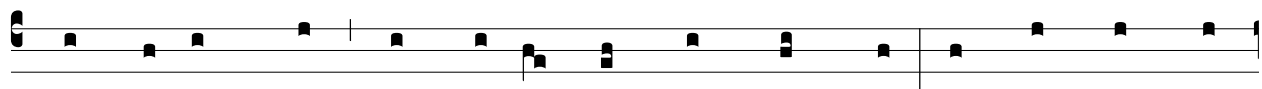




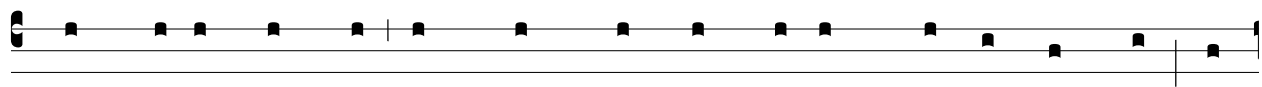
and everywhere to give you thanks, Lord, holy Father, almighty and



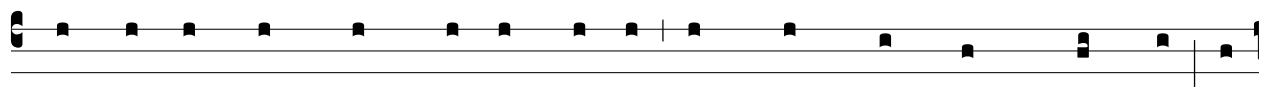
e-ter-nal God, and on the commemoration of Saint Jo-seph, to give



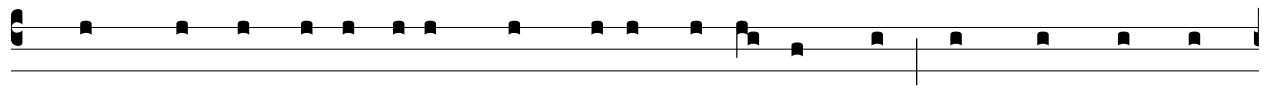
you fitting praise, to glorify you and bless you. For this just man



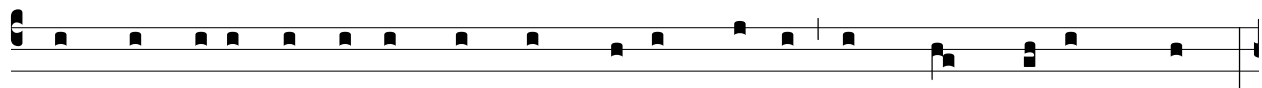
was given by you as spouse to the Virgin Moth-er of God and



set as a wise and faithful servant in charge of your house-hold to



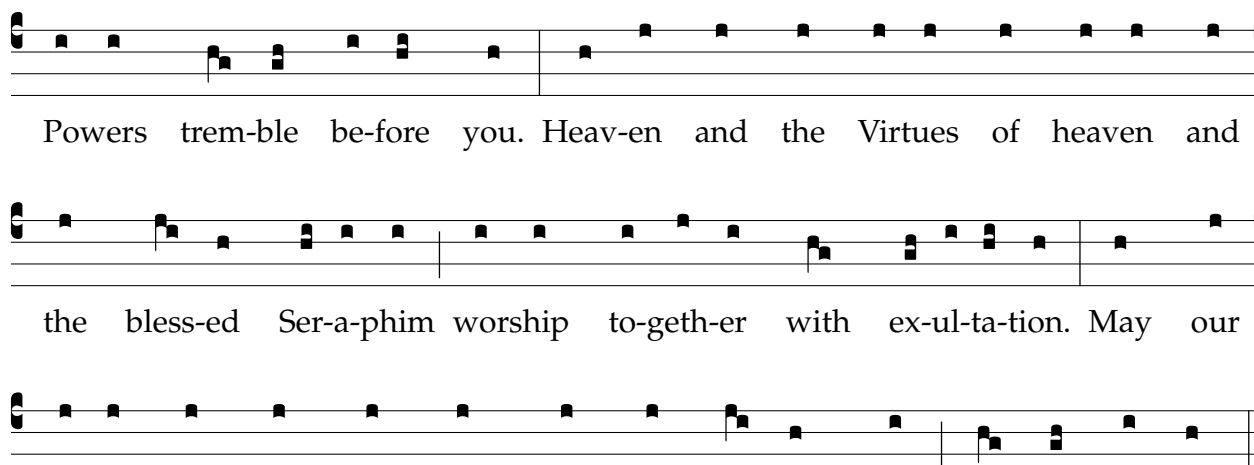
watch like a father over your Only Be-got-ten Son, who was conceived



by the overshadowing of the Ho-ly Spir-it, our Lord Je-sus Christ,



Through him the Angels praise your maj-es-ty, Domin-ions a-dore and

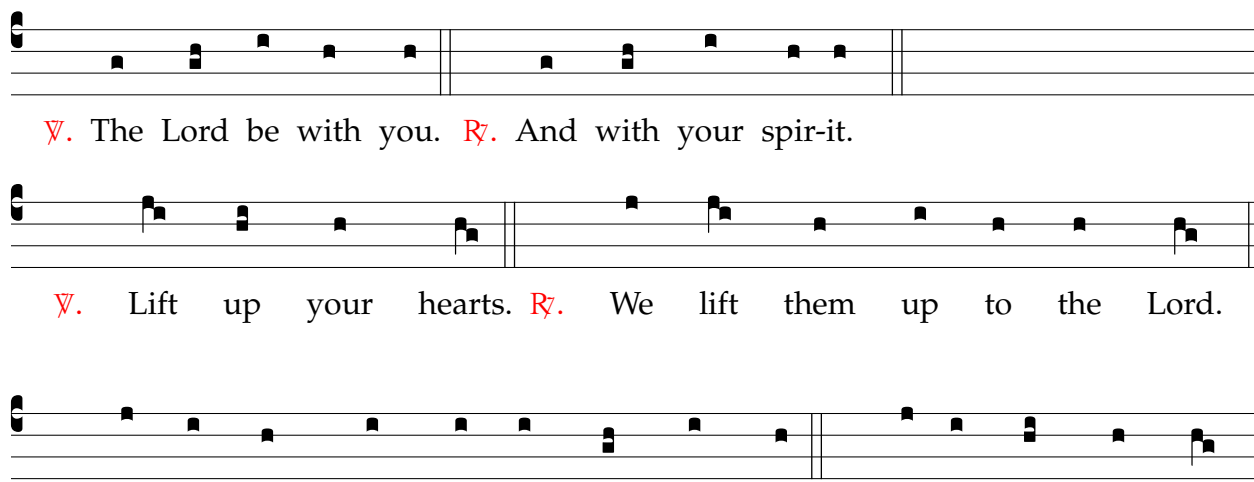


Powers trem-ble be-fore you. Heav-en and the Virtues of heaven and
the bless-ed Ser-a-phim worship to-geth-er with ex-ul-ta-tion. May our
voices, we pray, join with theirs in hum-ble praise, as we ac-claim:

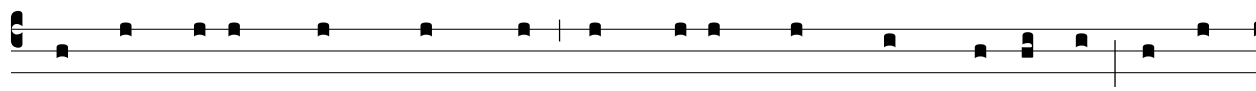
VOTIVE MASS: SAINT JOSEPH

24 June
THE NATIVITY OF SAINT JOHN THE BAPTIST

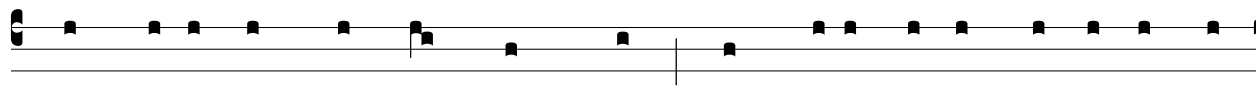
The mission of the Precursor



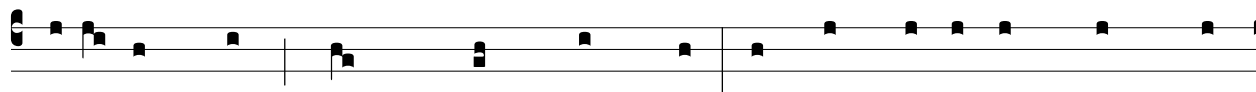
℣. The Lord be with you. ℞. And with your spir-it.
℣. Lift up your hearts. ℞. We lift them up to the Lord.
℣. Let us give thanks to the Lord our God. ℞. It is right and just.



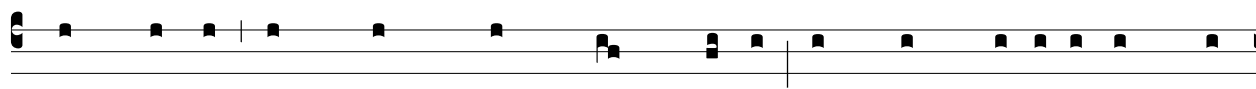
It is truly right and just, our duty and our sal-va-tion, al-ways



and everywhere to give you thanks, Lord, holy Father, almighty and



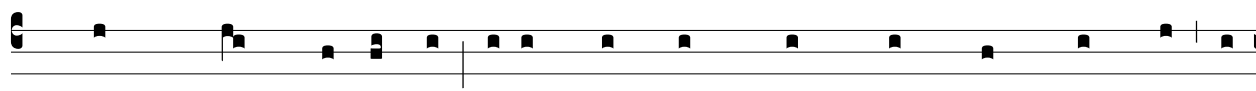
e-ter-nal God, through Christ our Lord. In his Precursor, Saint John



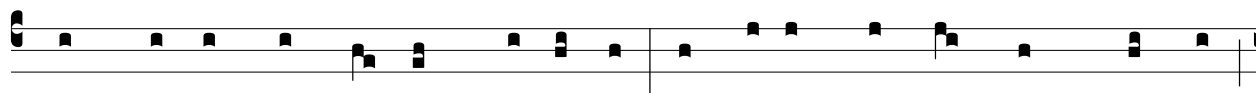
the Baptist, we praise your great glo-ry, for you consecrated him



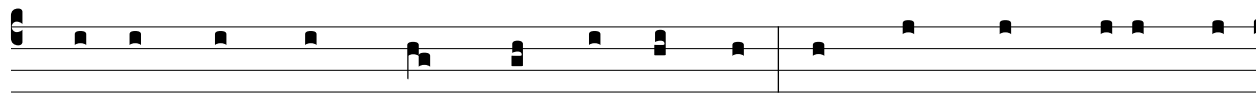
for a sin-gu-lar hon-or among those born of wom-en. His birth



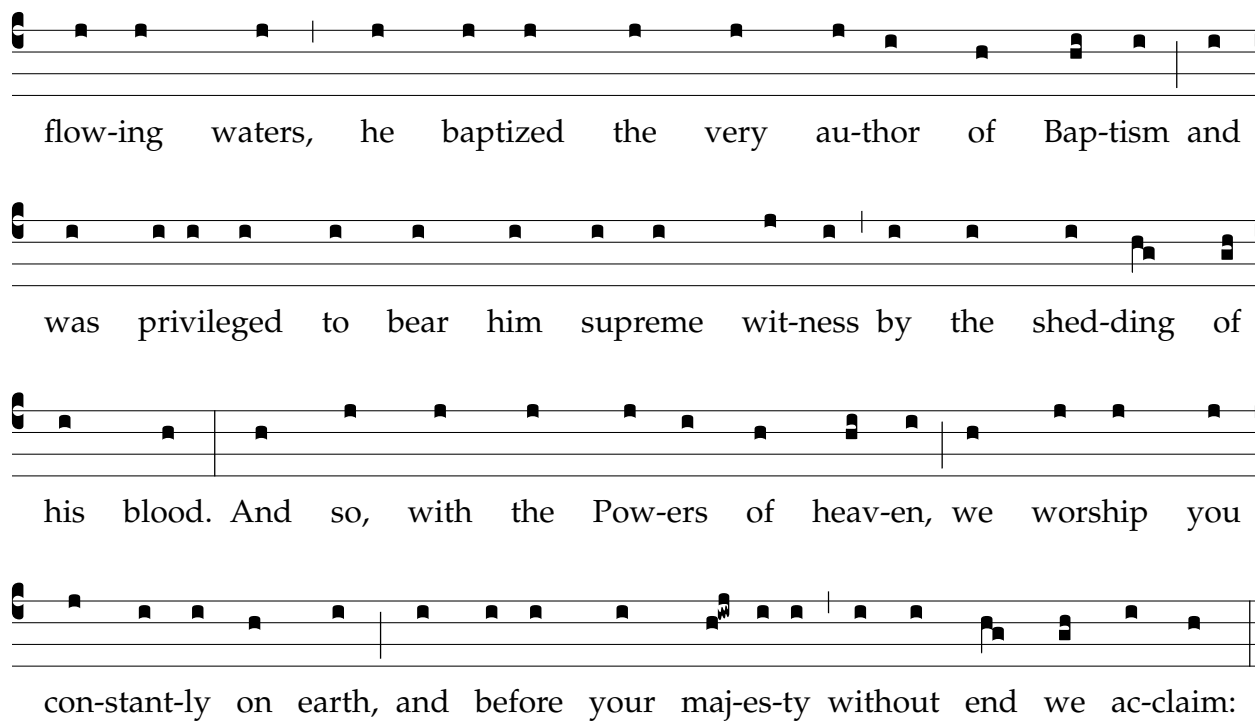
brought great re-joic-ing; even in the womb he leapt for joy at



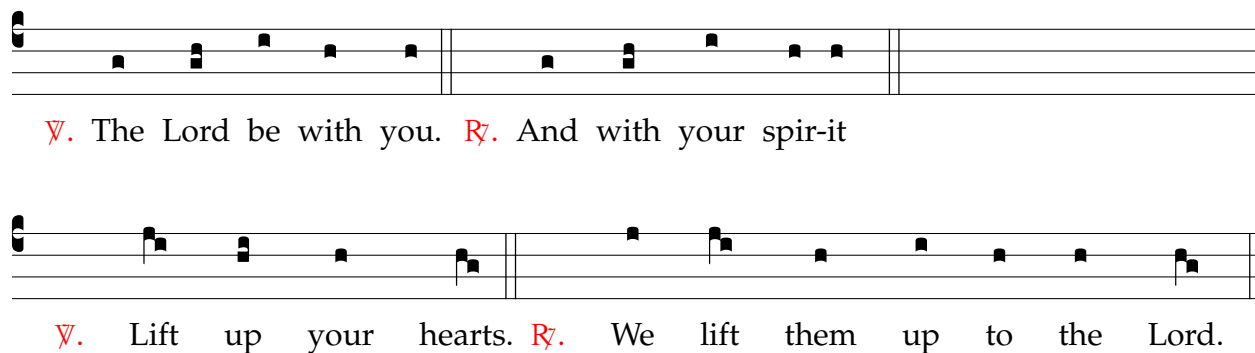
the coming of hu-man sal-va-tion. He alone of all the proph-ets



pointed out the Lamb of re-demp-tion. And to make holy the

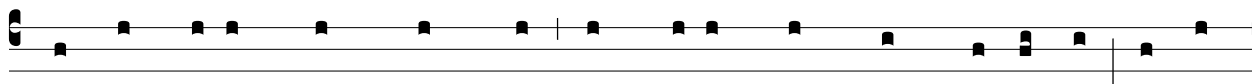


29 June
SAINTS PETER AND PAUL, APOSTLES
The twofold mission of Peter and Paul in the Church

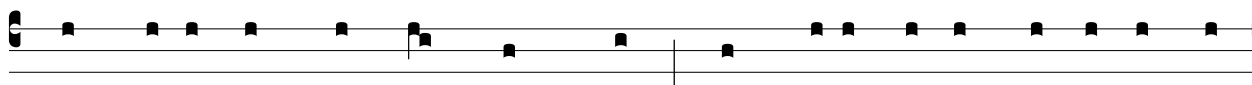




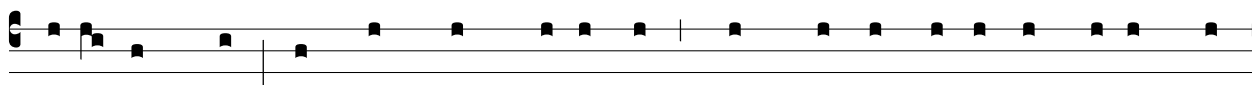
∇. Let us give thanks to the Lord our God. Ṙ. It is right and just.



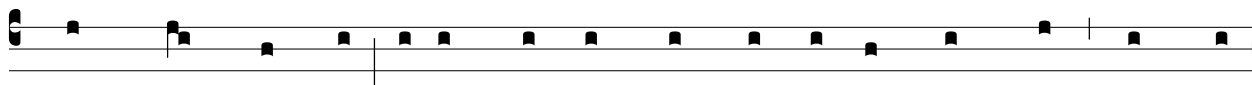
It is truly right and just, our duty and our sal-va-tion, al-ways



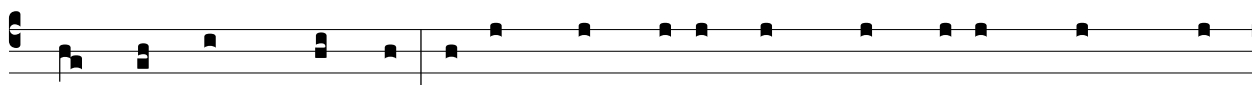
and everywhere to give you thanks, Lord, holy Father, almighty and



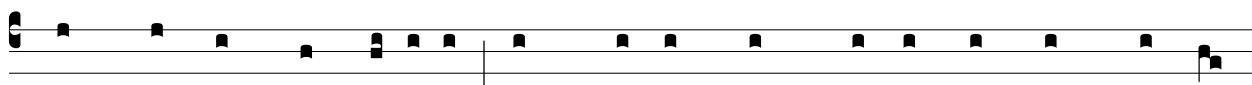
e-ter-nal God. For by your providence the blessed Apostles Peter and



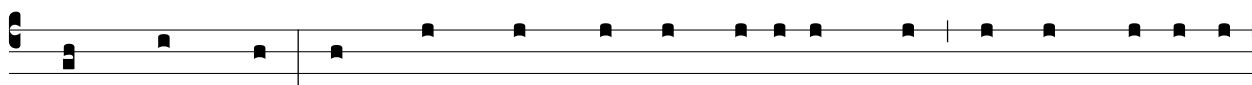
Paul bring us joy: Peter, foremost in con-fess-ing the faith, Paul, its



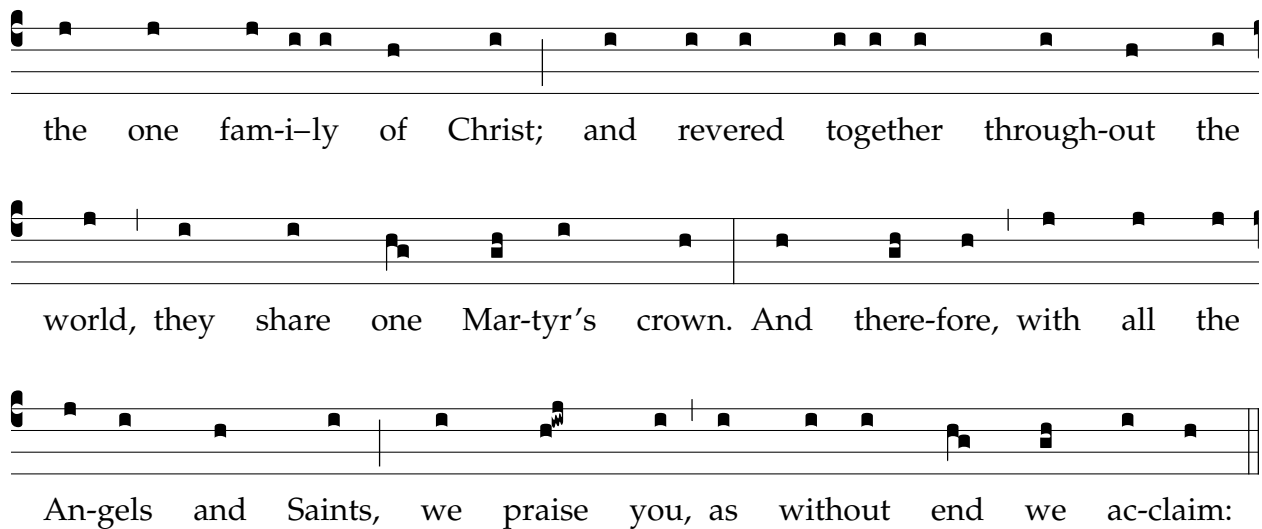
out-stand-ing preach-er, Pe-ter, who established the early Church from



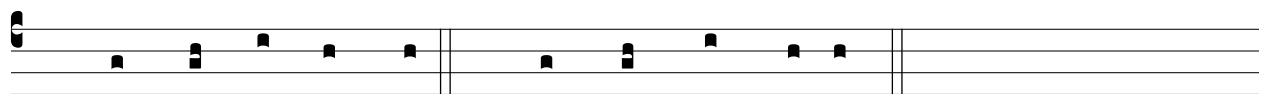
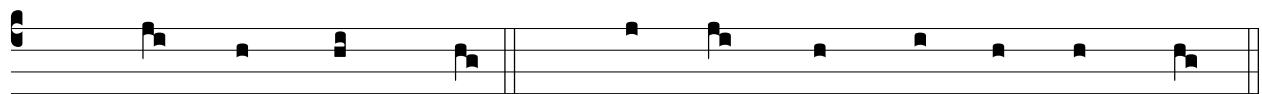
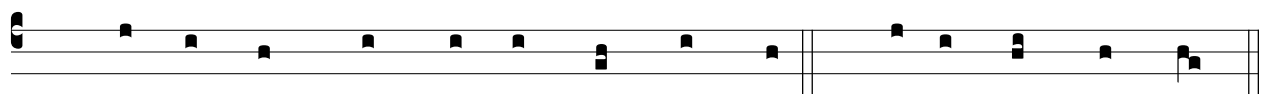
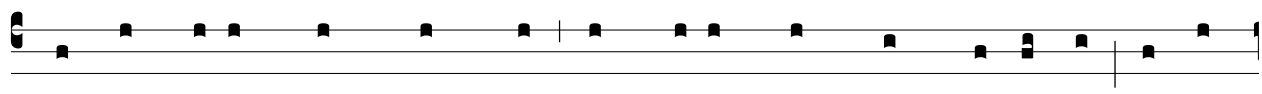
the rem-nant of Is-ra-el, Paul, master and teacher of the Gen-tiles

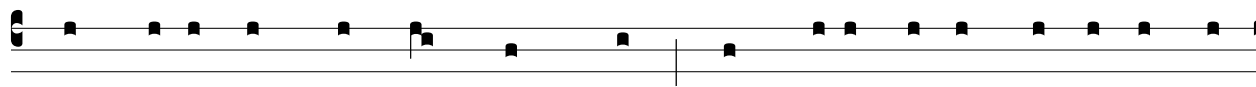


that you call. And so, each in a different way gathered together

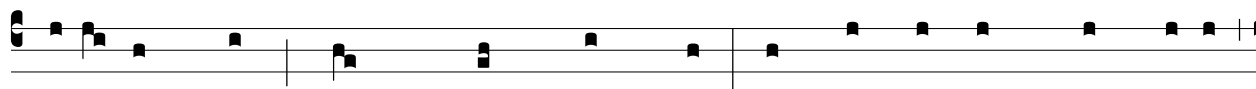


6 August
THE TRANSFIGURATION OF THE LORD
The mystery of the Transfiguration

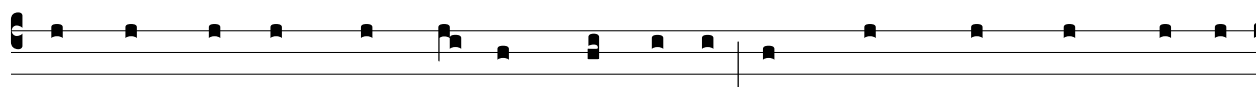




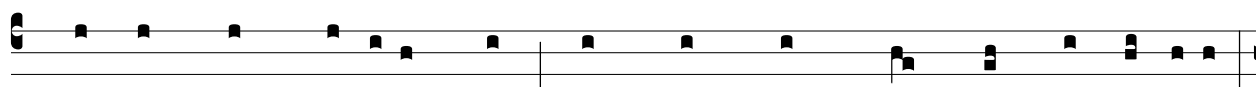
and everywhere to give you thanks, Lord, holy Father, almighty and



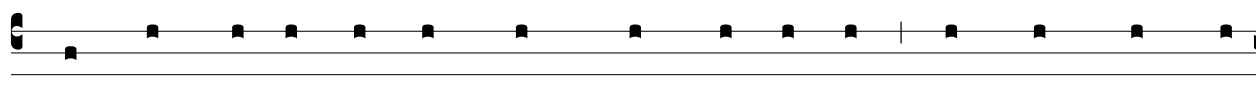
e-ter-nal God, through Christ our Lord. For he revealed his glory



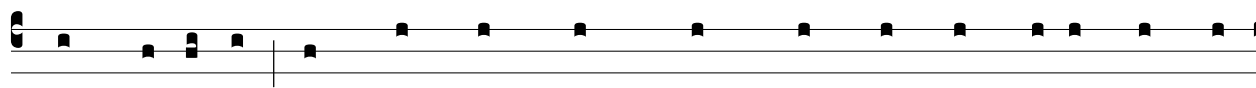
in the presence of cho-sen wit-ness-es and filled with the greatest



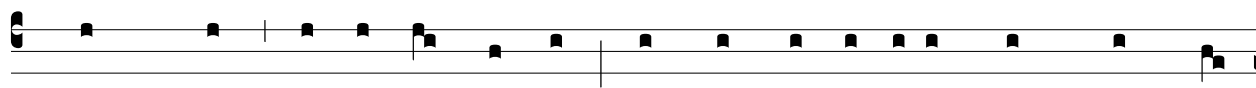
splendor that bod-i-ly form which he shares with all hu-man-i-ty,



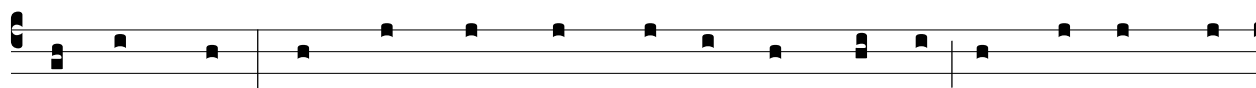
that the scandal of the Cross might be removed from the hearts of



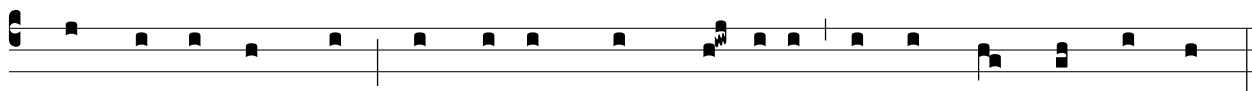
his dis-ci-ples and that he might show how in the Body of the



whole Church is to be ful-filled what is wonderfully shone forth first

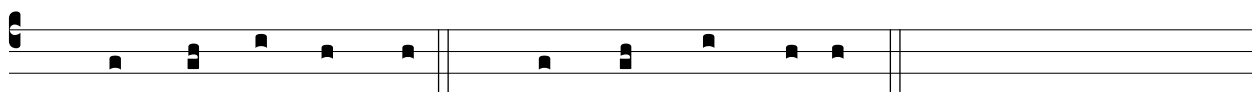


in its Head. And so, with the Pow-ers of heav-en, we worship you

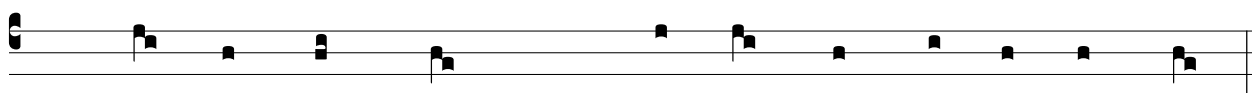


con-stant-ly on earth, and before your maj-es-ty without end we ac-claim:

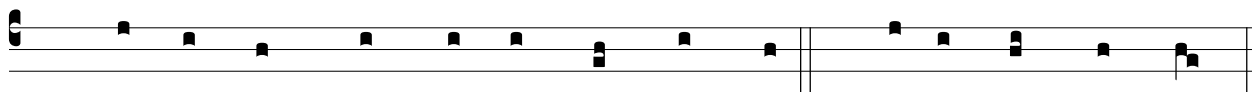
15 August
THE ASSUMPTION OF THE BLESSED VIRGIN MARY
The glory of Mary assumed into heaven



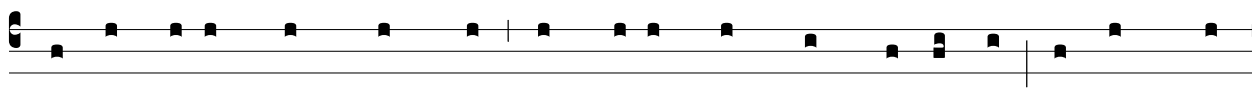
∇. The Lord be with you. R∇. And with your spir-it.



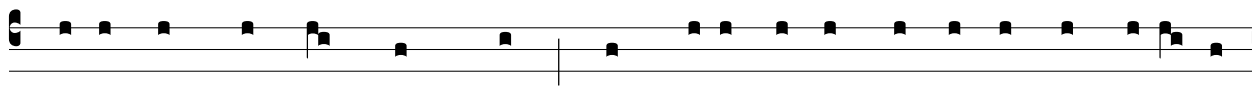
∇. Lift up your hearts. R∇. We lift them up to the Lord.



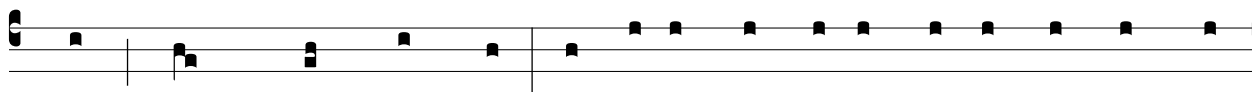
∇. Let us give thanks to the Lord our God. R∇. It is right and just.



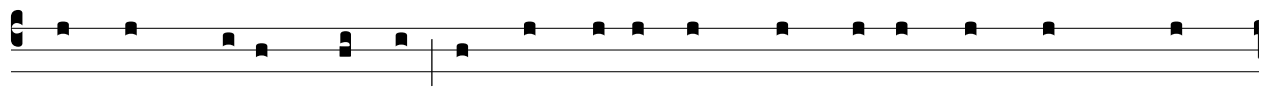
It is truly right and just, our duty and our sal-va-tion, al-ways and



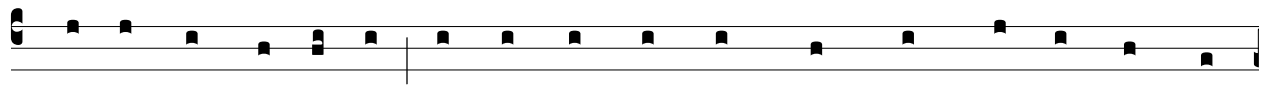
everywhere to give you thanks, Lord, holy Father, almighty and e-ter-nal



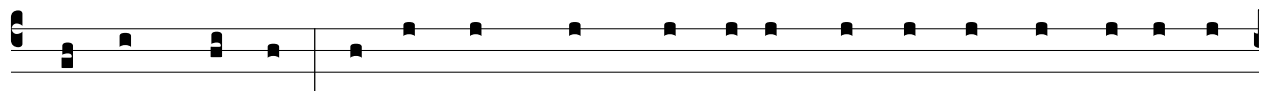
God, through Christ our Lord. For today the Virgin Mother of God was



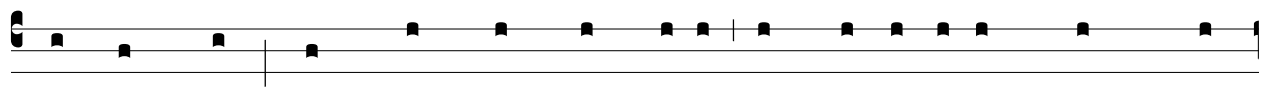
as-sumed in-to heav-en as the begin-ning and image of your Church's



coming to per-fec-tion and a sign of sure hope and com-fort to your



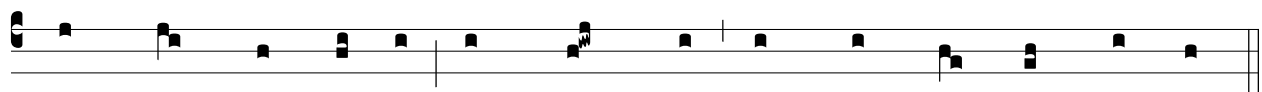
pil-grim peo-ple; right-ly you would not allow her to see the corruption



of the tomb, since from her own body she marvelously brought forth

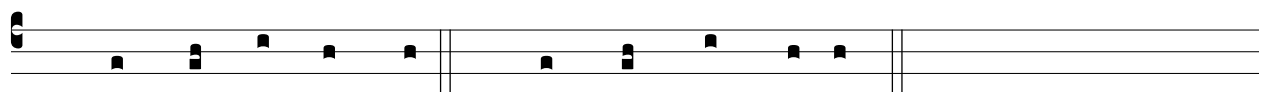


your in-car-nate Son, the Au-thor of all life. And so, in company with

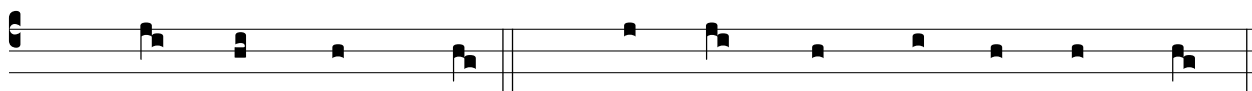


the choirs of An-gels, we praise you, and with joy we pro-claim:

14 September
EXALTATION OF THE HOLY CROSS
The victory of the glorious Cross



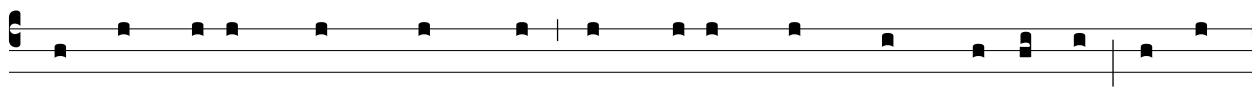
∇. The Lord be with you. R∇. And with your spir-it.



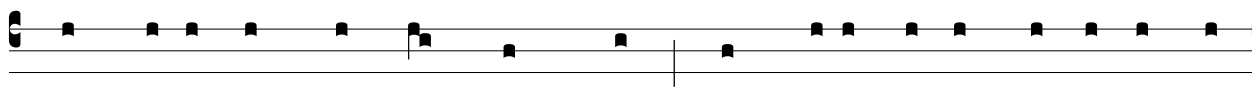
∇. Lift up your hearts. Ṙ. We lift them up to the Lord.



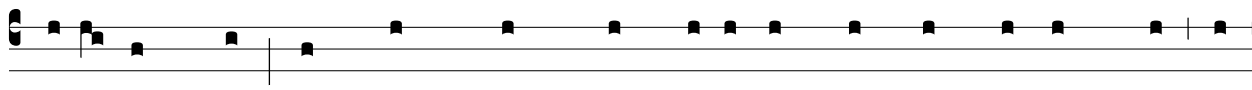
∇. Let us give thanks to the Lord our God. Ṙ. It is right and just.



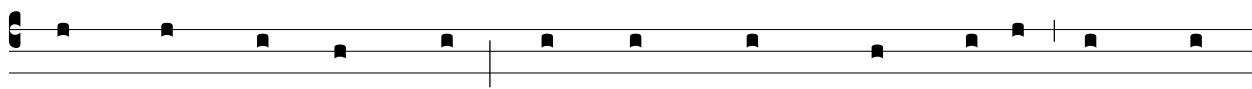
It is truly right and just, our duty and our sal-va-tion, al-ways



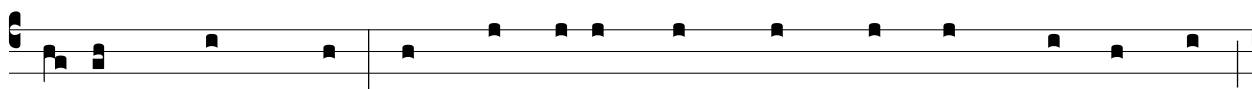
and everywhere to give you thanks, Lord, holy Father, almighty and



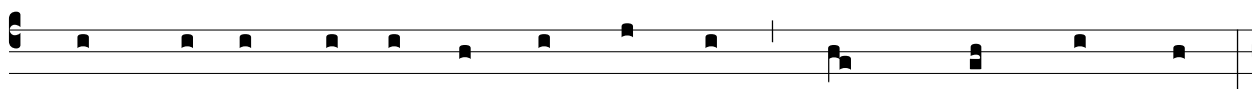
e-ter-nal God. For you placed the salvation of the human race on



the wood of the Cross, so that, where death a-rose, life might



a-gain spring forth and the e-vil one who, conquered on a tree,

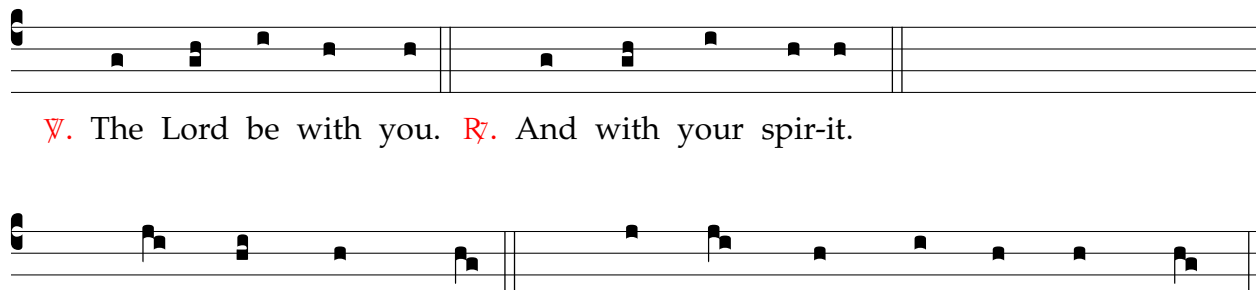


might likewise on a tree be con-quer-ed, through Christ our Lord.

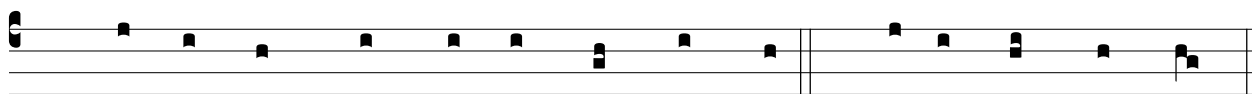


Through him the Angels praise your maj-es-ty, Domin-ions a-dore and
 powers trem-ble be-fore you. Heav-en and the Virtues of heaven and
 the bless-ed Ser-a-phim worship to-geth-er with ex-ul-ta-tion. May our
 voices, we pray, join with theirs in hum-ble praise, as we ac-claim:

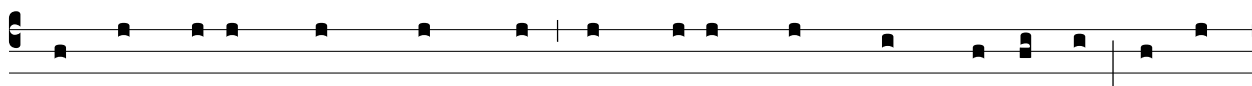
29 September
 SAINTS MICHAEL, GABRIEL, AND RAPHAEL, ARCHANGELS
 God glorified through the Angels



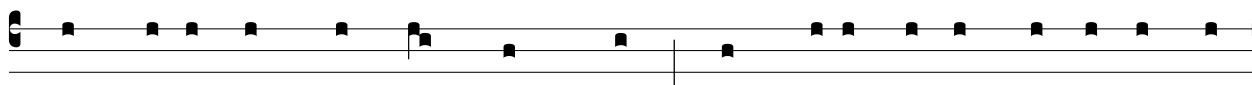
∇. The Lord be with you. Ṙ. And with your spir-it.
 ∇. Lift up your hearts. Ṙ. We lift them up to the Lord.



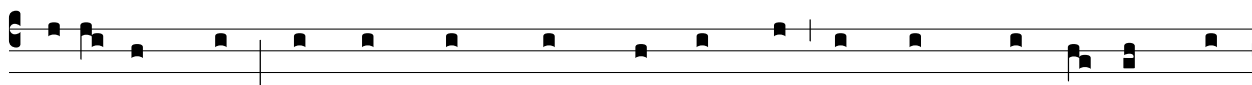
∇. Let us give thanks to the Lord our God. Ṙ. It is right and just.



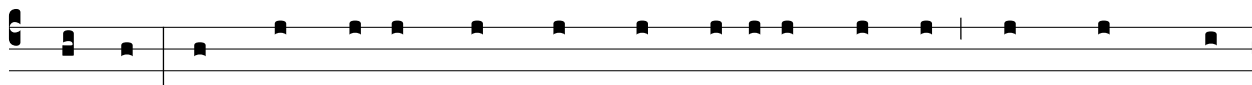
It is truly right and just, our duty and our sal-va-tion, al-ways



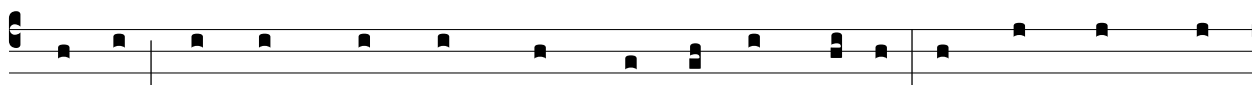
and everywhere to give you thanks, Lord, holy Father, almighty and



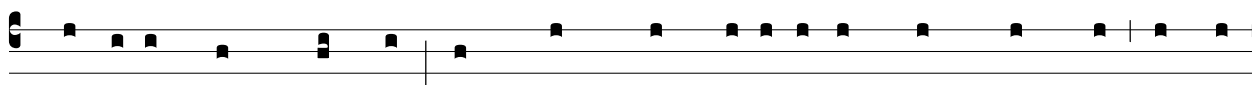
e-ter-nal God, and to praise you with-out end in your Arch-an-gels and



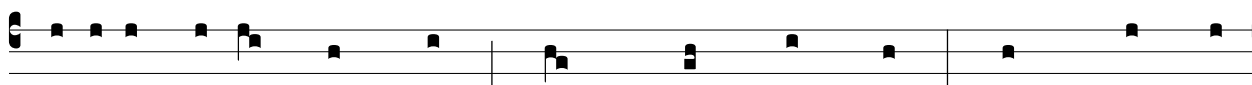
An-gels. For the honor we pay the angelic creatures in whom you



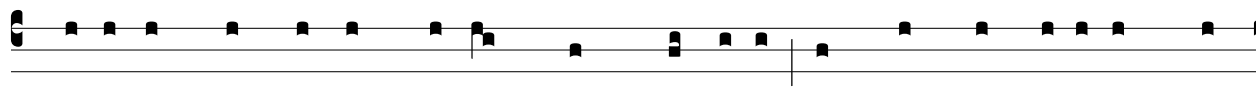
de-light redounds to your own sur-pass-ing glo-ry, and by their great



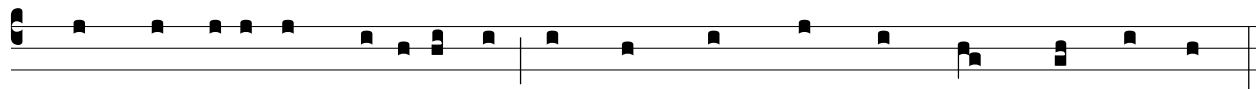
dig-ni-ty and splen-dor you show how in-fi-ni-tely great you are, to be



ex-alted a-bove all things, through Christ our Lord. Through him the



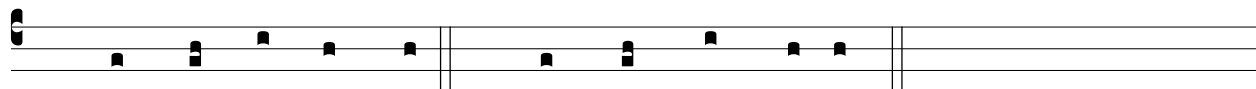
multitude of Angels ex-tols your maj-es-ty, and we are u-nited with



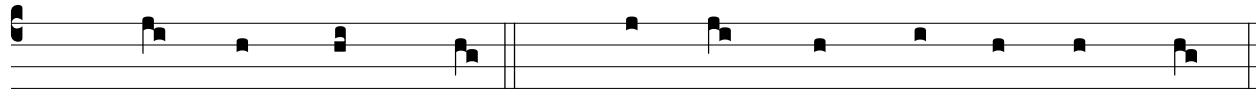
them in exultant ad-o-ra-tion, as with one voice of praise we ac-claim:

1 November
ALL SAINTS

The glory of Jerusalem, our mother



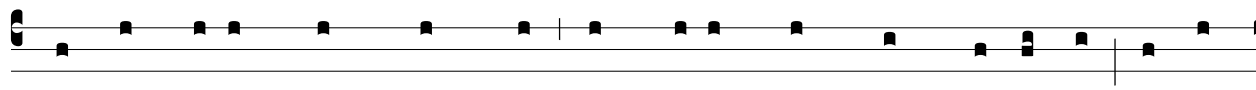
∇. The Lord be with you. Ṙ. And with your spir-it.



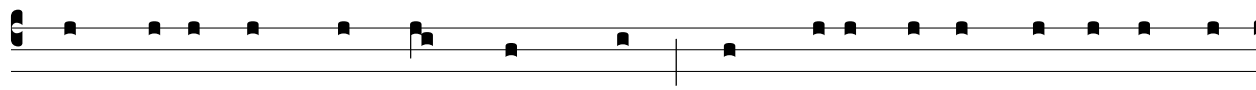
∇. Lift up your hearts. Ṙ. We lift them up to the Lord.



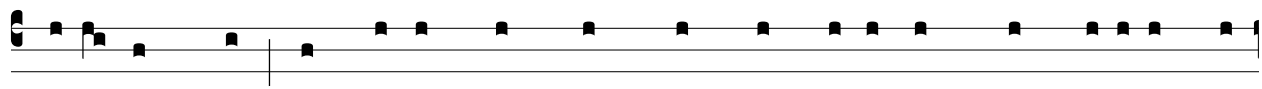
∇. Let us give thanks to the Lord our God. Ṙ. It is right and just.



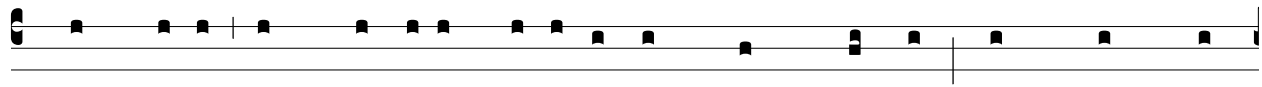
It is truly right and just, our duty and our sal-va-tion, al-ways



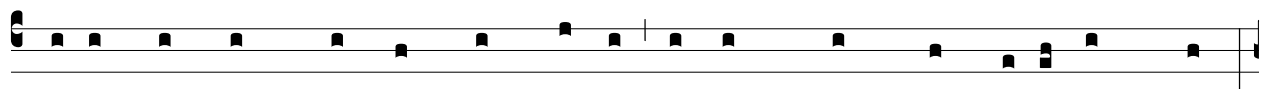
and everywhere to give you thanks, Lord, holy Father, almighty and



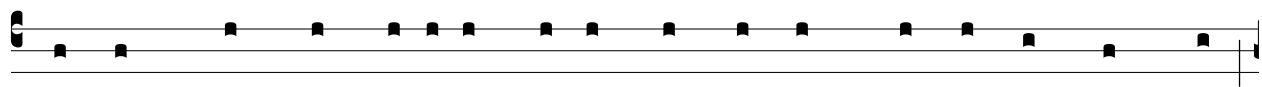
e-ter-nal God. For today by your gift we ce-lebrate the festival of



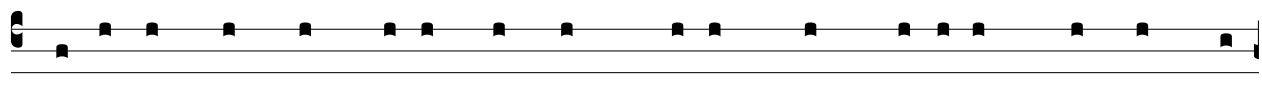
your ci-ty, the heavenly Je-ru-sa-lem, our moth-er, where the great



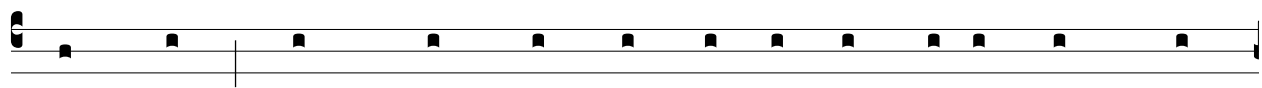
array of our broth-ers and sis-ters already gives you e-ter-nal praise.



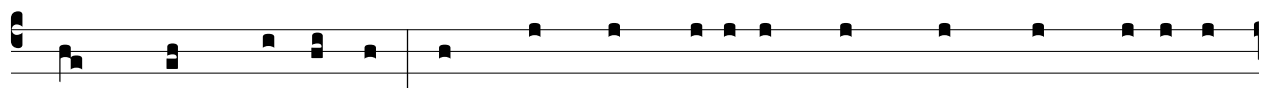
Towards her, we eagerly hasten as pilgrims ad-vanc-ing by faith,



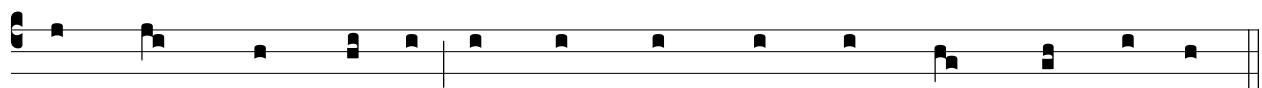
re-joicing in the glory bestowed upon those ex-alted members of



the Church through whom you give us, in our frailty, both strength

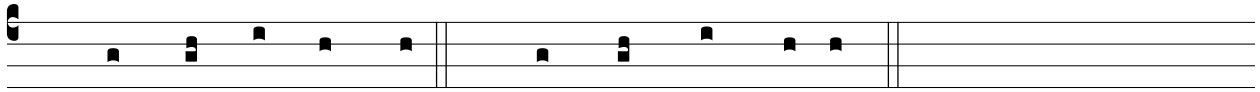


and good ex-am-ple. And so, we glori-fy you with the multitude

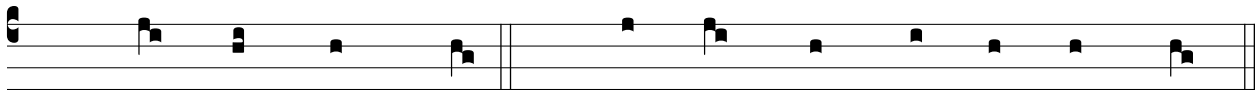


of Saints and An-gels, as with one voice of praise we ac-claim:

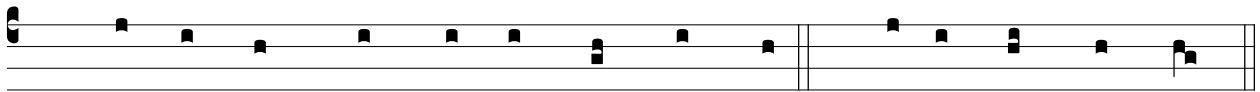
9 November
THE DEDICATION OF THE LATERAN BASILICA
The mystery of the Church, the Bride of Christ and Temple of the Spirit



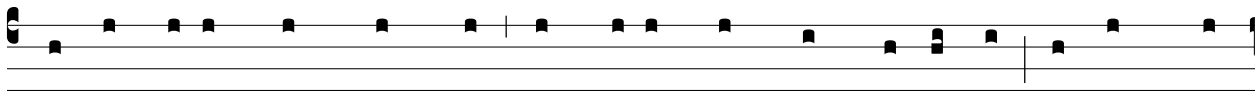
∇. The Lord be with you. Ṙ. And with your spir-it.



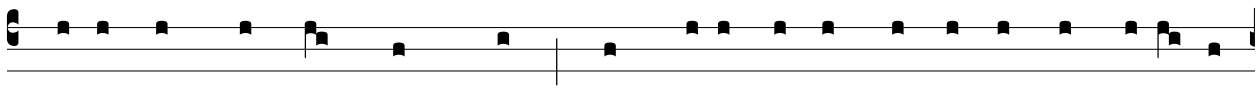
∇. Lift up your hearts. Ṙ. We lift them up to the Lord.



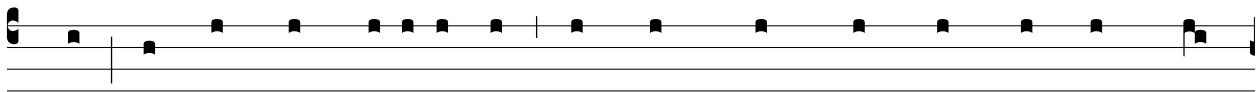
∇. Let us give thanks to the Lord our God. Ṙ. It is right and just.



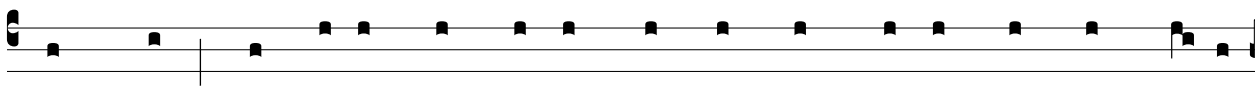
It is truly right and just, our duty and our sal-va-tion, al-ways and



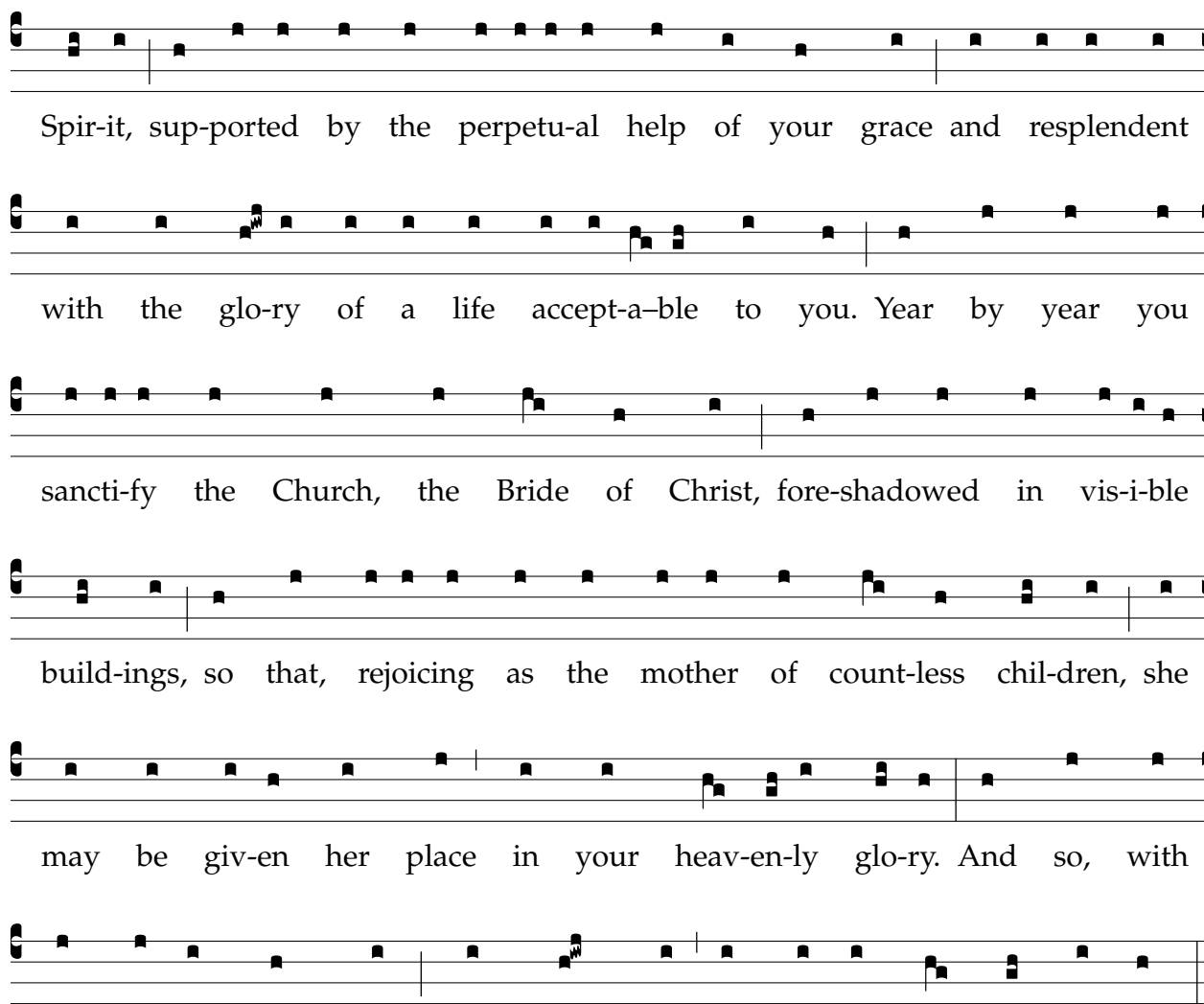
everywhere to give you thanks, Lord, holy Father, almighty and e-ter-nal



God. For in your benevolence you are pleased to dwell in this house



of prayer in order to perfect us as the temple of the Ho-ly



Spir-it, sup-ported by the perpetu-al help of your grace and resplendent

with the glo-ry of a life accept-a-ble to you. Year by year you

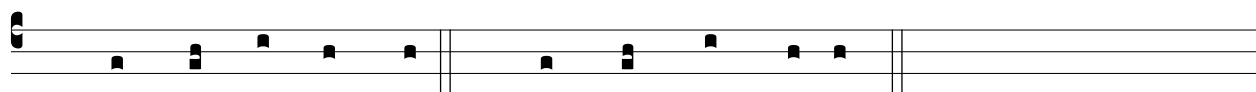
sancti-fy the Church, the Bride of Christ, fore-shadowed in vis-i-ble

build-ings, so that, rejoicing as the mother of count-less chil-dren, she

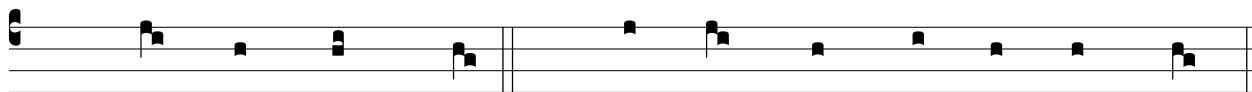
may be giv-en her place in your heav-en-ly glo-ry. And so, with

the An-gels and Saints, we praise you, as without end we ac-claim:

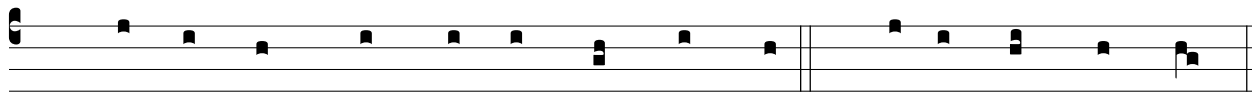
8 December
THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY
The mystery of Mary and the Church



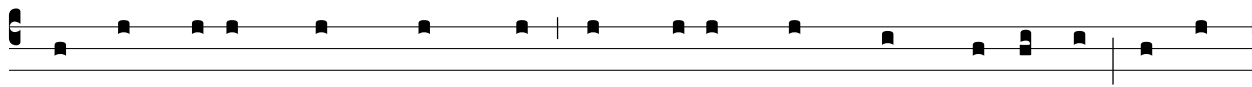
∇. The Lord be with you. R∇. And with your spir-it.



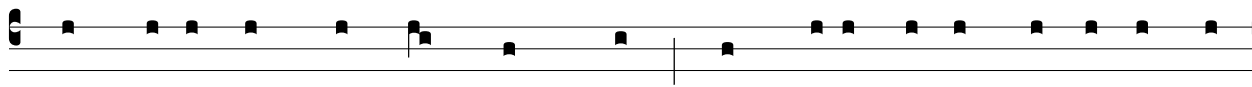
∇. Lift up your hearts. Ṙ. We lift them up to the Lord.



∇. Let us give thanks to the Lord our God. Ṙ. It is right and just.



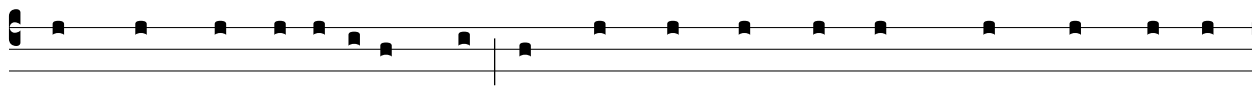
It is truly right and just, our duty and our sal-va-tion, al-ways



and everywhere to give you thanks, Lord, holy Father, almighty and



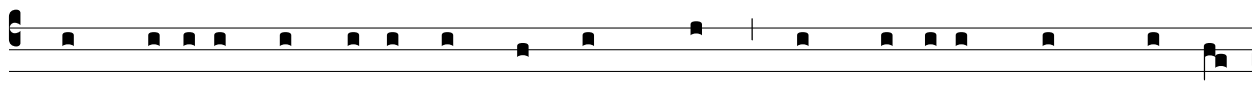
e-ter-nal God. For you preserved the Most Blessed Virgin Mary from



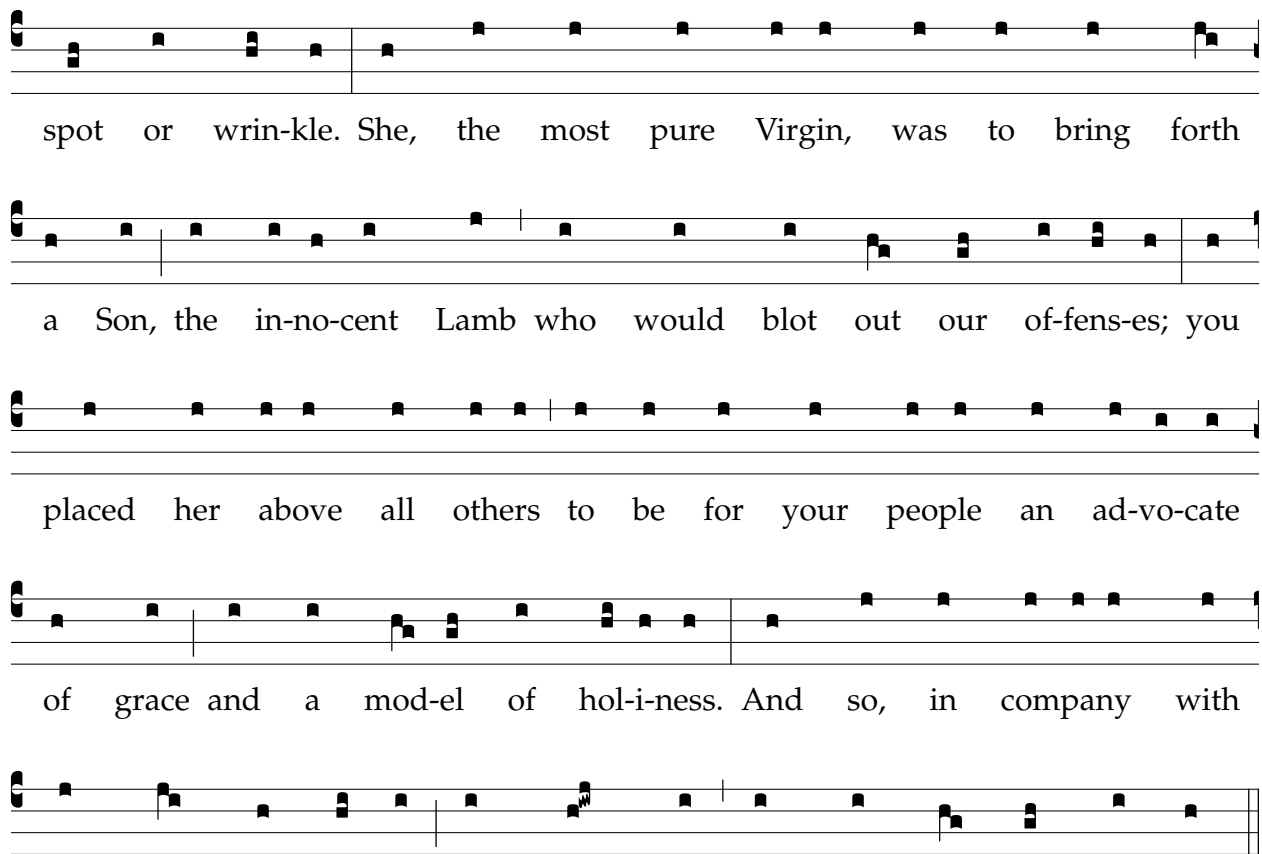
all stain of o-rig-i-nal sin, so that in her, enriched with the fullness



of your grace, you might prepare a worthy Mother for your Son

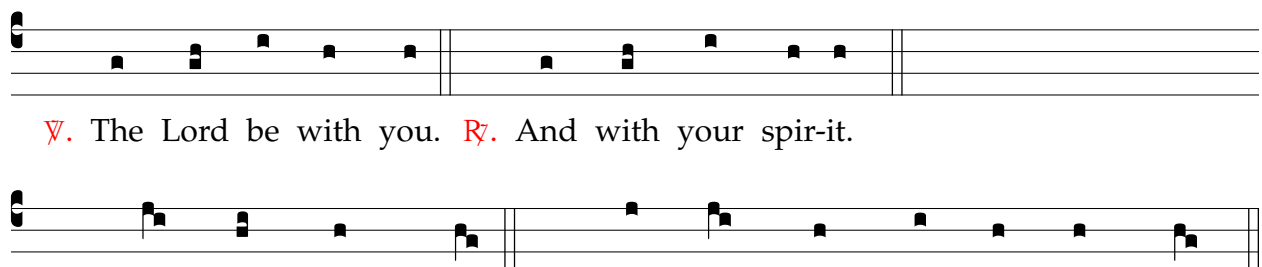


and signi-fy the beginning of the Church, his beautiful Bride with-out



spot or wrin-kle. She, the most pure Virgin, was to bring forth
a Son, the in-no-cent Lamb who would blot out our of-fens-es; you
placed her above all others to be for your people an ad-vo-cate
of grace and a mod-el of hol-i-ness. And so, in company with
the choirs of An-gels, we praise you, and with joy we pro-claim:

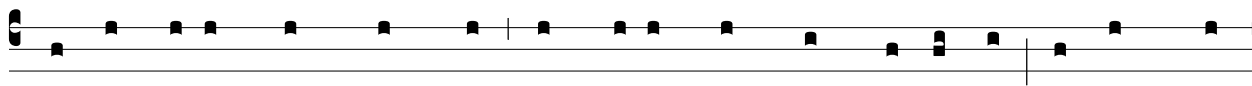
COMMON OF THE DEDICATION OF A CHURCH I. Inside the Dedicated Church
The mystery of the Temple of God, which is the Church



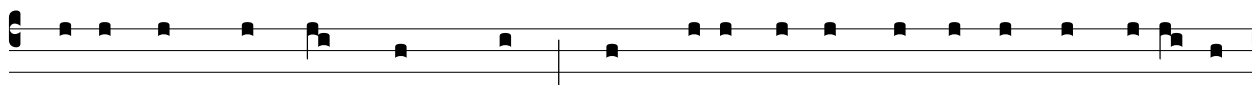
∇. The Lord be with you. Ṙ. And with your spir-it.
∇. Lift up your hearts. Ṙ. We lift them up to the Lord.



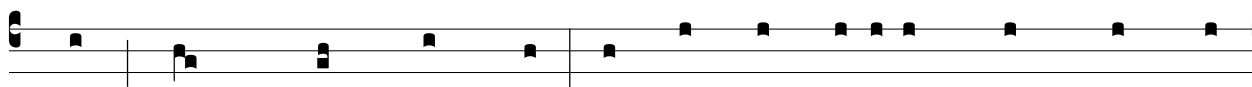
∇. Let us give thanks to the Lord our God. Ṙ. It is right and just.



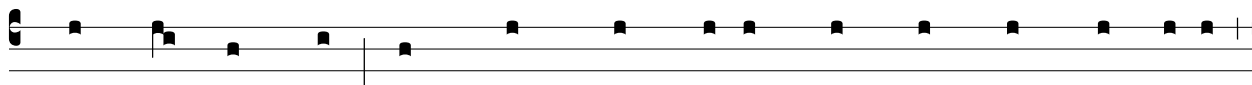
It is truly right and just, our duty and our sal-va-tion, al-ways and



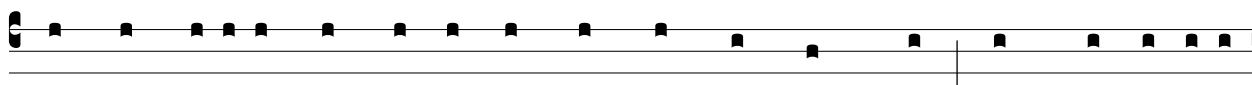
everywhere to give you thanks, Lord, holy Father, almighty and e-ter-nal



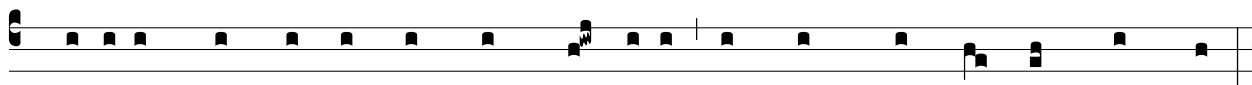
God, through Christ our Lord. For in this vi-sible house that you



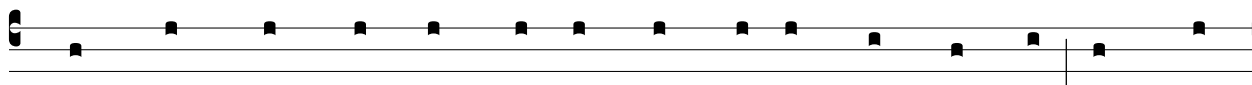
have let us build and where you never cease to show us favor



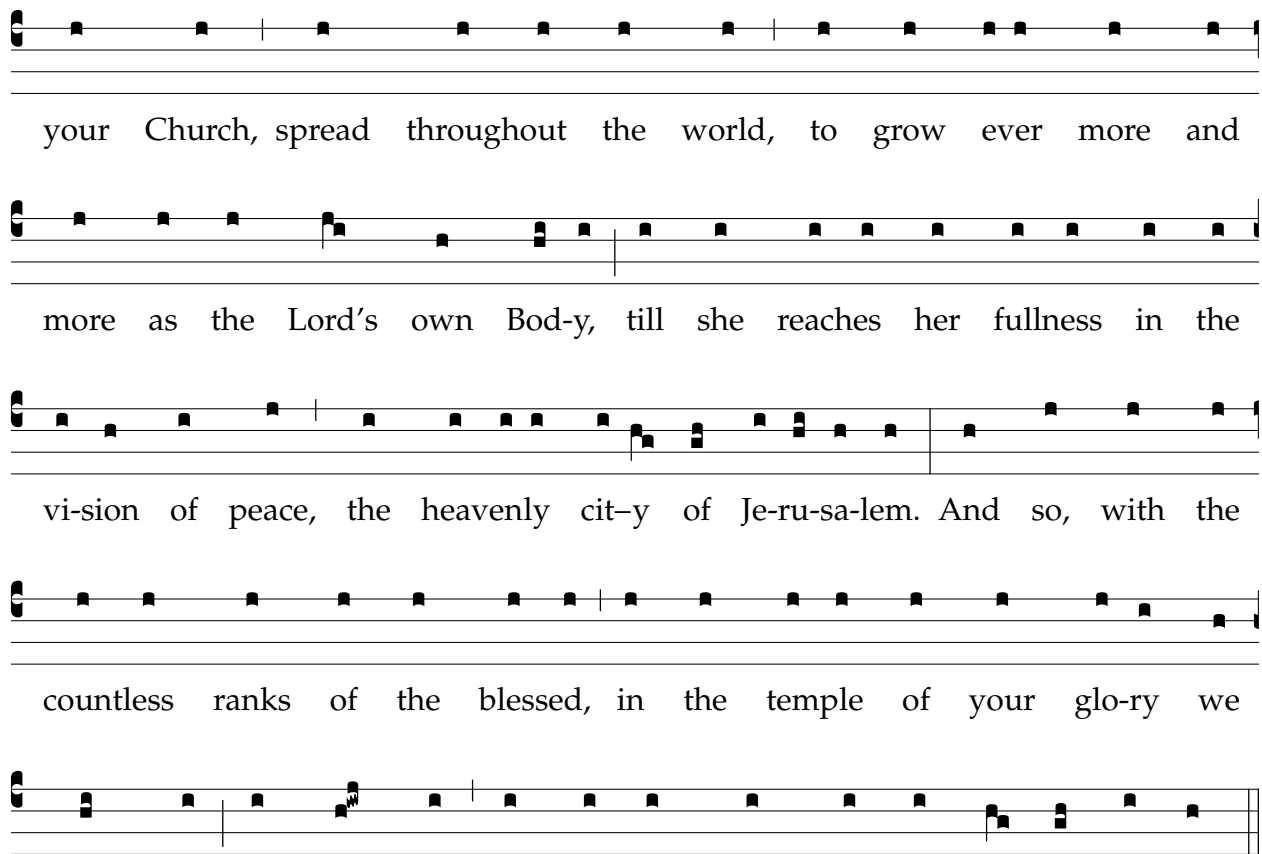
to the family on pilgrimage to you in this place, you wonderfully



manifest and accomplish the mys-ter-y of your com-mun-ion with us.



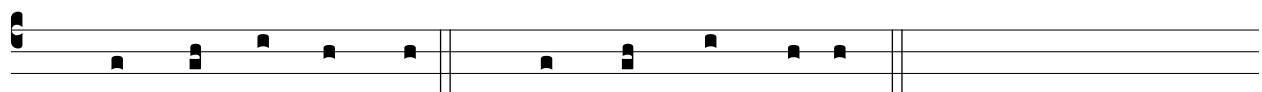
Here you build up for yourself the temple that we are and cause



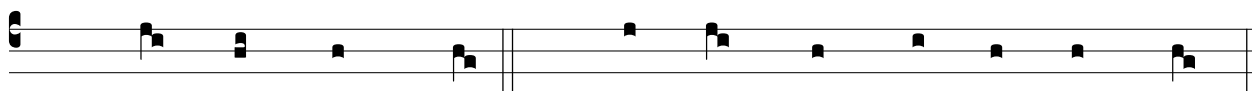
your Church, spread throughout the world, to grow ever more and
more as the Lord's own Bod-y, till she reaches her fullness in the
vi-sion of peace, the heavenly cit-y of Je-ru-sa-lem. And so, with the
countless ranks of the blessed, in the temple of your glo-ry we
praise you, we bless you, and proclaim your greatness, as we ac-claim:

RITUAL MASS: THE DEDICATION OF A CHURCH

THE ORDINATION OF DEACONS Christ, the source of all ministry in the Church



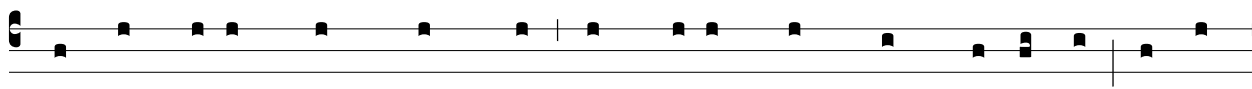
∇. The Lord be with you. R∇. And with your spir-it.



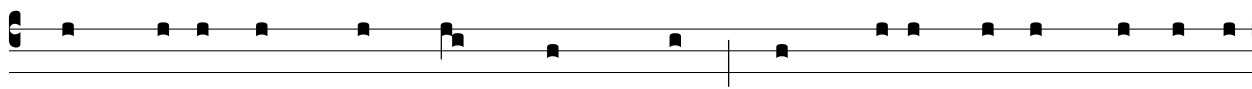
∇. Lift up your hearts. Ṙ. We lift them up to the Lord.



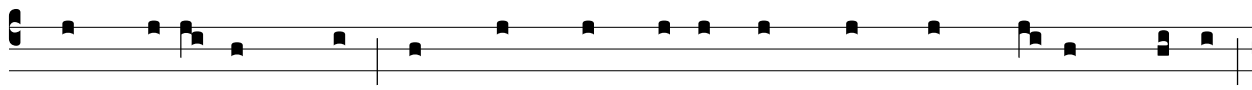
∇. Let us give thanks to the Lord our God. Ṙ. It is right and just.



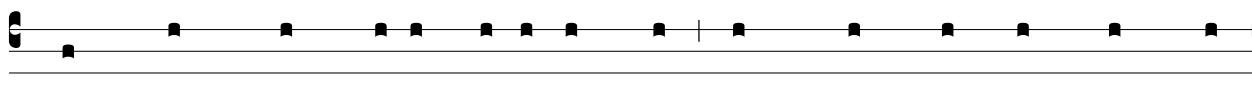
It is truly right and just, our duty and our sal-va-tion, al-ways



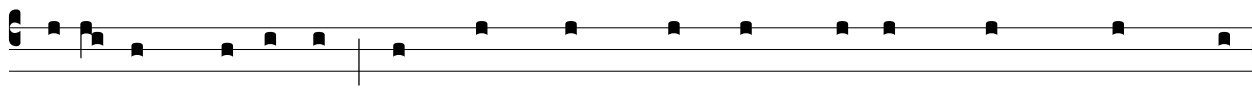
and everywhere to give you thanks, Lord, holy Father, almighty



and e-ter-nal God. For by the anointing of the Ho-ly Spir-it



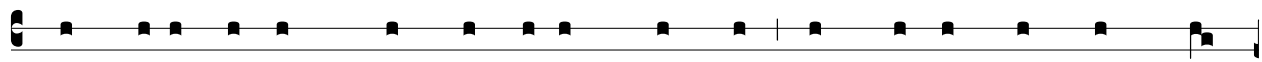
you made your Only Begotten Son High Priest of the new and



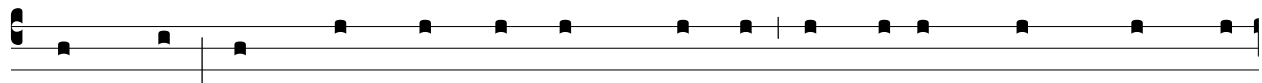
e-ter-nal cov-e-nant, and by your wondrous design were pleased to



de-cree that many min-is-tries be exer-cised in the Church. For Christ



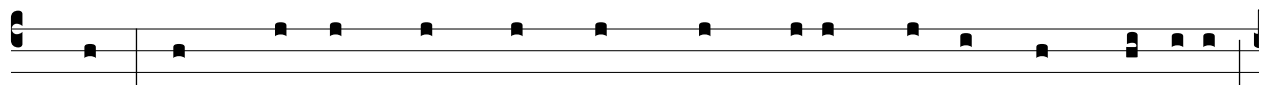
not only adorns with a royal priesthood the people he has made



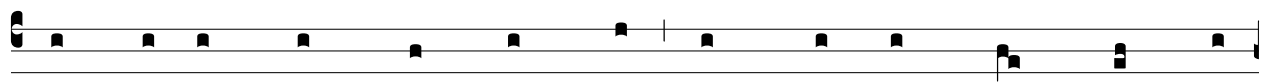
his own, but with a brother's kindness he also chose men to



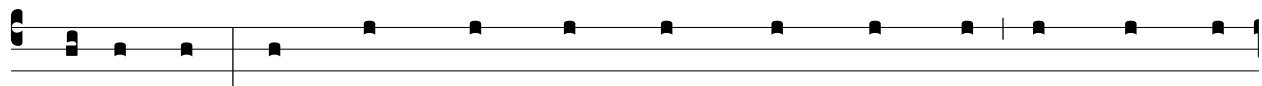
become sharers in his sacred ministry through the laying on of



hands. He chooses them to lead your holy people in charity,



to nourish them with the word, and strengthen them with the



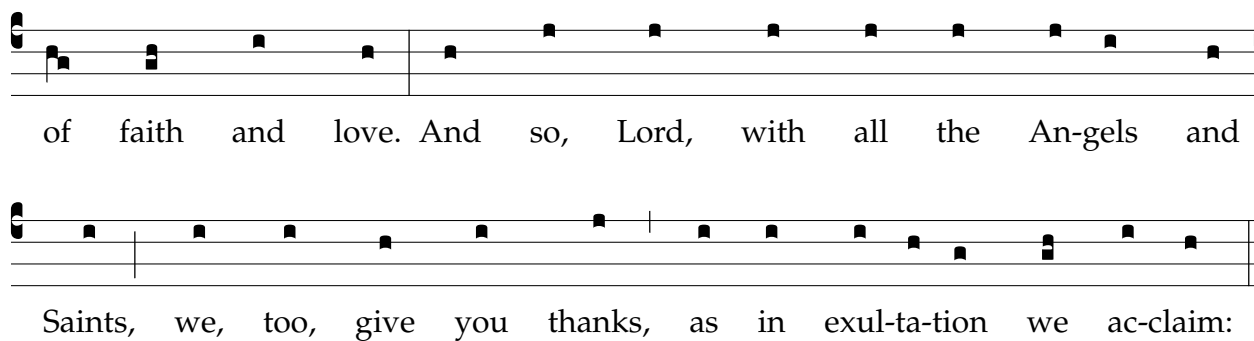
Sacraments. As they give up their lives for you and for the



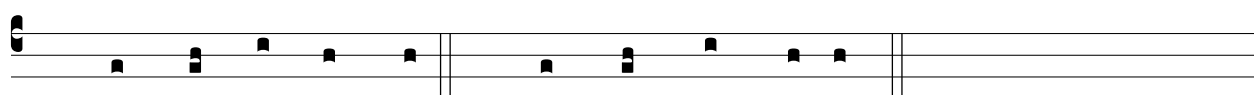
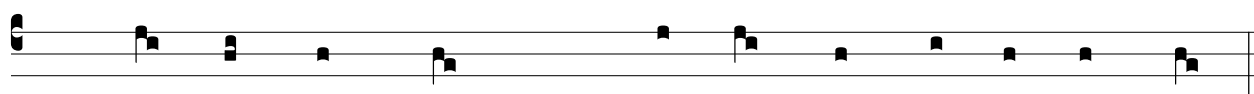
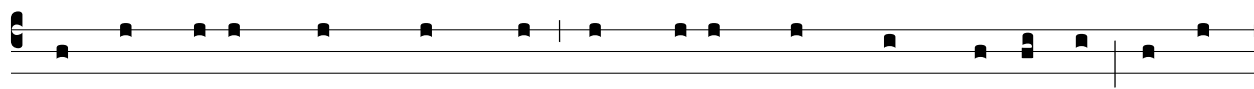
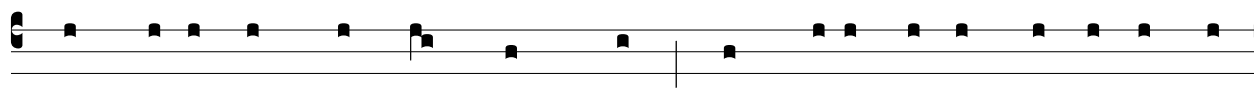
salvation of their brothers and sisters, they strive to be conformed

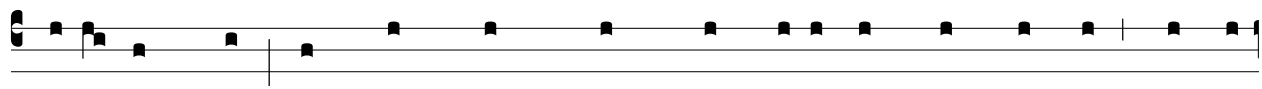


to the image of Christ himself and offer you a constant witness

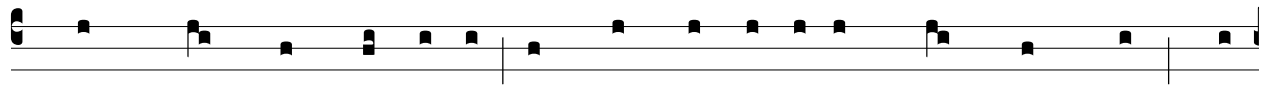


THE CELEBRATION OF MARRIAGE A
The dignity of the Marriage covenant

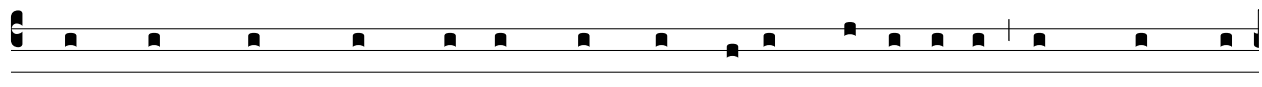




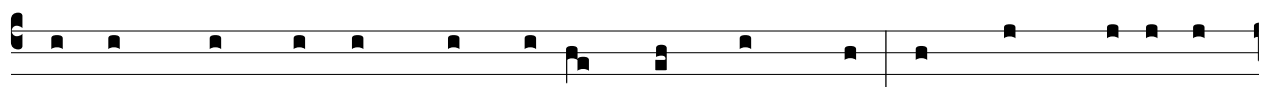
e-ter-nal God. For you have forged the covenant of marriage as a



sweet yoke of har-mo-ny and an unbreaka-ble bond of peace, so



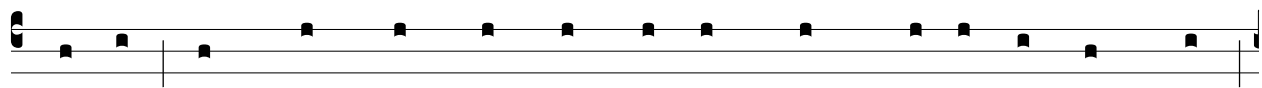
that the chaste and fruitful love of ho-ly Mat-rimony may serve to



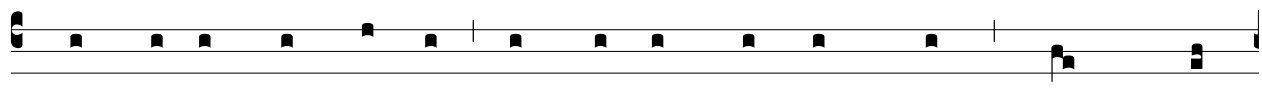
increase the children you a-dopt as your own. By your providence



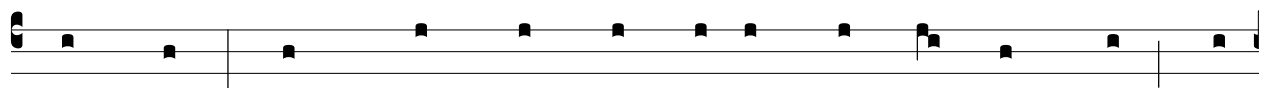
and grace, O Lord, you accomplish the wonder of this two-fold



de-sign: that, while the birth of children brings beauty to the world,



their rebirth in Bap-tism gives increase to the Church, through Christ



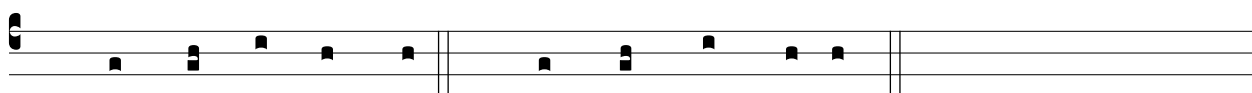
our Lord. Through him, with the Angels and all the Saints, we



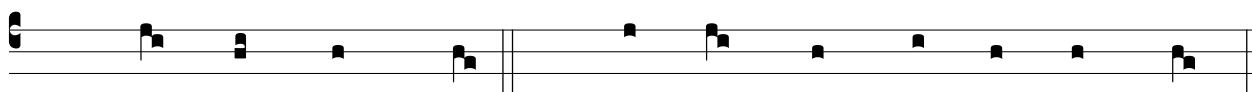
sing the hymn of your praise, as without end we ac-claim:

THE CELEBRATION OF MARRIAGE B

The great sacrament of Matrimony



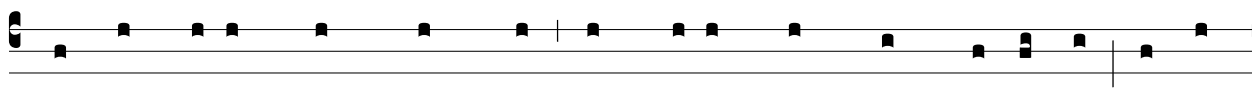
∇. The Lord be with you. R∇. And with your spir-it.



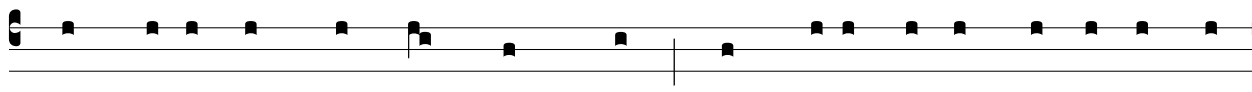
∇. Lift up your hearts. R∇. We lift them up to the Lord.



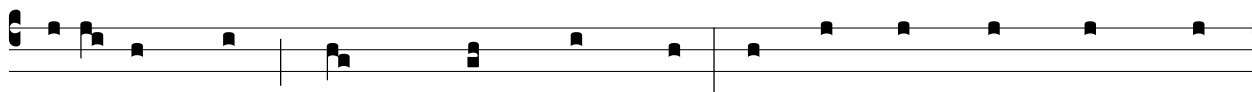
∇. Let us give thanks to the Lord our God. R∇. It is right and just.



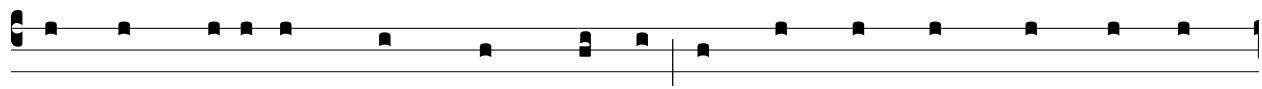
It is truly right and just, our duty and our sal-va-tion, al-ways



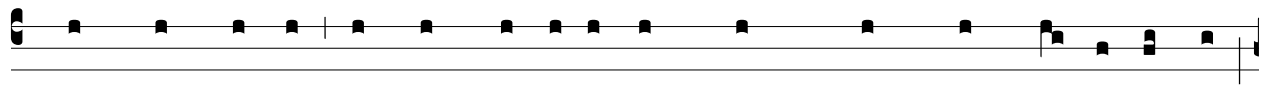
and everywhere to give you thanks, Lord, holy Father, almighty and



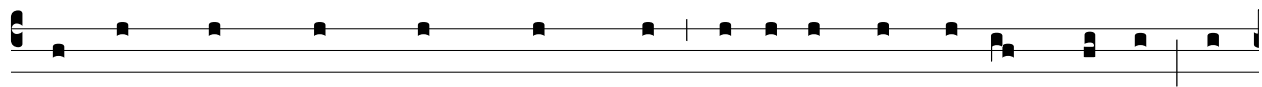
e-ter-nal God, through Christ our Lord. For in him you have made



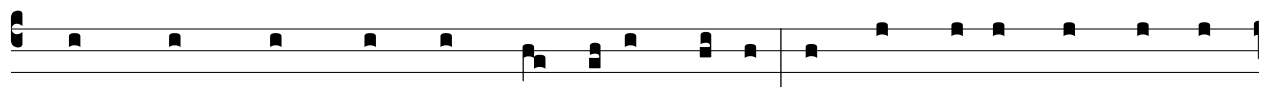
a new covenant with your peo-ple, so that as you have redeemed



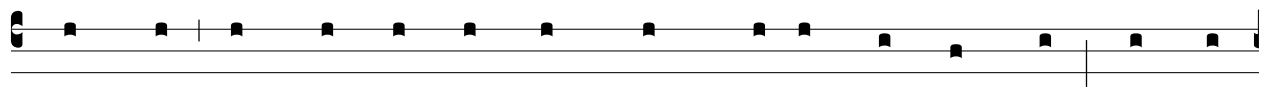
man and woman by the myster-y of Christ's Death and Res-ur-rec-tion,



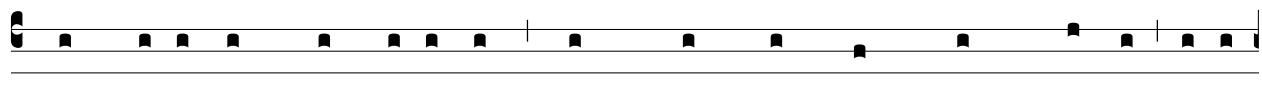
so in Christ you might make them partakers of di-vine na-ture and



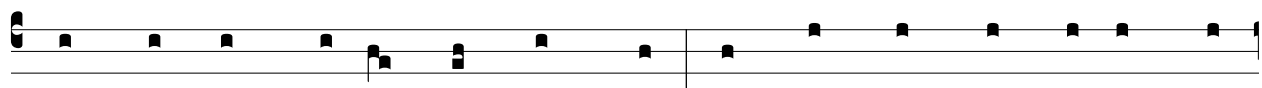
joint heirs with him of heav-en-ly glo-ry. In the union of husband



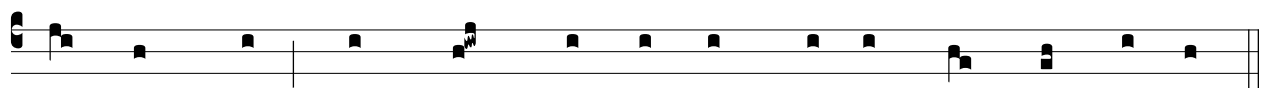
and wife you give a sign of Christ's loving gift of grace, so that



the Sacrament we ce-lebrate might draw us back more deep-ly in-to



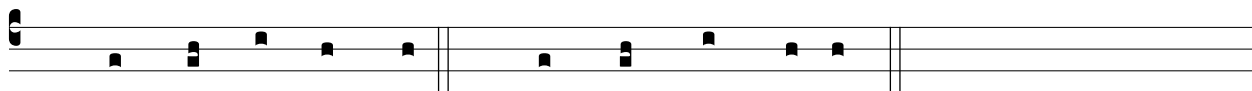
the wondrous de-sign of your love. And so, with the Angels and



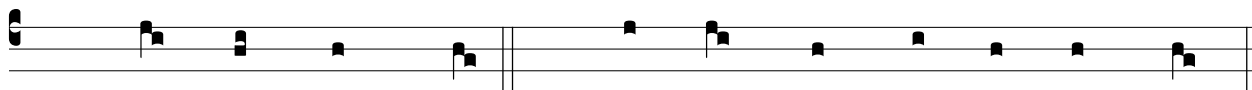
all the Saints, we praise you, and without end we ac-claim:

THE CELEBRATION OF MARRIAGE C

Matrimony as a sign of divine charity



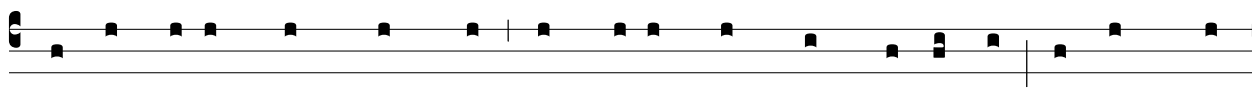
∇. The Lord be with you. R∇. And with your spir-it.



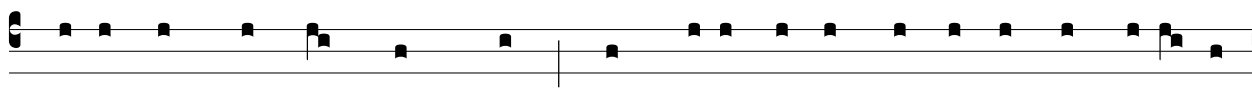
∇. Lift up your hearts. R∇. We lift them up to the Lord.



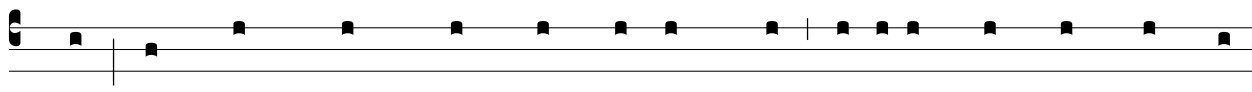
∇. Let us give thanks to the Lord our God. R∇. It is right and just.



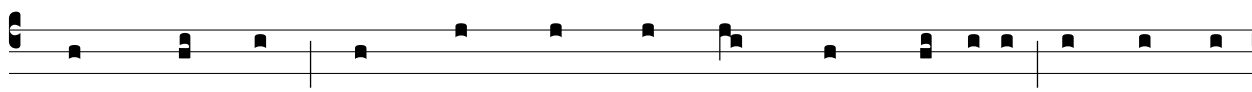
It is truly right and just, our duty and our sal-va-tion, al-ways and



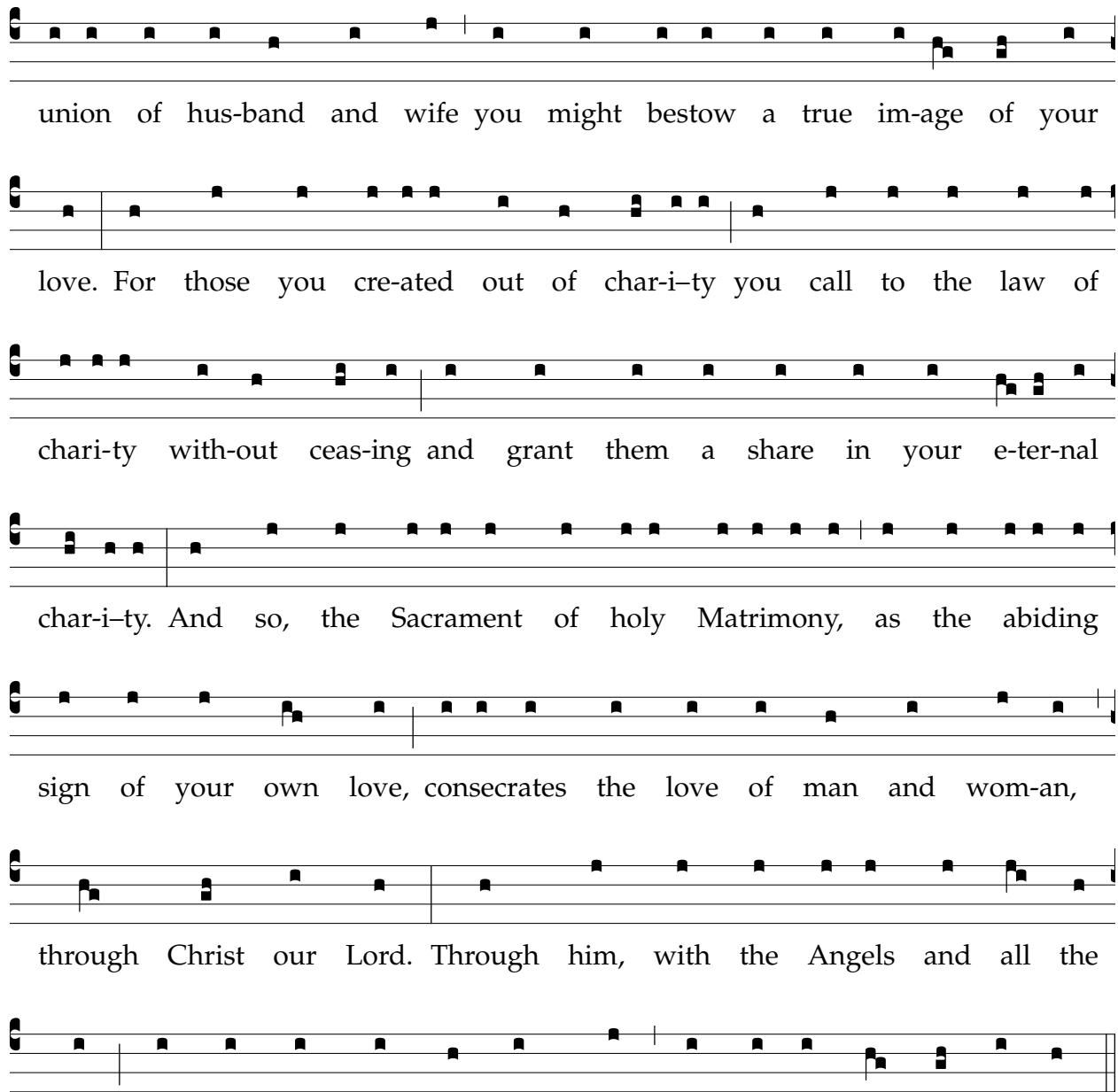
everywhere to give you thanks, Lord, holy Father, almighty and e-ter-nal



God. For you willed that the human race, cre-ated by the gift of



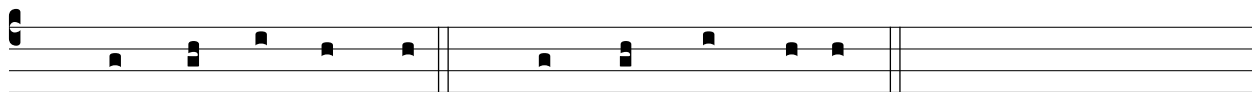
your good-ness, should be raised to such high dig-ni-ty that in the



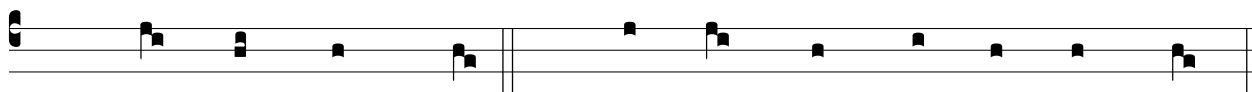
union of hus-band and wife you might bestow a true im-age of your
love. For those you cre-ated out of char-i-ty you call to the law of
chari-ty with-out ceas-ing and grant them a share in your e-ter-nal
char-i-ty. And so, the Sacrament of holy Matrimony, as the abiding
sign of your own love, consecrates the love of man and wom-an,
through Christ our Lord. Through him, with the Angels and all the
Saints, we sing the hymn of your praise, as without end we ac-claim:

PERPETUAL PROFESSION

Religious life as service of God through the imitation of Christ



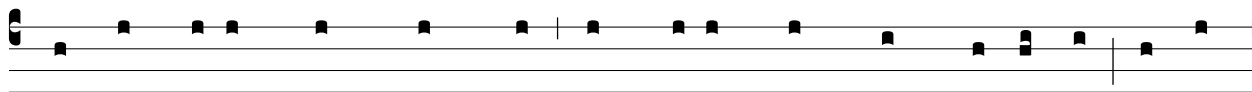
∇. The Lord be with you. R∇. And with your spir-it.



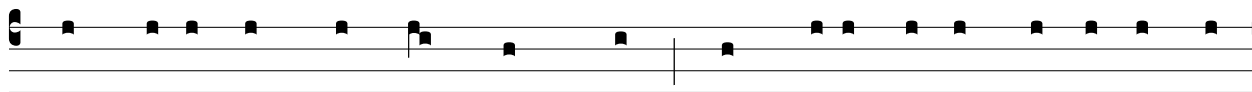
∇. Lift up your hearts. R∇. We lift them up to the Lord.



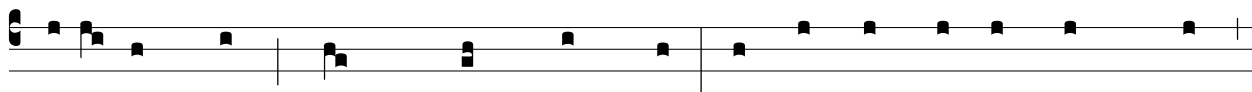
∇. Let us give thanks to the Lord our God. R∇. It is right and just.



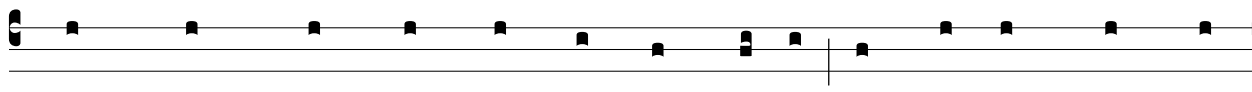
It is truly right and just, our duty and our sal-va-tion, al-ways



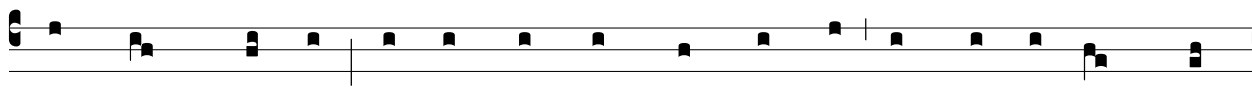
and everywhere to give you thanks, Lord, holy Father, almighty and



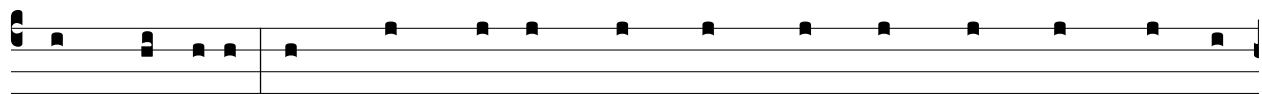
e-ter-nal God, through Christ our Lord. He is the unblemished flower,



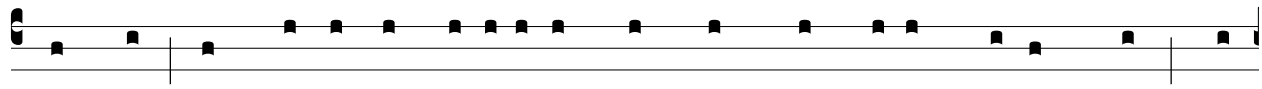
who sprang from the root of the Vir-gin and declared the pure



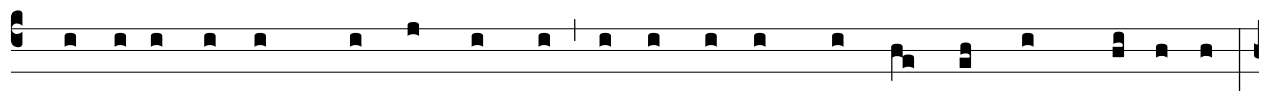
of heart bless-ed, teaching by his way of life the surpass-ing worth



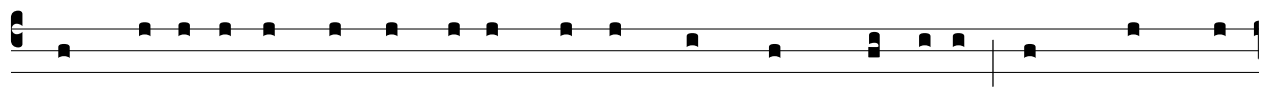
of chas-ti-ty. He chose always to hold fast to what is pleas-ing



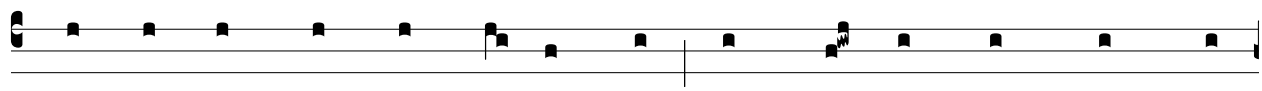
to you and, becoming o-bedient for our sake even un-til death, he



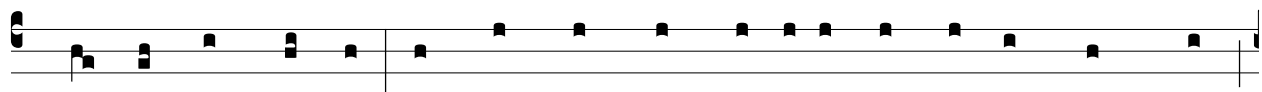
willingly offered him-self to you as a perfect and a fra-grant sac-ri-fice.



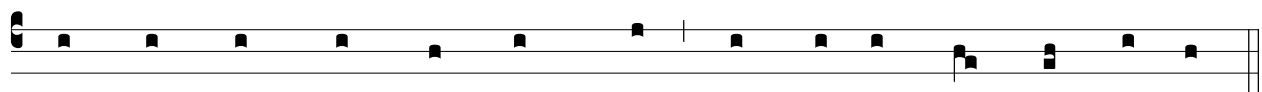
He consecrated to a fuller service of your maj-es-ty those who for



love of you leave all earth-ly things and prom-ised they would find

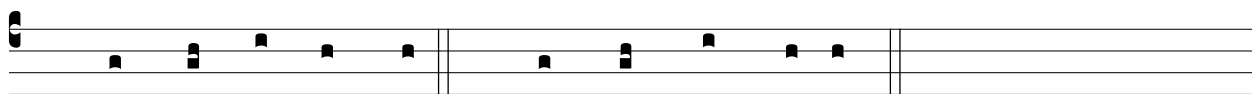


treas-ure in heav-en. And so, with the company of An-gels and Saints,

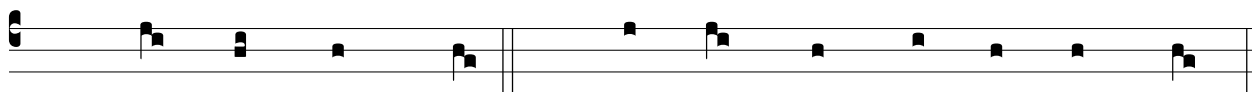


we sing the hymn of your praise, as without end we ac-claim:

THE DEDICATION OF A CHURCH
The mystery of God's Temple



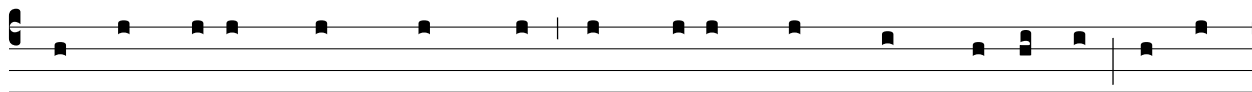
∇. The Lord be with you. R∇. And with your spir-it.



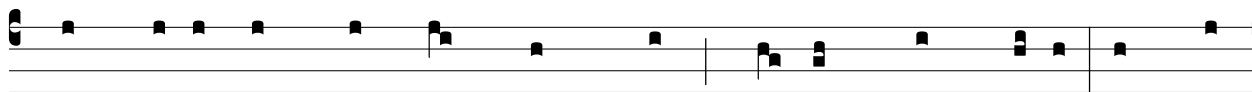
∇. Lift up your hearts. R∇. We lift them up to the Lord.



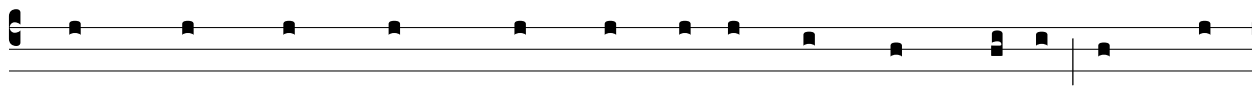
∇. Let us give thanks to the Lord our God. R∇. It is right and just.



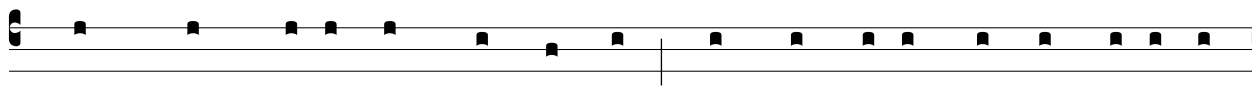
It is truly right and just, our duty and our sal-va-tion, al-ways



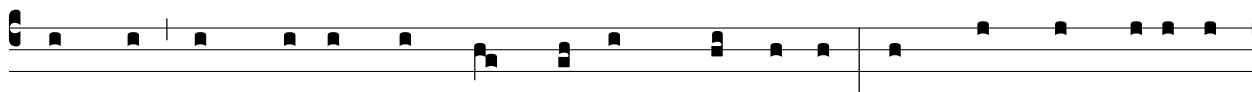
and everywhere to give you thanks, Fa-ther most ho-ly. For you



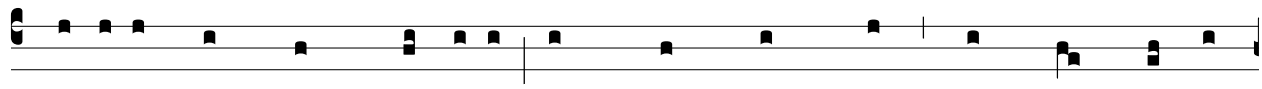
have made the whole world a temple of your glo-ry, that your



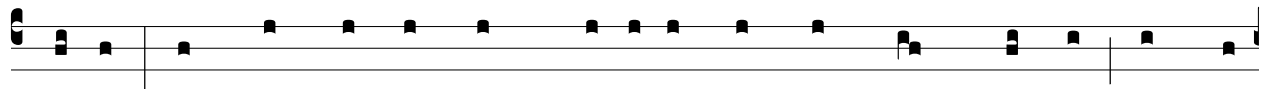
name might everywhere be ex-tolled, yet you allow us to consecrate



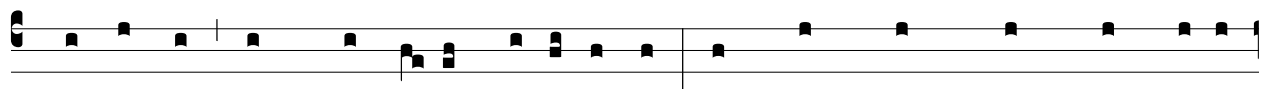
to you apt places for the di-vine mys-ter-ies. And so, we dedicate



joyfully to your maj-es-ty this house of prayer, built by hu-man



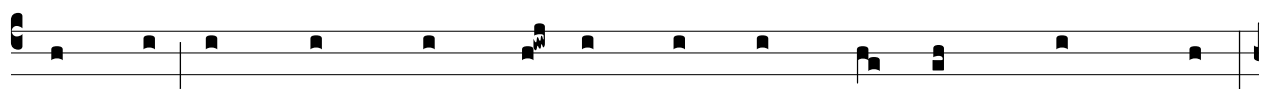
la-bor. Here is foreshadowed myste-ry of the true Tem-ple, here is



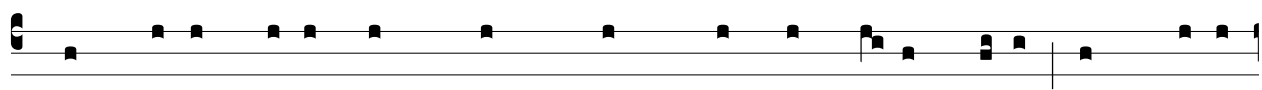
pre-fig-ured the heav-en-ly Je-ru-sa-lem. For you have made the Body



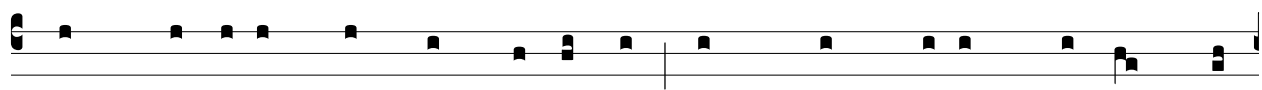
of your Son, born of the tender Virgin, the Temple conse-cratt-ed



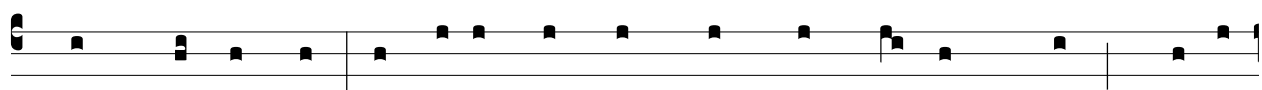
to you, in which the full-ness of the God-head might dwell.



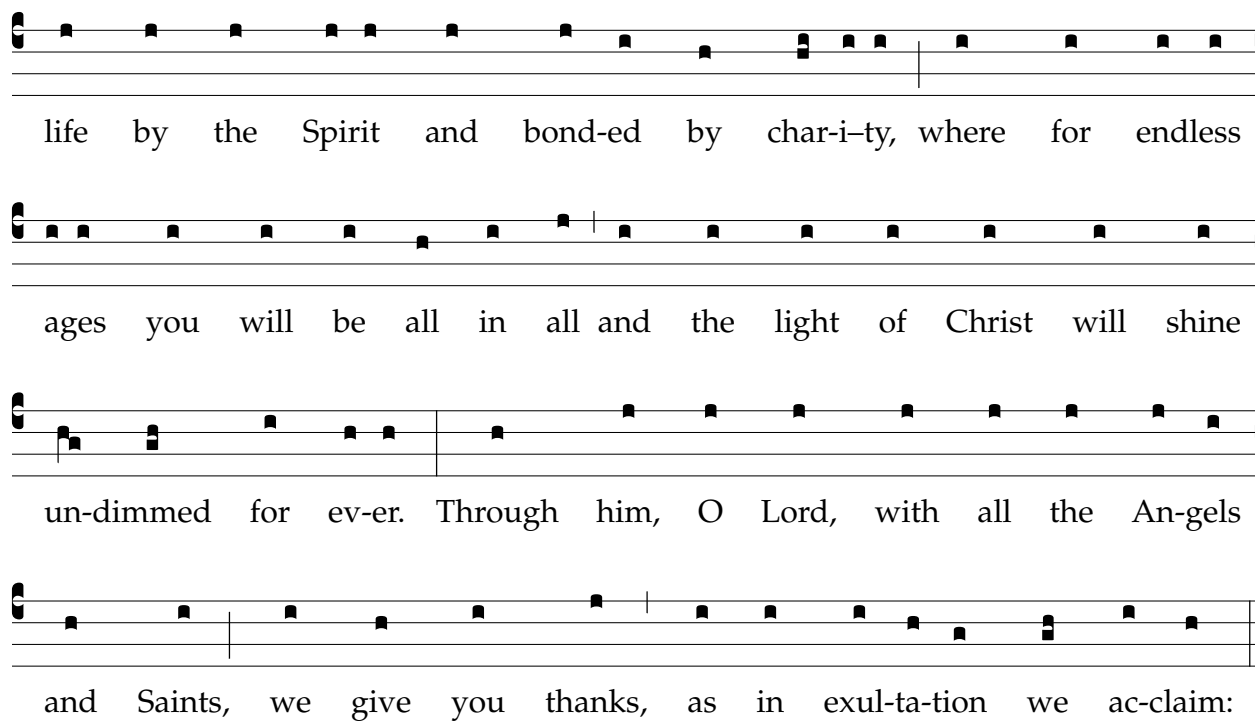
You al-so established the Church as a ho-ly ci-ty, built upon



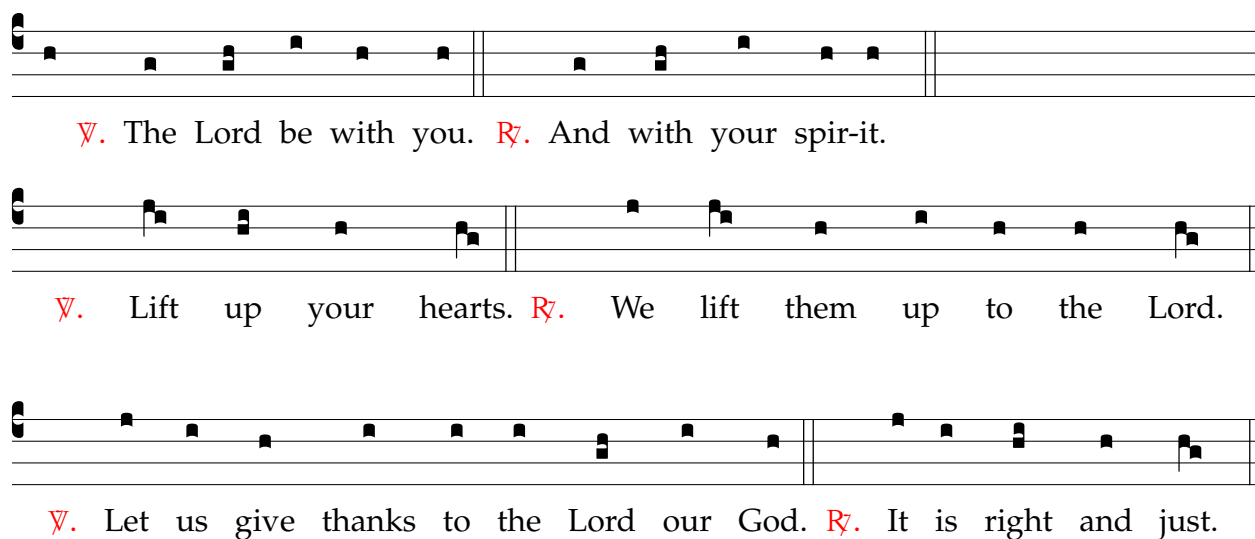
the foundation of the A-pos-tles, with Christ Jesus him-self the

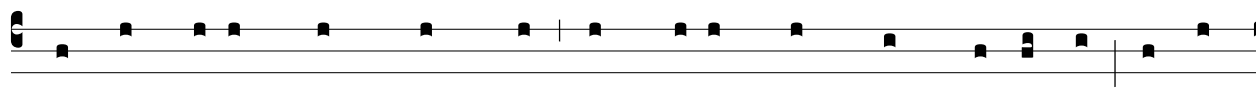


chief cor-ner-stone: a ci-ty to be built of cho-sen stones, giv-en

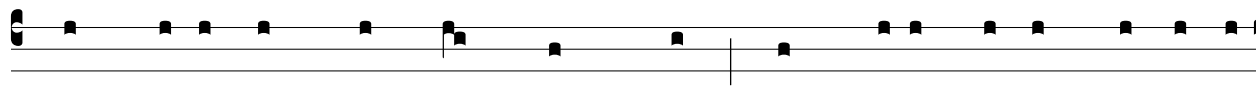


THE DEDICATION OF AN ALTAR
Christ himself is the Altar

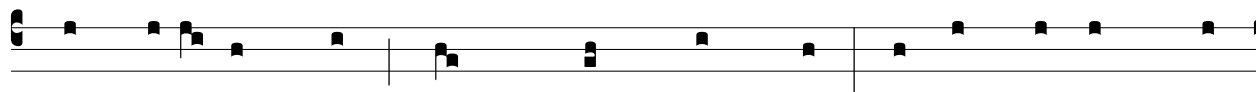




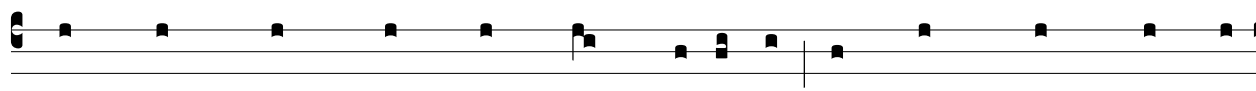
It is truly right and just, our duty and our sal-va-tion, al-ways



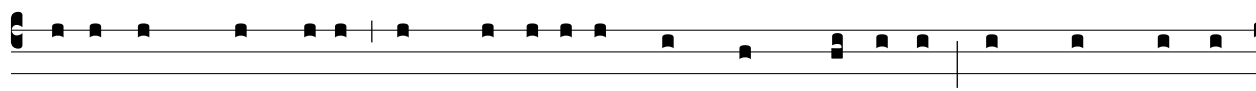
and everywhere to give you thanks, Lord, holy Father, almighty



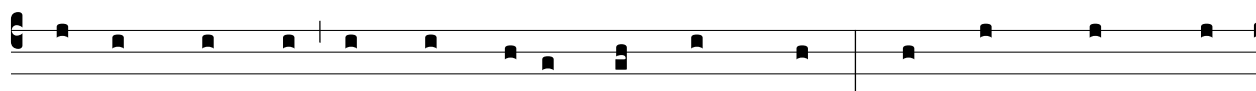
and e-ter-nal God, through Christ our Lord. Hav-ing become both



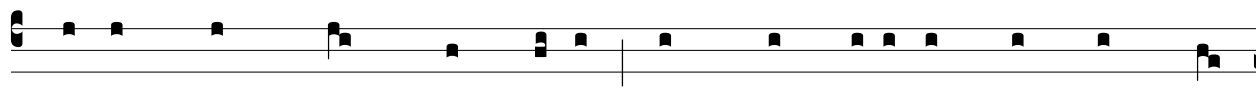
the true Priest and the true ob-la-tion, he has taught us to



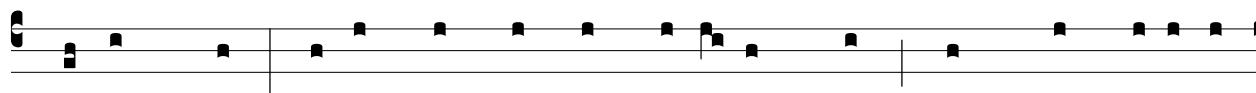
ce-le-brate for ever the memori-al of the Sac-ri-fice that he himself



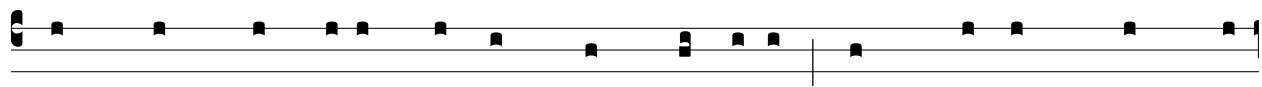
of-fered to you on the al-tar of the Cross. There-fore, Lord, your



people have raised this al-tar, which we dedicate to you with



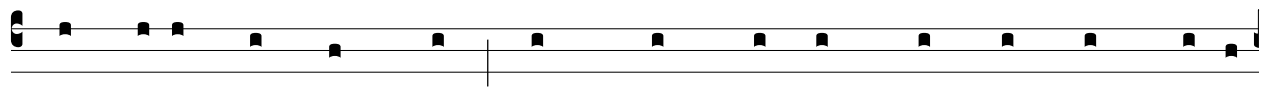
joy-ful praise. Tru-ly this is an ex-alt-ed place, where the Sacrifice



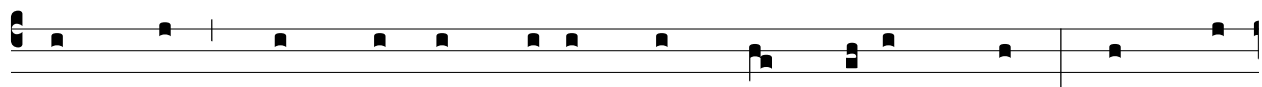
of Christ is ever of-fered in mys-te-ry, where perfect praise is



ren-dered to you and redemption flows forth for us. Here is prepared



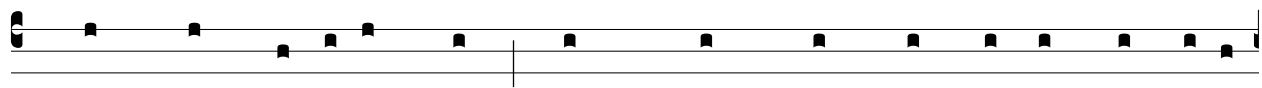
the table of the Lord, where your children, fed by the Bod-y



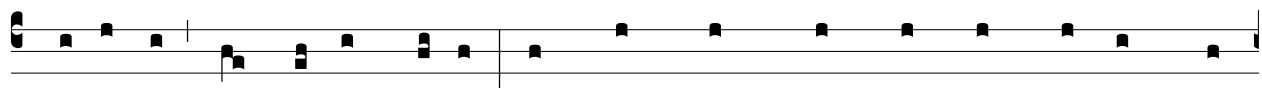
of Christ, are gathered in-to one, the ho-ly Church. Here the



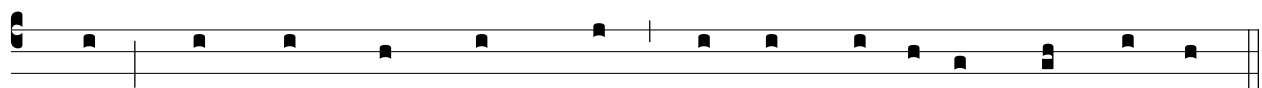
faithful drink of your Spirit from the streams that flow from



Christ, the spir-it-ual rock, through whom they, too, become a ho-ly

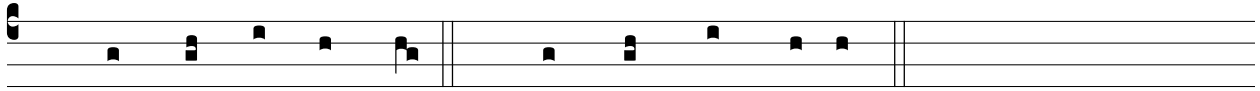


ob-la-tion, a liv-ing al-tar. And so, Lord, with all the An-gels and

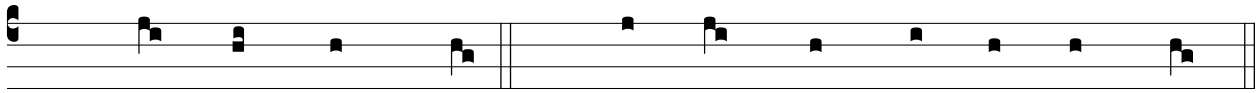


Saints, we, too, give you thanks, as in exul-ta-tion we ac-claim:

THE UNITY OF CHRISTIANS
The unity of the Body of Christ, which is the Church



∇. The Lord be with you. R∇. And with your spir-it.



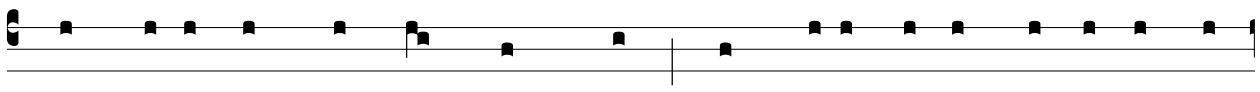
∇. Lift up your hearts. R∇. We lift them up to the Lord.



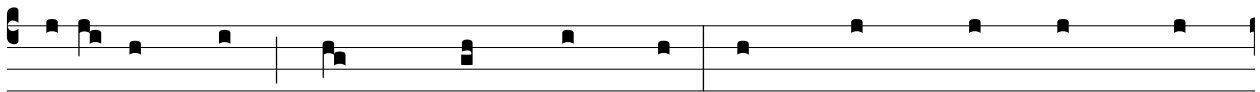
∇. Let us give thanks to the Lord our God. R∇. It is right and just.



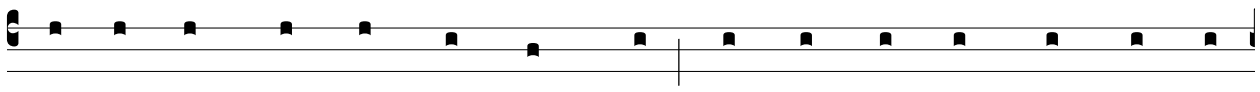
It is truly right and just, our duty and our sal-va-tion, al-ways



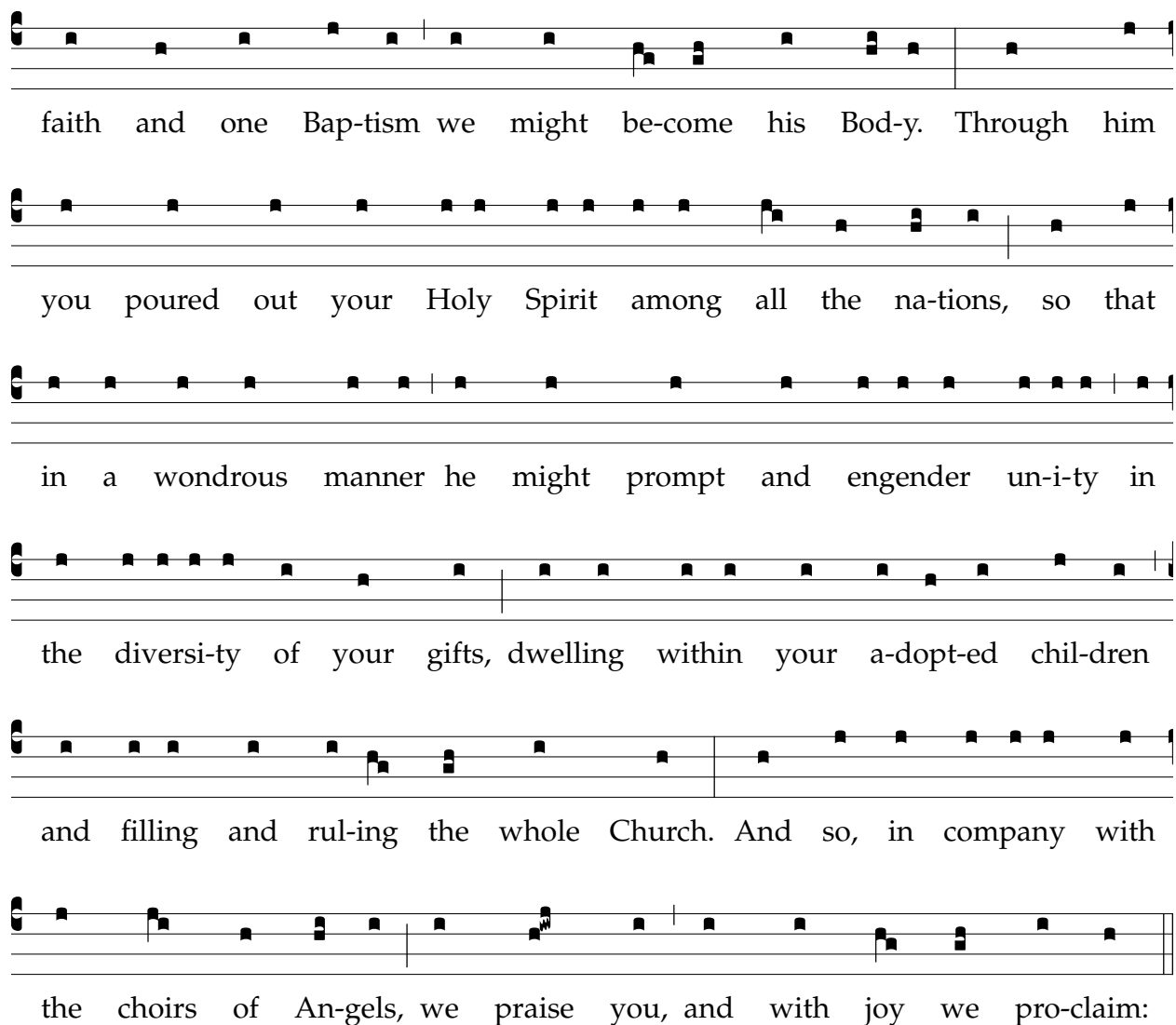
and everywhere to give you thanks, Lord, holy Father, almighty and



e-ter-nal God, through Christ our Lord. For through him you brought

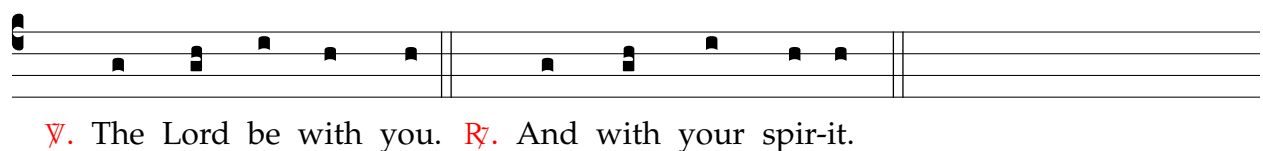


us to the knowledge of your truth, so that by the bond of one

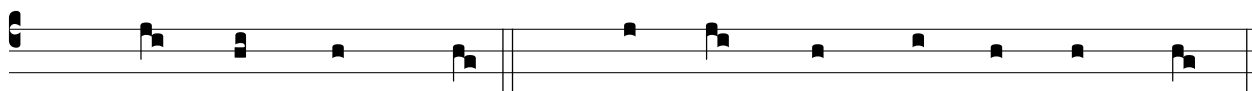


faith and one Bap-tism we might be-come his Bod-y. Through him
 you poured out your Holy Spirit among all the na-tions, so that
 in a wondrous manner he might prompt and engender un-i-ty in
 the diversi-ty of your gifts, dwelling within your a-dopt-ed chil-dren
 and filling and rul-ing the whole Church. And so, in company with
 the choirs of An-gels, we praise you, and with joy we pro-claim:

THE HOLY SPIRIT A
The sending of the Spirit by the Lord upon the Church



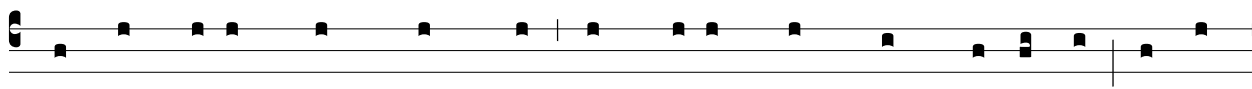
V. The Lord be with you. R. And with your spir-it.



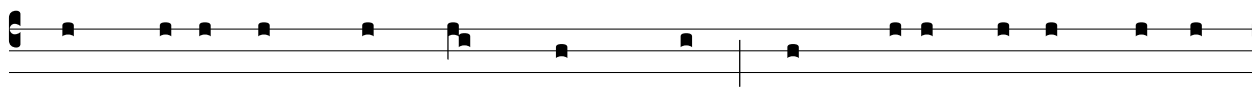
∇. Lift up your hearts. Ṙ. We lift them up to the Lord.



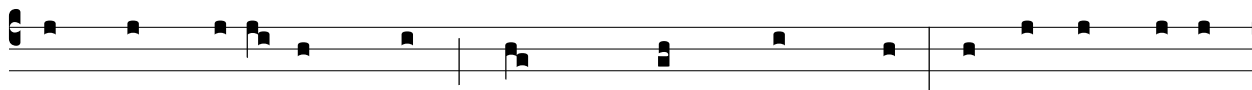
∇. Let us give thanks to the Lord our God. Ṙ. It is right and just.



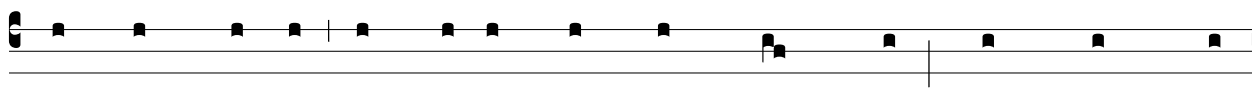
It is truly right and just, our duty and our sal-va-tion, al-ways



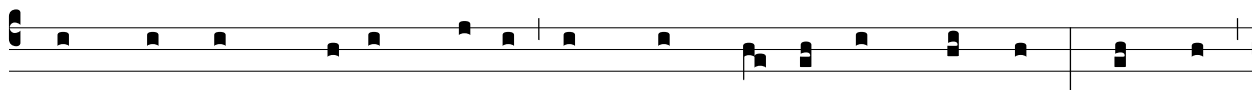
and everywhere to give you thanks, Lord, holy Father, almight-



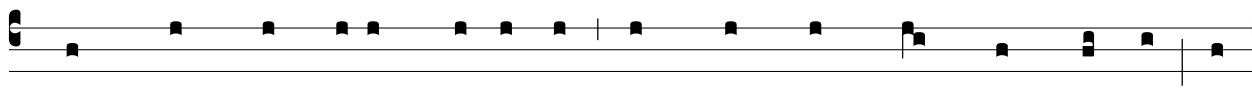
y and e-ter-nal God, through Christ our Lord. As-cending above



all the heavens and sitting at your right hand, he poured out



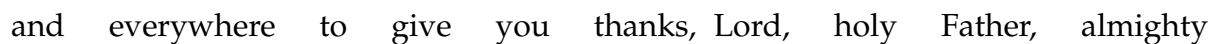
the promised Ho-ly Spir-it on your a-dopt-ed chil-dren. There-fore,

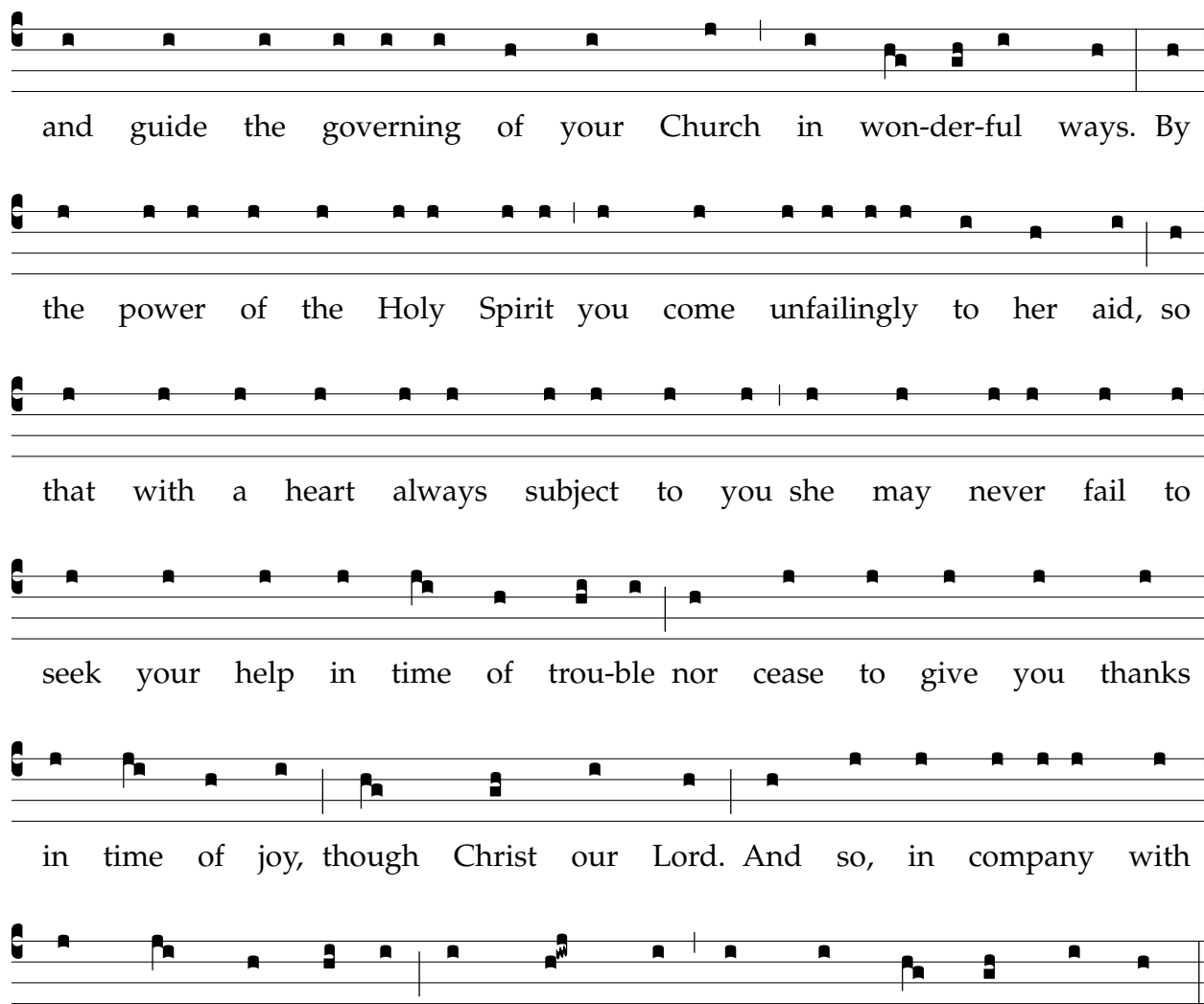


now and for ages unending, with all the host of An-gels, we



¶. The Lord be with you. ¶. And with your spir-it.





and guide the governing of your Church in won-der-ful ways. By

the power of the Holy Spirit you come unfailingly to her aid, so

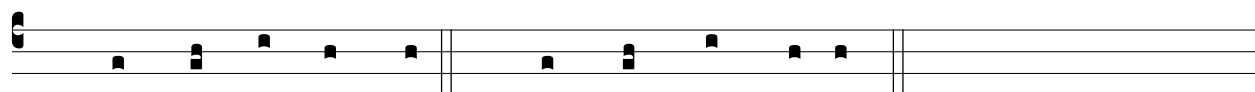
that with a heart always subject to you she may never fail to

seek your help in time of trou-ble nor cease to give you thanks

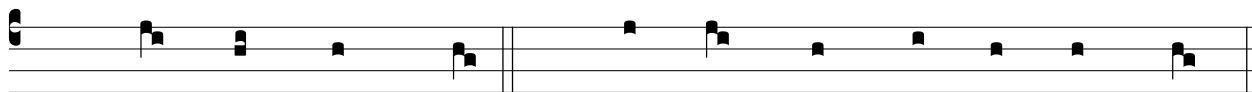
in time of joy, though Christ our Lord. And so, in company with

the choirs of An-gels, we praise you, and with joy we pro-claim:

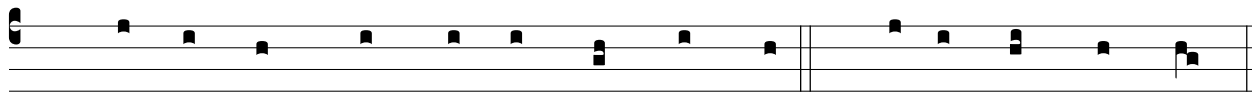
THE BLESSED VIRGIN MARY
Mary, pattern and Mother of the Church



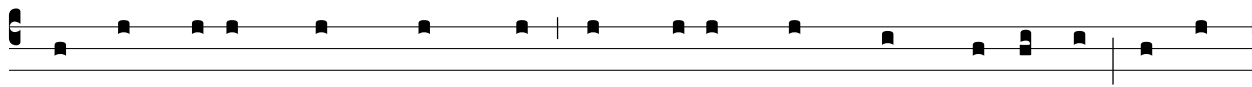
∇. The Lord be with you. R∇. And with your spir-it.



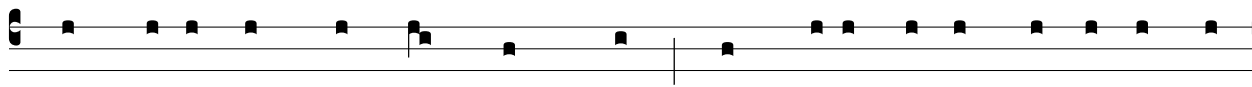
∇. Lift up your hearts. Ṙ. We lift them up to the Lord.



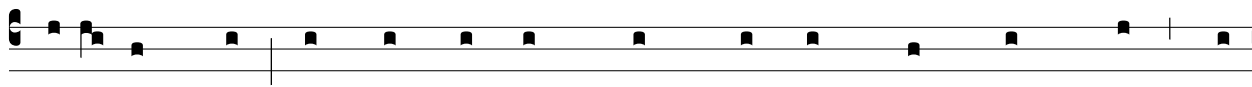
∇. Let us give thanks to the Lord our God. Ṙ. It is right and just.



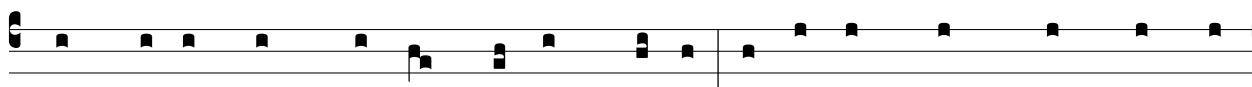
It is truly right and just, our duty and our sal-va-tion, al-ways



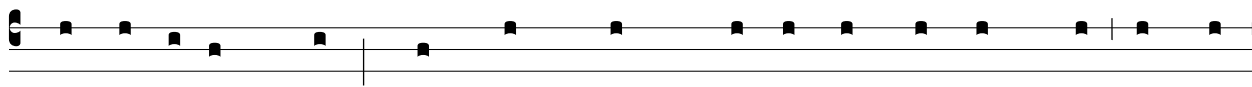
and everywhere to give you thanks, Lord, holy Father, almighty and



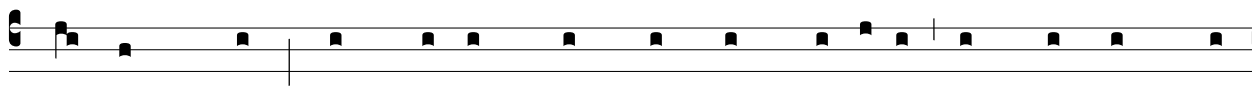
e-ter-nal God, and to proclaim your greatness with due praise, as



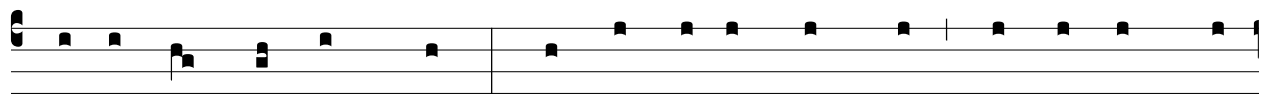
we honor the Bless-ed Vir-gin Mar-y. Re-ceiving your Word in her



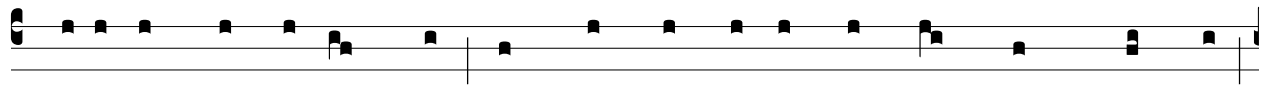
Im-mac-u-late Heart, she was found worthy to conceive him in her



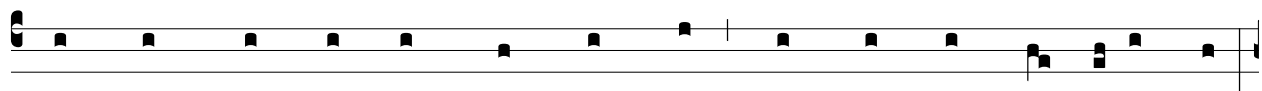
vir-gin's womb and, giving birth to the Cre-a-tor, she nurtured the



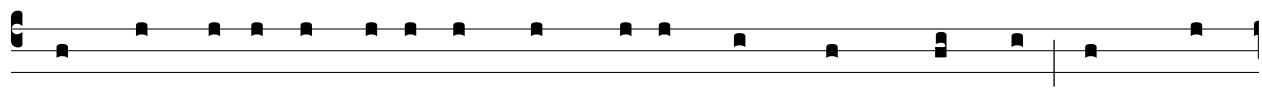
be-gin-nings of the Church. Stand-ing beside the Cross, she received the



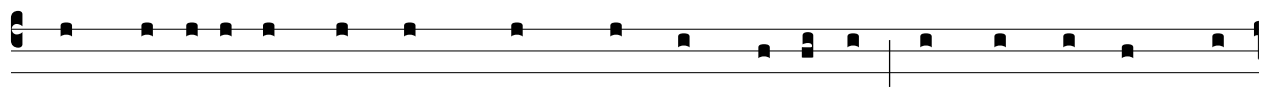
testament of di-vine love and took to herself as sons and daught-ers



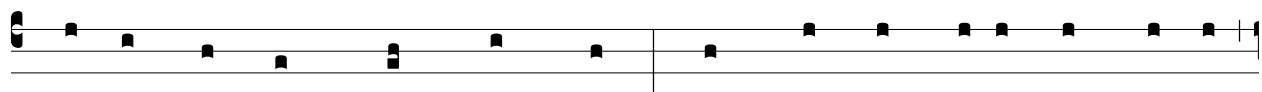
all those who by the Death of Christ are born to heav-en-ly life.



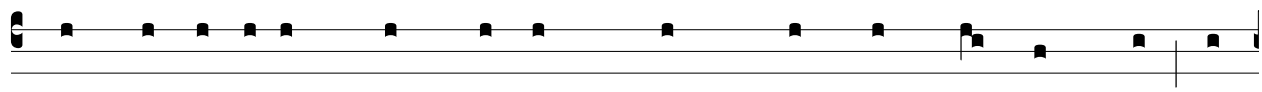
As the Apostles awaited the Spirit you had prom-ised, she joined



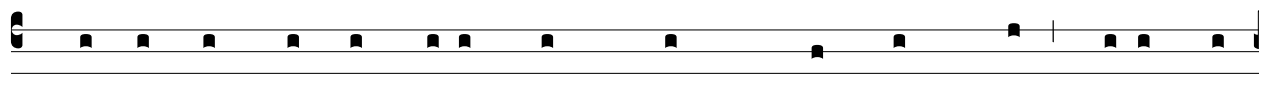
her supplication to the prayers of the dis-ci-ples and so be-came the



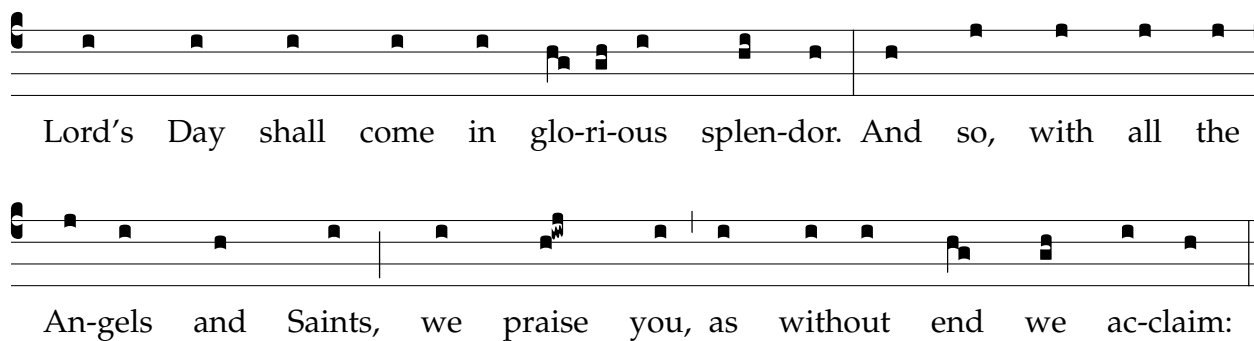
pat-tern of the Church at prayer. Raised to the glory of heaven,



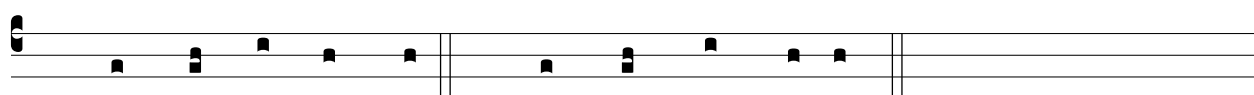
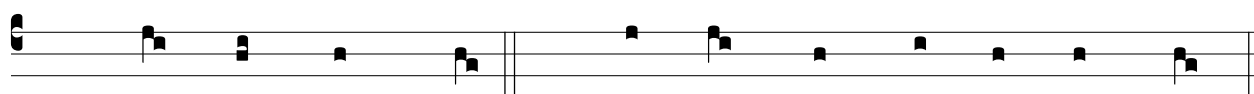
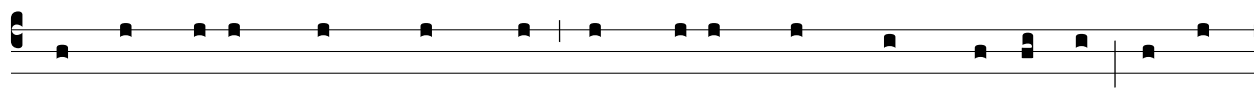
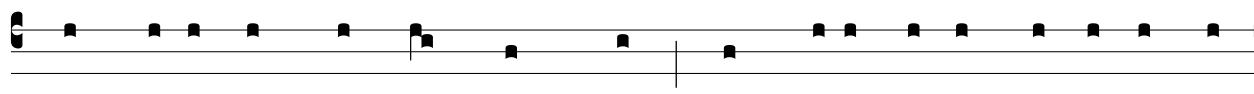
she accompanies your pilgrim Church with a moth-er's love and

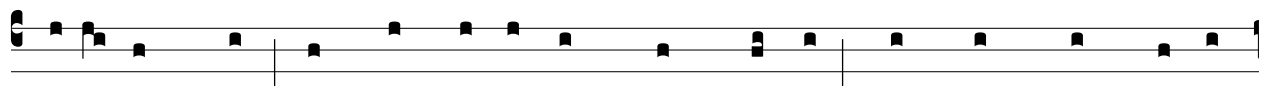


watches in kindness over the Church's home-ward steps, until the

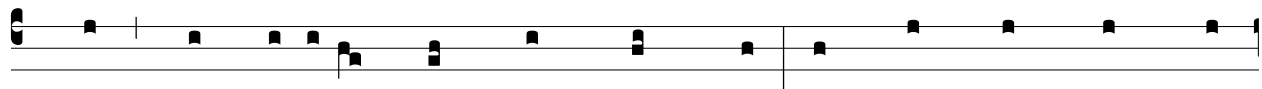


SAINT JOSEPH
The mission of Saint Joseph

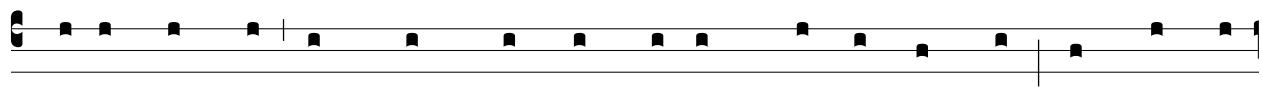




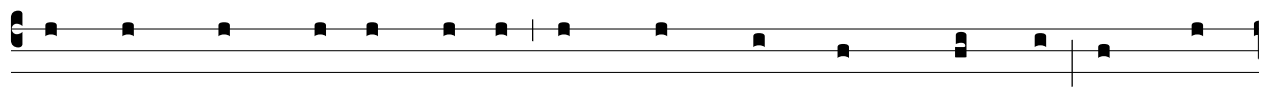
e-ter-nal God, and in honor-ing Saint Jo-seph to give you fit-ting



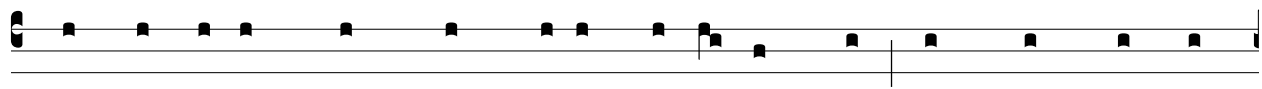
praise, to glori-fy you and bless you. For this just man was



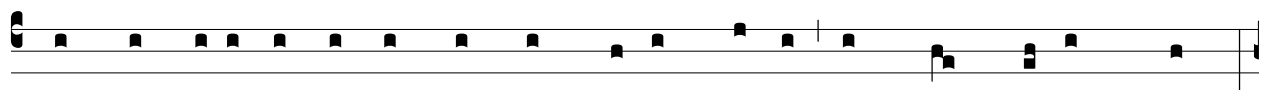
given by you as spouse to the Virgin Moth-er of God and set as



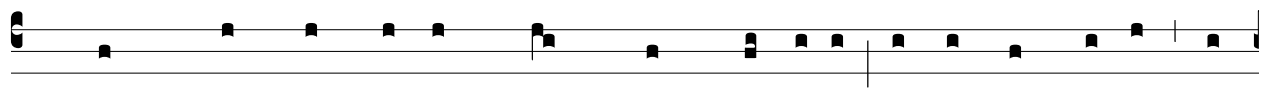
a wise and faithful servant in charge of your house-hold to watch



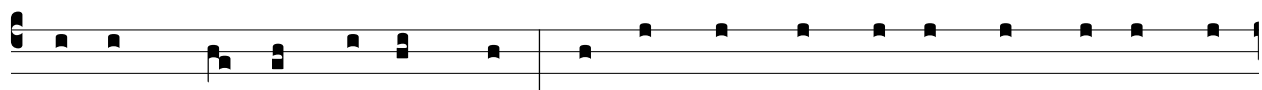
like a father over your Only Be-got-ten Son, who was conceived



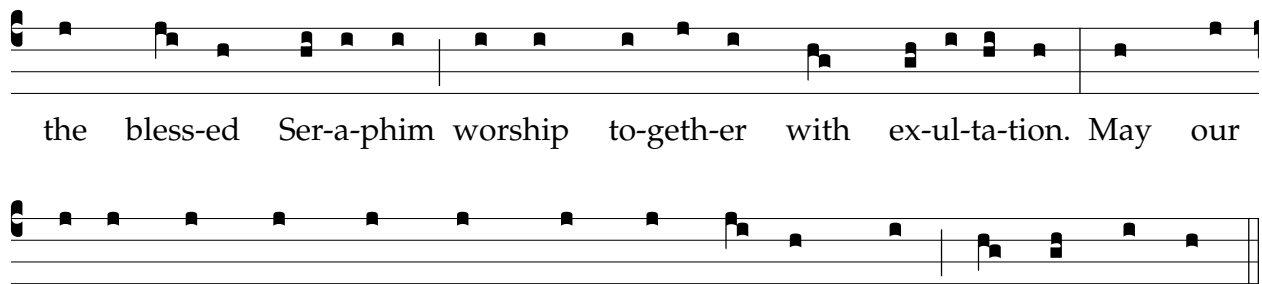
by the overshadowing of the Ho-ly Spir-it, our Lord Je-sus Christ,



Through him the Angels praise your maj-es-ty, Domin-ions a-dore and



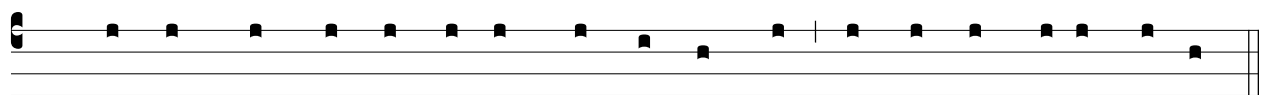
Powers trem-ble be-fore you. Heav-en and the Virtues of heaven and



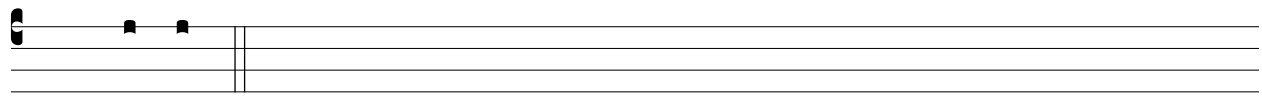
the bless-ed Ser-a-phem worship to-geth-er with ex-ul-ta-tion. May our
 voices, we pray, join with theirs in hum-ble praise, as we ac-claim:

The Introductory Rites

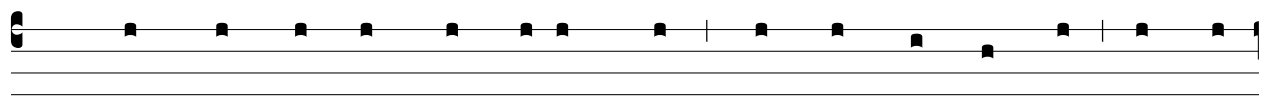
Greeting



∇. In the name of the Father, and of the Son, and of the Holy Spir-it.

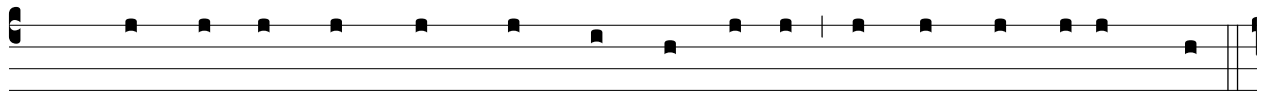


R̥. A-men.

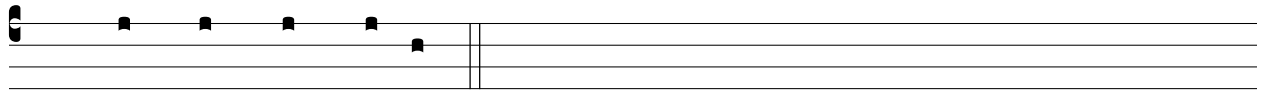


∇. The grace of our Lord Jesus Christ, and the love of God, and the
 communion of the Holy Spirit be with you all R̥. And with your spir-it.

Or:

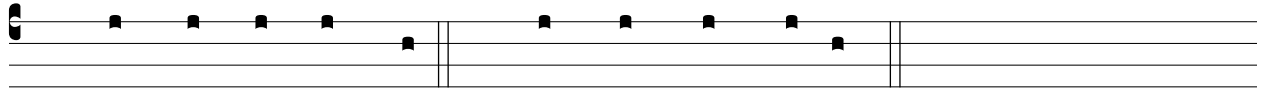


℣. Grace to you and peace from God our Fa-ther and the Lord Jesus Christ.



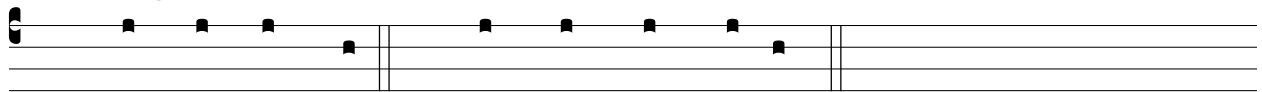
℟. And with your spir-it.

Or:



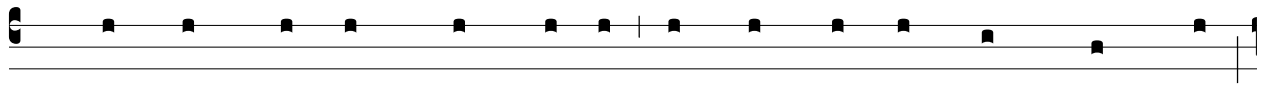
℣. The Lord be with you. ℟. And with your spir-it.

Greeting at a Pontifical Mass:

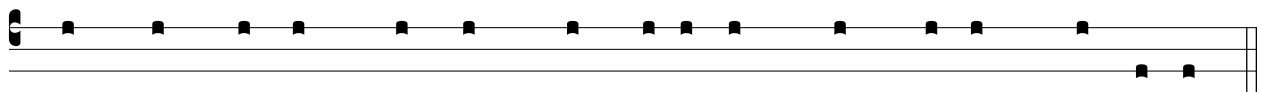


℣. Peace be with you. ℟. And with your spir-it.

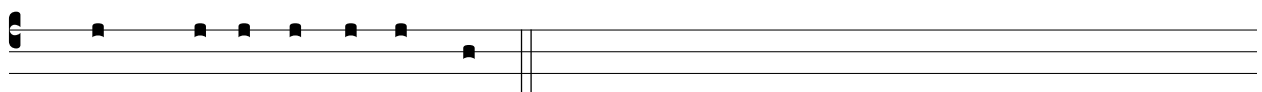
Penitential Act



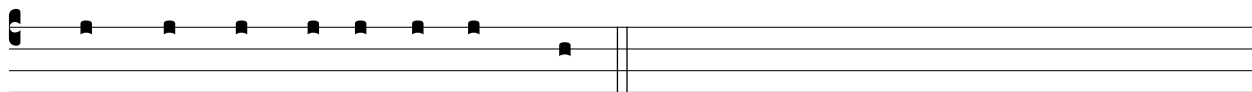
℣. Brethren (brothers and sisters), let us ac-know-ledge our sins,



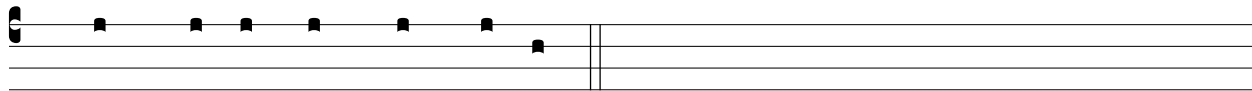
and so prepare ourselves to ce-lebrate the sacred mys-ter-ies.



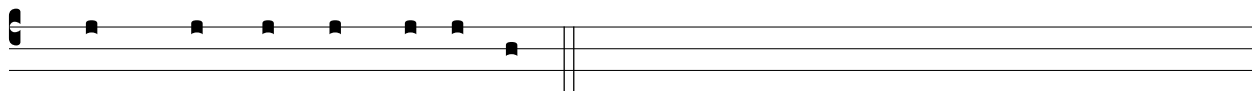
℣. Have mercy on us, O Lord.



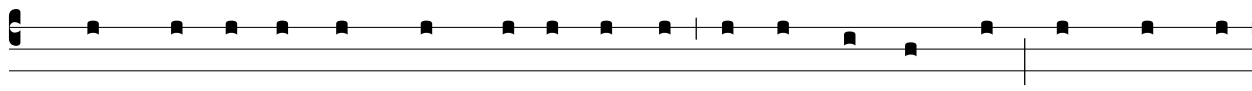
Ṛ. For we have sinned a-against you.



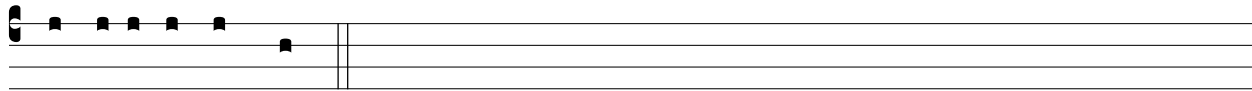
∇. Show us, O Lord, your mer-cy.



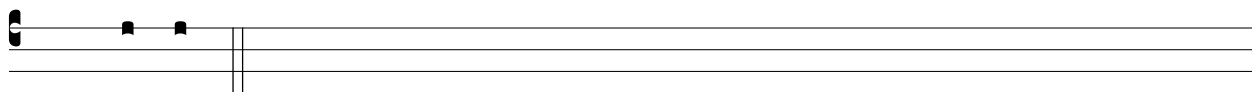
∇. And grant us your sal-va-tion.



∇. May almighty God have mercy on us, for-give us our sins, and bring us

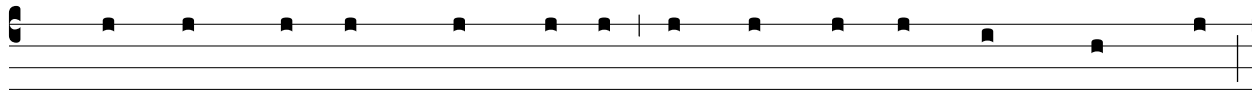


to everlasting life.

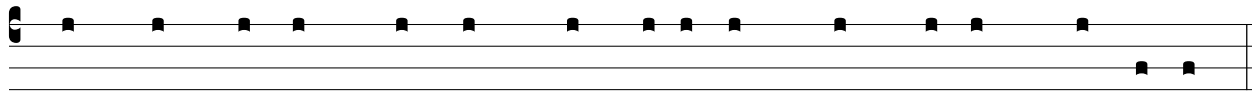


Ṛ. A-men.

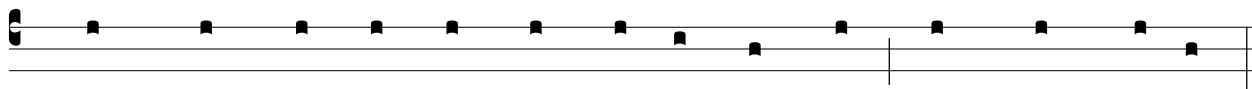
Or:



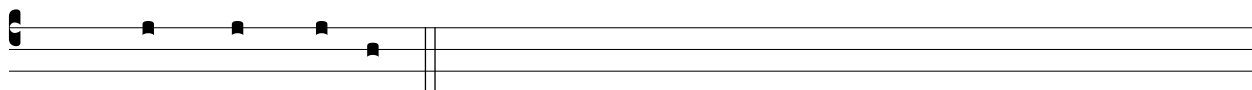
∇. Brethren (brothers and sisters), let us ac-know-ledge our sins,



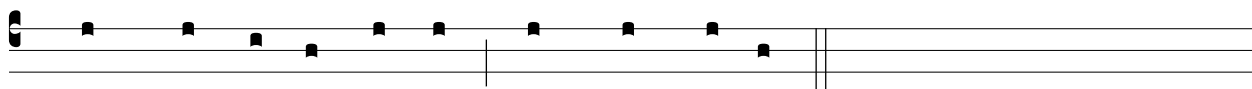
and so prepare ourselves to ce-lebrate the sacred mys-ter-ies.



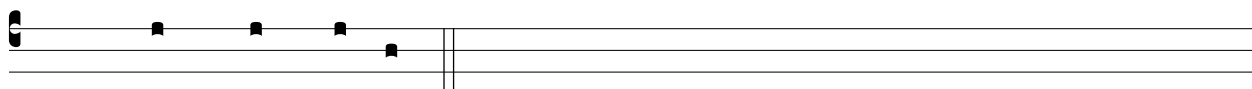
∇. You were sent to heal the con-trite of heart: Lord, have mer-cy.



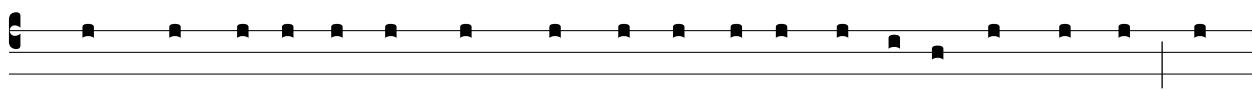
R7. Lord, have mer-cy.



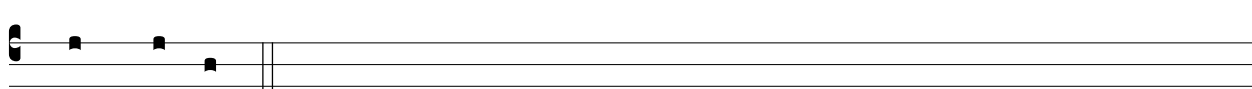
∇. You came to call sin-ners: Christ have mer-cy.



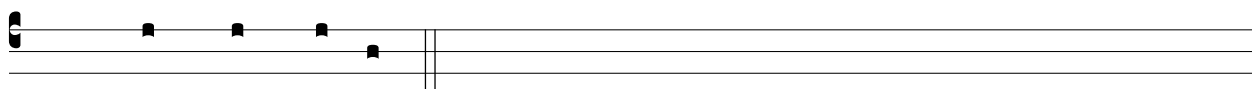
R7. Christ, have mer-cy.



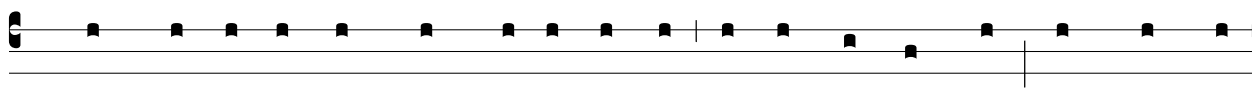
∇. You are seated at the right hand of the Father to in-ter-cede for us: Lord,



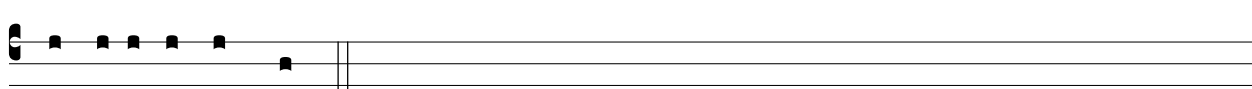
have mer-cy.



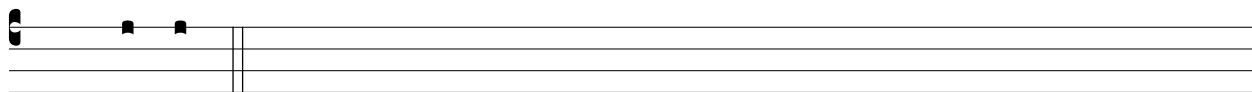
R7. Lord, have mer-cy.



∇. May almighty God have mercy on us, for-give us our sins, and bring us

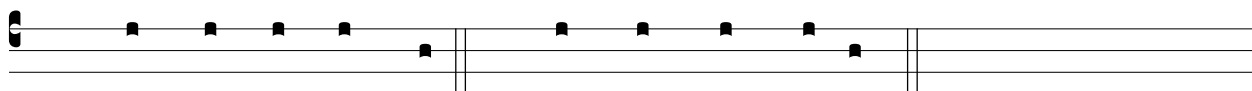


to everlasting life.

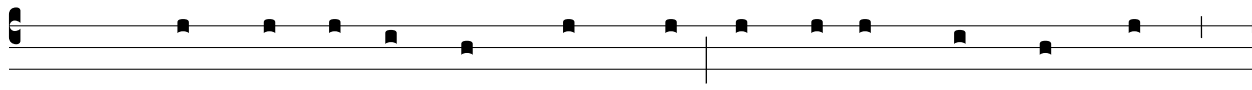


Ṛ. A-men.

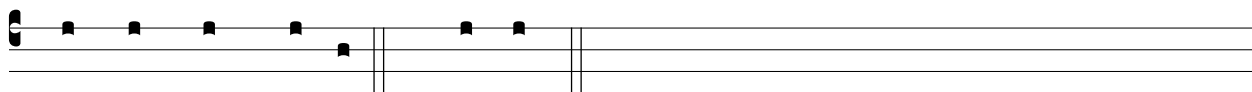
The Concluding Rites Blessing



∇. The Lord be with you. Ṛ. And with your spir-it.

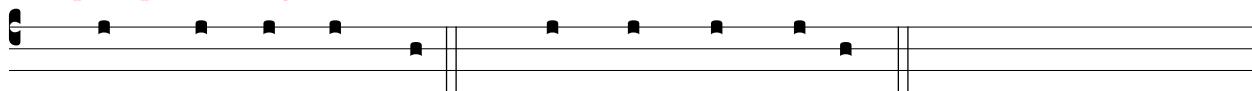


∇. May al-might-y God bless you, the Father, and the Son, ✝

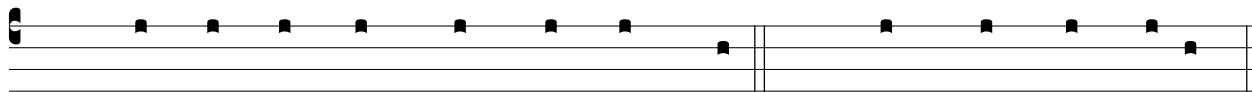


and the Holy Spir-it. Ṛ. A-men.

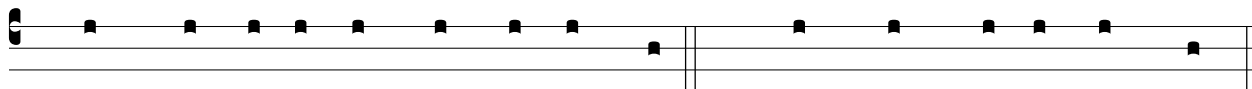
Episcopal Blessing



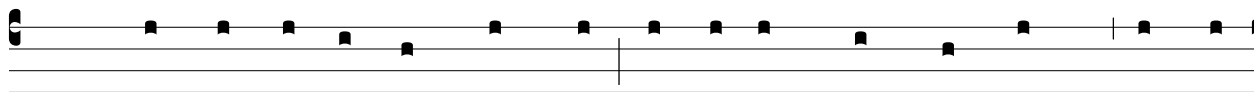
∇. The Lord be with you. Ṛ. And with your spir-it.



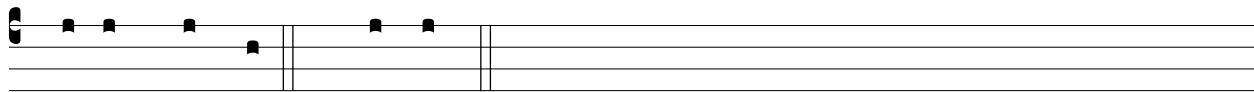
∇. Blessed be the name of the Lord. Ṛ. Now and for ev-er.



∇. Our help is in the name of the Lord. Ṛ. Who made heaven and earth.



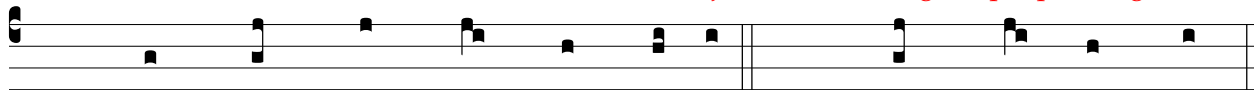
℣. May al-might-y God bless you, the Father, ✠ and the Son, ✠ and the



Ho-ly ✠ Spir-it. ℞. A-men.

Dismissal

Then the Deacon, or the Priest himself, with hands joined and facing the people, sings:



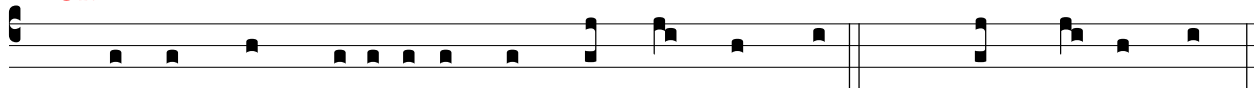
℣. Go forth, the Mass is end-ed. ℞. Thanks be to God.

Or:



℣. Go and an-ounce the Gos-pel of the Lord. ℞. Thanks be to God.

Or:



℣. Go in peace, glori-fying the Lord by your life. ℞. Thanks be to God.

Or:



℣. Go in peace. ℞. Thanks be to God.

The following dismissal is used on Easter Sunday, the Octave of Easter, and in the Mass during the Day on Pentecost Sunday.

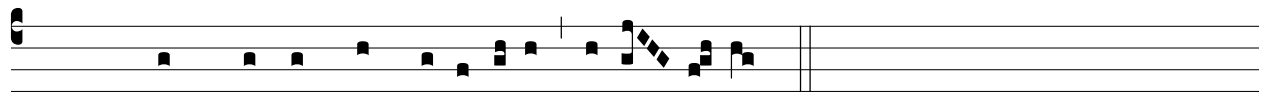


∇. Go forth, the Mass is end-ed, al-le-lú-ia, al-le- lú-ia,

Or:



∇. Go in peace, al-le-lú-ia, al-le- lú-ia,



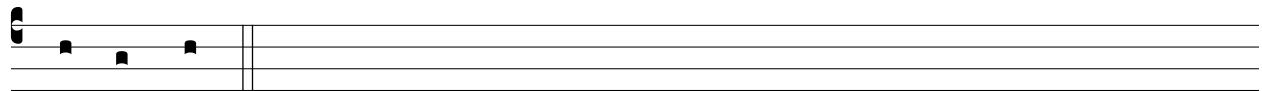
Ṛ. Thanks be to God, al-le-lú-ia, al-le- lú-ia,

Tones for the Presidential Prayers

Solemn tone

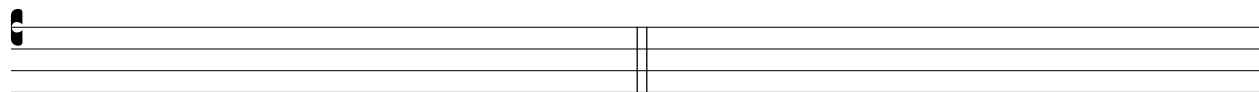
All the presidential prayers in the Missal (Collects, Prayers over the Offerings, Prayers after Communion) may be pointed for use with the solemn tone according to the following formula. The reciting tone is preceded by one "G" (before ascending to "A"), including after the Flex. At every cadence, whether a Flex of a Full Stop, the grave (') indicates where to descend to "G," and the acute (´) indicated where to ascend back to "A." The grave at the Flex may or may not fall on the text accent, depending on the textual accent pattern. The grave at the Full Stop is always applied to the second last syllable before the final accent, without respect to the accentuation of that syllable. When the Eucharistic Prayer is sung according to the tone in the Missal, the Prayer over the Offerings must be sung according to the solemn tone.

INVITATION



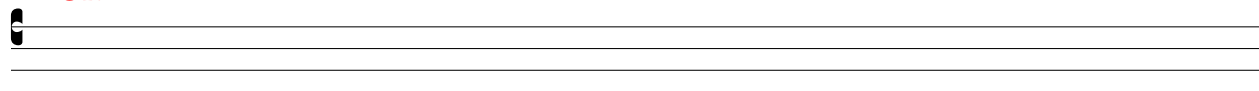
Let us pray.

After the other Prayers



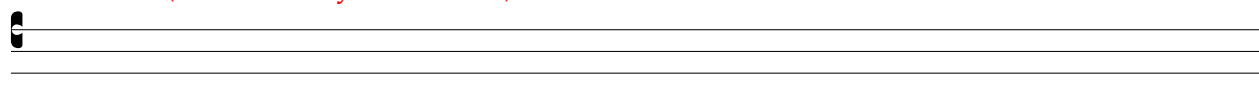
Through Christ our Lord. *R.* A-men.

Or:

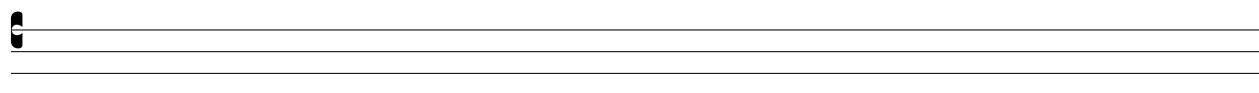


Who lives and

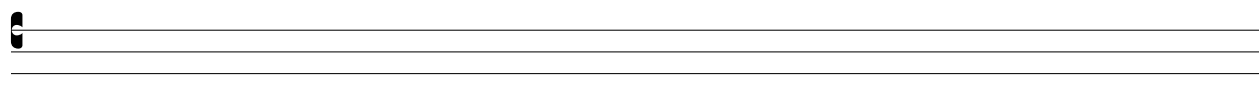
Collect (First Sunday of Advent)



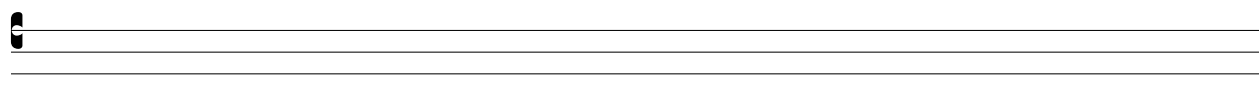
Grant your faithful, we pray, almighty God, the resolve to run



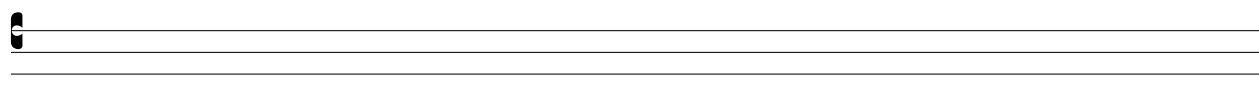
forth to meet your Christ with righteous deeds at his com-'ing,



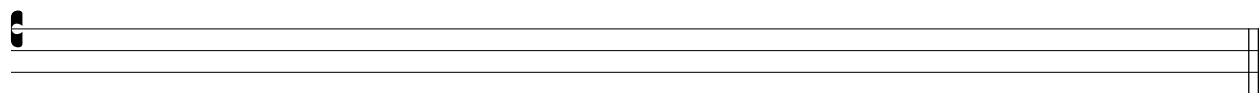
so that, gathered at his right hand, they may be worthy to



possess the heav-én-ly kíngdom. Through our Lord Jesus Christ,



your Son, who lives and reigns with you in the uni-ty of



the Ho-ly Spir-it, one God, for ev-er and ev-er. *R.* A-men.

The Prayer Over the Offerings (The Epiphany of the Lord, The Mass during the Day)

Look with favor, Lord, we pray, on these gifts of your Chŭrch,

which are offered now not gold or frankincense or myrrh, but

he who by them is proclaimed, sacrificed and received, J  sus

Chr  st. Who lives and reigns for ev-er and ev-er. R  . A-men.

Simple Tone

The presidential prayers (Collects, Prayers over the Offerings, Prayers after Communion) may also be sung according to the simple tone, which follows.

INVITATION

Let us pray.

For the Flex and the Full Stop, the pointing depends upon where the accent falls. When the final syllable is accented, a flex (+) sign or double grave (") is to be given to it. When the final syllable is not accented, this syllable is sung on the Reciting Tone and the flex sign or double grave is to be placed so as to indicate where one descends for the non-accented syllable(s).

Examples:

...on the gifts of your CHURCH,

...from among your BLESS - ings

...Jesus CHRIST

reDEMPTion.

For the Mediant cadence, the grave (`) is placed two syllables before the final accent, without respect to the accentuation of these two syllables.

FRANKin - c  nse or MYRHH

our TEMP - or - al Offering

Collect (First Sunday of Advent)



Grant your faithful, we pray, almighty God, the resolve to run



forth to meet your Christ with righteous deeds at his coming,



so that, gathered at his right hand, they may be worthy to



possess the heavenly kingdom. Through our Lord Jesus Christ,



your Son, who lives and reigns with you in the unity of



the Holy Spirit, one God, for ever and ever. **R.** Amen.

Prayer over the Offerings (The First Sunday of Advent)



Accept, we pray, O Lord, these offerings we make, gathered from among your



gifts to us, and may what you grant us to celebrate devoutly here below

gain for us the prize of eternal redemption. Through Christ our Lord. *R.*

Amen.

The Prayer Over the Offerings (The Epiphany of the Lord, The Mass during the Day)

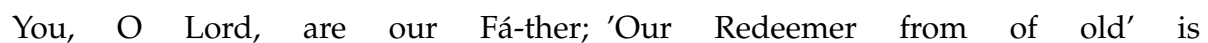
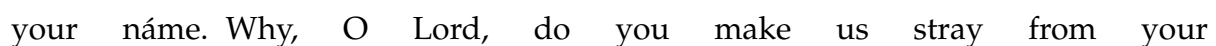
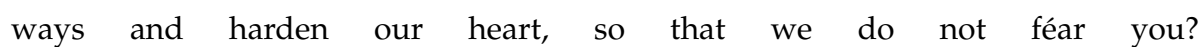
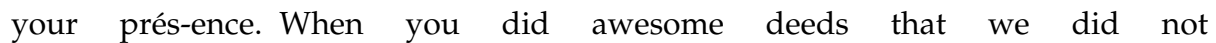
Look with favor, Lord, we pray, on these gifts of your Church,

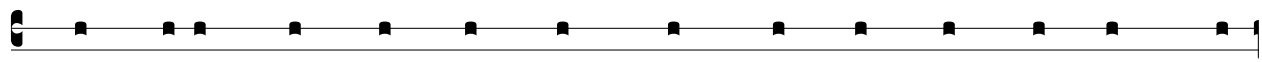
in which are offered now not gold or frankincense or myrrh,

but he who by them is proclaimed, sacrificed and received, Jesus

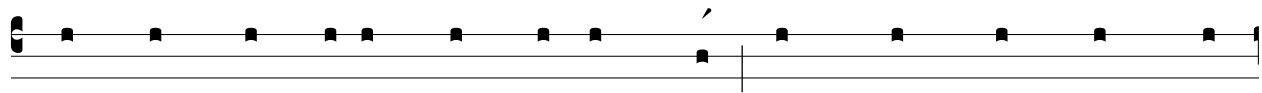
Christ. Who lives and reigns for ever and ever. *R.* Amen.

First Reading for the First Sunday of Advent, Year B (NRSV)
Isaiah 63:16b-17, 19b;64:2-7

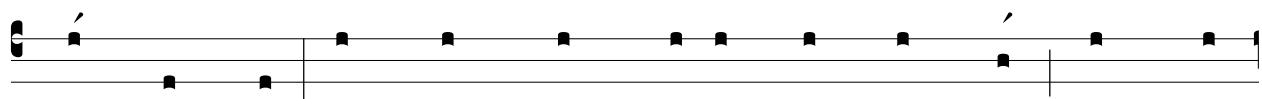




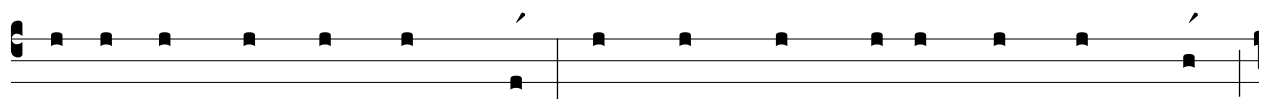
From ages past no one has heard, no ear has perceived, no



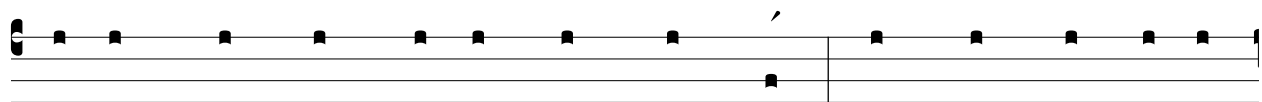
eye has seen a-ny God besides yóu, who works for those who



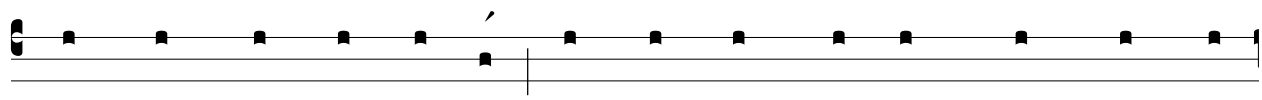
wáit for him. You meet those gladly who do ríght, those who



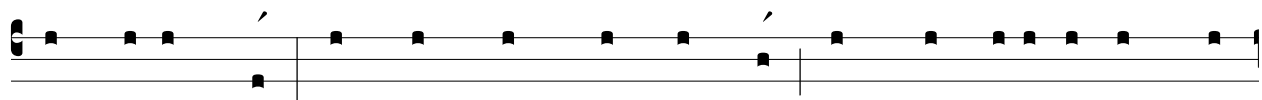
remember you in your wáys. But you were angry, and we sínned;



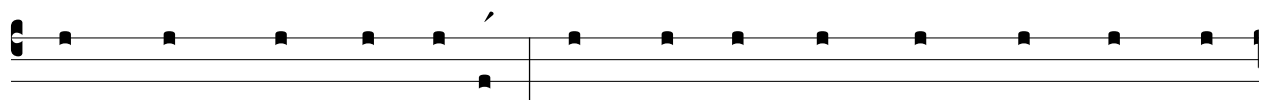
because you hid yourself we trans-gressed. We have all become



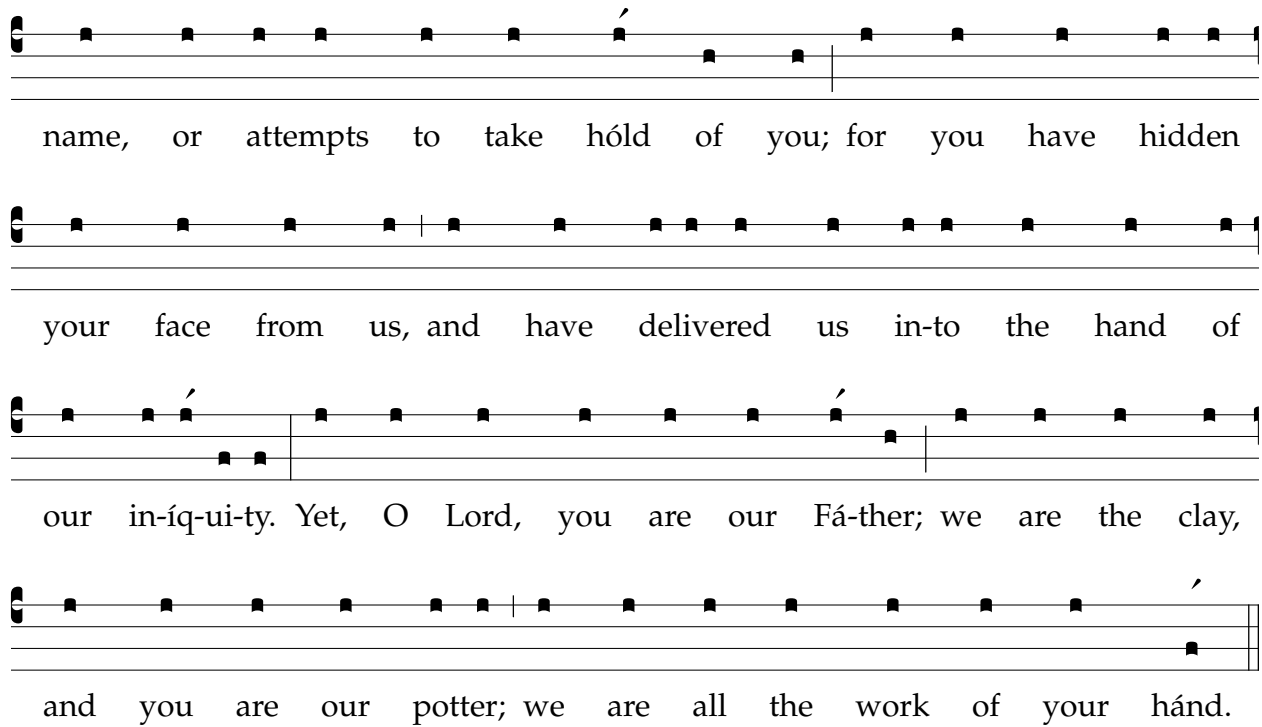
like one who is un-cléan, and all our righteous deeds are like



a filthy clóth. We all fade like a léaf, and our i-niquities, like



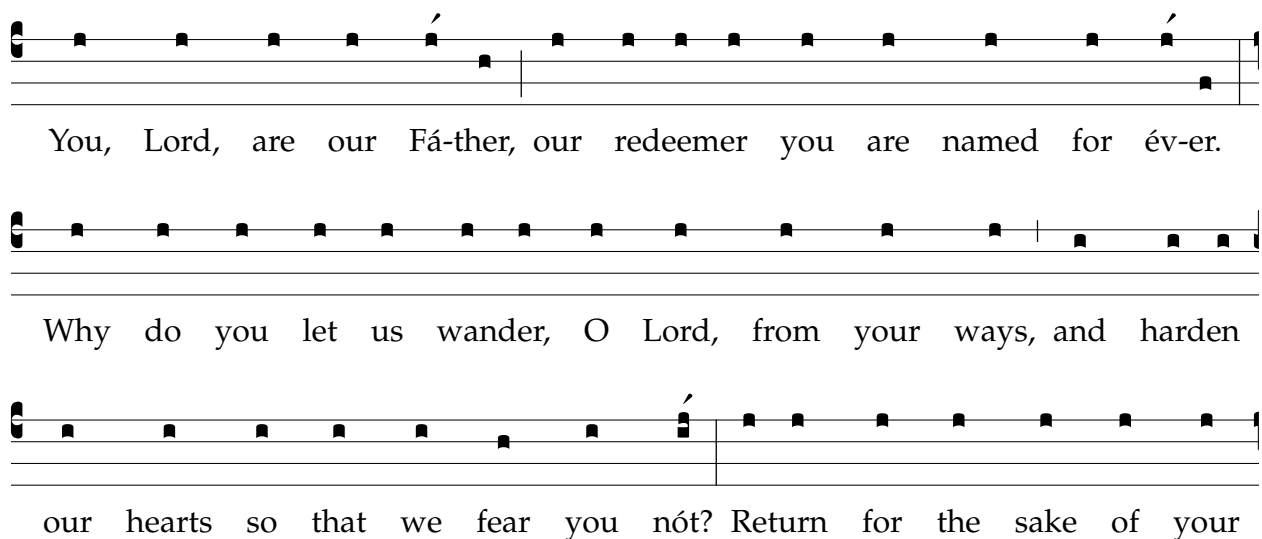
the wind, take us a-wáy. There is no one who calls on your



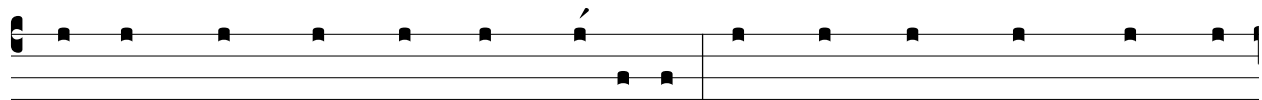
name, or attempts to take hóld of you; for you have hidden
your face from us, and have delivered us in-to the hand of
our in-íq-ui-ty. Yet, O Lord, you are our Fá-ther; we are the clay,
and you are our potter; we are all the work of your hánd.

First Reading for the First Sunday of Advent, Year B (NAB)

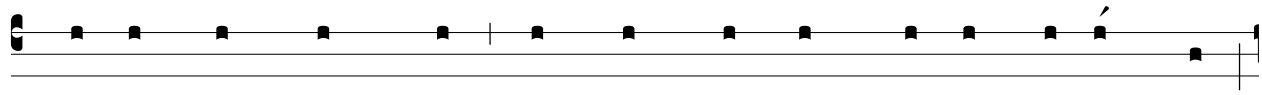
Isaiah 63:16b-17, 19b; 64:2-7



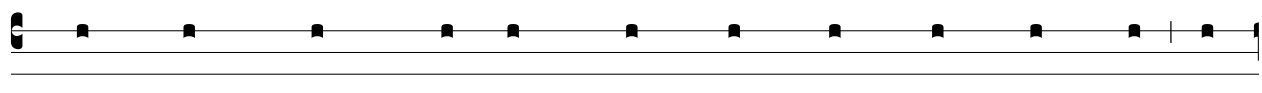
You, Lord, are our Fá-ther, our redeemer you are named for év-er.
Why do you let us wander, O Lord, from your ways, and harden
our hearts so that we fear you nó? Return for the sake of your



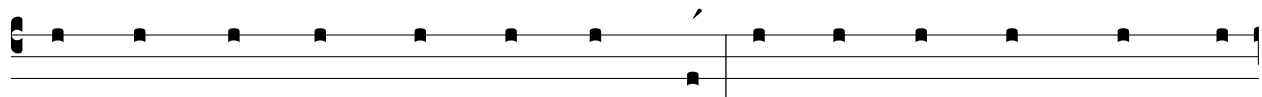
servants, the tribes of your hér-it-age. Oh, that you would rend the



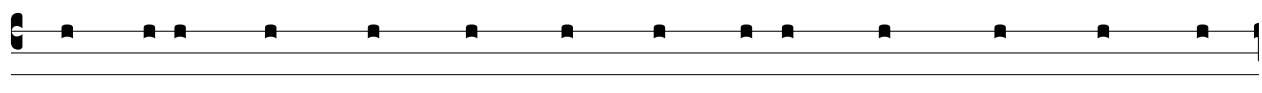
heavens and come down, with the mountains quaking be-fóre you,



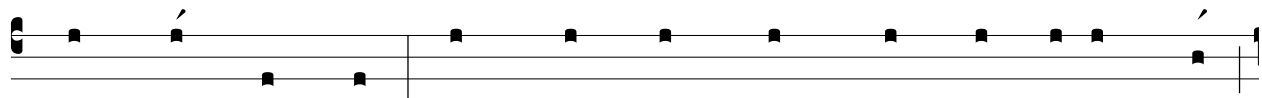
while you wrought awesome deeds we could not hope for, such



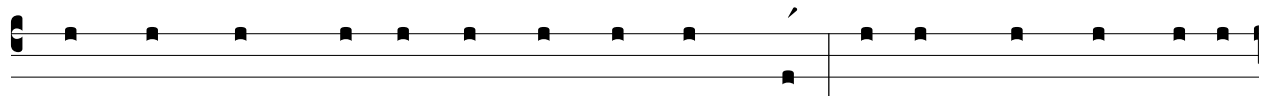
as they had not heard of from óld. No ear has ever heard, no



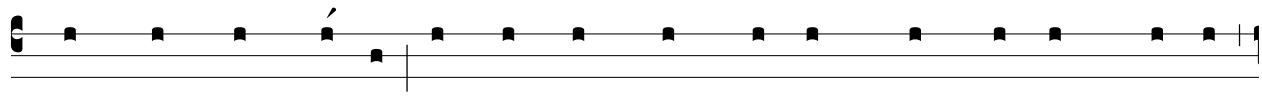
eye ever seen, any God but you doing such deeds for those



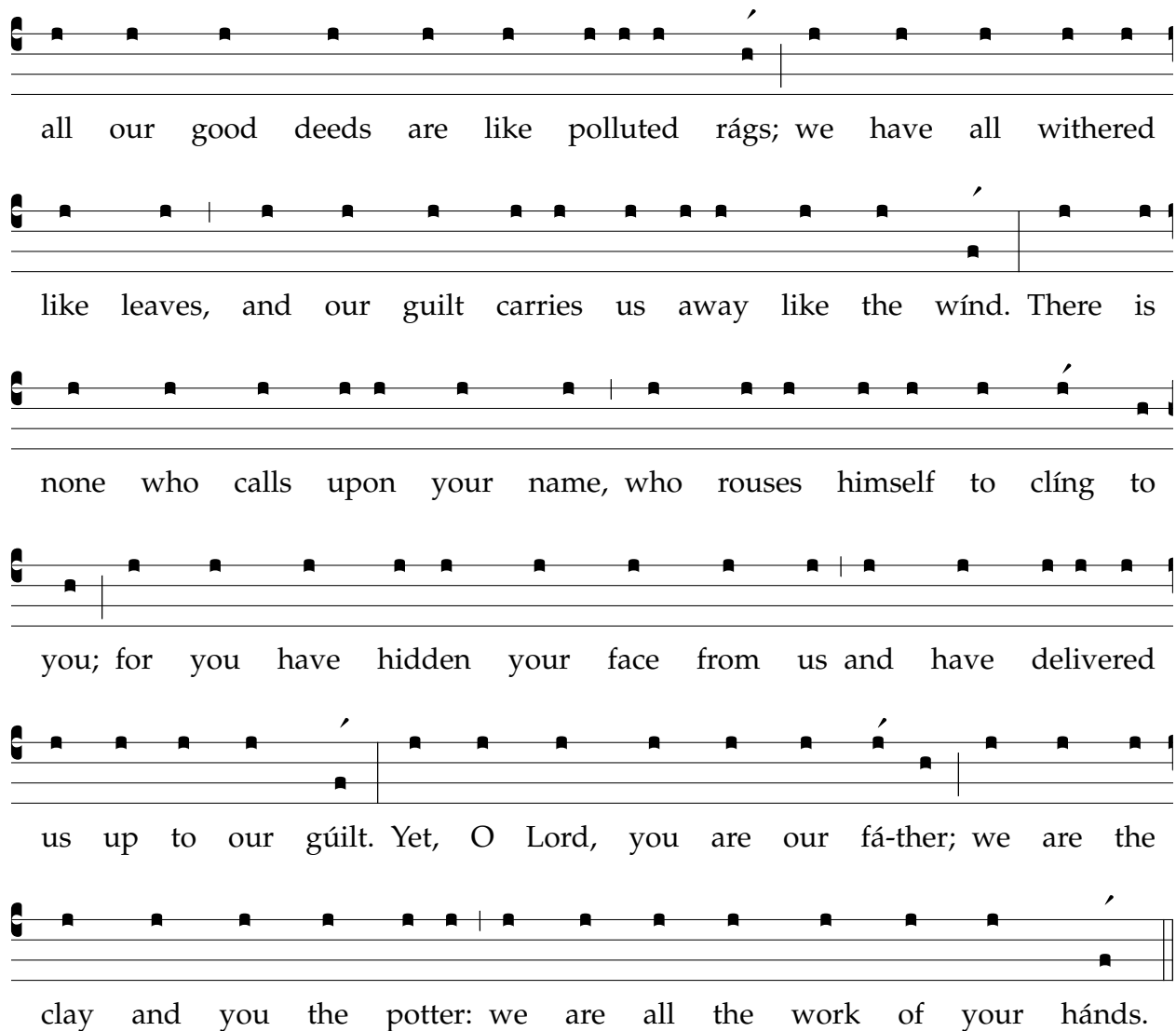
who wáit for him. Would that you might meet us doing ríght,



that we were mindful of you in our wáys! Behold, you are angry,



and we are sín-ful; all of us have become like unclean people,



all our good deeds are like polluted rágs; we have all withered

like leaves, and our guilt carries us away like the wínd. There is

none who calls upon your name, who rouses himself to clíng to

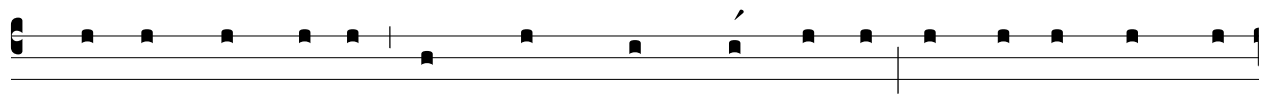
you; for you have hidden your face from us and have delivered

us up to our gúilt. Yet, O Lord, you are our fá-ther; we are the

clay and you the potter: we are all the work of your hánds.

Second Reading for the First Sunday of Advent, Year A (NRSV)

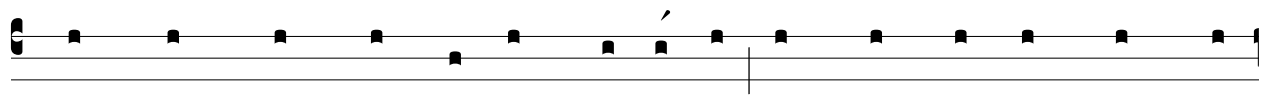
Romans 13:11-14



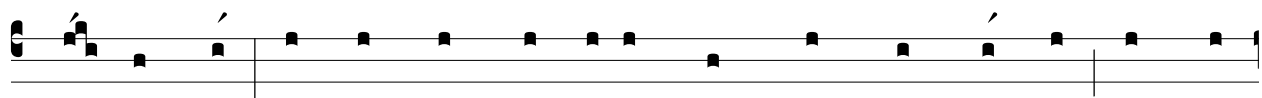
Brothers and sisters, you know what time it is, how it is now the



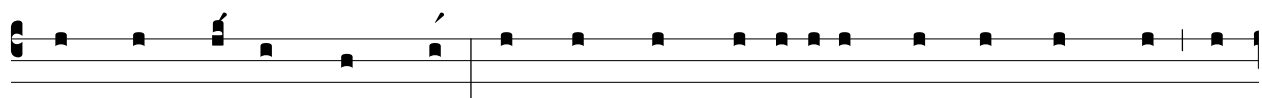
moment for you to wake from sleep. For salvation is nearer to us



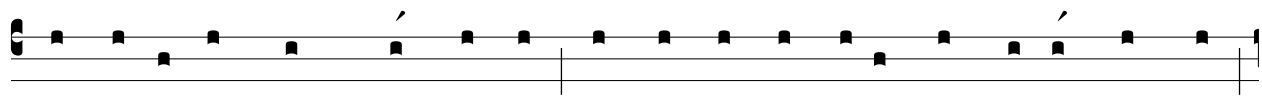
now than when we be-came be-liev-ers; the night is far gone, the



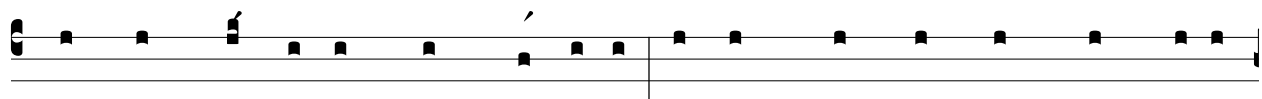
day is near. Let us then lay aside the works of dark-ness and put



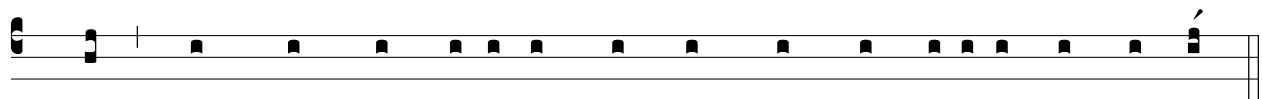
on the armor of light; let us live honorably as in the day, not



in re-vel-ing and drunk-en-ness, not in debauchery and licentious-ness,



not in quar-rel-ing and jeal-ou-sy. Instead, put on the Lord Jesus

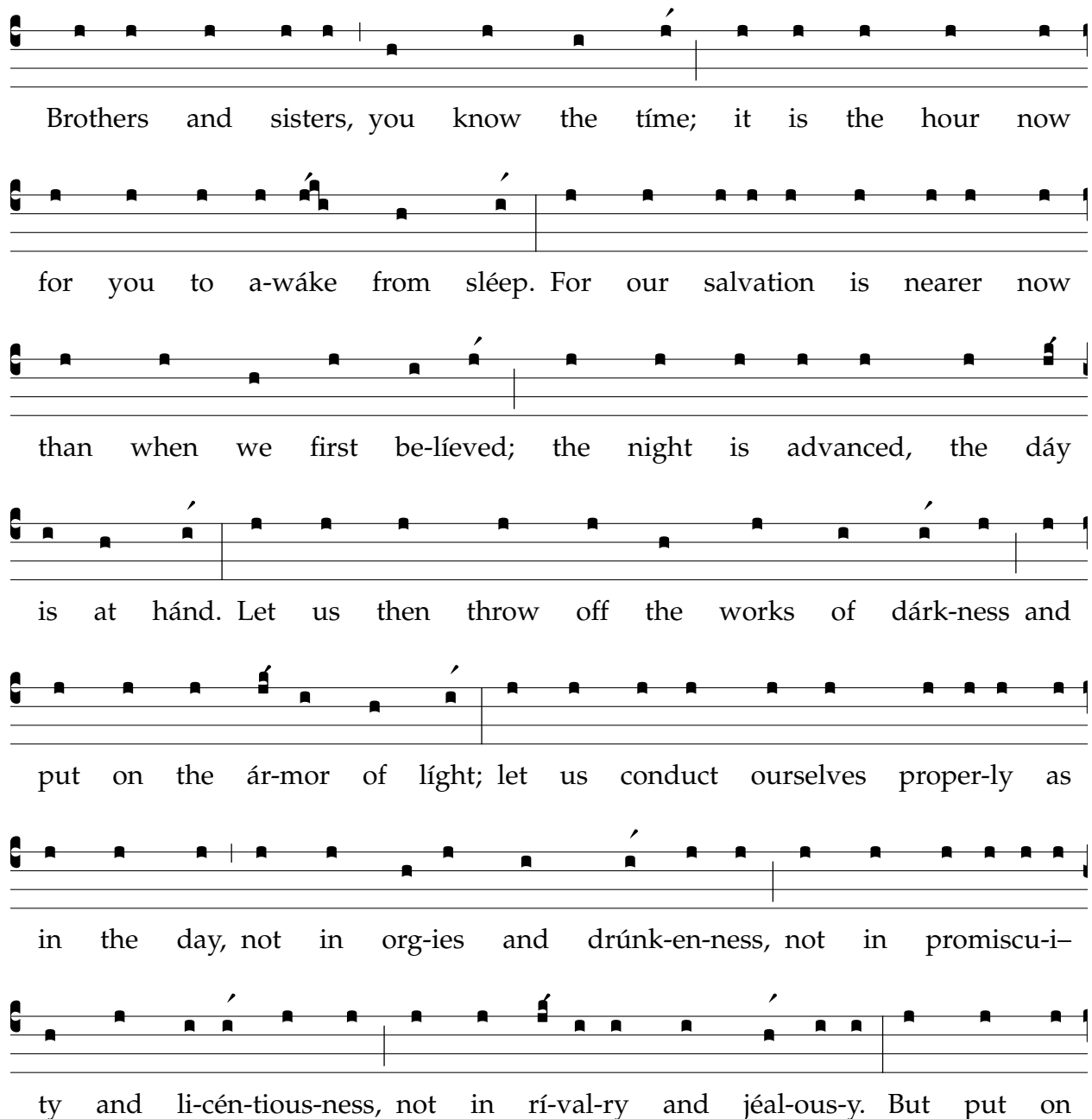


Christ, and make no provision for the flesh, to grati-fy its de-sires.

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Second Reading for the First Sunday of Advent, Year A (NAB)

Romans 13:11-14



Brothers and sisters, you know the time; it is the hour now

for you to a-wáke from sléep. For our salvation is nearer now

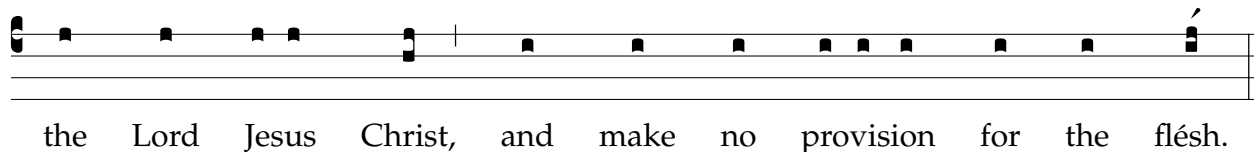
than when we first be-líeved; the night is advanced, the dáy

is at hánd. Let us then throw off the works of dárk-ness and

put on the ár-mor of líght; let us conduct ourselves proper-ly as

in the day, not in org-ies and drúnk-en-ness, not in promiscu-i-

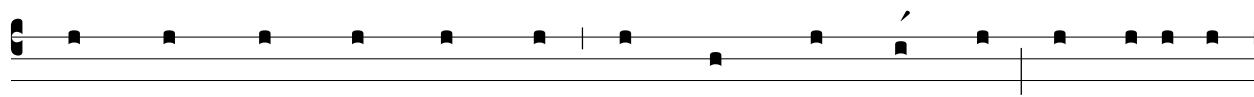
ty and li-cén-tious-ness, not in rí-val-ry and jéal-ous-y. But put on



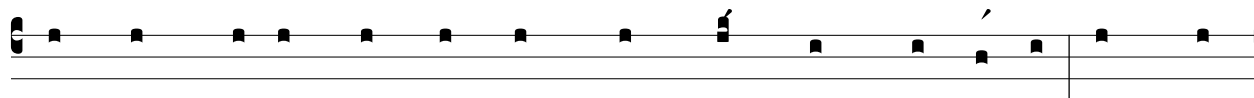
the Lord Jesus Christ, and make no provision for the flesh.

Second Reading for the First Sunday of Advent, Year A (JB)

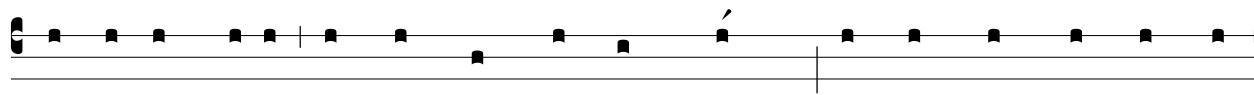
Romans 13:11-14



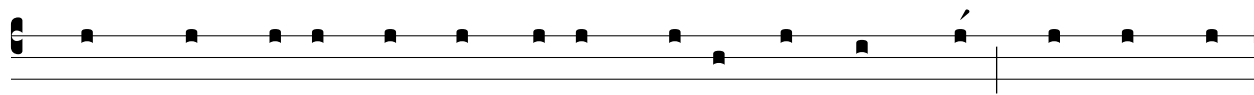
You know "the time" has come: you must wake up now: our salvation



is even nearer than it was when we were converted. The night



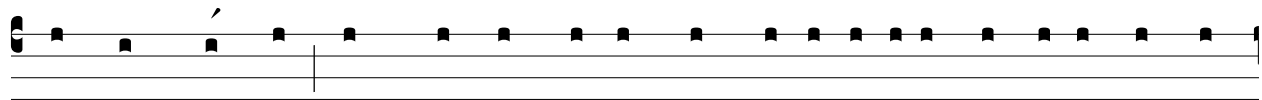
is almost over, it will be day-light soon - let us give up all the



things we prefer to do under cover of the dark; let us arm



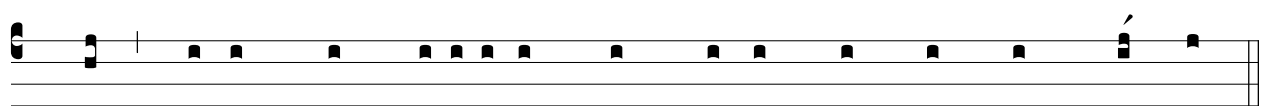
ourselves and appear in the light. Let us live decently as people do



in the day-time: no drunken orgies, no promiscu-i-ty or licentiousness,



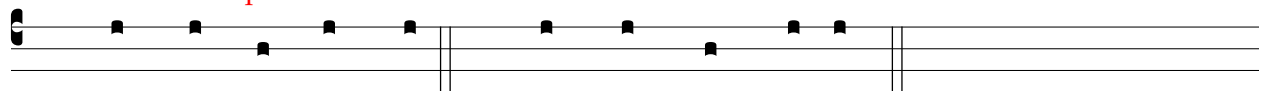
and no wrángl-ing or jéal-ous-y. Let your armour be the Lord Jesus



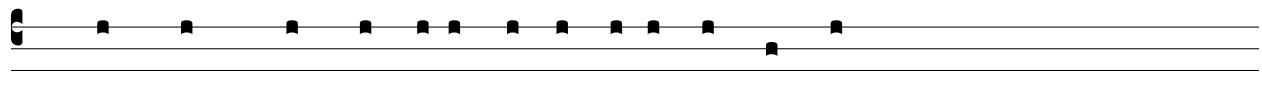
Christ, forget about satisfying your bodies with all their cráv-ings.

Tones for the Readings III. The Gospel

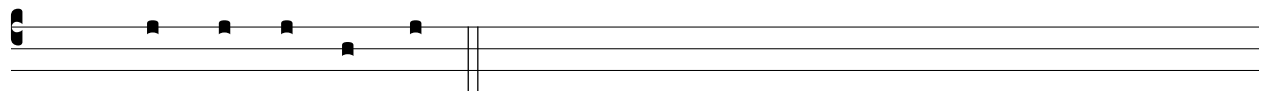
Before the Gospel



∿. The Lord be with you. R̃. And with your spir-it.



∿. A reading from the holy Gospel according to Mat-



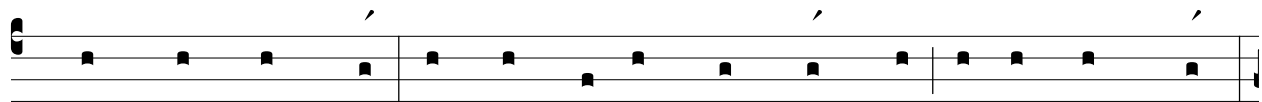
R̃. Glory to you, O Lord.

The mediant is used at the end of major clauses within a sentence, In short sentences it may be omitted, and in long sentences it may be used more than once. It should not be used to introduce a question. The full stop is used at the end of every sentence. The question formula is used for all questions, except when the question occurs at the end of a Gospel reading. In the question formula, one leaves the reciting tone two syllables before the last accent. In long questions, the

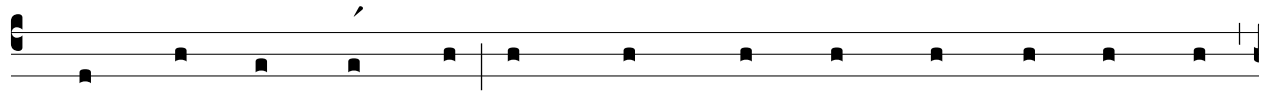
ending is used only for the last clause of the question, with the reciting tone for the first clause. The conclusion with its two elements is used for the last two lines of the reading. For each of these two elements, one leaves the reciting tone on the last accent.

Gospel Reading for Pentecost (NRSV)
John 20:19-23

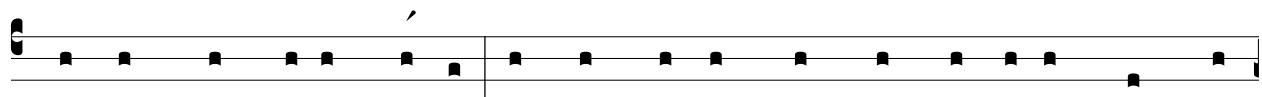
It was evening on the day Jesus rose from the dead, the first
day of the wéek, and the doors of the house where the disciples
had met were locked for fear of the Jéws. Jesus came and
stood among them and said, 'Peace be with yóu'. Af-ter he said
this, he showed them his hands and his síde. Then the disciples
rejoiced when they saw the Lórd. Jesus said to them again,



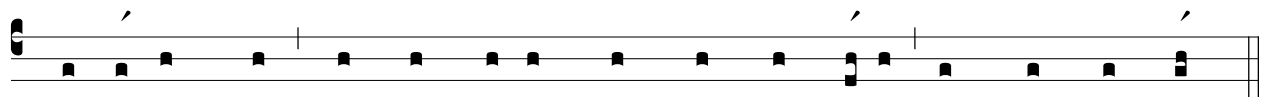
'Peace be with yóu. As the Fa-ther has sént me, so I send yóu'.



When he had sáid this, he breathed on them and said to them,



'Receive the Holy Spír-it. If you forgive the sins of a-ny, they are



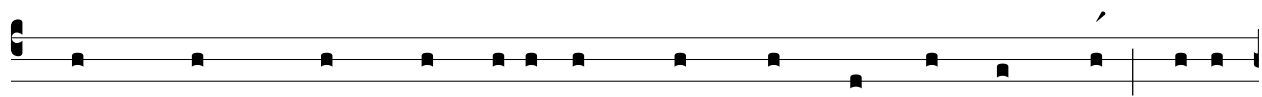
for-gív-en them; if you retain the sins of án-y, they are re-táined'.

Gospel Reading for Pentecost (NAB)

John 20:19-23



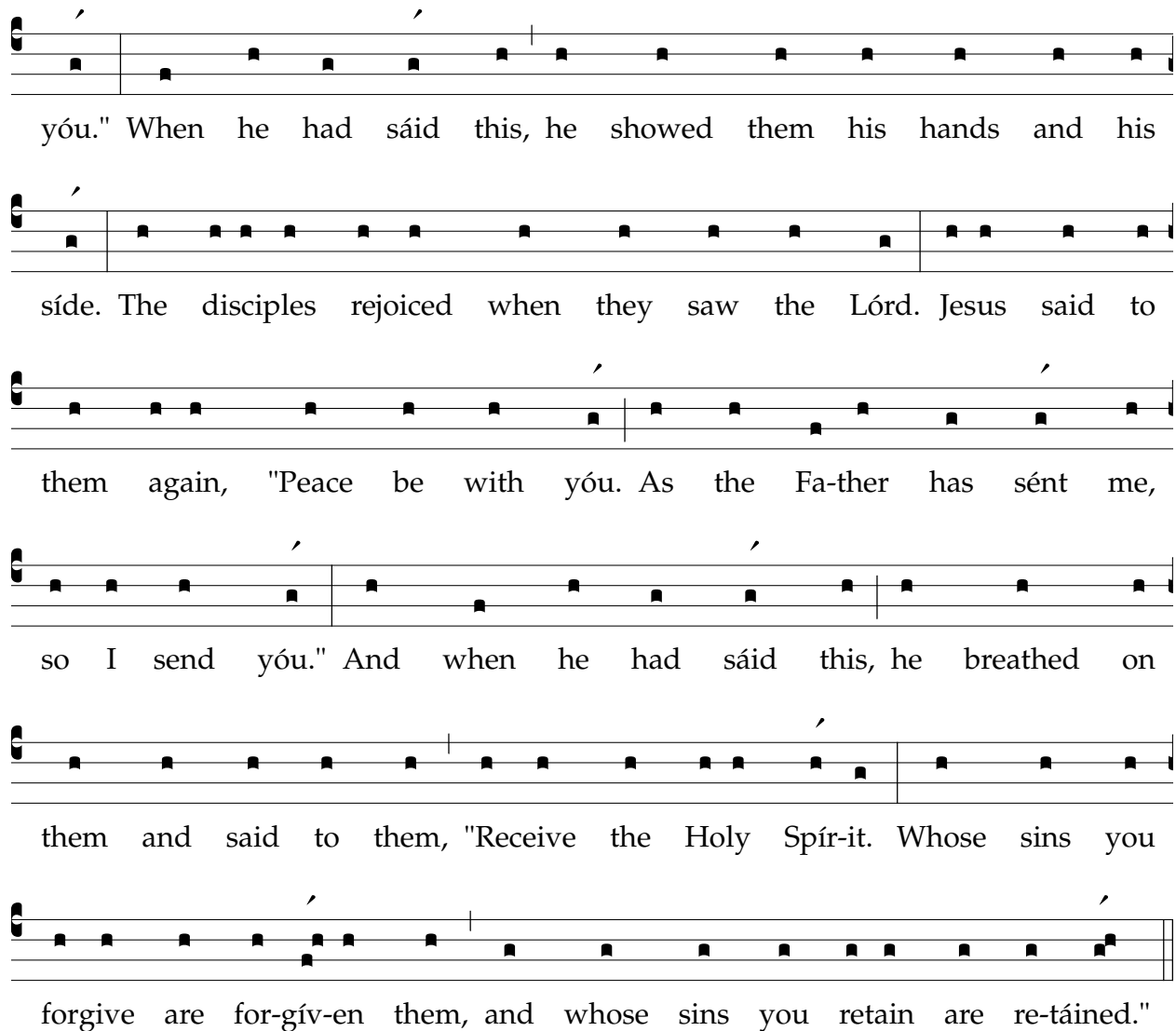
On the evening of that first day of the wéek, when the doors



were locked, where the disciples were, for fear of the Jéws, Jesus



came and stood in their mídst and said to them, "Peace be with



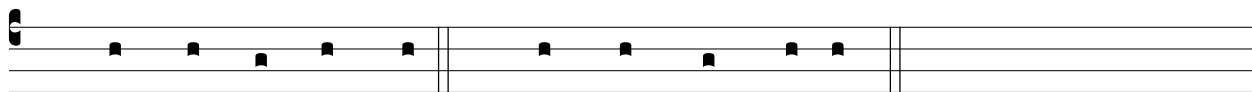
yóu." When he had sáid this, he showed them his hands and his síde. The disciples rejoiced when they saw the Lórd. Jesus said to them again, "Peace be with yóu. As the Fa-ther has sént me, so I send yóu." And when he had sáid this, he breathed on them and said to them, "Receive the Holy Spír-it. Whose sins you forgive are for-gív-en them, and whose sins you retain are re-táined."

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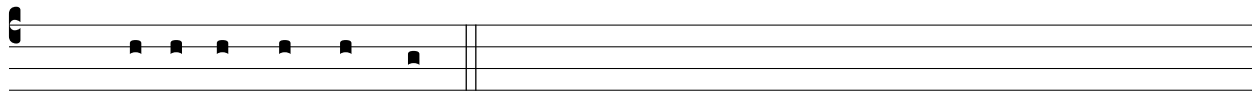
Tones for the Readings III. The Gospel

(Solemn Tone)

Before the Gospel



℣. The Lord be with you. ℟. And with your spir-it.

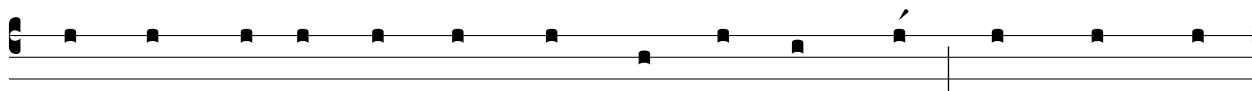


℟. Glory to you, O Lord.

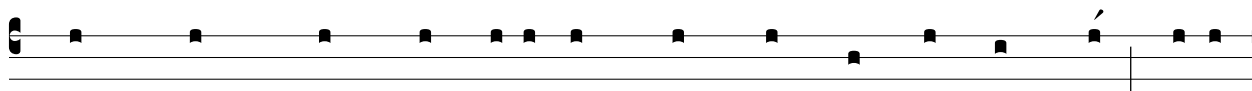
The mediant is used at the end of major clauses within a sentence. In short sentences it may be omitted, and in long sentences it may be used more than once. It should not be used to introduce a question. The full stop is used at the end of every sentence. The question formula is used for all questions, except when the question occurs at the end of a Gospel reading. In the question formula, one leaves the reciting tone two syllables before the last accent. In long questions, the ending is used only for the last clause of the question, with the reciting tone for the first clause. The conclusion with its two elements is used for the last two lines of the reading. For each of these two elements, one leaves the reciting tone on the last accent.

Gospel Reading for Pentecost (NAB)

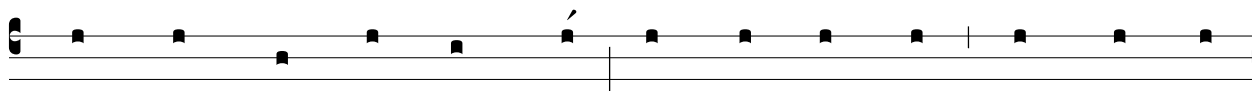
John 20:19-23



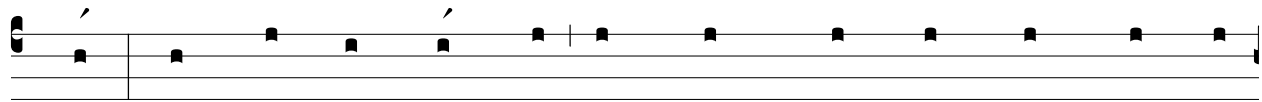
On the evening of that first day of the week, when the doors



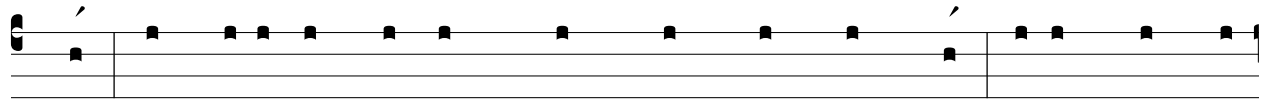
were locked, where the disciples were, for fear of the Jews, Jesus



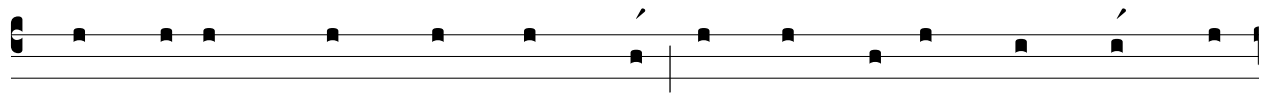
came and stood in their midst and said to them, "Peace be with



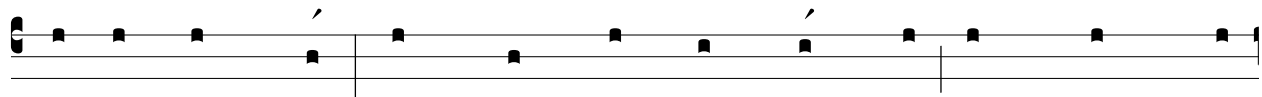
yóu." When he had sáid this, he showed them his hands and his



síde. The disciples rejoiced when they saw the Lórd. Jesus said to



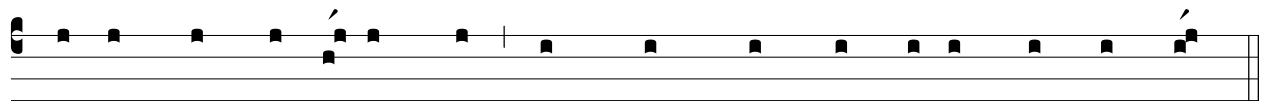
them again, "Peace be with yóu. As the Fa-ther has sént me,



so I send yóu." And when he had sáid this, he breathed on

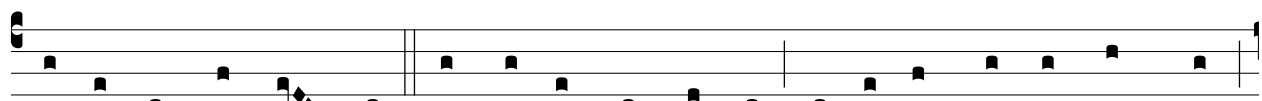


them and said to them, "Receive the Holy Spír-it. Whose sins you

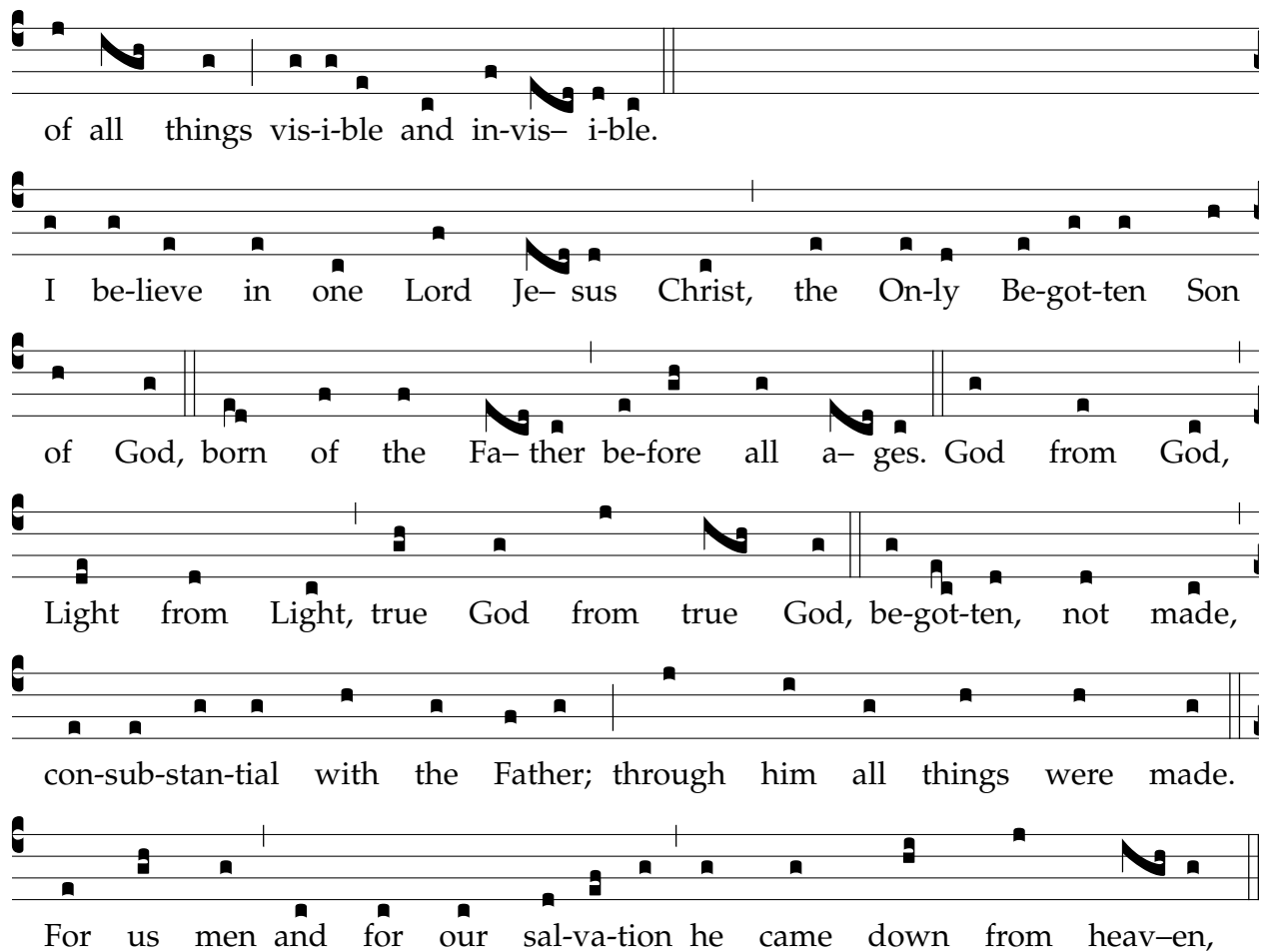


forgive are for-gív-en them, and whose sins you retain are re-táined."

Credo III



I be-lieve in one God, the Fa-ther al-might-y, mak-er of heav-en and earth,



of all things vis-i-ble and in-vis- i-ble.

I be-lieve in one Lord Je- sus Christ, the On-ly Be-got-ten Son

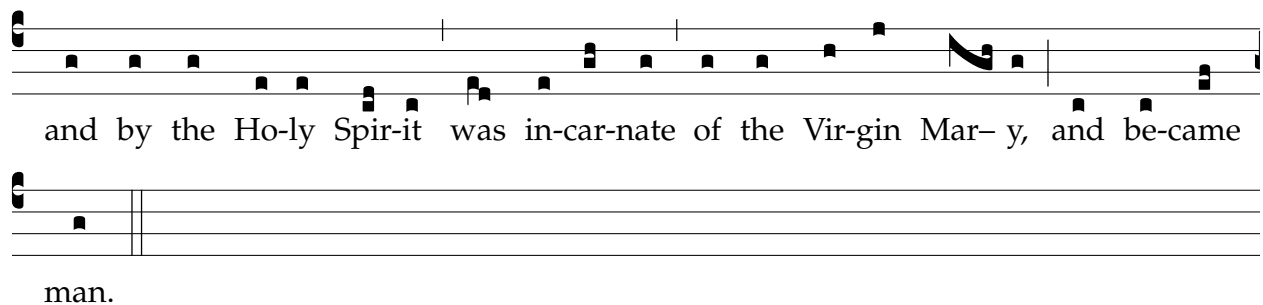
of God, born of the Fa- ther be-fore all a- ges. God from God,

Light from Light, true God from true God, be-got-ten, not made,

con-sub-stan-tial with the Father; through him all things were made.

For us men and for our sal-va-tion he came down from heav-en,

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

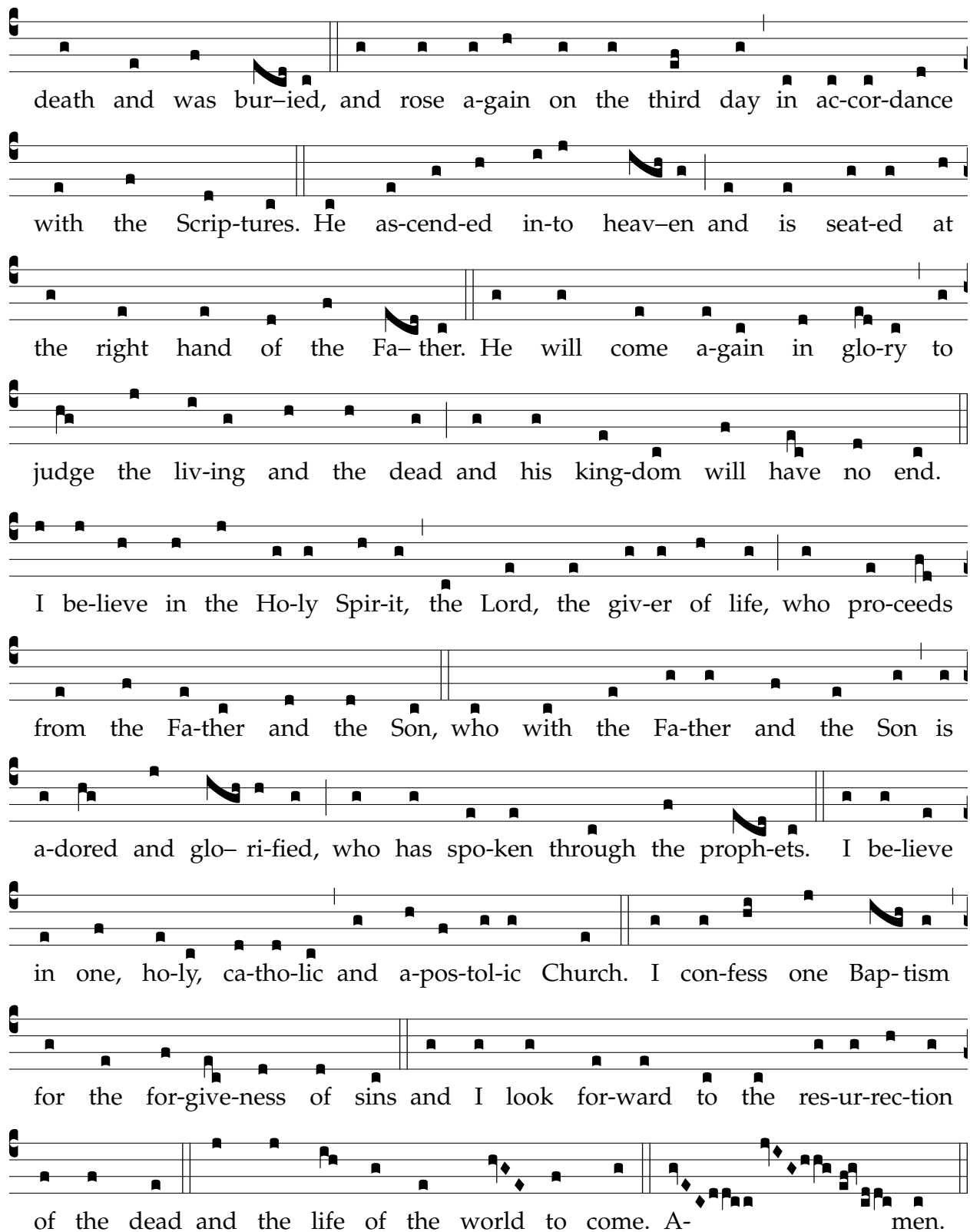


and by the Ho-ly Spir-it was in-car-nate of the Vir-gin Mar- y, and be-came

man.



For our sake he was cru- ci-fied un-der Pon-tius Pi-late, he suf-fered

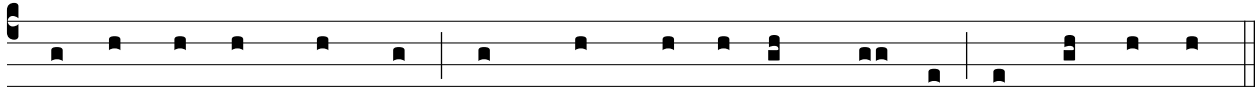


death and was bur-ied, and rose a-gain on the third day in ac-cor-dance
with the Scrip-tures. He as-cend-ed in-to heav-en and is seat-ed at
the right hand of the Fa-ther. He will come a-gain in glo-ry to
judge the liv-ing and the dead and his king-dom will have no end.

I be-lieve in the Ho-ly Spir-it, the Lord, the giv-er of life, who pro-ceeds
from the Fa-ther and the Son, who with the Fa-ther and the Son is
a-dored and glo-ri-fied, who has spo-ken through the proph-ets. I be-lieve
in one, ho-ly, ca-tho-lic and a-pos-tol-ic Church. I con-fess one Bap-tism
for the for-give-ness of sins and I look for-ward to the res-ur-rec-tion
of the dead and the life of the world to come. A-men.

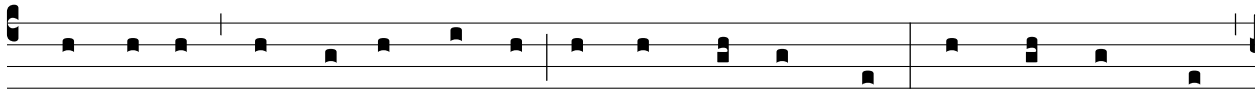
The Lord's Prayer
Tone B (Mozarabic)

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

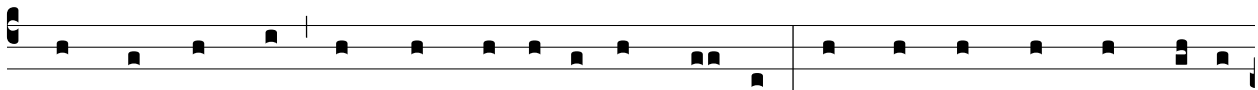


At the Savior's com-mand and formed by di-vine teach-ing, we dare to say:

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



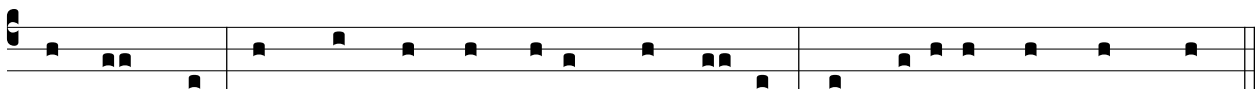
Our Father, who art in heav-en, hallowed be thy name; thy king-dom come,



thy will be done on earth as it is in heav-en. Give us this day our dai-ly



bread, and forgive us our tres-pass-es, as we forgive those who tres-pass



a-gainst us; and lead us not in-to temp-ta-tion, but de-liver us from evil.

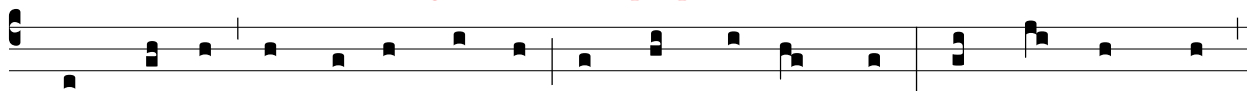
The Lord's Prayer
Tone C (Solemn Anaphora Tone)

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

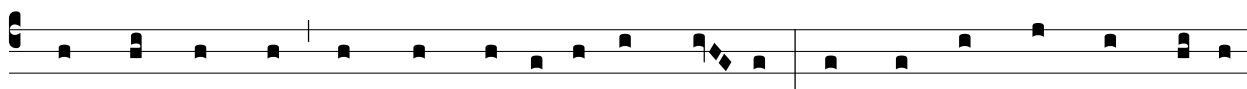


At the Savior's com-mand and formed by di-vine teach-ing, we dare to say:

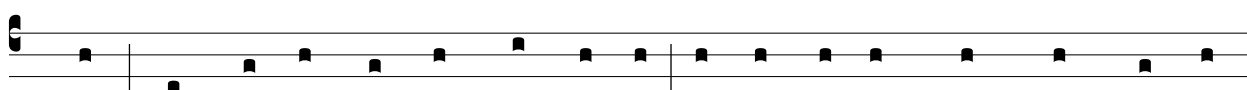
He extends his hands and, together with the people, continues:



Our Fath-er, who art in heav-en, hal-lowed be thy name; thy king-dom come,



thy will be done on earth as it is in heav-en. Give us this day our dai-ly



bread, and for-give us our tres-pass-es, as we forgive those who tres-pass

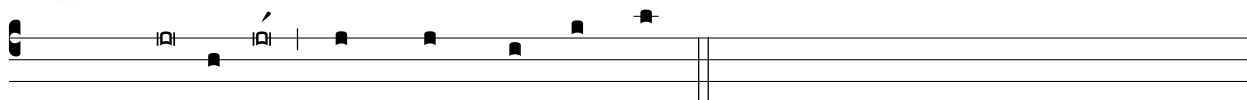


a-against us; and lead us not in-to temp-ta-tion, but deliver us from e-vil.

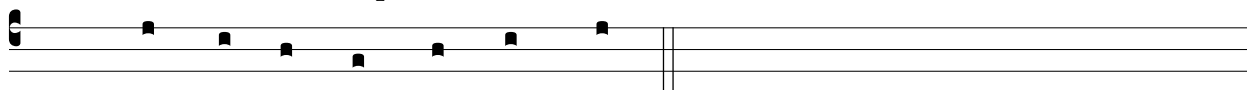
PRAYER OF THE FAITHFUL

The text that follows the dagger (†) in the invocations given below can also be used to conclude intentions that are not sung; alternatively, the final words of the individual intentions can take its place.

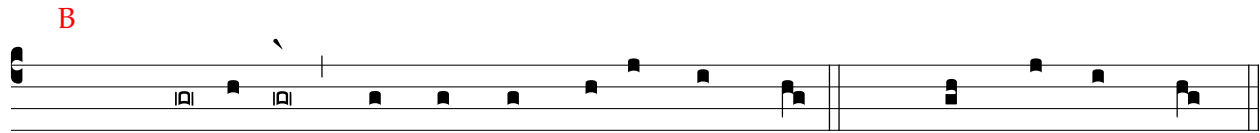
A



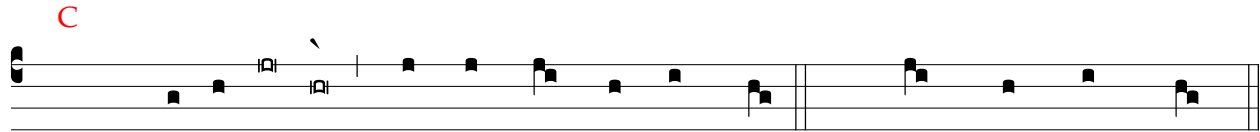
∇. [Petition...] † Be pleased to hear us:



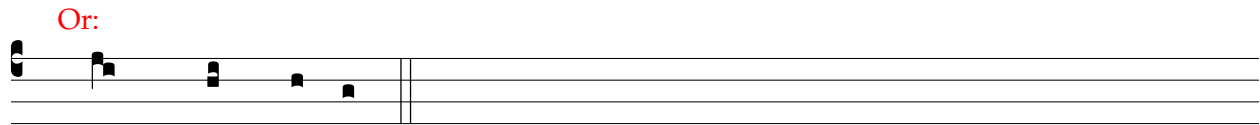
R. Lord, we ask you, hear our prayer.



∇. [Petition...] † Let us call up-on the Lord: Ṙ. Hear us, O Christ.



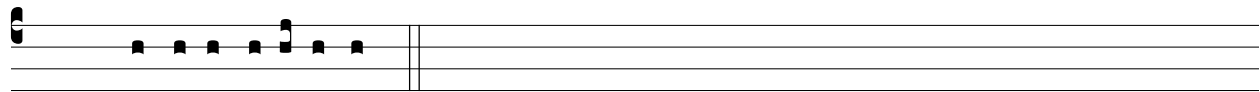
∇. [Petition...] † Let us pray to the Lord: Ṙ. Lord, hear our prayer.



Ṙ. Lord, have mer-cy.



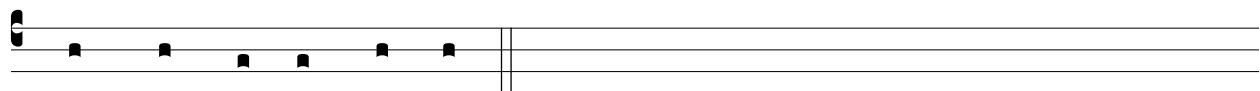
[Petition...] † Let us im-plore the Lord: Ký-ri-e, e-lé-i-son.



Ṙ. Ký-ri-e, e-lé-i-son.

At the Solemn Blessing Solemn Tone

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



Bow down for the bless-ing.

Then the Priest, with hands extended over the people, sings the blessing:

RECITING TONE MEDIAN T FULL STOP

(grave) (acute) (grave) (grave) (accent)

✠. May the almighty and merciful God, by whose grace you

have placed your faith in the First Coming of his Only Begot-

ten Son and yearn for his coming a-gàin, sancti-fy you by the

rad-iance of Christ's Ád-vènt and enrich you with hís bless-ing.

✠. A-men.

✠. And may the blessing of almighty Gòd, the Father, and the Son, ✠

and the Ho-ly Spir-it, come down on you and remain with you for ev-er.

✠. A-men

Or, in some Ritual Masses:

V. And may almighty God bless all of you, who are gathered
 for these sacred rites,(here,) the Father, (†) and the Son, †
 and the Ho-ly (†) Spir-it.

R. A-men.

Simple Tone

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

Bow down for the blessing.

Then the Priest, with hands extended over the people, sings the blessing:

(flex sign)

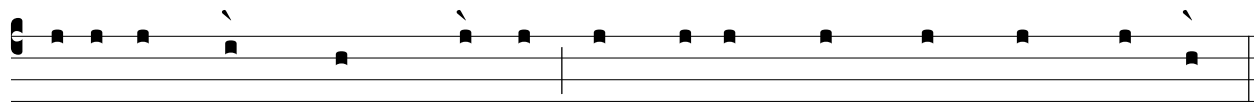
(grave) (acute)

(double grave)

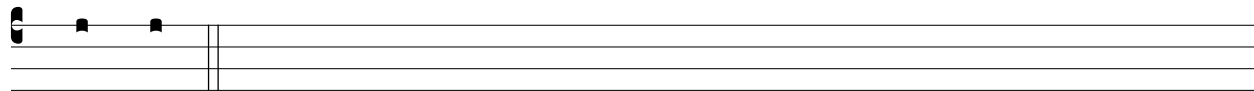
V. May the almighty and merciful God, by whose grace you

have placed your faith in the First Coming of his Only Begot-

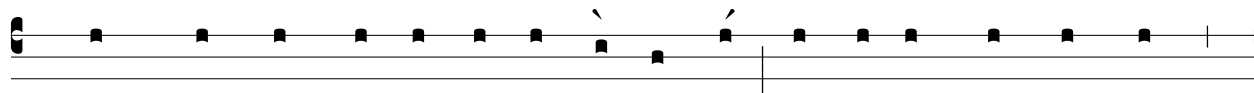
ten Son and yearn for his coming a-gain, sancti-fy you by the



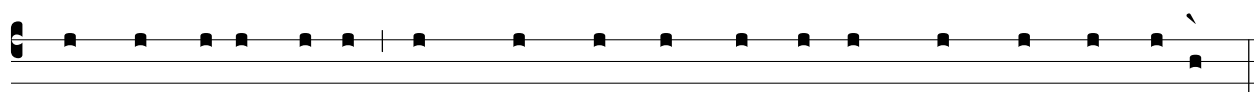
ra-diance òf Christ's Ád-vent and enrich you with his bless-ing.



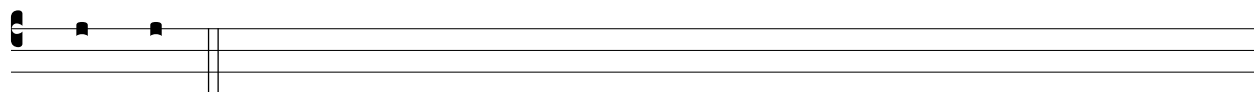
R. A-men.



V. And may the blessing of al-mìght-y Gód, the Father, and the Son, ✠

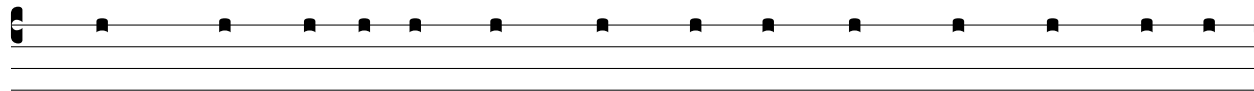


and the Holy Spirit, come down on you and remain with you for ev-er.

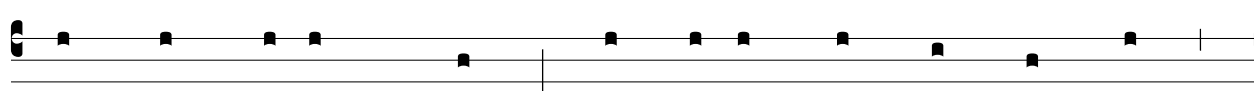


R. A-men.

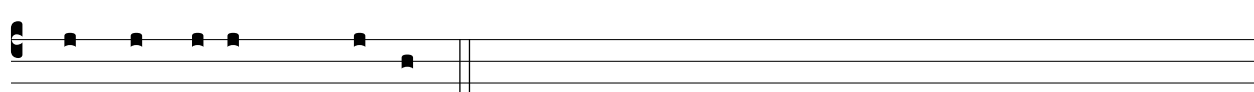
Or, in some Ritual Masses:



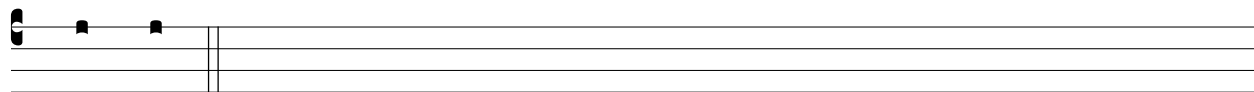
V. And may almighty God bless all of you, who are gathered



for these sacred rites,(here,) the Father, (✠) and the Son, ✠



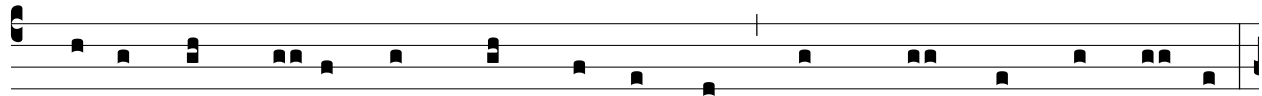
and the Holy (✠) Spir-it.



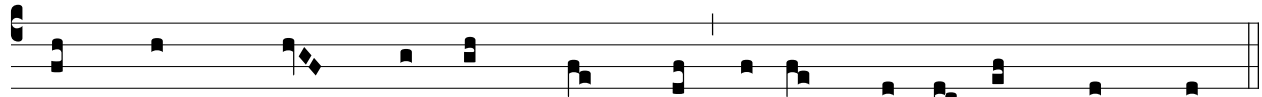
R. A-men.

Gloria laus et honor

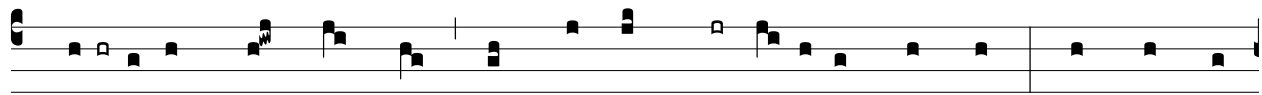
Refrain



Glo-ry and hon-or and praise be to you, Christ, King and Re-deem-er,



to whom young chil-dren cried out lov-ing Ho-san-nas with joy.



1. Is-rael's King are you, King David's magnif-icent offspring; you are the



ruler who come blest in the name of the Lord.

2. Heavenly hosts on high
unite in singing your praises;
men and women on earth
and all creation join in.

3. Bearing branches of palm,
Hebrews came crowding to greet you;
see how with prayers and hymns
we come to pay you your vows.

4. They offered gifts of praise
to you, so near to your Passion;
see how we sing this song now
to you reigning on high.

5. Those you were pleased to accept; now accept our gifts of devotion,
good and merciful King,
lover of all that is good.

Ubi Caritas

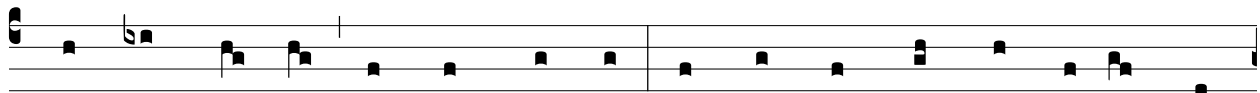
Refrain



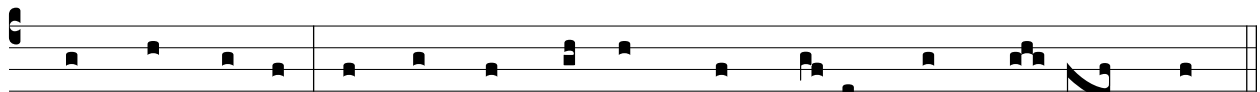
Where true char-i-ty is dwell-ing, God is pre-sent there.



1. By the love of Christ we have been brought to-geth-er: let us find in



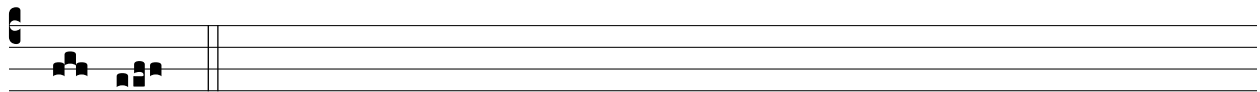
him our glad-ness and our pleas-ure; may we love him and re-ver-e him,



God the liv-ing, and in love re-spect each oth-er with sin-cere hearts.

2. So when we as one are gathered all together,
let us strive to keep our minds free of division;
may there be an end to malice, strife and quarrels,
and let Christ our God be dwelling here among us.

3. May your face thus be our vision, bright in glory;
Christ our God, with all the blessed Saints in heaven:
such delight is pure and faultless, joy unbounded,
which endures through countless ages world without end.



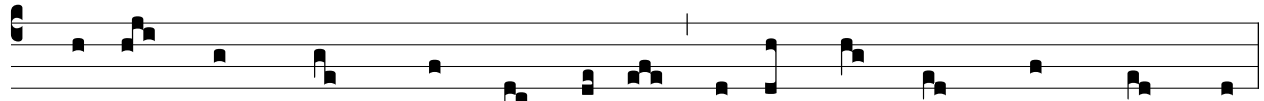
A- men.

Crux fidelis

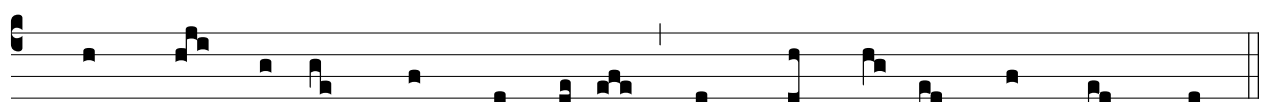
All:



Faith-ful Cross the Saints re-ly on, No-ble tree be-yond com-pare!



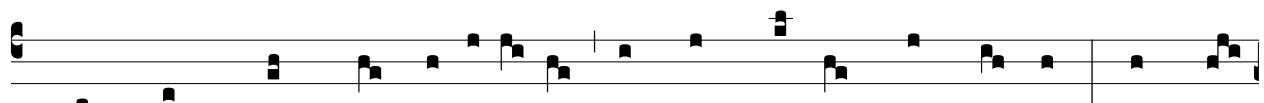
Nev-er was there such a sci-on, Nev-er leaf or flower so rare.



Sweet the tim-ber, sweet the i-ron, Sweet the bur-den that they bear"

After odd verses the first two lines of the antiphon are sung, "Faithful...rare
After even verses the last two lines of the antiphon are sung, "Sweet the timber...bear!"

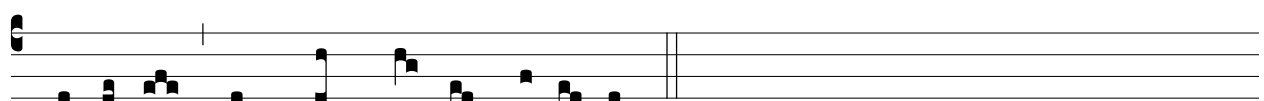
Cantors:



Sing, my tongue, in ex-ul-ta-tion Of our ban-ner and de-vice! Make a



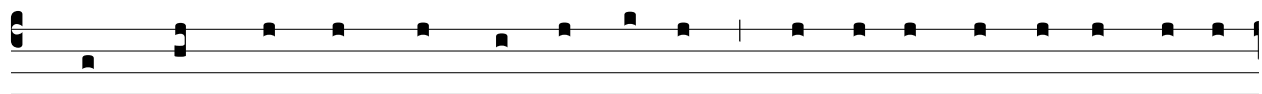
sol-emn proc-la-ma-tion Of a tri-umph and its price: How the Sav-ior of



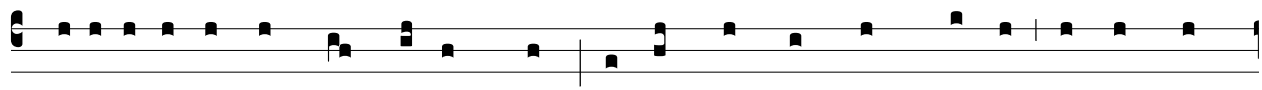
cre-a-tion Con-quired by his sac-ri-fice!

The Announcement of Easter and the Movable Feasts

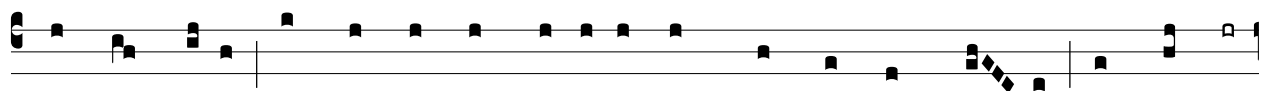
On the Epiphany of the Lord, after the singing of the Gospel, a Deacon or cantor, in keeping with an ancient practice of the Holy Church, announces from the ambo the movable feasts of the current year according to this formula:



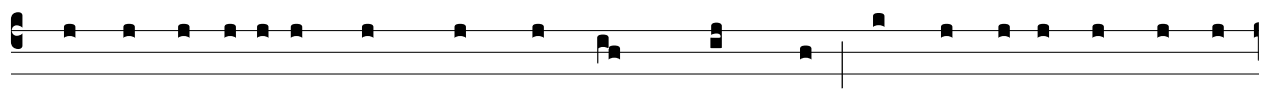
Know, dear (brethren,) (broth-ers and sis-ters,) that, as we have rejoiced at the



Nati-vi-ty of our Lord Je-sus Christ, so by leave of God's mer-cy we announce



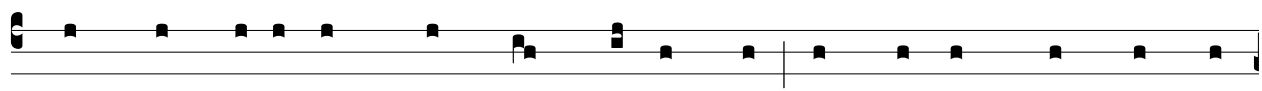
to you al-so the joy of his Resurrection, who is our Sav-ior. On the ...



day of (Februa-ry)(March) will fall Ash Wednes-day, and the beginning of the



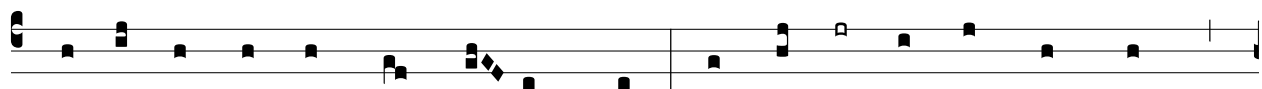
fast of the most sacred Lent-en sea-son. On the ... day of (March)(A-pril)



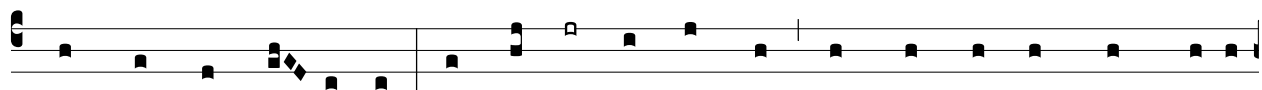
you will ce-lebrate with joy East-er Day, the Paschal feast of our



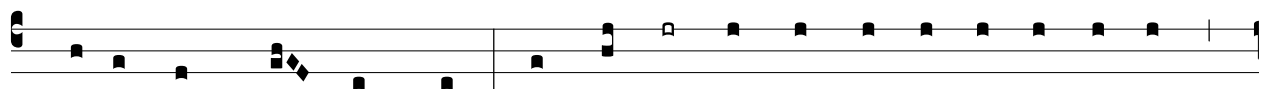
Lord Jes- us Christ. On the ... day of (A-pril)(May)(June) will be the



As-cen-sion of our Lord Je- sus Christ. On the ... day of (May,)(June,)



the feast of Pen-te-cost. On the ... day of June, the feast of the Most Holy



Bod-y and Blood of Christ. On the ... day of (November,)(December,)



and glory for ev-er and ev-er. A-men.