

THE ROMAN MISSAL

RENEWED BY DECREE OF
THE MOST HOLY SECOND ECUMENICAL COUNCIL OF THE VATICAN,
PROMULGATED BY AUTHORITY OF POPE PAUL VI
AND REVISED AT THE DIRECTION OF POPE JOHN PAUL II.

ENGLISH TRANSLATION ACCORDING
TO THE THIRD TYPICAL EDITION

THE BOOK OF THE CHAIR

Editorial Note

- ◇ Texts which have been added or adapted — generally rubrics to indicate where the intervening liturgical text will be found in the Roman Missal.
- ~~Strikethrough~~ Rubrics, usually found at the beginning of sections of the Missal which will be omitted as they refer to texts not found in the Book of the Chair.
- Page refs References to, for example, Solemn Blessings will be finalised once the text is approved. Similarly the Indices will be compiled at the
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PROPER OF TIME

ADVENT

FIRST SUNDAY OF ADVENT

Entrance Antiphon

Cf. Ps 24: 1-3

To you, I lift up my soul, O my God.
In you, I have trusted; let me not be put to shame.
Nor let my enemies exult over me;
and let none who hope in you be put to shame.

The Glória in excélsis (Glory to God in the highest) is not said.

Collect

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.

The Creed is said.

Prayer after Communion

May these mysteries, O Lord,
in which we have participated,
profit us, we pray,
for even now, as we walk amid passing things,
you teach us by them to love the things of heaven
and hold fast to what endures.
Through Christ our Lord.

A formula of Solemn Blessing, p. 000, may be used.

SECOND SUNDAY OF ADVENT

Entrance Antiphon

Cf. Is 30: 19, 30

O people of Sion, behold,
the Lord will come to save the nations,
and the Lord will make the glory of his voice heard
in the joy of your heart.

The Glória in excélsis (Glory to God in the highest) is not said.

Collect

Almighty and merciful God,
may no earthly undertaking hinder those
who set out in haste to meet your Son,
but may our learning of heavenly wisdom
gain us admittance to his company.
Who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

The Creed is said.

Prayer after Communion

Replenished by the food of spiritual nourishment,
we humbly beseech you, O Lord,
that, through our partaking in this mystery,
you may teach us to judge wisely the things of earth
and hold firm to the things of heaven.
Through Christ our Lord.

A formula of Solemn Blessing, p. 000, may be used.

THIRD SUNDAY OF ADVENT

In this Mass the colour violet or rose is used.

Entrance Antiphon

Phil 4: 4-5

Rejoice in the Lord always; again I say, rejoice.
Indeed, the Lord is near.

The Glória in excélsis (Glory to God in the highest) is not said.

Collect

O God, who see how your people
faithfully await the feast of the Lord's Nativity,
enable us, we pray,
to attain the joys of so great a salvation,
and to celebrate them always
with solemn worship and glad rejoicing.
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.

The Creed is said.

Prayer after Communion

We implore your mercy, Lord,
that this divine sustenance may cleanse us of our faults
and prepare us for the coming feasts.
Through Christ our Lord.

A formula of Solemn Blessing, p. 000, may be used.

FOURTH SUNDAY OF ADVENT

Entrance Antiphon

Cf. Is 45: 8

Drop down dew from above, you heavens,
and let the clouds rain down the Just One;
let the earth be opened and bring forth a Saviour.

The *Glória in excélsis* (Glory to God in the highest) is not said.

Collect

Pour forth, we beseech you, O Lord,
your grace into our hearts,
that we, to whom the Incarnation of Christ your Son
was made known by the message of an Angel,
may by his Passion and Cross
be brought to the glory of his Resurrection.
Who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

The Creed is said.

Prayer after Communion

Having received this pledge of eternal redemption,
we pray, almighty God,
that as the feast day of our salvation draws ever nearer,
so we may press forward all the more eagerly
to the worthy celebration of the mystery
of your Son's Nativity.
Who lives and reigns for ever and ever.

A formula of Solemn Blessing, p. 000, may be used.

CHRISTMAS TIME

25 December

THE NATIVITY OF THE LORD

Solemnity

At the Vigil Mass

This Mass is used on the evening of 24 December, either before or after First Vespers (Evening Prayer I) of the Nativity.

Entrance Antiphon

Cf. Ex 16: 6-7

Today you will know that the Lord will come, and he will save us,
and in the morning you will see his glory.

The Glória in excélsis (Glory to God in the highest) is said.

Collect

O God, who gladden us year by year
as we wait in hope for our redemption,
grant that, just as we joyfully welcome
your Only Begotten Son as our Redeemer,
we may also merit to face him confidently
when he comes again as our Judge.

Who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

The Creed is said. All kneel at the words and by the Holy Spirit was incarnate.

Prayer after Communion

Grant, O Lord, we pray,
that we may draw new vigour
from celebrating the Nativity of your Only Begotten Son,
by whose heavenly mystery we receive both food and drink.
Who lives and reigns for ever and ever.

A formula of Solemn Blessing, p. 000, may be used.

At the Mass during the Night

On the Nativity of the Lord all Priests may celebrate or concelebrate three Masses, provided the Masses are celebrated at their proper times.

Entrance Antiphon

Ps 2: 7

The Lord said to me, You are my Son.
It is I who have begotten you this day.

Or:

Let us all rejoice in the Lord, for our Saviour has been born in the world.
Today true peace has come down to us from heaven.

The Glória in excélsis (Glory to God in the highest) is said.

Collect

O God, who have made this most sacred night
radiant with the splendour of the true light,
grant, we pray, that we who have known the mysteries of his light on earth,
may also delight in his gladness in heaven.
Who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

The Creed is said. All kneel at the words and by the Holy Spirit was incarnate.

Prayer after Communion

Grant us, we pray, O Lord our God,
that we, who are gladdened by participation
in the feast of our Redeemer's Nativity
may through an honourable way of life become worthy of union with him.
Who lives and reigns for ever and ever.

A formula of Solemn Blessing, p. 000, may be used.

At the Mass at Dawn

Entrance Antiphon

Cf. Is 9: 1, 5; Lk 1: 33

Today a light will shine upon us, for the Lord is born for us;
and he will be called Wondrous God,
Prince of peace, Father of future ages:
his reign will be without end.

The Glória in excélsis (Glory to God in the highest) is said.

Collect

Grant, we pray, almighty God,
that, as we are bathed in the new radiance of your incarnate Word,
the light of faith which illumines our minds
may also shine through in our deeds.
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.

The Creed is said. All kneel at the words and by the Holy Spirit was incarnate.

Prayer after Communion

Grant us, Lord, as we honour with joyful devotion
the Nativity of your Son,
that we may come to know with fullness of faith,
the hidden depths of this mystery
and to love them ever more and more.
Through Christ our Lord.

A formula of Solemn Blessing, p. 000, may be used.

At the Mass during the Day

Entrance Antiphon

Cf. Is 9: 5

A child is born for us, and a son is given to us;
his sceptre of power rests upon his shoulder,
and his name will be called Messenger of great counsel.

The Glória in excélsis (Glory to God in the highest) is said.

Collect

O God, who wonderfully created the dignity of human nature
and still more wonderfully restored it,
grant, we pray,
that we may share in the divinity of Christ,
who humbled himself to share in our humanity.
Who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

The Creed is said. All kneel at the words and by the Holy Spirit was incarnate.

Prayer after Communion

Grant, O merciful God,
that just as the Saviour of the world, born this day,
is the author of divine generation for us,
so may he be the giver even of immortality.
Who lives and reigns for ever and ever.

A formula of Solemn Blessing, p. 000, may be used.

The Sunday within the Octave of the Nativity of the Lord,
or, if there is no Sunday, 30 December.

THE HOLY FAMILY OF JESUS, MARY AND JOSEPH

Feast

Entrance Antiphon

Lk 2: 16

The shepherds went in haste,
and found Mary and Joseph and the Infant lying in a manger.

The Glória in excélsis (Glory to God in the highest) is said.

Collect

O God, who were pleased to give us
the shining example of the Holy Family,
graciously grant that we may imitate them
in practicing the virtues of family life
and in the bonds of charity,
and so, in the joy of your house,
delight one day in eternal rewards.
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.

When this Feast is celebrated on Sunday, the Creed is said.

Prayer after Communion

Bring those you refresh with this heavenly Sacrament,
most merciful Father,
to imitate constantly the example of the Holy Family,
so that, after the trials of this world,
we may share their company for ever.
Through Christ our Lord.

1 January

The Octave Day of the Nativity of the Lord

**SOLEMNITY OF MARY,
THE HOLY MOTHER OF GOD**

Entrance Antiphon

Hail, Holy Mother, who gave birth to the King,
who rules heaven and earth forever.

Or:

Cf. Is 9: 1, 5; Lk 1: 33

Today a light will shine upon us, for the Lord is born for us;
and he will be called Wondrous God,
Prince of peace, Father of future ages:
and his reign will be without end.

The Glória in excélsis (Glory to God in the highest) is said.

Collect

O God, who through the fruitful virginity of Blessed Mary
bestowed on the human race
the grace of eternal salvation,
grant, we pray,
that we may experience the intercession of her,
through whom we were found worthy
to receive the author of life,
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.

The Creed is said.

Prayer after Communion

We have received this heavenly Sacrament with joy, O Lord:
grant, we pray,
that it may lead us to eternal life,
for we rejoice to proclaim the blessed ever-Virgin Mary
Mother of your Son and Mother of the Church.
Through Christ our Lord.

A formula of Solemn Blessing, p. 000, may be used.

SECOND SUNDAY AFTER THE NATIVITY

Entrance Antiphon

Wis 18: 14-15

When a profound silence covered all things,
and night was in the middle of its course,
your all-powerful Word, O Lord,
bounded from heaven's royal throne.

The Glória in excélsis (Glory to God in the highest) is said.

Collect

Almighty ever-living God,
splendour of faithful souls,
graciously be pleased to fill the world with your glory,
and show yourself to all peoples by the radiance of your light.
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.

The Creed is said.

Prayer after Communion

Lord our God, we humbly ask you,
that through the working of this mystery,
our offenses may be cleansed
and our just desires fulfilled.
Through Christ our Lord.

A formula of Solemn Blessing, p. 000, may be used.

6 January

THE EPIPHANY OF THE LORD

Solemnity

Where the Solemnity of the Epiphany is not to be observed as a Holyday of Obligation, it is assigned to the Sunday occurring between 2 and 8 January as its proper day.

At the Vigil Mass

This Mass is used on the evening of the day before the Solemnity, either before or after First Vespers (Evening Prayer I) of the Epiphany.

Entrance Antiphon

Cf. Bar 5: 5

Arise, Jerusalem, and look to the east
and see your children gathered from the rising to the setting of the sun.

The Glória in excélsis (Glory to God in the highest) is said.

Collect

May the splendour of your majesty, O Lord, we pray,
shed its light upon our hearts,
that we may pass through the shadows of this world
and reach the brightness of our eternal home.
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.

The Creed is said.

Prayer after Communion

Renewed by sacred nourishment,
we implore your mercy, O Lord,
that the star of your justice
may shine always bright in our minds
and that our true treasure may ever consist in our confession of you.
Through Christ our Lord.

A formula of Solemn Blessing, p. 000, may be used.

At the Mass during the Day

Entrance Antiphon

Cf. Mal 3: 1; 1 Chr 29: 12

Behold, the Lord, the Mighty One, has come;
and kingship is in his grasp, and power and dominion.

The Glória in excélsis (Glory to God in the highest) is said.

Collect

O God, who on this day
revealed your Only Begotten Son to the nations
by the guidance of a star,
grant in your mercy,
that we who know you already by faith,
may be brought to behold the beauty of your sublime glory.
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.

Where it is the practice, if appropriate, the moveable Feasts of the current year may be proclaimed after the Gospel, according to the formula given in the Roman Missal, pp. 1505–1506. ◇

The Creed is said.

Prayer after Communion

Go before us with heavenly light, O Lord,
always and everywhere,
that we may perceive with clear sight
and revere with true affection
the mystery in which you have willed us to participate.
Through Christ our Lord.

A formula of Solemn Blessing, p. 000, may be used.

Sunday after 6 January

THE BAPTISM OF THE LORD

Feast

Where the Solemnity of the Epiphany is transferred to Sunday, if this Sunday occurs on 7 or 8 January, the Feast of the Baptism of the Lord is celebrated on the following Monday.

Entrance Antiphon

Cf. Mt 3: 16-17

After the Lord was baptized, the heavens were opened,
and the Spirit descended upon him like a dove,
and the voice of the Father thundered:
This is my beloved Son, in whom I am well pleased.

The Glória in excélsis (Glory to God in the highest) is said.

Collect

Almighty ever-living God,
who when Christ had been baptized in the River Jordan,
and as, the Holy Spirit descended upon him,
solemnly declared him your beloved Son,
grant that your children by adoption,
reborn of water and the Holy Spirit,
may always be well pleasing to you.
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.

Or:

O God, whose Only Begotten Son
has appeared in our very flesh,
grant, we pray, that we may be inwardly transformed
through him whom we recognize as outwardly like ourselves.
Who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

The Creed is said.

Prayer after Communion

Nourished with these sacred gifts,
we humbly entreat your mercy, O Lord,
that, faithfully listening to your Only Begotten Son,
we may be your children in name and in truth.
Through Christ our Lord.

Ordinary Time lasts from the Monday after this Sunday to the Tuesday before Lent. For Masses both on Sundays and on weekdays, the texts given below, pp. 000 ff., are used.

LENT

1. It is strongly recommended that the tradition of gathering the local Church after the fashion of the Roman “stations” be kept and promoted, especially during Lent and at least in larger towns and cities, in a way best suited to individual places.

Such gatherings of the faithful can take place, especially with the chief Pastor of the diocese presiding, on Sundays or on other more convenient days during the week, either at the tombs of the Saints, or in the principal churches or shrines of a city, or even in the more frequently visited places of pilgrimage in the diocese.

If a procession precedes a Mass celebrated for such a gathering, according to circumstances and local conditions, the faithful gather at a smaller church or some other suitable place other than in the church to which the procession will head.

After greeting of the people, the Priest says a Collect of the mystery of the Holy Cross (cf. Roman Missal, pp. 1396–1397), for the remission of sins (cf. Roman Missal, pp. 1370–1371), or for the Church, especially the local Church (cf. Roman Missal, pp. 1297–1303), or one of the Prayers over the People. Then the procession makes its way to the church in which Mass will be celebrated and meanwhile the Litany of the Saints is sung. Invocations to the Patron Saint or the Founder Saint and to the Saints of the local Church may be inserted at the appropriate point in the Litany.

When the procession reaches the church, the Priest venerates the altar and, if appropriate, incenses it. Afterwards, omitting the Introductory Rites and, if appropriate, the *Kyrie*, he says the Collect of the Mass, and then continues the Mass in the usual way.

2. At these gatherings, instead of Mass, some celebration of the Word of God may also take place, especially in the form of the penitential celebrations given in the Roman Ritual for Lent.

~~3. On weekdays of Lent, at the end of Mass and before the final blessing, the Prayer over the People indicated for each day may appropriately be used.~~

4. During Lent, it is not permitted to decorate the altar with flowers, and the use of musical instruments is allowed only so as to support the singing. Nevertheless, *Laetare* Sunday (the Fourth Sunday of Lent), Solemnities, and Feasts are exceptions to this rule.

ASH WEDNESDAY

In the course of today's Mass, ashes are blessed and distributed. These are made from the olive branches or branches of other trees that were blessed the previous year.

Introductory Rites and Liturgy of the Word

Entrance Antiphon

Wis 11: 24, 25, 27

You are merciful to all, O Lord,
and despise nothing that you have made.
You overlook the sins of man, to bring him to repentance,
and you spare them, for you are the Lord our God.

The Penitential Act is omitted, and the Distribution of Ashes takes its place.

Collect

Grant, O Lord, that we may begin with holy fasting
this campaign of Christian service,
so that as we take up battle against spiritual evils,
we may be armed with weapons of self-restraint.
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.

Blessing and Distribution of Ashes

After the Homily, the Priest, standing with hands joined, says:

Dear brethren (brothers and sisters), let us humbly ask God our Father
that he be pleased to bless with the abundance of his grace
these ashes which we will put on our heads in penitence.

After a brief prayer in silence, and, with hands extended, he continues:

O God, who are moved by acts of humility
and respond with forgiveness to works of penance,
lend your merciful ear to our prayers,
and in your kindness pour out the grace of your ✠ blessing
on your servants who are marked with these ashes,
that as they follow the Lenten observances,
they may be worthy to come with minds made pure
to celebrate the paschal mystery of your Son.
Through Christ our Lord

℟. Amen.

Or:

O God, who desire not the death of sinners,
but their conversion,
mercifully hear our prayers,
and in your kindness be pleased to bless ✠ these ashes,
which we intend to receive upon our heads,
that we, who acknowledge we are but ashes
and shall return to dust,
may, through a steadfast observance of Lent,
gain pardon for sins and newness of life
after the likeness of your Risen Son.
Who lives and reigns for ever and ever.

℟. Amen.

He sprinkles the ashes with holy water, without saying anything.

Then the Priest places ashes on the head of all those present who come to him, and says to each one:

Repent, and believe in the Gospel.

Or:

Remember that you are dust, and to dust you shall return.

Meanwhile, the following are sung:

Antiphon 1

Let us change our garments to sackcloth and ashes,
let us fast and weep before the Lord,
that our God, rich in mercy, might forgive us our sins.

Antiphon 2

Cf. Jl 2: 17; Est 4: 17

Let the priests, the ministers of the Lord,
stand between the porch and the altar and weep and cry out:
Spare, O Lord, spare your people;
do not close the mouths of those who sing your praise, O Lord.

Antiphon 3

Ps 50: 3

Blot out my transgressions, O Lord.

This may be repeated after each verse of Psalm 50 (Have mercy on me, O God).

Responsory

Cf. Bar 3: 2; Ps 78: 9

℟. Let us correct our faults which we have committed in ignorance, let us not be taken unawares by the day of our death, looking in vain for leisure to repent. * Hear us, O Lord, and show us your mercy, for we have sinned against you.

℣. Help us, O God our Saviour; for the sake of your name, O Lord, set us free. * Hear us, O Lord...

Another appropriate chant may also be sung.

After the distribution of ashes, the Priest washes his hands and proceeds to the Universal Prayer, and continues the Mass in the usual way.

The Creed is not said.

Prayer after Communion

May the Sacrament we have received sustain us, O Lord,
that our Lenten fast may be pleasing to you
and be for us a healing remedy.
Through Christ our Lord.

Prayer over the People

For the dismissal, the Priest stands facing the people and, extending his hands over them, says this prayer:

Pour out a spirit of compunction, O God,
on those who bow before your majesty,
and by your mercy may they merit the rewards you promise
to those who do penance.
Through Christ our Lord.

The blessing and distribution of ashes may also take place outside Mass. In this case, the rite is preceded by a Liturgy of the Word, with the Entrance Antiphon, the Collect, and the readings with their chants as at Mass. Then there follow the Homily and the blessing and distribution of ashes. The rite is concluded with the Universal Prayer, the Blessing, and the Dismissal of the Faithful.

FIRST SUNDAY OF LENT

~~On this Sunday is celebrated the rite of “election” or “enrollment of names” for the catechumens who are to be admitted to the Sacraments of Christian Initiation at the Easter Vigil, using the proper prayers and intercessions as given below, pp. 000–000.~~

Entrance Antiphon

Cf. Ps 90: 15-16

When he calls on me, I will answer him;
I will deliver him and give him glory,
I will grant him length of days.

The Glória in excélsis (Glory to God in the highest) is not said.

Collect

Grant, almighty God,
through the yearly observances of holy Lent,
that we may grow in understanding
of the riches hidden in Christ
and by worthy conduct pursue their effects.
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.

The Creed is said.

Prayer after Communion

Renewed now with heavenly bread,
by which faith is nourished, hope increased,
and charity strengthened,
we pray, O Lord,
that we may learn to hunger for Christ,
the true and living Bread,
and strive to live by every word
which proceeds from your mouth.
Through Christ our Lord.

Prayer over the People

May bountiful blessing, O Lord, we pray,
come down upon your people,
that hope may grow in tribulation,
virtue be strengthened in temptation,
and eternal redemption be assured.
Through Christ our Lord.

SECOND SUNDAY OF LENT

Entrance Antiphon

Cf. Ps 26: 8-9

Of you my heart has spoken, Seek his face.
It is your face, O Lord, that I seek;
hide not your face from me.

Or:

Cf. Ps 24: 6, 2, 22

Remember your compassion, O Lord,
and your merciful love, for they are from of old.
Let not our enemies exult over us.
Redeem us, O God of Israel, from all our distress.

The Glória in excélsis (Glory to God in the highest) *is not said.*

Collect

O God, who have commanded us
to listen to your beloved Son,
be pleased, we pray,
to nourish us inwardly by your word,
that, with spiritual sight made pure,
we may rejoice to behold your glory.
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.

The Creed is said.

Prayer after Communion

As we receive these glorious mysteries,
we make thanksgiving to you, O Lord,
for allowing us while still on earth
to be partakers even now of the things of heaven.
Through Christ our Lord.

Prayer over the People

Bless your faithful, we pray, O Lord,
with a blessing that endures for ever,
and keep them faithful
to the Gospel of your Only Begotten Son,
so that they may always desire and at last attain
that glory whose beauty he showed in his own Body,
to the amazement of his Apostles.
Through Christ our Lord.

THIRD SUNDAY OF LENT

On this Sunday is celebrated the first scrutiny in preparation for the Baptism of the catechumens who are to be admitted to the Sacraments of Christian Initiation at the Easter Vigil, using the proper prayers and intercessions as given below, pp. 000–000.

Entrance Antiphon

Cf. Ps 24: 15-16

My eyes are always on the Lord,
for he rescues my feet from the snare.
Turn to me and have mercy on me,
for I am alone and poor.

Or:

Cf. Ez 36: 23-26

When I prove my holiness among you,
I will gather you from all the foreign lands;
and I will pour clean water upon you
and cleanse you from all your impurities,
and I will give you a new spirit, says the Lord.

The Glória in excélsis (Glory to God in the highest) is not said.

Collect

O God, author of every mercy and of all goodness,
who in fasting, prayer and almsgiving
have shown us a remedy for sin,
look graciously on this confession of our lowliness,
that we, who are bowed down by our conscience,
may always be lifted up by your mercy.
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.

The Creed is said.

Prayer after Communion

As we receive the pledge
of things yet hidden in heaven,
and are nourished while still on earth
with the Bread that comes from on high,
we humbly entreat you, O Lord,
that what is being brought about in us in mystery
may come to true completion.
Through Christ our Lord.

Prayer over the People

Direct, O Lord, we pray, the hearts of your faithful,
and in your kindness grant your servants this grace:
that, abiding in the love of you and their neighbour,
they may fulfil the whole of your commands.
Through Christ our Lord.

FOURTH SUNDAY OF LENT

In this Mass, the colour violet or rose is used. Instrumental music is permitted, and the altar may be decorated with flowers.

On this Sunday is celebrated the second scrutiny in preparation for the Baptism of the catechumens who are to be admitted to the Sacraments of Christian Initiation at the Easter Vigil, using the proper prayers and intercessions as given below, pp. 000–000.

Entrance Antiphon

Cf. Is 66: 10-11

Rejoice, Jerusalem, and all who love her.
Be joyful, all who were in mourning;
exult and be satisfied at her consoling breast.

The Glória in excélsis (Glory to God in the highest) is not said.

Collect

O God, who through your Word
reconcile the human race to yourself in a wonderful way,
grant, we pray,
that with prompt devotion and eager faith
the Christian people may hasten
toward the solemn celebrations to come.
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.

The Creed is said.

Prayer after Communion

O God, who enlighten everyone who comes into this world,
illuminate our hearts, we pray,
with the splendour of your grace,
that we may always ponder
what is worthy and pleasing to your majesty
and love you in all sincerity.
Through Christ our Lord.

Prayer over the People

Look upon those who call to you, O Lord,
and sustain the weak;
give life by your unfailing light
to those who walk in the shadow of death,
and bring those rescued by your mercy from every evil
to reach the highest good.
Through Christ our Lord.

FIFTH SUNDAY OF LENT

The practice of covering crosses and images throughout the church from this Sunday may be observed, if the Conference of Bishops so decides. Crosses remain covered until the end of the celebration of the Lord's Passion on Good Friday, but images remain covered until the beginning of the Easter Vigil.

On this Sunday is celebrated the third scrutiny in preparation for the Baptism of the catechumens who are to be admitted to the Sacraments of Christian Initiation at the Easter Vigil, using the proper prayers and intercessions as given below, pp. 000–000.

Entrance Antiphon

Cf. Ps 42: 1-2

Give me justice, O God,
and plead my cause against a nation that is faithless.
From the deceitful and cunning rescue me,
for you, O God, are my strength.

The Glória in excélsis (Glory to God in the highest) is not said.

Collect

By your help, we beseech you, Lord our God,
may we walk eagerly in that same charity
with which, out of love for the world,
your Son handed himself over to death.
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.

The Creed is said.

Prayer after Communion

We pray, almighty God,
that we may always be counted among the members of Christ,
in whose Body and Blood we have communion.
Who lives and reigns for ever and ever.

Prayer over the People

Bless, O Lord, your people,
who long for the gift of your mercy,
and grant that what, at your prompting, they desire,
they may receive by your generous gift.
Through Christ our Lord.

HOLY WEEK

PALM SUNDAY OF THE PASSION OF THE LORD

1. On this day the Church recalls the entrance of Christ the Lord into Jerusalem to accomplish his paschal mystery. Accordingly, the memorial of this entrance of the Lord takes place at all Masses, by means of the Procession or the Solemn Entrance before the principal Mass or the simple entrance before other Masses. The Solemn Entrance, but not the Procession, may be repeated before other Masses that are usually celebrated with a large gathering of people.

It is desirable that, where neither the Procession nor the Solemn Entrance can take place, there be a sacred celebration of the Word of God on the messianic entrance and on the Passion of the Lord, either on Saturday evening or on Sunday at a convenient time.

The Commemoration of the Lord's Entrance into Jerusalem

First Form: The Procession

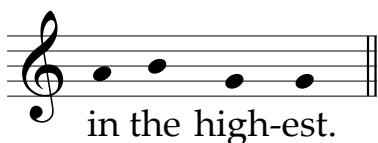
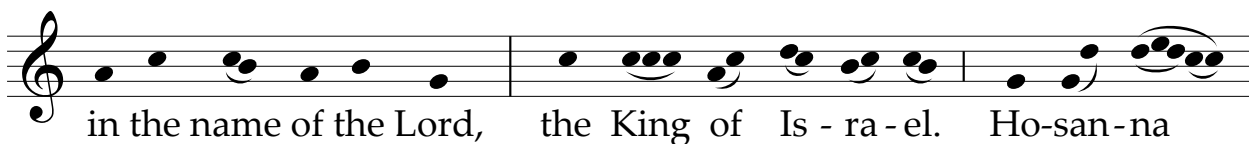
2. At an appropriate hour, a gathering takes place at a smaller church or other suitable place other than inside the church to which the procession will go. The faithful hold branches in their hands.

3. Wearing the red sacred vestments as for Mass, the Priest and the Deacon, accompanied by other ministers, approach the place where the people are gathered. Instead of the chasuble, the Priest may wear a cope, which he leaves aside when the procession is over, and puts on a chasuble.

4. Meanwhile, the following antiphon or another appropriate chant is sung.

Ant.

Mt 21: 9



Or:

Ho-san-na fi-li-o Da-vid: be-ne-dí-ctus qui ve-nit in
 nó-mi-ne Dó-mi-ni. Rex Is-ra-el: Ho-san-na in
 ex-cél-sis.

5. *After this, the Priest and people sign themselves, while the Priest says: In the name of the Father, and of the Son, and of the Holy Spirit. Then he greets the people in the usual way. A brief address is given, in which the faithful are invited to participate actively and consciously in the celebration of this day, in these or similar words:*

Dear brethren (brothers and sisters),
 since the beginning of Lent until now
 we have prepared our hearts by penance and charitable works.
 Today we gather together to herald with the whole Church
 the beginning of the celebration
 of our Lord's paschal mystery,
 that is to say, of his Passion and Resurrection.
 For it was to accomplish this mystery
 that he entered his own city of Jerusalem.

Therefore, with all faith and devotion,
 let us commemorate
 the Lord's entry into the city for our salvation,
 following in his footsteps,
 so that being made by his grace partakers of the Cross,
 we may have a share also in his Resurrection and in his life.

6. *After the address, the Priest says one of the following prayers with hands extended.*

Let us pray.

Almighty ever-living God,
 sanctify ✠ these branches with your blessing,
 that we who follow Christ the King in exultation,
 may reach the eternal Jerusalem through him.
 Who lives and reigns for ever and ever.

R. Amen.

Or:

Increase the faith of those who place their hope in you, O God,
and graciously hear the prayers of those who call on you:
that we who today hold high these branches
to hail Christ in his triumph,
may bear fruit for you by good works accomplished in him.
Who lives and reigns for ever and ever.

✠ Amen.

He sprinkles the branches with holy water without saying anything.

7. Then a Deacon or, if there is no Deacon, a Priest, proclaims in the usual way the Gospel concerning the Lord's entrance according to one of the four Gospels. If appropriate, incense may be used.

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

Year A

✠ A reading from the holy Gospel according to Matthew. 21: 1-11

1 When they drew near Jerusalem
and came to Bethphage on the Mount of Olives,
Jesus sent two disciples,
2 saying to them,
'Go into the village opposite you,
and immediately you will find an ass tied,
and a colt with her; untie them and bring them to me.
3 If any one should say anything to you, you shall say,
"The Lord has need of them."
and he will send them immediately.'
4 This took place to fulfill
what was spoken through by the prophet, saying.
5 'Tell the daughter of Sion,
'Behold, your king is coming to you,
humble, and mounted on an ass,
and on a colt, the foal of an ass.'
6 The disciples went and did as Jesus had directed them;
7 they brought the ass and the colt,
and put their garments on them, and he sat thereon.
8 Most of the crowd spread their garments on the road,
and others cut branches from the trees
and spread them on the road.
9 And the crowds that went before him
and that followed shouted,
'Hosanna to the Son of David!
Blessed is he who comes in the name of the Lord;
Hosanna in the highest!'

10 And when he entered Jerusalem
all the city was shaken, saying, 'Who is this?'

11 And the crowds said,
'This is the prophet Jesus from Nazareth of Galilee.'

The Gospel of the Lord.

Year B

✠ A reading from the holy Gospel according to Mark. 11: 1-10

1 When they drew near to Jerusalem,
to Bethphage and Bethany at the Mount of Olives,
Jesus sent two of his disciples,
2 and said to them,
'Go into the village opposite you,
and immediately as you enter it,
you will find a colt tied, on which no one has ever sat;
untie it and bring it.

3 If any one should say to you,
"Why are you doing this?" say,
"The Lord has need of it
and will send it back here immediately.'

4 And they went away,
and found a colt tied at a door out in the open street;
and they untied it.

5 And those who stood there said to them,
'What are you doing, untying the colt?'

6 They told them what Jesus had said;
and they let them go.

7 And they brought the colt to Jesus,
and threw their garments on it;
and he sat upon it.

8 And many spread their garments on the road,
and others spread leafy branches
which they had cut from the fields.

9 And those who went before
and those who followed cried out,
'Hosanna! Blessed is he who comes in the name of the Lord!
10 Blessed is the kingdom of our father David that is coming!
Hosanna in the highest!'

The Gospel of the Lord.

Or:

✠ A reading from the holy Gospel according to John. 12: 12-16

12 A great crowd who had come to the feast
heard that Jesus was coming to Jerusalem.

13 So they took branches of palm trees
and went out to meet him, crying,
'Hosanna!

Blessed is he who comes in the name of the Lord,
even the King of Israel!

14 And Jesus found a young ass and sat upon it; as it is written,

15 'Fear not, daughter of Zion;
behold, your king is coming,
sitting on an ass's colt!

16 His disciples did not understand this at first;
but when Jesus was glorified,
then they remembered that this had been written of him
and had been done to him.

The Gospel of the Lord.

Year C

✠ A reading from the holy Gospel according to Luke. 19: 28-40

28 Jesus went on ahead, going up to Jerusalem.

29 When he drew near to Bethphage and Bethany,
at the mount that is called Olivet,
he sent two of the disciples,

30 saying, 'Go into the village opposite,
where on entering you will find a colt tied,
on which no one has ever yet sat;
untie it and bring it here.

31 If any one asks you,
"Why are you untying it?"
you shall say this,
"The Lord has need of it."

32 So those who were sent
went away and found it as he had told them.

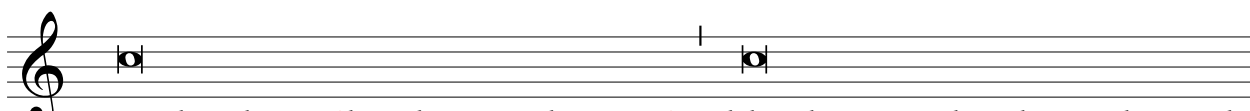
33 And as they were untying the colt,
its owners said to them,
'Why are you untying the colt?'

34 And they said,
'The Lord has need of it.'

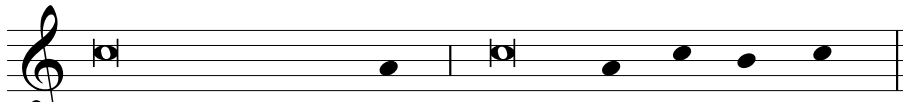
- 35 And they brought it to Jesus,
and throwing their garments on the colt
they set Jesus upon it.
- 36 And as he rode along,
they spread their garments on the road.
- 37 As he was now drawing near,
at the descent of the Mount of Olives,
the whole multitude of the disciples
began to rejoice and praise God with a loud voice
for all the mighty works that they had seen,
- 38 saying,
'Blessed is the King who comes in the name of the Lord!
Peace in heaven and glory in the highest!'
- 39 And some of the Pharisees in the multitude said to him,
"Teacher, rebuke your disciples."
- 40 He answered,
'I tell you, if these were silent, the very stones would cry out.'

The Gospel of the Lord.

8. After the Gospel, a brief homily may be given. Then, to begin the Procession, an invitation may be given by a Priest or a Deacon or a lay minister, in these or similar words:



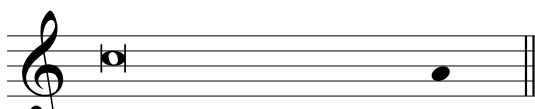
Dear brethren (brothers and sisters), like the crowds who acclaimed



Jesus in Jerusa - lem, let us go forth in peace.

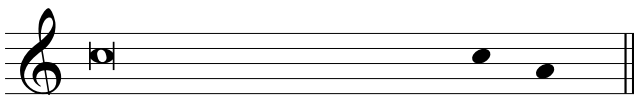
Dear brethren (brothers and sisters),
like the crowds who acclaimed Jesus in Jerusalem,
let us go forth in peace.

Or:



Let us go forth in peace.

In this latter case, all respond:



In the name of Christ. A-men.

9. The Procession to the church where Mass will be celebrated then sets off in the usual way. If incense is used, the thurifer goes first, carrying a thurible with burning incense, then an acolyte or another minister, carrying a cross decorated with palm branches according to local custom, between two ministers with lighted candles. Then follow the Deacon carrying the Book of the Gospels, the Priest with the ministers, and, after them, all the faithful carrying branches.

As the Procession moves forward, the following or other suitable chants in honour of Christ the King are sung by the choir and people.

Antiphon 1

The children of the Hebrews, carrying olive branches,
went to meet the Lord, crying out and saying:
Hosanna in the highest.

If appropriate, this antiphon is repeated between the strophes of the following Psalm.

Psalm 23

The Lord's is the earth and its fullness, *
the world, and those who dwell in it.
It is he who set it on the seas;*
on the rivers he made it firm.

(The antiphon is repeated)

Who shall climb the mountain of the Lord? *
The clean of hands and pure of heart,
whose soul is not set on vain things, †
who has not sworn deceitful words. *

(The antiphon is repeated)

Blessings from the Lord shall he receive, *
and right reward from the God who saves him.
Such are the people who seek him, *
who seek the face of the God of Jacob.

(The antiphon is repeated)

O gates, lift high your heads, †
grow higher, ancient doors. *
Let him enter, the king of glory!
Who is this king of glory? *
The Lord, the mighty, the valiant;
the Lord, the valiant in war.

(The antiphon is repeated)

O gates, lift high your heads; †
grow higher, ancient doors.*
Let him enter, the king of glory!
Who is this king of glory?*

He, the LORD of hosts,
he is the king of glory.

(The antiphon is repeated)

Antiphon 2

The children of the Hebrews spread their garments on the road,
crying out and saying: Hosanna to the Son of David;
blest is he who comes in the name of the Lord.

If appropriate, this antiphon is repeated between the strophes of the following Psalm.

Psalm 46

All peoples, clap your hands.*
Cry to God with shouts of joy!
For the Lord, the Most high, is awesome,*
the great king over all the earth.

(The antiphon is repeated)

He humbles peoples under us*
and nations under our feet.
Our heritage he chose for us,*
the pride of Jacob whom he loves.
God goes up with shouts of joy.*
The Lord goes up with trumpet blast.

(The antiphon is repeated)

Sing praise for God; sing praise!*
Sing praise our king; sing praise!
God is king of all earth.*
Sing praise with all your skill.

(The antiphon is repeated)

God reigns over the nations.*
God sits upon his holy throne.
The princes of the peoples are assembled
with the people of the God of Abraham. †
The rulers of the earth belong to God,*
who is greatly exalted.

(The antiphon is repeated)

Hymn to Christ the King

Chorus:

Glory and honour and praise be to you, Christ, King and Redeemer
to whom young children in joy loving Hosannas cried out.

All repeat: Glory and honour...

Chorus:

Israel's King are you, King David's magnificent offspring
you are the ruler who come blest in the name of the Lord.

All repeat: Glory and honour...

Chorus:

Heavenly hosts on high unite in singing your praises:
men and women on earth and all creation join in.

All repeat: Glory and honour...

Chorus:

Bearing branches of palm, Hebrews came crowding to greet you;
see how with prayers and hymns we come to pay you our vows.

All repeat: Glory and honour...

Chorus:

They offered gifts of praise to you, so near to your Passion;
see how we sing this song now to you reigning on high.

All repeat: Glory and honour...

Chorus:

Those you were pleased to accept:
now accept our gifts of devotion,
good and merciful King, lover of all that is good.

All repeat: Glory and honour...

10. As the procession enters the church, there is sung the following responsory or another chant, which should speak of the Lord's entrance.

℟. As the Lord entered the holy city, the children of the Hebrews proclaimed the resurrection of life. * Waving their branches of palm, they cried: Hosanna in the Highest.

℣. When the people heard that Jesus was coming to Jerusalem, they went out to meet him. * Waving their branches.

11. When the Priest arrives at the altar, he venerates it and, if appropriate, incenses it. Then he goes to the chair, where he puts aside the cope, if he has worn one, and puts on the chasuble. Omitting the other Introductory Rites of the Mass and, if appropriate, the Kyrie (Lord, have mercy), he says the Collect of the Mass, and then continues the Mass in the usual way.

Second Form: The Solemn Entrance

12. When a procession outside the church cannot take place, the entrance of the Lord is celebrated inside the church by means of a Solemn Entrance before the principal Mass.
13. Holding branches in their hands, the faithful gather either outside, in front of the church door, or inside the church itself. The Priest and ministers and a representative group of the faithful go to a suitable place in the church outside the sanctuary, where at least the greater part of the faithful can see the rite.
14. While the Priest approaches the appointed place, the antiphon Hosanna or another appropriate chant is sung. Then the blessing of branches and the proclamation of the Gospel of the Lord's entrance into Jerusalem take place as above (nos. 5-7). After the Gospel, the Priest processes solemnly with the ministers and the representative group of the faithful through the church to the sanctuary, while the responsory *As the Lord entered*(no. 10) or another appropriate chant is sung.
15. Arriving at the altar, the Priest venerates it. He then goes to the chair and, omitting the Introductory Rites of the Mass and, if appropriate, the Kyrie (*Lord, have mercy*), he says the Collect of the Mass, and then continues the Mass in the usual way.

Third Form: The Simple Entrance

16. At all other Masses of this Sunday at which the Solemn Entrance is not held, the memorial of the Lord's entrance into Jerusalem takes place by means of a Simple Entrance.
17. While the Priest proceeds to the altar, the Entrance Antiphon with its Psalm (no. 18) or another chant on the same theme is sung. Arriving at the altar, the Priest venerates it and goes to the chair. After the Sign of the Cross, he greets the people and continues the Mass in the usual way.

At other Masses, in which singing at the entrance cannot take place, the Priest, as soon as he has arrived at the altar and venerated it, greets the people, reads the Entrance Antiphon, and continues the Mass in the usual way.

18. Entrance Antiphon

Cf. Jn 12: 1, 12-13; Ps 23: 9-10

Six days before the Passover,
 when the Lord came into the city of Jerusalem,
 the children ran to meet him;
 in their hands they carried palm branches
 and with a loud voice cried out:

*Hosanna in the highest!

Blest are you, who have come in your abundant mercy!

O gates, lift high your heads;

grow higher, ancient doors.

Let him enter, the king of glory!

Who is this king of glory?

He, the Lord of hosts, he is the king of glory.

*Hosanna in the highest!

Blest are you, who have come in your abundant mercy!

AT THE MASS

19. After the Procession or Solemn Entrance the Priest begins the Mass with the Collect.

20. Collect

Almighty everlasting God,
who as an example of humility for the human race to follow
caused our Saviour to take flesh and submit to the cross,
graciously grant that we may heed his lesson of patient suffering
and so merit a share in his Resurrection.
Who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

21. The narrative of the Lord's Passion is read without candles and without incense, with no greeting or signing of the book. It is read by a Deacon or, if there is no Deacon, by a Priest. It may also be read by readers, with the part of Christ, if possible, reserved to a Priest.

Deacons, but not others, ask for the blessing of the Priest before singing the Passion, as at other times before the Gospel.

22. After the narrative of the Passion, a brief homily should take place, if appropriate. A period of silence may also be observed.

The Creed is said, and the Universal Prayer takes place.

26. Prayer after Communion

Nourished with these sacred gifts,
we humbly beseech you, O Lord,
that just as through the death of your Son
you have brought us to hope for what we believe,
so by his Resurrection
may you lead us to where you call.
Through Christ our Lord.

27. Prayer over the People

Look, we pray, O Lord, on this your family,
for whom our Lord Jesus Christ
did not hesitate to be delivered into the hands of the wicked
and submit to the agony of the Cross.
Who lives and reigns for ever and ever.

THE SACRED PASCHAL TRIDUUM

1. In the Sacred Triduum, the Church solemnly celebrates the greatest mysteries of our redemption, keeping by means of special celebrations the memorial of her Lord, crucified, buried, and risen.

The Paschal Fast should also be kept sacred. It is to be celebrated everywhere on the Friday of the Lord's Passion and, where appropriate, prolonged also through Holy Saturday as a way of coming, with spirit uplifted, to the joys of the Lord's Resurrection.

2. For a fitting celebration of the Sacred Triduum, a sufficient number of lay ministers is required, who must be carefully instructed as to what they are to do.

The singing of the people, the ministers, and the Priest Celebrant has a special importance in the celebrations of these days, for when texts are sung, they have their proper impact.

Pastors should, therefore, not fail to explain to the Christian faithful, as best they can, the meaning and order of the celebrations and to prepare them for active and fruitful participation.

3. The celebrations of the Sacred Triduum are to be carried out in cathedral and parochial churches and only in those churches in which they can be performed with dignity, that is, with a good attendance of the faithful, an appropriate number of ministers, and the means to sing at least some of the parts.

Consequently, it is desirable that small communities, associations, and special groups of various kinds join together in these churches to carry out the sacred celebrations in a more noble manner.

THURSDAY OF THE LORD'S SUPPER

At the Evening Mass

1. The Mass of the Lord's Supper is celebrated in the evening, at a convenient time, with the full participation of the whole local community and with all the Priests and ministers exercising their office.
2. All Priests may concelebrate even if they have already concelebrated the Chrism Mass on this day, or if they have to celebrate another Mass for the good of the Christian faithful.
3. Where a pastoral reason requires it, the local Ordinary may permit another Mass to be celebrated in churches and oratories in the evening and, in case of genuine necessity, even in the morning, but only for the faithful who are in no way able to participate in the evening Mass. Care should, nevertheless, be taken that celebrations of this sort do not take place for the advantage of private persons or special small groups, and do not prejudice the evening Mass.
4. Holy Communion may only be distributed to the faithful during Mass; but it may be brought to the sick at any hour of the day.
5. The altar may be decorated with flowers with a moderation that accords with the character of this day. The tabernacle should be entirely empty; but a sufficient amount of bread should be consecrated in this Mass for the Communion of the clergy and the people on this and the following day.

6. Entrance Antiphon

Cf. Gal 6: 14

We should glory in the cross of our Lord Jesus Christ,
in whom is our salvation, life and resurrection,
through whom we are saved and delivered.

7. The Glória in excélsis (Glory to God in the highest) is said. While the hymn is being sung, bells are rung, and when it is finished, they remain silent until the Gloria in excélsis of the Easter Vigil, unless, if appropriate, the Diocesan Bishop has decided otherwise. Likewise, during this same period, the organ and other musical instruments may be used only so as to support the singing.

8. Collect

O God, who have called us to participate
in this most sacred Supper,
in which your Only Begotten Son,
when about to hand himself over to death,
entrusted to the Church a sacrifice new for all eternity,
the banquet of his love;
grant, we pray,
that we may draw from so great a mystery,
the fullness of charity and of life.
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.

9. After the proclamation of the Gospel, the Priest gives a homily in which light is shed on the principal mysteries that are commemorated in this Mass, namely, the institution of the Holy Eucharist and of the priestly Order, and the commandment of the Lord concerning fraternal charity.

The Washing of Feet

10. After the Homily, where a pastoral reason suggests it, the Washing of Feet follows.
11. The men who have been chosen are led by the ministers to seats prepared in a suitable place. Then the Priest (removing his chasuble if necessary) goes to each one, and, with the help of the ministers, pours water over each one's feet and then dries them.
12. Meanwhile some of the following antiphons or other appropriate chants are sung.

Antiphon 1

Cf. Jn 13: 4,5,15

After the Lord had risen from supper,
he poured water into a basin
and began to wash the feet of his disciples:
he left them this example.

Antiphon 2

Cf. Jn 13: 12,13,15

The Lord Jesus, after eating supper with his disciples,
washed their feet and said to them:
Do you know what I, your Lord and Master, have done for you?
I have given you an example, that you should do likewise.

Antiphon 3

Jn 13: 6,7,8

Lord, are you to wash my feet? Jesus said to him in answer:
If I do not wash your feet, you will have no share with me.

✠ So he came to Simon Peter and Peter said to him:

—Lord, are you to wash my feet...

✠ What I am doing, you do not know for now, but later you will come to know.

—Lord, are you to wash my feet...

Antiphon 4

Cf. Jn 13: 14

If I, your Lord and Master, have washed your feet,
how much more should you wash each other's feet?

Antiphon 5

Jn 13: 35

This is how all will know that you are my disciples:
if you have love for one another.

✠ Jesus said to his disciples:

—This is how all will know...

Antiphon 6

Jn 13: 34

I give you a new commandment,
that you love one another
as I have loved you, says the Lord.

Antiphon 7

1 Cor 13:13

Let faith, hope and charity, these three, remain among you,
but the greatest of these is charity.

✠ Now faith, hope and charity, these three, remain;
the greatest of these is charity.

—Let faith, hope and charity...

13. After the Washing of Feet, the Priest washes and dries his hands, puts the chasuble back on, and returns to the chair, and from there he directs the Universal Prayer.

The Creed is not said.

35. After the distribution of Communion, a ciborium with hosts for Communion on the following day is left on the altar. The Priest, standing at the chair, says the Prayer after Communion.

36. Prayer after Communion

Grant, almighty God,
that, just as we are renewed
by the Supper of your Son in this present age,
so may we enjoy his banquet for all eternity.
Who lives and reigns for ever and ever.

The Transfer of the Most Blessed Sacrament

37. After the Prayer after Communion, the Priest puts incense in the thurible while standing, blesses it and then, kneeling, incenses the Blessed Sacrament three times. Then, having put on a white humeral veil, he rises, takes the ciborium, and covers it with the ends of the veil.

38. A procession is formed in which the Blessed Sacrament, accompanied by torches and incense, is carried through the church to a place of repose prepared in a part of the church or in a chapel suitably decorated. A lay minister with a cross, standing between two other ministers with lit candles leads off. Others carrying lighted candles follow. Before the Priest carrying the Blessed Sacrament comes the thurifer with a smoking thurible. Meanwhile, the hymn *Pange, lingua* (exclusive of the last two stanzas) or another eucharistic chant is sung.

39. When the procession reaches the place of repose, the Priest, with the help of the Deacon if necessary, places the ciborium in the tabernacle, the door of which remains open. Then he puts incense in the thurible and, kneeling, incenses the Blessed Sacrament, while *Tantum ergo Sacramentum* or another eucharistic chant is sung. Then the Deacon or the Priest himself places the Sacrament in the tabernacle and closes the door.

40. After a period of adoration in silence, the Priest and ministers genuflect and return to the sacristy.

41. At an appropriate time, the altar is stripped and, if possible, the crosses are removed from the church. It is expedient that any crosses which remain in the church be veiled.

42. Vespers (Evening Prayer) is not celebrated by those who have attended the Mass of the Lord's Supper.

43. The faithful are invited to continue adoration before the Blessed Sacrament for a suitable length of time during the night, according to local circumstances, but after midnight the adoration should take place without solemnity.

44. If the celebration of the Passion of the Lord on the following Friday does not take place in the same church, the Mass is concluded in the usual way and the Blessed Sacrament is placed in the tabernacle.

FRIDAY OF THE PASSION OF THE LORD

(GOOD FRIDAY)

1. On this and the following day, by a most ancient tradition, the Church does not celebrate the Sacraments at all, except for Penance and the Anointing of the Sick.
2. On this day, Holy Communion is distributed to the faithful only within the celebration of the Lord's Passion; but it may be brought at any hour of the day to the sick who cannot participate in this celebration.
3. The altar should be completely bare: without a cross, without candles and without cloths.

The Celebration of the Passion of the Lord

4. On the afternoon of this day, about three o'clock (unless a later hour is chosen for a pastoral reason), there takes place the celebration of the Lord's Passion consisting of three parts, namely, the Liturgy of the Word, the Adoration of the Cross, and Holy Communion.
5. The Priest and the Deacon, if a Deacon is present, wearing red vestments as for Mass, go to the altar in silence and, after making a reverence to the altar, prostrate themselves or, if appropriate, kneel and pray in silence for a while. All others kneel.
6. Then the Priest, with the ministers, goes to the chair where, facing the people, who are standing, he says, with hands extended, one of the following prayers, omitting the invitation Let us pray.

Prayer

Remember your mercies, O Lord,
and with your eternal protection sanctify your servants,
for whom Christ your Son,
by the shedding of his Blood,
established the paschal mystery.
Who lives and reigns for ever and ever.

Or:

O God, who by the Passion of Christ your Son, our Lord,
abolished the death inherited from ancient sin
by every succeeding generation;
grant that just as, being conformed to him,
we have borne by the law of nature
the image of the man of earth,
so by the sanctification of grace
may we bear the image of the Man of heaven.
Through Christ our Lord.

℟. Amen.

FIRST PART: LITURGY OF THE WORD

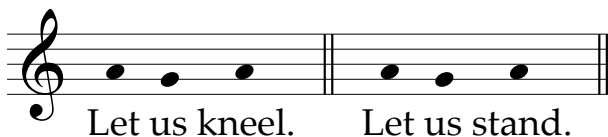
7. Then all sit and the first reading, from the Book of the Prophet Isaiah (52: 13-53: 12), is read with its Psalm.
8. The second reading, from the Letter to the Hebrews (4: 14-16; 5: 7-9), follows, and then the chant before the Gospel.
9. Then the narrative of the Lord's Passion according to John (18: 1-19: 42) is read in the same way as on the preceding Sunday.
10. After the reading of the Lord's Passion, the Priest gives a brief homily and, at its end, the faithful may be invited to spend a short time in prayer.

The Solemn Intercessions

11. 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.

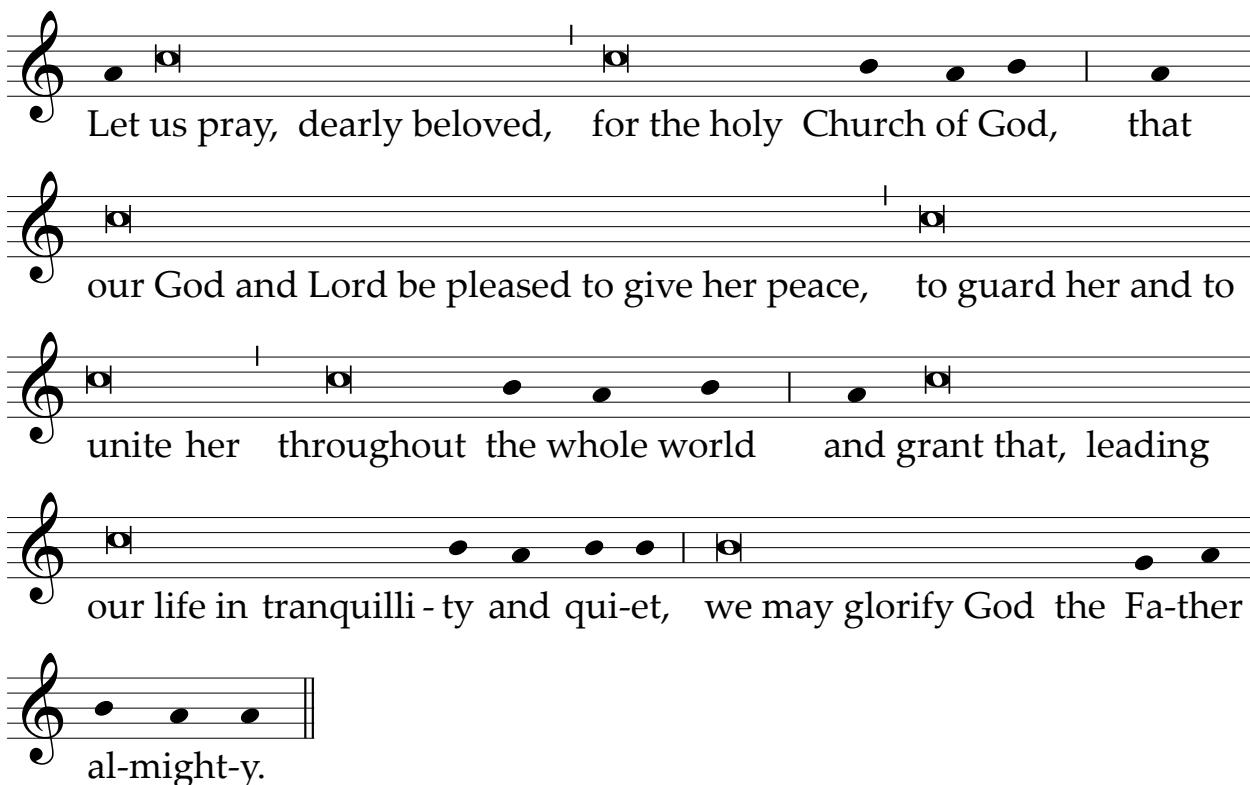
12. Before the Priest's prayer, in accord with tradition, it is permissible to use the Deacon's invitations, Let us kneel — Let us stand, with all kneeling for silent prayer.



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

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

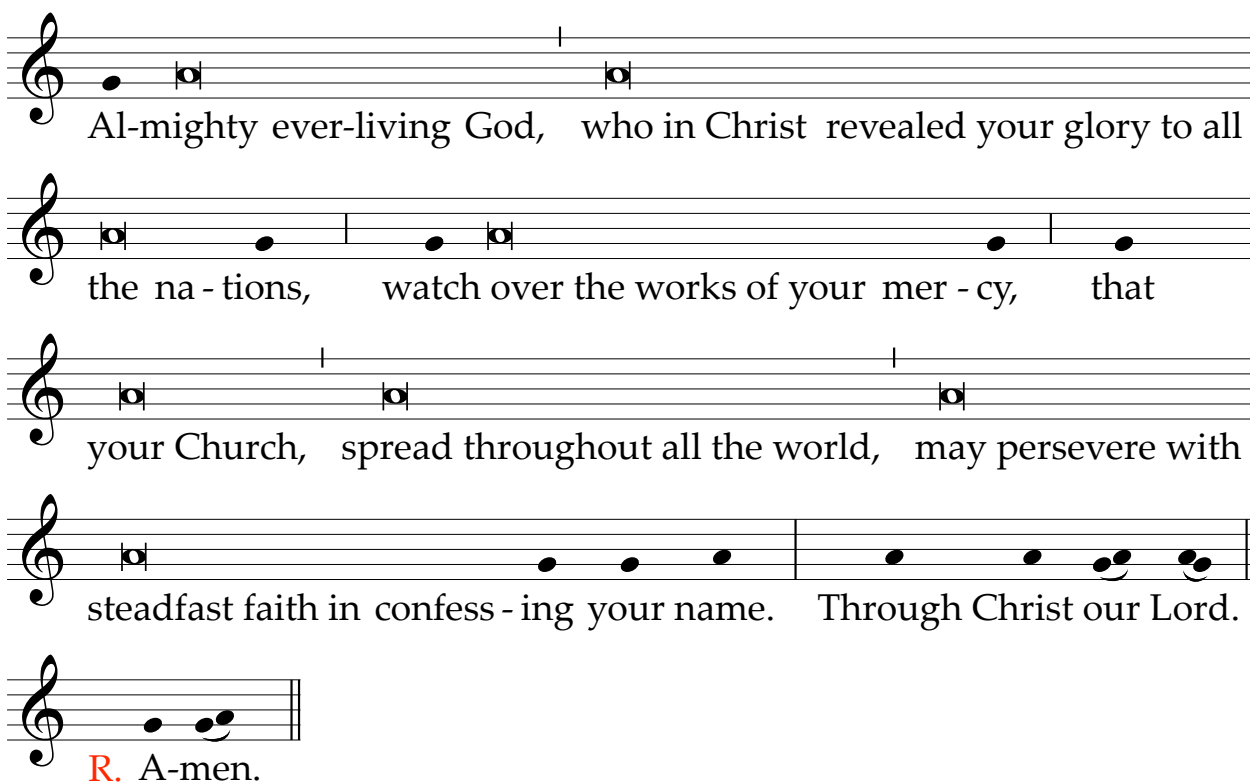
I. For Holy Church



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

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 unite her throughout the whole world
and grant that, leading our life in tranquillity and quiet,
we may glorify God the Father almighty.

Prayer in silence. Then the Priest says:



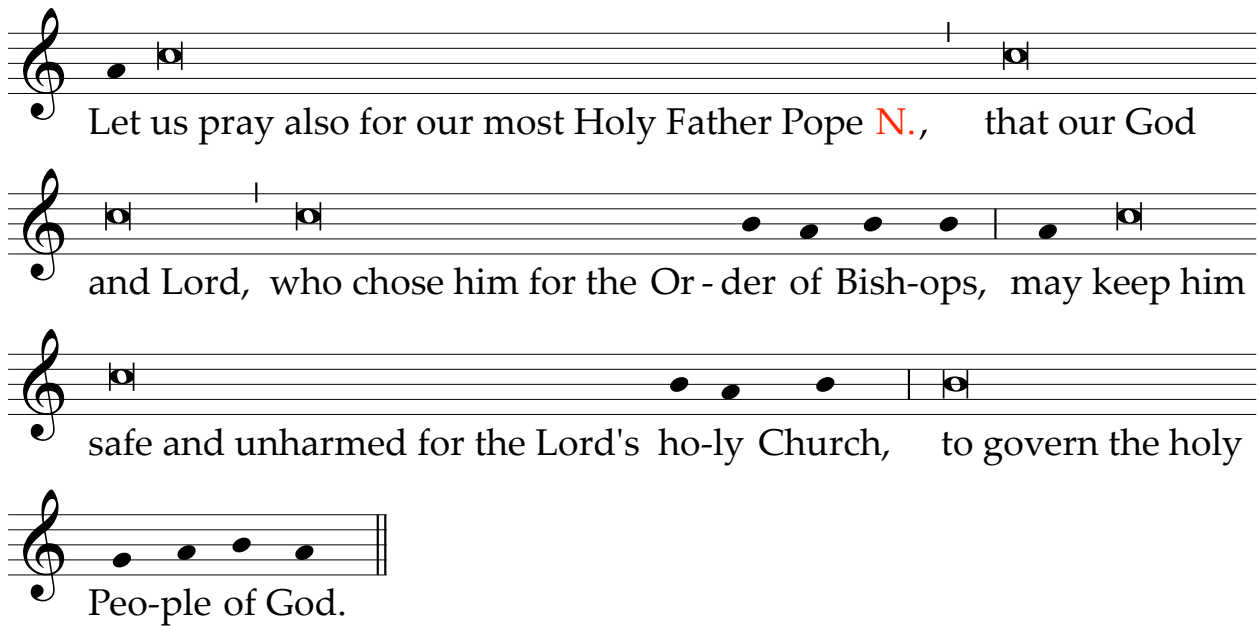
Al-mighty ever-living God, who in Christ revealed your glory to all
the na - tions, watch over the works of your mer - cy, that
your Church, spread throughout all the world, may persevere with
steadfast faith in confess - ing your name. Through Christ our Lord.

R. A-men.

Almighty ever-living God,
who in Christ revealed your glory to all the nations,
watch over the works of your mercy
that your Church, spread throughout all the world,
may persevere with steadfast faith in confessing your name.
Through Christ our Lord.

R. Amen.

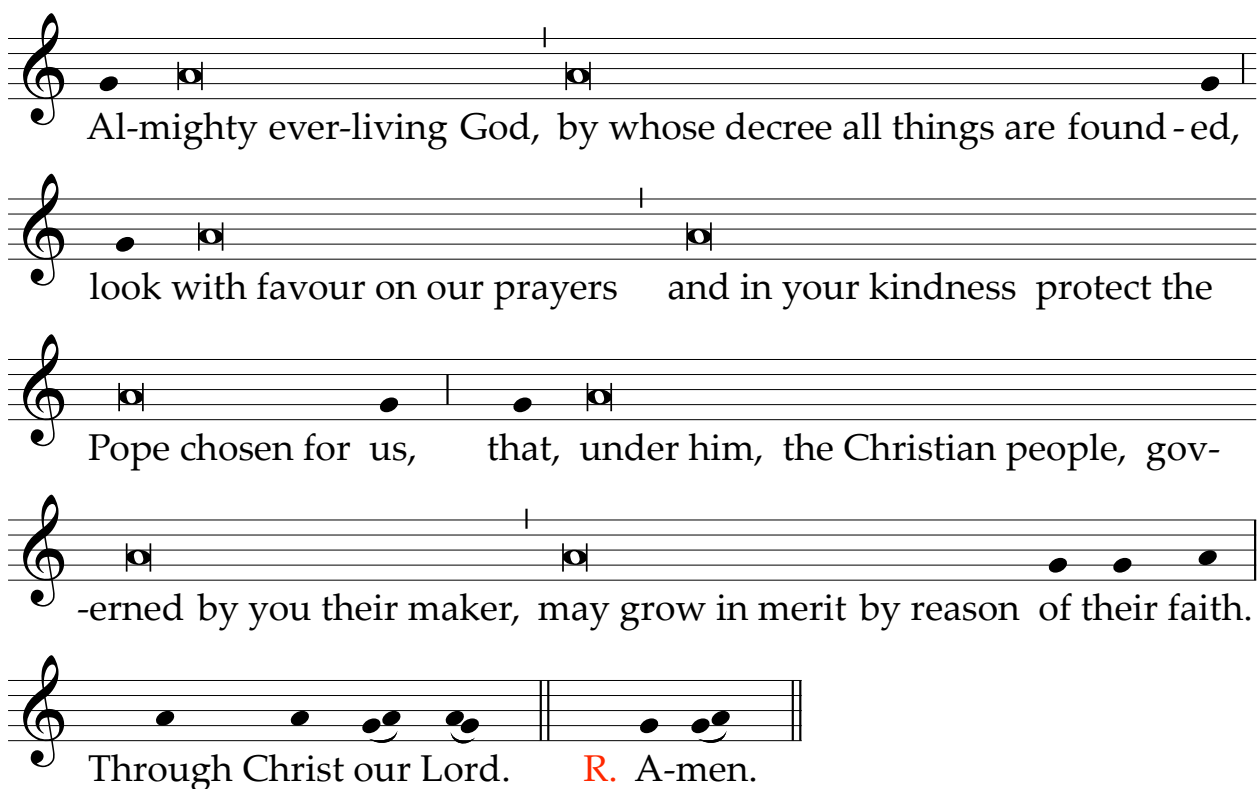
II. For the Pope



Let us pray also 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 unharmed for the Lord's ho-ly Church, to govern the holy
Peo-ple of God.

Let us pray also for our most Holy Father Pope N.,
that our God and Lord,
who chose him for the Order of Bishops,
may keep him safe and unharmed for the Lord's holy Church,
to govern the holy People of God.

Prayer in silence. Then the Priest says:

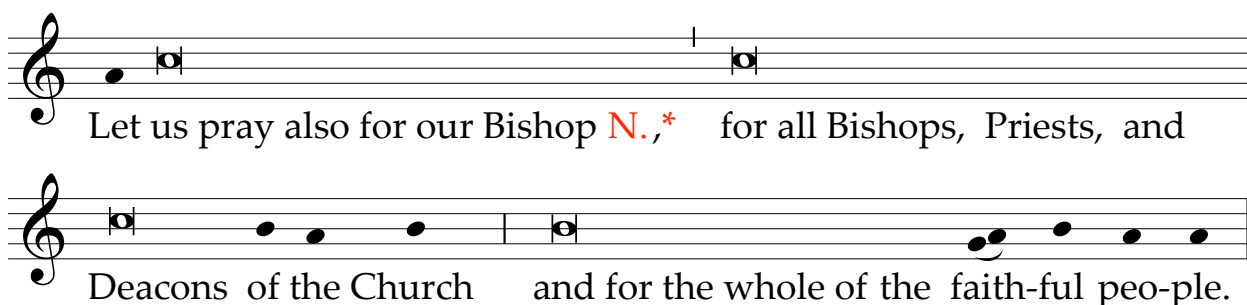


Al-mighty ever-living God, by whose decree all things are found-ed,
look with favour on our prayers and in your kindness protect the
Pope chosen for us, that, under him, the Christian people, gov-
-erned by you their maker, may grow in merit by reason of their faith.
Through Christ our Lord. R. A-men.

Almighty ever-living God,
 by whose decree all things are founded,
 look with favour 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. Amen.

III. For all orders and degrees of the faithful



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

Let us pray also for our Bishop **N.**,*
 for all Bishops, Priests, and Deacons of the Church
 and for the whole of the faithful people.

Prayer in silence. Then the Priest says:



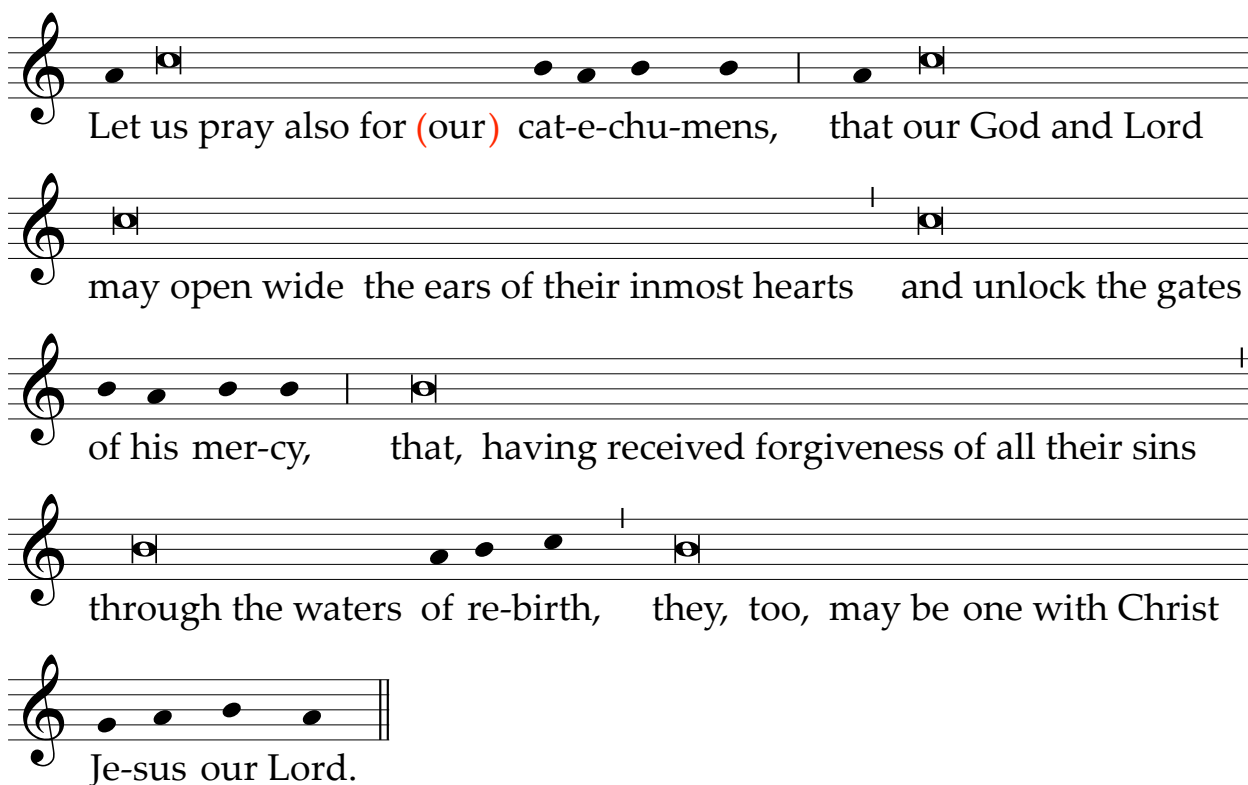
Al-mighty ever-living God, by whose Spirit the whole body of the
 Church is sanctified and gov - erned, hear our humble prayer for
 your min - is - ters, that, by the gift of your grace, all may serve you
 faith-ful-ly. Through Christ our Lord. **R.** A-men.

* Mention may be made here of the Coadjutor Bishop, or Auxiliary Bishops, or of another Bishop, as noted in the *General Instruction of the Roman Missal*, no. 149.

Almighty ever-living God,
 by whose Spirit the whole body of the Church
 is sanctified and governed,
 hear our humble prayer for your ministers,
 that, by the gift of your grace,
 all may serve you faithfully.
 Through Christ our Lord.

℟. Amen.

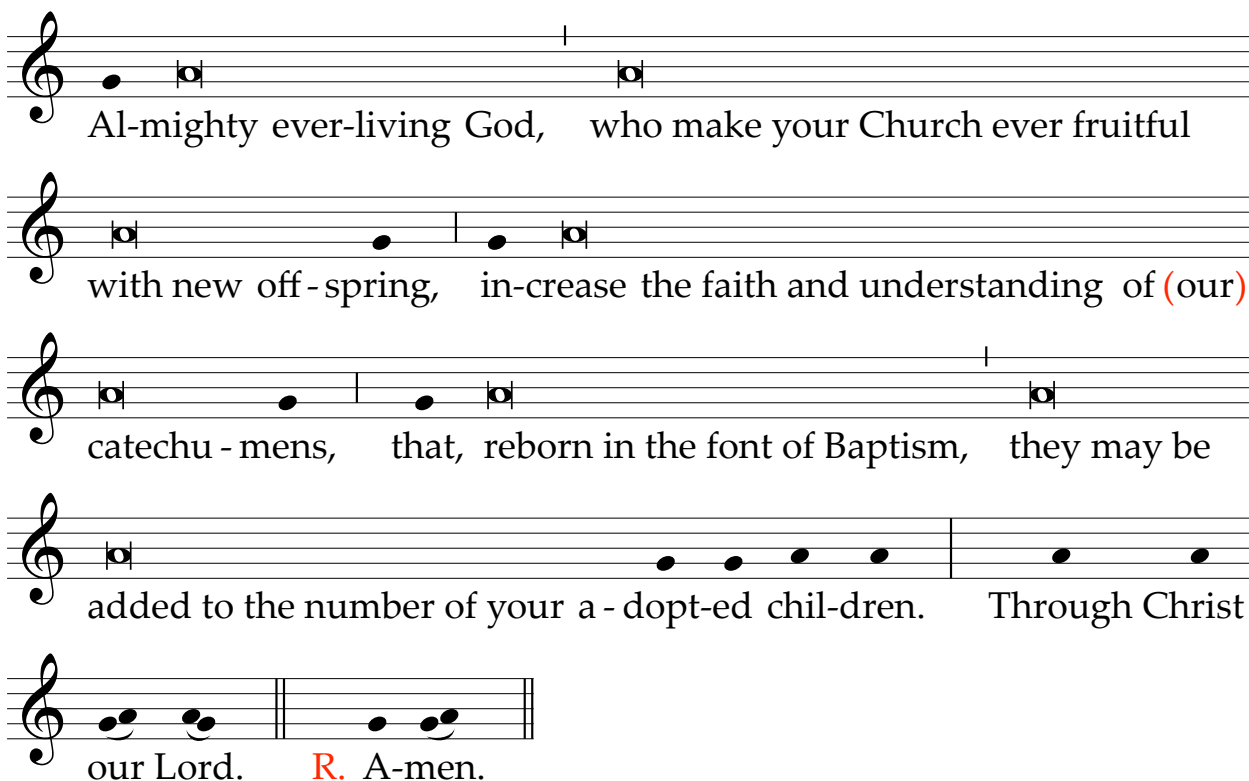
IV. For catechumens



Let us pray also for (our) cat-e-chu-mens, 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.

Let us pray also for (our) catechumens,
 that our God and Lord
 may open wide the ears of their inmost hearts
 and unlock the gates of his mercy,
 that, having received forgiveness of all their sins
 through the waters of rebirth,
 they, too, may be one with Christ Jesus our Lord.

Prayer in silence. Then the Priest says:

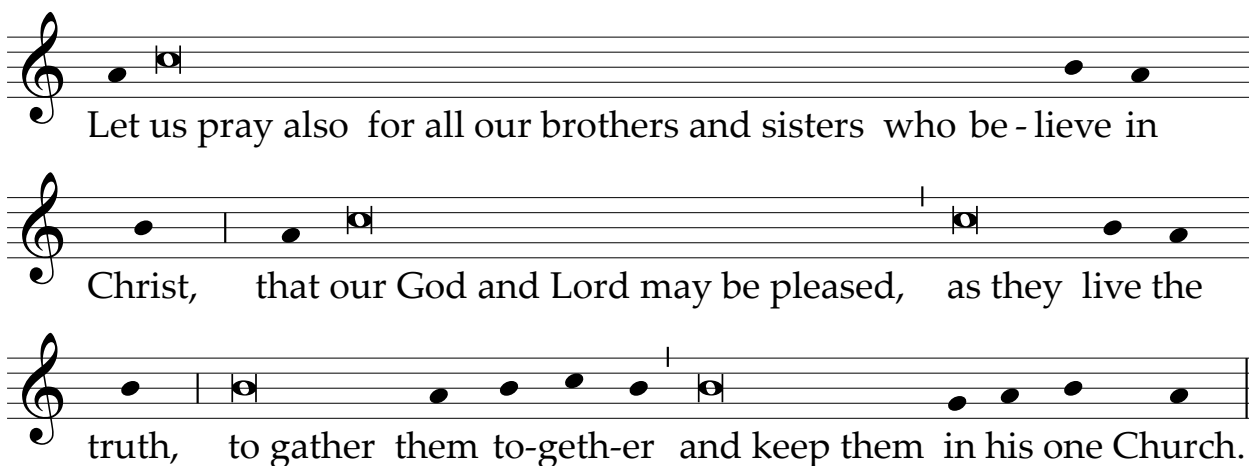


Al-mighty ever-living God, who make your Church ever fruitful
with new off-spring, in-crease the faith and understanding of (our)
catechu - mens, that, reborn in the font of Baptism, they may be
added to the number of your a - dopt-ed chil-dren. Through Christ
our Lord. **R.** A-men.

Almighty ever-living God,
who make your Church ever fruitful with new offspring,
increase the faith and understanding of (our) catechumens
that, reborn in the font of Baptism,
they may be added to the number of your adopted children.
Through Christ our Lord.

R. Amen.

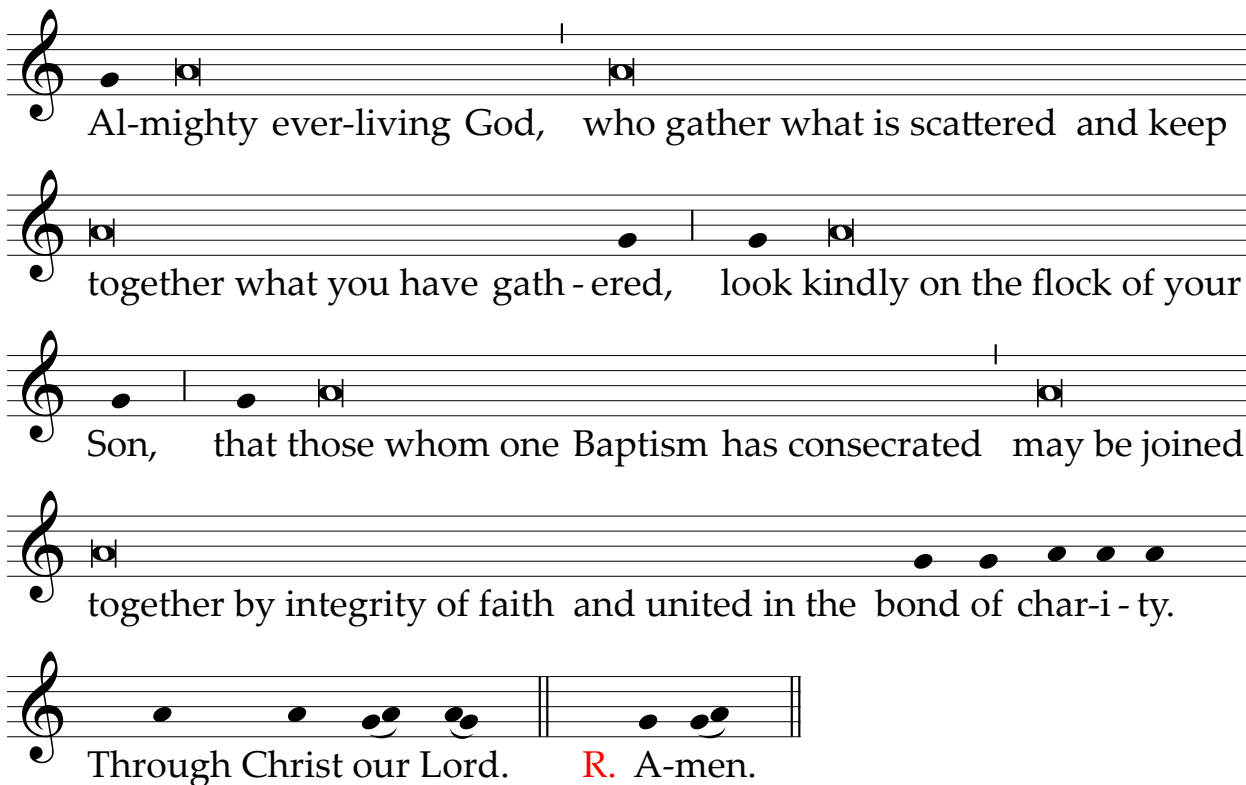
V. For the unity of Christians



Let us pray also 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.

Let us pray also for all our brothers and sisters who believe in Christ,
that our God and Lord may be pleased,
as they live the truth,
to gather them together and keep them in his one Church.

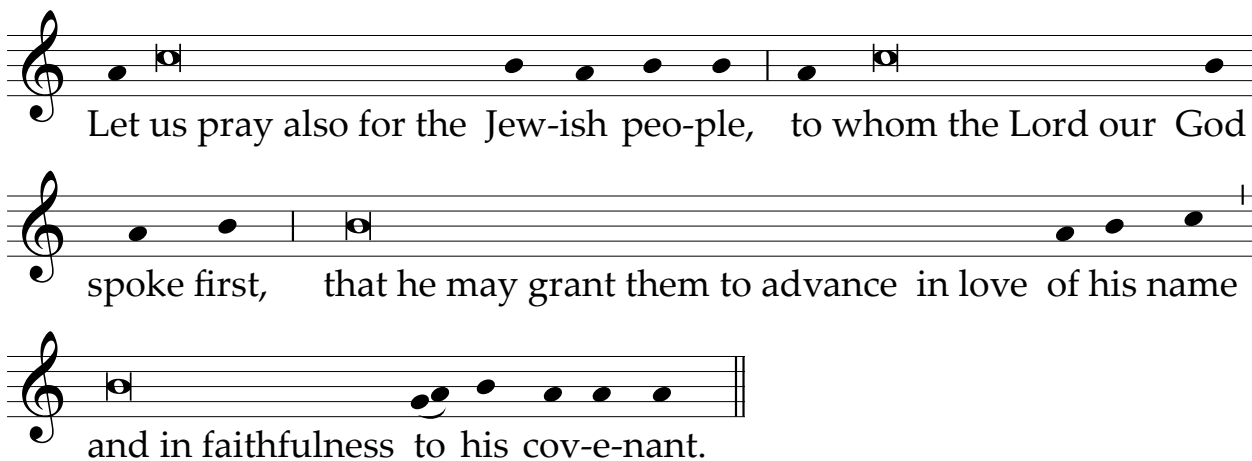
Prayer in silence. Then the Priest says:



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 integrity of faith and united in the bond of char-i - ty.
Through Christ our Lord. R. A-men.

Almighty ever-living God,
who gather what is scattered
and keep together what you have gathered,
look kindly on the flock of your Son,
that those whom one Baptism has consecrated
may be joined together by integrity of faith
and united in the bond of charity.
Through our Lord.
R. Amen.

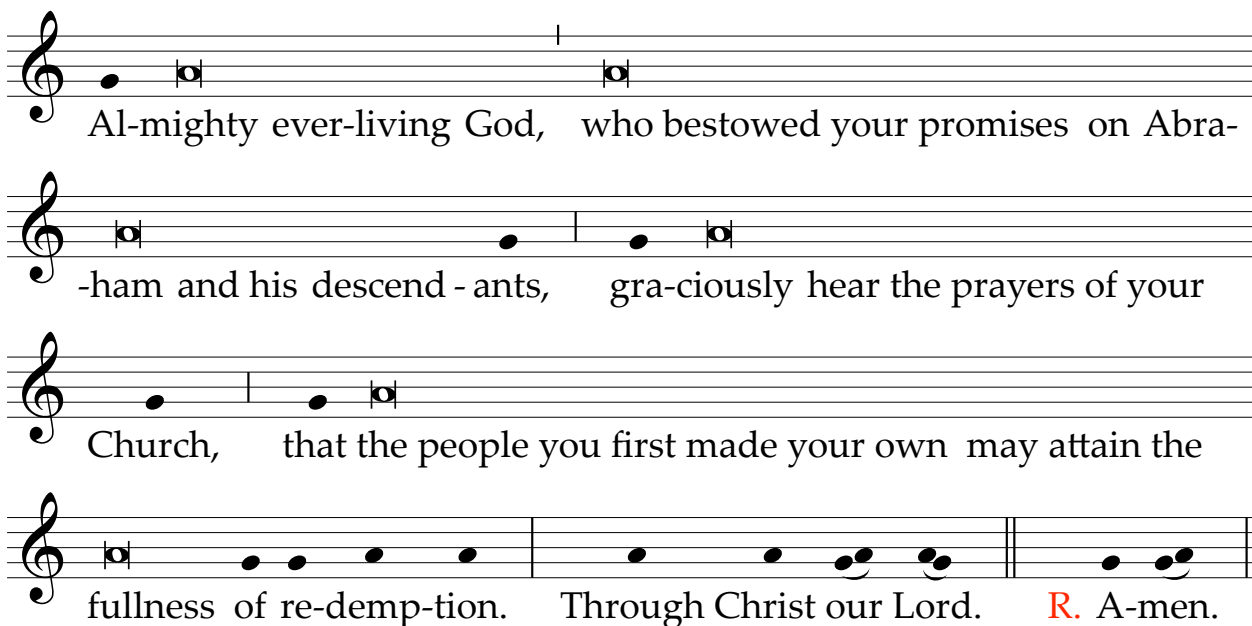
VI. For the Jewish people



Let us pray also 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.

Let us pray for the Jewish people,
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 covenant.

Prayer in silence. Then the Priest says:

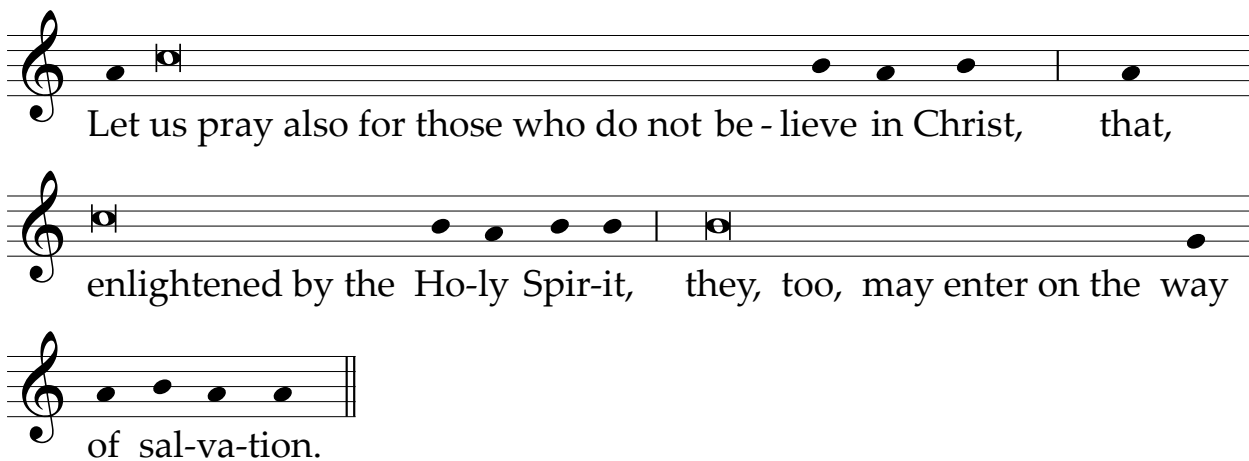


Al-mighty ever-living God, who bestowed your promises on Abra-
-ham and his descend - ants, gra-ciously hear the prayers of your
Church, that the people you first made your own may attain the
fullness of re-demp-tion. Through Christ our Lord. **R.** A-men.

Almighty ever-living God,
who bestowed your promises on Abraham and his descendants,
hear graciously the prayers of your Church,
that the people you first made your own
may attain the fullness of redemption.
Through Christ our Lord.

R. Amen.

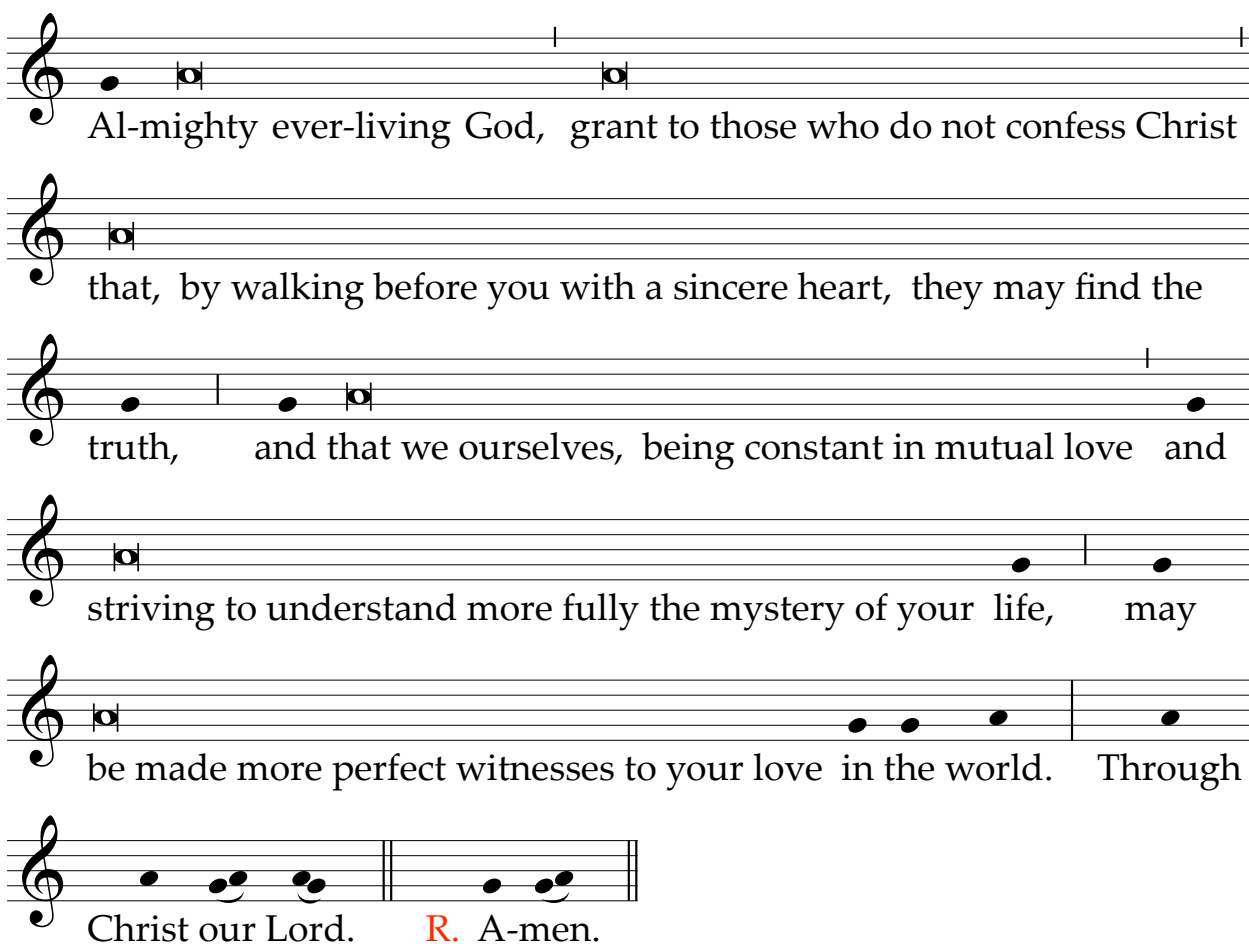
VII. For those who do not believe in Christ



Let us pray also 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.

Let us pray also for those who do not believe in Christ,
that, enlightened by the Holy Spirit,
they, too, may enter on the way of salvation.

Prayer in silence. Then the Priest says:



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 mystery of your life, may
be made more perfect witnesses to your love in the world. Through
Christ our Lord. **R.** A-men.

Almighty ever-living God,
grant that those who do not confess Christ,
by walking before you with a sincere heart,
may find the truth;
and that we ourselves, being constant in mutual love
and striving to understand more fully the mystery of your life,
may be made more perfect witnesses to your love in the world.
Through Christ our Lord.

℟. Amen.

VIII. For those who do not believe in God

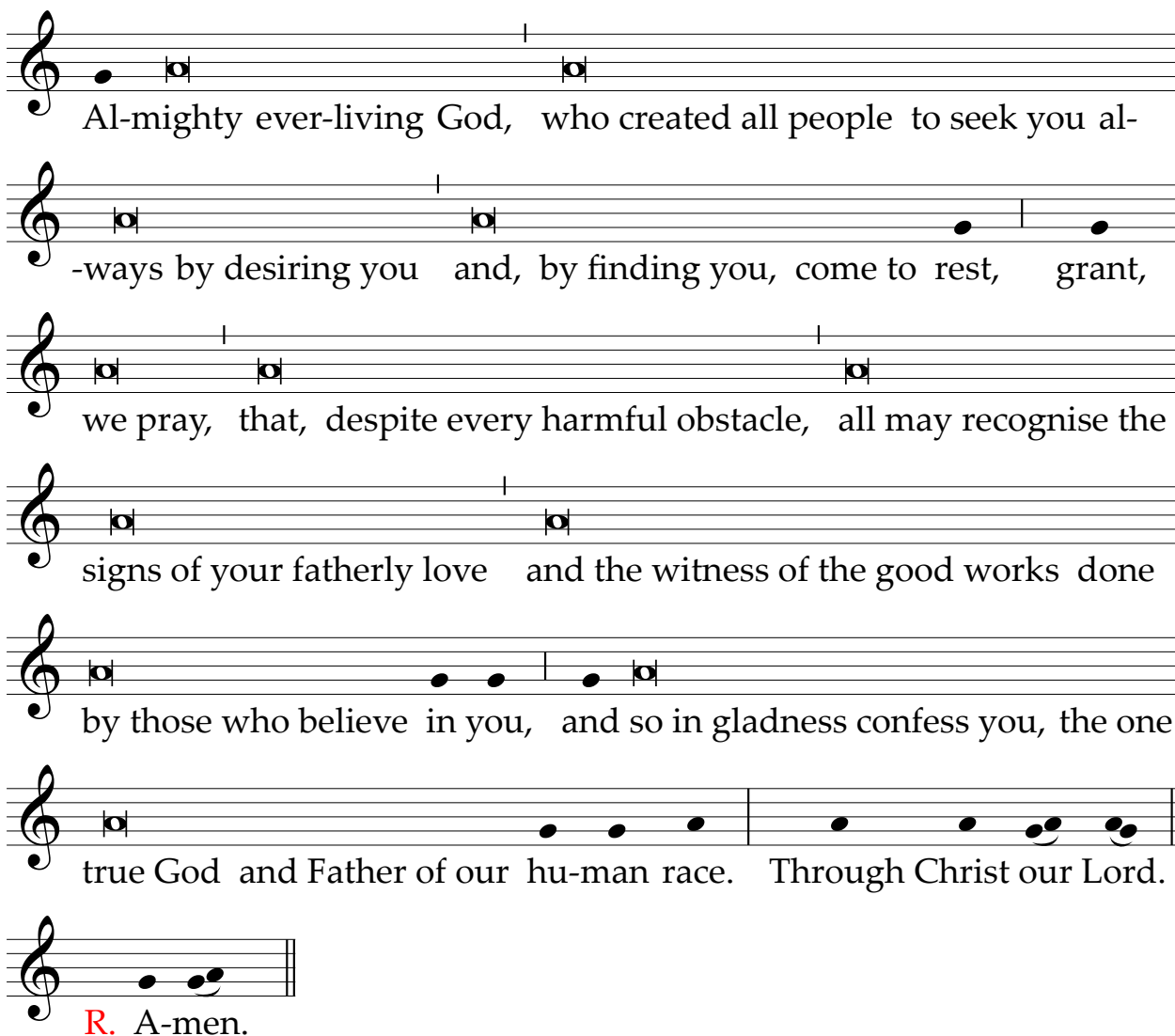
Let us pray also for those who do not ac - knowl-edge God, that,

following what is right with sinceri - ty of heart, they may find the

way to God him-self.

Let us pray also for those who do not acknowledge God,
that, following what is right in sincerity of heart,
they may find the way to God himself.

Prayer in silence. Then the Priest says:



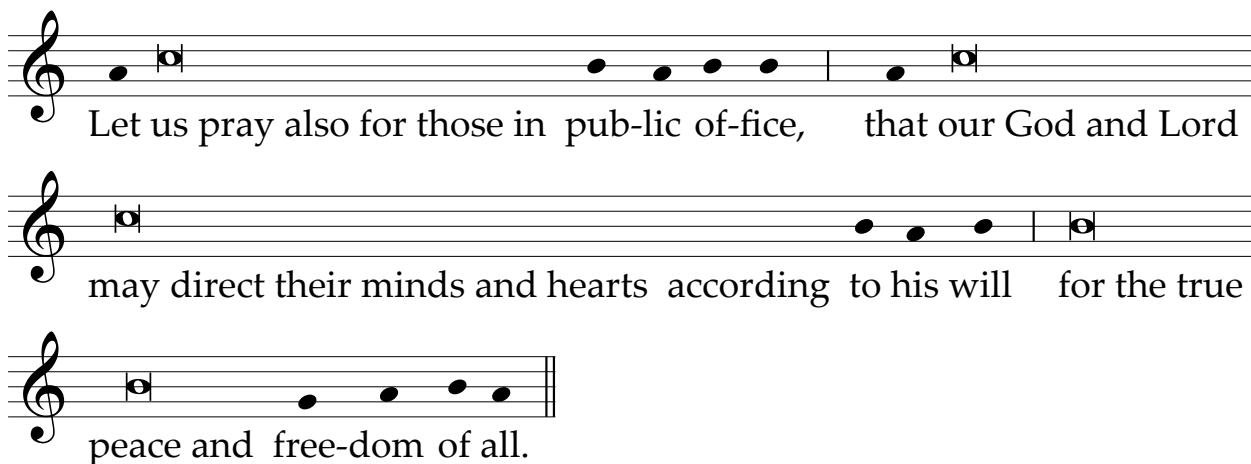
Al-mighty ever-living God, who created all people to seek you al-
-ways by desiring you and, by finding you, come to rest, grant,
we pray, that, despite every harmful obstacle, all may recognise the
signs of your fatherly love and the witness of the good works done
by those who believe in you, and so in gladness confess you, the one
true God and Father of our hu-man race. Through Christ our Lord.

R. A-men.

Almighty ever-living God,
who created 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 human race.
Through Christ our Lord.

R. Amen.

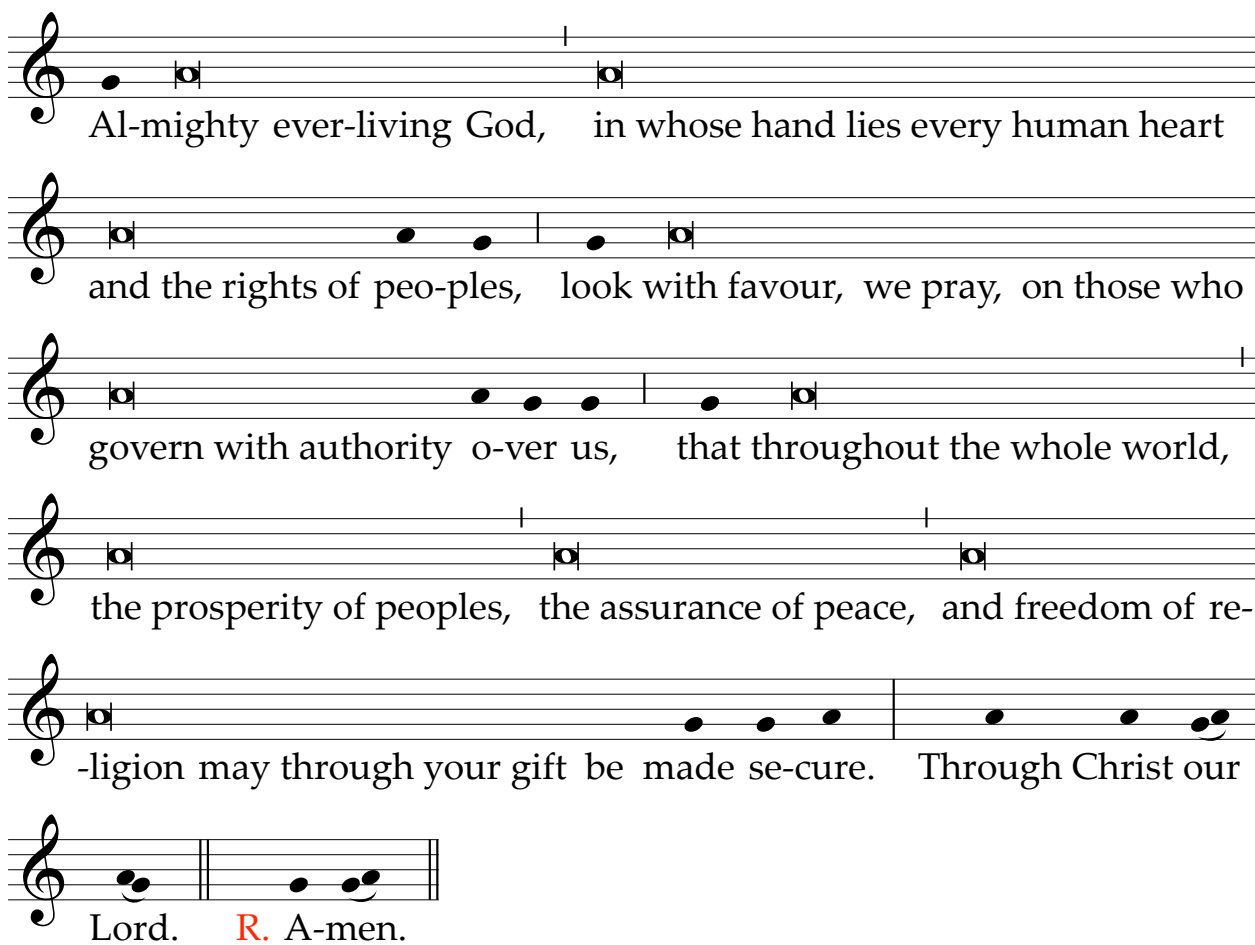
IX. For those in public office



Let us pray also for those in public office, that our God and Lord
 may direct their minds and hearts according to his will for the true
 peace and freedom of all.

Let us pray also for those in public office,
 that our God and Lord
 may direct their minds and hearts according to his will
 for the true peace and freedom of all.

Prayer in silence. Then the Priest says:



Al-mighty ever-living God, in whose hand lies every human heart
 and the rights of peoples, look with favour, we pray, on those who
 govern with authority over us, that throughout the whole world,
 the prosperity of peoples, the assurance of peace, and freedom of re-
 -ligion may through your gift be made secure. Through Christ our
 Lord. **R.** A-men.

Almighty ever-living God,
 in whose hand lies every human heart
 and the rights of peoples,
 look with favour, we pray,
 on those who govern with authority over us,
 that throughout the whole world,
 the prosperity of peoples,
 the assurance of peace,
 and freedom of religion
 may through your gift be made secure.
 Through Christ our Lord.

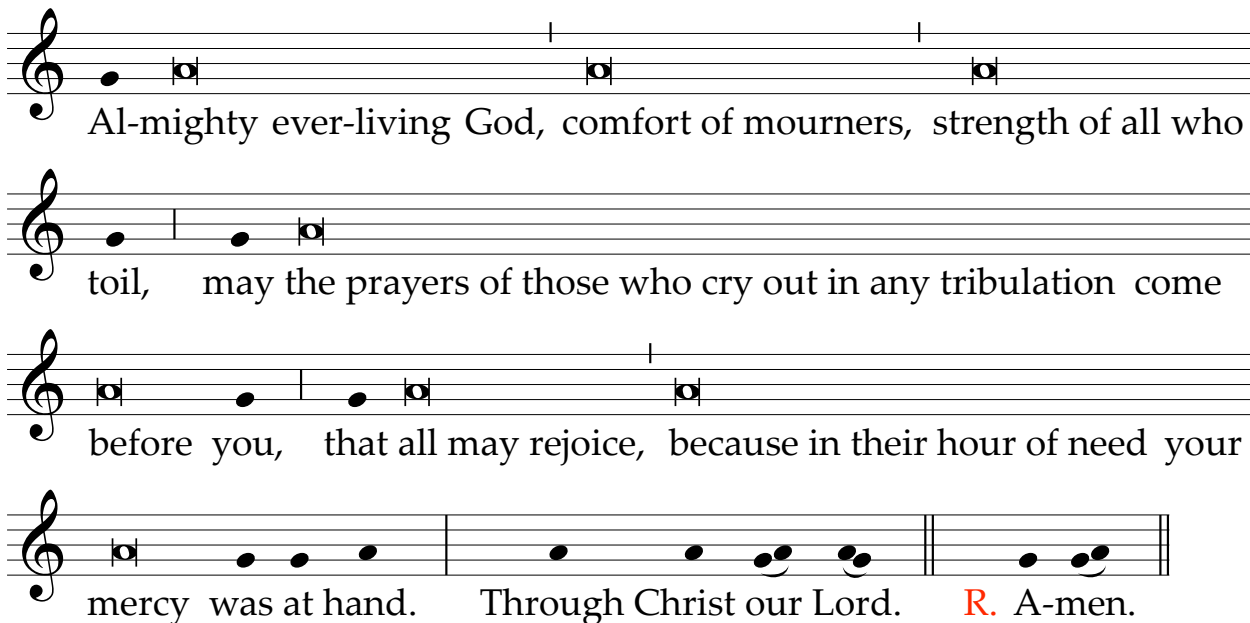
℟. Amen.

X. For those in tribulation

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-lers
 safe-ty, to pil-grims re-turn, health to the sick, and salvation
 to the dy-ing.

Let us pray, dearly beloved,
 to God the Father almighty,
 that he may cleanse the world of all errors,
 banish disease, drive out hunger,
 unlock prisons, loosen fetters,
 granting to travellers safety, to pilgrims return,
 health to the sick, and salvation to the dying.

Prayer in silence. Then the Priest says:



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.

Almighty 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. Amen.

SECOND PART: THE ADORATION OF THE HOLY CROSS

14. After the Solemn Intercessions, the solemn Adoration of the Holy Cross takes place. Of the two forms of the showing of the Cross presented here, the more appropriate one according to pastoral needs, should be chosen.

The Showing of the Holy Cross

First Form

15. 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 middle 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.

Be-hold the wood of the Cross, on which hung the salvation of the
world. **R.** Come, let us a-dore.

Or:

Be-hold the wood of the Cross, on which hung the sal - va - tion
of the world. **R.** Come, let us a-dore.

Or:

Ec-ce li - gnum Cru - cis, in quo sa - lus mun - di pe-
-pén - dit. **R.** Ve - ní - te, ad - o - ré - mus.

Behold the wood of the Cross
on which hung the salvation of the world.

R. Come, let us adore.

Then the Priest uncovers the right arm of the Cross and again, raising up the Cross, begins, Behold the wood of the Cross and everything takes place as above.

Finally, he uncovers the Cross entirely and, raising it up, he begins the invitation Behold the wood of the Cross a third time and everything takes place like the first time.

Second Form

16. The Priest or the Deacon accompanied by ministers, or another suitable minister, goes to the door of the church, where he receives the unveiled Cross and the ministers take lighted candles; then the procession sets off through the church to the sanctuary. Near the door, in the middle of the church, and before the entrance of the sanctuary, the one who carries the Cross elevates it, singing Behold the wood of the Cross, to which all respond Come, let us adore. After each response all kneel and for a brief moment adore in silence, as above.

The Adoration of the Holy Cross

17. Then, accompanied by two ministers with lighted candles, the Priest or the Deacon carries the Cross to the entrance of the sanctuary or to another suitable place and there puts it down or hands it over to the ministers to hold. Candles are placed on the right and left sides of the Cross.

18. For the Adoration of the Cross, first the Priest Celebrant alone approaches, with the chasuble and his shoes removed, if appropriate. Then the clergy, the lay ministers, and the faithful approach, moving as if in procession, and showing reverence to the Cross by a simple genuflection or by some other sign appropriate to the usage of the region, for example, by kissing the Cross.

19. Only one Cross should be offered for adoration. If, because of the large number of people, it is not possible for all to approach individually, the Priest, after some of the clergy and faithful have adored, takes the Cross and, standing in the middle before the altar, invites the people in a few words to adore the Holy Cross and afterwards holds the Cross elevated higher for a brief time, for the faithful to adore it in silence.

20. While the adoration of the Holy Cross is taking place, the antiphon, *Crucem tuam adorámus* (We adore your Cross, O Lord), the Reproaches, the hymn *Crux fidélis* (Faithful Cross) or other suitable chants are sung, during which all who have already adored the Cross remain seated.

Chants to be sung during the Adoration of the Holy Cross

Ant. We adore your Cross, O Lord,
we praise and glorify your holy Resurrection,
for behold, because of the wood of a tree
joy has come to the whole world.

May God have mercy on us and bless us;
may he let his face shed its light upon us
and have mercy on us.

Cf. Ps 66: 2

And the antiphon is repeated: We adore...

The Reproaches

Parts assigned to one of the two choirs separately are indicated by the numbers 1 (first choir) and 2 (second choir); parts sung by both choirs together are marked: 1 and 2. Some of the verses may also be sung by two cantors.

I

1 and 2 My people, what have I done to you?
Or how have I grieved you? Answer me!

1 Because I led you out of the land of Egypt,
you have prepared a Cross for your Saviour.

1 Hagios o Theos,
2 Holy is God,
1 Hagios Ischyros,
2 Holy and Mighty,
1 Hagios Athanatos, eleison himas.
2 Holy and Immortal One, have mercy on us.

1 and 2 Because I led you out through the desert forty years
and fed you with manna and brought you into a land of plenty,
you have prepared a Cross for your Saviour.

1 Hagios o Theos,
2 Holy is God,
1 Hagios Ischyros,
2 Holy and Mighty,
1 Hagios Athanatos, eleison himas.
2 Holy and Immortal One, have mercy on us.

1 and 2 What more should I have done for you and have not done?
Indeed I planted you as my most beautiful chosen vine
and you have turned very bitter for me,
for in my thirst you gave me vinegar to drink
and with a lance you pierced your Saviour's side.

1 Hagios o Theos,
2 Holy is God,
1 Hagios Ischyros,
2 Holy and Mighty,
1 Hagios Athanatos, eleison himas.
2 Holy and Immortal One, have mercy on us.

II

Cantors:

I scourged Egypt for your sake with its firstborn sons,
and you scourged me and handed me over.

1 and 2 repeat:

My people, what have I done to you?
Or how have I grieved you? Answer me!

Cantors:

I led you out from Egypt as Pharaoh lay sunk in the Red Sea,
and you handed me over to the chief priests.

1 and 2 repeat:

My people...

Cantors:

I opened up the sea before you,
and you opened my side with a lance.

1 and 2 repeat:

My people...

Cantors:

I went before you in a pillar of cloud,
and you led me into Pilate's palace.

1 and 2 repeat:

My people ...

Cantors:

I fed you with manna in the desert,
and on me you rained blows and lashes.

1 and 2 repeat:

My people...

Cantors:

I gave you saving water from the rock to drink,
and for drink you gave me gall and vinegar.

1 and 2 repeat:

My people ...

Cantors:

I struck down for you the kings of the Canaanites,
and you struck my head with a reed.

1 and 2 repeat:

My people ...

Cantors:

I put in your hand a royal sceptre,
and you put on my head a crown of thorns.

1 and 2 repeat:

My people ...

Cantors:

I exalted you with great power,
and you hung me on the scaffold of the Cross.

1 and 2 repeat:

My people ...

Hymn

All:

Faithful Cross the Saints rely on,
Noble tree beyond compare!
Never was there such a scion,
Never leaf or flower so rare.
Sweet the timber, sweet the iron,
Sweet the burden that they bear!

Cantors:

Sing, my tongue, in exultation
Of our banner and device!
Make a solemn proclamation
Of a triumph and its price:
How the Saviour of creation
Conquered by his sacrifice!

All:

Faithful Cross the Saints rely on,
Noble tree beyond compare!
Never was there such a scion,
Never leaf or flower so rare.

Cantors:

For, when Adam first offended,
Eating that forbidden fruit,
Not all hopes of glory ended
With the serpent at the root:
Broken nature would be mended
By a second tree and shoot.

All:

Sweet the timber, sweet the iron,
Sweet the burden that they bear!

Cantors:

Thus the tempter was outwitted
By a wisdom deeper still:
Remedy and ailment fitted,
Means to cure and means to kill;
That the world might be acquitted,
Christ would do his Father's will.

All:

Faithful Cross the Saints rely on,
Noble tree beyond compare!
Never was there such a scion,
Never leaf or flower so rare.

Cantors:

So the Father, out of pity
For our self-inflicted doom,
Sent him from the heavenly city
When the holy time had come:
He, the Son and the Almighty,
Took our flesh in Mary's womb.

All:

Sweet the timber, sweet the iron,
Sweet the burden that they bear!

Cantors:

Hear a tiny baby crying,
Founder of the seas and strands:
See his virgin Mother tying
Cloth around his feet and hands:
Find him in a manger lying
Tightly wrapped in swaddling-bands!

All:

Faithful Cross the Saints rely on,
Noble tree beyond compare!
Never was there such a scion,
Never leaf or flower so rare.

Cantors:

So he came, the long-expected,
Not in glory, not to reign;
Only born to be rejected,
Choosing hunger, toil and pain,

Till the scaffold was erected
And the Paschal Lamb was slain.

All:

Sweet the timber, sweet the iron,
Sweet the burden that they bear!

Cantors:

No disgrace was too abhorrent:
Nailed and mocked and parched he died;
Blood and water, double warrant,
Issue from his wounded side,
Washing in a mighty torrent
Earth and stars and oecumene.

All:

Faithful Cross the Saints rely on,
Noble tree beyond compare!
Never was there such a scion,
Never leaf or flower so rare.

Cantors:

Lofty timber, smooth your roughness,
Flex your boughs for blossoming:
Let your fibres lose their toughness,
Gently let your tendrils cling;
Lay aside your native gruffness,
Clasp the body of your King!

All:

Sweet the timber, sweet the iron,
Sweet the burden that they bear!

Cantors:

Noblest tree of all created,
Richly jewelled and embossed:
Post by Lamb's blood consecrated;
Spar that saves the tempest-tossed;
Scaffold-beam which, elevated,
Carries what the world has cost!

All:

Faithful Cross the Saints rely on,
Noble tree beyond compare!
Never was there such a scion,
Never leaf or flower so rare.

The following conclusion is never to be omitted:

All:

Wisdom, power, and adoration
 To the blessed Trinity
 For redemption and salvation
 Through the paschal mystery,
 Now, in every generation,
 And for all eternity. Amen.

In accordance with local circumstances or popular traditions and if it is pastorally appropriate, the *Stabat Mater* may be sung, as found in the *Graduale Romanum*, or another suitable chant in memory of the compassion of the Blessed Virgin Mary.

21. When the adoration has been concluded, the Cross is carried by the Deacon or a minister to its place at the altar. Lighted candles are placed around or on the altar or near the Cross.

◇ See the Roman Missal (pages 371–372) for nn. 22–28.

29. When the distribution of Communion has been completed, the ciborium is taken by the Deacon or another suitable minister to a place prepared outside the church or, if circumstances so require, it is placed in the tabernacle.

30. Then the Priest says: Let us pray, and, after a period of sacred silence, if circumstances so suggest, has been observed, he says the Prayer after Communion.

Almighty ever-living God,
 who have restored us to life
 by the blessed Death and Resurrection of your Christ,
 preserve in us the work of your mercy,
 that by partaking of this mystery
 we may have a life unceasingly devoted to you.
 Through Christ our Lord.

℟. Amen.

31. For the Dismissal the Deacon or, if there is no Deacon, the Priest himself, may say the invitation: Bow down for the blessing.

Then the Priest, standing facing the people and extending his hands over them, says this Prayer over the People:

May abundant blessing, O Lord, we pray,
descend upon your people,
who have honoured the Death of your Son
in the hope of their resurrection:
may pardon come,
comfort be given,
holy faith increase,
and everlasting redemption be made secure.
Through Christ our Lord.

R. Amen.

32. And all, after genuflecting to the Cross, depart in silence.

33. After the celebration, the altar is stripped, but the Cross remains on the altar with two or four candlesticks.

34. Vespers (Evening Prayer) is not celebrated by those who have been present at the solemn afternoon liturgical celebration.

EASTER TIME
EASTER SUNDAY
OF THE RESURRECTION OF THE LORD
THE EASTER VIGIL IN THE HOLY NIGHT

1. By most ancient tradition, this is the night of keeping vigil for the Lord (Ex 12: 42) in which, following the Gospel admonition (Lk 12: 35-37), the faithful, carrying lighted lamps in their hands, should be like those looking for the Lord when he returns, so that at his coming he may find them awake and have them sit at his table.
2. Of this night's Vigil, which is the greatest and most noble of all solemnities, there is to be only one celebration in each church. It is arranged, moreover, in such a way that after the lucernarium and paschal proclamation (which constitutes the first part of this Vigil), holy Church meditates on the wonders the Lord God has done for his people from the beginning, trusting in his word and promise (the second part, that is, the Liturgy of the Word) until, as day approaches, with new members reborn in Baptism (the third part), the Church is called to the table the Lord has prepared for his people, the memorial of his Death and Resurrection until he comes again (the fourth part).
3. The entire celebration of the Easter Vigil must take place during the night, so that it begins after nightfall and ends before daybreak on the Sunday.
4. The Mass of the Vigil, even if it is celebrated before midnight, is a paschal Mass of the Sunday of the Resurrection.
5. Anyone who participates in the Mass of the night may receive Communion again at Mass during the day. A priest who celebrates or concelebrates the Mass of the night may again celebrate or concelebrate Mass during the day.

The Easter Vigil takes the place of the Office of Readings.

6. The Priest is usually assisted by a Deacon. If, however, there is no Deacon, the duties of his Order, except those indicated below, are assumed by the Priest Celebrant or by a concelebrant.

The Priest and Deacon vest as at Mass, in white vestments.

7. Candles should be prepared for all who participate in the Vigil. The lights of the church are extinguished.

FIRST PART:**THE SOLEMN BEGINNING OF THE VIGIL OR LUCERNARIUM****The Blessing of the Fire and Preparation of the Candle**

8. A blazing fire is prepared in a suitable place outside the church. When the people are gathered there, the Priest approaches with the ministers, one of whom carries the paschal candle. The processional Cross and candles are not carried.

Where, however, a fire cannot be lit outside the church, the rite is carried out as in no. 13, below.

9. **The Priest and faithful sign themselves while the Priest says:** In the name of the Father, and of the Son, and of the Holy Spirit, and then he greets the assembled people in the usual way and briefly instructs them about the night vigil in these or similar words:

Dear brethren (brothers and sisters),
on this most sacred night,
in which our Lord Jesus Christ
passed over from death to life,
the Church calls upon her sons and daughters,
scattered throughout the world,
to come together to watch and pray.
If we keep the memorial
of the Lord's paschal solemnity in this way,
listening to his word and celebrating his mysteries,
then we shall have the sure hope
of sharing his triumph over death
and living with him in God.

10. **Then the Priest blesses the fire, saying with hands extended:**

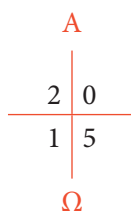
Let us pray.

O God, who through your Son
bestowed upon the faithful the fire of your glory,
sanctify ✠ this new fire, we pray,
and grant that,
by these paschal celebrations,
we may be so inflamed with heavenly desires,
that with minds made pure
we may attain festivities of unending splendour.
Through Christ our Lord.

℟. Amen.

11. After the blessing of the new fire, one of the ministers brings the paschal candle to the Priest, who cuts a cross into the candle with a stylus. Then he makes the Greek letter Alpha above the cross, the letter Omega below, and the four numerals of the current year between the arms of the cross, saying meanwhile:

1. Christ yesterday and today (he cuts a vertical line);
2. the Beginning and the End (he cuts a horizontal line);
3. the Alpha (he cuts the letter Alpha above the vertical line);
4. and the Omega (he cuts the letter Omega below the vertical line).
5. All time belongs to him (he cuts the first numeral of the current year in the upper left corner of the cross);
6. and all the ages (he cuts the second numeral of the current year in the upper right corner of the cross).
7. To him be glory and power (he cuts the third numeral of the current year in the lower left corner of the cross);
8. through every age and for ever. Amen (he cuts the fourth numeral of the current year in the lower right corner of the cross).



12. When the cutting of the cross and of the other signs has been completed, the Priest may insert five grains of incense into the candle in the form of a cross, meanwhile saying:

- | | |
|--------------------------|-----------------|
| 1. By his holy | 1 |
| 2. and glorious wounds, | |
| 3. may Christ the Lord | 4 2 5 |
| 4. guard us | |
| 5. and protect us. Amen. | 3 |

13. Where, because of difficulties that may occur, a fire is not lit, the blessing of fire is adapted to the circumstances. When the people are gathered in the church as on other occasions, the Priest comes to the door of the church, along with the ministers carrying the paschal candle. The people, in so far as is possible, turn to face the Priest.

The greeting and address take place as in no. 9 above; then the fire is blessed and the candle is prepared, as above in nos. 10–12.

14. The Priest lights the paschal candle from the new fire, saying:

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

May the light of Christ rising in glory
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

15. 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 thurifer 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:

The Light of Christ.

Or:

Lu-men Chris-ti.

The Light of Christ.

And all reply:

Thanks be to God.

Or:

De-o grá-ti-as.

Thanks be to God.

The Priest lights his candle from the flame of the paschal candle.

16. Then the Deacon moves forward to the middle of the church and, standing and raising up the candle, sings a second time:

The Light of Christ.

And all reply:

Thanks be to God.

All light their candles from the flame of the paschal candle and continue in procession.

17. When the Deacon arrives before the altar, he stands facing the people, raises up the candle and sings a third time:

The Light of Christ.

And all reply:

Thanks be to God.

Then the Deacon places the paschal candle on a large candlestand prepared next to the ambo or in the middle of the sanctuary.

And lights are lit throughout the church, except for the altar candles.

The Easter Proclamation (Exsultet)

18. Arriving at the altar, the Priest goes to his chair, gives his candle to a minister, puts incense into the thurible and blesses the incense as at the Gospel at Mass. The Deacon goes to the Priest and saying: Your blessing, Father, asks for and receives a blessing from the Priest, who says in a low voice:

May the Lord be in your heart and on your lips
that you may proclaim his paschal praise
worthily and well,
in the name of the Father and of the Son,
✠ and of the Holy Spirit.

The Deacon replies: Amen.

This blessing is omitted if the Proclamation is made by someone who is not a Deacon.

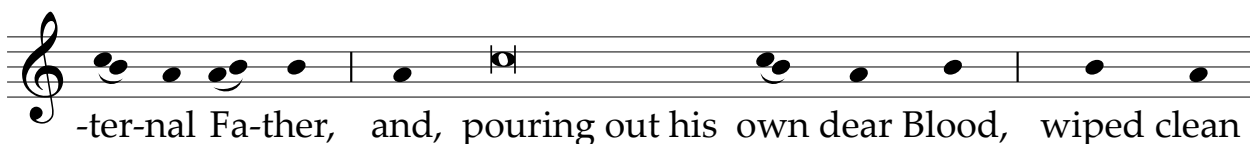
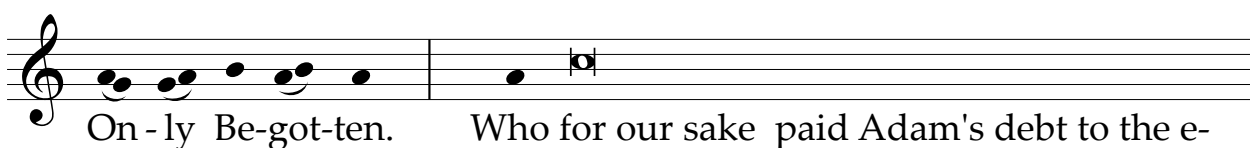
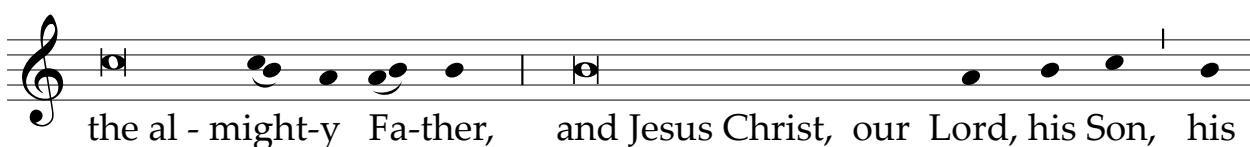
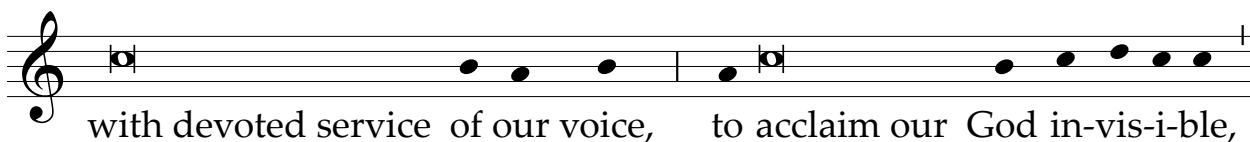
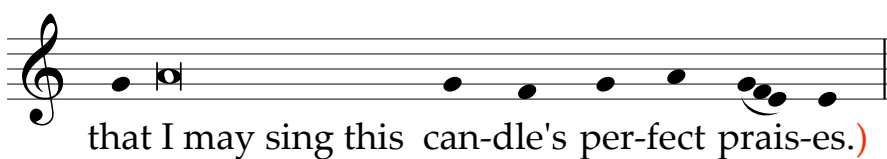
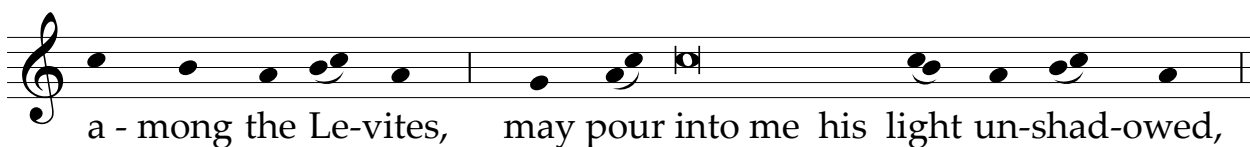
19. The Deacon, after incensing the book and the candle, proclaims the Easter Proclamation (Exsultet) at the ambo or at a lectern, with all standing and holding lighted candles in their hands.

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 (pp. 000–000).

Longer form of the Easter Proclamation

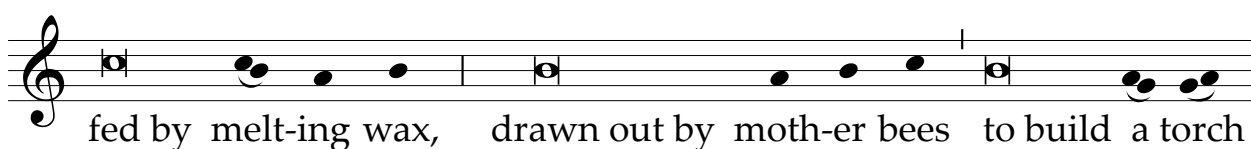
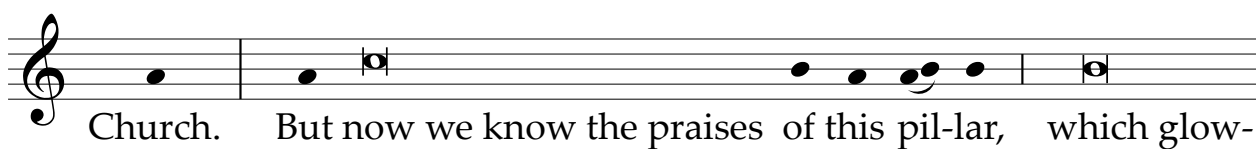
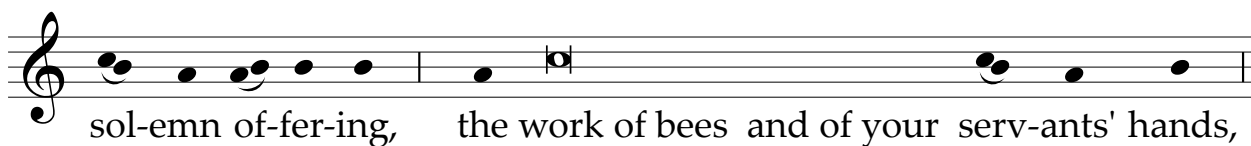
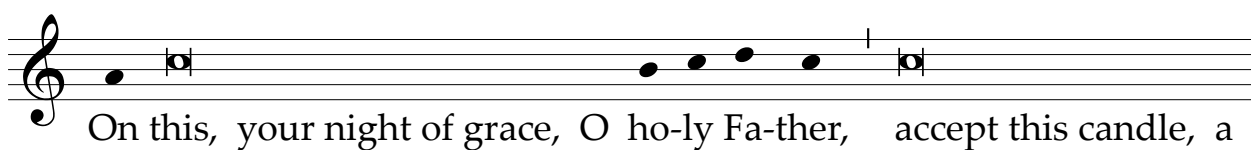
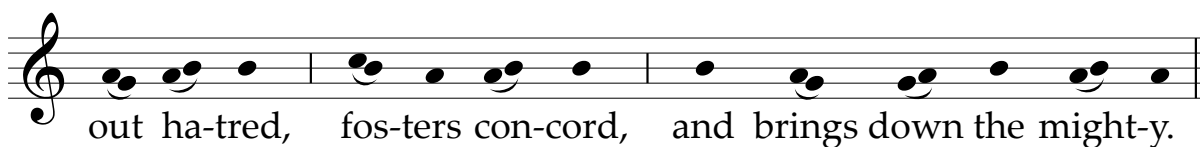
Ex-ult, let them ex-ult, the hosts of heav-en, ex-ult, let Angel
 minis - ters of God ex-ult, let the trum-pet of sal-va-tion sound
 a-loud our might-y King's tri-umph! Be glad, let earth be glad, as
 glo-ry floods her, a-blaze with light from her e - ter-nal King,
 let all cor-ners of the earth be glad, know-ing an end to gloom and
 dark-ness. Re-joice, let Mother Church al-so re-joice, 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,



of Pass-o-ver, in which is slain the Lamb, the one true Lamb,
 whose Blood anoints the door - posts of be-liev-ers. 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 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!
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 sanctifying
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



honour 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.

Text without music:

Longer form of the Easter Proclamation

Exult, let them exult, the hosts of heaven,
exult, let Angel ministers of God exult,
let the trumpet of salvation
sound aloud our mighty King's triumph!
Be glad, let earth be glad, as glory floods her,
ablaze with light from her eternal King,
let all corners of the earth be glad,
knowing an end to gloom and darkness.
Rejoice, let Mother Church also rejoice,
arrayed with the lighting of his glory,
let this holy building shake with joy,
filled with the mighty voices of the peoples.

(Therefore, dearest friends,
standing in the awesome glory of this holy light,
invoke with me, I ask you,
the mercy of God almighty,
that he who has been pleased to number me,
though unworthy, among the Levites,
may pour into me his light unshadowed,
that I may sing this candle's perfect praises).

℣. The Lord be with you.

℟. And with your spirit.)

℣. 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,
with ardent love of mind and heart,
and with devoted service of our voice,
to acclaim our God invisible, the almighty Father,
and Jesus Christ, our Lord, his Son, his Only Begotten.

Who for our sake paid Adam's debt to the eternal Father,
and pouring out his own dear Blood,
wiped clean the record of our ancient sinfulness.

These, then, are the feasts of Passover,
in which is slain the Lamb, the one true Lamb,
whose Blood anoints the doorposts of believers.

This is the night,
when once you led our forebears, Israel's children,
from slavery in Egypt
and made them pass dry-shod through the Red Sea.

This is the night
that with a pillar of fire
banished the darkness of sin.

This is the night
that even now, throughout the world,
sets Christian believers apart from worldly vices
and from the gloom of sin,

leading them to grace,
and joining them to his holy ones.

This is the night
when Christ broke the prison-bars of death,
and rose victorious from the underworld.

Our birth would have been no gain,
had we not been redeemed.
O wonder of your humble care for us!
O love, O charity beyond all telling,
to ransom a slave you gave away your Son!

O truly necessary sin of Adam,
destroyed completely by the Death of Christ!

O happy fault
that earned so great, so glorious a Redeemer!

O truly blessed night,
worthy alone to know the time and hour
when Christ rose from the underworld!

This is the night
of which it is written:
The night shall be as bright as day,
dazzling is the night for me,
and full of gladness.

The sanctifying power of this night
dispels wickedness, washes faults away,
restores innocence to the fallen, and joy to mourners,
drives out hatred, fosters concord, and brings down the mighty.

On this, your night of grace, O holy Father,
accept this candle, a solemn offering,
the work of bees and of your servants' hands,
an evening sacrifice of praise,
this gift from your most holy Church.

But now we know the praises of this pillar,
which glowing fire ignites for God's honour,
a fire into many flames divided,
yet never dimmed by sharing of its light,
for it is fed by melting wax,

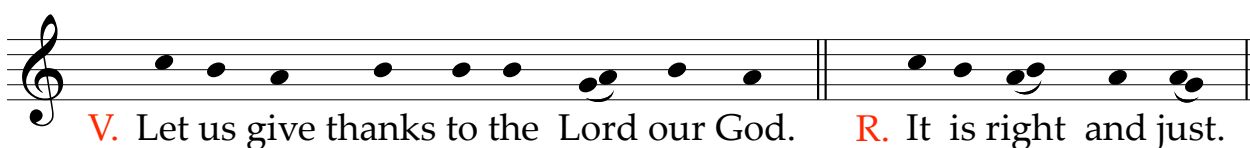
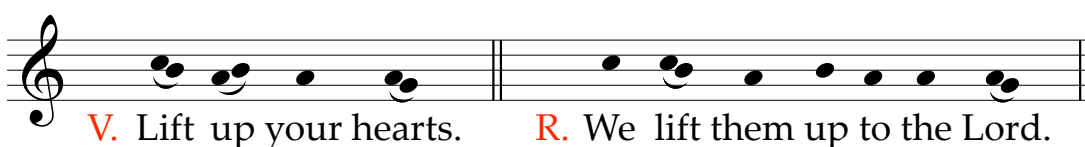
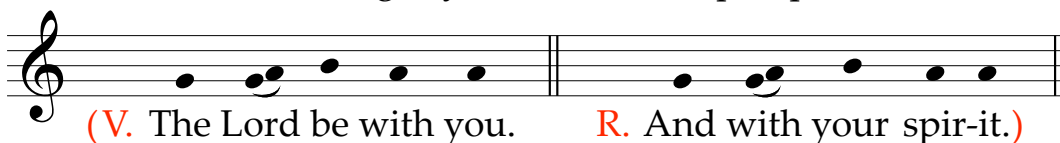
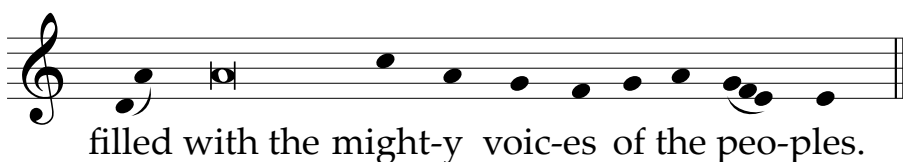
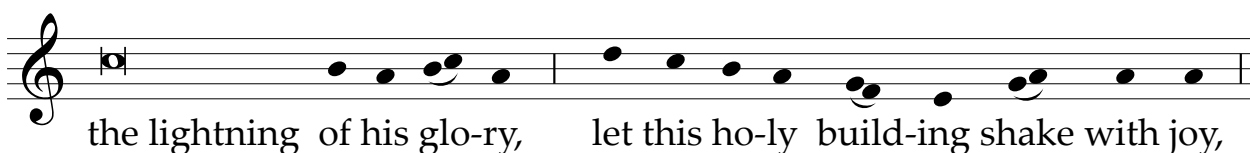
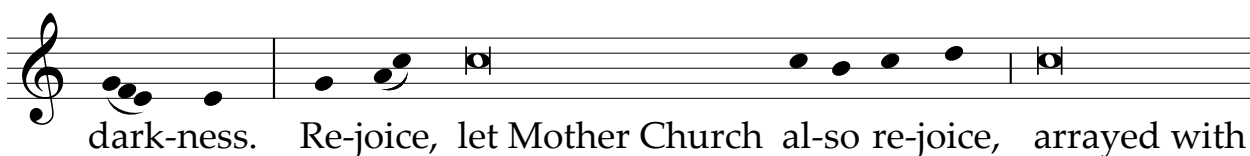
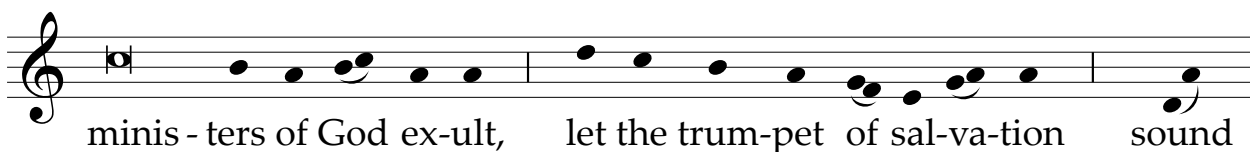
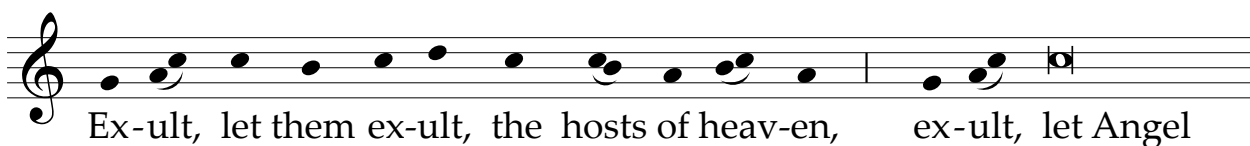
drawn out by mother bees
to build a torch so precious.

O truly blessed night,
when things of heaven are wed to those of earth,
and divine to the human.

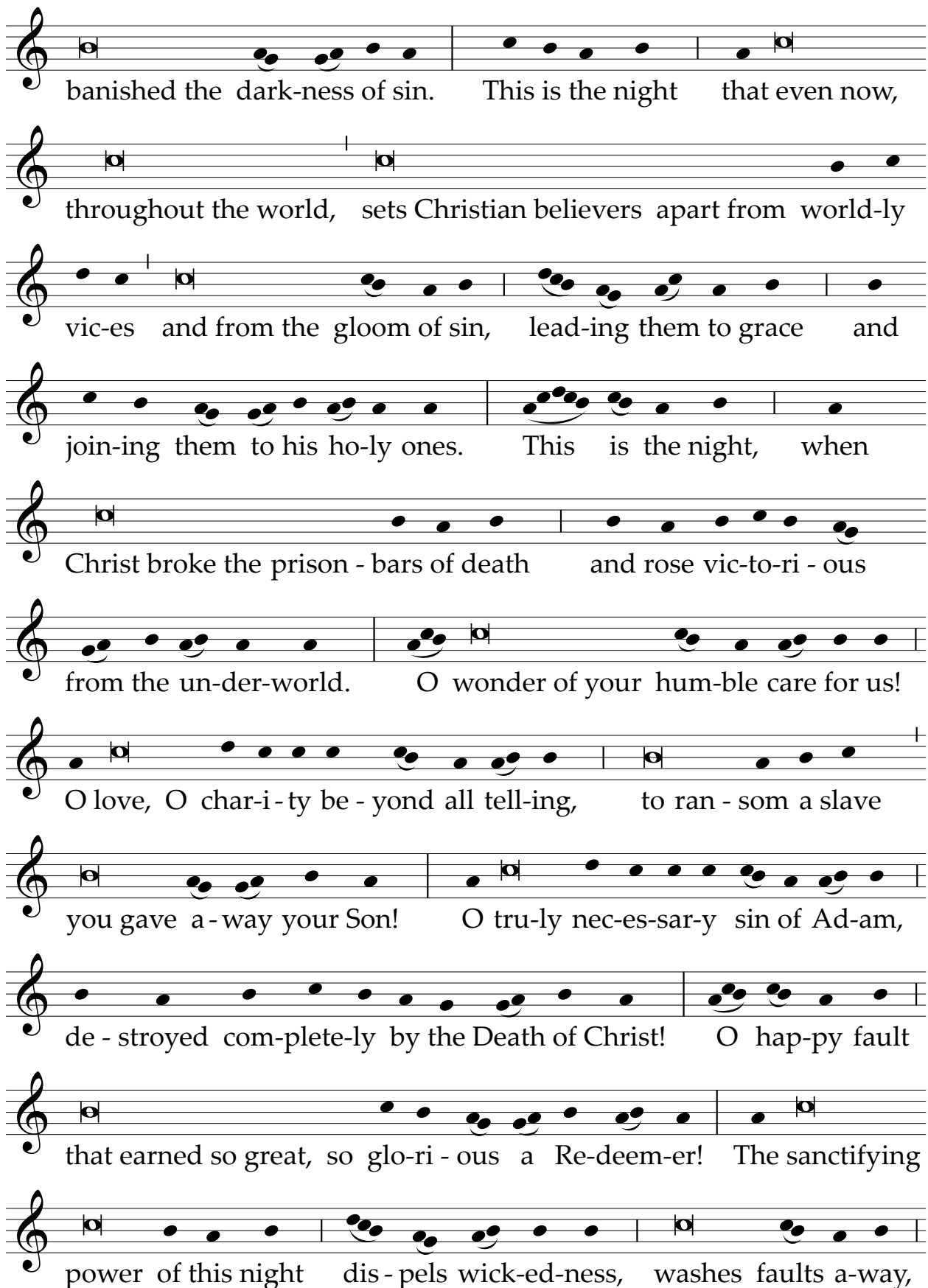
Therefore, O Lord,
we pray you that this candle,
hallowed to the honour of your name,
may persevere undimmed,
to overcome the darkness of this night.
Receive it as a pleasing fragrance,
and let it mingle with the lights of heaven.
May this flame be found still burning
by the Morning Star:
the one Morning Star who never sets,
Christ your Son,
who, coming back from death's domain,
has shed his peaceful light on humanity,
and lives and reigns for ever and ever.

℟. Amen.

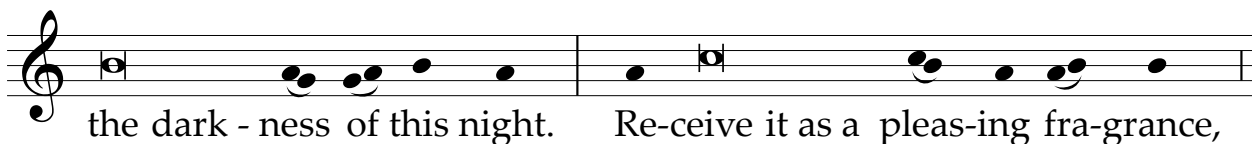
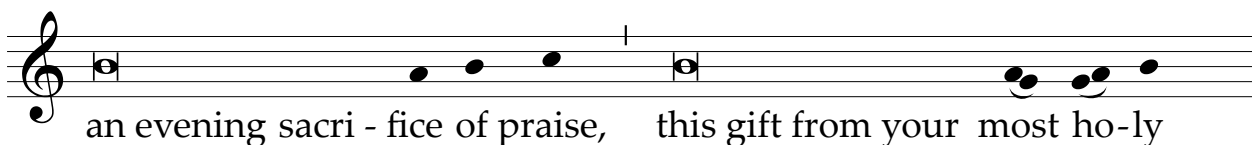
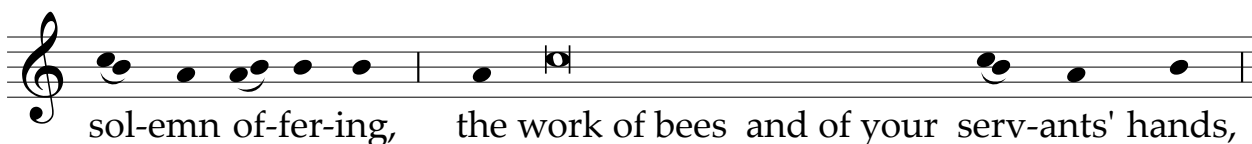
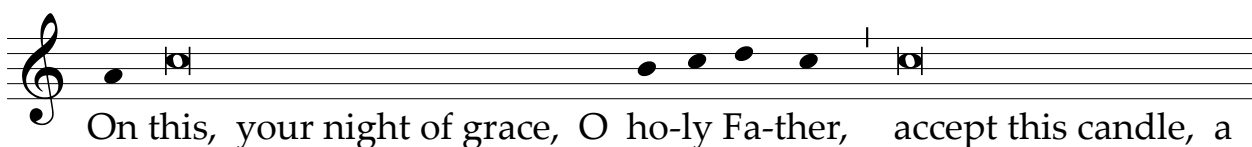
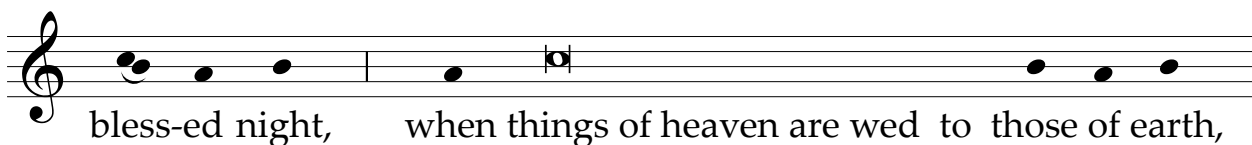
Shorter Form of the Paschal Proclamation

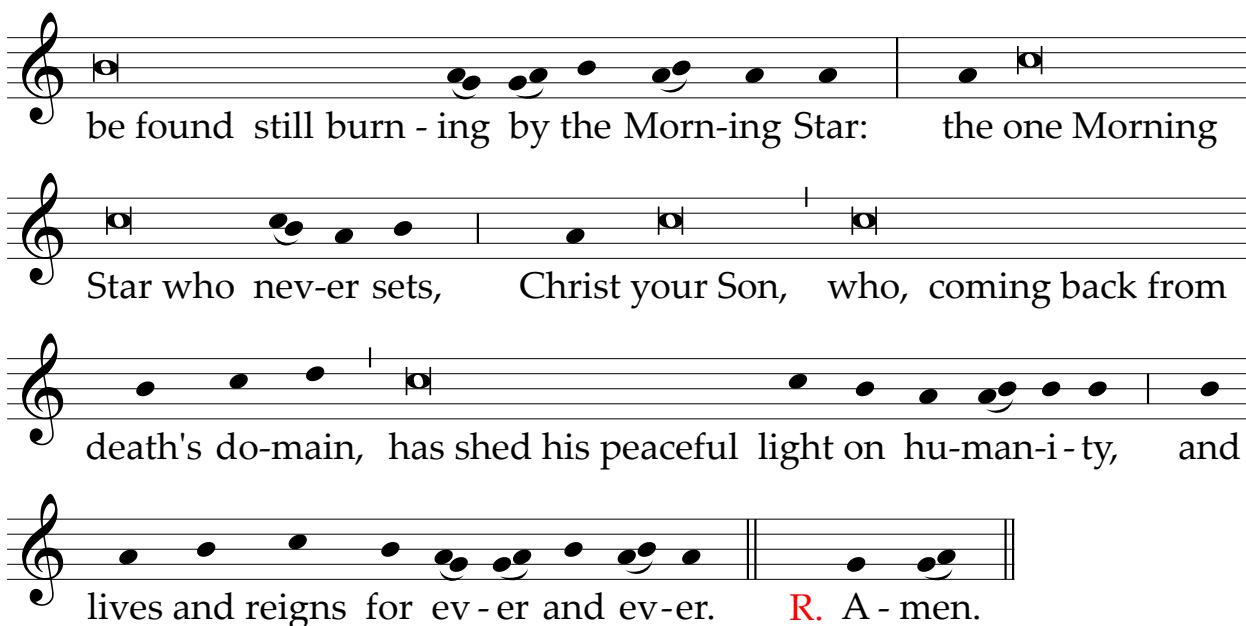


It is truly right and just, with ardent love of mind and heart and
with devoted service of our voice, to acclaim our God in-vis-i-ble,
the al - might-y Fa-ther, and Jesus Christ, our Lord, his Son, his
On - ly Be-got-ten. Who for our sake paid Adam's debt to the e-
-ter-nal Fa-ther, and, pouring out 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-liev-ers. 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. 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 sanctifying
power of this night dis - pels wick-ed-ness, washes faults a-way,





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.

Text without music:

Shorter Form of the Easter Proclamation

Exult, let them exult, the hosts of heaven,
 exult, let Angel ministers of God exult,
 let the trumpet of salvation
 sound aloud our mighty King's triumph!
 Be glad, let earth be glad, as glory floods her,
 ablaze with light from her eternal King,
 let all corners of the earth be glad,
 knowing an end to gloom and darkness.
 Rejoice, let Mother Church also rejoice,
 arrayed with the lighting of his glory,
 let this holy building shake with joy,
 filled with the mighty voices of the peoples.

(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,
 with ardent love of mind and heart,
 and with devoted service of our voice,

to acclaim our God invisible, the almighty Father,
and Jesus Christ, our Lord, his Son, his Only Begotten.

Who for our sake paid Adam's debt to the eternal Father,
and pouring out his own dear Blood
wiped clean the record of our ancient sinfulness.

These then are the feasts of Passover,
in which is slain the Lamb, the one true Lamb,
whose Blood anoints the doorposts of believers.

This is the night,
when once you led our forebears, Israel's children,
from slavery in Egypt
and made them pass dryshod through the Red Sea.

This is the night
that with a pillar of fire
banished the darkness of sin.

This is the night
in which even now, throughout the world,
sets Christian believers apart from worldly vices
and from the gloom of sin,
leading them to grace,
and joining them to his holy ones.

This is the night
when Christ broke the prison-bars of death,
and rose victorious from the underworld.

O wonder of your humble care for us!
O love, O charity beyond all telling,
to ransom a slave you gave away your Son!

O truly necessary sin of Adam,
destroyed completely by the Death of Christ!

O happy fault
that earned so great, so glorious a Redeemer!
The sanctifying power of this night
dispels wickedness, washes faults away,
restores innocence to the fallen, and joy to mourners.

O truly blessed night,
when things of heaven are wedded to those of earth
and divine to the human.

On this, your night of grace, O holy Father,
accept this candle, a solemn offering,
the work of bees and of your servants' hands,
an evening sacrifice of praise,
this gift from your most holy Church

Therefore, O Lord,
we pray you that this candle,
hallowed to the honour of your name,
may persevere undimmed,
to overcome the darkness of this night.
Receive it as a pleasing fragrance,
and let it mingle with the lights of heaven.
May this flame be found still burning
by the Morning Star:
the one Morning Star who never sets,
Christ your Son,
who coming back from death's domain
has shed his peaceful light on humanity,
and lives and reigns for ever and ever.

℟. Amen.

SECOND PART:
THE LITURGY OF THE WORD

20. In this Vigil, the mother of all Vigils, nine readings are provided, namely seven from the Old Testament and two from the New (the Epistle and Gospel), all of which should be read whenever this can be done, so that the character of the Vigil, which demands an extended period of time, may be preserved.

21. Nevertheless, where more serious pastoral circumstances demand it, the number of readings from the Old Testament may be reduced, always bearing in mind that the reading of the Word of God is a fundamental part of this Easter Vigil. At least three readings should be read from the Old Testament, both from the Law and from the Prophets, and their respective Responsorial Psalms should be sung. Never, moreover, should the reading of chapter 14 of Exodus with its canticle be omitted.

22. After setting aside their candles, all sit. Before the readings begin, the Priest instructs the people in these or similar words:

Dear brethren (brothers and sisters),
now that we have begun our solemn Vigil,
let us listen with quiet hearts to the Word of God.
Let us meditate on how God in times past saved his people
and in these, the last days, has sent us his Son as our Redeemer.
Let us pray that our God may complete this paschal work of salvation
by the fullness of redemption.

23. Then the readings follow. A reader goes to the ambo and proclaims the reading. Afterwards a psalmist or a cantor sings or says the Psalm with the people making the response. Then all rise, the Priest says Let us pray and, after all have prayed for a while in silence, he says the prayer corresponding to the reading. In place of the Responsorial Psalm a period of sacred silence may be observed, in which case the pause after Let us pray is omitted.

Prayers after the Readings

24. *After the first reading (On creation: Gn 1: 1-2: 2 or 1: 1, 26-31a) and the Psalm (103 or 32).*

Let us pray.

Almighty ever-living God,
who are wonderful in the ordering of all your works,
may those you have redeemed understand
that there exists nothing more marvellous
than the world's creation in the beginning
except that at the end of the ages,
Christ our Passover has been sacrificed.
Who lives and reigns for ever and ever.

℟. Amen.

Or, On the creation of man:

O God, who wonderfully created human nature
and still more wonderfully redeemed it,
grant us, we pray,
to set our minds against the enticements of sin,
that we may merit to attain eternal joys.
Through Christ our Lord.

℟. Amen.

25. *After the second reading (On Abraham's sacrifice: Gn 22: 1-18 or 1-2, 9a, 10-13, 15-18) and the Psalm (15).*

Let us pray.

O God, supreme Father of the faithful,
who increase the children of your promise
by pouring out the grace of adoption
throughout the whole world,
and who through the paschal mystery
make your servant Abraham father of nations,
as once you swore;
grant, we pray,
that your peoples may enter worthily
into the grace to which you call them.
Through Christ our Lord.

℟. Amen.

26. *After the third reading (On the passage through the Red Sea: Ex 14: 15-15: 1) and its canticle (Ex 15).*

Let us pray.

O God, whose ancient wonders
remain undimmed in splendour even in our day,
for what you once bestowed on a single people,
freeing them from Pharaoh's persecution
by the power of your right hand,
now you bring about as the salvation of the nations
through the waters of rebirth;
grant, we pray, that the whole world
may become children of Abraham
and inherit the dignity of Israel's birthright.
Through Christ our Lord.

℟̥ Amen.

Or:

O God, who by the light of the New Testament
have unlocked the meaning
of wonders worked in former times,
so that the Red Sea prefigures the sacred font
and the nation delivered from slavery
foreshadows the Christian people;
grant, we pray, that all nations,
obtaining the privilege of Israel by merit of faith,
may be reborn by partaking of your Spirit.
Through Christ our Lord.

℟̥ Amen.

27. *After the fourth reading (On the new Jerusalem: Is 54: 5-14) and the Psalm (29).*

Let us pray.

Almighty ever-living God,
surpass, for the honour of your name,
what you pledged to the Patriarchs by reason of their faith,
and through sacred adoption increase the children of your promise,
so that what the Saints of old never doubted would come to pass,
your Church may now see in great part fulfilled.
Through Christ our Lord.

℟̥ Amen.

Alternatively, other prayers may be used from among those which follow the readings that have been omitted.

28. *After the fifth reading (On salvation freely offered to all: Is 55: 1-11) and the canticle (Is 12).*

Let us pray.

Almighty ever-living God,
sole hope of the world,
who by the preaching of your Prophets
unveiled the mysteries of this present age;
graciously increase the longing of your people,
for only at the prompting of your grace
do the faithful progress in any kind of virtue.
Through Christ our Lord.

℟. Amen.

29. *After the sixth reading (On the fountain of wisdom: Bar 3: 9-15, 31-4: 4) and the Psalm (18).*

Let us pray.

O God, who constantly increase your Church
by your call to the nations,
grant graciously
to those you wash clean in the waters of Baptism,
the assurance of your unfailing protection.
Through Christ our Lord.

℟. Amen.

30. *After the seventh reading (On a new heart and new spirit: Ez 36: 16-28) and the Psalm (41-42).*

Let us pray.

O God of unchanging power and eternal light,
look with favour on the wondrous mystery of the whole Church,
and serenely accomplish the work of human salvation
which you planned from all eternity;
may the whole world know and see
that what was cast down is raised up,
what had become old is made new,
and all things are restored to integrity through Christ,
just as by him they came into being.
Who lives and reigns for ever and ever.

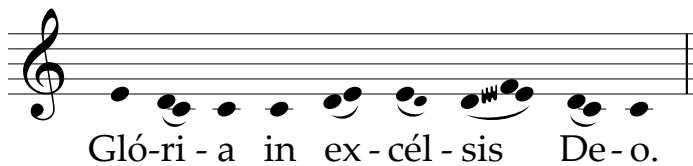
℟. Amen.

Or:

O God, who by the pages of both Testaments
instruct and prepare us to celebrate the paschal mystery,
grant that we may comprehend your mercy,
so that the gifts we receive from you this night
may confirm our hope of the gifts to come.
Through Christ our Lord.

℟. Amen.

31. 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 *Glória in excelsis Deo* (Glory to God in the highest), which is taken up by all, while bells are rung, according to local custom.



The complete musical setting of the Latin text is found in the *Graduale Romanum*.

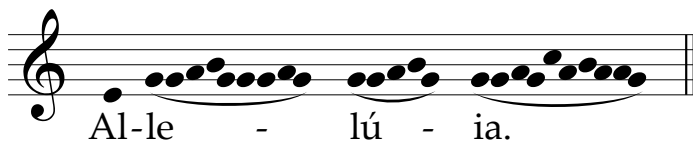
32. When the hymn is concluded, the Priest says the Collect in the usual way.

Let us pray.

O God, who make this most sacred night radiant
with the glory of the Lord's Resurrection,
stir up in your Church a spirit of adoption,
so that, renewed in body and mind,
we may render you undivided service.
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.

33. Then the reader proclaims the reading from the Apostle.

34. After the Epistle has been read, all rise, then the Priest solemnly intones the *Allelúia* three times, raising his voice by a step each time, with all repeating it. If necessary, the psalmist intones the *Allelúia*.



Then the psalmist or cantor proclaims Psalm 117 with the people responding *Allelúia*.

35. The Priest, in the usual way, puts incense in the thurible and blesses the Deacon. At the Gospel lights are not carried, but only incense.

36. After the Gospel, the Homily, even if brief, is not to be omitted.

THIRD PART: BAPTISMAL LITURGY

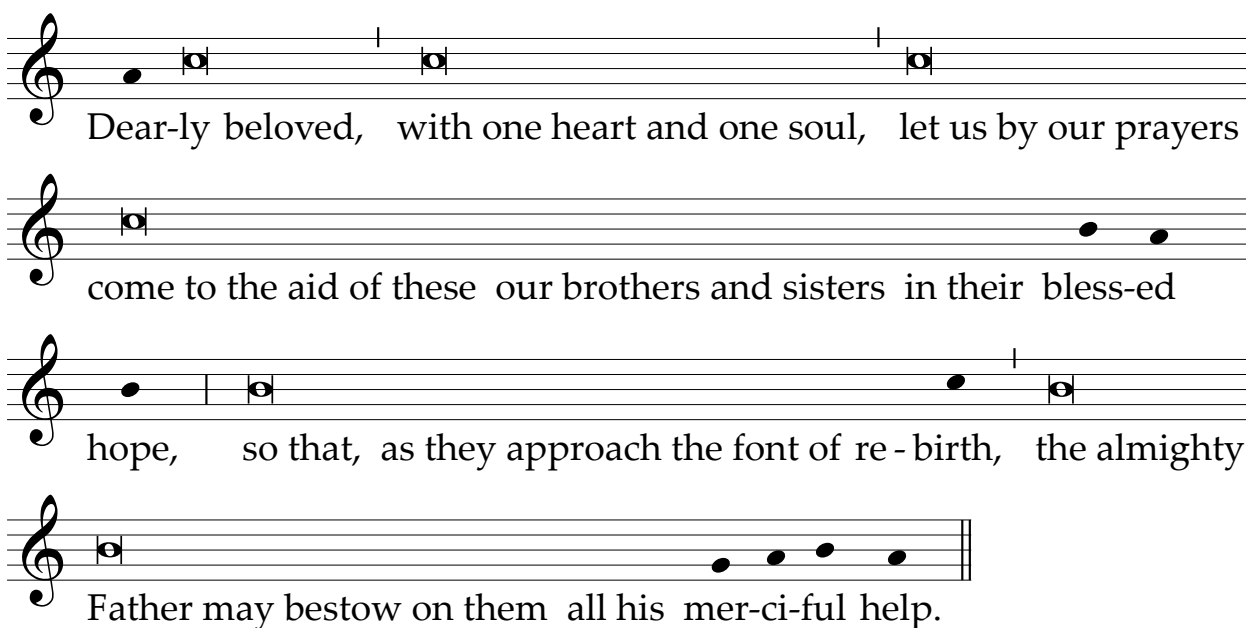
37. After the Homily the Baptismal Liturgy begins. The Priest goes with the ministers to the baptismal font, if this can be seen by the faithful. Otherwise a vessel with water is placed in the sanctuary.

38. Catechumens, if there are any, are called forward and presented by their godparents in front of the assembled Church or, if they are small children, are carried by their parents and godparents.

39. Then, if there is to be a procession to the baptistery or to the font, it forms immediately. A minister with the paschal candle leads off, and those to be baptized follow him with their godparents, then the ministers, the Deacon, and the Priest. During the procession, the litany (no. 43) is sung. When the litany is completed, the Priest gives the address (no. 40).

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

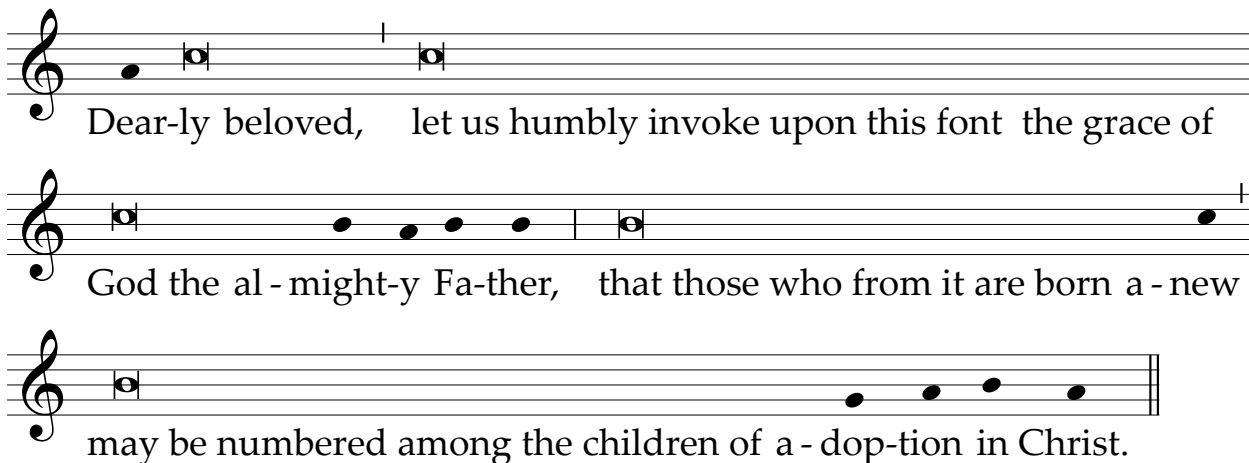
If there are candidates to be baptized:



Dear-ly beloved, with one heart and one soul, let us by our prayers
 come to the aid of these our brothers and sisters in their bless-ed
 hope, so that, as they approach the font of re - birth, the almighty
 Father may bestow on them all his mer-ci-ful help.

Dearly beloved,
 with one heart and one soul, let us by our prayers
 come to the aid of these our brothers and sisters in their blessed hope,
 so that, as they approach the font of rebirth,
 the almighty Father may bestow on them
 all his merciful help.

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



Dear-ly beloved, let us humbly invoke upon this font the grace of
 God the al - might-y Fa-ther, that those who from it are born a - new
 may be numbered among the children of a - dop-tion in Christ.


Dearly beloved,
 let us humbly invoke upon this font
 the grace of God the almighty Father,
 that those who from it are born anew
 may be numbered among the children of adoption in Christ.

41. The Litany is sung by two cantors, with all standing (because it is Easter Time) and responding.

If, however, there is to be a procession of some length to the baptistery, the Litany is sung during the procession; in this case, those to be baptized are called forward before the procession begins, and the procession takes place led by the paschal candle, followed by the catechumens with their godparents, then the ministers, the Deacon, and the Priest. The address should occur before the Blessing of Water.

42. If no one is to be baptized and the font is not to be blessed, the Litany is omitted, and the Blessing of Water (no. 54) takes place at once.

43. In the Litany the names of some Saints may be added, especially the Titular Saint of the church and the Patron Saints of the place and of those to be baptized.




V. Lord, have mer-cy. R. Lord, have mer-cy.



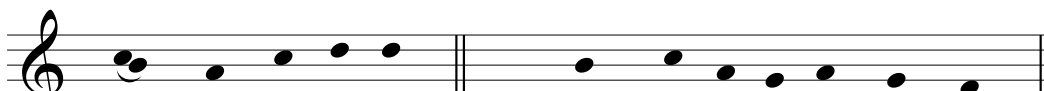
V. Christ, have mer-cy. R. Christ, have mer-cy.




V. Lord, have mer-cy. R. Lord, have mer-cy.



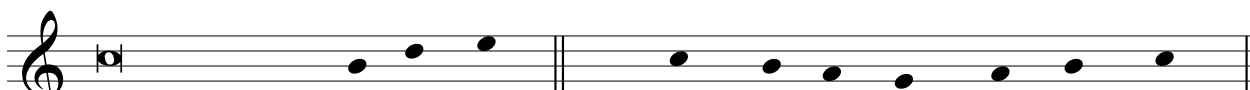
Holy	Mary, Mother of God,	[]	R. pray for us.
Saint	Mich - ael,		
Holy	Angels of God,	[]	
Saint	John the Bap - tist,		
Saint	Jo - seph,		
Saint	Peter and Saint Paul,	[]	
Saint	An - drew,		
Saint	John,	[]	
Saint	Mary Mag - da - lene,		
Saint	Ste - phen,		
Saint	Ignatius of An - ti - och,		
Saint	Lau - 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, **R.** Lord, de-liv-er us, we pray.

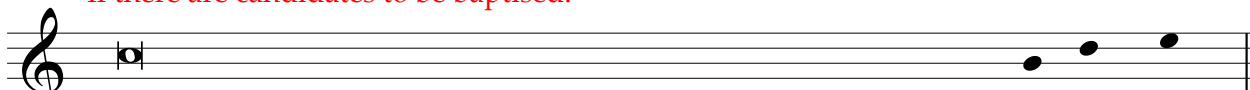


From all e - vil, **R.** Lord, de-liv-er us, we pray.
 From eve - ry sin,
 From ever - last-ing death,
 By your In - car - na - tion,
 By your
 Death and Res - ur - rec - tion,
 By the out-
 -pouring
 of the Ho - ly Spir - it,



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

If there are candidates to be baptised:

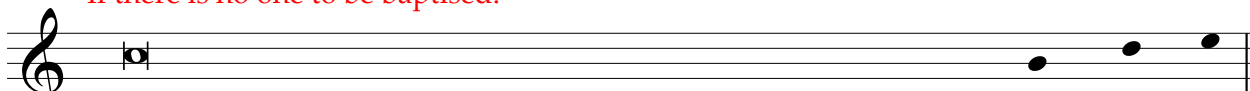


Bring these chosen ones to new birth through the grace of Bap-tism,



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

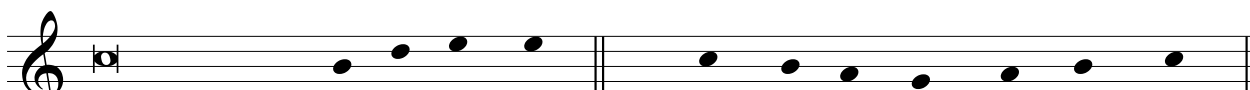
If there is no one to be baptised:



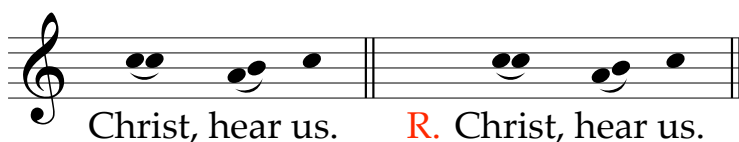
Make this font holy by your grace for the new birth of your child-ren,



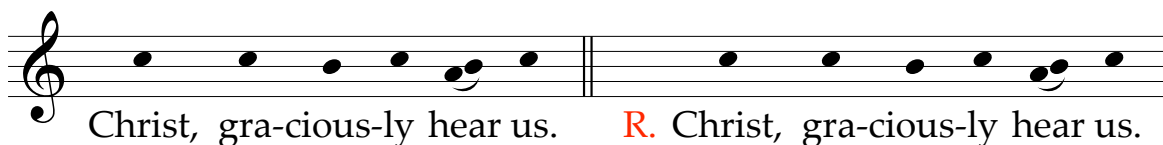
R. Lord, we ask you, hear our prayer.



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.

If there are candidates to be baptized, the Priest, with hands extended, says the following prayer:

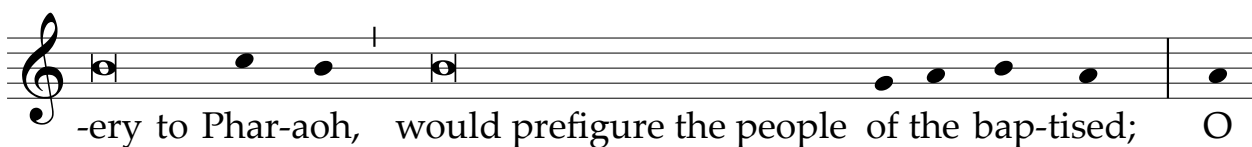
Almighty ever-living God,
be present by the mysteries of your great love,
and send forth the spirit of adoption
to create the new peoples
brought to birth for you in the font of Baptism,
so that what is to be carried out by our humble service
may be brought to fulfilment by your mighty power.
Through Christ our Lord.

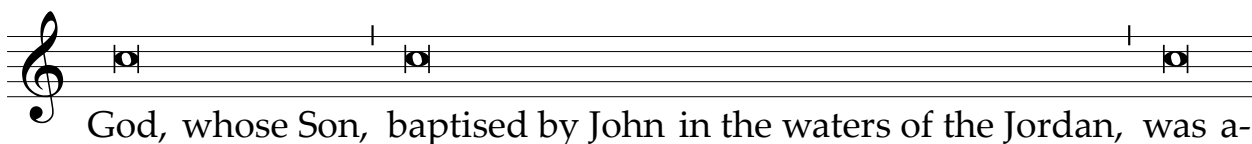
R. Amen.

Blessing of Baptismal Water

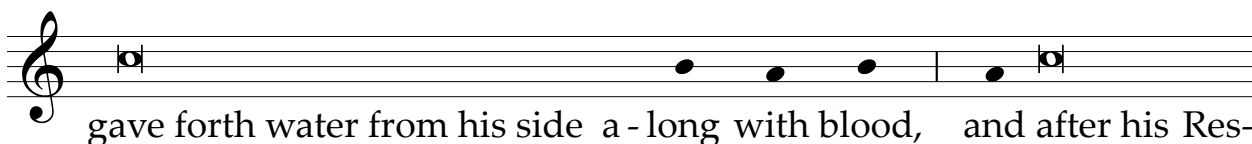
44. The Priest then blesses the baptismal water, saying the following prayer with hands extended:

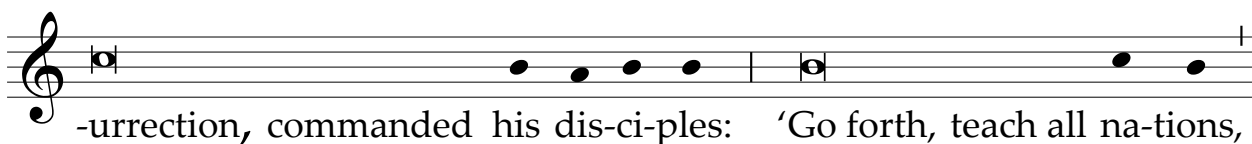
O God, who by invisible power accomplish a wondrous effect
 through sacra - men - tal signs and who in many ways have pre-
 -pared water, your cre - a - tion, to show forth the grace of Bap - tism;
 O God, whose Spirit in the first moments of the world's creation
 hovered o - ver the wa - ters, so that 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 mystery of one and the same ele - 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 slav -

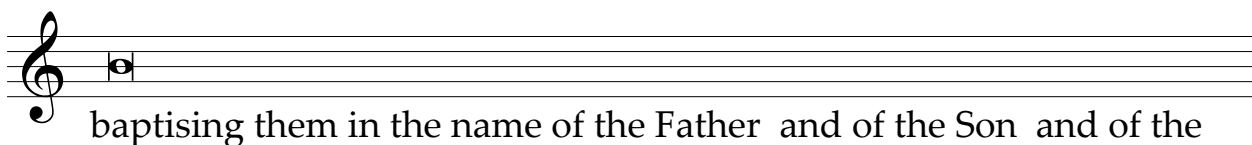

 -ery to Phar-ah, would prefigure the people of the bap-tised; O

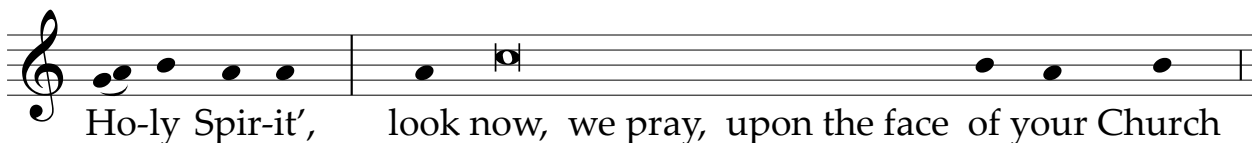

 God, whose Son, baptised by John in the waters of the Jordan, was a-

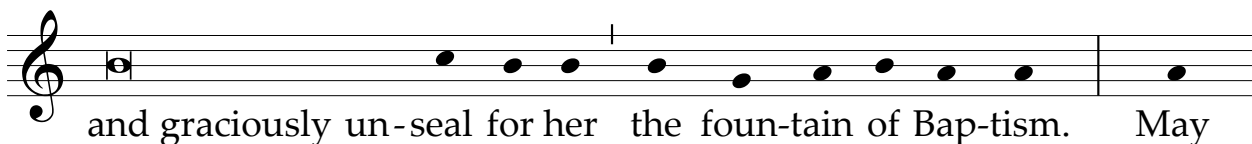

 -nointed with the Ho-ly Spir-it, and, as he hung upon the Cross,

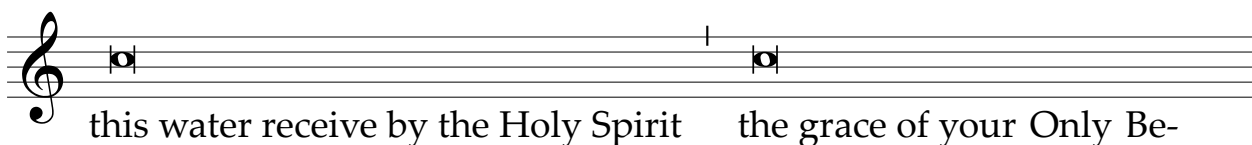

 gave forth water from his side a-long with blood, and after his Res-

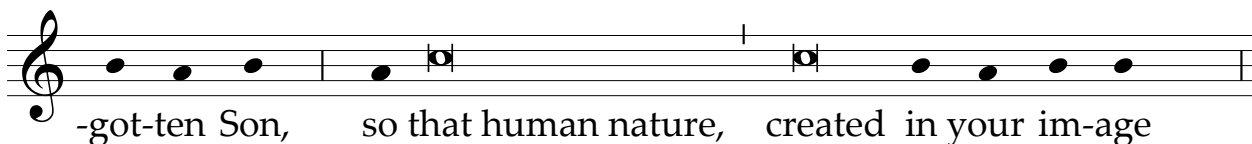

 -urrection, commanded his dis-ci-ples: 'Go forth, teach all na-tions,

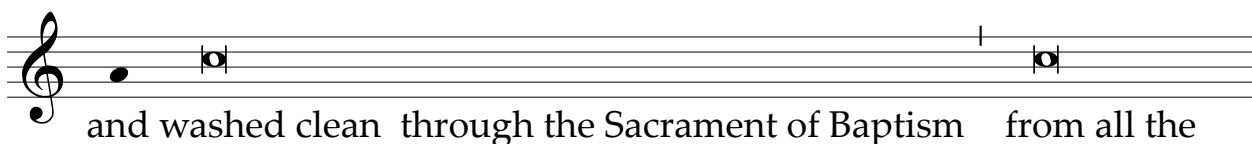

 baptising them in the name of the Father and of the Son and of the



 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

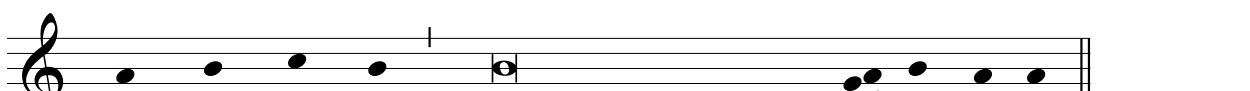

 this water receive by the Holy Spirit the grace of your Only Be-


 -got-ten Son, so that human nature, created in your im-age


 and washed clean through the Sacrament of Baptism from all the

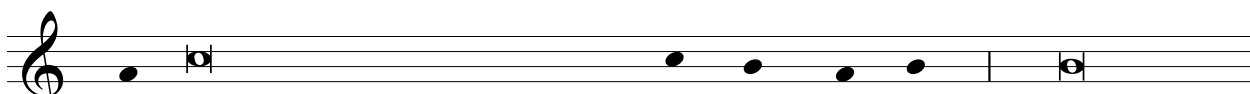


squalor of the life of old, may be found worthy to rise to the life of

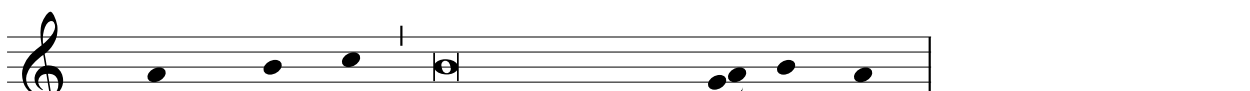


new-born children through water and the Holy Spirit.

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

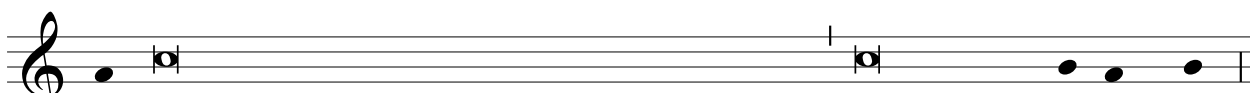


May the power of the Holy Spirit, O Lord, we pray, come down

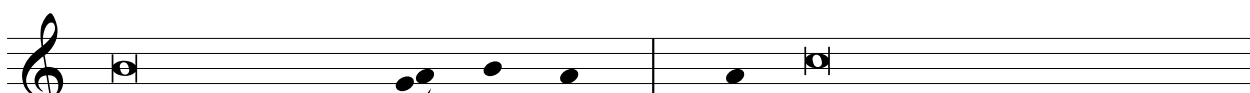


through your Son into the fullness of this font,


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




so that all who have been buried with Christ by Baptism into death



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

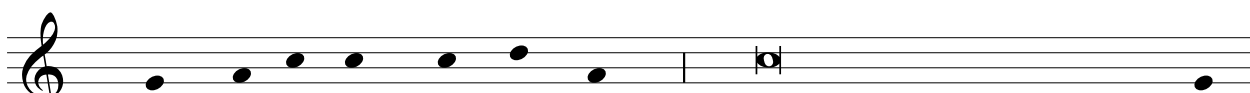


in the unity of the Holy Spirit, one God, for ever and ever.




R. A-men.

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



Springs of water, bless the Lord; praise and exalt him above all



for ever.

Text without music:

46. The Priest then blesses the baptismal water, saying the following prayer with hands extended:

O God, who by invisible power
accomplish a wondrous effect
through sacramental signs,
and who in many ways have prepared water, your creation,
to show forth the grace of Baptism;

O God, whose Spirit
in the first moments of the world's creation
hovered over the waters,
so that the very substance of water
would even then take to itself the power to sanctify;

O God, who by the outpouring of the flood
foreshadowed regeneration,
so that from the mystery of one and the same element of water
would come an end to vice and a beginning of virtue;

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 Pharaoh,
would prefigure the people of the baptized;

O God, whose Son,
baptized by John in the waters of the Jordan,
was anointed with the Holy Spirit,
and, as he hung upon the Cross,
gave forth water from his side along with blood,
and after his Resurrection, commanded his disciples:
'Go forth, teach all nations, baptizing them
in the name of the Father and of the Son and of the Holy Spirit,'
look now, we pray, upon the face of your Church
and graciously unseal for her the fountain of Baptism.

May this water receive by the Holy Spirit
the grace of your Only Begotten Son,
so that human nature, created in your image,
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 newborn children
through water and the Holy Spirit.

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

May the power of the Holy Spirit,
O Lord, we pray,
come down through your Son
into 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 into death
may rise again to life with him.
Who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.

℟. Amen.

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

Springs of water, bless the Lord;
praise and exalt him above all for ever.

48. After the blessing of baptismal water and the acclamation of the people the Priest, standing, puts the prescribed questions to the adults and the parents or godparents of the children, as is set out in the respective Rites of the Roman Ritual, in order for them to make the required renunciation.

If the anointing of the adults with the Oil of Catechumens has not taken place beforehand, as part of the immediately preparatory rites, it occurs at this moment.

49. Then the Priest questions the adults individually about the faith and, if there are children to be baptized, he requests the triple profession of faith from all the parents and godparents together, as is indicated in the respective Rites.

Where many are to be baptized on this night, it is possible to arrange the rite so that, immediately after the response of those to be baptized and of the godparents and the parents, the Celebrant asks for and receives the renewal of baptismal promises of all present.

50. When the interrogation is concluded, the Priest baptizes the adult elect and the children.

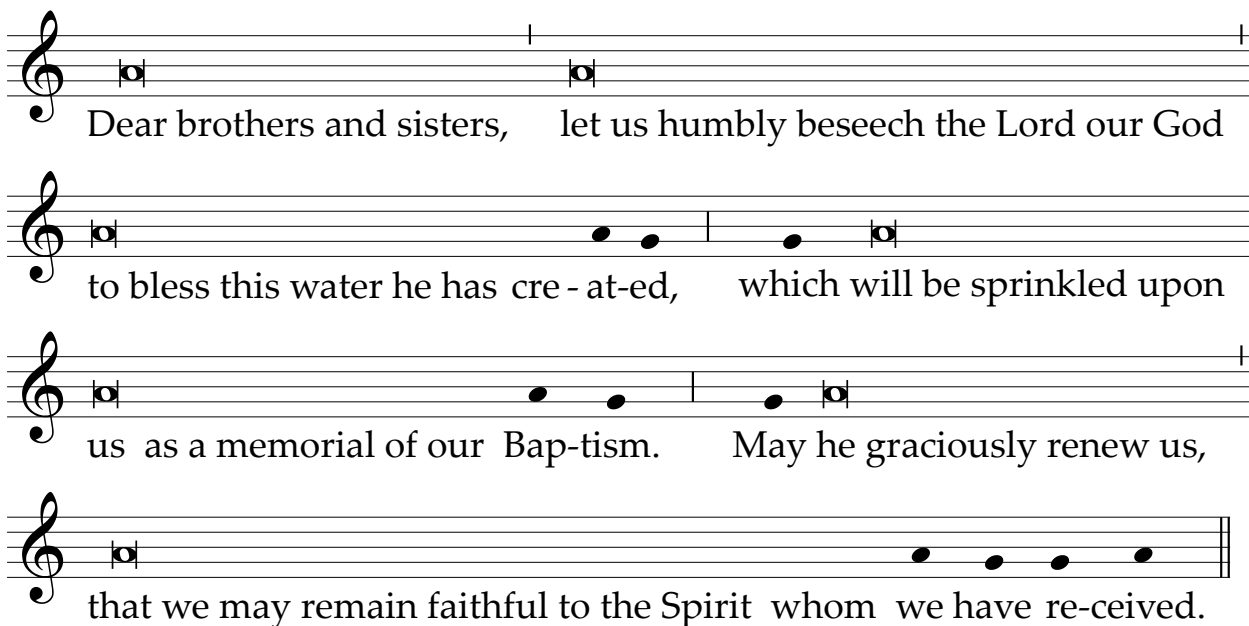
51. After the Baptism, the Priest anoints the infants with chrism. A white garment is given to each, whether adults or children. Then the Priest or Deacon receives the paschal candle from the hand of the minister and the candles of the newly baptized are lighted. For infants the rite of Ephphetha is omitted.

52. Afterwards, unless the baptismal washing and the other explanatory rites have occurred in the sanctuary, a procession returns to the sanctuary, formed as before, with the newly baptized or the godparents or parents carrying lighted candles. During this procession, the baptismal canticle *Vidi aquam* (I saw water) or another appropriate chant is sung (no. 56).

53. If adults have been baptized, the Bishop or, in his absence, the Priest who has conferred Baptism, should at once administer the Sacrament of Confirmation to them in the sanctuary, as is indicated in the Roman Pontifical or Roman Ritual.

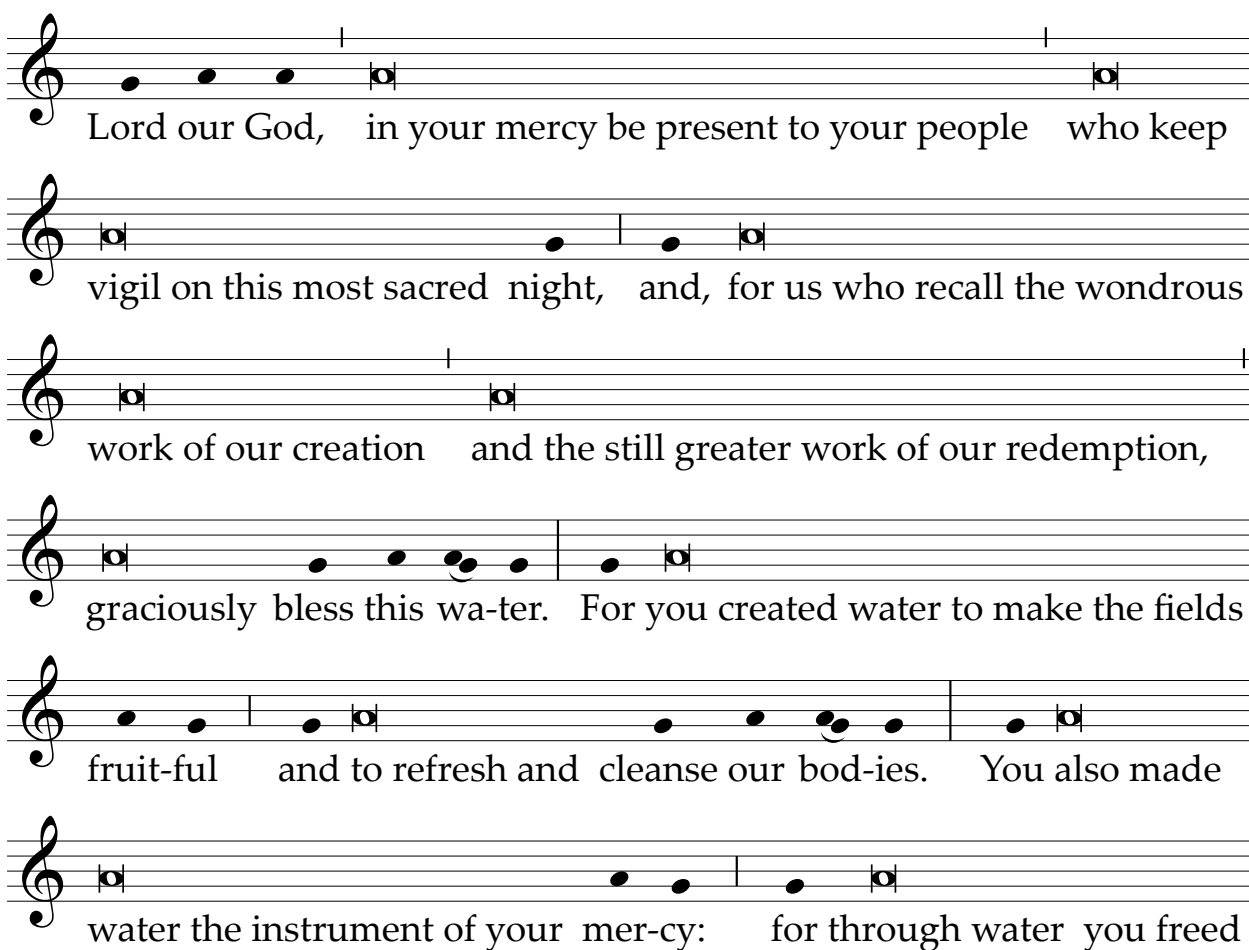
The Blessing of Water

54. If no one present is to be baptized and the font is not to be blessed, the Priest introduces the faithful to the blessing of water, saying:

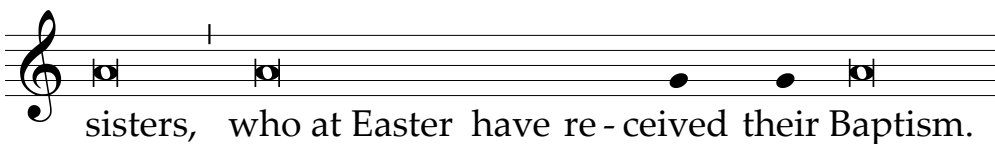
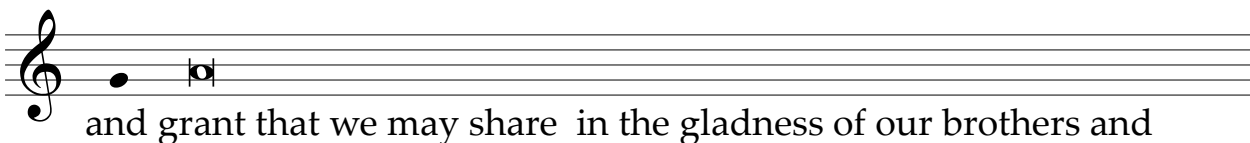
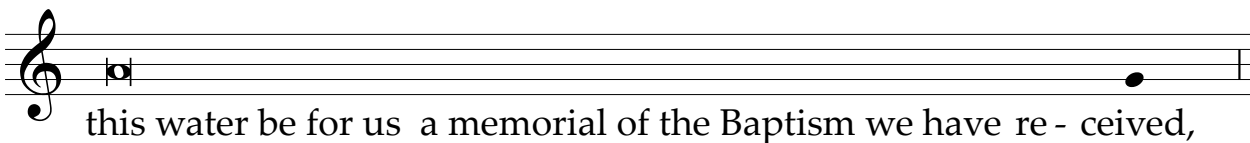
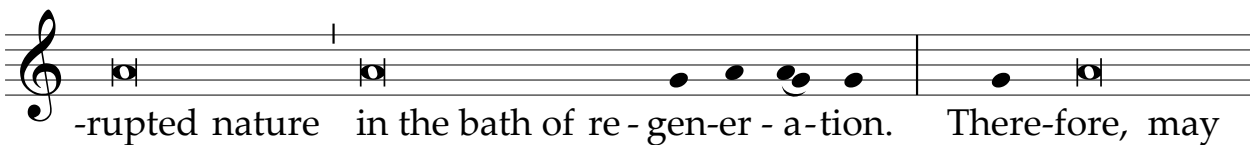
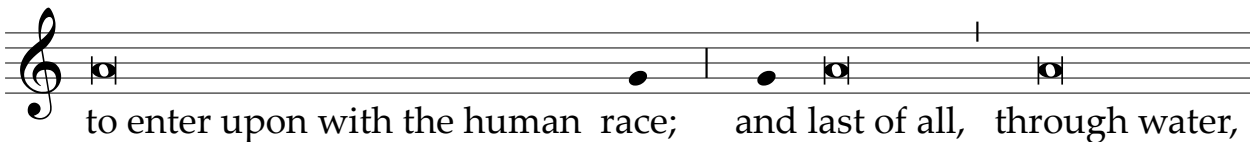
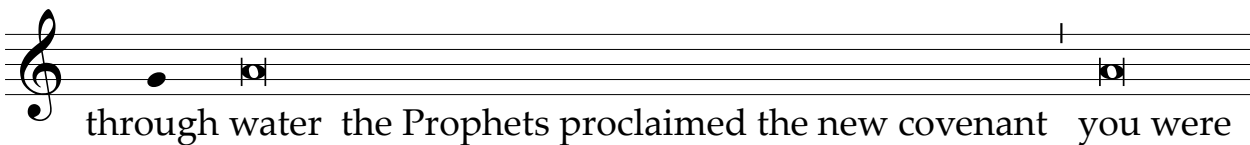
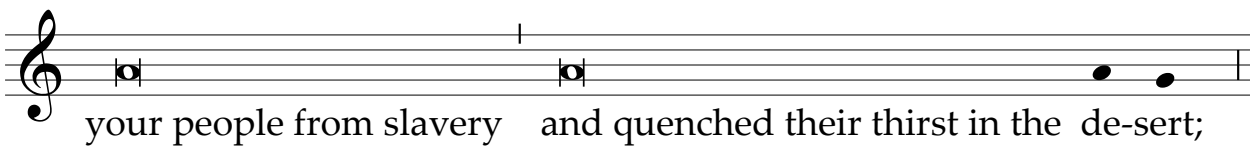


Dear brothers and sisters, let us humbly beseech the Lord our God
to bless this water he has cre - at-ed, which will be sprinkled upon
us as a memorial of our Bap-tism. May he graciously renew us,
that we may remain faithful to the Spirit whom we have re-ceived.

And after a brief pause in silence, he proclaims the following prayer with hands extended:



Lord our God, in your mercy be present to your people who keep
vigil on this most sacred night, and, for us who recall the wondrous
work of our creation and the still greater work of our redemption,
graciously bless this wa-ter. For you created water to make the fields
fruit-ful and to refresh and cleanse our bod-ies. You also made
water the instrument of your mer-cy: for through water you freed



Text without music:

Dear brothers and sisters,
 let us humbly beseech the Lord our God
 to bless this water he has created,
 which will be sprinkled upon us
 as a memorial of our Baptism.
 May he graciously renew us
 that we may remain faithful to the Spirit
 whom we have received.

And after a brief pause in silence, he proclaims the following prayer, with hands extended:

Lord our God,
in your mercy be present to your people
who keep vigil on this most sacred night,
and for us who recall the wondrous work of our creation
and the still greater work of our redemption,
graciously bless this water.
For you created water to make the fields fruitful
and to refresh and cleanse our bodies.
You also made water the instrument of your mercy:
for through water you freed your people from slavery
and quenched their thirst in the desert;
through water the Prophets proclaimed the new covenant
you were to enter upon with the human race;
and last of all,
through water, which Christ made holy in the Jordan,
you have renewed our corrupted nature
in the bath of regeneration.
Therefore, may this water be for us
a memorial of the Baptism we have received,
and grant that we may share
in the gladness of our brothers and sisters,
who at Easter have received their baptism.
Through Christ our Lord.

℞ Amen.

The Renewal of Baptismal Promises

55. When the Rite of Baptism (and Confirmation) has been completed or, if this has not taken place, after the blessing of water, all stand, holding lighted candles in their hands, and renew the promise of baptismal faith, unless this has already been done together with those to be baptized (cf. no. 49). The Priest addresses the faithful in these or similar words:

Dear brethren (brothers and sisters), through the paschal mystery we have been buried with Christ in Baptism so that we may walk with him in newness of life. And so, now that our Lenten observance is concluded, let us renew the promises of Holy Baptism by which we once renounced Satan and his works and promised to serve God in the holy Catholic Church.

And so I ask you:

Priest: Do you renounce Satan?

All: I do.

Priest: And all his works?

All: I do.

Priest: And all his empty show?

All: I do.

Or:

Priest: Do you renounce sin,
so as to live in the freedom of the children of God?

All: I do.

Priest: Do you renounce the lure of evil,
so that sin may have no mastery over you?

All: I do.

Priest: Do you renounce Satan,
the author and prince of sin?

All: I do.

If the situation warrants, this second formula may be adapted by Conferences of Bishops according to local needs.

Then the Priest continues:

Priest: Do you believe in God,
the Father almighty,
Creator of heaven and earth?

All: I do.

Priest: Do you believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit
born of the Virgin Mary,
suffered death and was buried,
rose again from the dead
and is seated at the right hand of the Father?

All: I do.

Priest: Do you believe in the Holy Spirit,
the holy Catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting?

All: I do.

And the Priest concludes:

And may almighty God, the Father of our Lord Jesus Christ,
who has given us new birth by water and the Holy Spirit
and bestowed on us forgiveness of our sins,
keep us by his grace,
in Christ Jesus our Lord,
for eternal life.

All: Amen.

56. The Priest sprinkles the people with the blessed water, while all sing:

Antiphon

Vi-di a-quam e-gre-di-én-tem de tem-plo, a lá-
 -te-re dex-tro, al-le-lú-ia; et o-mnes, ad quos
 per-vé-nit a-qua i-sta, sal-vi fac-ti sunt et
 di-cent: Al-le-lú-ia, al-le-lú-ia.

Or:

I saw wa-ter flow-ing from the Tem-ple, from its right-hand side,
 al-le-lu-ia; and all to whom this wa-ter came were saved and
 shall say: Al-le-lu-ia, al-le-lu-ia.

Ant. I saw water flowing from the Temple,
 from its right-hand side, alleluia:
 and all to whom this water came were saved
 and shall say: Alleluia, alleluia.

Another chant that is baptismal in character may also be sung.

57. Meanwhile the newly baptized are led to their place among the faithful.

If the blessing of baptismal water has not taken place in the baptistery, the Deacon and the ministers reverently carry the vessel of water to the font.

If the blessing of the font has not occurred, the blessed water is put aside in an appropriate place.

58. After the sprinkling, the Priest returns to the chair where, omitting the Creed, he directs the Universal Prayer, in which the newly baptized participate for the first time.

◇ See Roman Missal (pages 421–422) for nn. 59–66.

67. **Prayer after Communion**

Pour out on us, O Lord, the Spirit of your love,
and in your kindness make those you have nourished
by this paschal Sacrament,
one in mind and heart.
Through Christ our Lord.

68. **Solemn Blessing**

May almighty God bless you
through today's Easter Solemnity
and, in his compassion,
defend you from every assault of sin.

℟. Amen.

And may he, who restores you to eternal life
in the Resurrection of his Only Begotten,
endow you with the prize of immortality.

℟. Amen.

Now the days of the Lord's Passion have drawn to a close,
may you who celebrate the gladness of the Paschal Feast
come with Christ's help, and exulting in spirit,
to those feasts that are celebrated in eternal joy.

℟. Amen.

And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for ever.

℟. Amen.

The final blessing formula from the Rite of Baptism of Adults or of Children may also be used, according to circumstances.

69. To dismiss the people the Deacon or, if there is no Deacon, the Priest himself sings or says:



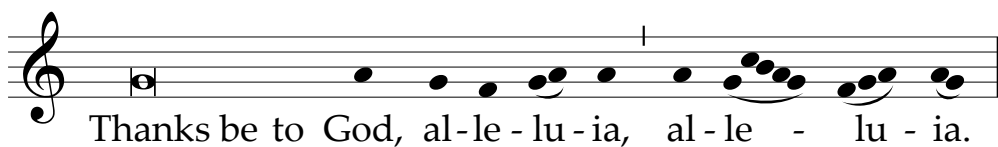
Go forth, the Mass is ended, alleluia, alleluia.

Or:



Go in peace, alleluia, alleluia.

All reply:



Thanks be to God, alleluia, alleluia.

This practice is observed throughout the Octave of Easter.

70. The paschal candle is lit in all the more solemn liturgical celebrations of this period.

At Mass during the Day

71. Entrance Antiphon

Cf. Ps 138: 18, 5-6

I have risen, and I am with you still, alleluia.
You have laid your hand upon me, alleluia.
Too wonderful for me, this knowledge, alleluia, alleluia.

Or:

Lk 24: 34; cf. Rv 1: 6

The Lord is truly risen, alleluia.
To him be glory and power
for all the ages of eternity, alleluia, alleluia.

The Glória in excélsis (Glory to God in the highest) is said.

72. Collect

O God, who on this day,
through your Only Begotten Son,
have conquered death
and unlocked for us the path to eternity,
grant, we pray, that we who keep
the solemnity of the Lord's Resurrection
may, through the renewal brought by your Spirit,
rise up in the light of life.
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.

The Creed is said.

In England and Wales: The Creed is said. However in Easter Sunday Masses which are celebrated with a congregation, the rite of renewal of baptismal promises may take place after the homily according to the text used at the Easter Vigil (p. 000). In that case the Creed is omitted.

76. Prayer after Communion

Look upon your Church, O God,
with unfailing love and favour,
so that, renewed by the paschal mysteries,
she may come to the glory of the resurrection.
Through Christ our Lord.

77. To impart the blessing at the end of Mass, the Priest may appropriately use the formula of Solemn Blessing for the Mass of the Easter Vigil, p. 000.

78. For the dismissal of the people, there is sung (as above no. 69) or said:

Go forth, the Mass is ended, alleluia, alleluia.

Or:

Go in peace, alleluia, alleluia.

℟. Thanks be to God, alleluia, alleluia.

SECOND SUNDAY OF EASTER (or of Divine Mercy)

Entrance Antiphon

1 Pt 2: 2

Like newborn infants, you must long for the pure, spiritual milk,
that in him you may grow to salvation, alleluia.

Or:

4 Esdr 2: 36-37

Receive the joy of your glory, giving thanks to God,
who has called you into the heavenly kingdom, alleluia.

The Glória in excélsis (Glory to God in the highest) is said.

Collect

God of everlasting mercy,
who, in the very recurrence of the paschal feast
kindle the faith of the people you have made your own,
increase, we pray, the grace you have bestowed,
that all may grasp and rightly understand
in what font they have been washed,
by whose Spirit they have been reborn,
by whose Blood they have been redeemed.
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.

The Creed is said.

Prayer after Communion

Grant, we pray, almighty God,
that our reception of this paschal Sacrament
may have a continuing effect
in our minds and hearts.
Through Christ our Lord.

A formula of Solemn Blessing, p. 000, may be used.

For the dismissal of the people, there is sung (as above, p. 000) or said: Go forth, the Mass is ended, alleluia, alleluia. Or: Go in peace, alleluia, alleluia. The people respond: Thanks be to God, alleluia, alleluia.

THIRD SUNDAY OF EASTER

Entrance Antiphon

Cf. Ps 65: 1-2

Cry out with joy to God, all the earth;
O sing to the glory of his name.
O render him glorious praise, alleluia.

The Glória in excélsis (Glory to God in the highest) is said.

Collect

May your people exult for ever, O God,
in renewed youthfulness of spirit,
so that, rejoicing now in the restored glory of our adoption,
we may look forward in confident hope
to the rejoicing of the day of resurrection.
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.

The Creed is said.

Prayer after Communion

Look with kindness upon your people, O Lord,
and grant, we pray,
that those you were pleased to renew by eternal mysteries
may attain in their flesh
the incorruptible glory of the resurrection.
Through Christ our Lord.

A formula of Solemn Blessing, p. 000, may be used.

FOURTH SUNDAY OF EASTER

Entrance Antiphon

Cf. Ps 32: 5-6

The merciful love of the Lord fills the earth;
by the word of the Lord the heavens were made, alleluia.

The Glória in excélsis (Glory to God in the highest) is said.

Collect

Almighty ever-living God,
lead us to a share in the joys of heaven,
so that the humble flock may reach
where the brave Shepherd has gone before.
Who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

The Creed is said.

Prayer after Communion

Look upon your flock, kind Shepherd,
and be pleased to settle in eternal pastures
the sheep you have redeemed
by the Precious Blood of your Son.
Who lives and reigns for ever and ever.

A formula of Solemn Blessing, p. 000, may be used.

FIFTH SUNDAY OF EASTER

Entrance Antiphon

Cf. Ps 97: 1-2

O sing a new song to the Lord,
for he has worked wonders;
in the sight of the nations
he has shown his deliverance, alleluia.

The Glória in excélsis (Glory to God in the highest) is said.

Collect

Almighty ever-living God,
constantly accomplish the Paschal Mystery within us,
that those you were pleased to make new in Holy Baptism,
may, under your protective care, bear much fruit
and come to the joys of life eternal.
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.

The Creed is said.

Prayer after Communion

Graciously be present to your people, we pray, O Lord,
and lead those you have imbued with heavenly mysteries
to pass from former ways to newness of life.
Through Christ our Lord.

A formula of Solemn Blessing, p. 000, may be used.

SIXTH SUNDAY OF EASTER

Entrance Antiphon

Cf. Is 48: 20

Proclaim a joyful sound and let it be heard;
proclaim to the ends of the earth:
The Lord has freed his people, alleluia.

The Glória in excélsis (Glory to God in the highest) is said.

Collect

Grant, almighty God,
that we may celebrate with heartfelt devotion these days of joy,
which we keep in honour of the risen Lord,
and that what we relive in remembrance,
we may always hold to in what we do.
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.

The Creed is said.

Prayer after Communion

Almighty ever-living God,
who restore us to eternal life in the Resurrection of Christ,
increase in us, we pray, the fruits of this paschal Sacrament
and pour into our hearts the strength of this saving food.
Through Christ our Lord.

A formula of Solemn Blessing, p. 000, may be used.

THE ASCENSION OF THE LORD

Solemnity

Where the Solemnity of the Ascension is not to be observed as a Holyday of Obligation, it is assigned to the Seventh Sunday of Easter as its proper day.

At the Vigil Mass

This Mass is used on the evening of the day before the Solemnity, either before or after First Vespers (Evening Prayer I) of the Ascension.

Entrance Antiphon

Ps 67: 33, 35

You kingdoms of the earth, sing to God,
praise the Lord, who ascends above the highest heavens;
his majesty and might are in the skies, alleluia.

The Glória in excélsis (Glory to God in the highest) is said.

Collect

O God, whose Son today ascended to the heavens
as the Apostles looked on,
grant, we pray, that, in accordance with his promise,
we may be worthy for him to live with us always on earth,
and we with him in heaven.
Who lives and reign with you in the unity of the Holy Spirit,
one God for ever and ever.

The Creed is said.

Prayer after Communion

May the gifts we have received from your altar, Lord,
kindle in our hearts a longing for the heavenly homeland,
and cause us to press forward, following in the Saviour's footsteps,
to the place where for our sake he entered before us.
Who lives and reigns for ever and ever.

A formula of Solemn Blessing, p. 000, may be used.

At the Mass during the Day

Entrance Antiphon

Acts 1: 11

Men of Galilee, why gaze in wonder at the heavens?
This Jesus whom you saw ascending into heaven
will return as you saw him go, alleluia.

The Glória in excélsis (Glory to God in the highest) is said.

Collect

Gladden us with holy joys, almighty God,
and make us rejoice with devout thanksgiving,
for the Ascension of Christ your Son
is our exaltation,
and where the Head has gone before in glory,
the Body is called to follow in hope.
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.

Or:

Grant, we pray, almighty God,
that we who believe that your Only Begotten Son, our Redeemer,
ascended this day to the heavens,
may in spirit dwell already in heavenly realms.
Who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

The Creed is said.

Prayer after Communion

Almighty ever-living God,
who allow those on earth to celebrate divine mysteries,
grant, we pray,
that Christian hope may draw us onward
to where our nature is united with you.
Through Christ our Lord.

A formula of Solemn Blessing, p. 000, may be used.

SEVENTH SUNDAY OF EASTER

Entrance Antiphon

Cf. Ps 26: 7-9

O Lord, hear my voice, for I have called to you;
of you my heart has spoken: Seek his face;
hide not your face from me, alleluia.

The Glória in excélsis (Glory to God in the highest) is said.

Collect

Graciously hear our supplications, O Lord,
so that we, who believe that the Saviour of the human race
is with you in your glory,
may experience, as he promised,
until the end of the world,
his abiding presence among us.
Who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

The Creed is said.

Prayer after Communion

Hear us, O God our Saviour,
and grant us confidence,
that through these sacred mysteries
there will be accomplished in the body of the whole Church
what has already come to pass in Christ her Head.
Who lives and reigns for ever and ever.

A formula of Solemn Blessing, p. 000, may be used.

PENTECOST SUNDAY

Solemnity

At the Vigil Mass Extended form

This Vigil Mass may be celebrated on the Saturday evening, either before or after First Vespers (Evening Prayer I) of Pentecost Sunday.

1. In churches where the Vigil Mass is celebrated in an extended form, this may be done as follows.
2. a) If First Vespers (Evening Prayer I) celebrated in choir or in common immediately precede Mass, the celebration may begin either from the introductory verse and the hymn (*Veni, creátor Spíritus*) or else from the singing of the Entrance Antiphon with the procession and greeting of the Priest; in either case the Penitential Act is omitted (cf. *General Instruction of the Liturgy of the Hours*, nos. 94 and 96).

Then the Psalmody prescribed for Vespers follows, up to but not including the Short Reading. After the Psalmody, omitting the Penitential Act, and if appropriate, the Kyrie, (Lord, have mercy), the Priest says the prayer Grant, we pray, almighty God, that the splendour, as at the Vigil Mass.

3. b) If Mass is begun in the usual way, after the Kyrie (Lord, have mercy), the Priest says the prayer Grant, we pray, almighty God, that the splendour, as at the Vigil Mass.

Then the Priest may address the people in these or similar words:

Dear brethren (brothers and sisters),
we have now begun our Pentecost Vigil,
after the example of the Apostles and disciples,
who with Mary, the Mother of Jesus, persevered in prayer,
awaiting the Spirit promised by the Lord;
like them, let us listen with quiet hearts to the Word of God.
Let us meditate on how many great deeds
God in times past did for his people
and let us pray that the Holy Spirit,
whom the Father sent as the first fruits for those who believe,
may bring to perfection his work in the world.

4. Then follow the readings proposed as options in the Lectionary. A reader goes to the ambo and proclaims the reading. Afterwards a psalmist or a cantor sings or says the Psalm with the people making the response. Then all rise, the Priest says Let us pray and, after all have prayed for a while in silence, he says the prayer corresponding to the reading. In place of the Responsorial Psalm a period of sacred silence may be observed, in which case the pause after Let us pray is omitted.

Prayers after the Readings

5. After the first reading (On Babel: Gn 11: 1-9) and the Psalm (32: 10-11, 12-13, 14-15; R̄ v. 12b).

Let us pray.

Grant, we pray, almighty God,
that your Church may always remain that holy people,
formed as one by the unity of Father, Son and Holy Spirit,
which manifests to the world
the Sacrament of your holiness and unity
and leads it to the perfection of your charity.
Through Christ our Lord.

R̄ Amen.

6. After the second reading (On God's Descent on Mount Sinai: Ex 19: 3-8, 16-20b) and the canticle (Dn 3: 52, 53, 54, 55, 56; R̄ v. 52b) or the Psalm (18: 8, 9, 10, 11; R̄ Jn 6: 68c).

Let us pray.

O God, who in fire and lightning
gave the ancient Law to Moses on Mount Sinai
and on this day manifested the new covenant
in the fire of the Spirit;
grant, we pray,
that we may always be aflame with that same Spirit
whom you wondrously poured out on your Apostles,
and that the new Israel,
gathered from every people,
may receive with rejoicing
the eternal commandment of your love.
Through Christ our Lord.

R̄ Amen.

7. After the third reading (On the dry bones and God's spirit: Ez 37: 1-14) and the Psalm (106: 2-3, 4-5, 6-7, 8-9; R̄ v. 1 or Alleluia):

Let us pray.

Lord, God of power,
who restore what has fallen
and preserve what you have restored;
increase, we pray, the peoples
to be renewed by the sanctification of your name,
that all who are washed clean by holy Baptism,
may always be directed by your prompting.
Through Christ our Lord.

R̄ Amen.

Or:

O God, who have brought us to rebirth by the word of life,
pour out upon us your Holy Spirit,
that, walking in oneness of faith,
we may attain in our flesh
the incorruptible glory of the resurrection.
Through Christ our Lord.

℟. Amen.

Or:

May your people exult for ever, O God,
in renewed youthfulness of spirit,
so that rejoicing now in the restored glory of our adoption
we may look forward in confident hope
to the rejoicing of the day of resurrection.
Through Christ Our Lord.

℟. Amen.

8. After the fourth reading (On the outpouring of the spirit: Joel 3: 1-5) and the Psalm (103: 1-2a, 24, 35c, 27-28, 29bc-30; ℟. v. 30 or Alleluia).

Let us pray.

Fulfil for us your gracious promise,
O Lord, we pray, so that by his coming
the Holy Spirit may make us witnesses before the world
to the Gospel of our Lord Jesus Christ.
Who lives and reigns for ever and ever.

℟. Amen.

9. Then the Priest intones the hymn *Glória in excelsis Deo* (Glory to God in the highest).



10. When the hymn is concluded, the Priest says the Collect in the usual way: Almighty ever-living God, who willed, as here below.

11. Then the reader proclaims the reading from the Apostle (Rm 8: 22-27) and Mass continues in the usual way.

12. If Vespers (Evening Prayer) are joined to Mass, after Communion with the Communion antiphon (On the last day), the Magnificat is sung, with its Vespers antiphon (Veni, Sancte Spíritus); then the Prayer after Communion is said and the rest follows as usual.

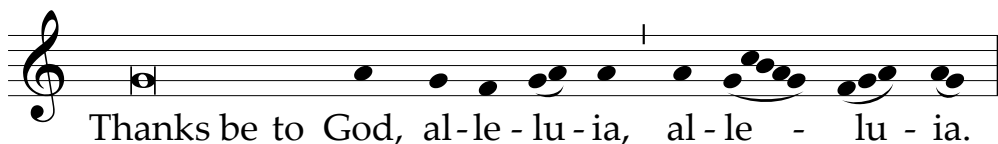
13. It is appropriate that the formula of solemn blessing be used, p. 000. To dismiss the people the Deacon or, if there is no Deacon, the Priest himself sings or says:



Or:



And the people reply:



At the Vigil Mass

Simple form

This Mass is used on the Saturday evening, either before or after First Vespers (Evening Prayer I) of Pentecost Sunday.

Entrance Antiphon

Rm 5: 5; cf. 8: 11

The love of God has been poured into our hearts
through the Spirit of God dwelling within us, alleluia.

The Glória is excélsis (Glory to God in the highest) is said.

Collect

Almighty ever-living God,
who willed the paschal mystery
to be encompassed as a sign in fifty days;
grant that from out of the scattered nations,
the confusion of many tongues
may be gathered by heavenly grace
into one great confession of your name.
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.

Or:

Grant, we pray, almighty God,
that the splendour of your glory
may shine forth upon us,
and that, by the bright rays of the Holy Spirit,
the light of your light may confirm the hearts
of those born again by your grace.
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.

The Creed is said.

Prayer after Communion

May these gifts we have consumed
benefit us, O Lord,
that we may always be aflame with the same Spirit,
whom you wondrously poured out on your Apostles.
Through Christ our Lord.

A formula of Solemn Blessing, p. 000, may be used.

To dismiss the people the Deacon or, if there is no Deacon, the Priest himself sings (as above p. 000) or says:

Go forth, the Mass is ended, alleluia, alleluia.

Or:

Go in peace, alleluia, alleluia.

And the people reply:

℟. Thanks be to God, alleluia, alleluia.

At the Mass during the Day

Entrance Antiphon

Wis 1: 7

The Spirit of the Lord has filled the whole world
and that which contains all things
understands what is said, alleluia.

Or:

Rm 5: 5; cf. 8: 11

The love of God has been poured into our hearts
through the Spirit of God dwelling within us, alleluia.

The Glória is excelsis (Glory to God in the highest) is said.

Collect

O God, who by the mystery of today's great feast
sanctify your whole Church in every people and nation,
pour out, we pray, the gifts of the Holy Spirit
across the face of the earth
and, with the divine grace that was at work
when the Gospel was first proclaimed,
fill now once more the hearts of believers.
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.

The Creed is said.

Prayer after Communion

O God, who bestow heavenly gifts upon your Church,
safeguard, we pray, the grace you have given,
that the gift of the Holy Spirit poured out upon her,
may retain all its force,
and that this spiritual food
may gain her abundance of eternal redemption.
Through Christ our Lord.

A formula of Solemn Blessing, p. 000, may be used.

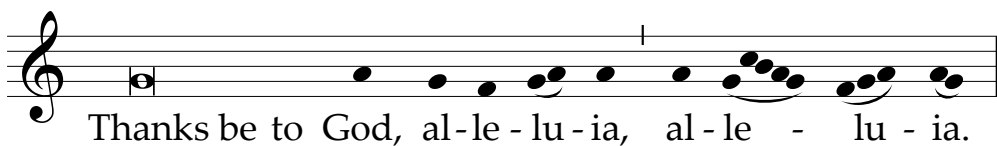
To dismiss the people the Deacon or, if there is no Deacon, the Priest himself sings or says:



Or:



And the people reply:



With Easter Time now concluded, the paschal candle is extinguished. It is desirable to keep the paschal candle in the baptistery with due honour so that it is lit at the celebration of Baptism and the candles of those baptized are lit from it.

Where the Monday or Tuesday after Pentecost are days on which the faithful are obliged or accustomed to attend Mass, the Mass of Pentecost Sunday may be repeated, or a Mass of the Holy Spirit, pp. 0000–0000, may be said.

ORDINARY TIME

1. Ordinary Time contains thirty-three or thirty-four weeks. It begins on the Monday following the Sunday after 6 January and continues until the beginning of Lent; it begins again on the Monday after Pentecost Sunday and ends on the Saturday before the First Sunday of Advent.
2. The numbering of Sundays and weeks in Ordinary Time is calculated as follows:
 - a) The Sunday on which the Feast of the Baptism of the Lord occurs takes the place of the first Sunday in Ordinary Time; the week that follows is counted as the first week in Ordinary Time. The remaining Sundays and weeks are numbered in order until the beginning of Lent.
 - b) If there are thirty-four weeks in Ordinary Time, after Pentecost the series is resumed with the week that follows immediately the last week celebrated before Lent; it should be noted, however, that the Masses of Pentecost Sunday and of the Solemnity of the Most Holy Trinity take the place of the Sunday Masses. If, however, there are thirty-three weeks in Ordinary Time, the first week that would otherwise follow Pentecost is omitted.
3. Thus, in the Missal, thirty-four Masses for the Sundays and weekdays in Ordinary Time are found. They are used in this way:
 - a) On Sundays the Mass corresponding to the number of the Sunday in Ordinary Time is ordinarily used, unless there occurs a Solemnity or a Feast of the Lord which takes the place of the Sunday.
 - b) On weekdays, however, any of the thirty-four Masses may be used, provided the pastoral needs of the faithful are taken into consideration.
4. The *Glória in excelsis* (Glory to God in the highest) and the Creed are said on Sundays; on weekdays, however, both are omitted.
5. ~~Unless a Eucharistic Prayer is used that has a proper Preface, on Sundays one of the Prefaces for Sundays in Ordinary Time is said, pp. 000=000; but on weekdays, a Common Preface is said, pp. 000=000.~~
6. ~~Two antiphons are provided for Communion, the first from the Psalms, and the second for the most part from the Gospel. One or the other may be selected, as circumstances suggest, but preference should be given to an antiphon that is in harmony with the Gospel of the Mass.~~

SUNDAY AND DAILY MASSES

SECOND SUNDAY IN ORDINARY TIME

Entrance Antiphon

Ps 65: 4

All the earth shall bow down before you,
O God, and shall sing to you;
shall sing to your name, O Most High!

Collect

Almighty ever-living God,
who govern all things,
both in heaven and on earth,
mercifully hear the pleading of your people
and bestow your peace on our times.
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.

Prayer after Communion

Pour on us, O Lord, the Spirit of your love,
and in your kindness,
make those you have nourished
by this one heavenly Bread,
one in mind and heart.
Through Christ our Lord.

THIRD SUNDAY IN ORDINARY TIME

Entrance Antiphon

Cf. Ps 95: 1, 6

O sing a new song to the Lord;
sing to the Lord, all the earth.
In his presence are majesty and splendour,
strength and honour in his holy place.

Collect

Almighty ever-living God,
direct our actions according to your good pleasure,
that in the name of your beloved Son
we may abound in good works.
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.

Prayer after Communion

Grant, we pray, almighty God,
that, receiving the grace
by which you bring us to new life,
we may always glory in your gift.
Through Christ our Lord.

FOURTH SUNDAY IN ORDINARY TIME

Entrance Antiphon

Ps 105: 47

Save us, O Lord our God!
And gather us from the nations,
to give thanks to your holy name,
and make it our glory to praise you.

Collect

Grant us, Lord our God,
that we may honour you with all our mind,
and love everyone in truth of heart.
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.

Prayer after Communion

Nourished by these redeeming gifts,
we pray, O Lord,
that through this help to eternal salvation
true faith may ever increase.
Through Christ our Lord.

FIFTH SUNDAY IN ORDINARY TIME

Entrance Antiphon

Ps 94: 6-7

O come, let us worship God,
and bow low before the God who made us,
for he is the Lord our God.

Collect

Keep your family safe, O Lord, with unfailing care,
that, relying solely on the hope of heavenly grace,
they may be defended always by your protection.
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.

Prayer after Communion

O God, who have willed that we be partakers
in the one Bread and the one chalice,
grant us, we pray, so to live
that, made one in Christ,
we may joyfully bear fruit
for the salvation of the world.
Through Christ our Lord.

SIXTH SUNDAY IN ORDINARY TIME

Entrance Antiphon

Cf. Ps 30: 3-4

Be my protector, O God,
a mighty stronghold to save me.
For you are my rock, my stronghold!
Lead me, guide me, for the sake of your name.

Collect

O God, who teach us that you abide
in hearts that are just and true,
grant that we may be so fashioned by your grace
as to become a dwelling pleasing to you.
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.

Prayer after Communion

Having fed upon these heavenly delights,
we pray, O Lord,
so that we may always long
for that food by which we truly live.
Through Christ our Lord.

SEVENTH SUNDAY IN ORDINARY TIME

Entrance Antiphon

Ps 12: 6

O Lord, I trust in your merciful love.
My heart rejoice in your salvation.
I will sing to the Lord who has been bountiful with me.

Collect

Grant, we pray, almighty God,
that, always pondering spiritual things,
we may carry out in both word and deed
that which is pleasing to you.
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.

Prayer after Communion

Grant, we pray, almighty God,
that we may experience the effects of the salvation
which is pledged to us by these mysteries.
Through Christ our Lord.

EIGHTH SUNDAY IN ORDINARY TIME

Entrance Antiphon

Cf. Ps 17: 19-20

The Lord became my protector.
He brought me out to a place of freedom;
he saved me because he delighted in me.

Collect

Grant us, O Lord, we pray,
that the course of our world
may be directed by your peaceful rule
and that your Church may rejoice,
untroubled in her devotion.
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.

Prayer after Communion

Nourished by your saving gifts,
we beseech your mercy, Lord,
that by this same Sacrament
with which you feed us in the present age,
you may make us partakers of life eternal.
Through Christ our Lord.

NINTH SUNDAY IN ORDINARY TIME

Entrance Antiphon

Cf. Ps 24: 16, 18

Turn to me and have mercy on me, O Lord,
for I am alone and poor.
See my lowliness and suffering,
and take away all my sins, my God.

Collect

O God, whose providence never fails in its design,
keep from us, we humbly beseech you,
all that might harm us
and grant all that works for our good.
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.

Prayer after Communion

Govern by your Spirit, we pray, O Lord,
those you feed with the Body and Blood of your Son,
that, professing you not just in word or in speech,
but also in works and in truth,
we may merit to enter the Kingdom of Heaven.
Through Christ our Lord.

TENTH SUNDAY IN ORDINARY TIME

Entrance Antiphon

Cf. Ps 26: 1-2

The Lord is my light and my salvation; whom shall I fear?
The Lord is the stronghold of my life; whom should I dread?
When those who do evil draw near, they stumble and fall.

Collect

O God, from whom all good things come,
grant that we, who call on you in our need,
may at your prompting discern what is right,
and by your guidance do it.
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.

Prayer after Communion

May your healing work, O Lord,
free us, we pray, from doing evil
and lead us to what is right.
Through Christ our Lord.

ELEVENTH SUNDAY IN ORDINARY TIME

Entrance Antiphon

Cf. Ps 26: 7, 9

O Lord, hear my voice, for I have called to you; be my help.
Do not abandon or forsake me, O God, my Saviour!

Collect

O God, strength of those who hope in you,
graciously hear our pleas,
and since without you mortal frailty can do nothing,
grant us always the help of your grace,
that in following your commands
we may please you by our resolve and our deeds.
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.

Prayer after Communion

As this reception of your Holy Communion, O Lord,
foreshadows the union of the faithful in you,
so may it bring about unity in your Church.
Through Christ our Lord.

TWELFTH SUNDAY IN ORDINARY TIME

Entrance Antiphon

Cf. Ps 27: 8-9

The Lord is the strength of his people,
a saving refuge for the one he has anointed.
Save your people, Lord, and bless your heritage,
and govern them for ever.

Collect

Grant, O Lord,
that we may always revere and love your holy name,
for you never deprive of your guidance
those you set firm on the foundation of your love.
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.

Prayer after Communion

Renewed and nourished
by the Sacred Body and Precious Blood of your Son,
we ask of your mercy, O Lord,
that what we celebrate with constant devotion
may be our sure pledge of redemption.
Through Christ our Lord.

THIRTEENTH SUNDAY IN ORDINARY TIME

Entrance Antiphon

Ps 46: 2

All peoples, clap your hands.
Cry to God with shouts of joy!

Collect

O God, who through the grace of adoption
chose us to be children of light,
grant, we pray,
that we may not be wrapped in the darkness of error
but always be seen to stand in the bright light of truth.
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.

Prayer after Communion

May this divine sacrifice we have offered and received
fill us with life, O Lord, we pray,
so that, bound to you in lasting charity,
we may bear fruit that lasts for ever.
Through Christ our Lord.

FOURTEENTH SUNDAY IN ORDINARY TIME

Entrance Antiphon

Cf. Ps 47: 10-11

Your merciful love, O God,
we have received in the midst of your temple.
Your praise, O God, like your name,
reaches the ends of the earth;
your right hand is filled with saving justice.

Collect

O God, who in the abasement of your Son
have raised up a fallen world,
fill your faithful with holy joy,
for on those you have rescued from slavery to sin
you bestow eternal gladness.
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.

Prayer after Communion

Grant, we pray, O Lord,
that having been replenished by such great gifts,
we may gain the prize of salvation
and never cease to praise you.
Through Christ our Lord.

FIFTEENTH SUNDAY IN ORDINARY TIME

Entrance Antiphon

Cf. Ps 16:15

As for me, in justice I shall behold your face;
I shall be filled with the vision of your glory.

Collect

O God, who show the light of your truth
to those who go astray,
so that they may return to the right path;
give all who for the faith they profess
are accounted Christians
the grace to reject whatever is contrary to the name of Christ,
and strive after all that does it honour.
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.

Prayer after Communion

Having consumed these gifts, we pray, O Lord,
that by our participation in this mystery,
its saving effects upon us may grow.
Through Christ our Lord.

SIXTEENTH SUNDAY IN ORDINARY TIME

Entrance Antiphon

Ps 53: 6, 8

See, I have God for my help.
The Lord sustains my soul.
I will sacrifice to you with willing heart,
and praise your name, O Lord, for it is good.

Collect

Show favour, O Lord, to your servants,
and mercifully increase the gifts of your grace,
that made fervent in hope, faith and charity,
they may be ever watchful in keeping your commands.
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.

Prayer after Communion

Graciously be present to your people, we pray, O Lord,
and lead those you have imbued with heavenly mysteries
to pass from former ways to newness of life.
Through Christ our Lord.

SEVENTEENTH SUNDAY IN ORDINARY TIME

Entrance Antiphon

Cf. Ps 67: 6-7, 36

God is in his holy place,
God who unites those who dwell in his house;
he himself gives might and strength to his people.

Collect

O God, protector of those who hope in you,
without whom nothing has firm foundation, nothing is holy,
bestow in abundance your mercy upon us
and grant that, with you as our ruler and guide,
we may use the good things that pass
in such a way as to hold fast even now
to those that ever endure.
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.

Prayer after Communion

We have consumed, O Lord, this divine Sacrament,
the perpetual memorial of the Passion of your Son;
grant, we pray, that this gift,
which he himself gave us with love beyond all telling,
may profit us for salvation.
Through Christ our Lord.

EIGHTEENTH SUNDAY IN ORDINARY TIME

Entrance Antiphon

Ps 69: 2, 6

O God, come to my assistance;
O Lord, make haste to help me!
You are my rescuer, my help;
O Lord, do not delay.

Collect

Draw near to your servants, O Lord,
and answer their prayers with unceasing kindness,
that, for those who glory in you as their Creator and guide,
you may restore what you have created
and keep safe what you have restored.
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.

Prayer after Communion

Accompany with constant protection, O Lord,
those you renew with these heavenly gifts,
and, in your never-failing care for them,
make them worthy of eternal redemption.
Through Christ our Lord.

NINETEENTH SUNDAY IN ORDINARY TIME

Entrance Antiphon

Cf. Ps 73: 20, 19, 22, 23

Look to your covenant, O Lord;
forget not the life of your poor ones forever.
Arise, O God, and defend your cause;
do not forget the cries of those who seek you.

Collect

Almighty ever-living God,
whom, taught by the Holy Spirit,
we dare to call our Father,
bring, we pray, to perfection in our hearts
the spirit of adoption as your sons and daughters,
that we may merit to enter into the inheritance
which you have promised.
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.

Prayer after Communion

May the communion in your Sacrament
that we have consumed, save us, O Lord,
and confirm us in the light of your truth.
Through Christ our Lord.

TWENTIETH SUNDAY IN ORDINARY TIME

Entrance Antiphon

Ps 83: 10-11

Turn your eyes, O God, our shield;
and look on the face of your anointed one;
one day within your courts
is better than a thousand elsewhere.

Collect

O God, who have prepared for those who love you
good things which no eye can see,
fill our hearts, we pray, with the warmth of your love,
so that, loving you in all things and above all things,
we may attain your promises,
which surpass every human desire.
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.

Prayer after Communion

Made partakers of Christ through these Sacraments,
we humbly implore your mercy, Lord,
that, conformed to his image on earth,
we may merit also to be his coheirs in heaven.
Who lives and reigns for ever and ever.

TWENTY-FIRST SUNDAY IN ORDINARY TIME

Entrance Antiphon

Cf. Ps 85: 1-3

Turn your ear, O Lord, and answer me;
save the servant who trusts in you, my God.
Have mercy on me, O Lord, for I cry to you all the day long.

Collect

O God, who cause the minds of the faithful
to unite in a single purpose,
grant your people to love what you command
and to desire what you promise,
that, amid the uncertainties of this world,
our hearts may be fixed on that place
where true gladness is found.
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.

Prayer after Communion

Complete within us, O Lord, we pray,
the healing work of your mercy,
and graciously perfect and sustain us,
so that in all things we may please you.
Through Christ our Lord.

TWENTY-SECOND SUNDAY IN ORDINARY TIME

Entrance Antiphon

Cf. Ps 85: 3, 5

Have mercy on me, O Lord, for I cry to you all the day long.
O Lord, you are good and forgiving,
full of mercy to all who call to you.

Collect

God of might, giver of every good gift,
put into our hearts the love of your name,
so that by deepening our sense of reverence,
you may nurture in us what is good
and, by your watchful care,
keep safe what you have nurtured.
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.

Prayer after Communion

Renewed by this bread from the heavenly table,
we beseech you, Lord,
that being the food of charity,
it may confirm our hearts,
and stir us to serve you in our neighbour.
Through Christ our Lord.

TWENTY-THIRD SUNDAY IN ORDINARY TIME

Entrance Antiphon

Ps 118: 137, 124

You are just, O Lord, and your judgment is right;
treat your servant in accord with your merciful love.

Collect

O God, by whom we are redeemed and receive adoption,
look graciously upon your beloved sons and daughters,
that those who believe in Christ
may receive true freedom
and an everlasting inheritance.
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.

Prayer after Communion

Grant that your faithful, O Lord,
whom you nourish and endow with life
through the food of your Word and heavenly Sacrament,
may so benefit from your beloved Son's great gifts
that we may merit an eternal share in his life.
Who lives and reigns for ever and ever.

TWENTY-FOURTH SUNDAY IN ORDINARY TIME

Entrance Antiphon

Cf. Sir 36: 18

Give peace, O Lord, to those who wait for you,
that your prophets be found true.
Hear the prayers of your servant,
and of your people Israel.

Collect

Look upon us, O God,
Creator and ruler of all things,
and that we may feel the working of your mercy,
grant that we may serve you with all our heart.
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.

Prayer after Communion

May the working of this heavenly gift, O Lord, we pray,
take possession of our minds and bodies,
so that its effects, and not our own desires,
may always prevail in us.
Through Christ our Lord.

TWENTY-FIFTH SUNDAY IN ORDINARY TIME

Entrance Antiphon

I am the salvation of the people, says the Lord.
Should they cry to me in any distress,
I will hear them, and I will be their Lord for ever.

Collect

O God, who founded all the commands of your sacred Law
upon love of you and of our neighbour,
grant that, by keeping your precepts,
we may merit to attain eternal life.
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.

Prayer after Communion

Graciously raise up, O Lord,
those you renew with this Sacrament,
that we may come to possess your redemption
both in mystery and in the manner of our life.
Through Christ our Lord.

TWENTY-SIXTH SUNDAY IN ORDINARY TIME

Entrance Antiphon

Dn 3: 31, 29, 30, 43, 42

All that you have done to us, O Lord,
you have done with true judgment,
for we have sinned against you
and not obeyed your commandments.
But give glory to your name,
and deal with us according to the bounty of your mercy.

Collect

O God, who manifest your almighty power
above all by pardoning and showing mercy,
bestow, we pray, your grace abundantly upon us,
and make those hastening to attain your promises
heirs to the treasures of heaven.
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.

Prayer after Communion

May this heavenly mystery, O Lord,
restore us in mind and body,
that we may be coheirs in glory with Christ,
to whose suffering we are united
whenever we proclaim his Death.
Who lives and reigns for ever and ever.

TWENTY-SEVENTH SUNDAY IN ORDINARY TIME

Entrance Antiphon

Cf. Est 4: 17

Within your will, O Lord, all things are established
and there is none that can resist your will.
For you have made all things, the heaven and the earth,
and all that is held within the circle of heaven;
you are the Lord of all.

Collect

Almighty ever-living God,
who in the abundance of your kindness
surpass the merits and the desires of those who entreat you,
pour out your mercy upon us:
to pardon what conscience dreads,
and to give what prayer does not dare to ask.
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.

Prayer after Communion

Grant us, almighty God,
that we may be refreshed and nourished
by the Sacrament which we have received,
so as to be transformed into what we consume.
Through Christ our Lord.

TWENTY-EIGHTH SUNDAY IN ORDINARY TIME

Entrance Antiphon

Ps 129: 3-4

If you, O Lord, should mark iniquities,
Lord, who could stand?
But with you is found forgiveness,
O God of Israel.

Collect

May your grace, O Lord, we pray,
at all times go before us and follow after
and make us always determined
to carry out good works.
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.

Prayer after Communion

We entreat your majesty most humbly, O Lord,
that, as you feed us with the nourishment
which comes from the most holy Body and Blood of your Son,
so you may make us sharers of his divine nature.
Who lives and reigns for ever and ever.

TWENTY-NINTH SUNDAY IN ORDINARY TIME

Entrance Antiphon

Cf. Ps 16: 6, 8

To you I call; for you shall surely heed me, O God;
turn your ear to me; hear my words.
Guard me as the apple of your eye;
in the shadow of your wings protect me.

Collect

Almighty ever-living God,
grant that we may always conform our will to yours
and serve your majesty in sincerity of heart.
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.

Prayer after Communion

Grant, O Lord, we pray,
that benefiting from participation in heavenly things,
we may be helped by what you give in this present age
and prepared for the gifts that are eternal.
Through Christ our Lord.

THIRTIETH SUNDAY IN ORDINARY TIME

Entrance Antiphon

Cf. Ps 104: 3-4

Let the hearts that seek the Lord rejoice;
Turn to the Lord and his strength;
constantly seek his face.

Collect

Almighty ever-living God,
increase our faith, hope and charity,
and make us love what you command,
so that we may merit what you promise.
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.

Prayer after Communion

May your Sacraments, O Lord, we pray,
perfect in us what lies within them,
that what we now celebrate in signs
we may one day possess in truth.
Through Christ our Lord.

THIRTY-FIRST SUNDAY IN ORDINARY TIME

Entrance Antiphon

Cf. Ps 37: 22-23

Forsake me not, O Lord, my God;
be not far from me!
Make haste and come to my help,
O Lord, my strong salvation!

Collect

Almighty and merciful God,
by whose gift your faithful offer you
right and praiseworthy service,
grant, we pray,
that we may hasten without stumbling
to receive the things you have promised.
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.

Prayer after Communion

May the working of your power, O Lord,
increase in us, we pray,
so that, renewed by these heavenly Sacraments,
we may be prepared by your gift
for receiving what they promise.
Through Christ our Lord.

THIRTY-SECOND SUNDAY IN ORDINARY TIME

Entrance Antiphon

Cf. Ps 87: 3

Let my prayer come into your presence.
Incline your ear to my plea for help, O Lord.

Collect

Almighty and merciful God,
graciously keep from us all adversity,
so that, unhindered in mind and body alike,
we may pursue in freedom of heart
the things that are yours.
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.

Prayer after Communion

Nourished by this sacred gift, O Lord,
we give you thanks and beseech your mercy,
that by the pouring forth of your Spirit,
the grace of integrity may endure
in those your heavenly power has entered.
Through Christ our Lord.

THIRTY-THIRD SUNDAY IN ORDINARY TIME

Entrance Antiphon

Jer 29: 11, 12, 14

The Lord said: I think thoughts of peace and not of affliction.
You will call upon me, and I will answer you,
and I will lead back your captives from every place.

Collect

Grant us, we pray, O Lord our God,
the constant gladness of being devoted to you,
for it is full and lasting happiness
to serve with constancy
the author of all that is good.
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.

Prayer after Communion

We have partaken of the gifts of this sacred mystery,
humbly imploring, O Lord,
that what your Son commanded us to do
in memory of him
may bring us growth in charity.
Through Christ our Lord.

THE SOLEMNITIES OF THE LORD
DURING ORDINARY TIME

First Sunday after Pentecost

THE MOST HOLY TRINITY

Solemnity

Entrance Antiphon

Blest be God the Father,
and the Only Begotten Son of God,
and also the Holy Spirit,
for he has shown us his merciful love.

The Glória in excélsis (Glory to God in the highest) is said.

Collect

God our Father, who by sending into the world
the Word of truth and the Spirit of sanctification
made known to the human race your wondrous mystery;
grant us, we pray, that in professing the true faith,
we may acknowledge the Trinity of eternal glory,
and adore your Unity, powerful in majesty.
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.

The Creed is said.

Prayer after Communion

May receiving this Sacrament, O Lord our God,
bring us health of body and soul,
as we confess your eternal holy Trinity and undivided Unity.
Through Christ our Lord.

Thursday after the Most Holy Trinity

THE MOST HOLY BODY AND BLOOD OF CHRIST (CORPUS CHRISTI)

Solemnity

Where the Solemnity of the Most Holy Body and Blood of Christ is not a Holyday of Obligation, it is assigned to the Sunday after the Most Holy Trinity as its proper day.

Entrance Antiphon

Cf. Ps 80: 17

He fed them with the finest wheat,
and satisfied them with honey from the rock.

The Glória in excélsis (Glory to God in the highest) is said.

Collect

O God, who in this wonderful Sacrament
have left us a memorial of your Passion,
grant us, we pray,
so to revere the sacred mysteries of your Body and Blood
that we may always experience in ourselves
the fruits of your redemption.
Who live and reign with God the Father
in the unity of the Holy Spirit, one God,
forever and ever.

The Creed is said.

Prayer after Communion

Grant, O Lord, we pray,
that we may delight for all eternity
in that share in your divine life,
which is foreshadowed in the present age
by our reception of your precious Body and Blood.
Who live and reign for ever and ever.

It is desirable that a procession take place after the Mass in which the Host to be carried in the procession is consecrated. However, nothing prohibits a procession from taking place even after a public and lengthy period of adoration following the Mass. If a procession takes place after Mass, when the Communion of the faithful is over, the monstrance in which the consecrated host has been placed is set on the altar. When the Prayer after Communion has been said, the concluding rites are omitted and the procession forms.

Friday after the Second Sunday after Pentecost

THE MOST SACRED HEART OF JESUS

Solemnity

Entrance Antiphon

Ps 32: 11, 19

The designs of his heart are from age to age,
to rescue their souls from death,
and to keep them alive in famine.

The Glória in excélsis (Glory to God in the highest) is said.

Collect

Grant, we pray, almighty God,
that we, who glory in the Heart of your beloved Son
and recall the wonders of his love for us,
may be made worthy to receive
an overflowing measure of grace
from that fount of heavenly gifts.
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.

Or:

O God, who in the Heart of your Son,
wounded by our sins,
bestow on us in mercy
the boundless treasures of your love,
grant, we pray,
that in paying him the homage of our devotion
we may also offer worthy reparation.
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.

The Creed is said.

Prayer after Communion

May this sacrament of charity, O Lord,
make us fervent with the fire of holy love,
so that, drawn always to your Son,
we may learn to see him in our neighbour.
Through Christ our Lord.

Last Sunday in Ordinary Time

OUR LORD JESUS CHRIST, KING OF THE UNIVERSE

Solemnity

Entrance Antiphon

Rv 5: 12; 1: 6

How worthy is the Lamb who was slain,
to receive power and divinity,
and wisdom and strength and honour.
To him belong glory and authority for ever and ever.

The Glória in excélsis (Glory to God in the highest) is said.

Collect

Almighty ever-living God,
whose will is to restore all things
in your beloved Son, the King of the universe;
grant, we pray,
that the whole creation, set free from slavery,
may render your majesty service
and ceaselessly proclaim your praise.
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.

The Creed is said.

Prayer after Communion

Having received the food of immortality,
we ask, O Lord,
that glorying in obedience
to the commands of Christ, the King of the universe,
we may live with him eternally in his heavenly kingdom.
Who lives and reigns for ever and ever.

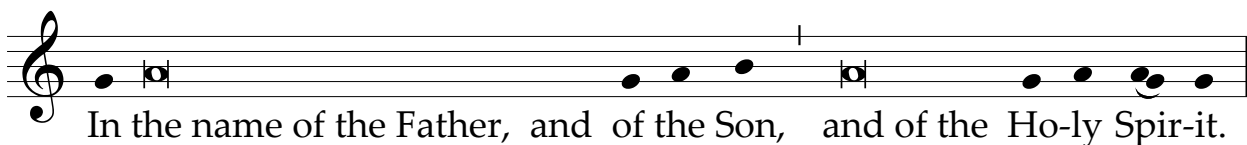
THE ORDER OF MASS

The Introductory Rites

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

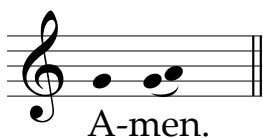
When he has arrived at the altar, after making a profound bow with the ministers, the Priest venerates the altar with a kiss and, if appropriate, incenses the cross and the altar. Then, with the ministers, he goes to the chair.

When the Entrance Chant is concluded, the Priest and the faithful, standing, sign themselves with the Sign of the Cross, while the Priest, facing the people, says:



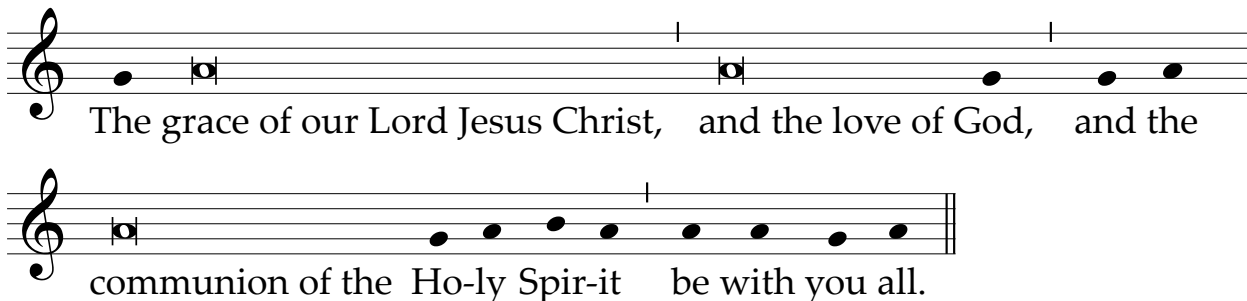
In the name of the Father, and of the Son, and of the Holy Spirit.

The people reply:



Amen.

2. Then the Priest, extending his hands, greets the people, saying:



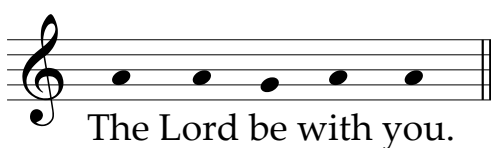
The grace of our Lord Jesus Christ,
 and the love of God,
 and the communion of the Holy Spirit
 be with you all.

Or:



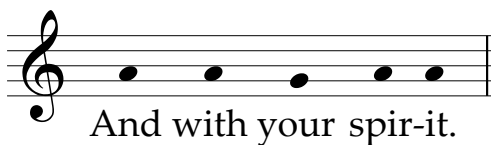
Grace to you and peace from God our Father
and the Lord Jesus Christ.

Or:



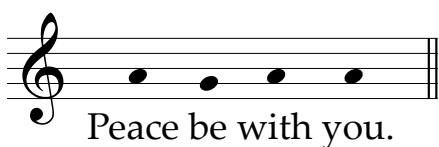
The Lord be with you.

The people reply:



And with your spirit.

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

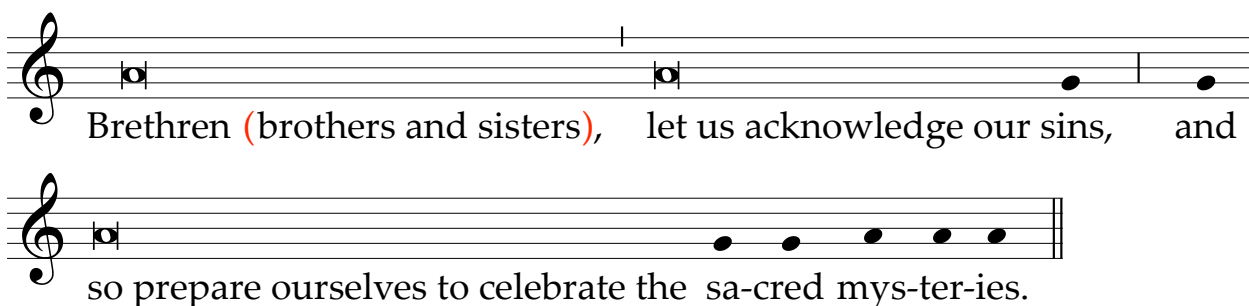


Peace be with you.

3. The Priest, or a Deacon, or another minister, may very briefly introduce the faithful to the Mass of the day.

Penitential Act*

4. Then follows the Penitential Act, to which the Priest invites the faithful, saying:



Brethren (brothers and sisters), let us acknowledge our sins, and
so prepare ourselves to celebrate the sa-cred mys-ter-ies.

Brethren (brothers and sisters), let us acknowledge our sins,
and so prepare ourselves to celebrate the sacred mysteries.

A brief pause for silence follows. Then all recite together the formula of general confession:

I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and in what I have failed to do,

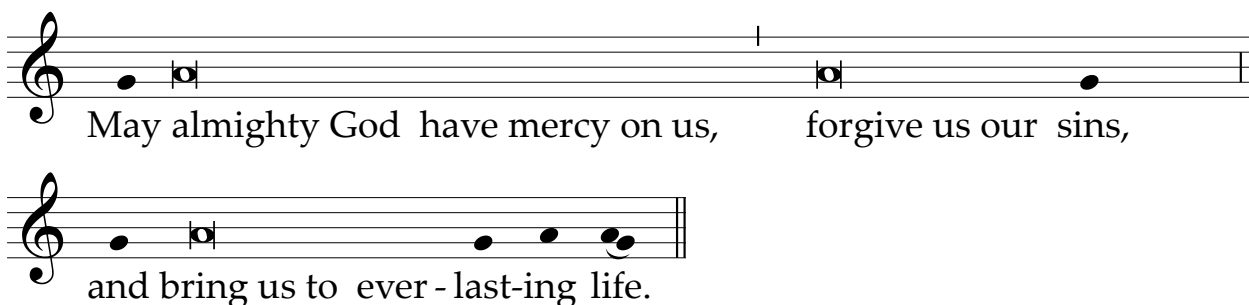
And, striking their breast, they say:

through my fault, through my fault,
through my most grievous fault;

Then they continue:

therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.

The absolution of the Priest follows:

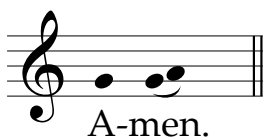


May almighty God have mercy on us, forgive us our sins,
and bring us to ever - last-ing life.

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

* From time to time on Sundays, especially in Easter time, instead of the customary Penitential Act, the blessing and sprinkling of water may take place (as in Appendix II, pp. 000-000) as a reminder of Baptism.

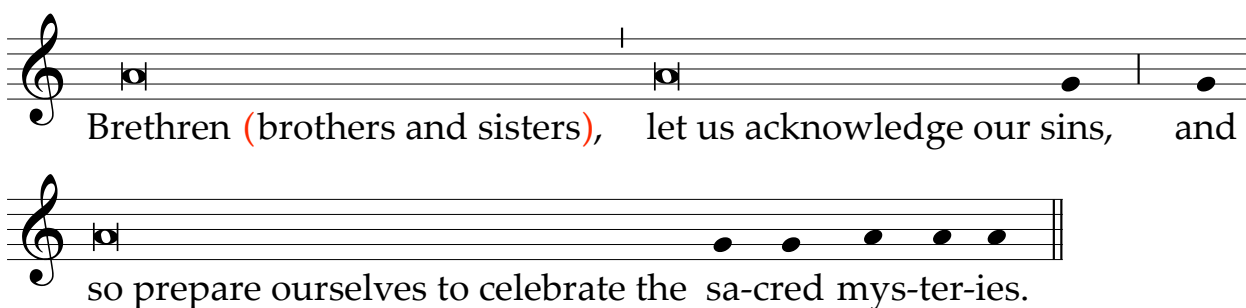
The people reply:



Amen.

Or:

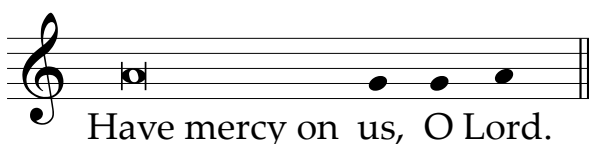
5. The Priest invites the faithful to make the Penitential Act:



Brethren (brothers and sisters), let us acknowledge our sins,
and so prepare ourselves to celebrate the sacred mysteries.

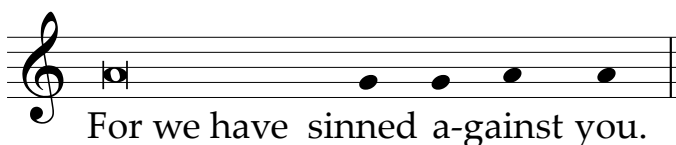
A brief pause for silence follows.

The Priest then says:



Have mercy on us, O Lord.

The people reply:



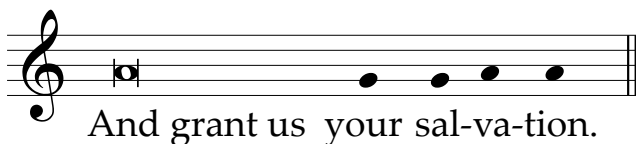
For we have sinned against you.

The Priest:



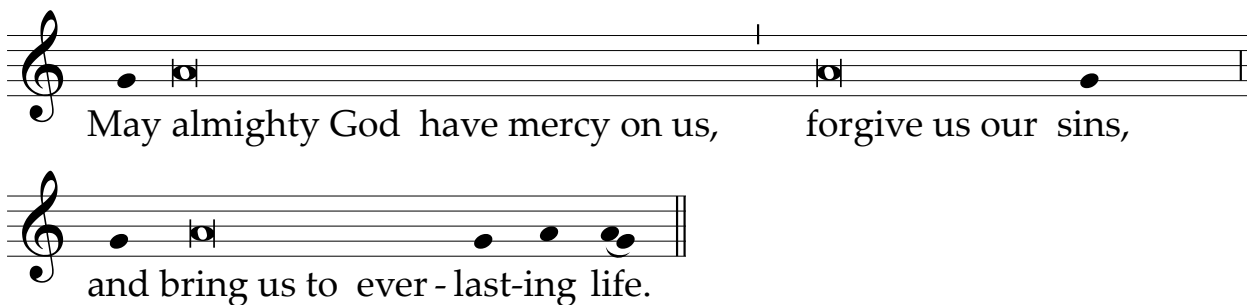
Show us, O Lord, your mercy.

The people:



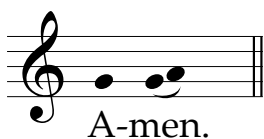
And grant us your salvation.

The absolution by the Priest follows:



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

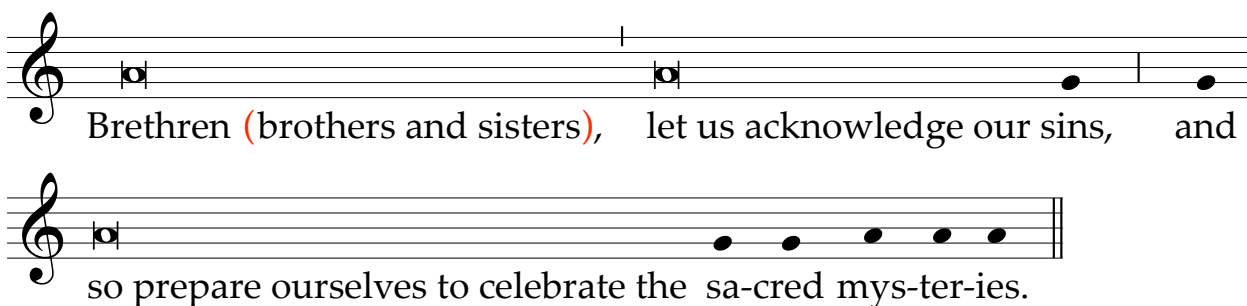
The people reply:



Amen.

Or:

6. 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.

There follows a brief pause for silence.

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

You were sent to heal the contrite of heart:

You were sent to heal the contrite of heart:

Lord, have mer-cy.

Kýrie, e - lé - i-son.

Lord, have mercy. Or:

Kyrie, eleison.

The people reply:

Lord, have mer-cy.

Kýrie, e - lé - i-son.

Lord, have mercy. Or:

Kyrie, eleison.

The Priest:

You came to call sin-ners:

You came to call sinners:

Christ, have mer-cy.

Christe, e - lé - i-son.

Christ, have mercy. Or:

Christe, eleison.

The people:

Christ, have mer-cy.

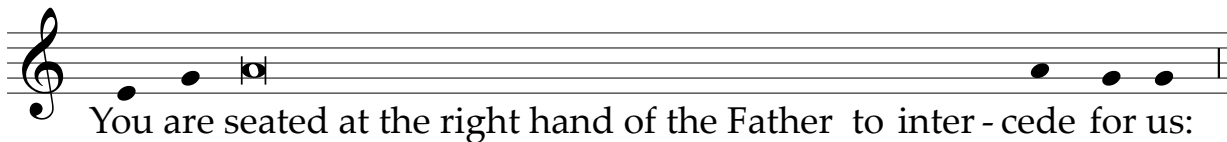
Christe, e - lé - i-son.

Christ, have mercy. Or:

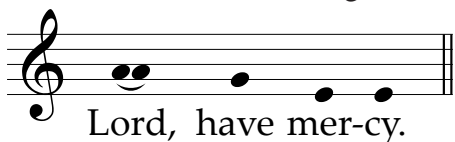
Christe, eleison.

* Sample invocations are found in Appendix VI, pp. 000-000

The Priest:



You are seated at the right hand of the Father to intercede for us:

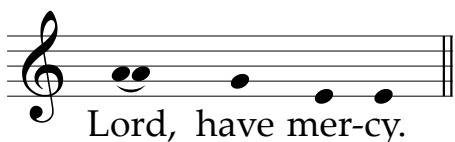


Lord, have mercy.

Or:

Kyrie, eleison.

The people:

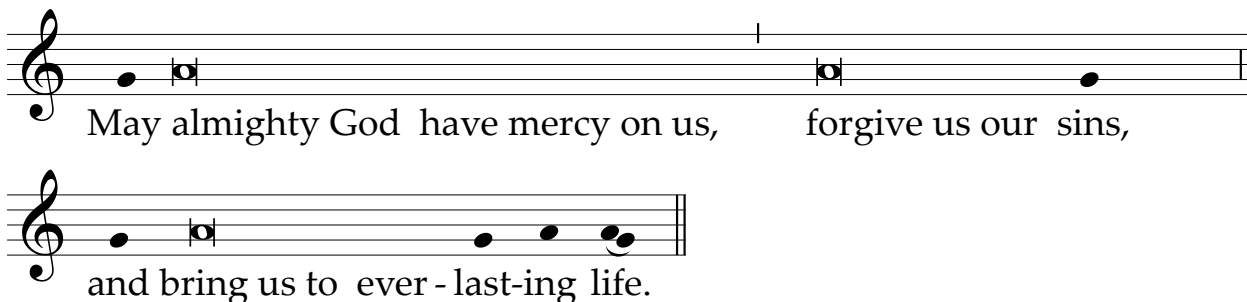


Lord, have mercy.

Or:

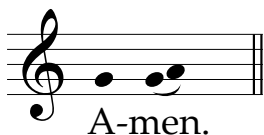
Kyrie, eleison.

The absolution by the Priest follows:



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

The people reply:



Amen.

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



V. Lord, have mer-cy. R. Lord, have mer-cy.



V. Christ, have mer-cy. R. Christ, have mer-cy.



V. Lord, have mer-cy. R. Lord, have mer-cy.

∨ Lord, have mercy.

℞ Lord, have mercy.


∨ Christ, have mercy.

℞ Christ, have mercy.

∨ Lord, have mercy.

℞ Lord, have mercy.


Or:



V. Ký-ri - e, e - lé - i - son. R. Ký-ri - e, e - lé - i - son.



V. Chri-ste, e - lé - i - son. R. Chri-ste, e - lé - i - son.



V. Ký-ri - e, e - lé - i - son. R. Ký-ri - e, e - lé - i - son.

Or:



R. Ký-ri - e, e - lé - i - son.

∨ Kyrie, eleison.

℞ Kyrie, eleison.

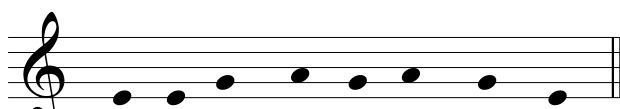
∨ Christe, eleison.

℞ Christe, eleison.

∨ Kyrie, eleison.

℞ Kyrie, eleison.

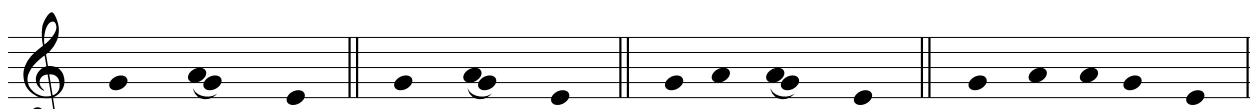
8. Then, when it is prescribed, this hymn is either sung or said:



Glo-ry to God in the high-est,



and on earth peace to peo-ple of good will.



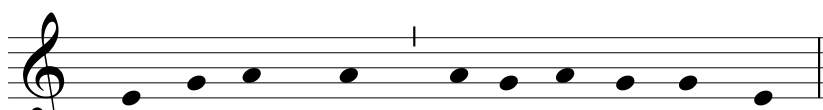
We praise you, we bless you, we a-dore you, we glo-ri-fy you,



we give you thanks for your great glo-ry,



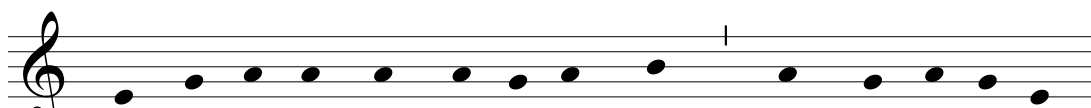
Lord God, heav-en-ly King, O God, al-might-y Fa-ther.



Lord Je-sus Christ, On-ly Be-got-ten Son,



Lord God, Lamb of God, Son of the Fa-ther,



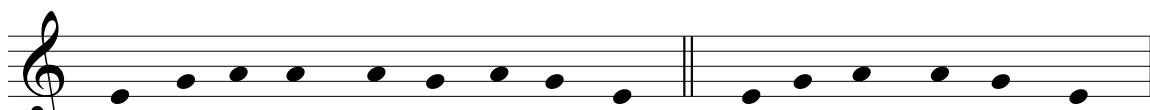
you take a-way the sins of the world, have mer-cy on us;



you take a-way the sins of the world, re-ceive our prayer;



you are seat-ed at the right hand of the Fa-ther, 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.

Glory to God in the highest,
and on earth peace to people of good will.

We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.

Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
 have mercy on us;
you take away the sins of the world,
 receive our prayer;
you are seated at the right hand of the Father,
 have mercy on us.

For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.

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

Let us pray.

And all pray in silence with the Priest for a moment.

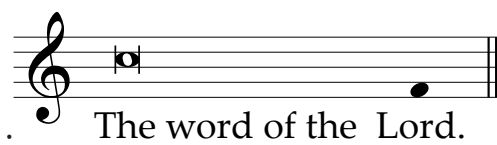
Then the Priest, with hands extended, says the Collect prayer, at the end of which the people acclaim:

Amen.

The Liturgy of the Word

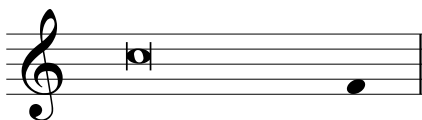
10. Then the reader goes to the ambo and reads the first reading, while all sit and listen.

To indicate the end of the reading,
the reader acclaims



The word of the Lord.

All reply:



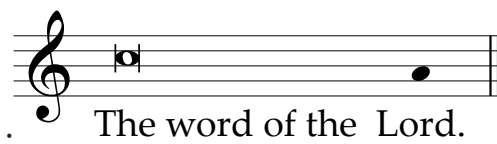
Thanks be to God.

The word of the Lord.

Thanks be to God.

11. The psalmist or cantor sings or says the Psalm, with the people making the response.
12. After this, if there is to be a second reading, a reader reads it from the ambo, as above.

To indicate the end of the reading,
the reader acclaims



The word of the Lord.

All reply:



Thanks be to God.

The word of the Lord.

Thanks be to God.

13. There follows the Alleluia or another chant laid down by the rubrics, as the liturgical time requires.
14. Meanwhile, if incense is used, the Priest puts some into the thurible. After this, the Deacon who is to proclaim the Gospel, bowing profoundly before the Priest, asks for the blessing, saying in a low voice:

Your blessing, Father.

The Priest says in a low voice:

May the Lord be in your heart and on your lips
that you may proclaim his Gospel worthily and well,
in the name of the Father and of the Son ✠ and of the Holy Spirit.

The Deacon signs himself with the Sign of the Cross and replies:

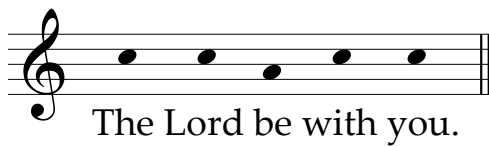
Amen.

If, however, a Deacon is not present, the Priest, bowing before the altar, says quietly:

Cleanse my heart and my lips, almighty God,
that I may worthily proclaim your holy Gospel.

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

There he says:



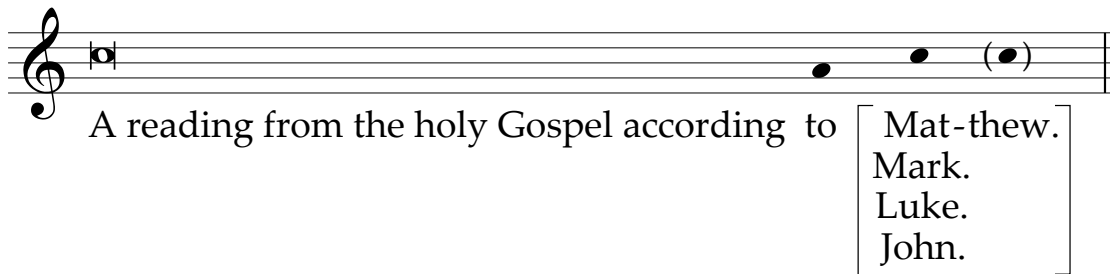
The people reply:



The Lord be with you.

And with your spirit.

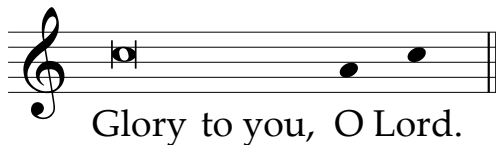
The Deacon, or the Priest:



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.

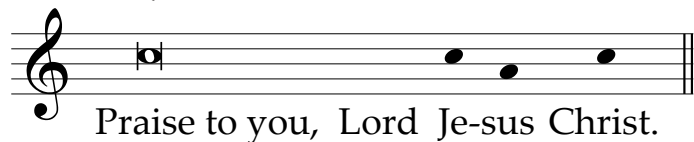
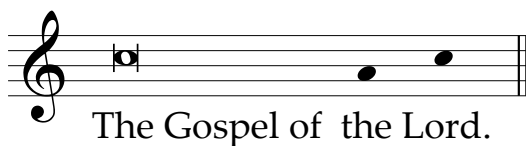
Then the Deacon, or the Priest, incenses the book, if incense is used, and proclaims the Gospel.

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

All reply:

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

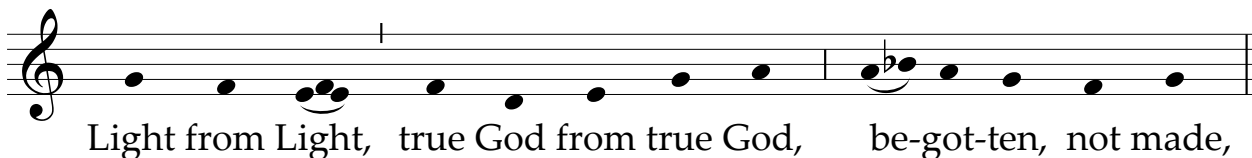
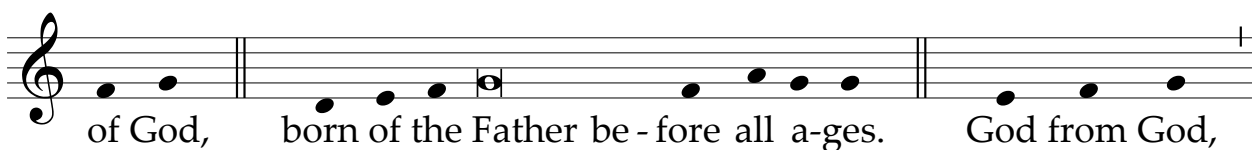
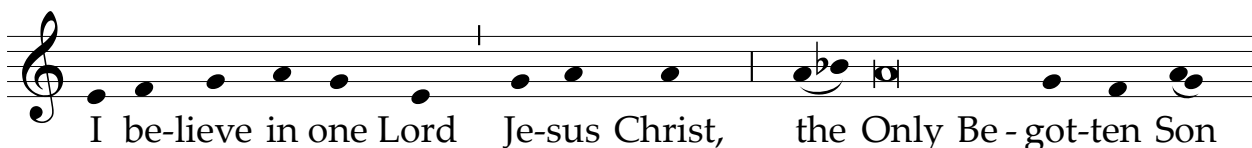
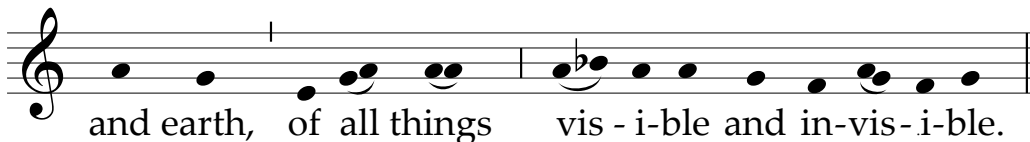


Then he kisses the book, saying quietly:

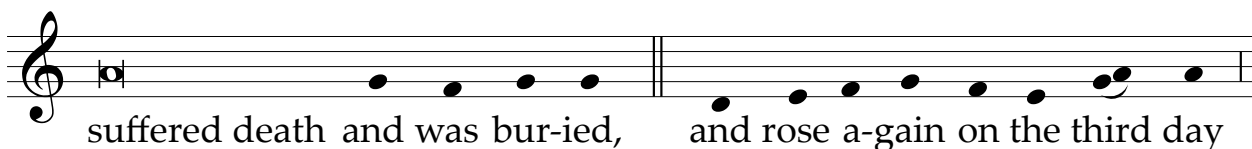
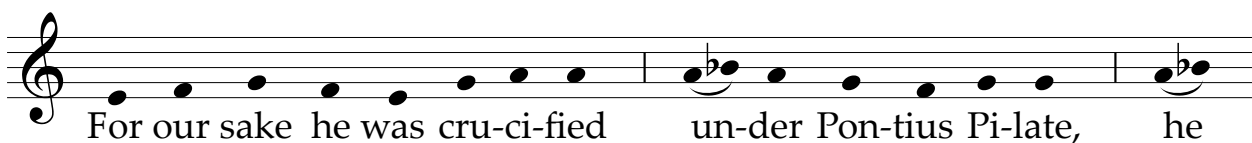
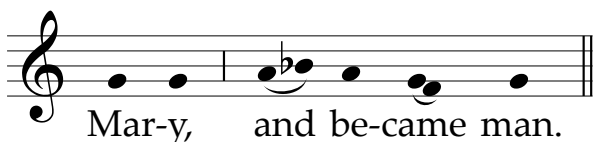
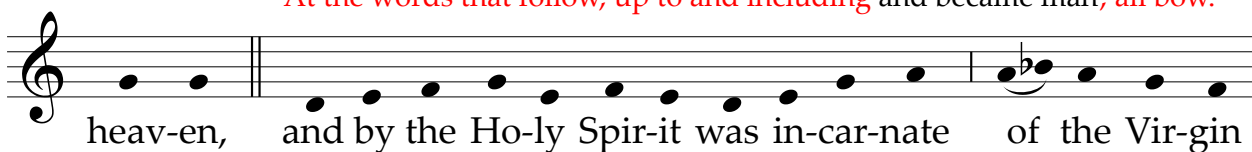
Through the words of the Gospel may our sins be wiped away.

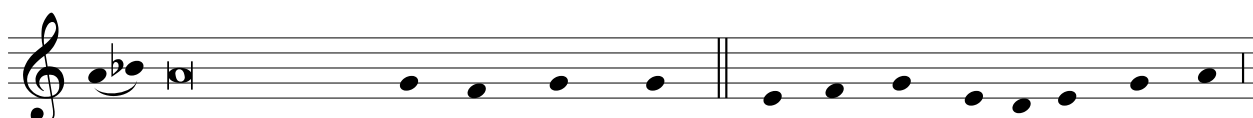
17. Then follows the homily, which is to be preached by a Priest or Deacon on all Sundays and holy days of obligation; on other days, it is recommended.

18. At the end of the homily, the Symbol or Profession of Faith or Creed, when prescribed, is either sung or said:

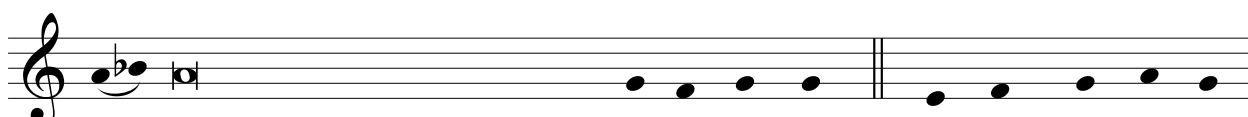


At the words that follow, up to and including and became man, all bow.

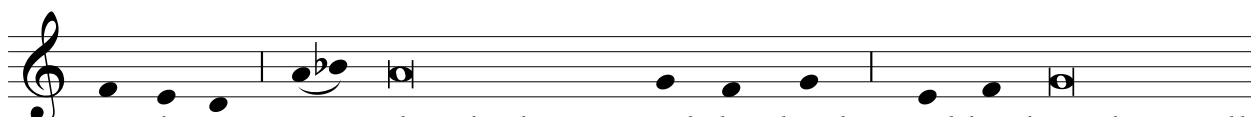




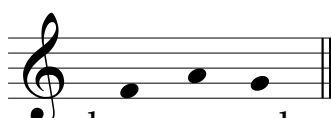
in accordance with the Scrip-tures. He as-cend-ed in-to heav-en



and is seated at the right hand of the Fa-ther. He will come a-gain



in glo-ry to judge the living and the dead and his kingdom will



have no end.



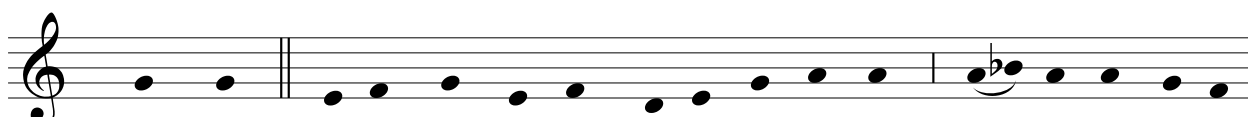
I be-lieve in the Ho-ly Spir-it, the Lord, the giv-er of life, who



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



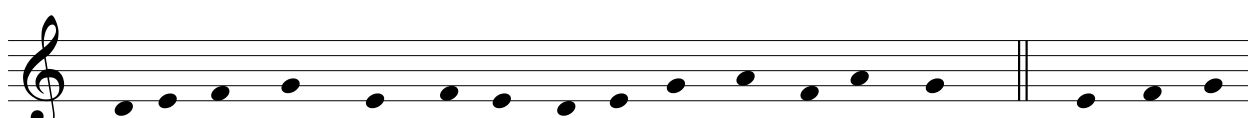
the Son is adored and glo-ri-fied, who has spoken through the



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.

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

I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,

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

and by the Holy Spirit was incarnate
of the Virgin Mary,
and became man.

For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church.
I confess one baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.

19. Instead of the Niceno-Constantinopolitan Creed, especially during Lent and Easter time, the baptismal Symbol of the Roman Church, known as the Apostles' Creed, may be used.

I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,

At the words that follow, up to and including the Virgin Mary, all bow.

who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting. Amen.

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

See Roman Missal (pages 563–705) for nn. 21–137

◇

138. Then the Priest may return to the chair. If appropriate, a sacred silence may be observed for a while, or a psalm or other canticle of praise or a hymn may be sung.

139. Then, standing at the altar or at the chair and facing the people, with hands joined, the Priest says:

Let us pray.

All pray in silence with the Priest for a while, unless silence has just been observed. Then the Priest, with hands extended, says the Prayer after Communion, at the end of which the people acclaim:

Amen.

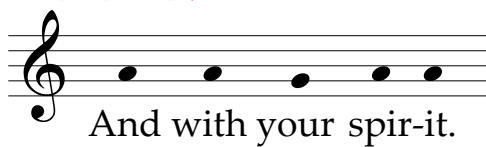
The Concluding Rites

140. If they are necessary, any brief announcements to the people follow here.

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



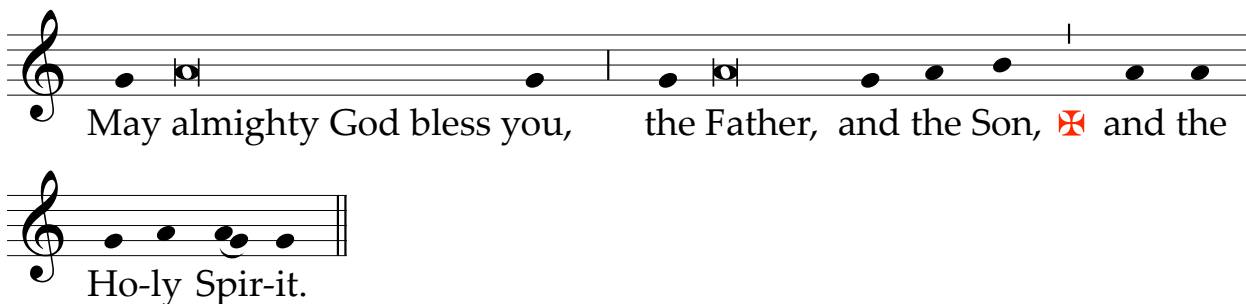
The people reply:



The Lord be with you.

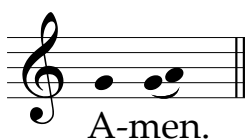
And with your spirit.

The Priest blesses the people, saying:



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

The people reply:



Amen.

142. On certain days or occasions, this formula of blessing is preceded, in accordance with the rubrics, by another more solemn formula of blessing or by a prayer over the people (cf. pp. 000ff)

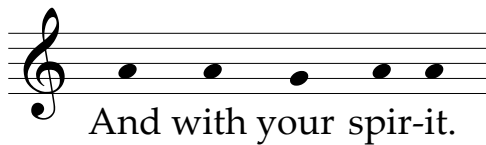
143. In a Pontifical Mass, the celebrant receives the mitre and, extending his hands,

says:



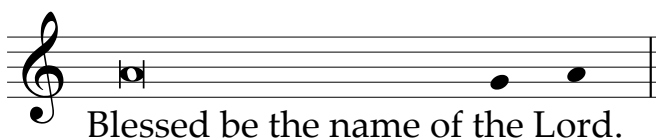
The Lord be with you.

All reply:



And with your spirit.

The celebrant says:



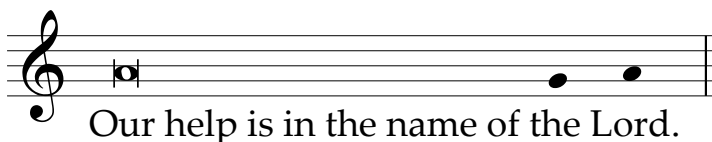
Blessed be the name of the Lord.

All reply:



Now and for ever.

The celebrant says:



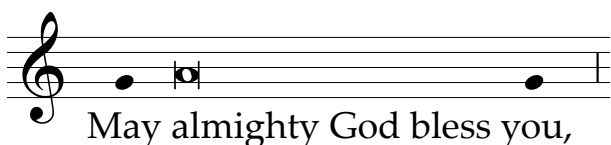
Our help is in the name of the Lord.

All reply:



Who made heaven and earth.

Then the celebrant receives the pastoral staff, if he uses it, and says:



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 Holy ✠ Spirit.

BLESSINGS AT THE END OF MASS
AND PRAYERS OVER THE PEOPLE

Solemn Blessings

The following blessings may be used, at the discretion of the Priest, at the end of the celebration of Mass, or of a Liturgy of the Word, or of the Office, or of the Sacraments.

The Deacon or, in his absence, the Priest himself, says the invitation: Bow down for the blessing. Then the Priest, with hands extended over the people, says the blessing, with all responding: Amen.

I. For Celebrations in the Different Liturgical Times

1. **Advent**

May the almighty and merciful God,
by whose grace you have placed your faith
in the First Coming of his Only Begotten Son
and yearn for his coming again,
sanctify you by the radiance of Christ's Advent
and enrich you with his blessing.

R. Amen.

As you run the race of this present life,
may he make you firm in faith,
joyful in hope and active in charity.

R. Amen.

So that, rejoicing now with devotion
at the Redeemer's coming in the flesh,
you may be endowed with the rich reward of eternal life
when he comes again in majesty.

R. Amen.

And may the blessing of almighty God,
the Father, and the Son, **✠** and the Holy Spirit,
come down on you and remain with you for ever.

R. Amen.

2. The Nativity of the Lord

May the God of infinite goodness,
who by the Incarnation of his Son has driven darkness from the world
and by that glorious Birth has illumined this most holy night (day),
drive far from you the darkness of vice
and illumine your hearts with the light of virtue.

℟. Amen.

May God, who willed that the great joy
of his Son's saving Birth
be announced to shepherds by the Angel,
fill your minds with the gladness he gives
and make you heralds of his Gospel.

℟. Amen.

And may God, who by the Incarnation
brought together the earthly and heavenly realm,
fill you with the gift of his peace and favour
and make you sharers with the Church in heaven.

℟. Amen.

And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for ever.

℟. Amen.

3. The Beginning of the Year

May God, the source and origin of all blessing,
grant you grace,
pour out his blessing in abundance,
and keep you safe from harm throughout the year.

℟. Amen.

May he give you integrity in the faith,
endurance in hope,
and perseverance in charity
with holy patience to the end.

℟. Amen.

May he order your days and your deeds in his peace,
grant your prayers in this and in every place,
and lead you happily to eternal life.

℟. Amen.

And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for ever.

℟. Amen.

4. The Epiphany of the Lord

May God, who has called you
out of darkness into his wonderful light,
pour out in kindness his blessing upon you
and make your hearts firm
in faith, hope and charity.

℟. Amen.

And since in all confidence you follow Christ,
who today appeared in the world
as a light shining in darkness,
may God make you, too,
a light for your brothers and sisters.

℟. Amen.

And so when your pilgrimage is ended,
may you come to him
whom the Magi sought as they followed the star
and whom they found with great joy, the Light from Light,
who is Christ the Lord.

℟. Amen.

And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for ever.

℟. Amen.

5. The Passion of the Lord

May God, the Father of mercies,
who has given you an example of love
in the Passion of his Only Begotten Son,
grant that, by serving God and your neighbour,
you may lay hold of the wondrous gift of his blessing.

℟. Amen.

So that you may receive the reward of everlasting life from him,
through whose earthly Death
you believe that you escape eternal death.

℟. Amen.

And by following the example of his self-abasement,
may you possess a share in his Resurrection.

℟. Amen.

And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for ever.

℟. Amen.

6. *Easter Time*

May God, who by the Resurrection of his Only Begotten Son
was pleased to confer on you
the gift of redemption and of adoption,
give you gladness by his blessing.

℟. Amen.

May he, by whose redeeming work
you have received the gift of everlasting freedom,
make you heirs to an eternal inheritance.

℟. Amen.

And may you, who have already risen with Christ
in Baptism through faith,
by living in a right manner on this earth,
be united with him in the homeland of heaven.

℟. Amen.

And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for ever.

℟. Amen.

7. The Ascension of the Lord

May almighty God bless you,
for on this very day his Only Begotten Son
pierced the heights of heaven
and unlocked for you the way
to ascend to where he is.

℟. Amen.

May he grant that,
as Christ after his Resurrection
was seen plainly by his disciples,
so when he comes as Judge
he may show himself merciful to you for all eternity.

℟. Amen.

And may you, who believe he is seated
with the Father in his majesty,
know with joy the fulfilment of his promise
to stay with you until the end of time.

℟. Amen.

And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for ever.

℟. Amen.

8. The Holy Spirit

May God, the Father of lights,
who was pleased to enlighten the disciples' minds
by the outpouring of the Spirit, the Paraclete,
grant you gladness by his blessing
and make you always abound with the gifts of the same Spirit.

℟. Amen.

May the wondrous flame that appeared above the disciples,
powerfully cleanse your hearts from every evil
and pervade them with its purifying light.

℟. Amen.

And may God, who has been pleased to unite many tongues
in the profession of one faith,
give you perseverance in that same faith
and, by believing, may you journey from hope to clear vision.

℟. Amen.

And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for ever.

℟. Amen.

9. Ordinary Time I

May the Lord bless you and keep you.

℟. Amen.

May he let his face shine upon you
and show you his mercy.

℟. Amen.

May he turn his countenance towards you
and give you his peace.

℟. Amen.

And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for ever.

℟. Amen.

10. Ordinary Time II

May the peace of God,
which surpasses all understanding,
keep your hearts and minds
in the knowledge and love of God,
and of his Son, our Lord Jesus Christ.

℟. Amen.

And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for ever.

℟. Amen.

11. Ordinary Time III

May almighty God bless you in his kindness
and pour out saving wisdom upon you.

℟. Amen.

May he nourish you always with the teachings of the faith
and make you persevere in holy deeds.

℟. Amen.

May he turn your steps towards himself
and show you the path of charity and peace.

℟. Amen.

And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for ever.

℟. Amen.

12. Ordinary Time IV

May the God of all consolation order your days in his peace
and grant you the gifts of his blessing.

℟. Amen.

May he free you always from every distress
and confirm your hearts in his love.

℟. Amen.

So that on this life's journey
you may be effective in good works,
rich in the gifts of hope, faith and charity,
and may come happily to eternal life.

℟. Amen.

And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for ever.

℟. Amen.

13. Ordinary Time V

May almighty God always keep every adversity far from you
and in his kindness pour out upon you the gifts of his blessing.

℟. Amen.

May God keep your hearts attentive to his words,
that they may be filled with everlasting gladness.

℟. Amen.

And so, may you always understand what is good and right,
and be found ever hastening along
in the path of God's commands,
made coheirs with the citizens of heaven.

℟. Amen.

And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for ever.

℟. Amen.

14. Ordinary Time VI

May God bless you with every heavenly blessing,
make you always holy and pure in his sight,
pour out in abundance upon you the riches of his glory,
and teach you with the words of truth;
may he instruct you in the Gospel of salvation,
and ever endow you with fraternal charity.
Through Christ our Lord.

℟. Amen.

And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for ever.

℟. Amen.

II. For Celebrations of the Saints

15. The Blessed Virgin Mary

May God, who through the childbearing of the Blessed Virgin Mary
willed in his great kindness to redeem the human race,
be pleased to enrich you with his blessing.

℟. Amen.

May you know always and everywhere the protection of her,
through whom you have been found worthy to receive the author of life.

℟. Amen.

May you, who have devoutly gathered on this day,
carry away with you the gifts of spiritual joys and heavenly rewards.

℟. Amen.

And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for ever.

℟. Amen.

16. Saints Peter and Paul, Apostles

May almighty God bless you,
for he has made you steadfast in Saint Peter's saving confession
and through it has set you on the solid rock of the Church's faith.

℟. Amen.

And having instructed you
by the tireless preaching of Saint Paul,
may God teach you constantly by his example
to win brothers and sisters for Christ.

℟. Amen.

So that by the keys of St Peter and the words of St Paul,
and by the support of their intercession,
God may bring us happily to that homeland
that Peter attained on a cross
and Paul by the blade of a sword.

℟. Amen.

And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for ever.

℟. Amen.

17. The Apostles

May God, who has granted you
to stand firm on apostolic foundations,
graciously bless you through the glorious merits
of the holy Apostles N. and N. (the holy Apostle N.).

℟. Amen.

And may he, who endowed you
with the teaching and example of the Apostles,
make you, under their protection,
witnesses to the truth before all.

℟. Amen.

So that through the intercession of the Apostles,
you may inherit the eternal homeland,
for by their teaching you possess firmness of faith.

℟. Amen.

And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for ever.

℟. Amen.

18. *All Saints*

May God, the glory and joy of the Saints,
who has caused you to be strengthened
by means of their outstanding prayers,
bless you with unending blessings.

℟. Amen.

Freed through their intercession from present ills
and formed by the example of their holy way of life,
may you be ever devoted
to serving God and your neighbour.

℟. Amen.

So that, together with all,
you may possess the joys of the homeland,
where Holy Church rejoices
that her children are admitted in perpetual peace
to the company of the citizens of heaven.

℟. Amen.

And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for ever.

℟. Amen.

III. Other Blessings

19. *For the Dedication of a Church*

May God, the Lord of heaven and earth,
who has gathered you today for the dedication of this church,
make you abound in heavenly blessings.

℟. Amen.

And may he, who has willed that all his scattered children
should be gathered together in his Son,
grant that you may become his temple
and the dwelling place of the Holy Spirit.

℟. Amen.

And so, when you are thoroughly cleansed,
may God dwell within you
and grant you to possess with all the Saints
the inheritance of eternal happiness.

℟. Amen.

And may the blessing of almighty God,
the Father, ✠ and the Son, ✠ and the Holy ✠ Spirit,
come down on you and remain with you for ever.

℟. Amen.

20. In Celebrations for the Dead

May the God of all consolation bless you,
for in his unfathomable goodness he created the human race,
and in the Resurrection of his Only Begotten Son
he has given believers the hope of rising again.

℟. Amen.

To us who are alive, may God grant pardon for our sins,
and to all the dead, a place of light and peace.

℟. Amen.

So may we all live happily for ever with Christ,
whom we believe truly rose from the dead.

℟. Amen.

And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for ever.

℟. Amen.

Prayers over the People

The following prayers may be used, at the discretion of the Priest, at the end of the celebration of Mass, or of a Liturgy of the Word, or of the Office, or of the Sacraments.

The Deacon or, in his absence, the Priest himself, says the invitation: Bow down for the blessing. Then the Priest, with hands outstretched over the people, says the prayer, with all responding: Amen.

After the prayer, the Priest always adds: And may the blessing of almighty God, the Father, and the Son, ✠ and the Holy Spirit, come down on you and remain with you for ever. ℟ Amen.

1. Be gracious to your people, O Lord,
and do not withhold consolation on earth
from those you call to strive for heaven.
Through Christ our Lord.
2. Grant, O Lord, we pray,
that the Christian people
may understand the truths they profess
and love the heavenly liturgy
in which they participate.
Through Christ our Lord.
3. May your people receive your holy blessing,
O Lord, we pray,
and, by that gift,
spurn all that would harm them
and obtain what they desire.
Through Christ our Lord.
4. Turn your people to you with all their heart,
O Lord, we pray,
for you protect even those who go astray,
but when they serve you with undivided heart,
you sustain them with still greater care.
Through Christ our Lord.
5. Graciously enlighten your family, O Lord, we pray,
that by holding fast to what is pleasing to you,
they may be worthy to accomplish all that is good.
Through Christ our Lord.
6. Bestow pardon and peace, O Lord, we pray,
upon your faithful,
that they may be cleansed from every offence
and serve you with untroubled hearts.
Through Christ our Lord.

7. May your heavenly favour, O Lord, we pray,
increase in number the people subject to you
and make them always obedient to your commands.
Through Christ our Lord.
8. Be propitious to your people, O God,
that, freed from every evil,
they may serve you with all their heart
and ever stand firm under your protection.
Through Christ our Lord.
9. May your family always rejoice together, O God,
over the mysteries of redemption they have celebrated,
and grant its members the perseverance
to attain the effects that flow from them.
Through Christ our Lord.
10. Lord God, from the abundance of your mercies
provide for your servants and ensure their safety,
so that, strengthened by your blessings,
they may at all times abound in thanksgiving
and bless you with unending exultation.
Through Christ our Lord.
11. Keep your family, we pray, O Lord,
in your constant care,
so that, under your protection,
they may be free from all troubles
and by good works show dedication to your name.
Through Christ our Lord.
12. Purify your faithful, both in body and in mind,
O Lord, we pray,
so that, feeling the compunction you inspire,
they may be able to avoid harmful pleasures
and ever feed upon your delights.
Through Christ our Lord.
13. May the effects of your sacred blessing, O Lord,
make themselves felt among your faithful,
to prepare with spiritual sustenance the minds of all,
that they may be strengthened by the power of your love
to carry out works of charity.
Through Christ our Lord.

14. The hearts of your faithful submitted to your name,
entreat your help, O Lord,
and since without you they can do nothing that is just,
grant by your abundant mercy
that they may both know what is right
and receive all that they need for their good.
Through Christ our Lord.
15. Hasten to the aid of your faithful people
who call upon you, O Lord, we pray,
and graciously give strength in their human weakness,
so that, being dedicated to you in complete sincerity,
they may find gladness in your remedies
both now and in the life to come.
Through Christ our Lord.
16. Look with favour on your family, O Lord,
and bestow your endless mercy on those who seek it:
and just as without your mercy,
they can do nothing truly worthy of you,
so through it,
may they merit to obey your saving commands.
Through Christ our Lord.
17. Bestow increase of heavenly grace
on your faithful, O Lord;
may they praise you with their lips,
with their souls, with their lives;
and since it is by your gift that we exist,
may our whole lives be yours.
Through Christ our Lord.
18. Direct your people, O Lord, we pray,
with heavenly instruction,
that by avoiding every evil
and pursuing all that is good,
they may earn not your anger
but your unending mercy.
Through Christ our Lord.

19. Be near to those who call on you, O Lord,
and graciously grant your protection
to all who place their hope in your mercy,
that they may remain faithful in holiness of life
and, having enough for their needs in this world,
they may be made full heirs of your promise for eternity.
Through Christ our Lord.
20. Bestow the grace of your kindness
upon your supplicant people, O Lord,
that, formed by you, their creator,
and restored by you, their sustainer,
through your constant action they may be saved.
Through Christ our Lord.
21. May your faithful people, O Lord, we pray,
always respond to the promptings of your love
and, moved by wholesome compunction,
may they do gladly what you command,
so as to receive the things you promise.
Through Christ our Lord.
22. May the weakness of your devoted people
stir your compassion, O Lord, we pray,
and let their faithful pleading win your mercy,
that what they do not presume upon by their merits
they may receive by your generous pardon.
Through Christ our Lord.
23. In defence of your children, O Lord, we pray,
stretch forth the right hand of your majesty,
so that, obeying your fatherly will,
they may have the unfailing protection
of your fatherly care.
Through Christ our Lord.
24. Look, O Lord, on the prayers of your family,
and grant them the assistance they humbly implore,
so that, strengthened by the help they need,
they may persevere in confessing your name.
Through Christ our Lord.

25. Keep your family safe, O Lord, we pray,
and grant them the abundance of your mercies,
that they may find growth
through the teachings and the gifts of heaven.
Through Christ our Lord.
26. May your faithful people rejoice, we pray, O Lord,
to be upheld by your right hand,
and, progressing in the Christian life,
may they delight in good things
both now and in the time to come.
Through Christ our Lord.

On Feasts of Saints

27. May the Christian people exult, O Lord,
at the glorification of the illustrious members of your Son's Body,
and may they gain a share in the eternal lot
of the Saints on whose feast day
they reaffirm their devotion to you,
rejoicing with them for ever in your glory.
Through Christ our Lord.
28. Turn the hearts of your people
always to you, O Lord, we pray,
and, as you give them the help of such great patrons as these,
grant also the unfailing help of your protection.
Through Christ our Lord.

PROPER OF SAINTS

1. The rank of the celebration, namely Solemnity, Feast, or Memorial, is indicated for each day. If no other indication is given, the celebration is an Optional Memorial.
2. For each Solemnity and Feast a complete proper Mass is provided. This is therefore said as printed.
3. ~~As regards Memorials, the following are to be observed:~~
 - a) ~~The proper texts proposed for certain days are always to be used.~~
 - b) ~~Whenever there is a reference to a particular Common, the more appropriate texts should be chosen according to the principles explained at the beginning of the Commons. The page reference given in each case only indicates a text that is particularly suitable.~~
 - c) ~~If, however, a reference is given to several Commons, one or other of them may be used, with due regard for pastoral concerns; it is always allowed to exchange texts among several Masses of the same Common.~~

~~For example, if a Saint is both a Martyr and a Bishop, either the Common of Martyrs or the Common of Pastors (for Bishops) may be used.~~
 - d) ~~Moreover, as well as the Commons that refer to a particular category of Saint (e.g., of Martyrs, Virgins, Pastors, etc.), it is always permitted to use the texts from the Common of Holy Men and Women, which refers to Sainthood in general.~~
 - e) ~~The Prayers over the Offerings and after Communion, unless they are proper, are taken either from the Common or from the current time of the liturgical year.~~
4. The Masses contained in this Proper of Saints are also used as Votive Masses, with the exception of Masses of the mysteries of the life of the Lord and of the Blessed Virgin Mary (cf. General Instruction of the Roman Missal, no. 375) and also of Masses of certain Saints for whom a special Votive Mass is provided. When Masses of the Proper of Saints are used as Votive Masses, words in the prayers indicating the heavenly birthday or the Solemnity or Feast are not used but are replaced by the word memorial or commemoration.

FEBRUARY

2 February

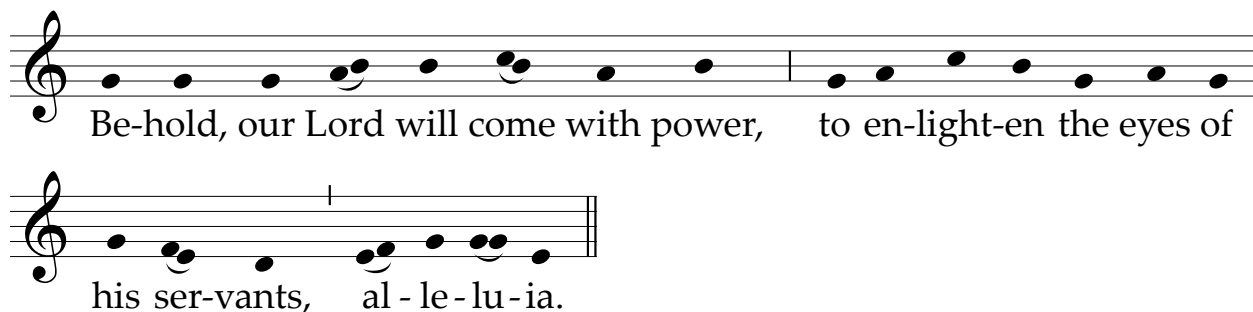
THE PRESENTATION OF THE LORD

Feast

The Blessing of Candles and the Procession

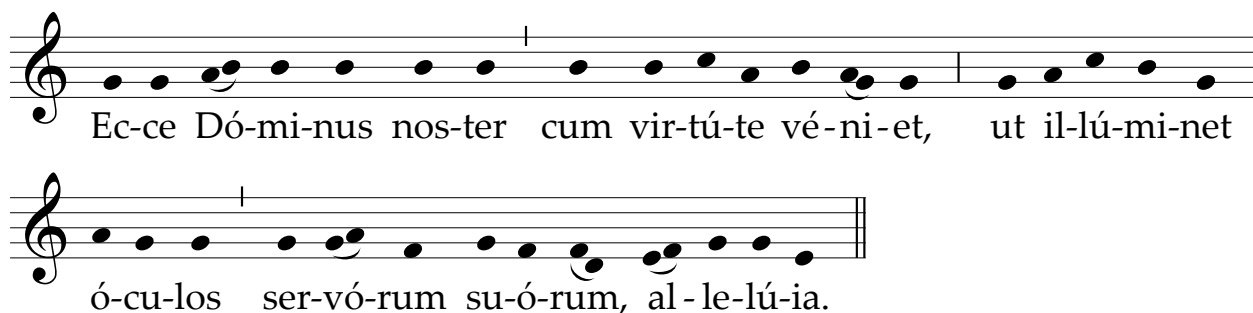
First Form: The Procession

1. At an appropriate hour, a gathering takes place at a smaller church or other suitable place other than inside the church to which the procession will go. The faithful hold in their hands unlighted candles.
2. The Priest, wearing white vestments as for Mass, approaches with the ministers. Instead of the chasuble, the Priest may wear a cope, which he leaves aside after the procession is over.
3. While the candles are being lit, the following antiphon or another appropriate chant is sung.



Be-hold, our Lord will come with power, to en-light-en the eyes of
his ser-vants, al-le-lu-ia.

Or:



Ec-ce Dó-mi-nus nos-ter cum vir-tú-te vé-ni-et, ut il-lú-mi-net
ó-cu-los ser-vó-rum su-ó-rum, al-le-lú-ia.

4. When the chant is concluded, the Priest, facing the people, says: In the name of the Father, and of the Son, and of the Holy Spirit. Then the Priest greets the people in the usual way, and next he gives an introductory address, encouraging the faithful to celebrate the rite of this feast day actively and consciously. He may use these or similar words:

Dear brethren (brothers and sisters),
forty days have passed since we celebrated the joyful feast
of the Nativity of the Lord.
Today is the blessed day
when Jesus was presented in the Temple by Mary and Joseph.
Outwardly he was fulfilling the Law,

but in reality he was coming to meet his believing people.
Prompted by the Holy Spirit,
Simeon and Anna came to the Temple.
Enlightened by the same Spirit,
they recognized the Lord
and confessed him with exultation.
So let us also, gathered together by the Holy Spirit,
proceed to the house of God to encounter Christ.
There we shall find him
and recognize him in the breaking of the bread,
until he comes again, revealed in glory.

5. *After the address the Priest blesses the candles, saying, with hands extended:*

Let us pray.

O God, source and origin of all light,
who on this day showed to the just man Simeon
the Light for revelation to the Gentiles,
we humbly ask that,
in answer to your people's prayers,
you may be pleased to sanctify with your blessing ✠ these candles,
which we are eager to carry in praise of your name,
so that, treading the path of virtue,
we may reach that light which never fails.
Through Christ our Lord.

℟. Amen.

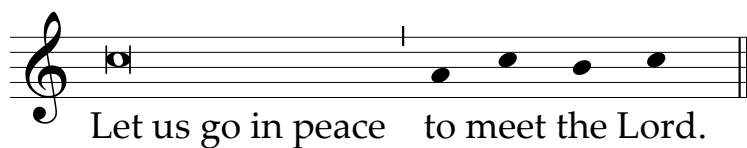
Or:

O God, true light, who create light eternal,
spreading it far and wide,
pour, we pray, into the hearts of the faithful
the brilliance of perpetual light,
so that all who are brightened in your holy temple
by the splendour of these candles
may happily reach the light of your glory.
Through Christ our Lord.

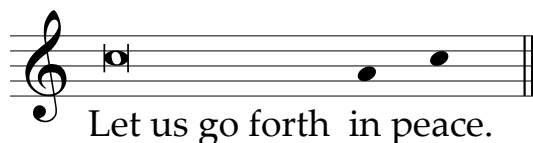
℟. Amen.

He sprinkles the candles with holy water without saying anything, and puts incense into the thurible for the procession.

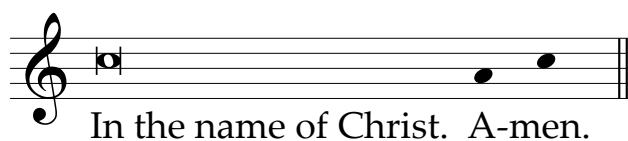
6. Then the Priest receives from the Deacon or a minister the lighted candle prepared for him and the procession begins, with the Deacon announcing (or, if there is no Deacon, the Priest himself):



Or:



In this case, all respond:

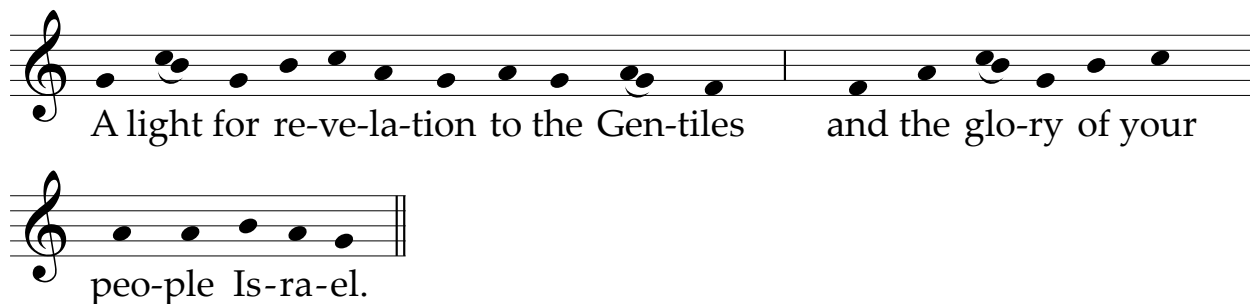


7. All carry lighted candles. As the procession moves forward, one or other of the antiphons that follow is sung, namely the antiphon A light for revelation with the canticle (Lk 2: 29-32), or the antiphon Sion, adorn your bridal chamber or another appropriate chant.

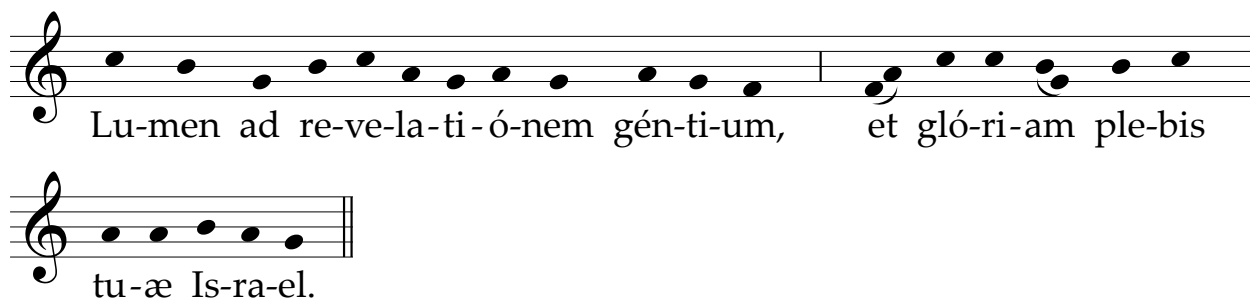
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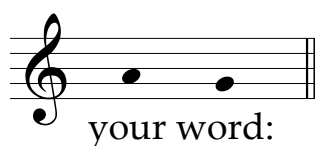
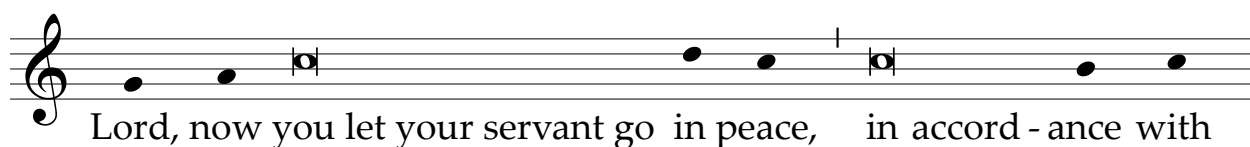
Antiphon

Lk 2: 29-32

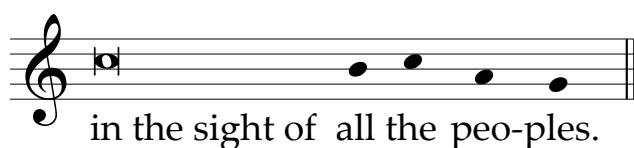
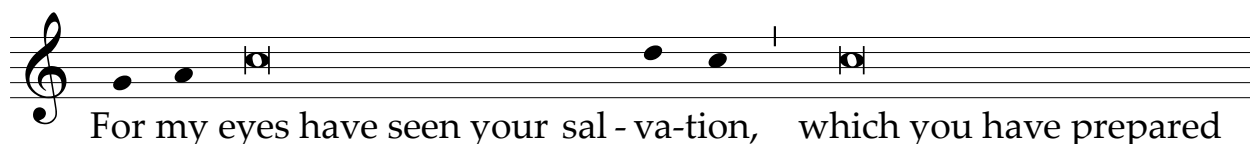


Or:





Ant.



Ant.

Ant. A light for revelation to the Gentiles
and the glory of your people Israel.

Lord, now you let your servant go in peace,
in accordance with your word.

Ant. A light for revelation to the Gentiles...

For my eyes have seen your salvation.

Ant. A light for revelation to the Gentiles...

Which you have prepared in the sight of all peoples.

Ant. A light for revelation to the Gentiles...

II

Ant. Sion, adorn your bridal chamber and welcome Christ the King; take Mary in your arms, who is the gate of heaven, for she herself is carrying the King of glory and new light. A Virgin she remains, though bringing in her hands the Son before the morning star begotten, whom Simeon, taking in his arms announced to the peoples as Lord of life and death and Saviour of the world.

8. As the procession enters the church, the Entrance Antiphon of the Mass is sung. When the Priest has arrived at the altar, he venerates it and, if appropriate, incenses it. Then he goes to the chair, where he takes off the cope, if he used it in the procession, and puts on a chasuble. After the singing of the hymn Gloria in excelsis (Glory to God in the highest), he says the Collect as usual. The Mass continues in the usual manner.

Second Form: The Solemn Entrance

9. Whenever a procession cannot take place, the faithful gather in church, holding candles in their hands. The Priest, wearing white sacred vestments as for Mass, together with the ministers and a representative group of the faithful, goes to a suitable place, either in front of the church door or inside the church itself, where at least a large part of the faithful can conveniently participate in the rite.
10. When the Priest reaches the place appointed for the blessing of the candles, candles are lit while the antiphon Behold, our Lord (no. 3) or another appropriate chant is sung.
11. Then, after the greeting and address, the Priest blesses the candles, as above nos. 4-5; and then the procession to the altar takes place, with singing (nos. 6-7). For Mass, what is indicated in no. 8 above is observed.

At the Mass

Entrance Antiphon

Cf. Ps 47: 10-11

Your merciful love, O God,
we have received in the midst of your temple.
Your praise, O God, like your name,
reaches the ends of the earth;
your right hand is filled with saving justice.

The Gloria in excelsis (Glory to God in the highest) is said.

Collect

Almighty ever-living God,
we humbly implore your majesty
that, just as your Only Begotten Son
was presented on this day in the Temple
in the substance of our flesh,
so, by your grace,
we may be presented to you with minds made pure.
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.

When this Feast falls on a Sunday, The Creed is said.

Prayer after Communion

By these holy gifts which we have received, O Lord,
bring your grace to perfection within us,
and, as you fulfilled Simeon's expectation
that he would not see death
until he had been privileged to welcome the Christ,
so may we, going forth to meet the Lord,
obtain the gift of eternal life.
Through Christ our Lord.

MARCH

19 March

SAINT JOSEPH, SPOUSE OF THE BLESSED VIRGIN MARY

Solemnity

Entrance Antiphon

Cf. Lk 12: 42

Behold, a faithful and prudent steward,
whom the Lord set over his household.

The Gloria in excelsis (Glory to God in the highest) is said.

Collect

Grant, we pray, almighty God,
that by Saint Joseph's intercession
your Church may constantly watch over
the unfolding of the mysteries of human salvation,
whose beginnings you entrusted to his faithful care.
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.

The Creed is said.

Prayer after Communion

Defend with unfailing protection,
O Lord, we pray,
the family you have nourished
with food from this altar,
as they rejoice at the Solemnity of Saint Joseph,
and graciously keep safe your gifts among them.
Through Christ our Lord.

25 March

THE ANNUNCIATION OF THE LORD

Solemnity

Whenever this Solemnity occurs during Holy Week, it is transferred to the Monday after the Second Sunday of Easter.

Entrance Antiphon

Heb 10: 5, 7

The Lord said, as he entered the world:
Behold, I come to do your will, O God.

The Gloria in excelsis (Glory to God in the highest) is said.

Collect

O God, who willed that your Word
should take on the reality of human flesh
in the womb of the Virgin Mary,
grant, we pray,
that we, who confess our Redeemer to be God and man,
may merit to become partakers even in his divine nature.
Who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

The Creed is said. At the words and was incarnate all genuflect.

Prayer after Communion

Confirm in our minds the mysteries of the true faith,
we pray, O Lord,
so that, confessing that he who was conceived of the Virgin Mary
is true God and true man,
we may, through the saving power of his Resurrection,
merit to attain eternal joy.
Through Christ our Lord.

JUNE

24 June

THE NATIVITY OF SAINT JOHN THE BAPTIST

Solemnity

At the Vigil Mass

This Mass is used on the evening of 23 June, either before or after First Vespers (Evening Prayer I) of the Solemnity.

Entrance Antiphon

Lk 1: 15, 14

He will be great in the sight of the Lord
and will be filled with the Holy Spirit,
even from his mother's womb;
and many will rejoice at his birth.

The Gloria in excelsis (Glory to God in the highest) is said.

Collect

Grant, we pray, almighty God,
that your family may walk in the way of salvation
and, attentive to what Saint John the Precursor urged,
may come safely to the One he foretold,
our Lord Jesus Christ.
Who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

The Creed is said.

Prayer after Communion

May the marvellous prayer of Saint John the Baptist
accompany us who have eaten our fill
at this sacrificial feast, O Lord,
and, since Saint John proclaimed your Son
to be the Lamb who would take away our sins,
may he implore now for us your favour.
Through Christ our Lord.

At the Mass during the Day

Entrance Antiphon

Jn 1, 6-7; Lk 1, 17

A man was sent from God, whose name was John.
He came to testify to the light,
to prepare a people fit for the Lord.

The Gloria in excelsis (Glory to God in the highest) is said.

Collect

O God, who raised up Saint John the Baptist
to make ready a nation fit for Christ the Lord,
give your people, we pray,
the grace of spiritual joys
and direct the hearts of all the faithful
into the way of salvation and peace.
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.

The Creed is said.

Prayer after Communion

Having feasted at the banquet of the heavenly Lamb,
we pray, O Lord,
that, finding joy in the nativity of Saint John the Baptist,
your Church may know as the author of her rebirth
the Christ whose coming John foretold.
Who lives and reigns for ever and ever.

29 June

SAINTS PETER AND PAUL, APOSTLES

Solemnity

At the Vigil Mass

This Mass is used on the evening of 28 June, either before or after First Vespers (Evening Prayer I) of the Solemnity.

Entrance Antiphon

Peter the Apostle, and Paul the teacher of the Gentiles,
these have taught us your law, O Lord.

The Gloria in excelsis (Glory to God in the highest) is said.

Collect

Grant, we pray, O Lord our God,
that we may be sustained
by the intercession of the blessed Apostles Peter and Paul,
that, as through them you gave your Church
the foundations of her heavenly office,
so through them you may help her to eternal salvation.
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.

The Creed is said.

Prayer after Communion

By this heavenly Sacrament, O Lord, we pray,
strengthen your faithful,
whom you have enlightened with the teaching of the Apostles.
Through Christ our Lord.

The Solemn Blessing formula on p. 000 may be used.

At the Mass during the Day

Entrance Antiphon

These are the ones who, living in the flesh,
planted the Church with their blood;
they drank the chalice of the Lord
and became the friends of God.

The Gloria in excelsis (Glory to God in the highest) is said.

Collect

O God, who on the Solemnity of the Apostles Peter and Paul
give us the noble and holy joy of this day,
grant, we pray, that your Church
may in all things follow the teaching
of those through whom she received
the beginnings of right religion.
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.

The Creed is said.

Prayer after Communion

Grant us, O Lord,
who have been renewed by this Sacrament,
so to live in the Church,
that, persevering in the breaking of the Bread
and in the teaching of the Apostles,
we may be one heart and one soul,
made steadfast in your love.
Through Christ our Lord.

The Solemn Blessing formula on p. 000 may be used.

~~For a Votive Mass of Saint Peter or of Saint Paul, cf. below, p. 0000, or p. 0000.~~

AUGUST

6 August

THE TRANSFIGURATION OF THE LORD

Feast

Entrance Antiphon

Cf. Mt 17: 5

In a resplendent cloud the Holy Spirit appeared.
The Father's voice was heard: This is my beloved Son,
with whom I am well pleased. Listen to him.

The Gloria in excelsis (Glory to God in the highest) is said.

Collect

O God, who in the glorious Transfiguration
of your Only Begotten Son
confirmed the mysteries of faith by the witness of the Fathers
and wonderfully prefigured our full adoption to sonship,
grant, we pray, to your servants,
that, listening to the voice of your beloved Son,
we may merit to become coheirs with him.
Who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

When this Feast falls on a Sunday, the Creed is said.

Prayer after Communion

May the heavenly nourishment we have received,
O Lord, we pray,
transform us into the likeness of your Son,
whose radiant splendour you willed to make manifest
in his glorious Transfiguration.
Who lives and reigns for ever and ever.

15 August

THE ASSUMPTION OF THE BLESSED VIRGIN MARY

Solemnity

At the Vigil Mass

This Mass is used on the evening of 14 August, either before or after First Vespers (Evening Prayer I) of the Solemnity.

Entrance Antiphon

Glorious things are spoken of you, O Mary,
who today were exalted above the choirs of Angels
into eternal triumph with Christ.

The Gloria in excelsis (Glory to God in the highest) is said.

Collect

O God, who, looking on the lowliness of the Blessed Virgin Mary,
raised her to this grace,
that your Only Begotten Son was born of her according to the flesh
and that she was crowned this day with surpassing glory,
grant through her prayers,
that, saved by the mystery of your redemption,
we may merit to be exalted by you on high.
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.

The Creed is said.

Prayer after Communion

Having partaken of this heavenly table,
we beseech your mercy, Lord our God,
that we, who honour the Assumption of the Mother of God,
may be freed from every threat of harm.
Through Christ our Lord.

The Solemn Blessing formula, p. 000, may be used.

At the Mass during the Day

Entrance Antiphon

Cf. Rev 12: 1

A great sign appeared in heaven:
a woman clothed with the sun, and the moon beneath her feet,
and on her head a crown of twelve stars.

Or:

Let us all rejoice in the Lord,
as we celebrate the feast day in honour of the Virgin Mary,
at whose Assumption the Angels rejoice
and praise the Son of God.

The Gloria in excelsis (Glory to God in the highest) is said.

Collect

Almighty ever-living God,
who assumed the Immaculate Virgin Mary, the Mother of your Son,
body and soul into heavenly glory,
grant, we pray,
that, always attentive to the things that are above,
we may merit to be sharers of her glory.
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.

The Creed is said.

Prayer after Communion

Having received the Sacrament of salvation,
we ask you to grant, O Lord,
that, through the intercession of the Blessed Virgin Mary,
whom you assumed into heaven,
we may be brought to the glory of the resurrection.
Through Christ our Lord.

The Solemn Blessing formula, p. 000, may be used.

SEPTEMBER

14 September

THE EXALTATION OF THE HOLY CROSS

Feast**Entrance Antiphon**

Cf. Gal 6: 14

We should glory in the Cross of our Lord Jesus Christ,
in whom is our salvation, life and resurrection,
through whom we are saved and delivered.

The Gloria in excelsis (Glory to God in the highest) is said.

Collect

O God, who willed that your Only Begotten Son
should undergo the Cross to save the human race,
grant, we pray,
that we, who have known his mystery on earth,
may merit the grace of his redemption in heaven.
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.

When this Feast falls on a Sunday, the Creed is said.

Prayer after Communion

Having been nourished by your holy banquet,
we beseech you, Lord Jesus Christ,
to bring those you have redeemed
by the wood of your life-giving Cross
to the glory of the resurrection.
Who live and reign for ever and ever.

NOVEMBER

1 November

ALL SAINTS

Solemnity**Entrance Antiphon**

Let us all rejoice in the Lord,
as we celebrate the feast day in honour of all the Saints,
at whose festival the Angels rejoice
and praise the Son of God.

The Gloria in excelsis (Glory to God in the highest) is said.

Collect

Almighty ever-living God,
by whose gift we venerate in one celebration
the merits of all the Saints,
bestow on us, we pray,
through the prayers of so many intercessors,
an abundance of the reconciliation with you
for which we earnestly long.
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.

The Creed is said.

Prayer after Communion

As we adore you, O God, who alone are holy
and wonderful in all your Saints,
we implore your grace,
so that, coming to perfect holiness in the fullness of your love,
we may pass from this pilgrim table
to the banquet of our heavenly homeland.
Through Christ our Lord.

The Solemn Blessing formula, p. 000, may be used.

For the Votive Mass of All Saints, cf. below, p. 000.

2 November

THE COMMEMORATION OF ALL THE FAITHFUL DEPARTED
(All Souls' Day)

The Masses that follow may be used at the discretion of the celebrant.*

Even when 2 November falls on a Sunday, the Mass celebrated is that of the Commemoration of All the Faithful Departed.

1

Entrance Antiphon

Cf. 1 Th 4: 14; 1 Cor 15: 22

Just as Jesus died and has risen again,
so through Jesus God will bring with him
those who have fallen asleep;
and as in Adam all die,
so also in Christ will all be brought to life.

Collect

Listen kindly to our prayers, O Lord,
and, as our faith in your Son,
raised from the dead, is deepened,
so may our hope of resurrection for your departed servants
also find new strength.
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.

Prayer after Communion

Grant we pray, O Lord, that your departed servants,
for whom we have celebrated this paschal Sacrament,
may pass over to a dwelling place of light and peace.
Through Christ our Lord.

The Solemn Blessing formula, p. 000, may be used.

* On this day, any Priest may celebrate three Masses, observing, nevertheless, what was established by Benedict XV in the Apostolic Constitution, *Incruentum altaris sacrificium*, 10 August 1915: *Acta Apostolicae Sedis* 7 (1915) pp. 401–404.

2

Entrance Antiphon

Cf. 4 Esdr 2: 34-35

Eternal rest grant unto them, O Lord,
and let perpetual light shine upon them.

Collect

O God, glory of the faithful and life of the just,
by the Death and Resurrection of whose Son
we have been redeemed,
look mercifully on your departed servants,
that, just as they professed the mystery of our resurrection,
so they may merit to receive the joys of eternal happiness.
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.

Prayer after Communion

Having received the Sacrament of your Only Begotten Son,
who was sacrificed for us and rose in glory,
we humbly implore you, O Lord,
for your departed servants,
that, cleansed by the paschal mysteries,
they may glory in the gift of the resurrection to come.
Through Christ our Lord.

The Solemn Blessing formula, p. 000, may be used.

3

Entrance Antiphon

Cf. Rom 8: 11

God, who raised Jesus from the dead,
will give life also to your mortal bodies,
through his Spirit that dwells in you.

Collect

O God, who willed that your Only Begotten Son,
having conquered death,
should pass over into the realm of heaven,
grant, we pray, to your departed servants
that, with the mortality of this life overcome,
they may gaze eternally on you,
their Creator and Redeemer.
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.

Prayer after Communion

Through these sacrificial gifts
which we have received, O Lord,
bestow on your departed servants your great mercy
and, to those you have endowed with the grace of Baptism,
grant also the fullness of eternal joy.
Through Christ our Lord.

The Solemn Blessing formula, p. 000, may be used.

9 November

THE DEDICATION OF THE LATERAN BASILICA

Feast

In the basilica itself, the Mass of the Common of the Dedication of a Church is used (p. 000).

Entrance Antiphon

Cf. Rev 21: 2

I saw the holy city, a new Jerusalem,
coming down out of heaven from God,
prepared like a bride adorned for her husband.

Or:

Cf. Rev 21: 3

Behold God's dwelling with the human race.
He will dwell with them and they will be his people,
and God himself with them will be their God.

The Gloria in excelsis (Glory to God in the highest) is said.

Collect

O God, who from living and chosen stones
prepare an eternal dwelling for your majesty,
increase in your Church the spirit of grace you have bestowed,
so that by new growth your faithful people
may build up the heavenly Jerusalem.
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.

Or:

O God, who were pleased to call your Church the Bride,
grant that the people that serves your name
may revere you, love you and follow you,
and may be led by you
to attain your promises in heaven.
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.

When this Feast falls on a Sunday, the Creed is said.

Prayer after Communion

O God, who chose to foreshadow for us
the heavenly Jerusalem
through the sign of your Church on earth,
grant, we pray,
that, by our partaking of this Sacrament,
we may be made the temple of your grace
and may enter the dwelling place of your glory.
Through Christ our Lord.

The Solemn Blessing formula, p. 000, may be used.

DECEMBER

8 December

THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY

Solemnity**Entrance Antiphon**

Is 61: 10

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

The Gloria in excelsis (Glory to God in the highest) is said.

Collect

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

The Creed is said.

Prayer after Communion

May the Sacrament we have received,
O Lord our God,
heal in us the wounds of that fault
from which in a singular way
you preserved Blessed Mary in her Immaculate Conception.
Through Christ our Lord.

The Solemn Blessing formula, p. 000, may be used.

COMMONS

1. — For convenience, the individual Commons each offer several Masses with all the elements, namely antiphons and prayers, included.

It is permitted for the Priest, as appropriate, to exchange antiphons and prayers of the same Common, choosing those texts which seem more suitable for pastoral reasons.

In addition, for Masses of Memorials, the Prayers over the Offerings and the Prayers after Communion may also be taken from the weekdays of the current liturgical time as well as from these Commons:

2. — In the Common of Martyrs and in the Common of Holy Men and Women, all the prayers that are given for men may also be used for women, with the necessary change of gender.

3. — In the individual Commons, texts in the singular may always be used for several Saints, with the necessary change to the plural. Similarly, texts in the plural may be used for an individual, with the necessary change to the singular.

4. — Masses that are designated for specific times or circumstances should only be used for these:

COMMON OF THE DEDICATION OF A CHURCH

The formularies of the Mass for the Dedication of a Church and of the Mass for the Dedication of an Altar are to be found among the Ritual Masses (pp. 0000-0000):

ON THE ANNIVERSARY OF THE DEDICATION

I. In the Church that was Dedicated

Entrance Antiphon

Ps 67: 36

Wonderful are you, O God in your holy place.
The God of Israel himself gives his people strength and courage.
Blessed be God (E.T. alleluia)!

The Gloria in excelsis (Glory to God in the highest) is said.

Collect

O God, who year by year renew for us the day
when this your holy temple was consecrated,
hear the prayers of your people
and grant that in this place
for you there may always be pure worship
and for us, fullness of redemption.
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.

The Creed is said.

Prayer after Communion

May the people consecrated to you, O Lord, we pray,
receive the fruits and joy of your blessing,
that the festive homage
they have offered you today in the body
may redound upon them as a spiritual gift.
Through Christ our Lord.

Blessing at the End of Mass

May God, the Lord of heaven and earth,
who has gathered you today
in memory of the dedication of this church,
make you abound in heavenly blessings.

℟. Amen.

And may he, who has willed that all his scattered children
be gathered together in his Son,
grant that you may become his temple
and the dwelling place of the Holy Spirit.

℟. Amen.

Thus, may you be made thoroughly clean,
so that God may dwell within you
and you may possess with all the Saints
the inheritance of eternal happiness.

℟. Amen.

And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for ever.

℟. Amen.

RITUAL MASSES

Ritual Masses are prohibited on the Sundays of Advent, Lent, and Easter, on Solemnities, on days within the Octave of Easter, on the Commemoration of All the Faithful Departed (All Souls' Day), on Ash Wednesday and on the weekdays of Holy Week. The norms given in the ritual books and in connection with the Masses themselves are to be observed.

I. FOR THE CONFERRAL OF THE SACRAMENTS OF CHRISTIAN INITIATION

All the prayers given for a man may be adapted for a woman, with the necessary change of gender, or adapted for several individuals, with the necessary change to the plural.

2. For the Celebration of the Scrutinies

These Masses may be used with the colour violet when the Scrutinies for the catechumens who are to be admitted to the Sacraments of Christian Initiation at the Easter Vigil are celebrated at the time proper for them, namely, on the Third, Fourth, and Fifth Sundays of Lent. If, however, for pastoral reasons, the Scrutinies cannot take place on these Sundays, other appropriate weekdays may be chosen in Lent, or, whenever Baptism is to be conferred outside the Easter Vigil, also at other times of the year. Nevertheless, in the first Mass of the Scrutinies, the Gospel of the Samaritan Woman is always read, in the second, that of the Man born blind, in the third, that of Lazarus, as given respectively for the Third, Fourth, and Fifth Sundays of Lent.

A

For the First Scrutiny

Entrance Antiphon

Ez 36: 23-26

When I prove my holiness among you,
I will gather you from all the foreign lands
and I will pour clean water upon you
and cleanse you from all your impurities,
and I will give you a new spirit, says the Lord.

Or:

Cf. Is 55: 1

Come to the waters, you who are thirsty, says the Lord;
you who have no money, come and drink joyfully.

Collect

Grant, we pray, O Lord,
that these chosen ones may come worthily and wisely
to the confession of your praise,
so that in accordance with that first dignity
which they lost by original sin
they may be fashioned anew through your glory.
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.

Prayer after Communion

Give help, O Lord, we pray,
by the grace of your redemption
and be pleased to protect and prepare
those you are to initiate
through the Sacraments of eternal life.
Through Christ our Lord.

B

For the Second Scrutiny**Entrance Antiphon**

Cf. Ps 24: 15-16

My eyes are always on the Lord, for he rescues my feet from the snare.
Turn to me and have mercy on me, for I am alone and poor.

Collect

Almighty ever-living God,
give to your Church an increase in spiritual joy,
so that those once born of earth
may be reborn as citizens of heaven.
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.

Prayer after Communion

Sustain your family always in your kindness,
O Lord, we pray,
correct them, set them in order,
graciously protect them under your rule,
and in your unfailing goodness
direct them along the way of salvation.
Through Christ our Lord.

C

For the Third Scrutiny**Entrance Antiphon**

Cf. Ps 17: 5-7

The waves of death rose about me;
the pains of the nether world surrounded me.
In my anguish I called to the Lord;
and from his holy temple he heard my voice.

Collect

Grant, O Lord, to these chosen ones
that, instructed in the holy mysteries,
they may receive new life at the font of Baptism
and be numbered among the members of your Church.
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.

Prayer after Communion

May your people be at one, O Lord, we pray,
and in wholehearted submission to you
may they obtain this grace:
that, safe from all distress,
they may readily live out their joy at being saved
and remember in loving prayer those to be reborn.
Through Christ our Lord.

APPENDICES

APPENDIX II

Rite for the Blessing and Sprinkling of Water

1. On Sundays, especially in Easter Time, the blessing and sprinkling of water as a memorial of Baptism may take place from time to time in all churches and chapels, even in Masses anticipated on Saturday evenings.

If this rite is celebrated during Mass, it takes the place of the usual Penitential Act at the beginning of Mass.

2. After the greeting, the Priest stands at his chair and faces the people. With a vessel containing the water to be blessed before him, he calls upon the people to pray in these or similar words:

Dear brethren (brothers and sisters),
let us humbly beseech the Lord our God
to bless this water he has created,
which will be sprinkled on us
as a memorial of our Baptism.
May he help us by his grace
to remain faithful to the Spirit we have received.

And after a brief pause for silence, he continues with hands joined:

Almighty ever-living God,
who willed that through water,
the fountain of life and the source of purification,
even souls should be cleansed
and receive the gift of eternal life;
be pleased, we pray, to ✠ bless this water,
by which we seek protection on this your day, O Lord.
Renew the living spring of your grace within us
and grant that by this water we may be defended
from all ills of spirit and body,
and so approach you with hearts made clean
and worthily receive your salvation.
Through Christ our Lord.

℟. Amen.

Or:

Almighty Lord and God,
 who are the source and origin of all life,
 whether of body or soul,
 we ask you to ✠ bless this water,
 which we use in confidence
 to implore forgiveness for our sins
 and to obtain the protection of your grace
 against all illness and every snare of the enemy.
 Grant, O Lord, in your mercy,
 that living waters may always spring up for our salvation,
 and so may we approach you with a pure heart
 and avoid all danger to body and soul.
 Through Christ our Lord.

℟: Amen.

Or, during Easter Time:

Lord our God,
 in your mercy be present to your people's prayers,
 and, for us who recall the wondrous work of our creation
 and the still greater work of our redemption,
 graciously ✠ bless this water.
 For you created water to make the fields fruitful
 and to refresh and cleanse our bodies.
 You also made water the instrument of your mercy:
 for through water you freed your people from slavery
 and quenched their thirst in the desert;
 through water the Prophets proclaimed the new covenant
 you were to enter upon with the human race;
 and last of all,
 through water, which Christ made holy in the Jordan,
 you have renewed our corrupted nature
 in the bath of regeneration.
 Therefore, may this water be for us
 a memorial of the Baptism we have received,
 and grant that we may share
 in the gladness of our brothers and sisters
 who at Easter have received their Baptism.
 Through Christ our Lord.

℟: Amen.

3. Where the circumstances of the place or the custom of the people suggest that the mixing of salt be preserved in the blessing of water, the Priest may bless salt, saying:

We humbly ask you, almighty God:
be pleased in your faithful love to bless ✠ this salt
you have created,
for it was you who commanded the prophet Elisha
to cast salt into water,
that impure water might be purified.
Grant, O Lord, we pray,
that, wherever this mixture of salt and water is sprinkled,
every attack of the enemy may be repulsed
and your Holy Spirit may be present
to keep us safe at all times.
Through Christ our Lord.
℟. Amen.

Then he pours the salt into the water, without saying anything.

4. Afterward, taking the aspergillum, the Priest sprinkles himself and the ministers, then the clergy and people, moving through the church, if appropriate.

Meanwhile, one of the following chants, or another appropriate chant is sung.

Outside Easter Time

Antiphon 1

Ps 50: 9

Sprinkle me with hyssop, O Lord, and I shall be cleansed;
wash me and I shall be whiter than snow.

Antiphon 2

Ez 36: 25-26

I will pour clean water upon you,
and you will be made clean of all your impurities,
and I shall give you a new spirit, says the Lord.

Hymn

Cf. 1 Pet 1: 3-5

Blessed be the God and Father of our Lord Jesus Christ,
who in his great mercy has given us new birth into a living hope
through the Resurrection of Jesus Christ from the dead,
into an inheritance that will not perish,
preserved for us in heaven
for the salvation to be revealed in the last time!

During Easter Time

Antiphon 1

Cf. Ez 47: 1-2, 9

I saw water flowing from the Temple,
from its right-hand side, alleluia:
and all to whom this water came
were saved and shall say: Alleluia, alleluia.

Antiphon 2

Cf. Zeph 3: 8; Ez 36: 25

On the day of my resurrection, says the Lord, alleluia,
I will gather the nations and assemble the kingdoms
and I will pour clean water upon you, alleluia.

Antiphon 3

Cf. Dan 3: 77, 79

You springs and all that moves in the waters,
sing a hymn to God, alleluia.

Antiphon 4

1 Pet 2: 9

O chosen race, royal priesthood, holy nation,
proclaim the mighty works of him
who called you out of darkness into his wonderful light, alleluia.

Antiphon 5

From your side, O Christ,
bursts forth a spring of water,
by which the squalor of the world is washed away
and life is made new again, alleluia.

5. When he returns to his chair and the singing is over, the Priest stands facing the people and, with hands joined, says:

May almighty God cleanse us of our sins,
and through the celebration of this Eucharist
make us worthy to share at the table of his Kingdom.

℟. Amen.

6. Then, when it is prescribed, the hymn Gloria in excelsis (Glory to God in the highest) is sung or said.

APPENDIX V

Examples of Formularies for the Universal Prayer

1. GENERAL FORMULA I

Priest's Introduction

To God the Father almighty,
dear brothers and sisters,
may every prayer of our heart be directed,
for his will it is that all humanity should be saved
and come to the knowledge of the truth.

Intentions

1. For the holy Church of God,
that the Lord may graciously watch over her and care for her,
let us pray to the Lord.
℟: Grant this, almighty God.
2. For the peoples of all the world,
that the Lord may graciously preserve harmony among them,
let us pray to the Lord.
℟: Grant this, almighty God.
3. For all who are oppressed by any kind of need,
that the Lord may graciously grant them relief,
let us pray to the Lord.
℟: Grant this, almighty God.
4. For ourselves and our own community,
that the Lord may graciously receive us
as a sacrifice acceptable to himself,
let us pray to the Lord.
℟: Grant this, almighty God.

Priest's Prayer

O God, our refuge and our strength,
hear the prayers of your Church,
for you yourself are the source of all devotion,
and grant, we pray, that what we ask in faith
we may truly obtain.

Through Christ our Lord.

℟: Amen.

2. GENERAL FORMULA II

Priest's Introduction

Brothers and sisters,
as we now make our prayer
for our community and for the world,
let us all pray to Christ the Lord,
not only for ourselves and our own needs,
but for the entire people.

Intentions

- 1a. For the whole Christian people,
let us beseech the abundance of divine goodness.
℟. Christ, hear us. or Christ, graciously hear us.
- 1b. For all who do not yet believe,
let us implore the giver of all spiritual gifts.
℟. Christ, hear us.
- 2a. For those who hold public office,
let us call upon the power of the Lord.
℟. Christ, hear us.
- 2b. For favourable weather and abundant fruits from the earth,
let us entreat the Lord, the ruler of the world.
℟. Christ, hear us.
- 3a. For our brothers and sisters
who cannot be present at this sacred assembly,
let us beseech him who observes all things.
℟. Christ, hear us.
- 3b. For the repose of the souls of the faithful departed,
let us call upon the judge of all humanity.
℟. Christ, hear us.
- 4a. For all of us who pray in faith
and ask the mercy of the Lord,
let us entreat the compassion of our Saviour.
℟. Christ, hear us.
- 4b. For ourselves and those close to us
who await the Lord's goodness,
let us call upon the mercy of Christ the Lord.
℟. Christ, hear us.

Priest's Prayer

Incline your merciful ear to our prayers,
we ask, O Lord,
and listen in kindness to the supplications of those who call on you.
Through Christ our Lord.
R: Amen.

3. ADVENT

Priest's Introduction

As we await with longing
the coming of our Lord Jesus Christ,
dear brothers and sisters,
let us with renewed devotion beseech his mercy,
that, as he came into the world
to bring the good news to the poor
and heal the contrite of heart,
so in our own time, also,
he may bring salvation to all in need.

Intentions

- 1a. That Christ may visit his holy Church
and keep watch over her always,
let us pray to the Lord.
R: Lord, have mercy. or Kyrie, eleison.
- 1b. That Christ may fill the Pope,
our Bishop, and the whole Order of Bishops
with spiritual gifts and graces,
let us pray to the Lord.
R: Lord, have mercy. or Kyrie, eleison.
- 2a. That under the protection of Christ
our times may be peaceful,
let us pray to the Lord.
R: Lord, have mercy. or Kyrie, eleison.
- 2b. That Christ may guide the minds of those who govern us
to promote the common good according to his will,
let us pray to the Lord.
R: Lord, have mercy. or Kyrie, eleison.

- 3a. That Christ may banish disease,
drive out hunger, and ward off every affliction,
let us pray to the Lord.
℟️ Lord, have mercy. or Kyrie, eleison.
- 3b. That Christ in his mercy may free
all who suffer persecution,
let us pray to the Lord.
℟️ Lord, have mercy. or Kyrie, eleison.
- 4a. That as witnesses to Christ's love before all
we may abide in the truth,
let us pray to the Lord.
℟️ Lord, have mercy. or Kyrie, eleison.
- 4b. That Christ may find us watching when he comes,
let us pray to the Lord.
℟️ Lord, have mercy. or Kyrie, eleison.

Priest's Prayer

Almighty ever-living God,
who bring salvation to all
and desire that no one should perish,
hear the prayers of your people
and grant that the course of our world
may be directed by your peaceful rule
and your Church rejoice in tranquillity and devotion.
Through Christ our Lord.

℟️ Amen.

4. CHRISTMAS TIME

Priest's Introduction

On this day (on this night, in this time)
when the goodness and kindness of God our Saviour have appeared,
let us, dear brothers and sisters,
humbly pour forth to him our prayers,
trusting not in our own good works, but in his mercy.

Intentions

1. For the Church of God,
that in integrity of faith she may await
and may welcome with joy
him whom the immaculate Virgin conceived by a word
and wondrously brought to birth,
let us pray to the Lord.
℟: Lord, have mercy.
2. For the progress and peace of the whole world,
that what is given in time may become a reward in eternity,
let us pray to the Lord.
℟: Lord, have mercy.
3. For those oppressed by hunger, sickness or loneliness,
that through the mystery of the Nativity (Epiphany) of Christ
they may find relief in both mind and body,
let us pray to the Lord.
℟: Lord, have mercy.
4. For the families of our congregation,
that, receiving Christ,
they may learn also to welcome him in the poor,
let us pray to the Lord.
℟: Lord, have mercy.

Priest's Prayer

We pray, O Lord our God,
that the Virgin Mary,
who merited to bear God and man in her chaste womb,
may commend the prayers of your faithful in your sight.
Through Christ our Lord.
℟: Amen.

5. LENT I

Priest's Introduction

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

Intentions

1. For the whole Christian people,
that in this sacred time they may be more abundantly nourished
by every word that comes from the mouth of God,
let us pray to the Lord.
2. For the whole world,
that in lasting tranquillity and peace
our days may truly become
the acceptable time of grace and salvation,
let us pray to the Lord.
3. For sinners and the neglectful,
that in this time of reconciliation
they may return to Christ,
let us pray to the Lord.
4. For ourselves,
that God may at last stir up in our hearts
aversion for our sins,
let us pray to the Lord.

Priest's Prayer

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

℟. Amen.

6. LENT II

Priest's Introduction

As the Solemnity of Easter approaches, dear friends,
let our prayer to the Lord be all the more insistent,
that all of us, and the whole multitude of the baptized,
together with the entire world,
may come to share more abundantly in this sacred mystery.

Intentions

1. That God may be pleased to increase faith and understanding
in the catechumens who are to be initiated by Holy Baptism
in the coming Paschal Solemnity,
let us pray to the Lord.
2. That peoples in need may find help
and that peace and security may be firmly established everywhere,
let us pray to the Lord.
3. That all who are afflicted or suffering temptation
may be strengthened by his grace,
let us pray to the Lord.
4. That all of us may learn to distribute the fruits of self-denial
for the good of those in need,
let us pray to the Lord.

Priest's Prayer

Have mercy, O Lord, on the prayers of your Church
and turn with compassion to the hearts that bow before you,
that those you make sharers in the divine mystery
may never be left without your assistance.

Through Christ our Lord.

R. Amen.

7. WEEKDAYS OF HOLY WEEK

Priest's Introduction

In this time of the Lord's Passion,
when Christ offered prayers and supplications to his Father
with loud cries and tears,
let us humbly beseech God,
that in answer to his Son's reverent submission
he may in mercy hear our prayers also.

Intentions

1. That the Church, the Bride of Christ,
may be more fully cleansed by his Blood
in this time of his Passion,
let us pray to the Lord.
2. That through the Blood of Christ's Cross
all things in the world
may be brought to peace for the sake of salvation,
let us pray to the Lord.
3. That God may grant fortitude and patience
to all who through sickness or hardship
have a share in Christ's Passion,
let us pray to the Lord.
4. That we may all be led through the Lord's Passion and Cross
to the glory of his Resurrection,
let us pray to the Lord.

Priest's Prayer

Be present, O Lord, to your people at prayer,
so that what they do not have the confidence or presumption to ask
they may obtain by the merits of your Son's Passion.
Who lives and reigns for ever and ever.

℟. Amen.

8. EASTER TIME

Priest's Introduction

Dear brothers and sisters,
filled with paschal joy,
let us pray more earnestly to God
that he, who graciously listened
to the prayers and supplications of his beloved Son,
may now be pleased to look upon us in our lowliness.

Intentions

1. For the shepherds of our souls,
that they may have the strength to govern wisely
the flock entrusted to them by the Good Shepherd,
let us pray to the Lord.
2. For the whole world,
that it may truly know the peace given by Christ,
let us pray to the Lord.
3. For our brothers and sisters who suffer,
that their sorrow may be turned to gladness
which no one can take from them,
let us pray to the Lord.
4. For our own community,
that it may bear witness with great confidence
to the Resurrection of Christ,
let us pray to the Lord.

Priest's Prayer

O God, who know that our life in this present age
is subject to suffering and need,
hear the desires of those who cry to you
and receive the prayers of those who believe in you.
Through Christ our Lord.

℟: Amen.

9. ORDINARY TIME I

Priest's Introduction

Dear brothers and sisters,
gathered as one to celebrate the good things
we have received from our God,
let us ask him to prompt in us
prayers that are worthy of his hearing.

Intentions

1. For **N.** our Pope and **N.** our Bishop
and all the clergy,
with the people entrusted to their charge,
let us pray to the Lord.
2. For those who hold public office
and those who assist them in promoting the common good,
let us pray to the Lord.
3. For those who travel by sea, land or air,
for captives and all held in prison,
let us pray to the Lord.
4. For all of us gathered in this sacred place
by faith and devotion
and by love and reverence for God,
let us pray to the Lord.

Priest's Prayer

May the petitions of your Church
be pleasing in your sight, O Lord,
so that we may receive from your mercy
what we cannot ask out of confidence in our own merits
Through Christ our Lord.

R. Amen.

10. ORDINARY TIME II

Priest's Introduction

We have all gathered here,
dear brothers and sisters,
to celebrate the mysteries of our redemption;
let us therefore ask almighty God
that the whole world may be watered
from these springs of all blessing and life.

Intentions

1. For all who have vowed themselves to God,
that with his help they may faithfully keep to their resolve,
let us pray to the Lord.
2. For peace among nations,
that, delivered from all turmoil,
the peoples may serve God in freedom of heart,
let us pray to the Lord.
3. For the elderly who suffer from isolation or sickness,
that they may be strengthened
by our love of them as brothers and sisters,
let us pray to the Lord.
4. For ourselves gathered here,
that, as God does not cease to sustain us
with the things of this life,
we may know how to use them in such a way
that we may hold even now
to the things that endure for ever,
let us pray to the Lord.

Priest's Prayer

May your mercy, we beseech you, O Lord,
be with your people who cry to you,
so that what they seek at your prompting
they may obtain by your ready generosity.
Through Christ our Lord.

R: Amen.

The General Formulas printed above, nos. 1-2, may also be used in Ordinary Time.

11. IN MASSES FOR THE DEAD

Priest's Introduction

Let us in faith call upon God the almighty Father,
who raised Christ his Son from the dead,
as we pray for the salvation of the living and the dead.

Intentions

1. That God may establish the Christian people in faith and unity,
let us pray to the Lord.
2. That he may rescue the entire world from all the evils of war,
let us pray to the Lord.
3. That he may be pleased to show himself a father
to our brothers and sisters
who lack work, food or housing,
let us pray to the Lord.
- 4a. That he may be pleased
to admit for ever to the company of the Saints
his deceased servant N.,
who once through Baptism received the seed of eternal life,
let us pray to the Lord.
- 4b. That on the last day he may raise up N.,
who fed on the Body of Christ,
the Bread of eternal life,
let us pray to the Lord.

(Or for a Priest):

That he may grant N. a share in the heavenly liturgy,
for he exercised the priestly office in the Church,
let us pray to the Lord.

- 4c. That he may grant to the souls
of our brothers and sisters, friends, and benefactors
the reward of their labours,
let us pray to the Lord.
- 4d. That he may welcome into the light of his face
all who have fallen asleep in the hope of the resurrection,
let us pray to the Lord.

- 4e. That he may graciously help and comfort
our brothers and sisters who are suffering affliction,
let us pray to the Lord.
- 4f. That he may be pleased to gather into his glorious Kingdom
all who have gathered here in faith and devotion,
let us pray to the Lord.

Priest's Prayer

May the prayer of those who cry to you
benefit the souls of your servants, O Lord:
free them, we pray, from all their sins
and make them sharers in your redemption.
Through Christ our Lord.

℟. Amen.

APPENDIX VI

Sample Invocations for 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.

I

Lord Jesus, you came to gather the nations into the peace of God's kingdom:

Lord, have mercy.

The people reply:

Lord, have mercy.

The Priest:

You come in word and in sacrament to strengthen us and make us holy:

Christ, have mercy.

The people reply:

Christ, have mercy.

The Priest:

You will come again in glory with salvation for your people:

Lord, have mercy.

The people reply:

Lord, have mercy.

The absolution by the Priest follows:

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

The people reply:

Amen.

II

Lord Jesus, you are mighty God and Prince of Peace:

Lord, have mercy.

The people reply:

Lord, have mercy.

The Priest:

You are the Son of God and the Son of Mary:

Christ, have mercy.

The people reply:

Christ, have mercy.

The Priest:

You are the Word made Flesh, the splendour of the Father:

Lord, have mercy.

The people reply:

Lord, have mercy.

The absolution by the Priest follows:

May almighty God have mercy on us,

forgive us our sins,

and bring us to everlasting life.

The people reply:

Amen.

III

Lord Jesus, you came to reconcile us to the Father and to one another:

Lord, have mercy.

The people reply:

Lord, have mercy.

The Priest:

You heal the wounds of our sin and division:

Christ, have mercy.

The people reply:

Christ, have mercy.

The Priest:

You intercede for us with the Father:

Lord, have mercy.

The people reply:

Lord, have mercy.

The absolution by the Priest follows:

May almighty God have mercy on us,

forgive us our sins,

and bring us to everlasting life.

The people reply:

Amen.

IV

Lord Jesus, you call your people to turn away from sin:

Lord, have mercy.

The people reply:

Lord, have mercy.

The Priest:

You teach us wisdom, and write your truth in our inmost heart:

Christ, have mercy.

The people reply:

Christ, have mercy.

The Priest:

You forgive sins through the ministry of reconciliation:

Lord, have mercy.

The people reply:

Lord, have mercy.

The absolution by the Priest follows:

May almighty God have mercy on us,

forgive us our sins,

and bring us to everlasting life.

The people reply:

Amen.

V

Lord Jesus, you were lifted up to draw all people to yourself:

Lord, have mercy.

The people reply:

Lord, have mercy.

The Priest:

You shouldered the cross, to bear our suffering and sinfulness:

Christ, have mercy.

The people reply:

Christ, have mercy.

The Priest:

You open for your people the way from death into life:

Lord, have mercy.

The people reply:

Lord, have mercy.

The absolution by the Priest follows:

May almighty God have mercy on us,

forgive us our sins,

and bring us to everlasting life.

The people reply:

Amen.

VI

Lord Jesus, you have revealed yourself as the way to the Father:

Lord, have mercy.

The people reply:

Lord, have mercy.

The Priest:

You have poured out on your people the Spirit of truth:

Christ, have mercy.

The people reply:

Christ, have mercy.

The Priest:

You are the Good Shepherd, leading us to eternal life:

Lord, have mercy.

The people reply:

Lord, have mercy.

The absolution by the Priest follows:

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

The people reply:

Amen.

VII

Lord Jesus, you are the image of the unseen God:

Lord, have mercy.

The people reply:

Lord, have mercy.

The Priest:

You are the firstborn of all creation:

Christ, have mercy.

The people reply:

Christ, have mercy.

The Priest:

You are the head of the body, the Church:

Lord, have mercy.

The people reply:

Lord, have mercy.

The absolution by the Priest follows:

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

The people reply:

Amen.

GENERAL INDEX

