

# HOLY WEEK MISSAL



# HOLY WEEK MISSAL

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TO THE THIRD TYPICAL EDITION



Approved for use  
in the Dioceses of Australia, England and Wales, and Scotland  
by the Bishops' Conferences of Australia, England and Wales, and Scotland  
and Confirmed by the Apostolic See

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PROPER OF TIME  
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**

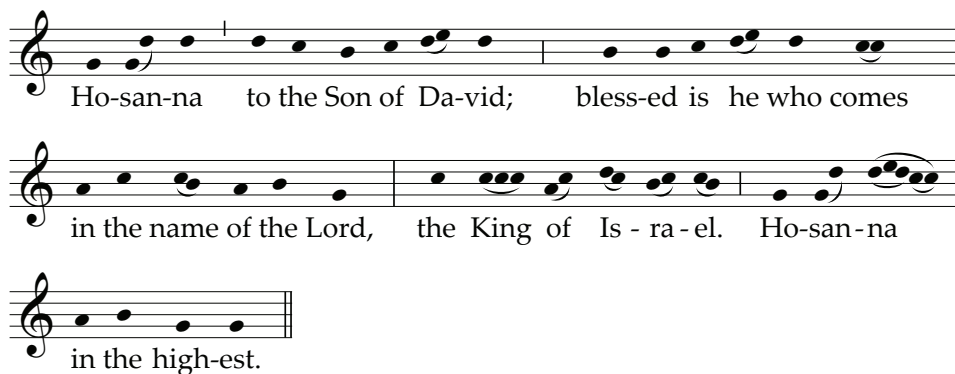
#### **First Form: The Procession**

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.

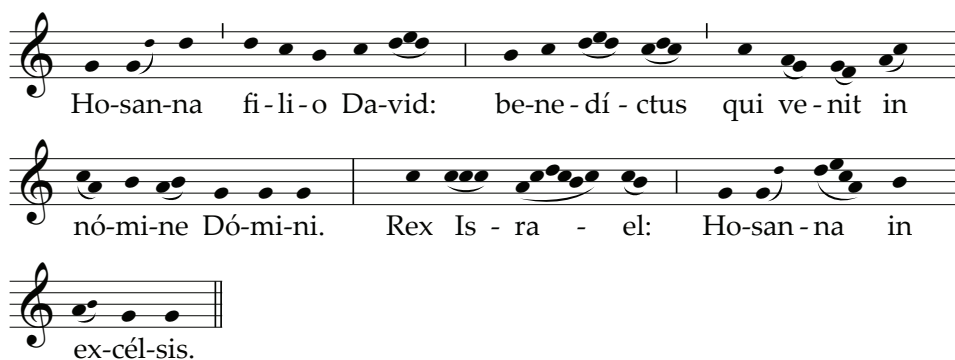
Ant.

Mt 21:9



Ho-san-na to the Son of Da-vid; bless-ed is he who comes  
in the name of the Lord, the King of Is - ra - el. Ho-san-na  
in the high-est.

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.

R. 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

- <sup>1</sup> When they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, Jesus sent two disciples, <sup>2</sup> 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. <sup>3</sup> If any one says anything to you, you shall say, “The Lord has need of them,” and he will send them immediately.’ <sup>4</sup> This took place to fulfil what was spoken by the prophet, saying, <sup>5</sup> ‘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.’ <sup>6</sup> The disciples went and did as Jesus had directed them; <sup>7</sup> they brought the ass and the colt, and put their garments on them, and he sat thereon. <sup>8</sup> Most of the crowd spread their garments on the road, and others cut branches from the trees and spread them on the road. <sup>9</sup> And the crowds that went before him and that followed him shouted, ‘Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!’ <sup>10</sup> And when he entered Jerusalem, all the city was stirred, saying, ‘Who is this?’ <sup>11</sup> 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

- <sup>1</sup> When they drew near to Jerusalem,  
to Bethphage and Bethany, at the Mount of Olives,  
Jesus sent two of his disciples, <sup>2</sup> 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.
- <sup>3</sup> If any one says to you,  
"Why are you doing this?" say,  
"The Lord has need of it  
and will send it back here immediately."
- <sup>4</sup> And they went away,  
and found a colt tied at the door out in the open street;  
and they untied it.
- <sup>5</sup> And those who stood there said to them,  
'What are you doing, untying the colt?'
- <sup>6</sup> And they told them what Jesus had said;  
and they let them go.
- <sup>7</sup> And they brought the colt to Jesus,  
and threw their garments on it;  
and he sat upon it.
- <sup>8</sup> And many spread their garments on the road,  
and others spread leafy branches  
which they had cut from the fields.
- <sup>9</sup> And those who went before  
and those who followed cried out,  
'Hosanna!  
Blessed is he who comes in the name of the Lord!
- <sup>10</sup> 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

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

<sup>13</sup> 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!’

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

<sup>15</sup> ‘Fear not, daughter of Sion;  
behold, your king is coming,  
sitting on an ass’s colt!’

<sup>16</sup> 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

<sup>28</sup> Jesus went on ahead, going up to Jerusalem.

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

<sup>30</sup> 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.

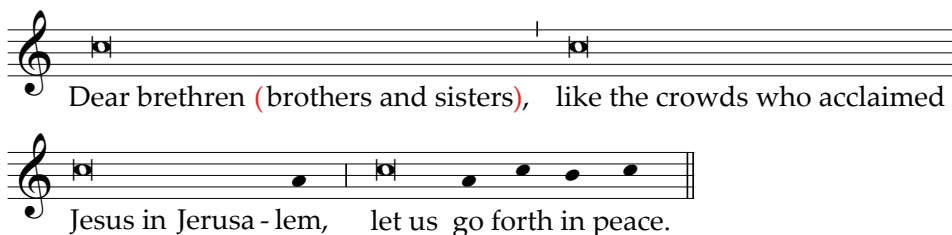
<sup>31</sup> If any one asks you,  
“Why are you untying it?”  
you shall say this,  
“The Lord has need of it.”’

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

- <sup>33</sup> And as they were untying the colt,  
its owners said to them,  
‘Why are you untying the colt?’
- <sup>34</sup> And they said,  
‘The Lord has need of it.’
- <sup>35</sup> And they brought it to Jesus,  
and throwing their garments on the colt  
they set Jesus upon it.
- <sup>36</sup> And as he rode along,  
they spread their garments on the road.
- <sup>37</sup> As he was 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,
- <sup>38</sup> saying,  
‘Blessed is the King who comes in the name of the Lord!  
Peace in heaven and glory in the highest!’
- <sup>39</sup> And some of the Pharisees in the multitude said to him,  
‘Teacher, rebuke your disciples.’
- <sup>40</sup> He answered,  
‘I tell you, if these were silent,  
the very stones would cry out.’

The Gospel of the Lord.

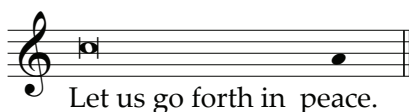
8. After the Gospel, a brief homily may be given. Then, to begin the Procession, an invitation may be given by a Priest or a Deacon or a lay minister, in these or similar words:



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

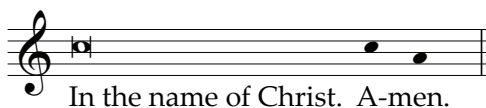
Dear brethren (brothers and sisters),  
like the crowds who acclaimed Jesus in Jerusalem,  
let us go forth in peace.

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;  
blessed 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 to 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

For text with music, see p. 244.

**Chorus:**

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

**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.

**R.** 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.

**V.** 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

**S**IX 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!  
Blessed 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!  
Blessed 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 ever-living 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.

23. **Prayer over the Offerings**

Through the Passion of your Only Begotten Son, O Lord,  
may our reconciliation with you be near at hand,  
so that, though we do not merit it by our own deeds,  
yet by this sacrifice made once for all,  
we may feel already the effects of your mercy.  
Through Christ our Lord.

## OF THE PASSION OF THE LORD

23

## 24. Preface: The Passion of the Lord.

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

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

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

It is truly right and just, our duty and our sal-va-tion, al-ways and  
 everywhere to give you thanks, Lord, holy Father, almighty and e-  
 -ter-nal God, through Christ our Lord. For, though innocent,  
 he suffered will-ing-ly for sin-ners and accepted unjust con-dem-  
 -na-tion to save the guil-ty. His Death has washed a - way our sins,  
 and his Res-ur-rec-tion has purchased our jus-ti-fi-ca-tion. And  
 so, with all the An-gels, we praise you, as in joyful cele - bra-tion  
 we ac-claim:

Holy, Holy, Holy Lord God of hosts . . .

**Text without music:**

**V.** The Lord be with you.

**R.** And with your spirit.

**V.** Lift up your hearts.

**R.** We lift them up to the Lord.

**V.** Let us give thanks to the Lord our God.

**R.** It is right and just.

It is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks,  
Lord, holy Father, almighty and eternal God,  
through Christ our Lord.

For, though innocent, he suffered willingly for sinners  
and accepted unjust condemnation to save the guilty.  
His Death has washed away our sins,  
and his Resurrection has purchased our justification.

And so, with all the Angels,  
we praise you, as in joyful celebration we acclaim:

Holy, Holy, Holy Lord God of hosts . . .



25. **Communion Antiphon**

Mt 26:42

Father, if this chalice cannot pass without my drinking it,  
your will be done.

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  
you may 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.

## MONDAY OF HOLY WEEK

### Entrance Antiphon

Cf. Ps 34:1-2; 139:8

Contend, O Lord, with my contenders;  
fight those who fight me.  
Take up your buckler and shield;  
arise in my defence, Lord, my mighty help.

### Collect

Grant, we pray, almighty God,  
that, though in our weakness we fail,  
we may be revived through the Passion  
of your Only Begotten Son.  
Who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever.

### Prayer over the Offerings

Look graciously, O Lord,  
upon the sacred mysteries we celebrate here,  
and may what you have mercifully provided  
to cancel the judgement we incurred  
bear for us fruit in eternal life.  
Through Christ our Lord.

Preface II of the Passion of the Lord, p. 162.

### Communion Antiphon

Cf. Ps 101:3

Do not hide your face from me in the day of my distress.  
Turn your ear towards me; on the day when I call,  
speedily answer me.

**Prayer after Communion**

Visit your people, O Lord, we pray,  
and with ever-watchful love  
look upon the hearts dedicated to you  
    by means of these sacred mysteries,  
so that under your protection  
we may keep safe this remedy of eternal salvation,  
which by your mercy we have received.  
Through Christ our Lord.

**Prayer over the People**

*for optional use*

May your protection, O Lord, we pray,  
defend the humble  
and keep ever safe those who trust in your mercy,  
that they may celebrate the paschal festivities  
not only with bodily observance  
but above all with purity of mind.  
Through Christ our Lord.

## TUESDAY OF HOLY WEEK

### Entrance Antiphon

Cf. Ps 26:12

Do not leave me to the will of my foes, O Lord,  
for false witnesses rise up against me  
and they breathe out violence.

### Collect

Almighty ever-living God,  
grant us so to celebrate  
the mysteries of the Lord's Passion  
that we may merit to receive your pardon.  
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 over the Offerings

Look favourably, O Lord, we pray,  
on these offerings of your family,  
and to those you make partakers of these sacred gifts  
grant a share in their fullness.  
Through Christ our Lord.

Preface II of the Passion of the Lord, p. 162.

### Communion Antiphon

Rm 8:32

God did not spare his own Son,  
but handed him over for us all.

**Prayer after Communion**

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

**Prayer over the People**

*for optional use*

May your mercy, O God,  
cleans the people that are subject to you  
from all seduction of former ways  
and make them capable of new holiness.  
Through Christ our Lord.

## WEDNESDAY OF HOLY WEEK

### Entrance Antiphon

Cf. Phil 2:10,8,11

At the name of Jesus, every knee should bend,  
of those in heaven and on the earth and under the earth,  
for the Lord became obedient to death, death on a cross:  
therefore Jesus Christ is Lord, to the glory of God the Father.

### Collect

O God, who willed your Son to submit for our sake  
to the yoke of the Cross,  
so that you might drive from us the power of the enemy,  
grant us, your servants, to attain the grace of the 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.

### Prayer over the Offerings

Receive, O Lord, we pray, the offerings made here,  
and graciously grant  
that, celebrating your Son's Passion in mystery,  
we may experience the grace of its effects.  
Through Christ our Lord.

Preface II of the Passion of the Lord, p. 162.

### Communion Antiphon

Mt 20:28

The Son of Man did not come to be served but to serve  
and to give his life as a ransom for many.

### Prayer after Communion

Endow us, almighty God, with the firm conviction  
that through your Son's Death in time,  
to which the revered mysteries bear witness,  
we may be assured of perpetual life.  
Through Christ our Lord.

### Prayer over the People

for optional use

Grant your faithful, O Lord, we pray,  
to partake unceasingly of the paschal mysteries  
and to await with longing the gifts to come,  
that, persevering in the Sacraments of their rebirth,  
they may be led by Lenten works to newness of life.  
Through Christ our Lord.

## THURSDAY OF HOLY WEEK

1. In accordance with a most ancient tradition of the Church, on this day all Masses without the people are forbidden.

### The Chrism Mass

2. The blessing of the Oil of the Sick and of the Oil of Catechumens and the consecration of the Chrism are carried out by the Bishop, according to the Rite described in the Roman Pontifical, usually on this day, at a proper Mass to be celebrated during the morning.

3. If, however, it is very difficult for the clergy and the people to gather with the Bishop on this day, the Chrism Mass may be anticipated on another day, but near to Easter.

4. This Mass, which the Bishop concelebrates with his presbyterate, should be, as it were, a manifestation of the Priests' communion with their Bishop. Accordingly it is desirable that all the Priests participate in it, insofar as is possible, and during it receive Communion even under both kinds. To signify the unity of the presbyterate of the diocese, the Priests who concelebrate with the Bishop should be from different regions of the diocese.

5. In accord with traditional practice, the blessing of the Oil of the Sick takes place before the end of the Eucharistic Prayer, but the blessing of the Oil of Catechumens and the consecration of the Chrism take place after Communion. Nevertheless, for pastoral reasons, it is permitted for the entire rite of blessing to take place after the Liturgy of the Word.



## 6. Entrance Antiphon

Rv 1:6

JESUS Christ has made us into a kingdom, priests for his God and Father.  
To him be glory and power for ever and ever. Amen.

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

## 7. Collect

O God, who anointed your Only Begotten Son  
with the Holy Spirit  
and made him Christ and Lord,  
graciously grant  
that, being made sharers in his consecration,  
we may bear witness to your Redemption in the world.  
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.

8. After the reading of the Gospel, the Bishop preaches the Homily in which, taking his starting point from the text of the readings proclaimed in the Liturgy of the Word, he speaks to the people and to his Priests about priestly anointing, urging the Priests to be faithful in their office and calling on them to renew publicly their priestly promises.

## Renewal of Priestly Promises

9. After the Homily, the Bishop speaks with the Priests in these or similar words.

Beloved sons,  
on the anniversary of that day  
when Christ our Lord conferred his priesthood  
on his Apostles and on us,  
are you resolved to renew,  
in the presence of your Bishop and God's holy people,  
the promises you once made?

The Priests, all together, respond: I am.

Are you resolved to be more united with the Lord Jesus  
and more closely conformed to him,  
denying yourselves and confirming those promises  
about sacred duties towards Christ's Church  
which, prompted by love of him,  
you willingly and joyfully pledged  
on the day of your priestly ordination?

Priests: I am.

Are you resolved to be faithful stewards  
of the mysteries of God  
in the Holy Eucharist and the other liturgical rites  
and to discharge faithfully the sacred office of teaching,  
following Christ the Head and Shepherd,  
not seeking any gain,  
but moved only by zeal for souls?

Priests: I am.

Then, turned towards the people, the Bishop continues:

As for you, dearest sons and daughters,  
pray for your Priests,  
that the Lord may pour out his gifts abundantly upon them,  
and keep them faithful as ministers of Christ,  
the High Priest,  
so that they may lead you to him,  
who is the source of salvation.

**People:** Christ, hear us. Christ, graciously hear us.

And pray also for me,  
that I may be faithful to the apostolic office  
entrusted to me in my lowliness  
and that in your midst I may be made day by day  
a living and more perfect image of Christ,  
the Priest, the Good Shepherd,  
the Teacher and the Servant of all.

**People:** Christ, hear us. Christ, graciously hear us.

May the Lord keep us all in his charity  
and lead all of us,  
shepherds and flock,  
to eternal life.

**All:** Amen.

10. **The Creed is not said.**

11. **Prayer over the Offerings**

May the power of this sacrifice, O Lord, we pray,  
mercifully wipe away what is old in us  
and increase in us grace of salvation and newness of life.  
Through Christ our Lord.

## 12. Preface: The Priesthood of Christ and the Ministry of Priests.



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

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

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

It is truly right and just, our duty and our sal-va-tion, al-ways and everywhere to give you thanks, Lord, holy Father, almighty and e-ter-nal God. For by the anointing of the Ho-ly Spir-it you made your Only Begotten Son High Priest of the new and e-ter-nal cov-e-nant, and by your wondrous design were pleased to de-cree that his one Priest-hood should con-tin-ue in the Church. For Christ not only adorns with a royal priesthood the people he has

## THURSDAY OF HOLY WEEK

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made his own, but with a brother's kindness he also chooses men  
to become sharers in his sa-cred min-is-try through the lay-ing on  
of hands. They are to renew in his name the sacrifice of hu-man  
re-demp-tion, to set before your children the pas-chal ban-quet,  
to lead your holy peo-ple in char-i-ty, to nourish them with the  
word and strengthen them with the Sac-ra-ments. As they give  
up their lives for you and for the salvation of their broth-ers and  
sis-ters, they strive to be conformed to the image of Christ him-self  
and offer you a con-stant wit-ness of faith and love. And so, Lord,  
with all the An-gels and Saints, we, too, give you thanks, as in  
exul-ta-tion we ac-claim:

Holy, Holy, Holy Lord God of hosts . . .

**Text without music:**

**V.** The Lord be with you.

**R.** And with your spirit.

**V.** Lift up your hearts.

**R.** We lift them up to the Lord.

**V.** Let us give thanks to the Lord our God.

**R.** It is right and just.

It is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks,  
Lord, holy Father, almighty and eternal God.

For by the anointing of the Holy Spirit  
you made your Only Begotten Son  
High Priest of the new and eternal covenant,  
and by your wondrous design were pleased to decree  
that his one Priesthood should continue in the Church.

For Christ not only adorns with a royal priesthood  
the people he has made his own,  
but with a brother's kindness he also chooses men  
to become sharers in his sacred ministry  
through the laying on of hands.

They are to renew in his name  
the sacrifice of human redemption,  
to set before your children the paschal banquet,  
to lead your holy people in charity,  
to nourish them with the word  
and strengthen them with the Sacraments.

As they give up their lives for you  
and for the salvation of their brothers and sisters,  
they strive to be conformed to the image of Christ himself  
and offer you a constant witness of faith and love.

And so, Lord, with all the Angels and Saints,  
we, too, give you thanks, as in exultation we acclaim:

Holy, Holy, Holy Lord God of hosts . . .

13. **Communion Antiphon** Ps 88:2

I will sing for ever of your mercies, O Lord;  
through all ages my mouth will proclaim your fidelity.

14. **Prayer after Communion**

We beseech you, almighty God,  
that those you renew by your Sacraments  
may merit to become the pleasing fragrance of Christ.  
Who lives and reigns for ever and ever.

15. **The reception of the Holy Oils may take place in individual parishes either before the celebration of the Evening Mass of the Lord's Supper or at another time that seems more appropriate.**

# 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

(MAUNDY THURSDAY)

## 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  
**W**E 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 Gloria in excelsis (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 excelsis 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.

**V.** So he came to Simon Peter and Peter said to him:

— Lord, are you to wash my feet . . .

**V.** 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.

**V.** 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.

**V.** Now faith, hope and charity, these three, remain;  
but 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.**





## The Liturgy of the Eucharist

14. At the beginning of the Liturgy of the Eucharist, there may be a procession of the faithful in which gifts for the poor may be presented with the bread and wine.

Meanwhile the following, or another appropriate chant, is sung.  
For text with music, see p. 245.

**Ant.** Where true charity is dwelling, God is present there.

**V.** By the love of Christ we have been brought together;  
**V.** let us find in him our gladness and our pleasure;  
**V.** may we love him and revere him, God the living,  
**V.** and in love respect each other with sincere hearts.

**Ant.** Where true charity is dwelling, God is present there.

**V.** So when we as one are gathered all together,  
**V.** let us strive to keep our minds free of division;  
**V.** may there be an end to malice, strife and quarrels,  
**V.** and let Christ our God be dwelling here among us.

**Ant.** Where true charity is dwelling, God is present there.

**V.** May your face thus be our vision, bright in glory,  
**V.** Christ our God, with all the blessed Saints in heaven:  
**V.** such delight is pure and faultless, joy unbounded,  
**V.** which endures through countless ages  
world without end. Amen.

15. **Prayer over the Offerings**

Grant us, O Lord, we pray,  
that we may participate worthily in these mysteries,  
for whenever the memorial of this sacrifice is celebrated  
the work of our redemption is accomplished.  
Through Christ our Lord.

## 16. Preface: The Sacrifice and the Sacrament of Christ.

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

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

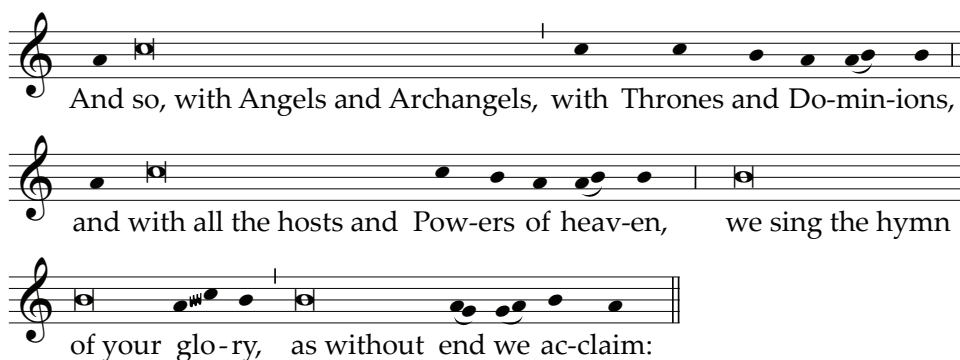
V. Let us give thanks to the Lord our God. R. It is right and just.

It is truly right and just, our duty and our sal-va-tion, al-ways and  
 everywhere to give you thanks, Lord, holy Father, almighty and e-  
 -ter-nal God, through Christ our Lord. For he is the true and eter-  
 -nal Priest, who instituted the pattern of an ever - last-ing sac-ri-fice  
 and was the first to offer himself as the sav-ing Vic-tim, command-  
 -ing us to make this of-fer-ing as his me-mo-ri-al. As we eat his  
 flesh that was sacrificed for us, we are made strong, and, as we  
 drink his Blood that was poured out for us, we are washed clean.



## MASS OF THE LORD'S SUPPER

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And so, with Angels and Archangels, with Thrones and Do-min-ions,  
and with all the hosts and Pow-ers of heav-en, we sing the hymn  
of your glo-ry, as without end we ac-claim:

Holy, Holy, Holy Lord God of hosts . . .

Text without music: Preface I of the Most Holy Eucharist, p. 166.

17. When the Roman Canon is used, this special form of it is said, with proper formulas for the Communicantes (In communion with those), Hanc igitur (Therefore, Lord, we pray), and Qui pridie (On the day before he was to suffer).

18. The Priest, with hands extended, says:

PC To you, therefore, most merciful Father,  
we make humble prayer and petition  
through Jesus Christ, your Son, our Lord:

He joins his hands and says:

that you accept

He makes the Sign of the Cross once over the bread and chalice together, saying:

and bless ☩ these gifts, these offerings,  
these holy and unblemished sacrifices,

With hands extended, he continues:

which we offer you firstly  
for your holy catholic Church.  
Be pleased to grant her peace,  
to guard, unite and govern her  
throughout the whole world,  
together with your servant N. our Pope  
and N. our Bishop,\*  
and all those who, holding to the truth,  
hand on the catholic and apostolic faith.

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

## 19. Commemoration of the Living.

**C<sup>I</sup>** Remember, Lord, your servants **N.** and **N.**

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

Then, with hands extended, he continues:

and all gathered here,  
whose faith and devotion are known to you.  
For them, we offer you this sacrifice of praise  
or they offer it for themselves  
and all who are dear to them:  
for the redemption of their souls,  
in hope of health and well-being,  
and paying their homage to you,  
the eternal God, living and true.

## 20. Within the Action.

**C<sup>II</sup>** Celebrating the most sacred day  
on which our Lord Jesus Christ  
was handed over for our sake,  
and in communion with those whose memory we venerate,  
especially the glorious ever-Virgin Mary,  
Mother of our God and Lord, Jesus Christ,  
and blessed Joseph, her Spouse,  
your blessed Apostles and Martyrs,  
Peter and Paul, Andrew,  
(James, John,  
Thomas, James, Philip,  
Bartholomew, Matthew,  
Simon and Jude;  
Linus, Cletus, Clement, Sixtus,  
Cornelius, Cyprian,  
Lawrence, Chrysogonus,  
John and Paul,  
Cosmas and Damian)  
and all your Saints;  
we ask that through their merits and prayers,  
in all things we may be defended  
by your protecting help.  
(Through Christ our Lord. Amen.)

21. **With hands extended, the Priest continues:**

**PC** Therefore, Lord, we pray:  
graciously accept this oblation of our service,  
that of your whole family,  
which we make to you  
as we observe the day  
on which our Lord Jesus Christ  
handed on the mysteries of his Body and Blood  
for his disciples to celebrate;  
order our days in your peace,  
and command that we be delivered from eternal damnation  
and counted among the flock of those you have chosen.

**He joins his hands.**

(Through Christ our Lord. Amen.)

22. **Holding his hands extended over the offerings, he says:**

**CC** Be pleased, O God, we pray,  
to bless, acknowledge,  
and approve this offering in every respect;  
make it spiritual and acceptable,  
so that it may become for us  
the Body and Blood of your most beloved Son,  
our Lord Jesus Christ.

**He joins his hands.**

23. In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.

CC On the day before he was to suffer  
for our salvation and the salvation of all,  
that is today,

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

he took bread in his holy and venerable hands,

He raises his eyes.

and with eyes raised to heaven  
to you, O God, his almighty Father,  
giving you thanks, he said the blessing,  
broke the bread  
and gave it to his disciples, saying:

He bows slightly.

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

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

24. After this, the Priest continues:

In a similar way, when supper was ended,

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

he took this precious chalice  
in his holy and venerable hands,  
and once more giving you thanks, he said the blessing  
and gave the chalice to his disciples, saying:

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,  
FOR THIS IS THE CHALICE OF MY BLOOD,  
THE BLOOD OF THE NEW AND ETERNAL COVENANT,  
WHICH WILL BE Poured OUT FOR YOU AND FOR MANY  
FOR THE FORGIVENESS OF SINS.

DO THIS IN MEMORY OF ME.

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

25. Then he says:

PC The mystery of faith.

And the people continue, acclaiming:

We proclaim your Death, O Lord,  
and profess your Resurrection  
until you come again.

Or:

When we eat this Bread and drink this Cup,  
we proclaim your Death, O Lord,  
until you come again.

Or:

Save us, Saviour of the world,  
for by your Cross and Resurrection  
you have set us free.

26. Then the Priest, with hands extended, says:

CC Therefore, O Lord,  
as we celebrate the memorial of the blessed Passion,  
the Resurrection from the dead,  
and the glorious Ascension into heaven  
of Christ, your Son, our Lord,  
we, your servants and your holy people,  
offer to your glorious majesty  
from the gifts that you have given us,  
this pure victim,  
this holy victim,  
this spotless victim,  
the holy Bread of eternal life  
and the Chalice of everlasting salvation.

27. Be pleased to look upon these offerings  
with a serene and kindly countenance,  
and to accept them,  
as once you were pleased to accept  
the gifts of your servant Abel the just,  
the sacrifice of Abraham, our father in faith,  
and the offering of your high priest Melchizedek,  
a holy sacrifice, a spotless victim.

28. Bowing, with hands joined, he continues:

In humble prayer we ask you, almighty God:  
command that these gifts be borne  
by the hands of your holy Angel  
to your altar on high  
in the sight of your divine majesty,  
so that all of us, who through this participation at the altar  
receive the most holy Body and Blood of your Son,

He stands upright again and signs himself with the Sign of the  
Cross, saying:

may be filled with every grace and heavenly blessing.

He joins his hands.

(Through Christ our Lord. Amen.)

## 29. Commemoration of the Dead.

With hands extended, the Priest says:

**C<sup>III</sup>** Remember also, Lord, your servants **N.** and **N.**,  
who have gone before us with the sign of faith  
and rest in the sleep of peace.

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

Then, with hands extended he continues:

Grant them, O Lord, we pray,  
and all who sleep in Christ,  
a place of refreshment, light and peace.

He joins his hands.

(Through Christ our Lord. Amen.)

## 30. He strikes his breast with his right hand, saying:

**C<sup>IV</sup>** To us, also, your servants, who, though sinners,

And, with hands extended he continues:

hope in your abundant mercies,  
graciously grant some share  
and fellowship with your holy Apostles and Martyrs:  
with John the Baptist, Stephen,  
Matthias, Barnabas,  
(Ignatius, Alexander,  
Marcellinus, Peter,  
Felicity, Perpetua,  
Agatha, Lucy,  
Agnes, Cecilia, Anastasia)  
and all your Saints;  
admit us, we beseech you,  
into their company,  
not weighing our merits,  
but granting us your pardon,

He joins his hands.

through Christ our Lord.

31. **And he continues:**

**PC** Through whom  
you continue to make all these good things, O Lord;  
you sanctify them, fill them with life,  
bless them, and bestow them upon us.

32. **He takes the chalice and the paten with the host and, raising both, he says:**

**PC** Through him, and with him, and in him,  
**CC** O God, almighty Father,  
in the unity of the Holy Spirit,  
all glory and honour is yours,  
for ever and ever.

**The people acclaim:**

Amen.

**Then follows the Communion Rite, p. 192.**

33. **At an appropriate moment during Communion, the Priest entrusts the Eucharist from the table of the altar to Deacons or acolytes or other extraordinary ministers, so that afterwards it may be brought to the sick who are to receive Holy Communion at home.**

34. **Communion Antiphon** **1 Cor 11:24-25**

This is the Body that will be given up for you;  
this is the Chalice of the new covenant in my Blood,  
says the Lord;  
do this, whenever you receive it, in memory of me.

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 we may 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 lighted 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.  
R. Amen.

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  
we may bear the image of the Man of heaven.  
Through Christ our Lord.  
R. Amen.

FIRST PART:

THE 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.

Text with music:

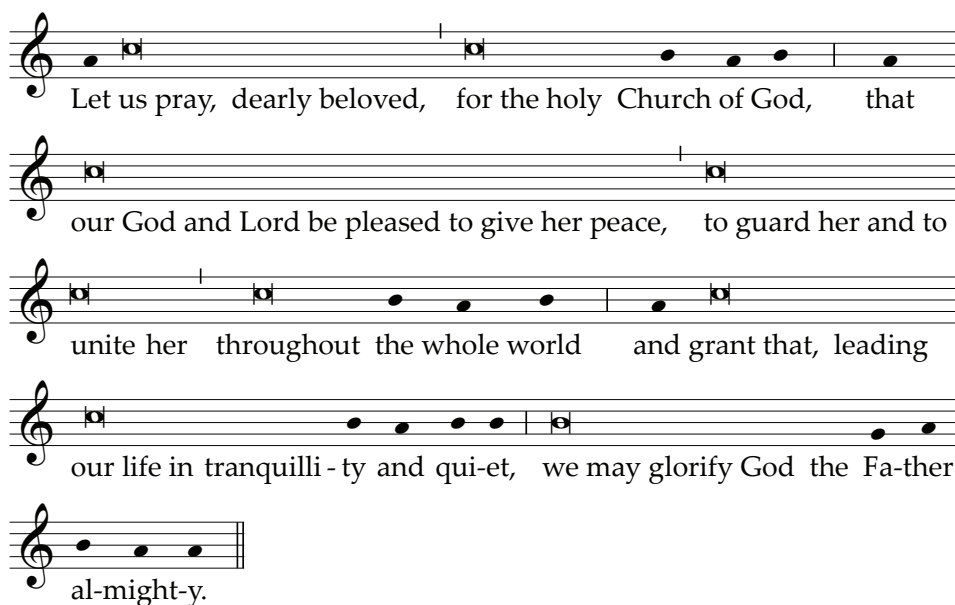


Let us kneel.      Let us stand.

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



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 tranquilli - ty and qui-et, we may glorify God the Fa-ther  
al-might-y.

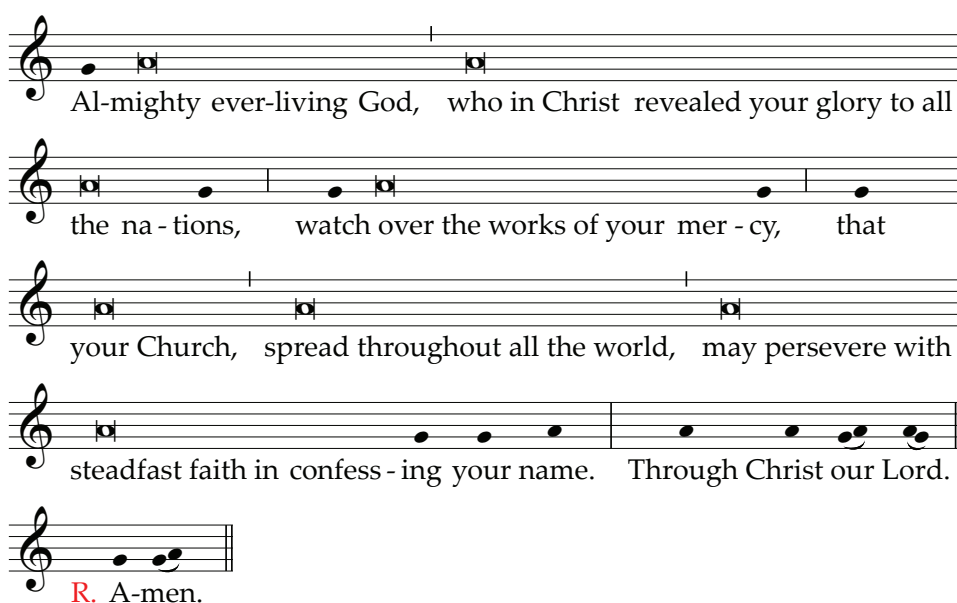
## THE PASSION OF THE LORD

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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:



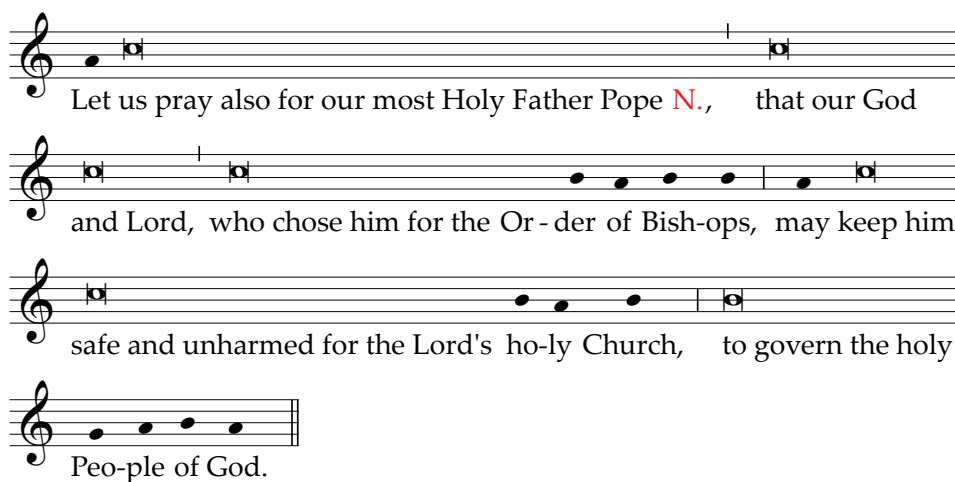
Al-mighty ever-living God, who in Christ revealed your glory to all  
the na - tions, watch over the works of your mer - cy, that  
your Church, spread throughout all the world, may persevere with  
steadfast faith in confess - ing your name. Through Christ our Lord.

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.

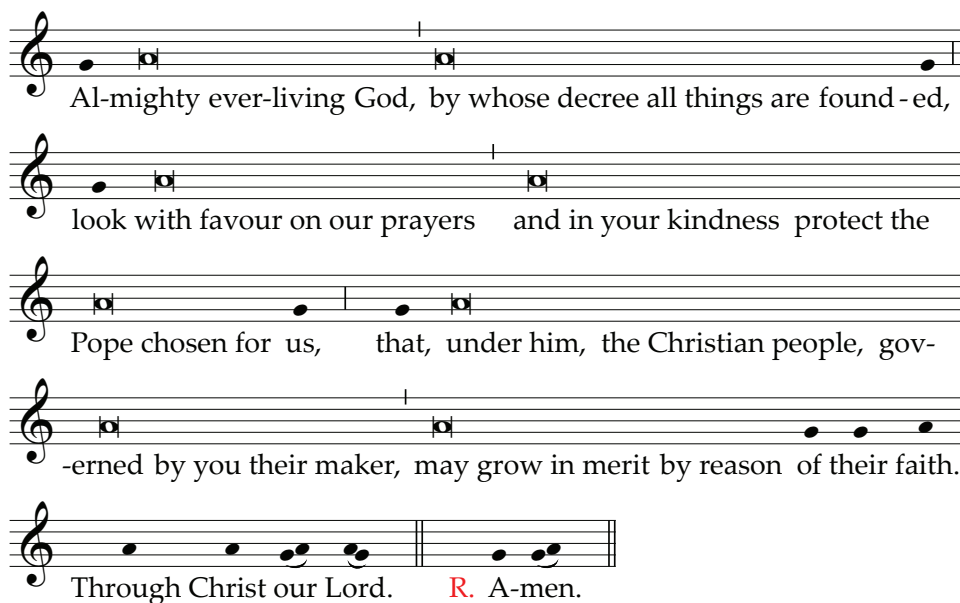
## II. For the Pope



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:**



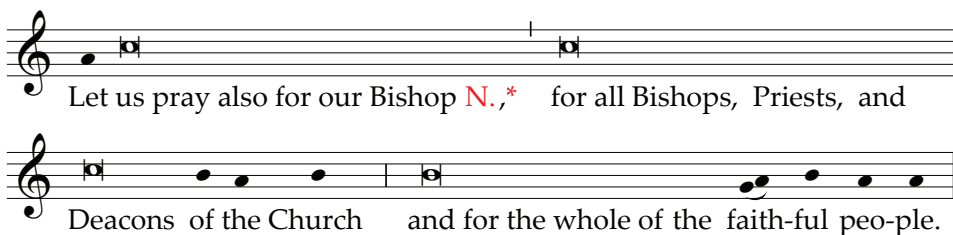
Al - mighty ever - living God, by whose decree all things are found - ed,  
look with favour on our prayers and in your kindness protect the  
Pope chosen for us, that, under him, the Christian people, gov -  
-erned by you their maker, may grow in merit by reason of their faith.  
Through Christ our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

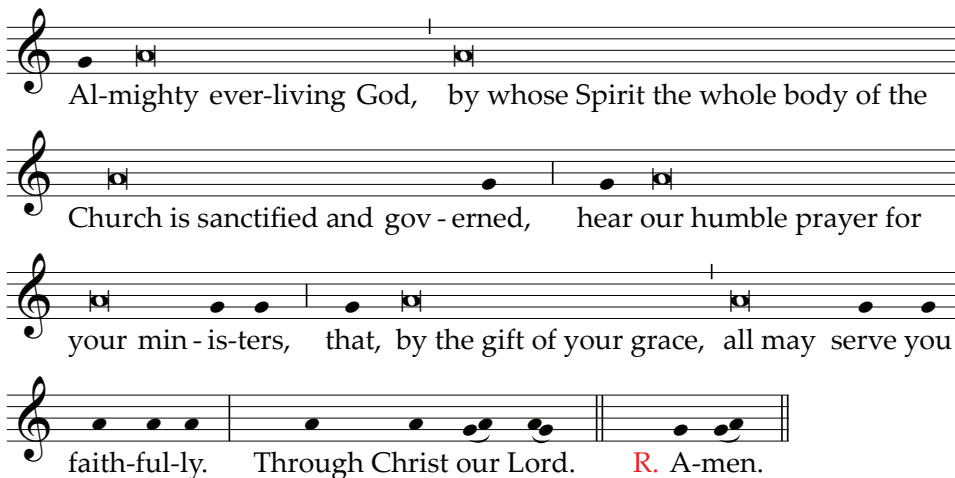
### III. For all orders and degrees of the faithful



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.

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.

R. Amen.

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

## 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.

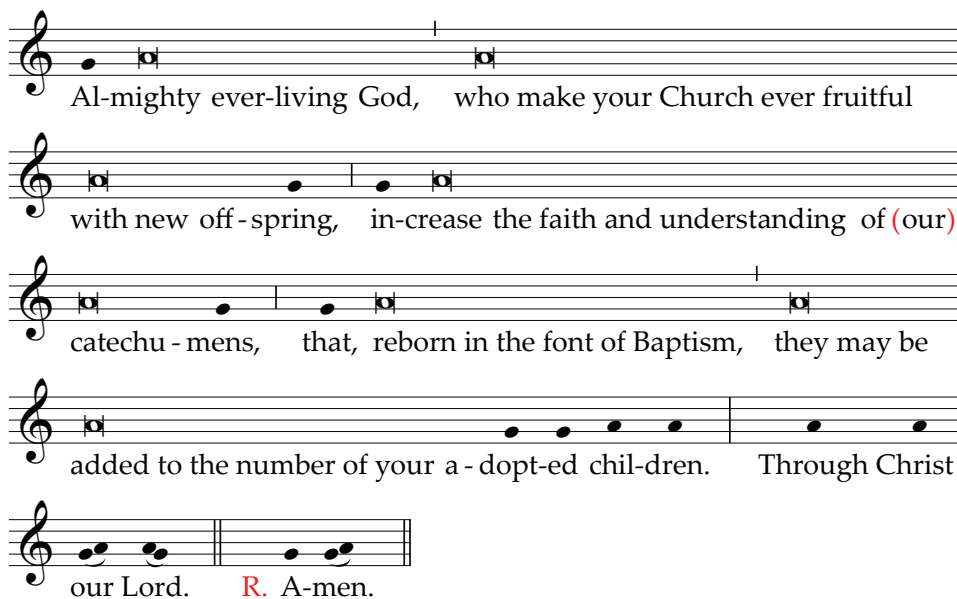
Let us pray also for (our) catechumens,  
 that our God and Lord  
 may open wide the ears of their inmost hearts  
 and unlock the gates of his mercy,  
 that, having received forgiveness of all their sins  
 through the waters of rebirth,  
 they, too, may be one with Christ Jesus our Lord.



## THE PASSION OF THE LORD

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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.

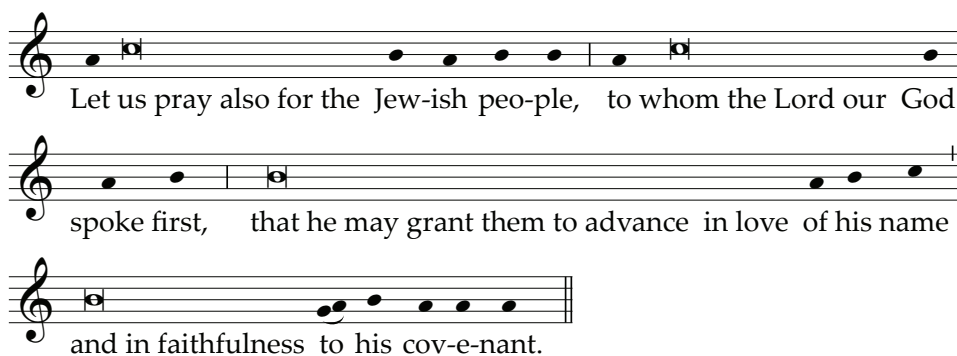
Almighty ever-living God,  
who gather what is scattered  
and keep together what you have gathered,  
look kindly on the flock of your Son,  
that those whom one Baptism has consecrated  
may be joined together by integrity of faith  
and united in the bond of charity.  
Through Christ our Lord.

R. Amen.

## THE PASSION OF THE LORD

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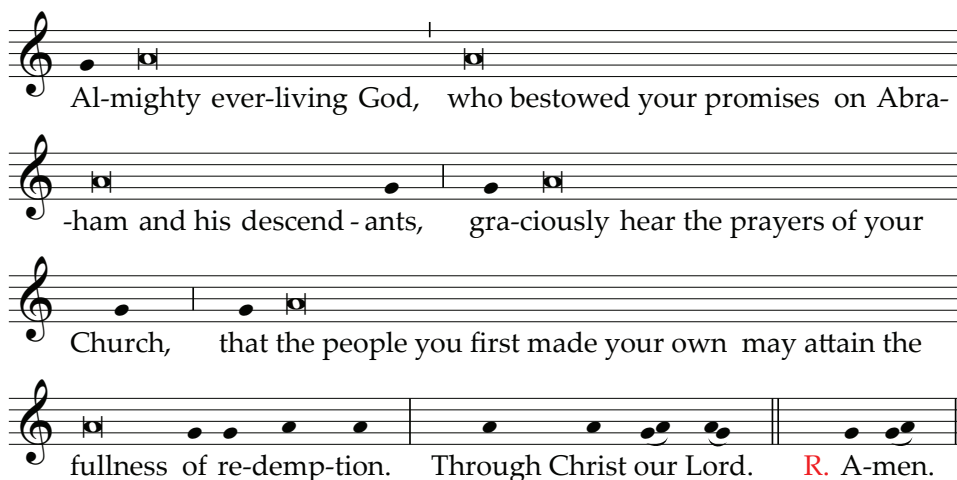
## VI. For the Jewish people



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 also 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,  
graciously hear 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 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,

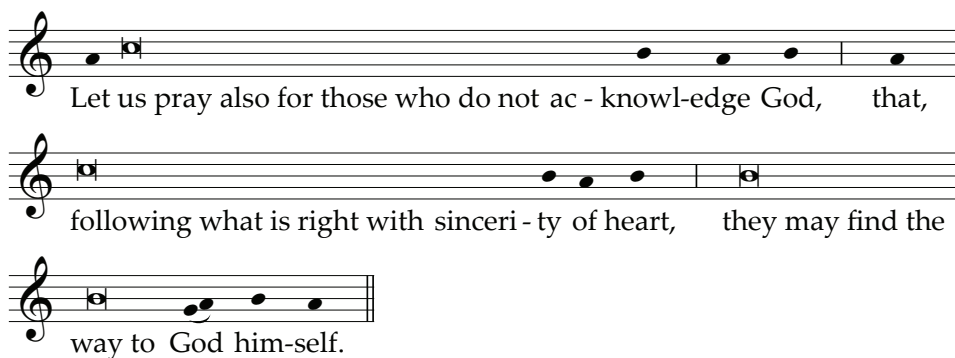
## THE PASSION OF THE LORD

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may be made more perfect witnesses  
to your love in the world.  
Through Christ our Lord.

R. Amen.

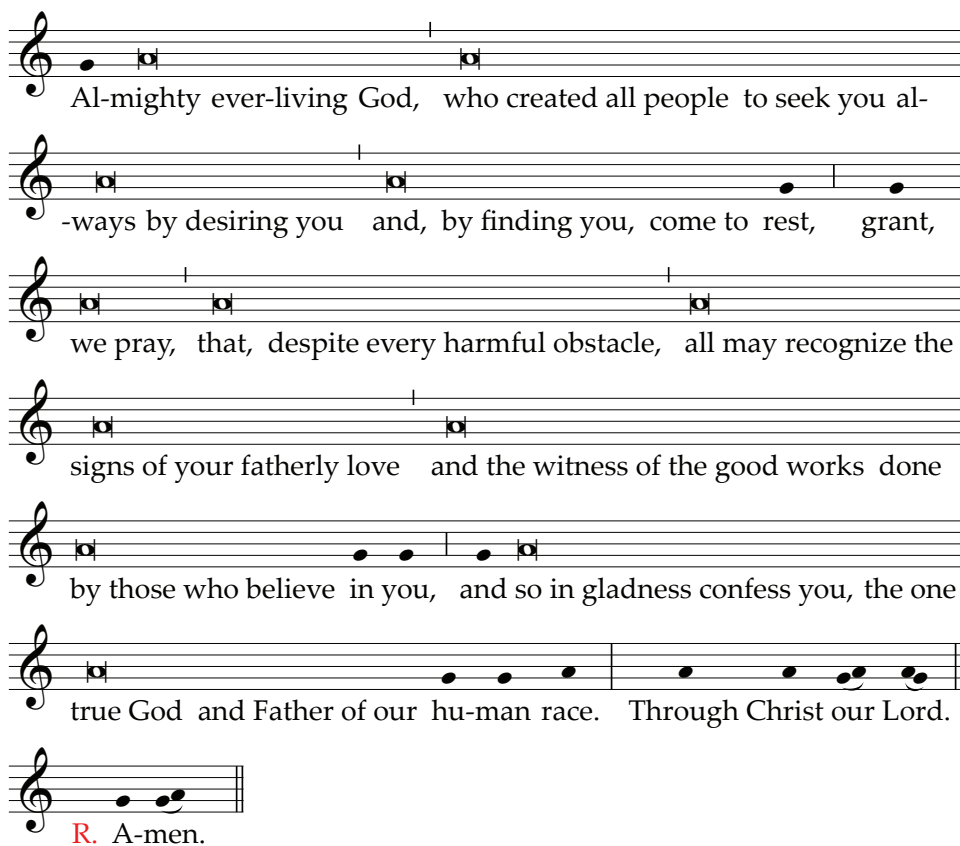
## VIII. For those who do not believe in God



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 recognize the  
signs of your fatherly love and the witness of the good works done  
by those who believe in you, and so in gladness confess you, the one  
true God and Father of our hu-man race. Through Christ our Lord.

R. A-men.

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

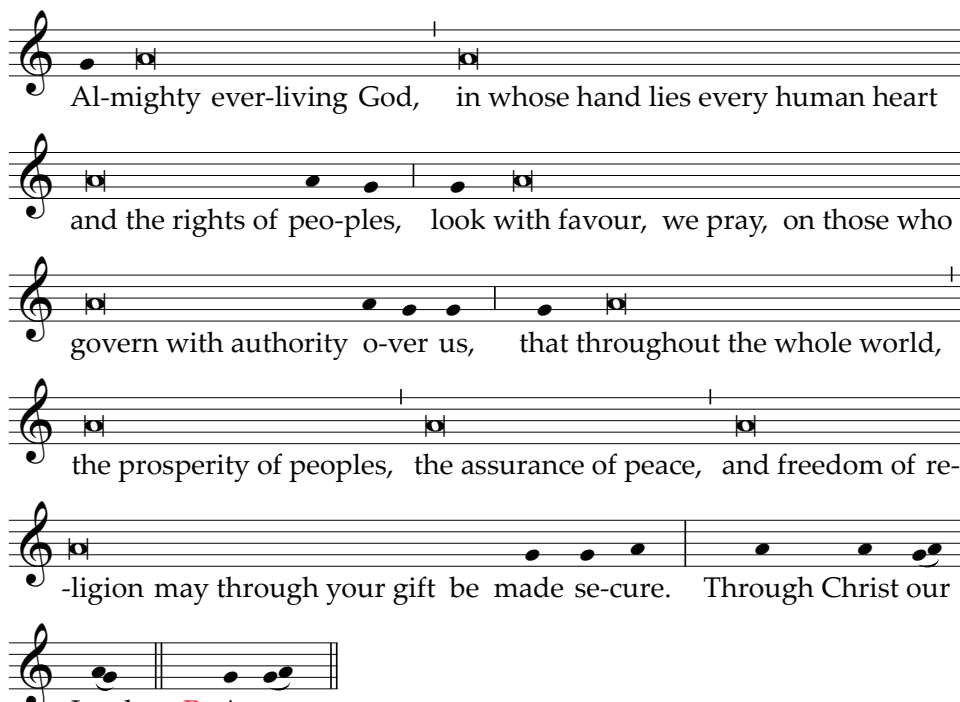
Let us pray also for those in pub-lic of-fice, that our God and Lord  
 may direct their minds and hearts according to his will for the true  
 peace and free-dom of all.

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.

## THE PASSION OF THE LORD

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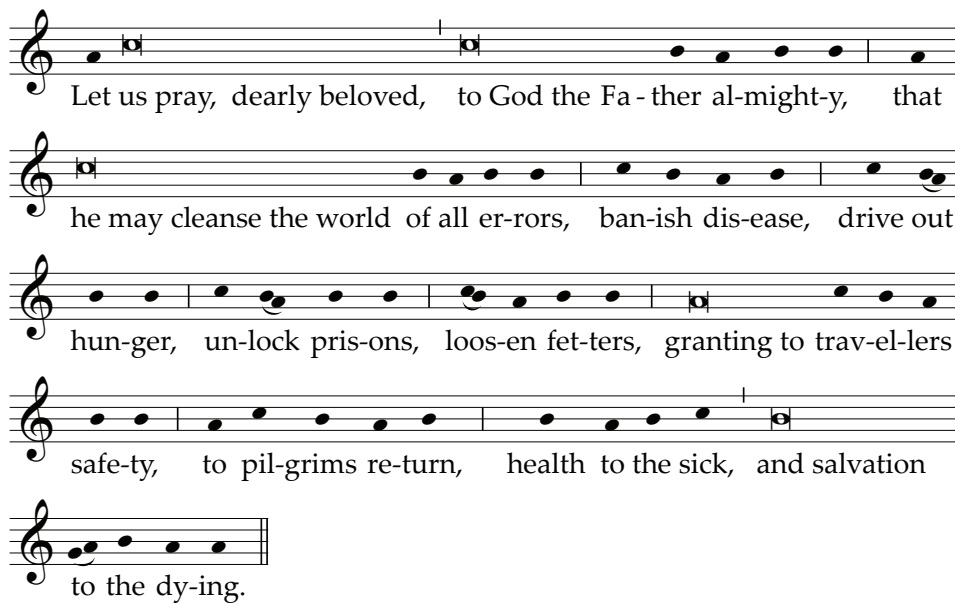
Prayer in silence. Then the Priest says:



Al-mighty ever-living God, in whose hand lies every human heart  
and the rights of peo-ples, look with favour, we pray, on those who  
govern with authority o-ver 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 se-cure. 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.  
R. 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.

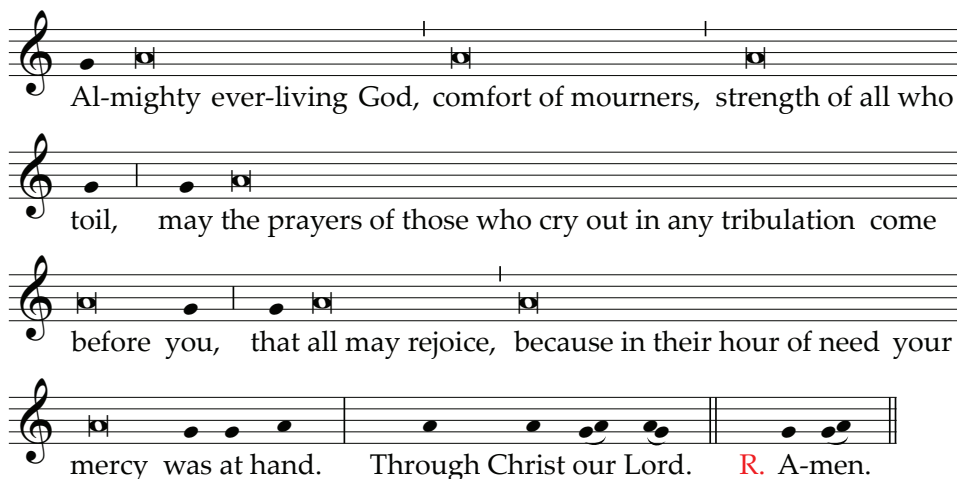
Let us pray, dearly beloved,  
to God the Father almighty,  
that he may cleanse the world of all errors,  
banish disease, drive out hunger,  
unlock prisons, loosen fetters,  
granting to travellers safety, to pilgrims return,  
health to the sick, and salvation to the dying.



## THE PASSION OF THE LORD

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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.

## THE PASSION OF THE LORD

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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 adoramus* (We adore your Cross, O Lord), the Reproaches, the hymn *Crux fidelis* (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.

Cf. Ps 66:2

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

**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**

For text with music, see p. 246.

**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.



## THE PASSION OF THE LORD

81

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**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 oceantide.

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.

### THIRD PART:

#### HOLY COMMUNION

22. A cloth is spread on the altar, and a corporal and the Missal put in place. Meanwhile the Deacon or, if there is no Deacon, the Priest himself, putting on a humeral veil, brings the Blessed Sacrament back from the place of repose to the altar by a shorter route, while all stand in silence. Two ministers with lighted candles accompany the Blessed Sacrament and place their candlesticks around or upon the altar.

When the Deacon, if a Deacon is present, has placed the Blessed Sacrament upon the altar and uncovered the ciborium, the Priest goes to the altar and genuflects.

23. Then the Priest, with hands joined, says aloud:

At the Saviour's command  
and formed by divine teaching,  
we dare to say:

The Priest, with hands extended says, and all present continue:

Our Father, who art in heaven,  
hallowed be thy name;  
thy kingdom come,  
thy will be done  
on earth as it is in heaven.  
Give us this day our daily bread,  
and forgive us our trespasses,  
as we forgive those who trespass against us;  
and lead us not into temptation,  
but deliver us from evil.

Text with music, p. 192.

24. **With hands extended, the Priest continues alone:**

Deliver us, Lord, we pray, from every evil,  
graciously grant peace in our days,  
that, by the help of your mercy,  
we may be always free from sin  
and safe from all distress,  
as we await the blessed hope  
and the coming of our Saviour, Jesus Christ.

**He joins his hands.**

**The people conclude the prayer, acclaiming:**

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

**Text with music, pp. 193-194.**

25. **Then the Priest, with hands joined, says quietly:**

May the receiving of your Body and Blood,  
Lord Jesus Christ,  
not bring me to judgement and condemnation,  
but through your loving mercy  
be for me protection in mind and body  
and a healing remedy.

26. **The Priest then genuflects, takes a particle, and, holding it slightly raised over the ciborium, while facing the people, says aloud:**

Behold the Lamb of God,  
behold him who takes away the sins of the world.  
Blessed are those called to the supper of the Lamb.

**And together with the people he adds once:**

Lord, I am not worthy  
that you should enter under my roof,  
but only say the word  
and my soul shall be healed.

27. **And facing the altar, he reverently consumes the Body of Christ, saying quietly:** May the Body of Christ keep me safe for eternal life.

28. **He then proceeds to distribute Communion to the faithful. During Communion, Psalm 21 or another appropriate chant may be sung.**

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.

R. 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.

## HOLY SATURDAY

1. On Holy Saturday the Church waits at the Lord's tomb in prayer and fasting, meditating on his Passion and Death and on his Descent into Hell, and awaiting his Resurrection.
2. The Church abstains from the Sacrifice of the Mass, with the sacred table left bare, until after the solemn Vigil, that is, the anticipation by night of the Resurrection, when the time comes for paschal joys, the abundance of which overflows to occupy fifty days.
3. Holy Communion may only be given on this day as Viaticum.

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 Easter 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.

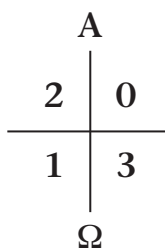
10. Then the Priest blesses the fire, saying with hands extended:  
Let us pray.

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.

R. 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, insofar 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.

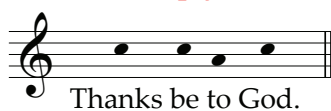
Or:



Lu-men Chris-ti.

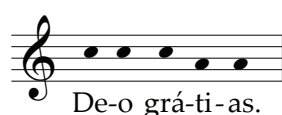
The Light of Christ.

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. 102-105).

#### 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

## THE EASTER VIGIL

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dark-ness. Re-joyce, let Mother Church al-so re-joyce, arrayed with  
the lightning of his glo-ry, let this ho-ly build-ing shake with joy,  
filled with the might-y voic-es of the peo-ples. (There-fore,  
dearest friends, standing in the awe-some glo-ry of this ho-ly light,  
in-voke with me, I ask you, the mer-cy of God al-might-y,  
that he, who has been pleased to number me, though un-wor-thy,  
a - mong the Le-vites, may pour into me his light un-shad-owed,  
that I may sing this can-dle's per-fect prais-es.)  
(V. The Lord be with you. R. And with your spir-it.)  
V. Lift up your hearts. R. We lift them up to the Lord.  
V. Let us give thanks to the Lord our God. R. It is right and just.  
It is truly right and just, with ardent love of mind and heart and  
with devoted service of our voice, to acclaim our God in-vis-i-ble,



the al - 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



## THE EASTER VIGIL

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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

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

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

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

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

Church. But now we know the praises of this pil-lar, which glow-

-ing fire ig - nites for God's hon-our, a fire into many flames

di-vid-ed, yet nev-er dimmed by shar - ing of its light, for it is

fed by melt-ing wax, drawn out by moth-er bees to build a torch

so pre-cious. O truly bless-ed night, when things of heaven

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

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

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,

## THE EASTER VIGIL

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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 lightning 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.)

(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 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.

R. Amen.

### Shorter Form of the Easter Proclamation

Ex-ult, let them ex-ult, the hosts of heav-en, ex-ult, let Angel  
minis - ters of God ex-ult, let the trum-pet of sal-va-tion sound  
a-loud our might-y King's tri-umph! Be glad, let earth be glad, as  
glo-ry floods her, a-blaze with light from her e - ter-nal King,  
let all cor-ners of the earth be glad, know-ing an end to gloom and  
dark-ness. Re-joyce, let Mother Church al-so re-joyce, arrayed with  
the lightning of his glo-ry, let this ho-ly build-ing shake with joy,  
filled with the might-y voic-es of the peo-ples.  
(V. The Lord be with you. R. And with your spir-it.)

## THE EASTER VIGIL

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

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

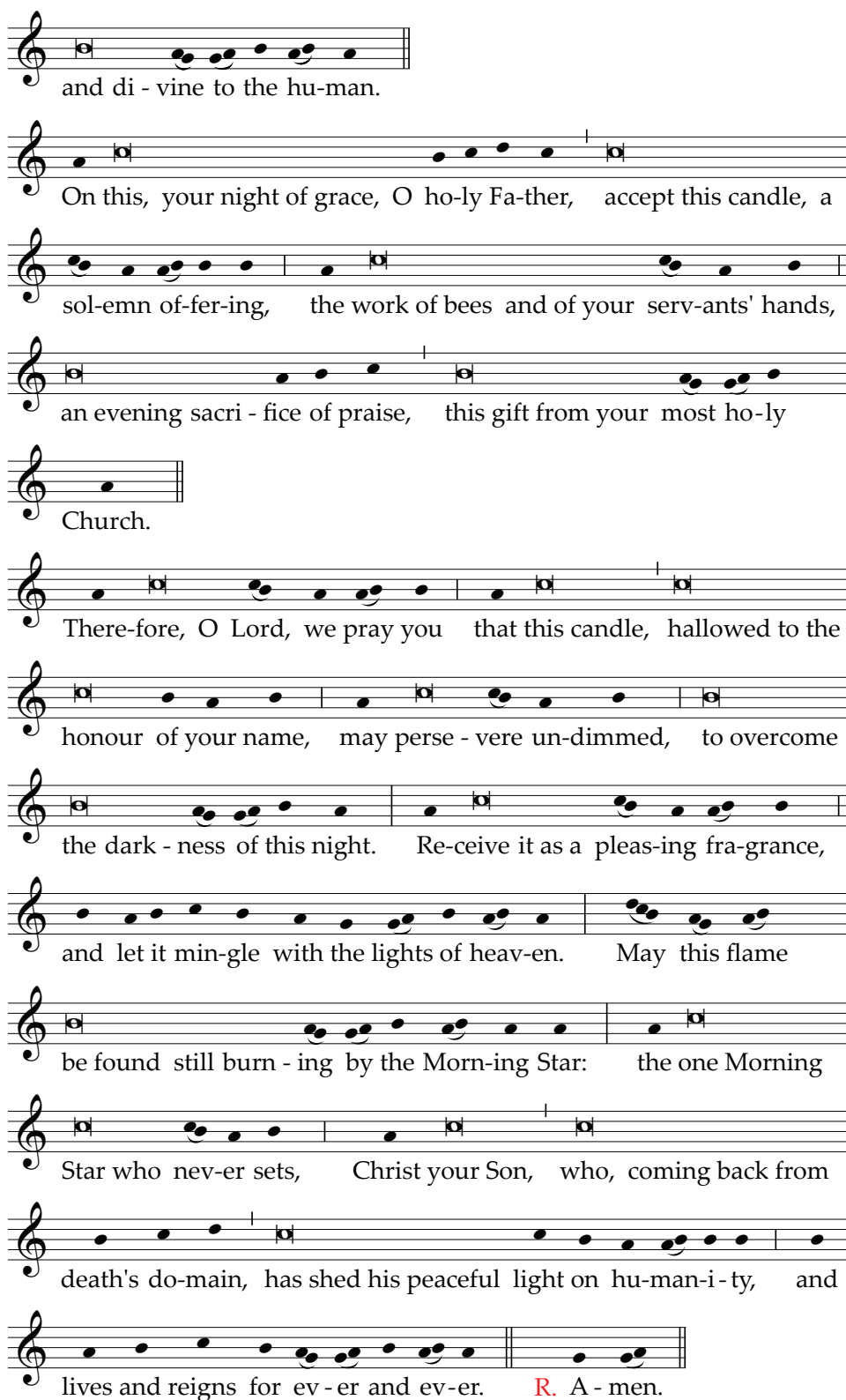
It is truly right and just, with ardent love of mind and heart and  
with devoted service of our voice, to acclaim our God in-vis-i-ble,  
the al - might-y Fa-ther, and Jesus Christ, our Lord, his Son, his  
On - ly Be-got-ten. Who for our sake paid Adam's debt to the e-  
-ter-nal Fa-ther, and, pouring out his own dear Blood, wiped clean  
the re-cord of our an-cient sin-ful-ness. These then are the feasts  
of Pass-o-ver, in which is slain the Lamb, the one true Lamb,  
whose Blood anoints the door - posts of be-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,  
re-stores innocence to the fall-en, and joy to mourn-ers. O truly  
bless-ed night, when things of heaven are wed to those of earth,



## THE EASTER VIGIL

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and di - vine to the hu-man.

On this, your night of grace, O ho-ly Fa-ther, accept this candle, a  
sol-emn of-fer-ing, the work of bees and of your serv-ants' hands,  
an evening sacri - fice of praise, this gift from your most ho-ly  
Church.

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

## Shorter Form of the Easter Proclamation

**Text without music:**

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 lightning 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 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.

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 wed 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.  
**R.** 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.

R. 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.

R. 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.

R. 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.

R. 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.

R. 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.

R. 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.

R. 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,  
graciously grant  
to those you wash clean in the waters of Baptism  
the assurance of your unfailing protection.  
Through Christ our Lord.

R. 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.

R. 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.

R. 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 *Gloria 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*.

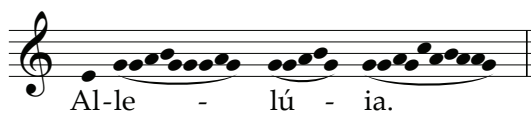
32. When the hymn is concluded, the Priest says the Collect in the usual way.

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 Alleluia three times, raising his voice by a step each time, with all repeating it. If necessary, the psalmist intones the Alleluia.



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

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:

The musical notation consists of four staves of music in a single system, each with a treble clef and a common time signature. The notes are simple, using quarter and eighth notes, with rests. The lyrics are written below the notes.

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.

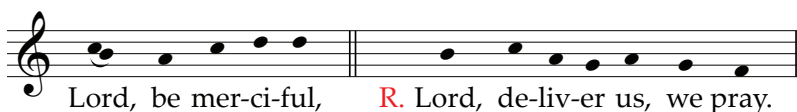
If, however, there is to be a procession of some length to the baptistery, the Litany is sung during the procession; in this case, those to be baptized are called forward before the procession begins, and the procession takes place led by the paschal candle, followed by the catechumens with their godparents,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




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 Law - rence,  
 Saint Perpetua and Saint Fe - li - ci - ty,  
 Saint Ag - nes,  
 Saint Gre - go - ry,  
 Saint Au - gus - tine,  
 Saint Atha - na - sius,  
 Saint Bas - il,  
 Saint Mar - tin,  
 Saint Ben - e - dict,  
 Saint Francis and Saint Dom - i - nic,  
 Saint Francis Xa - vi - er,  
 Saint John Vi - an - ney,  
 Saint Catherine of Si - e - na,  
 Saint Teresa of Je - sus,  
 All holy men  
 and women, Saints of God, [ ]



THE EASTER VIGIL

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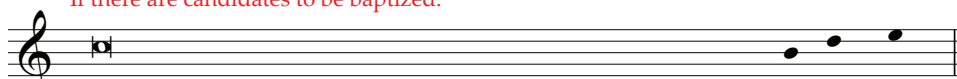


From all e - vil, **R.** Lord, de-liv-er us, we pray.  
 From eve - ry sin,  
 From ever - last-ing death,  
 By your In - car - na - tion,  
 By your  
 Death and Res - ur - rec - tion,  
 By the out-  
 -pouring  
 of the Ho - ly Spir - it,




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

If there are candidates to be baptized:

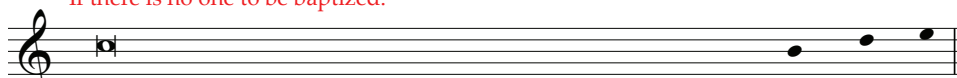


Bring these chosen ones to new birth through the grace of Bap-tism,




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

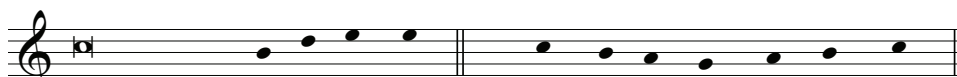
If there is no one to be baptized:



Make this font 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:

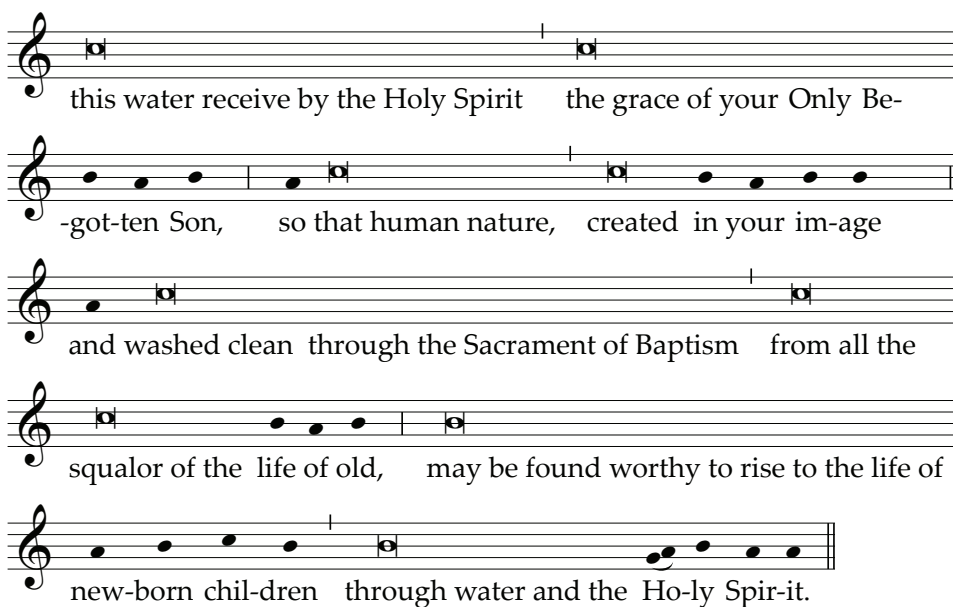
O God, who by invisible power accomplish a wondrous effect  
 through sacra - men - tal signs and who in many ways have pre-  
 -pared water, your cre - a - tion, to show forth the grace of Bap - tism;  
 O God, whose Spirit in the first moments of the world's creation  
 hovered o - ver the wa - ters,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



## THE EASTER VIGIL

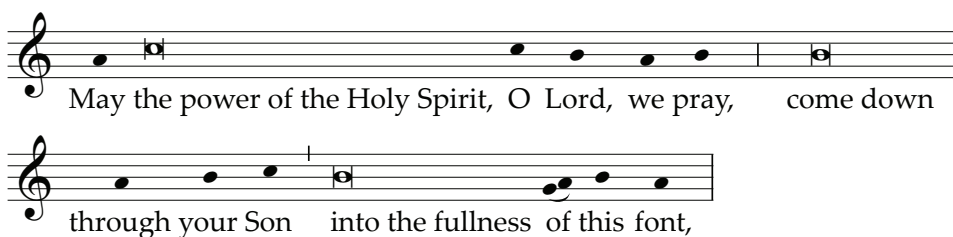
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so that from the mystery of one and the same ele - ment of wa - ter  
would come an end to vice and a be - gin - ning of vir - tue; O  
God, who caused the children of Abraham to pass dry - shod  
through the Red Sea, so that the chosen people, set free from slav -  
-ery to Phar - aoh, would prefigure the people of the bap - tized; O  
God, whose Son, baptized 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,  
baptizing them in the name of the Father and of the Son and of the  
Ho - ly Spir - it', look now, we pray, upon the face of your Church  
and graciously un - seal for her the foun - tain of Bap - tism. May



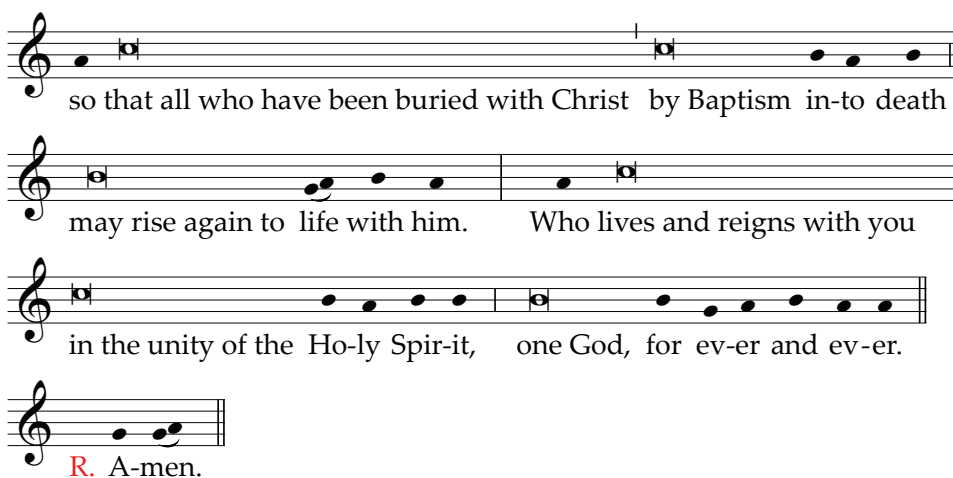
this water receive by the Holy Spirit the grace of your Only Be-  
 -got-ten Son, so that human nature, created in your im-age  
 and washed clean through the Sacrament of Baptism from all the  
 squalor of the life of old, may be found worthy to rise to the life of  
 new-born chil-dren through water and the Ho-ly Spir-it.

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



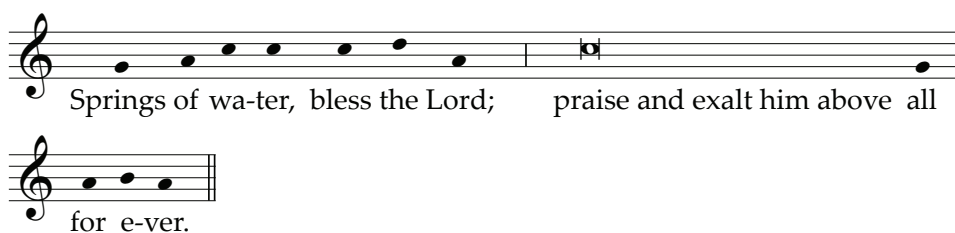
May the power of the Holy Spirit, O Lord, we pray, come down  
 through your Son into the fullness of this font,

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



so that all who have been buried with Christ by Baptism in-to death  
 may rise again to life with him. Who lives and reigns with you  
 in the unity of the Ho-ly Spir-it, one God, for ev-er and ev-er.  
 R. A-men.

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



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

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

R. 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.

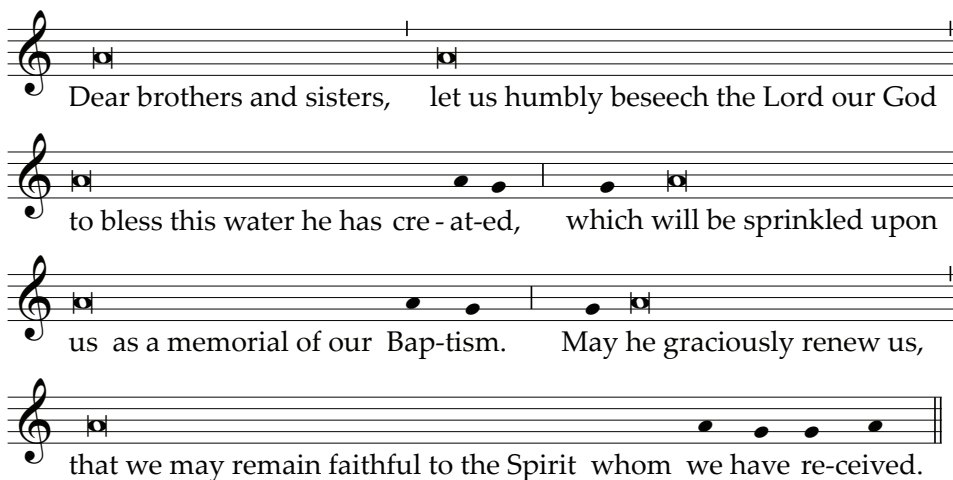
51. After the Baptism, the Priest anoints the infants with chrism. A white garment is given to each, whether adults or children. Then the Priest or Deacon receives the paschal candle from the hand of the minister, and the candles of the newly baptized are lighted. For infants the rite of Ephphetha is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

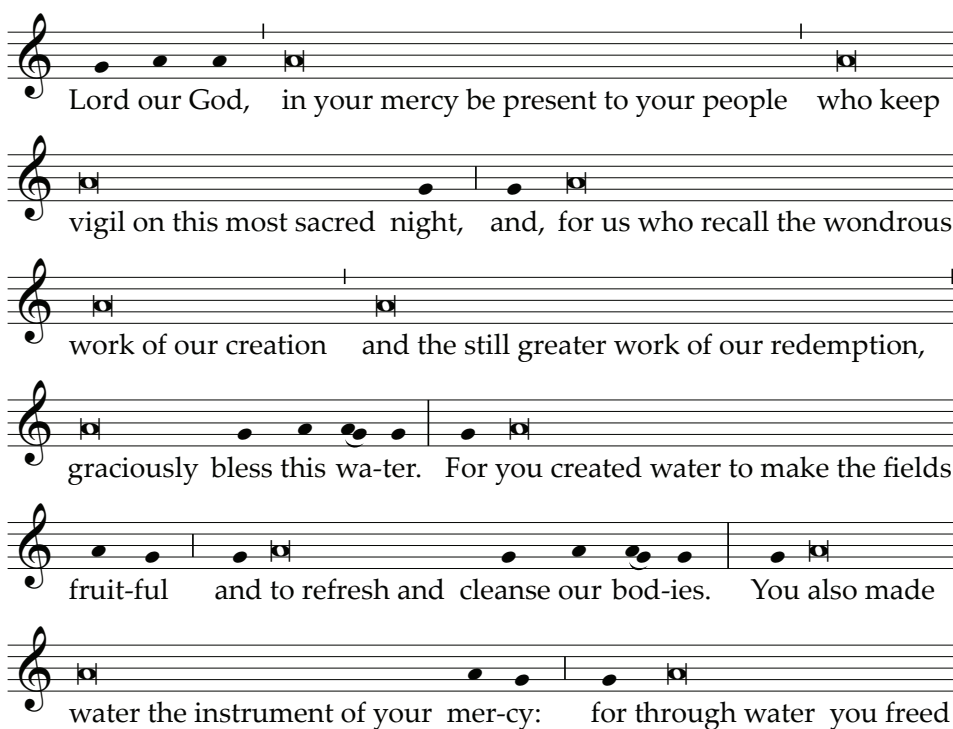
## The Blessing of Water

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

## THE EASTER VIGIL

127

your people from slavery and quenched their thirst in the de-sert;  
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 Jor-dan, you have renewed our cor-  
-rupted nature in the bath of re - gen - er - a - tion. There - fore, may  
this water be for us a memorial of the Baptism we have re - ceived,  
and grant that we may share in the gladness of our brothers and  
sisters, who at Easter have re - ceived their Baptism.  
Through Christ our Lord. **R.** A-men.

**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.

**R.** Amen.



## THE RENEWAL OF BAPTISMAL PROMISES

## 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 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.

## FOURTH PART:

## THE LITURGY OF THE EUCHARIST

59. The Priest goes to the altar and begins the Liturgy of the Eucharist in the usual way.
60. It is desirable that the bread and wine be brought forward by the newly baptized or, if they are children, by their parents or godparents.
61. **Prayer over the Offerings**  
Accept, we ask, O Lord,  
the prayers of your people  
with the sacrificial offerings,  
that what has begun in the paschal mysteries  
may, by the working of your power,  
bring us to the healing of eternity.  
Through Christ our Lord.
62. **Preface I of Easter: The Paschal Mystery** (. . . on this night above all . . .), pp. 164-165.
63. In the Eucharistic Prayer, a commemoration is made of the baptized and their godparents in accord with the formulas which are found in the Roman Missal and Roman Ritual for each of the Eucharistic Prayers.
64. Before the *Ecce Agnus Dei* (Behold the Lamb of God), the Priest may briefly address the newly baptized about receiving their first Communion and about the excellence of this great mystery, which is the climax of Initiation and the centre of the whole of Christian life.
65. It is desirable that the newly baptized receive Holy Communion under both kinds, together with their godfathers, godmothers, and Catholic parents and spouses, as well as their lay catechists. It is even appropriate that, with the consent of the Diocesan Bishop, where the occasion suggests this, all the faithful be admitted to Holy Communion under both kinds.

66. **Communion Antiphon**

1 Cor 5: 7-8

Christ our Passover has been sacrificed;  
therefore let us keep the feast  
with the unleavened bread of purity and truth, alleluia.

*Psalm 117 may appropriately be sung.*

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.

**R.** Amen.

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

**R.** Amen.

Now that 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.

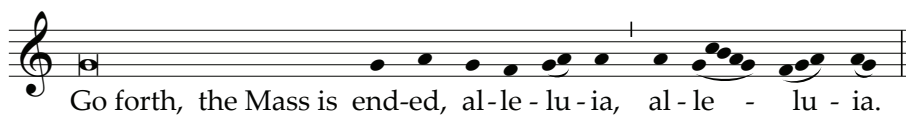
**R.** Amen.

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.

*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:



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 the Mass during the Day

#### 71. Entrance Antiphon Cf. Ps 138:18,5-6

**I**HAVE risen, and I am with you still, alleluia.  
**I**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 Gloria in excelsis (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.**

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**In Australia, England and Wales, and in Scotland: The Creed is said. However, in Easter Sunday Masses which are celebrated with a congregation, the rite of the renewal of baptismal promises may take place after the homily, according to the text used at the Easter Vigil (pp. 130-131). In that case the Creed is omitted.**

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#### 73. Prayer over the Offerings

Exultant with paschal gladness, O Lord,  
 we offer the sacrifice  
 by which your Church  
 is wondrously reborn and nourished.  
 Through Christ our Lord.



74. Preface I of Easter, The Paschal Mystery, pp. 164-165.

When the Roman Canon is used, the proper forms of the Communicantes (In communion with those) and Hanc igitur (Therefore, Lord, we pray) are said.

75. Communion Antiphon 1 Cor 5:7-8

Christ our Passover has been sacrificed, alleluia;  
therefore let us keep the feast with the unleavened bread  
of purity and truth, alleluia, alleluia.

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. 134.

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.

R. Thanks be to God, alleluia, alleluia.



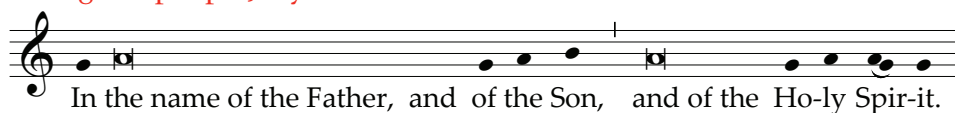
# THE ORDER OF MASS

## 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:



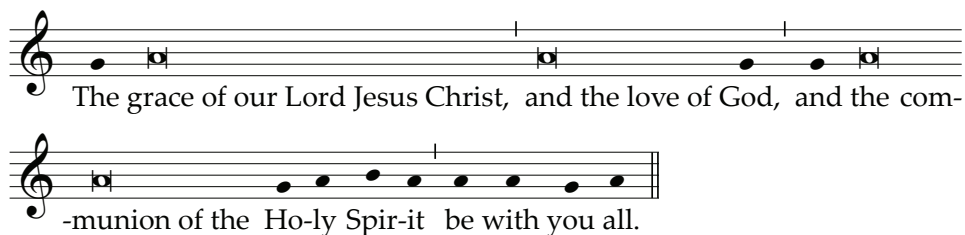
**In the name of the Father, and of the Son,  
and of the Holy Spirit.**

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 Fa-ther and the Lord Je-sus  
Christ.

**Grace to you and peace from God our Father  
and the Lord Jesus Christ.**

Or:

The Lord be with you.

**The Lord be with you.**

The people reply:

And with your spir-it.

**And with your spirit.**

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

Peace be with you.

**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 by 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.

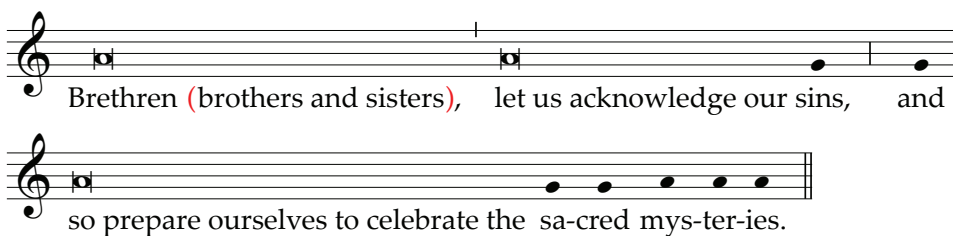
The people reply:



Amen.

Or:

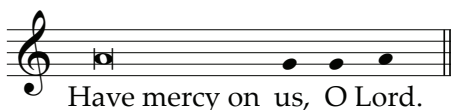
5. The Priest invites the faithful to make the Penitential Act:



**Brethren (brothers and sisters),  
let us acknowledge our sins,  
and so prepare ourselves to celebrate the sacred mysteries.**

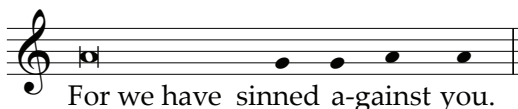
A brief pause for silence follows.

The Priest then says:



Have mercy on us, O Lord.

The people reply:



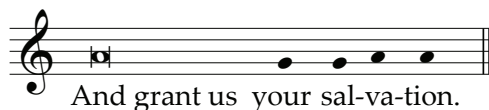
For we have sinned against you.

The Priest:



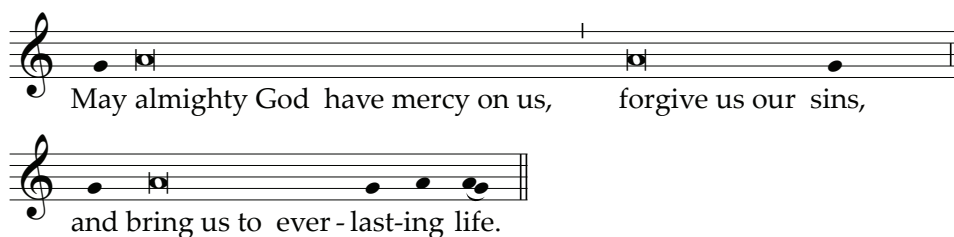
Show us, O Lord, your mercy.

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.

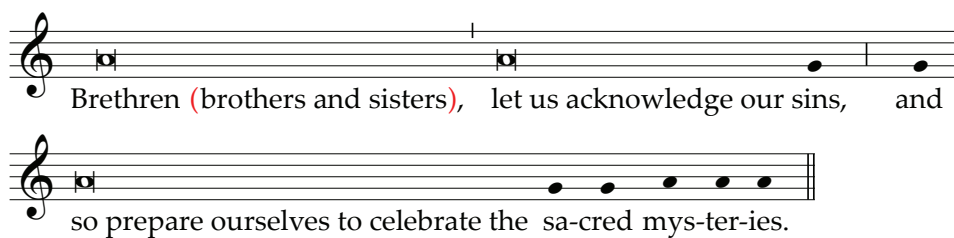
The people reply:



Amen.

Or:

6. The Priest invites the faithful to make the Penitential Act:

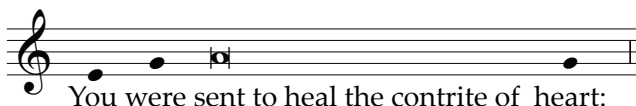


Brethren (brothers and sisters), let us acknowledge our sins,  
and so prepare ourselves to celebrate the sacred mysteries.



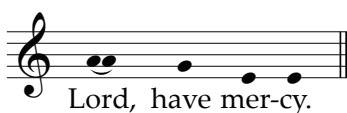
A brief pause for silence follows.

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.



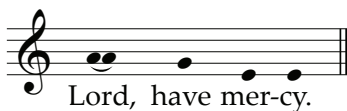
Kýrie, e - lé - i-son.

**Lord, have mercy.**

**Or:**

**Kyrie, eleison.**

The people reply:



Lord, have mer-cy.



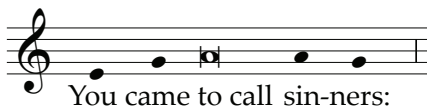
Kýrie, e - lé - i-son.

**Lord, have mercy.**

**Or:**

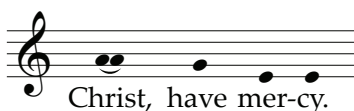
**Kyrie, eleison.**

The Priest:



You came to call sin-ners:

**You came to call sinners:**



Christ, have mer-cy.



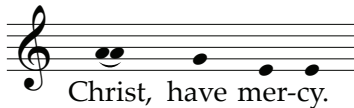
Christe, e - lé - i-son.

**Christ, have mercy.**

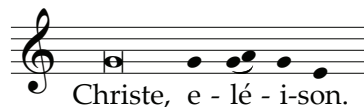
**Or:**

**Christe, eleison.**

The people:



Christ, have mer-cy.



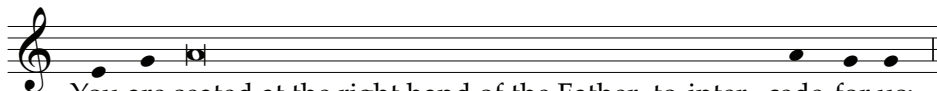
Christe, e - lé - i-son.

**Christ, have mercy.**

**Or:**

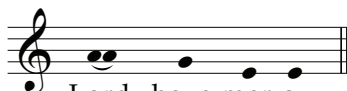
**Christe, eleison.**

**The Priest:**



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

**You are seated at the right hand of the Father  
to intercede for us:**



Lord, have mer-cy.




Kýrie, e - lé - i-son.

**Lord, have mercy.**

**Or: Kyrie, eleison.**

**The people:**



Lord, have mer-cy.

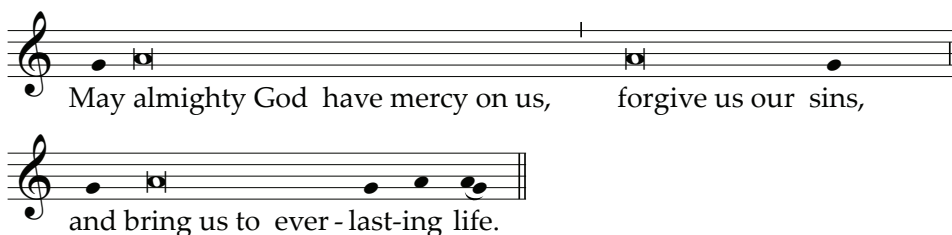


Kýrie, e - lé - i-son.

**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 ever - last-ing life.

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

**The people reply:**



A-men.

**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.

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

V. Kyrie, eleison. R. Kyrie, eleison.  
 V. Christe, eleison. R. Christe, eleison.  
 V. Kyrie, eleison. R. 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 while.

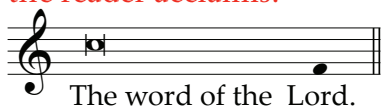
Then the Priest, with hands extended, says the Collect prayer, at the  
end of which the people acclaim:

Amen.

## The Liturgy of the Word

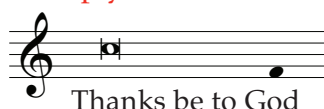
10. Then the reader goes to the ambo and reads the First Reading, while all sit and listen.

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



The word of the Lord.

All reply:

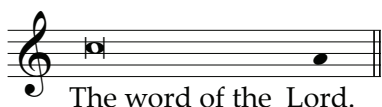


Thanks be to God.

11. The psalmist or cantor sings or says the Psalm, with the people making the response.

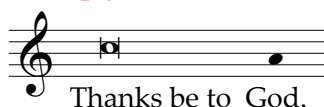
12. After this, if there is to be a Second Reading, a reader reads it from the ambo, as above.

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



The word of the Lord.

All reply:



Thanks be to God.

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.

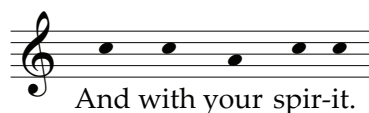
15. The Deacon, or the Priest, then proceeds to the ambo, accompanied, if appropriate, by ministers with incense and candles.

There he says:



The Lord be with you.

The people reply:

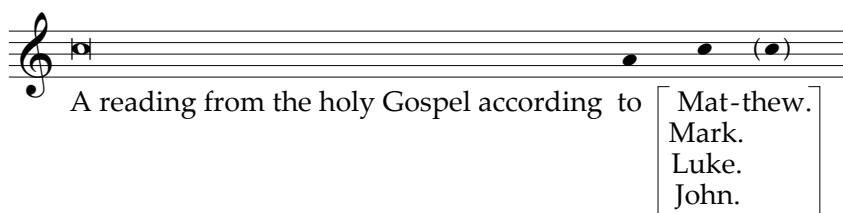


And with your spirit.

**The Lord be with you.**

**And with your spirit.**

The Deacon, or the Priest:



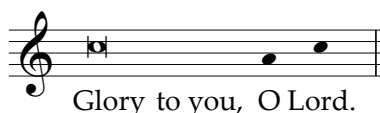
A reading from the holy Gospel according to

Mat-thew.
Mark.
Luke.
John.

**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:



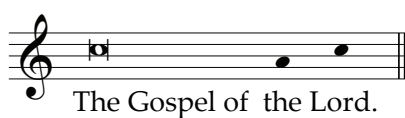
Glory to you, O Lord.

**Glory to you, O Lord.**

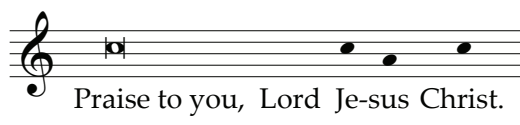
Then the Deacon, or the Priest, incenses the book, if incense is used, and proclaims the Gospel.

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

All reply:



The Gospel of the Lord.



Praise to you, Lord Je-sus Christ.

**The Gospel of the Lord.**

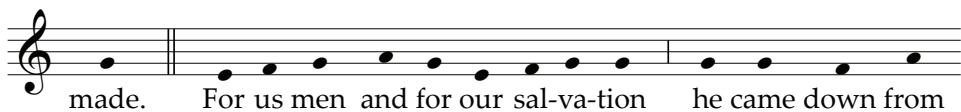
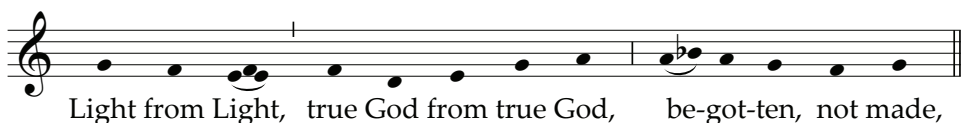
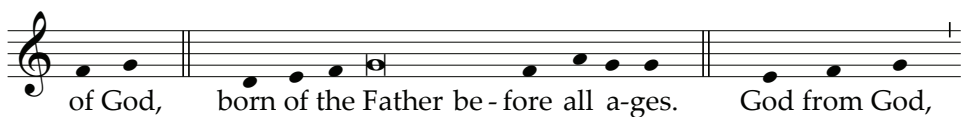
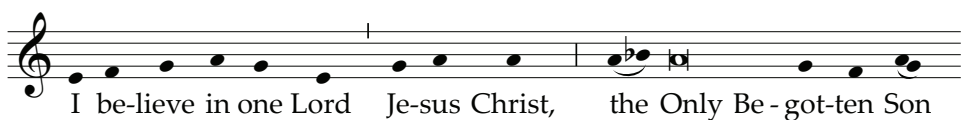
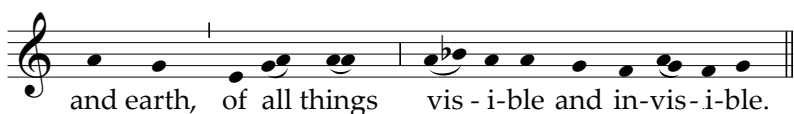
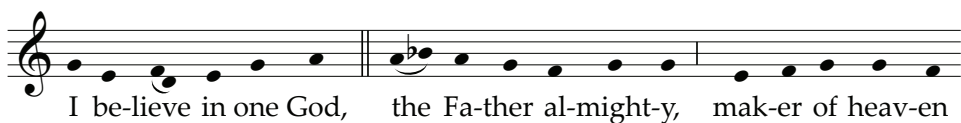
**Praise to you, Lord Jesus Christ.**

Then he kisses the book, saying quietly:

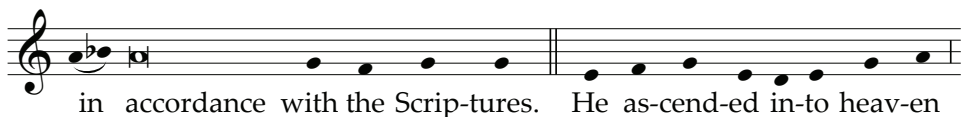
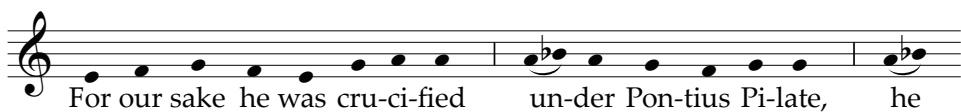
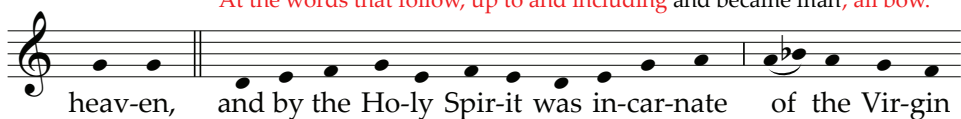
Through the words of the Gospel  
may our sins be wiped away.

17. Then follows the Homily, which is to be preached by a Priest or Deacon on all Sundays and Holydays 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.*





## THE ORDER OF MASS

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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.

### **The Liturgy of the Eucharist**

21. When all this has been done, the Offertory Chant begins. Meanwhile, the ministers place the corporal, the purificator, the chalice, the pall, and the Missal on the altar.

22. It is desirable that the faithful express their participation by making an offering, bringing forward bread and wine for the celebration of the Eucharist and perhaps other gifts to relieve the needs of the Church and of the poor.

23. The Priest, standing at the altar, takes the paten with the bread and holds it slightly raised above the altar with both hands, saying in a low voice:

Blessed are you, Lord God of all creation,  
for through your goodness we have received  
the bread we offer you:  
fruit of the earth and work of human hands,  
it will become for us the bread of life.

Then he places the paten with the bread on the corporal.

If, however, the Offertory Chant is not sung, the Priest may speak these words aloud; at the end, the people may acclaim:

Blessed be God for ever.

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

By the mystery of this water and wine  
may we come to share in the divinity of Christ  
who humbled himself to share in our humanity.

25. The Priest then takes the chalice and holds it slightly raised above the altar with both hands, saying in a low voice:

Blessed are you, Lord God of all creation,  
for through your goodness we have received  
the wine we offer you:  
fruit of the vine and work of human hands,  
it will become our spiritual drink.

Then he places the chalice on the corporal.

If, however, the Offertory Chant is not sung, the Priest may speak these words aloud; at the end, the people may acclaim:

Blessed be God for ever.

26. After this, the Priest, bowing profoundly, says quietly:

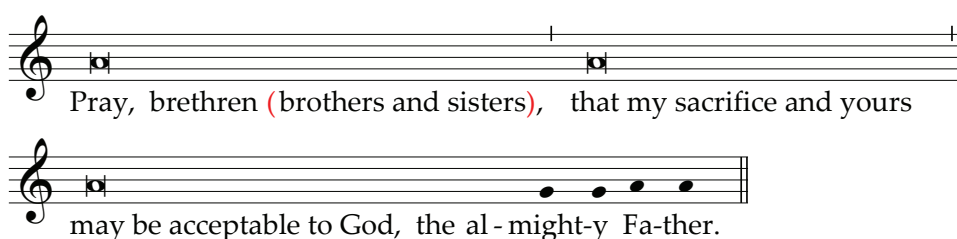
With humble spirit and contrite heart  
may we be accepted by you, O Lord,  
and may our sacrifice in your sight this day  
be pleasing to you, Lord God.

27. If appropriate, he also incenses the offerings, the cross, and the altar. A Deacon or other minister then incenses the Priest and the people.

28. Then the Priest, standing at the side of the altar, washes his hands, saying quietly:

Wash me, O Lord, from my iniquity  
and cleanse me from my sin.

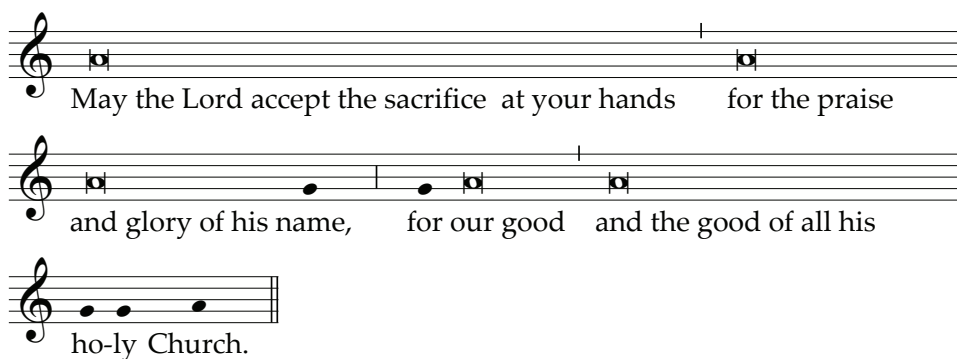
29. Standing at the middle of the altar, facing the people, extending and then joining his hands, he says:



Pray, brethren (brothers and sisters), that my sacrifice and yours  
may be acceptable to God, the al-might-y Fa-ther.

**Pray, brethren (brothers and sisters),  
that my sacrifice and yours  
may be acceptable to God,  
the almighty Father.**

The people rise and reply:



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

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

30. Then the Priest, with hands extended, says the Prayer over the Offerings, at the end of which the people acclaim:

Amen.

## THE EUCHARISTIC PRAYER

31. Then the Priest begins the Eucharistic Prayer.



Extending his hands, he says:

**The Lord be with you.**

The people reply:

And with your spirit.

The Priest, raising his hands, continues:

**Lift up your hearts.**

The people:

We lift them up to the Lord.

The Priest, with hands extended, adds:

**Let us give thanks to the Lord our God.**

The people:

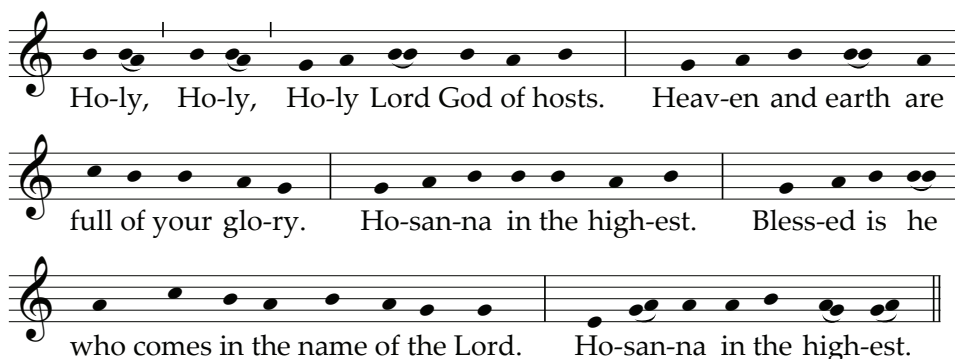
It is right and just.

The Priest, with hands extended, continues the Preface.

## THE EUCHARISTIC PRAYER

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



Ho-ly, Ho-ly, Ho-ly Lord God of hosts. Heav-en and earth are  
full of your glo-ry. Ho-san-na in the high-est. Bless-ed is he  
who comes in the name of the Lord. Ho-san-na in the high-est.

**Holy, Holy, Holy Lord God of hosts.  
Heaven and earth are full of your glory.  
Hosanna in the highest.  
Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.**

Or:



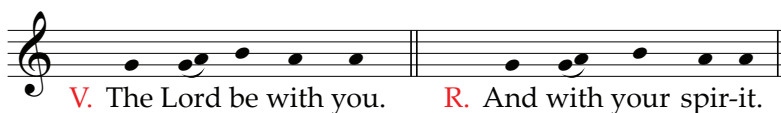
San-ctus, San-ctus, San-ctus Dó-mi-nus De-us Sá-ba-oth.  
Ple-ni sunt cæ-li et ter-ra gló-ri-a tu-a. Ho-sán-na in ex-cél-sis.  
Be-ne-dí-ctus qui ve-nit in nó-mi-ne Dó-mi-ni. Ho-sán-na in  
ex-cél - sis.

32. In all Masses, the Priest celebrant is permitted to sing parts of the Eucharistic Prayer provided with musical notation below, pp. 207ff., especially the principal parts.

In Eucharistic Prayer I, the Roman Canon, the words included in brackets may be omitted.

## PREFACE I OF THE PASSION OF THE LORD

## The power of the Cross



**It is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks,  
Lord, holy Father, almighty and eternal God.**

**For through the saving Passion of your Son  
the whole world has received a heart  
to confess the infinite power of your majesty,  
since by the wondrous power of the Cross  
your judgement on the world is now revealed  
and the authority of Christ crucified.**

**And so, Lord, with all the Angels and Saints,  
we, too, give you thanks, as in exultation we acclaim:**

**Holy, Holy, Holy Lord God of hosts.  
Heaven and earth are full of your glory.  
Hosanna in the highest.  
Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.**



## THE EUCHARISTIC PRAYER

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

**Holy, Holy, Holy Lord God of hosts . . .**

## PREFACE II OF THE PASSION OF THE LORD

### The victory of the Passion

44. The following Preface is said on Monday, Tuesday, and Wednesday of Holy Week.



It is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks,  
Lord, holy Father, almighty and eternal God,  
through Christ our Lord.

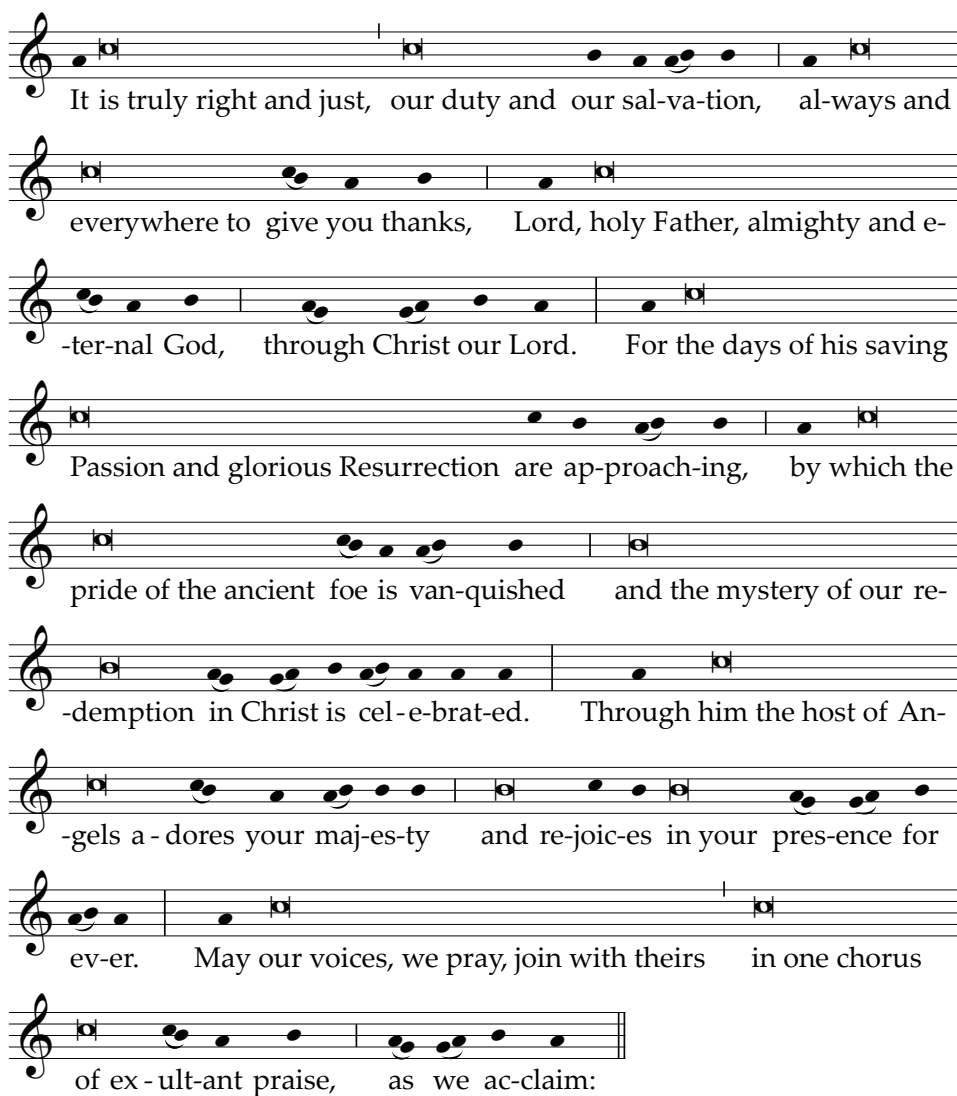
For the days of his saving Passion  
and glorious Resurrection are approaching,  
by which the pride of the ancient foe is vanquished  
and the mystery of our redemption in Christ is celebrated.

Through him the host of Angels adores your majesty  
and rejoices in your presence for ever.  
May our voices, we pray, join with theirs  
in one chorus of exultant praise, as we acclaim:

Holy, Holy, Holy Lord God of hosts.  
Heaven and earth are full of your glory.  
Hosanna in the highest.  
Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.

## THE EUCHARISTIC PRAYER

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It is truly right and just, our duty and our sal-va-tion, al-ways and  
everywhere to give you thanks, Lord, holy Father, almighty and e-  
-ter-nal God, through Christ our Lord. For the days of his saving  
Passion and glorious Resurrection are ap-proach-ing, by which the  
pride of the ancient foe is van-quished and the mystery of our re-  
-demption in Christ is cel-e-brat-ed. Through him the host of An-  
-gels a-dores your maj-es-ty and re-joic-es in your pres-ence for  
ev-er. May our voices, we pray, join with theirs in one chorus  
of ex-ult-ant praise, as we ac-claim:

**Holy, Holy, Holy Lord God of hosts . . .**

## PREFACE I OF EASTER

## The Paschal Mystery

45. The following Preface is said during Easter Time.

At the Easter Vigil, is said on this night; on Easter Sunday and throughout the Octave of Easter, is said on this day; on other days of Easter Time, is said in this time.



It is truly right and just, our duty and our salvation,  
at all times to acclaim you, O Lord,  
but (on this night / on this day / in this time) above all  
to laud you yet more gloriously,  
when Christ our Passover has been sacrificed.

For he is the true Lamb  
who has taken away the sins of the world;  
by dying he has destroyed our death,  
and by rising, restored our life.

Therefore, overcome with paschal joy,  
every land, every people exults in your praise  
and even the heavenly Powers, with the angelic hosts,  
sing together the unending hymn of your glory,  
as they acclaim:

Holy, Holy, Holy Lord God of hosts.  
Heaven and earth are full of your glory.  
Hosanna in the highest.  
Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.

## THE EUCHARISTIC PRAYER

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It is truly right and just, our duty and our sal-va-tion, at all times  
to ac-claim you, O Lord, but (on this night / above all to laud you  
on this day/  
in this time)

yet more glo-ri-ous-ly, when Christ our Pass-o-ver has been  
sac-ri-ficed. For he is the true Lamb who has taken away the sins  
of the world; by dying he has de-stroyed our death, and by  
ris-ing, re-stored our life. There-fore, o-vercome with pas-chal  
joy, every land, eve-ry peo-ple ex-ul-t in your praise and even  
the heavenly Powers, with the an-gel-ic hosts, sing together the  
unending hymn of your glo-ry, as they ac-claim:

**Holy, Holy, Holy Lord God of hosts . . .**

When the Roman Canon is used, there is a proper *Communicantes* and a proper *Hanc igitur*, as below, p. 173. In the *Communicantes* at the Easter Vigil, Celebrating the most sacred night, etc. is said.

## PREFACE I OF THE MOST HOLY EUCHARIST

*The Sacrifice and the Sacrament of Christ*

60. *The following Preface is said in the Mass of the Lord's Supper (text with music, pp. 48-49).*

**V. The Lord be with you.**

**R. And with your spirit.**

**V. Lift up your hearts.**

**R. We lift them up to the Lord.**

**V. Let us give thanks to the Lord our God.**

**R. It is right and just.**

**It is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks,  
Lord, holy Father, almighty and eternal God,  
through Christ our Lord.**

**For he is the true and eternal Priest,  
who instituted the pattern of an everlasting sacrifice,  
and was the first to offer himself as the saving Victim,  
commanding us to make this offering as his memorial.  
As we eat his flesh that was sacrificed for us,  
we are made strong,  
and, as we drink his Blood that was poured out for us,  
we are washed clean.**

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

**Holy, Holy, Holy Lord God of hosts . . .**

*When the Roman Canon is used in the Mass of the Lord's Supper, there is a proper Communicantes, Hanc igitur and Qui pridie. For ease of use, the entire Canon has been printed with these incorporated, pp. 207-219.*







## THE EUCHARISTIC PRAYERS



## EUCHARISTIC PRAYER I (THE ROMAN CANON)

83. **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.

Then follows the Preface to be used in accord with the rubrics, which concludes:

Holy, Holy, Holy Lord God of hosts.  
Heaven and earth are full of your glory.  
Hosanna in the highest.  
Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.

84. **The Priest, with hands extended, says:**

**PC** **T**o you, therefore, most merciful Father,  
we make humble prayer and petition  
through Jesus Christ, your Son, our Lord:

**He joins his hands and says:**  
that you accept

**He makes the Sign of the Cross once over the bread and chalice together, saying:**

and bless ✠ these gifts, these offerings,  
these holy and unblemished sacrifices,

**With hands extended, he continues:**  
which we offer you firstly  
for your holy catholic Church.  
Be pleased to grant her peace,  
to guard, unite and govern her  
throughout the whole world,  
together with your servant **N.** our Pope  
and **N.** our Bishop,\*  
and all those who, holding to the truth,  
hand on the catholic and apostolic faith.

---

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

85. *Commemoration of the Living.*

**C<sup>I</sup>** Remember, Lord, your servants N. and N.

FOR THE CONFERRAL OF BAPTISM

**C<sup>I</sup>** Remember, Lord, your servants  
who have presented your chosen ones  
for the holy grace of your Baptism,

*Here the names of the godparents are read out.*

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

*Then, with hands extended, he continues:*

and all gathered here,  
whose faith and devotion are known to you.  
For them, we offer you this sacrifice of praise  
or they offer it for themselves  
and all who are dear to them:  
for the redemption of their souls,  
in hope of health and well-being,  
and paying their homage to you,  
the eternal God, living and true.

86. *Within the Action.*

**C<sup>II</sup>** In communion with those whose memory we venerate,  
especially the glorious ever-Virgin Mary,  
Mother of our God and Lord, Jesus Christ,  
† and blessed Joseph, her Spouse,  
your blessed Apostles and Martyrs,  
Peter and Paul, Andrew,  
(James, John,  
Thomas, James, Philip,  
Bartholomew, Matthew,  
Simon and Jude;  
Linus, Cletus, Clement, Sixtus,  
Cornelius, Cyprian,  
Lawrence, Chrysogonus,  
John and Paul,  
Cosmas and Damian)  
and all your Saints;  
we ask that through their merits and prayers,  
in all things we may be defended  
by your protecting help.  
(Through Christ our Lord. Amen.)

---

## PROPER FORMS OF THE *COMMUNICANTES*

### On the Nativity of the Lord and throughout the Octave

Celebrating the most sacred night (day)  
on which blessed Mary the immaculate Virgin  
brought forth the Saviour for this world,  
and in communion with those whose memory we venerate,  
especially the glorious ever-Virgin Mary,  
Mother of our God and Lord, Jesus Christ, †

### On the Epiphany of the Lord

Celebrating the most sacred day  
on which your Only Begotten Son,  
eternal with you in your glory,  
appeared in a human body, truly sharing our flesh,  
and in communion with those whose memory we venerate,  
especially the glorious ever-Virgin Mary,  
Mother of our God and Lord, Jesus Christ, †

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

Celebrating the most sacred night (day)  
of the Resurrection of our Lord Jesus Christ in the flesh,  
and in communion with those whose memory we venerate,  
especially the glorious ever-Virgin Mary,  
Mother of our God and Lord, Jesus Christ, †

### On the Ascension of the Lord

Celebrating the most sacred day  
on which your Only Begotten Son, our Lord,  
placed at the right hand of your glory  
our weak human nature,  
which he had united to himself,  
and in communion with those whose memory we venerate,  
especially the glorious ever-Virgin Mary,  
Mother of our God and Lord, Jesus Christ, †

### On Pentecost Sunday

Celebrating the most sacred day of Pentecost,  
on which the Holy Spirit  
appeared to the Apostles in tongues of fire,  
and in communion with those whose memory we venerate,  
especially the glorious ever-Virgin Mary,  
Mother of our God and Lord, Jesus Christ, †

---

87. *With hands extended, the Priest continues:*

**PC** Therefore, Lord, we pray:  
graciously accept this oblation of our service,  
that of your whole family;  
order our days in your peace,  
and command that we be delivered  
from eternal damnation  
and counted among the flock of those you have chosen.

*He joins his hands.*

*(Through Christ our Lord. Amen.)*

---

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

Therefore, Lord, we pray:  
graciously accept this oblation of our service,  
that of your whole family,  
which we make to you  
also for those to whom you have been pleased to give  
the new birth of water and the Holy Spirit,  
granting them forgiveness of all their sins;  
order our days in your peace,  
and command that we be delivered from eternal damnation  
and counted among the flock of those you have chosen.

*He joins his hands.*

*(Through Christ our Lord. Amen.)*

---

88. *Holding his hands extended over the offerings, he says:*

**CC** Be pleased, O God, we pray,  
to bless, acknowledge,  
and approve this offering in every respect;  
make it spiritual and acceptable,  
so that it may become for us  
the Body and Blood of your most beloved Son,  
our Lord Jesus Christ.

*He joins his hands.*

89. *In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.*

**On the day before he was to suffer,**

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

**he took bread in his holy and venerable hands,**

*He raises his eyes.*

**and with eyes raised to heaven  
to you, O God, his almighty Father,  
giving you thanks, he said the blessing,  
broke the bread  
and gave it to his disciples, saying:**

*He bows slightly.*

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

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

90. *After this, the Priest continues:*

**In a similar way, when supper was ended,**

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

**he took this precious chalice  
in his holy and venerable hands,  
and once more giving you thanks, he said the blessing  
and gave the chalice to his disciples, saying:**

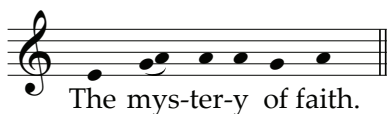
*He bows slightly.*

**TAKE THIS, ALL OF YOU, AND DRINK FROM IT,  
FOR THIS IS THE CHALICE OF MY BLOOD,  
THE BLOOD OF THE NEW AND ETERNAL COVENANT,  
WHICH WILL BE Poured OUT FOR YOU AND FOR MANY  
FOR THE FORGIVENESS OF SINS.**

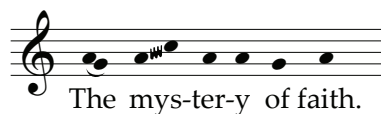
**DO THIS IN MEMORY OF ME.**

*He shows the chalice to the people, places it on the corporal, and genuflects in adoration.*

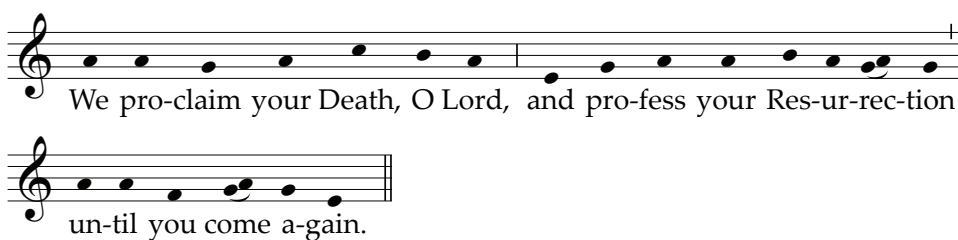
91. Then he says:



or:

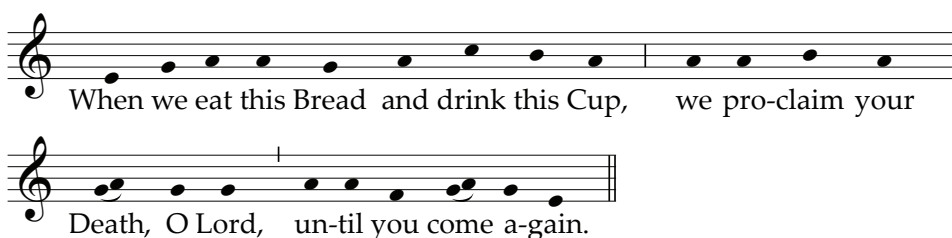
**PC** The mystery of faith.

And the people continue, acclaiming:



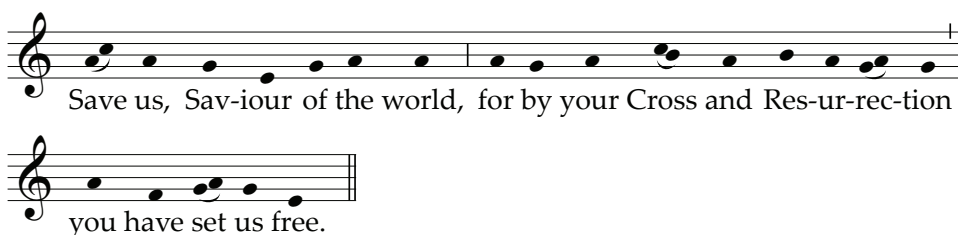
We proclaim your Death, O Lord,  
and profess your Resurrection  
until you come again.

Or:



When we eat this Bread and drink this Cup,  
we proclaim your Death, O Lord,  
until you come again.

Or:



Save us, Saviour of the world,  
for by your Cross and Resurrection  
you have set us free.



92. Then the Priest, with hands extended, says:

**CC** Therefore, O Lord,  
as we celebrate the memorial of the blessed Passion,  
the Resurrection from the dead,  
and the glorious Ascension into heaven  
of Christ, your Son, our Lord,  
we, your servants and your holy people,  
offer to your glorious majesty  
from the gifts that you have given us,  
this pure victim,  
this holy victim,  
this spotless victim,  
the holy Bread of eternal life  
and the Chalice of everlasting salvation.

93. Be pleased to look upon these offerings  
with a serene and kindly countenance,  
and to accept them,  
as once you were pleased to accept  
the gifts of your servant Abel the just,  
the sacrifice of Abraham, our father in faith,  
and the offering of your high priest Melchizedek,  
a holy sacrifice, a spotless victim.

94. Bowing, with hands joined, he continues:

In humble prayer we ask you, almighty God:  
command that these gifts be borne  
by the hands of your holy Angel  
to your altar on high  
in the sight of your divine majesty,  
so that all of us, who through this participation at the altar  
receive the most holy Body and Blood of your Son,

He stands upright again and signs himself with the Sign of the  
Cross, saying:

may be filled with every grace and heavenly blessing.

He joins his hands.

(Through Christ our Lord. Amen.)

## 95. Commemoration of the Dead

With hands extended, the Priest says:

**C<sup>III</sup>** Remember also, Lord, your servants **N.** and **N.**,  
who have gone before us with the sign of faith  
and rest in the sleep of peace.

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

Then, with hands extended, he continues:

**Grant them, O Lord, we pray,  
and all who sleep in Christ,  
a place of refreshment, light and peace.**

He joins his hands.

**(Through Christ our Lord. Amen.)**

## 96. He strikes his breast with his right hand, saying:

**C<sup>IV</sup>** To us, also, your servants, who, though sinners,

And, with hands extended, he continues:

**hope in your abundant mercies,  
graciously grant some share  
and fellowship with your holy Apostles and Martyrs:  
with John the Baptist, Stephen,  
Matthias, Barnabas,  
(Ignatius, Alexander,  
Marcellinus, Peter,  
Felicity, Perpetua,  
Agatha, Lucy,  
Agnes, Cecilia, Anastasia)  
and all your Saints;  
admit us, we beseech you,  
into their company,  
not weighing our merits,  
but granting us your pardon,**

He joins his hands.

**through Christ our Lord.**

97. **And he continues:**

**PC** **Through whom**  
you continue to make all these good things, O Lord;  
you sanctify them, fill them with life,  
bless them, and bestow them upon us.

98. **He takes the chalice and the paten with the host and raising both, he says:**

**PC**  
**CC**

Through him, and with him, and in him, O God, almighty Father,  
in the unity of the Ho-ly Spir-it, all glo-ry and hon-our is yours,  
for ev - er and ev-er. **R.** A-men.

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

**The people acclaim:**

Amen.

**Then follows the Communion Rite, p. 192.**



## EUCHARISTIC PRAYER II

99. Although it is provided with its own Preface (text with music, p. 230), this Eucharistic Prayer may also be used with other Prefaces, especially those that present an overall view of the mystery of salvation.

**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.

**I**t is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks,  
Father most holy,  
through your beloved Son, Jesus Christ,  
your Word through whom you made all things,  
whom you sent as our Saviour and Redeemer,  
incarnate by the Holy Spirit and born of the Virgin.

Fulfilling your will and gaining for you a holy people,  
he stretched out his hands as he endured his Passion,  
so as to break the bonds of death and manifest  
the resurrection.

And so, with the Angels and all the Saints  
we declare your glory,  
as with one voice we acclaim:

Holy, Holy, Holy Lord God of hosts.  
Heaven and earth are full of your glory.  
Hosanna in the highest.  
Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.

100. The Priest, with hands extended, says:

**PC** You are indeed Holy, O Lord,  
the fount of all holiness.

101. He joins his hands and, holding them extended over the offerings, says:

**CC** Make holy, therefore, these gifts, we pray,  
by sending down your Spirit upon them like the dewfall,

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

so that they may become for us  
the Body and ✠ Blood of our Lord, Jesus Christ.

He joins his hands.

102. In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.

**At the time he was betrayed  
and entered willingly into his Passion,**

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

**he took bread and, giving thanks, broke it,  
and gave it to his disciples, saying:**

He bows slightly.

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

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

103. After this, he continues:

**In a similar way, when supper was ended,**

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

**he took the chalice  
and, once more giving thanks,  
he gave it to his disciples, saying:**

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,  
FOR THIS IS THE CHALICE OF MY BLOOD,  
THE BLOOD OF THE NEW AND ETERNAL COVENANT,  
WHICH WILL BE Poured OUT FOR YOU AND FOR MANY  
FOR THE FORGIVENESS OF SINS.

DO THIS IN MEMORY OF ME.

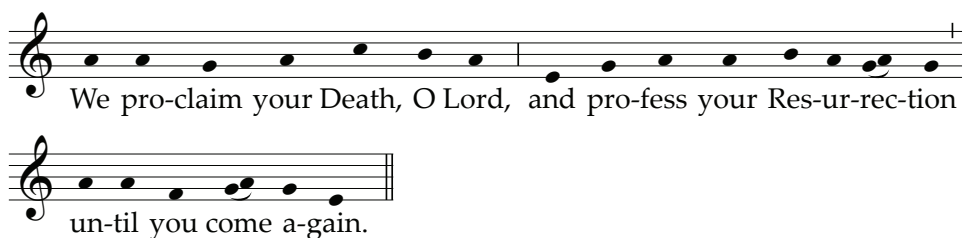
He shows the chalice to the people, places it on the corporal, and genuflects in adoration.

104. Then he says:



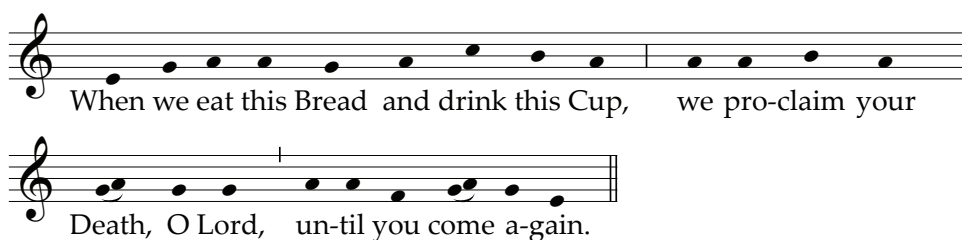
**PC** The mystery of faith.

And the people continue, acclaiming:



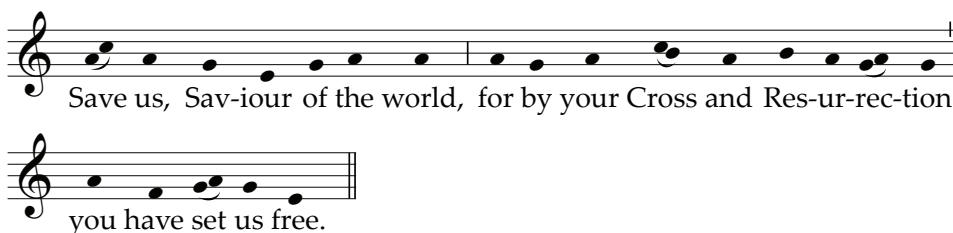
We proclaim your Death, O Lord,  
and profess your Resurrection  
until you come again.

Or:



When we eat this Bread and drink this Cup,  
we proclaim your Death, O Lord,  
until you come again.

Or:



Save us, Saviour of the world,  
for by your Cross and Resurrection  
you have set us free.

105. **Then the Priest, with hands extended, says:**

**CC** Therefore, as we celebrate  
the memorial of his Death and Resurrection,  
we offer you, Lord,  
the Bread of life and the Chalice of salvation,  
giving thanks that you have held us worthy  
to be in your presence and minister to you.

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

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

---

#### FOR THE CONFERRAL OF BAPTISM

**CI** Remember also, Lord, the newly baptized  
who, through Baptism (and Confirmation),  
have today been joined to your family,  
that they may follow Christ, your Son,  
with a generous heart and a willing spirit.

---

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



## FOR THE CONFERRAL OF CONFIRMATION

- C<sup>I</sup>** Remember also, Lord, your servants  
whom you have been pleased to confirm today  
by bestowing the Holy Spirit,  
and keep them in your grace.
- 
- C<sup>II</sup>** Remember also our brothers and sisters  
who have fallen asleep in the hope of the resurrection,  
and all who have died in your mercy:  
welcome them into the light of your face.  
Have mercy on us all, we pray,  
that with the Blessed Virgin Mary, Mother of God,  
with the blessed Apostles,  
and all the Saints who have pleased you  
throughout the ages,  
we may merit to be coheirs to eternal life,  
and may praise and glorify you

He joins his hands.

through your Son, Jesus Christ.

106. He takes the chalice and the paten with the host, and raising both, he says:

**PC**  
**CC**

Through him, and with him, and in him, O God, almighty Father,  
in the unity of the Ho-ly Spir-it, all glo-ry and hon-our is yours,  
for ev - er and ev-er. **R.** A-men.

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

The people acclaim:

Amen.

Then follows the Communion Rite, p. 192.

## EUCHARISTIC PRAYER III

107. **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.

Then follows the Preface to be used in accord with the rubrics, which concludes:

Holy, Holy, Holy Lord God of hosts.  
Heaven and earth are full of your glory.  
Hosanna in the highest.  
Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.

108. *The Priest, with hands extended, says:*

**PC** **Y**OU are indeed Holy, O Lord,  
and all you have created  
rightly gives you praise,  
for through your Son our Lord Jesus Christ,  
by the power and working of the Holy Spirit,  
you give life to all things and make them holy,  
and you never cease to gather a people to yourself,  
so that from the rising of the sun to its setting  
a pure sacrifice may be offered to your name.

109. *He joins his hands and, holding them extended over the offerings, says:*

**CC** Therefore, O Lord, we humbly implore you:  
by the same Spirit graciously make holy  
these gifts we have brought to you for consecration,

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

that they may become the Body and ☩ Blood  
of your Son our Lord Jesus Christ,

*He joins his hands.*  
at whose command we celebrate these mysteries.

110. In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.

**For on the night he was betrayed**

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

**he himself took bread,  
and giving you thanks, he said the blessing,  
broke the bread and gave it to his disciples, saying:**

He bows slightly.

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

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

111. After this, he continues:

**In a similar way, when supper was ended,**

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

**he took the chalice,  
and giving you thanks, he said the blessing,  
and gave the chalice to his disciples, saying:**

He bows slightly.

**TAKE THIS, ALL OF YOU, AND DRINK FROM IT,  
FOR THIS IS THE CHALICE OF MY BLOOD,  
THE BLOOD OF THE NEW AND ETERNAL COVENANT,  
WHICH WILL BE Poured OUT FOR YOU AND FOR MANY  
FOR THE FORGIVENESS OF SINS.**

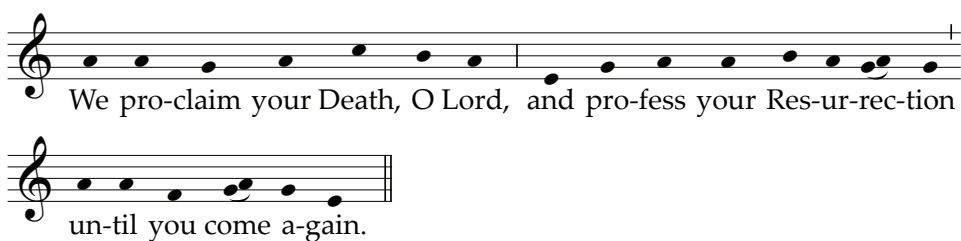
**DO THIS IN MEMORY OF ME.**

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

112. Then he says:

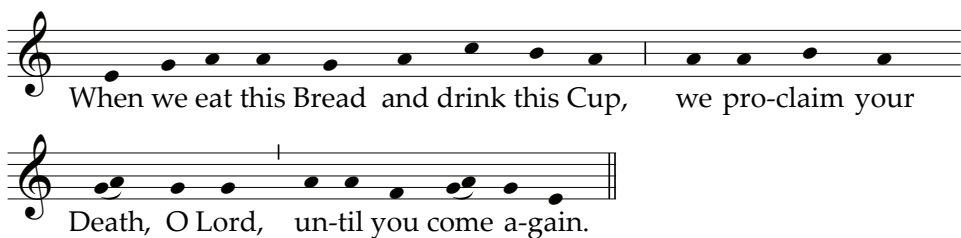
**PC** The mystery of faith.

And the people continue, acclaiming:



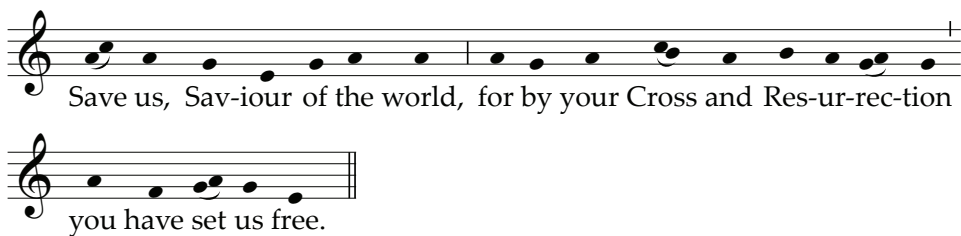
We proclaim your Death, O Lord,  
and profess your Resurrection  
until you come again.

Or:



When we eat this Bread and drink this Cup,  
we proclaim your Death, O Lord,  
until you come again.

Or:



Save us, Saviour of the world,  
for by your Cross and Resurrection  
you have set us free.

113. Then the Priest, with hands extended, says:

**CC** Therefore, O Lord, as we celebrate the memorial of the saving Passion of your Son, his wondrous Resurrection and Ascension into heaven, and as we look forward to his second coming, we offer you in thanksgiving this holy and living sacrifice.

Look, we pray, upon the oblation of your Church and, recognizing the sacrificial Victim by whose death you willed to reconcile us to yourself, grant that we, who are nourished by the Body and Blood of your Son and filled with his Holy Spirit, may become one body, one spirit in Christ.

**CI** May he make of us an eternal offering to you, so that we may obtain an inheritance with your elect, especially with the most Blessed Virgin Mary, Mother of God, with your blessed Apostles and glorious Martyrs (with Saint **N.:** the Saint of the day or Patron Saint) and with all the Saints, on whose constant intercession in your presence we rely for unfailing help.

**CII** May this Sacrifice of our reconciliation, we pray, O Lord, advance the peace and salvation of all the world. Be pleased to confirm in faith and charity your pilgrim Church on earth, with your servant **N.** our Pope and **N.** our Bishop, \* the Order of Bishops, all the clergy, and the entire people you have gained for your own.

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

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FOR THE CONFERRAL OF CONFIRMATION

**C<sup>II</sup>** Remember also, Lord,  
your servants reborn in Baptism  
whom you have been pleased to confirm  
by bestowing the Holy Spirit,  
and in your mercy, keep safe in them your grace.

---

**C<sup>II</sup>** Listen graciously to the prayers of this family,  
whom you have summoned before you:

---

FOR THE CONFERRAL OF BAPTISM

**C<sup>II</sup>** Strengthen, we pray, in their holy purpose  
your servants who by the cleansing waters of rebirth  
(and the bestowing of the Holy Spirit)  
have today been joined to your people,  
and grant that they may always walk in newness of life.

---

in your compassion, O merciful Father,  
gather to yourself all your children  
scattered throughout the world.

**C<sup>III</sup>** † To our departed brothers and sisters  
and to all who were pleasing to you  
at their passing from this life,  
give kind admittance to your kingdom.  
There we hope to enjoy for ever the fullness of your glory

*He joins his hands.*

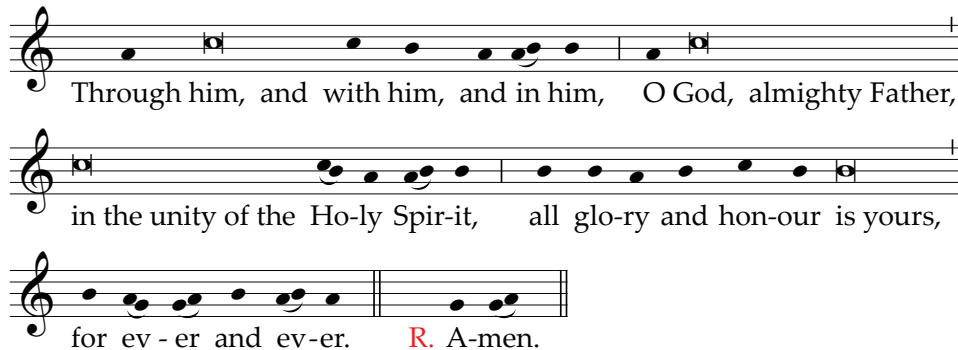
through Christ our Lord,  
through whom you bestow on the world all that is good. †

## EUCCHARISTIC PRAYER III

191

114. He takes the chalice and the paten with the host and raising both, he says:

PC  
CC



Through him, and with him, and in him, O God, almighty Father,  
in the unity of the Ho-ly Spir-it, all glo-ry and hon-our is yours,  
for ev - er and ev-er. R. A-men.

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

The people acclaim:

Amen.

Then follows the Communion Rite, p. 192.

### The Communion Rite

124. After the chalice and paten have been set down, the Priest, with hands joined, says:

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

**At the Saviour's command  
and formed by divine teaching,  
we dare to say:**

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

Our Fa - ther, who art in heav - en, hal - lowed be thy name; thy  
king - dom come, thy will be done on earth as it is in heav - en.  
Give us this day our dai - ly bread, and for - give us our tres - pass - es,  
as we for - give those who tres - pass a - gainst us; and lead us not  
in - to temp - ta - tion, but de - liv - er us from e - vil.

**Our Father, who art in heaven,  
hallowed be thy name;  
thy kingdom come,  
thy will be done  
on earth as it is in heaven.  
Give us this day our daily bread,  
and forgive us our trespasses,  
as we forgive those who trespass against us;  
and lead us not into temptation,  
but deliver us from evil.**



## THE COMMUNION RITE

193

Or:

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

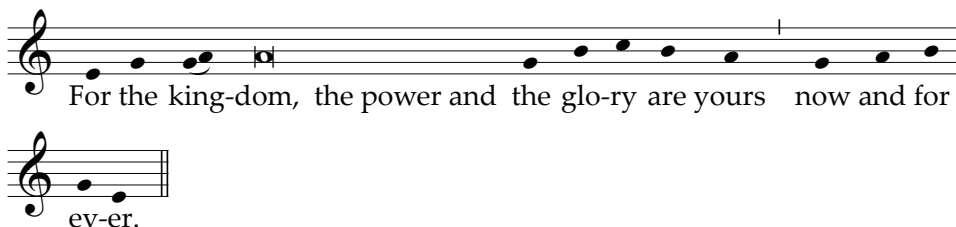
125. **With hands extended, the Priest alone continues, saying:**

De-liver us, Lord, we pray, from every e-vil, graciously grant peace  
 in our days, that, by the help of your mercy, we may be always free  
 from sin and safe from all dis-tress, as we a-wait the bless-ed hope  
 and the coming of our Sav-iour, Je-sus Christ.

**Deliver us, Lord, we pray, from every evil,  
 graciously grant peace in our days,  
 that, by the help of your mercy,  
 we may be always free from sin  
 and safe from all distress,  
 as we await the blessed hope  
 and the coming of our Saviour, Jesus Christ.**

He joins his hands.

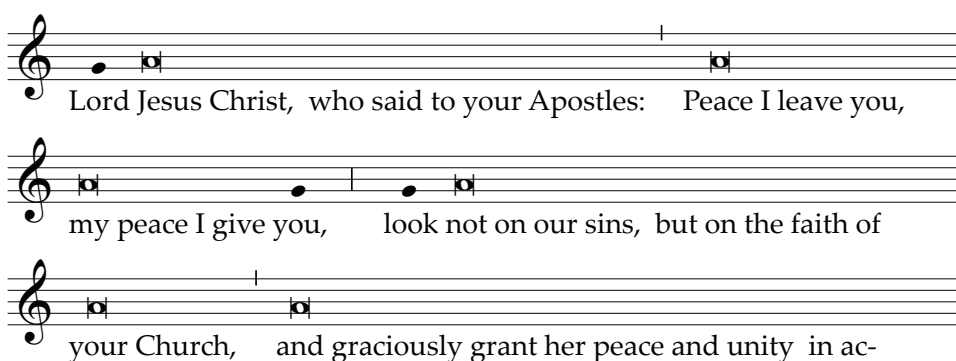
The people conclude the prayer, acclaiming:



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

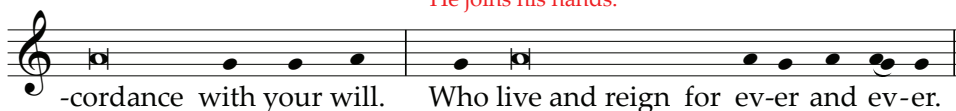
For the kingdom,  
the power and the glory are yours  
now and for ever.

126. Then the Priest, with hands extended, says aloud:



Lord Jesus Christ, who said to your Apostles: Peace I leave you,  
my peace I give you, look not on our sins, but on the faith of  
your Church, and graciously grant her peace and unity in ac-

He joins his hands.



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

Lord Jesus Christ,  
who said to your Apostles:  
Peace I leave you, my peace I give you,  
look not on our sins,  
but on the faith of your Church,  
and graciously grant her peace and unity  
in accordance with your will.

He joins his hands.

Who live and reign for ever and ever.

The people reply:



A-men.

Amen.

## THE COMMUNION RITE

195

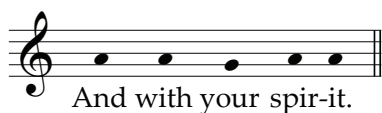
127. The Priest, turned towards the people, extending and then joining his hands, adds:



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

**The peace of the Lord be with you always.**

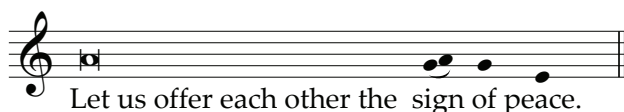
The people reply:



And with your spir-it.

And with your spirit.

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



Let us offer each other the sign of peace.

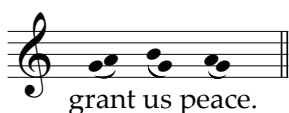
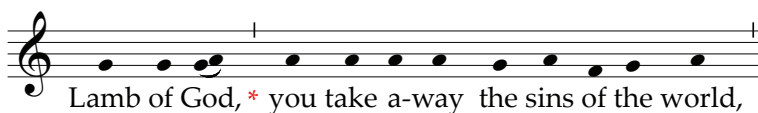
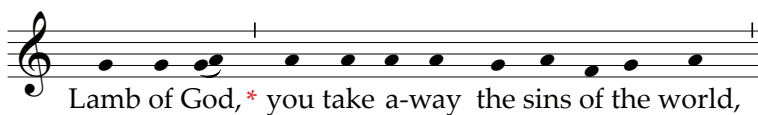
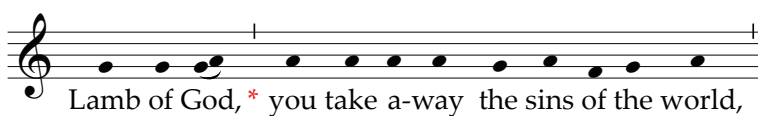
**Let us offer each other the sign of peace.**

And all offer one another a sign, in keeping with local customs, that expresses peace, communion, and charity. The Priest gives the sign of peace to a Deacon or minister.

129. Then he takes the host, breaks it over the paten, and places a small piece in the chalice, saying quietly:

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

130. Meanwhile the following is sung or said:



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

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

Lamb of God, you take away the sins of the world,  
grant us peace.

## THE COMMUNION RITE

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Or:



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

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

A-gnus De - i, \* qui tol-lis pec-cá-ta mun-di: do-na no-bis pa-cem.

The invocation may even be repeated several times if the fraction is prolonged. Only the final time, however, is grant us peace said.

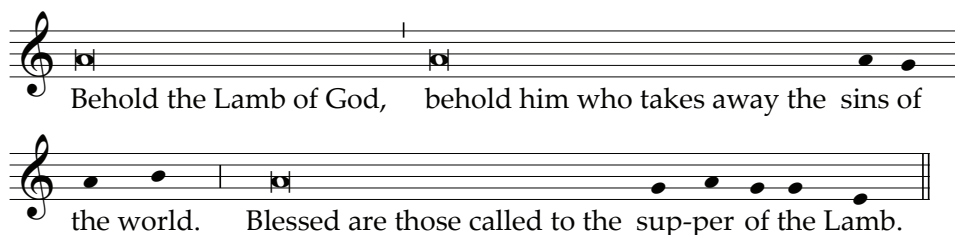
131. Then the Priest, with hands joined, says quietly:

Lord Jesus Christ, Son of the living God,  
who, by the will of the Father  
and the work of the Holy Spirit,  
through your Death gave life to the world,  
free me by this, your most holy Body and Blood,  
from all my sins and from every evil;  
keep me always faithful to your commandments,  
and never let me be parted from you.

Or:

May the receiving of your Body and Blood,  
Lord Jesus Christ,  
not bring me to judgement and condemnation,  
but through your loving mercy  
be for me protection in mind and body  
and a healing remedy.

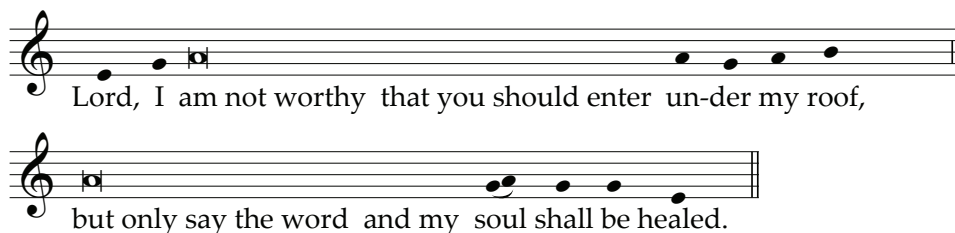
132. The Priest genuflects, takes the host and, holding it slightly raised above the paten or above the chalice, while facing the people, says aloud:



Behold the Lamb of God, behold him who takes away the sins of  
the world. Blessed are those called to the sup-per of the Lamb.

**Behold the Lamb of God,  
behold him who takes away the sins of the world.  
Blessed are those called to the supper of the Lamb.**

And together with the people he adds once:



Lord, I am not worthy that you should enter un-der my roof,  
but only say the word and my soul shall be healed.

**Lord, I am not worthy  
that you should enter under my roof,  
but only say the word  
and my soul shall be healed.**

133. The Priest, facing the altar, says quietly:

May the Body of Christ  
keep me safe for eternal life.

And he reverently consumes the Body of Christ.

Then he takes the chalice and says quietly:

May the Blood of Christ  
keep me safe for eternal life.

And he reverently consumes the Blood of Christ.

134. After this, he takes the paten or ciborium and approaches the communicants. The Priest raises a host slightly and shows it to each of the communicants, saying:

**The Body of Christ.**

The communicant replies:

Amen.

And receives Holy Communion.

If a Deacon also distributes Holy Communion, he does so in the same manner.

135. If any are present who are to receive Holy Communion under both kinds, the rite described in the proper place is to be followed.

136. While the Priest is receiving the Body of Christ, the Communion Chant begins.

137. When the distribution of Communion is over, the Priest or a Deacon or an acolyte purifies the paten over the chalice and also the chalice itself.

While he carries out the purification, the Priest says quietly:

What has passed our lips as food, O Lord,  
may we possess in purity of heart,  
that what has been given to us in time  
may be our healing for eternity.

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

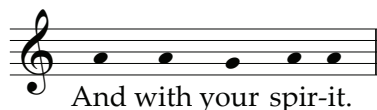
140. If they are necessary, any brief announcements to the people follow here.

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



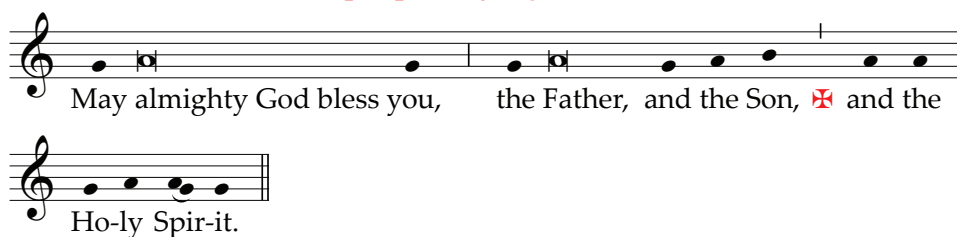
The Lord be with you.

The people reply:



And with your spirit.

The Priest blesses the people, saying:



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

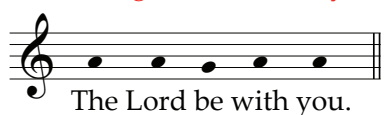
The people reply:



Amen.

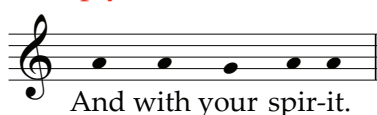
142. On certain days or occasions, this formula of blessing is preceded, in accordance with the rubrics, by another more solemn formula of blessing or by a prayer over the people (cf. pp. 203ff.).

143. In a Pontifical Mass, the celebrant receives the mitre and, extending his hands, says:



The Lord be with you.

All reply:



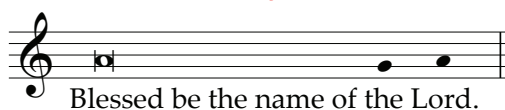
And with your spirit.



## THE CONCLUDING RITES

201

The celebrant says:

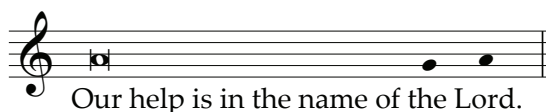
**Blessed be the name of the Lord.**

All reply:

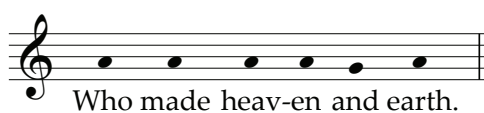


Now and for ever.

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,**

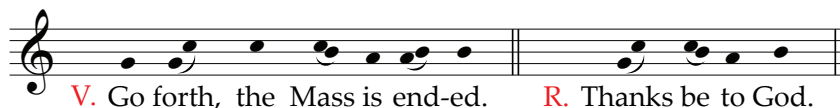
making the Sign of the Cross over the people three times, he adds:

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

All:

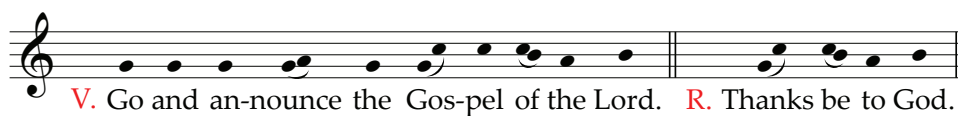
**Amen.**

144. Then the Deacon, or the Priest himself, with hands joined and facing the people, says:



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

Or:



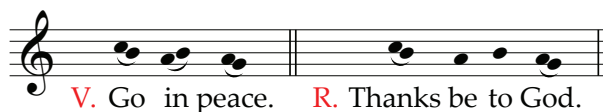
**Go and announce the Gospel of the Lord.**

Or:



**Go in peace, glorifying the Lord by your life.**

Or:



**Go in peace.**

The people reply:

Thanks be to God.

145. Then the Priest venerates the altar as usual with a kiss, as at the beginning. After making a profound bow with the ministers, he withdraws.

146. If any liturgical action follows immediately, the rites of dismissal are omitted.

# BLESSINGS AT THE END OF MASS

## 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.

### 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.

R. Amen.

So that you may receive the reward of everlasting life  
from him,  
through whose earthly Death  
you believe that you escape eternal death.

R. Amen.

And by following the example of his self-abasement,  
may you possess a share in his Resurrection.

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.

## 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.

R. Amen.

May he, by whose redeeming work  
you have received the gift of everlasting freedom,  
make you heirs to an eternal inheritance.

R. 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.

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.

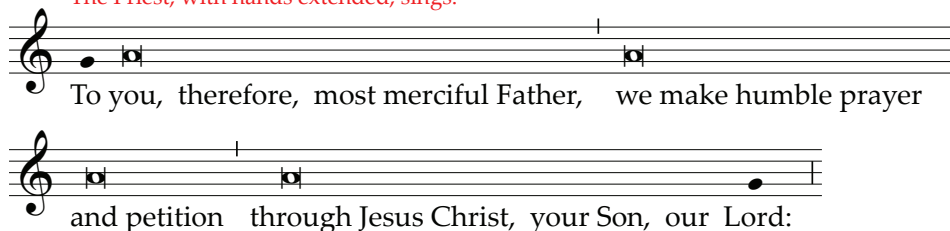
# CHANTS FOR THE EUCCHARISTIC PRAYERS



# EUCHARISTIC PRAYER I

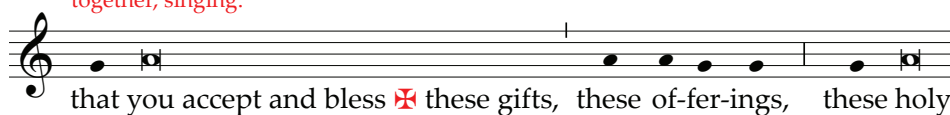
## (THE ROMAN CANON)

The Priest, with hands extended, sings:



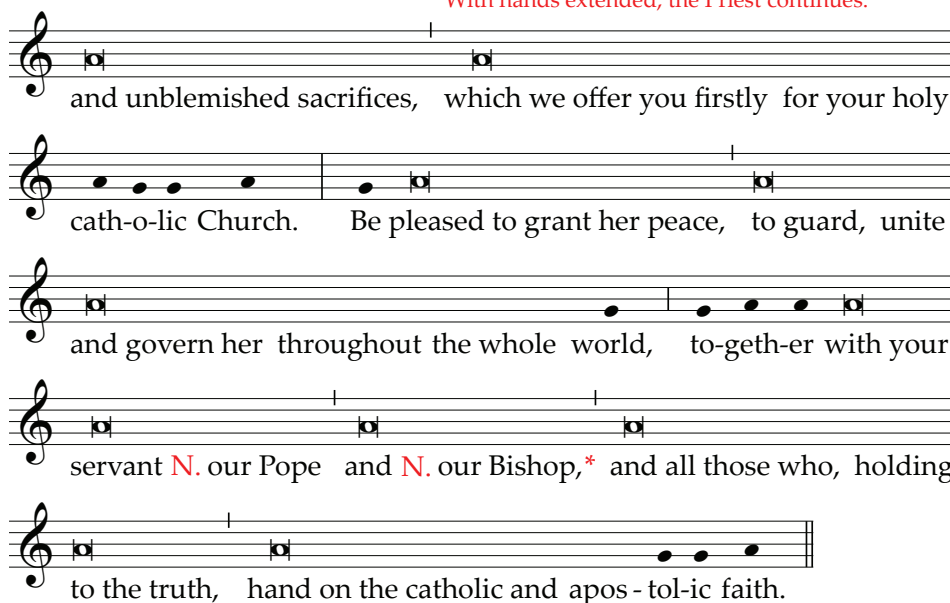
To you, therefore, most merciful Father, we make humble prayer  
and petition through Jesus Christ, your Son, our Lord:

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



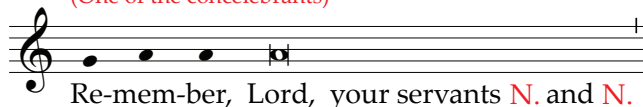
that you accept and bless ✠ these gifts, these of-fer-ings, these holy

With hands extended, the Priest continues:



and unblemished sacrifices, which we offer you firstly for your holy  
cath-o-lic Church. Be pleased to grant her peace, to guard, unite  
and govern her throughout the whole world, to-geth-er with your  
servant **N.** our Pope and **N.** our Bishop,\* and all those who, holding  
to the truth, hand on the catholic and apos - tol-ic faith.

(One of the concelebrants)



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

---

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

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

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

(Another of the concelebrants) (proper formulas, pp. 216-219)

In communion with those whose memory we venerate, especially  
the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus  
Christ, † and blessed Joseph, her Spouse, your blessed Apostles  
and Martyrs, Peter and Paul, Andrew, (James, John, Thomas,  
James, Philip, Bartholomew, Matthew, Simon and Jude; Li-nus,  
Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chryso-  
-gonus, John and Paul, Cosmas and Damian) and all your Saints;



## EUCCHARISTIC PRAYER I

209

we ask that through their merits and prayers, in all things we may  
be defended by your pro - tect-ing help.  
(Through Christ our Lord. A-men.)

*With hands extended, the Principal Celebrant continues (proper formulas, pp. 216-219):*

There-fore, Lord, we pray: graciously accept this oblation of our  
service, that of your whole fa-mi-ly; or-der our days in your peace,  
and command that we be delivered from eternal damnation and  
counted among the flock of those you have cho-sen.

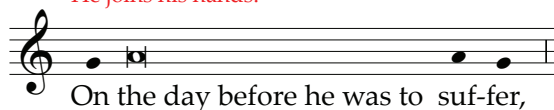
*(He joins his hands.)*

(Through Christ our Lord. A-men.)

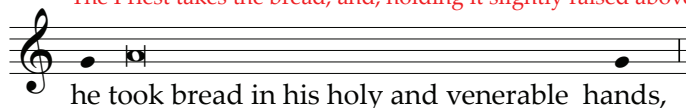
*Holding his hands extended over the offerings, he sings (together with the concelebrants):*

Be pleased, O God, we pray, to bless, acknowledge, and approve  
this offering in every re - spect; make it spiritual and acceptable,  
so that it may become for us the Body and Blood of your most be-  
-loved Son, our Lord Je-sus Christ.

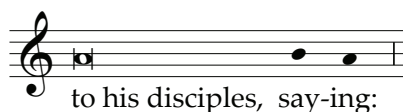
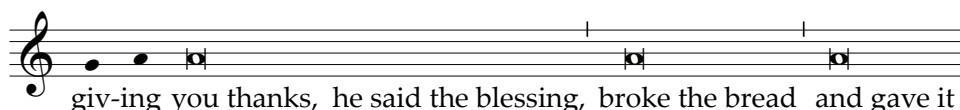
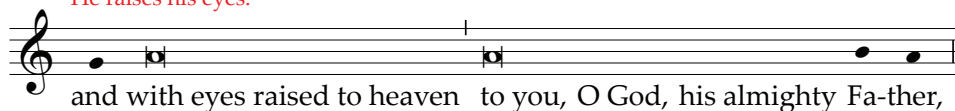
He joins his hands.



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



He raises his eyes.

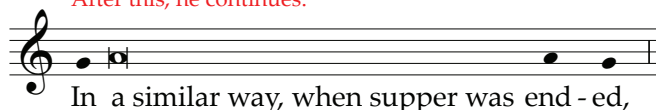


He bows slightly.

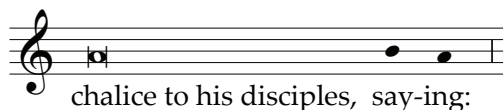
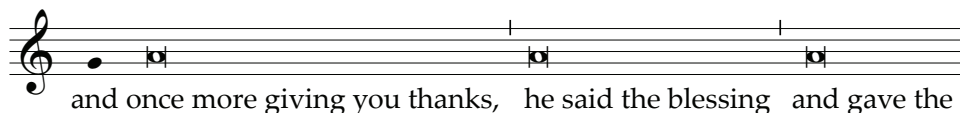
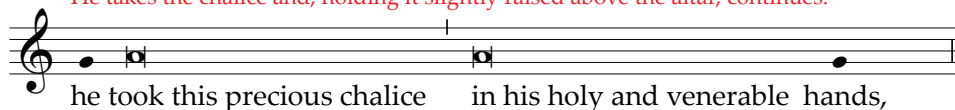


He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.

After this, he continues:



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



## EUCCHARISTIC PRAYER I

211

*He bows slightly.*

TAKE THIS, ALL OF YOU, AND DRINK FROM IT, FOR THIS IS THE CHALICE  
OF MY BLOOD, THE BLOOD OF THE NEW AND E - TER-NAL COV-E-NANT,  
WHICH WILL BE POURED OUT FOR YOU AND FOR MANY FOR THE FOR-  
GIVE-NESS OF SINS. DO THIS IN MEM-O-RY OF ME.

*The Priest shows the chalice to the people, places it on the corporal, and genuflects in adoration.**Then he sings:*

The mys-ter-y of faith.

*And the people continue, acclaiming:*

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

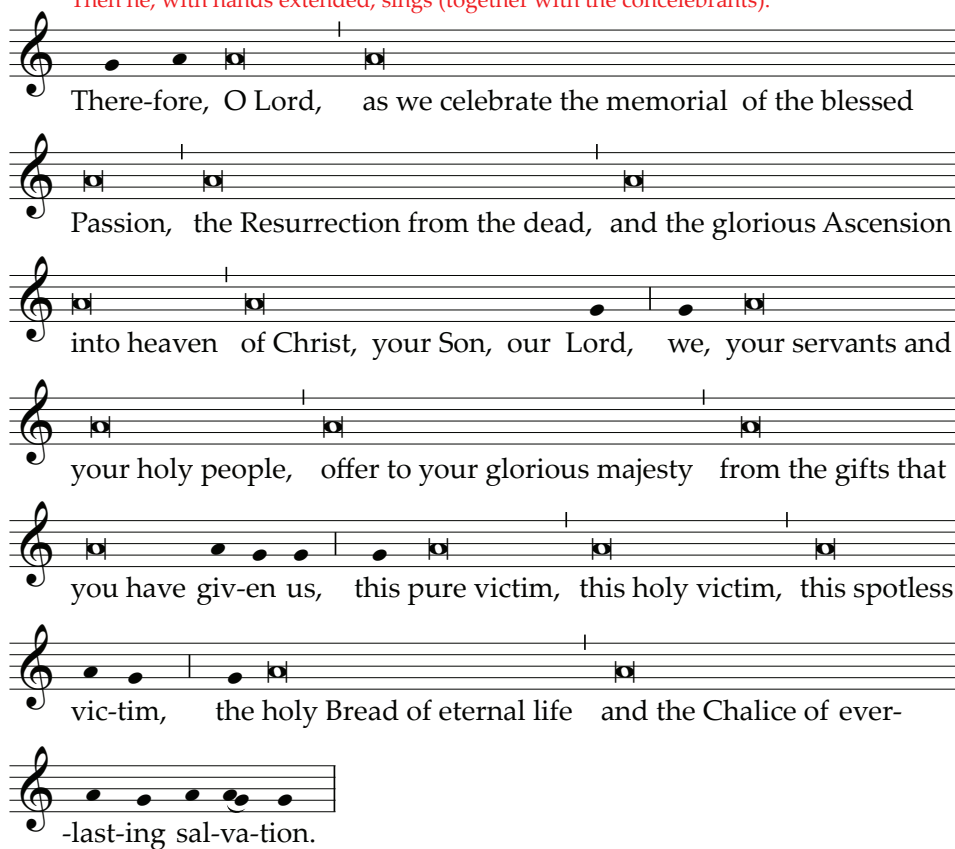
*Or:*

When we eat this Bread and drink this Cup, we pro-claim your  
Death, O Lord, un-til you come a-gain.

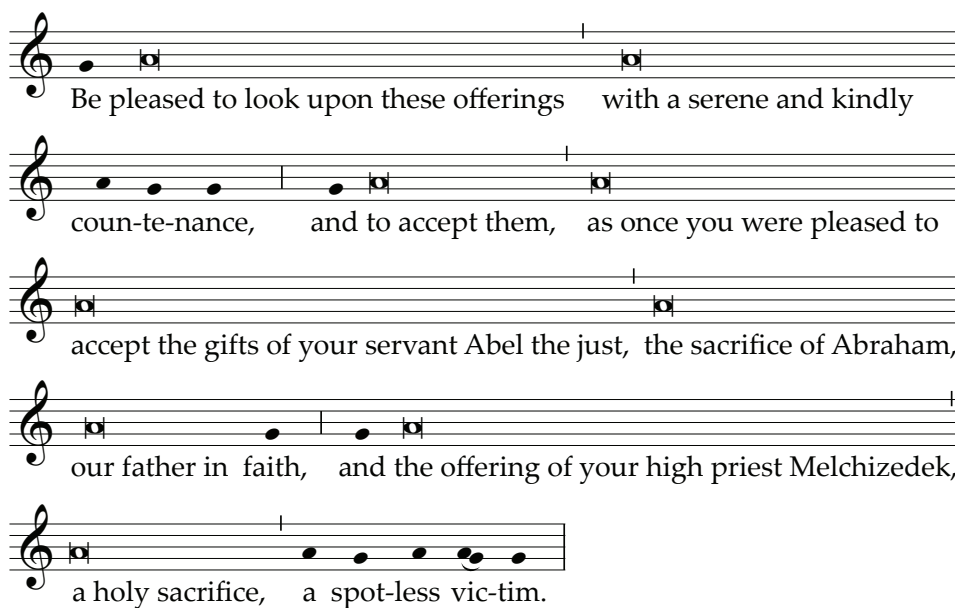
*Or:*

Save us, Sav-iour of the world, for by your Cross and Res-ur-rec-tion  
you have set us free.

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



There-fore, O Lord, as we celebrate the memorial of the blessed  
Passion, the Resurrection from the dead, and the glorious Ascension  
into heaven of Christ, your Son, our Lord, we, your servants and  
your holy people, offer to your glorious majesty from the gifts that  
you have giv-en us, this pure victim, this holy victim, this spotless  
vic-tim, the holy Bread of eternal life and the Chalice of ever-  
-last-ing sal-va-tion.



Be pleased to look upon these offerings with a serene and kindly  
coun-te-nance, and to accept them, as once you were pleased to  
accept the gifts of your servant Abel the just, the sacrifice of Abraham,  
our father in faith, and the offering of your high priest Melchizedek,  
a holy sacrifice, a spot-less vic-tim.

## EUCCHARISTIC PRAYER I

213

*Bowing, with hands joined, he continues:*

In humble prayer we ask you, almighty God, com-mand that these  
 gifts be borne by the hands of your holy Angel to your altar on high  
 in the sight of your divine maj - es-ty, so that all of us who through  
 this participation at the altar receive the most holy Body and Blood

*He stands upright again and signs himself with the Sign of the Cross, singing:*

of your Son, may be filled with every grace and heav-en-ly bless-ing.

*(He joins his hands.)*

(Through Christ our Lord. A-men.)

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

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

*He joins his hands and prays briefly for those who have died and for whom he intends to pray.**Then, with hands extended, he continues:*

Grant them, O Lord, we pray, and all who sleep in Christ, a place of

*(He joins his hands.)*

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

(Another of the concelebrants)

He strikes his breast with  
his right hand, singing:

And, with hands extended, he continues:

To us, also, your servants, who, though sinners, hope in your abun-  
-dant mercies, graciously grant some share and fellowship with your  
holy Apostles and Mar-tyrs: with John the Baptist, Stephen, Mat-  
-thias, Barnabas, (Ignatius, Alexander, Marcellinus, Peter, Felicity,  
Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia) and all your  
Saints; ad-mit us, we beseech you, into their company, not weigh-  
-ing our merits, but granting us your par-don,

He joins his hands.

through Christ our Lord.

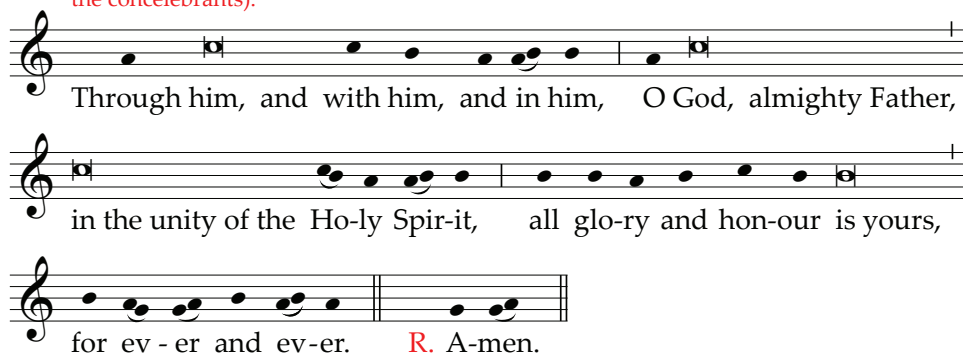
And the Principal Celebrant continues, with hands joined:

Through whom you continue to make all these good things, O Lord;  
you sanctify them, fill them with life, bless them, and be - stow  
them up-on us

## EUCCHARISTIC PRAYER I

215

He takes the chalice and the paten with the host and raising both, he sings (together with the concelebrants):

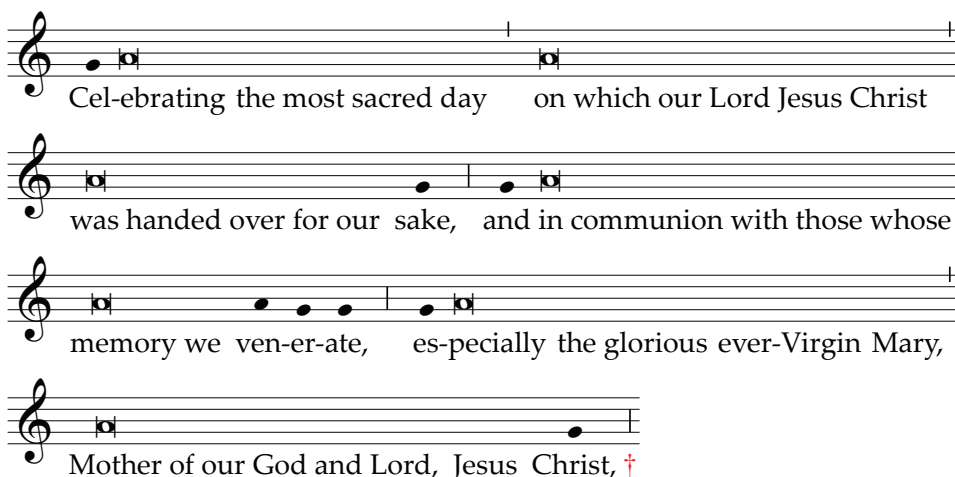


Through him, and with him, and in him, O God, almighty Father,  
in the unity of the Ho-ly Spir-it, all glo-ry and hon-our is yours,  
for ev - er and ev-er. R. A-men.

Then follows the Communion Rite, p. 192.

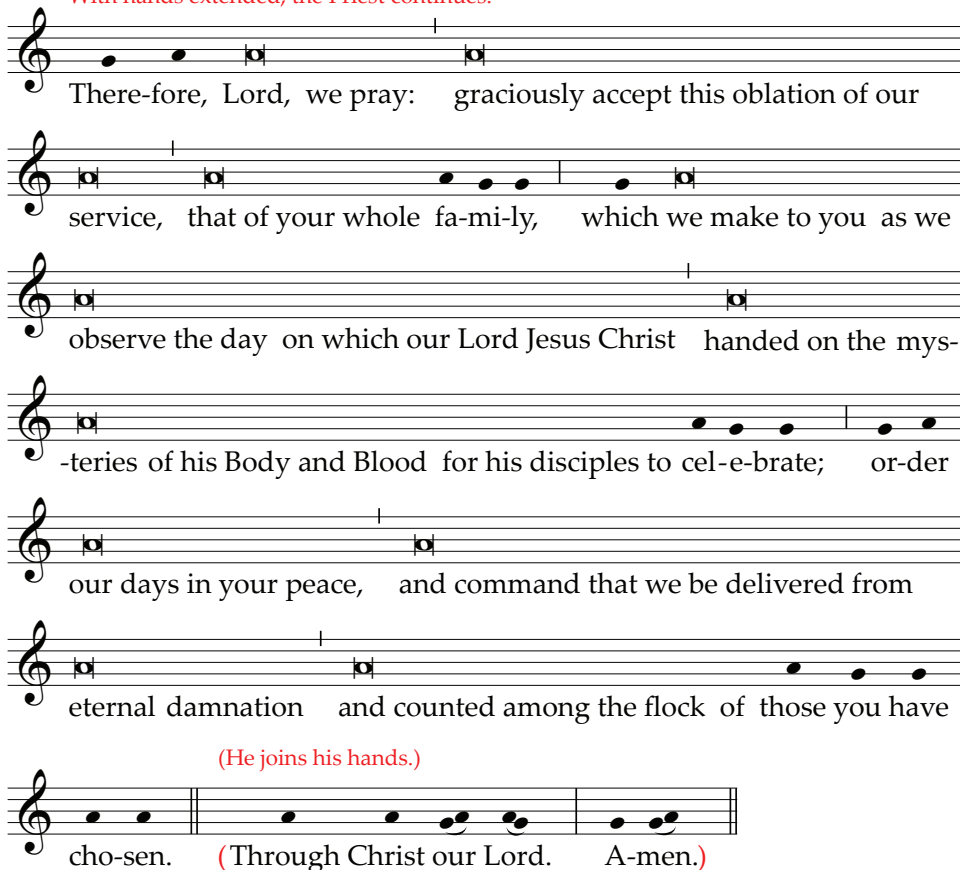
Proper Form of the *Communicantes* and *Hanc Igitur*

## Thursday of the Lord's Supper



Cel-eb-ating the most sacred day on which our Lord Jesus Christ  
was handed over for our sake, and in communion with those whose  
memory we ven-er-ate, es-pe-cially the glorious ever-Virgin Mary,  
Mother of our God and Lord, Jesus Christ, †

With hands extended, the Priest continues:



There-fore, Lord, we pray: graciously accept this oblation of our  
service, that of your whole fa-mi-ly, which we make to you as we  
observe the day on which our Lord Jesus Christ handed on the mys-  
-teries of his Body and Blood for his disciples to cel-e-brate; or-der  
our days in your peace, and command that we be delivered from  
eternal damnation and counted among the flock of those you have  
(He joins his hands.)  
cho-sen. (Through Christ our Lord. A-men.)



## EUCCHARISTIC PRAYER I

217

Holding his hands extended over the offerings, he sings (together with the concelebrants):

Be pleased, O God, we pray, to bless, acknowledge, and approve  
this offering in every re - spect; make it spiritual and acceptable,  
so that it may become for us the Body and Blood of your most be-  
-loved Son, our Lord Je-sus Christ.

He joins his hands.

On the day before he was to suffer for our salvation and the salva-  
-tion of all, that is, to-day,

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

he took bread in his holy and venerable hands,

He raises his eyes.

and with eyes raised to heaven to you, O God, his almighty Fa-ther,  
giv-ing you thanks, he said the blessing, broke the bread and gave it  
to his disciples, say-ing:

He bows slightly.

TAKE THIS, ALL OF YOU, AND EAT OF IT, FOR THIS IS MY BOD-Y,  
WHICH WILL BE GIV-EN UP FOR YOU.

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

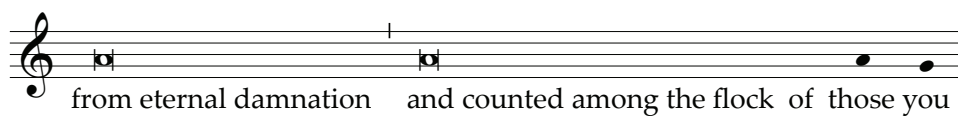
### From the Mass of the Easter Vigil until the Second Sunday of Easter

Cel-eb-ating the most sacred  $\frac{\text{night}}{\text{day}}$  of the Resurrection of our Lord  
Jesus Christ in the flesh, and in communion with those whose mem-  
-ory we ven-er-ate, es-pecially the glorious ever-Virgin Mary,  
Mother of our God and Lord, Jesus Christ, †  
There-fore, Lord, we pray: graciously accept this oblation of our  
service, that of your whole fa-mi-ly, which we make to you also  
for those to whom you have been pleased to give the new birth of  
water and the Holy Spirit, granting them forgiveness of all their sins;  
or-der our days in your peace, and command that we be delivered

EUCCHARISTIC PRAYER I

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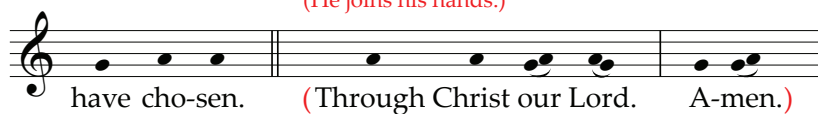
---



from eternal damnation and counted among the flock of those you

The first line of musical notation is on a single staff with a treble clef. It contains two measures. The first measure has a quarter rest followed by a quarter note on G4. The second measure has a quarter rest followed by a quarter note on A4. The lyrics "from eternal damnation and counted among the flock of those you" are written below the staff.

(He joins his hands.)



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

The second line of musical notation is on a single staff with a treble clef. It contains three measures. The first measure has a quarter note on G4, a quarter note on A4, and a quarter note on B4. The second measure has a quarter note on C5, a quarter note on D5, and a quarter note on E5. The third measure has a quarter note on F5, a quarter note on G5, and a quarter note on A5. The lyrics "have cho-sen. (Through Christ our Lord. A-men.)" are written below the staff.

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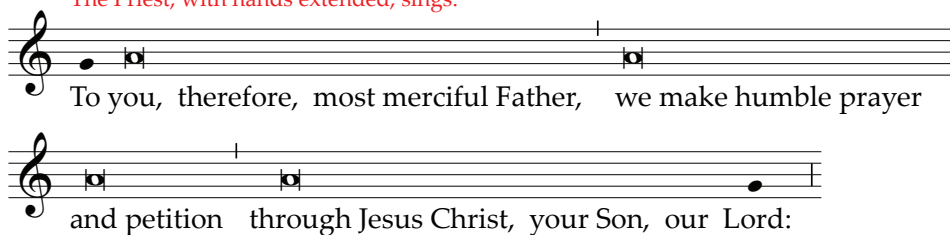


# EUCHARISTIC PRAYER I

## (THE ROMAN CANON)

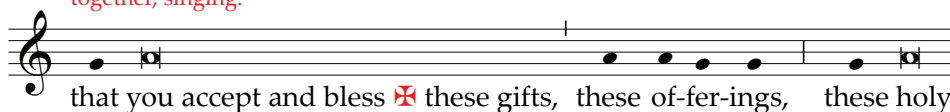
(Solemn Tone)

The Priest, with hands extended, sings:



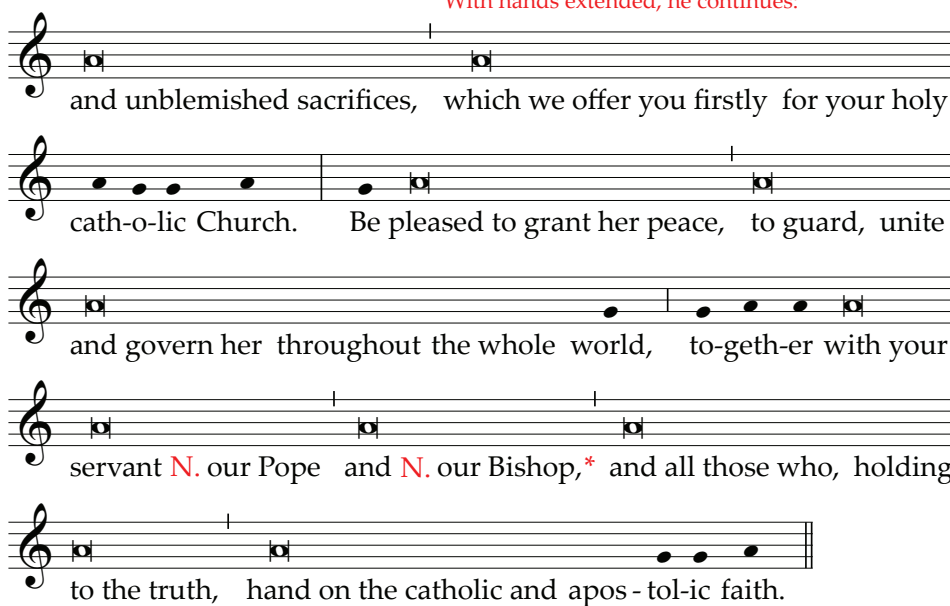
To you, therefore, most merciful Father, we make humble prayer  
and petition through Jesus Christ, your Son, our Lord:

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



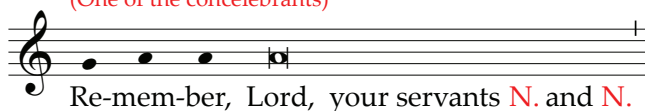
that you accept and bless ✠ these gifts, these of-fer-ings, these holy

With hands extended, he continues:



and unblemished sacrifices, which we offer you firstly for your holy  
cath-o-lic Church. Be pleased to grant her peace, to guard, unite  
and govern her throughout the whole world, to-gether with your  
servant **N.** our Pope and **N.** our Bishop,\* and all those who, holding  
to the truth, hand on the catholic and apos-tol-ic faith.

(One of the concelebrants)



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

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

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

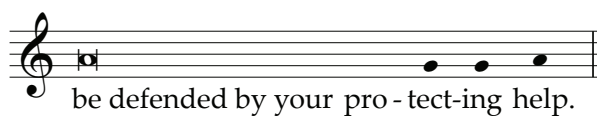
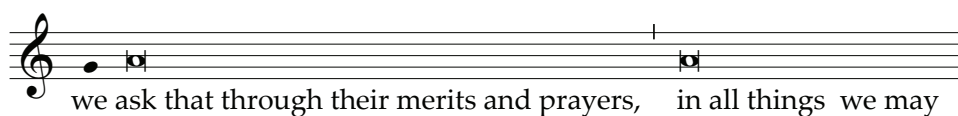
and all gathered here, whose faith and de - vo - tion are known to you.  
For them, we offer you this sacrifice of praise or they offer it for  
themselves and all who are dear to them: for the redemption of  
their souls, in hope of health and well-being, and paying their hom-  
-age to you, the eternal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

(Another of the concelebrants) (proper formulas, pp. 216-219)

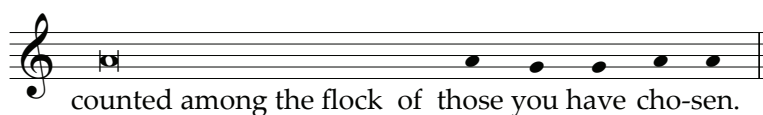
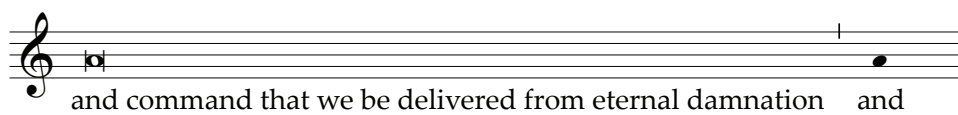
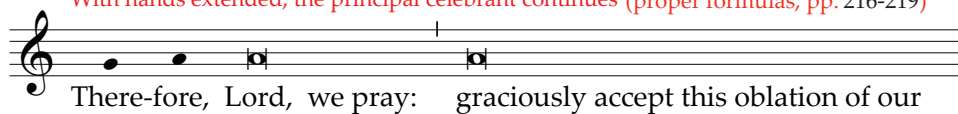
In communion with those whose memory we venerate, especially  
the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus  
Christ, † and blessed Joseph, her Spouse, your blessed Apostles  
and Martyrs, Peter and Paul, Andrew, (James, John, Thomas,  
James, Philip, Bartholomew, Matthew, Simon and Jude; Li-nus,  
Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chryso-  
-gonus, John and Paul, Cosmas and Damian) and all your Saints;

## EUCCHARISTIC PRAYER I - SOLEMN TONE

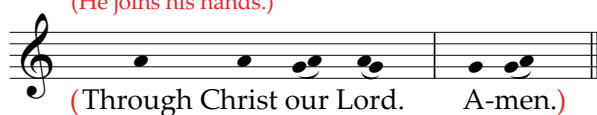
223



With hands extended, the principal celebrant continues (proper formulas, pp. 216-219)



(He joins his hands.)

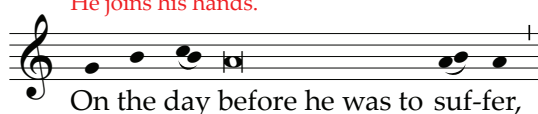


Holding his hands extended over the offerings, he sings (together with the concelebrants):



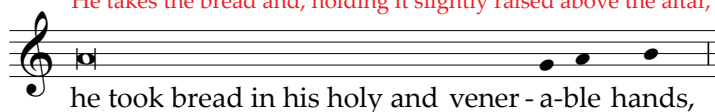
Be pleased, O God, we pray, to bless, acknowledge, and approve  
this offering in ev'-ry re-spect; make it spiritual and ac-cept-a-ble,  
so that it may become for us the Body and Blood of your most beloved  
-ed Son, our Lord Je-sus Christ.

He joins his hands.



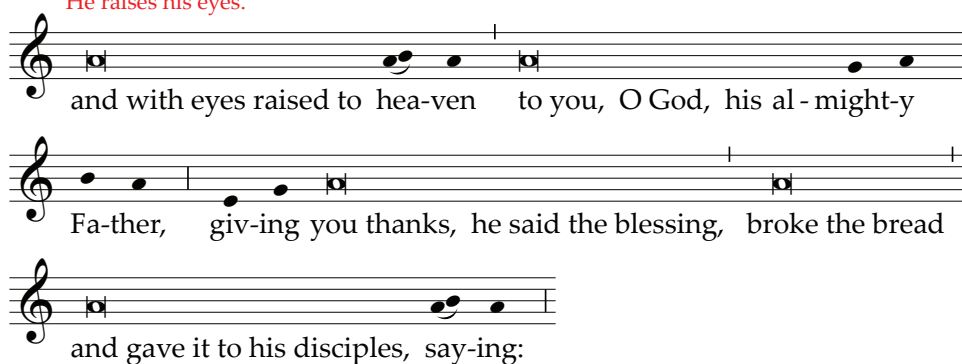
On the day before he was to suffer,

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



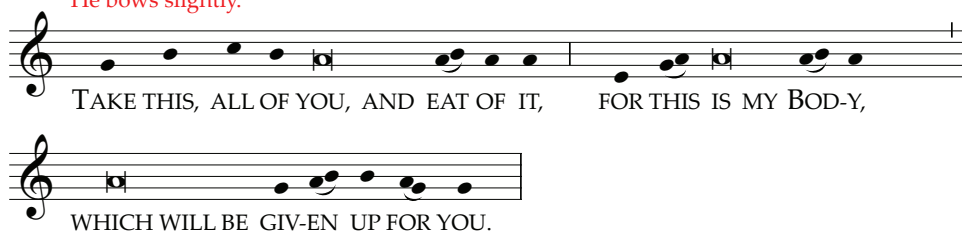
he took bread in his holy and vener-a-ble hands,

He raises his eyes.



and with eyes raised to heaven to you, O God, his al-might-y  
Fa-ther, giv-ing you thanks, he said the blessing, broke the bread  
and gave it to his disciples, say-ing:

He bows slightly.



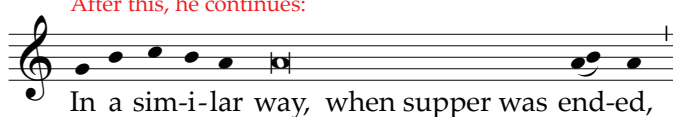
TAKE THIS, ALL OF YOU, AND EAT OF IT, FOR THIS IS MY BOD-Y,  
WHICH WILL BE GIV-EN UP FOR YOU.

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



## EUCCHARISTIC PRAYER I - SOLEMN TONE

225

*After this, he continues:**He takes the chalice and, holding it slightly raised above the altar, continues:*

he took this precious chalice in his holy and vener - a-ble hands,  
and once more giving you thanks, he said the blessing and gave the  
chalice to his disciples, say-ing:

*He bows slightly.*

TAKE THIS, ALL OF YOU, AND DRINK FROM IT, FOR THIS IS THE CHALICE  
OF MY BLOOD, THE BLOOD OF THE NEW AND E - TER-NAL COV-E-NANT,  
WHICH WILL BE POURED OUT FOR YOU AND FOR MAN-Y FOR THE  
FOR-GIVE-NESS OF SINS. DO THIS IN MEM - O - RY OF ME.

*The Priest shows the chalice to the people, places it on the corporal, and genuflects in adoration.**Then he sings:*

The mys-ter-y of faith.

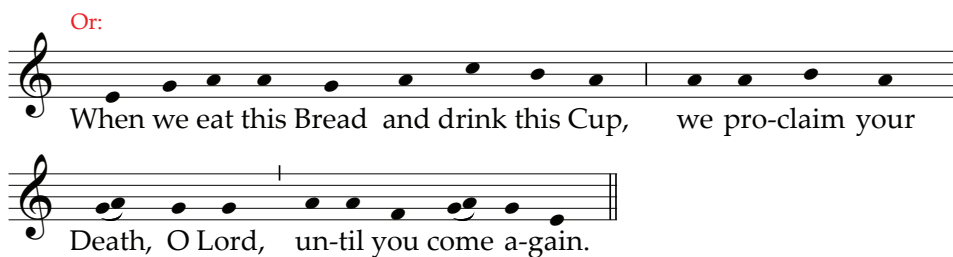
*Or:*

The mys-ter-y of faith.

*And the people continue, acclaiming:*

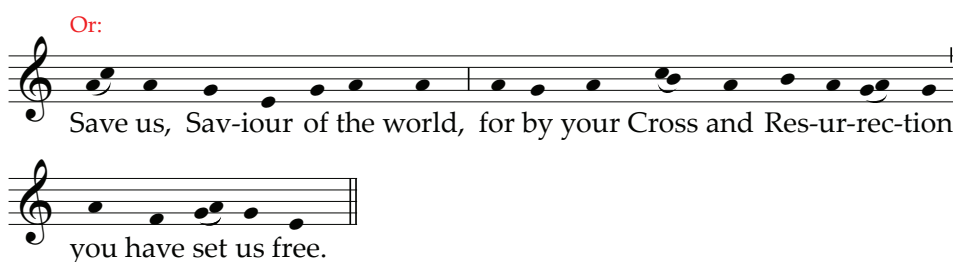
We pro-claim your Death, O Lord, and pro-fess your Res-ur-rec-tion  
un-til you come a-gain.

Or:



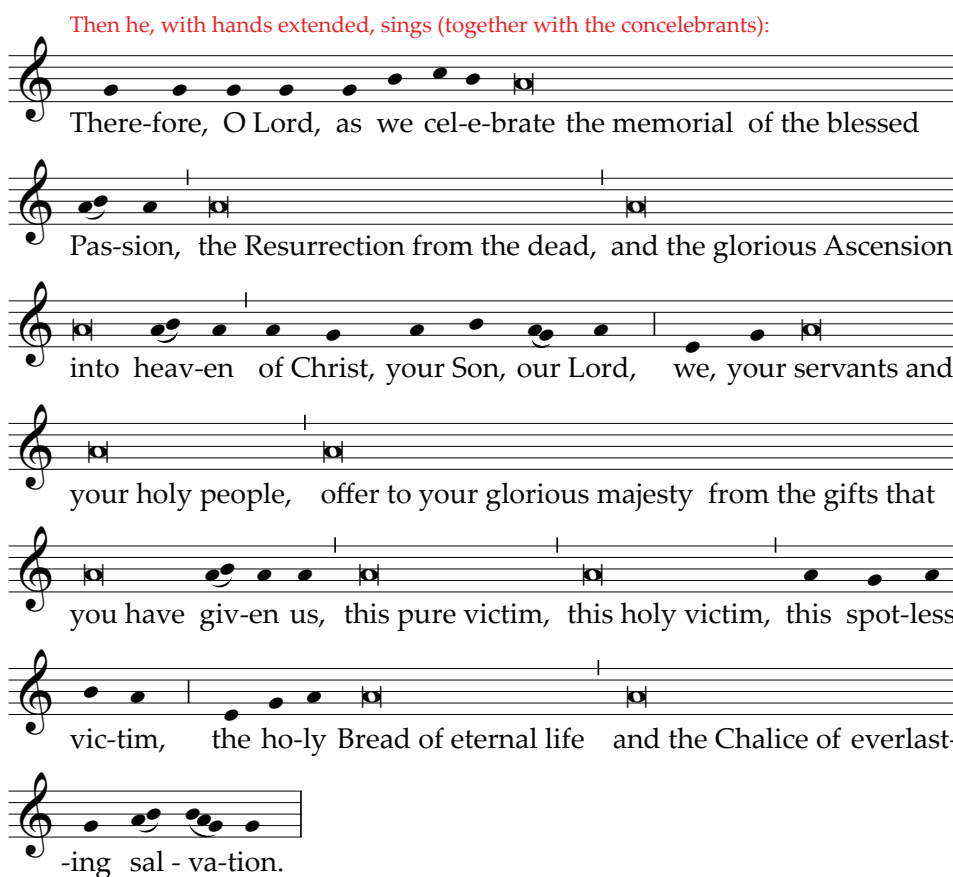
When we eat this Bread and drink this Cup, we pro-claim your  
Death, O Lord, un-til you come a-gain.

Or:



Save us, Sav-iour of the world, for by your Cross and Res-ur-rec-tion  
you have set us free.

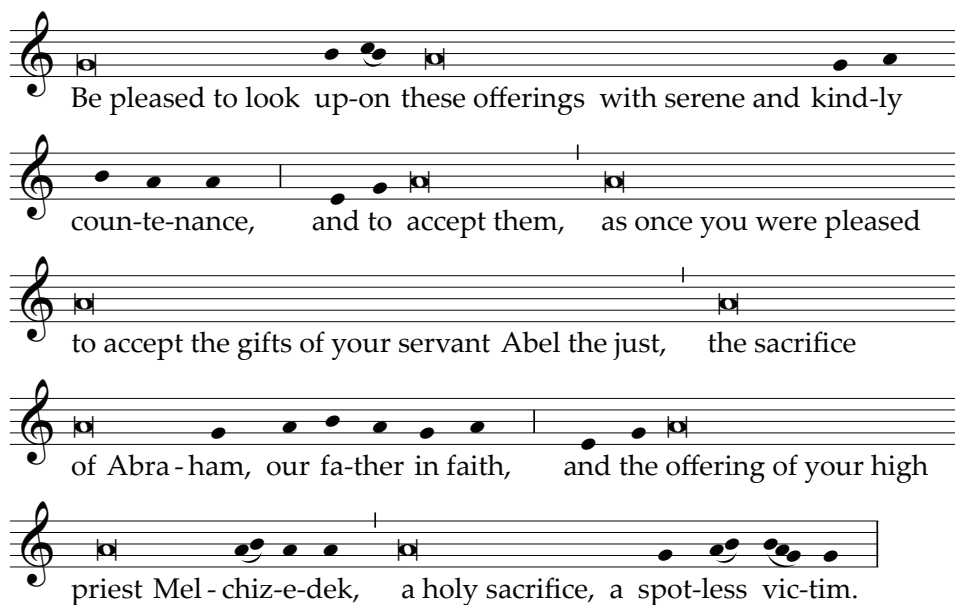
Then he, with hands extended, sings (together with the concelebrants):



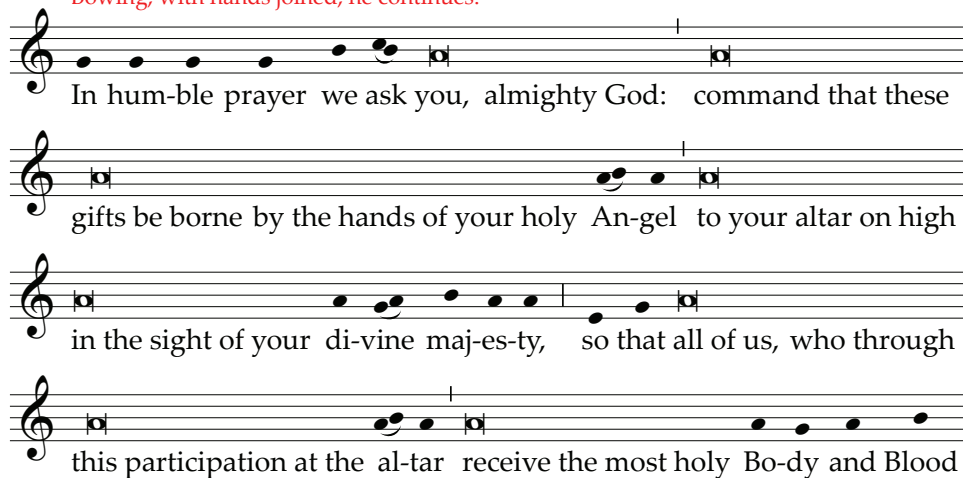
There-fore, O Lord, as we cel-e-brate the memorial of the blessed  
Pas-sion, the Resurrection from the dead, and the glorious Ascension  
into heav-en of Christ, your Son, our Lord, we, your servants and  
your holy people, offer to your glorious majesty from the gifts that  
you have giv-en us, this pure victim, this holy victim, this spot-less  
vic-tim, the ho-ly Bread of eternal life and the Chalice of everlast-  
-ing sal - va-tion.

## EUCCHARISTIC PRAYER I - SOLEMN TONE

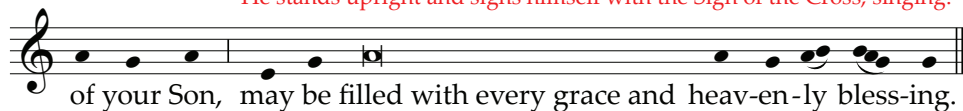
227



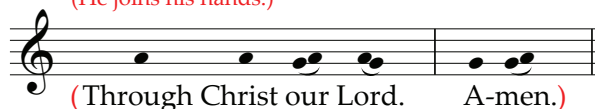
Be pleased to look up-on these offerings with serene and kind-ly  
coun-te-nance, and to accept them, as once you were pleased  
to accept the gifts of your servant Abel the just, the sacrifice  
of Abra-ham, our fa-ther in faith, and the offering of your high  
priest Mel-chiz-e-dek, a holy sacrifice, a spot-less vic-tim.

*Bowing, with hands joined, he continues:*


In hum-ble prayer we ask you, almighty God: command that these  
gifts be borne by the hands of your holy An-gel to your altar on high  
in the sight of your di-vine maj-es-ty, so that all of us, who through  
this participation at the al-tar receive the most holy Bo-dy and Blood

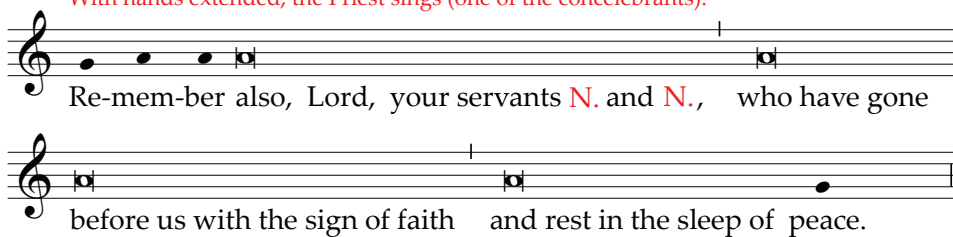
*He stands upright and signs himself with the Sign of the Cross, singing:*


of your Son, may be filled with every grace and heav-en-ly bless-ing.

*(He joins his hands.)*


(Through Christ our Lord. A-men.)

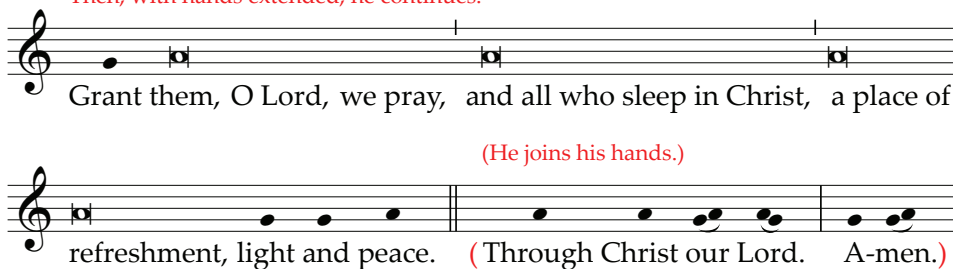
With hands extended, the Priest sings (one of the concelebrants):



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

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

Then, with hands extended, he continues:



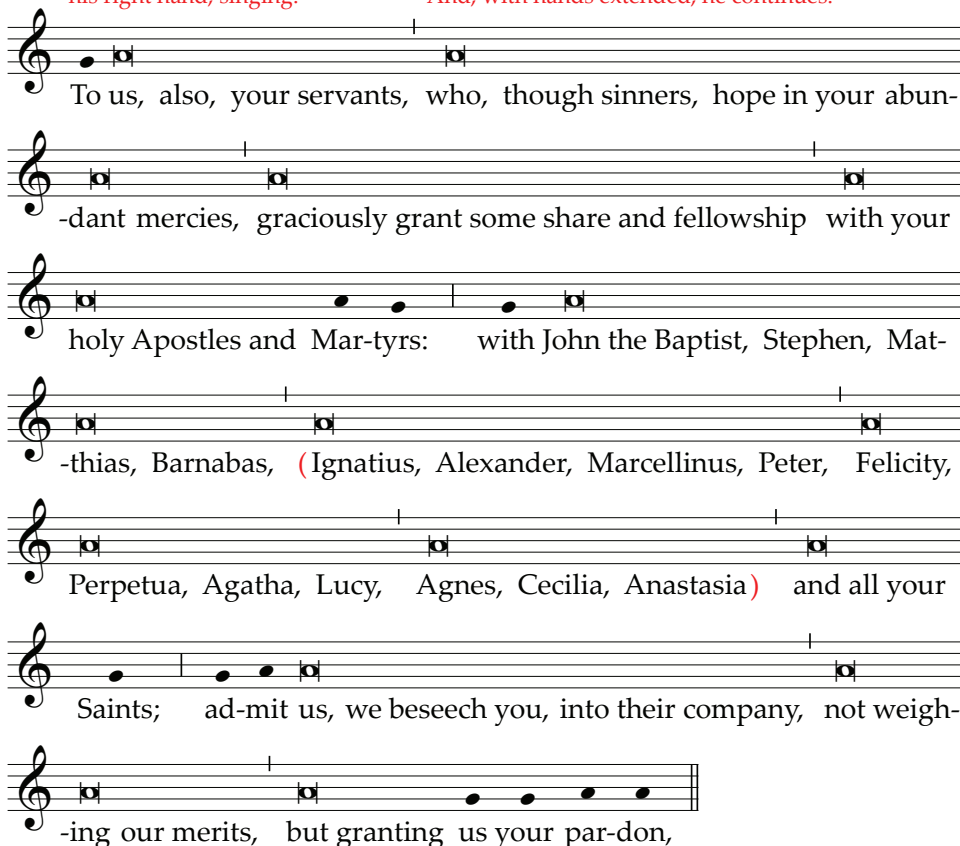
Grant them, O Lord, we pray, and all who sleep in Christ, a place of  
refreshment, light and peace. (Through Christ our Lord. A-men.)

(He joins his hands.)

(Another of the concelebrants)

He strikes his breast with  
his right hand, singing:

And, with hands extended, he continues:

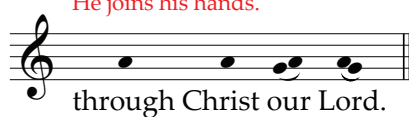


To us, also, your servants, who, though sinners, hope in your abun-  
-dant mercies, graciously grant some share and fellowship with your  
holy Apostles and Mar-tyrs: with John the Baptist, Stephen, Mat-  
-thias, Barnabas, (Ignatius, Alexander, Marcellinus, Peter, Felicity,  
Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia) and all your  
Saints; ad-mit us, we beseech you, into their company, not weigh-  
-ing our merits, but granting us your par-don,

## EUCCHARISTIC PRAYER I - SOLEMN TONE

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He joins his hands.



And the Principal Celebrant continues, with hands joined:

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

you sanctify them, fill them with life, bless them, and be - stow

them up-on us.

He takes the chalice and the paten with the host and raising both, he sings (together with the concelebrants):

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

in the unity of the Ho-ly Spir-it, all glo-ry and hon-our is yours,

for ev - er and ev-er. **R.** A-men.

Then follows the Communion Rite, p. 192.

## EUCHARISTIC PRAYER II

Although it is provided with its own Preface, this Eucharistic Prayer may also be used with other Prefaces, especially those that present an overall view of the mystery of salvation.

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

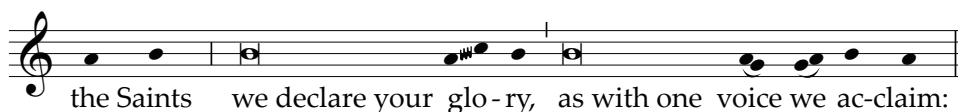
V. Lift up your hearts.      R. We lift them up to the Lord.

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

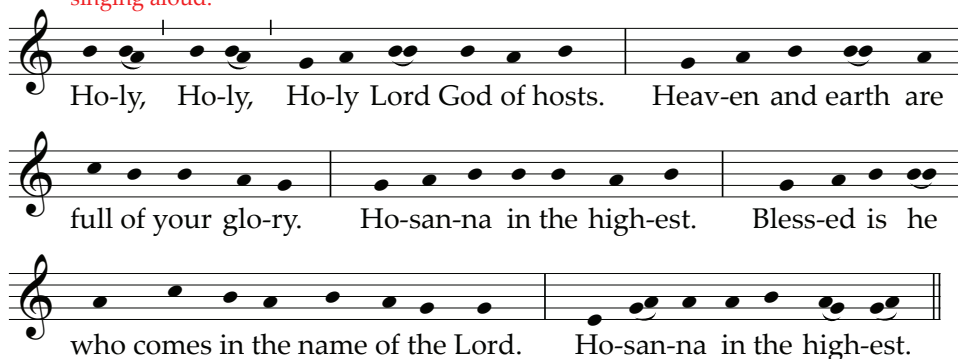
It is truly right and just, our duty and our sal-va-tion, al-ways and  
 everywhere to give you thanks, Fa-ther most ho-ly, through your  
 beloved Son, Je-sus Christ, your Word through whom you made all  
 things, whom you sent as our Saviour and Re-deem-er, incarnate  
 by the Ho-ly Spir-it and born of the Vir-gin. Ful-filling your will  
 and gaining for you a ho-ly peo-ple, he stretched out his hands as  
 he en-dured his Pas-sion, so as to break the bonds of death  
 and manifest the res-ur-rec-tion. And so, with the Angels and all

## EUCCHARISTIC PRAYER II

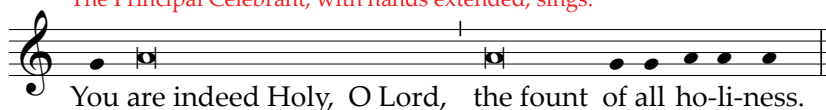
231



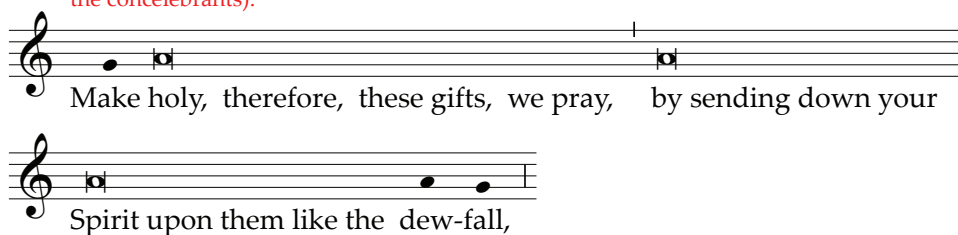
At the end of the Preface he joins his hands and concludes the Preface with the people, singing aloud:



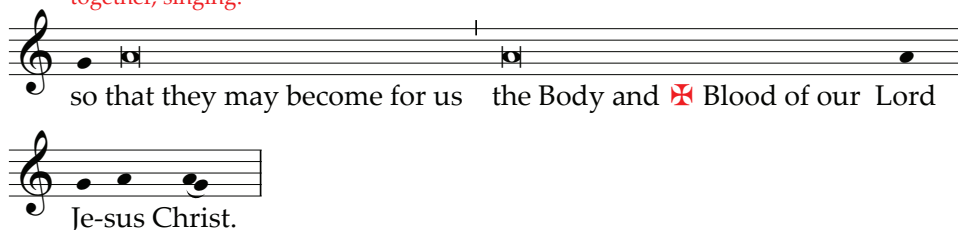
The Principal Celebrant, with hands extended, sings:



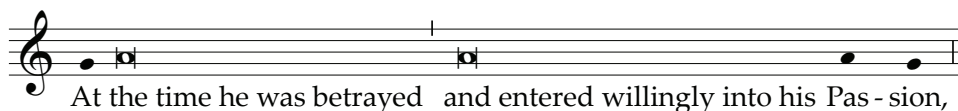
He joins his hands and, holding them extended over the offerings, sings (together with the concelebrants):



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



He joins his hands.



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

he took bread and, giving thanks, broke it, and gave it to his dis-  
-ciples, say-ing:

He bows slightly.

TAKE THIS, ALL OF YOU, AND EAT OF IT, FOR THIS IS MY BOD-Y,  
WHICH WILL BE GIV-EN UP FOR YOU.

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

After this, he continues:

In a similar way, when supper was end-ed,

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

he took the chalice and, once more giving thanks, he gave it to his  
disciples, say-ing:

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT, FOR THIS IS THE CHALICE  
OF MY BLOOD, THE BLOOD OF THE NEW AND E-TER-NAL COV-E-NANT,  
WHICH WILL BE POURED OUT FOR YOU AND FOR MANY FOR THE FOR-  
-GIVE-NESS OF SINS. DO THIS IN MEM-O-RY OF ME.

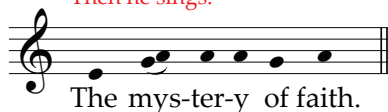
He shows the chalice to the people, places it on the corporal, and genuflects in adoration.



## EUCCHARISTIC PRAYER II

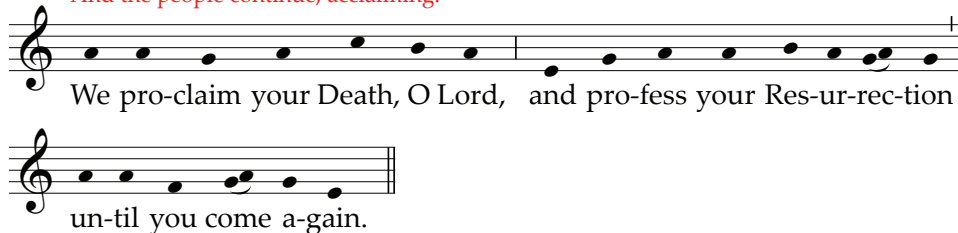
233

Then he sings:



The mys-ter-y of faith.

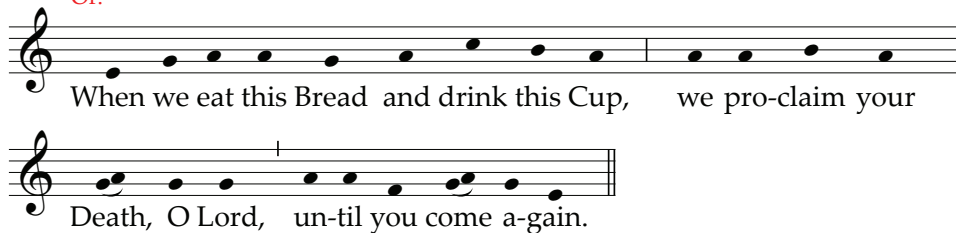
And the people continue, acclaiming:



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

un-til you come a-gain.

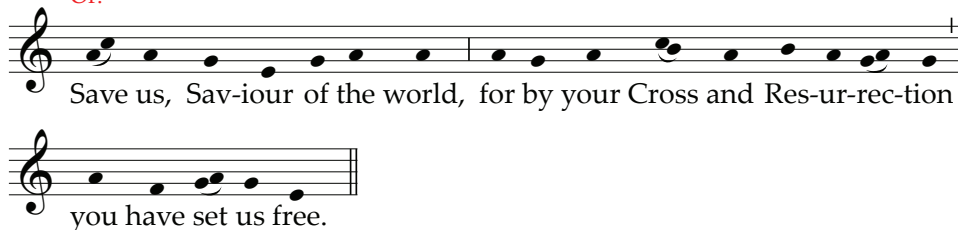
Or:



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

Death, O Lord, un-til you come a-gain.

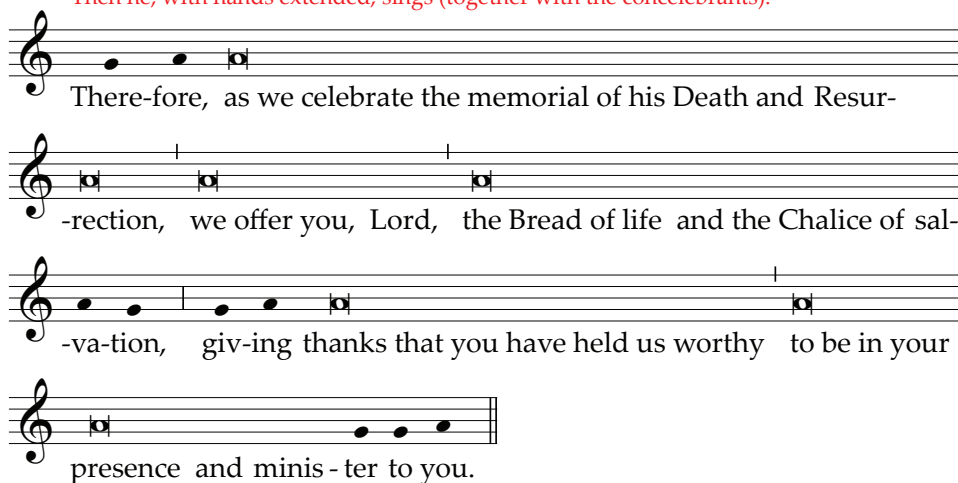
Or:



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

you have set us free.

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

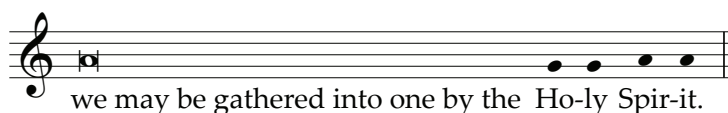
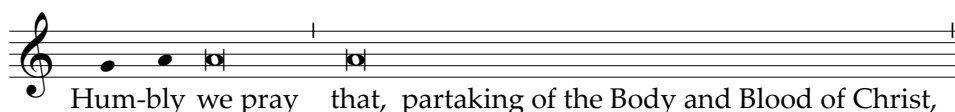


There-fore, as we celebrate the memorial of his Death and Resur-

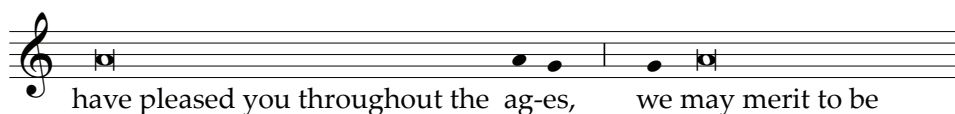
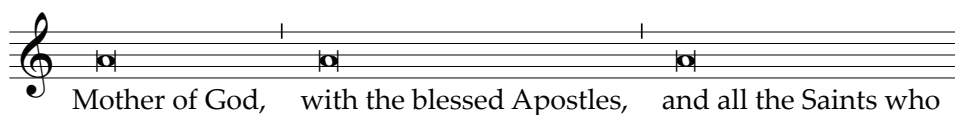
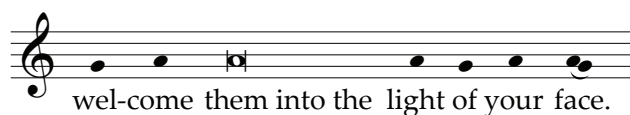
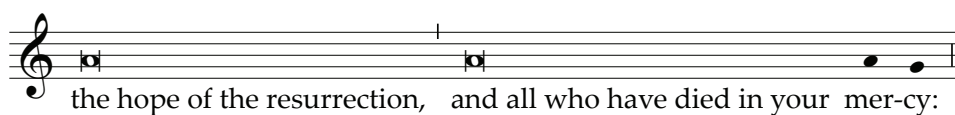
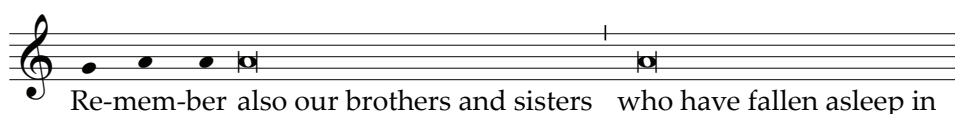
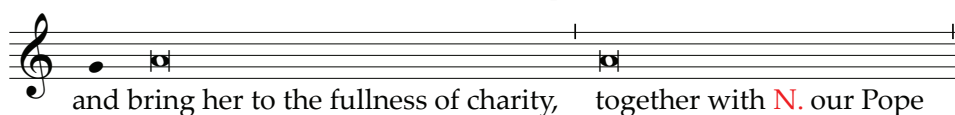
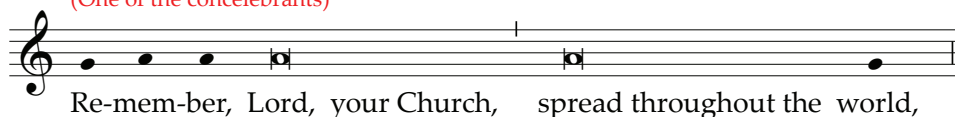
-rection, we offer you, Lord, the Bread of life and the Chalice of sal-

-va-tion, giv-ing thanks that you have held us worthy to be in your

presence and minis-ter to you.



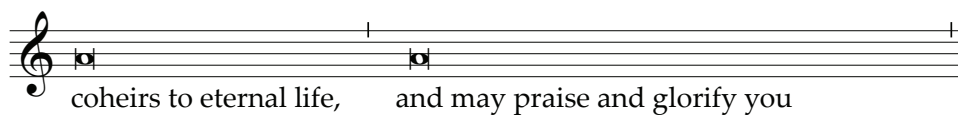
(One of the concelebrants)



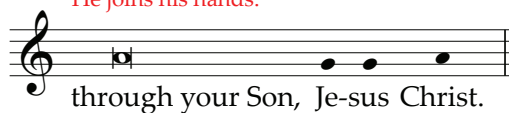
\* Mention may be made here of the Coadjutor Bishop, or Auxiliary Bishops, as noted in the *General Instruction of the Roman Missal*, no. 149.

## EUCCHARISTIC PRAYER II

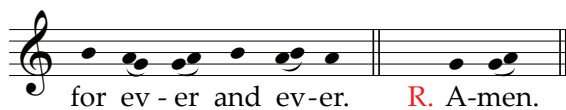
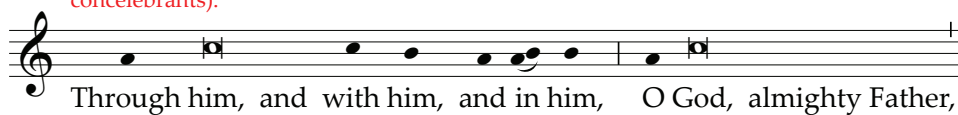
235



He joins his hands.



He takes the chalice and paten with the host and raising both, he sings (together with the concelebrants):



Then follows the Communion Rite, p. 192.

## EUCCHARISTIC PRAYER III

The Principal Celebrant, with hands extended, sings:

You are indeed Holy, O Lord, and all you have created rightly  
gives you praise, for through your Son our Lord Jesus Christ,  
by the power and working of the Holy Spirit, you give life to all  
things and make them ho-ly, and you never cease to gather a  
people to yourself, so that from the rising of the sun to its setting  
a pure sacrifice may be offered to your name.

He joins his hands and, holding them extended over the offerings, sings (together with the concelebrants):

There-fore, O Lord, we humbly implore you: by the same Spirit  
graciously make holy these gifts we have brought to you for conse-

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

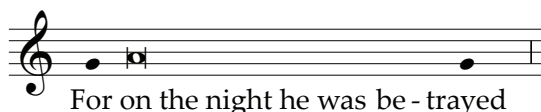
-cra-tion, that they may become the Body and ☩ Blood of your Son

He joins his hands.

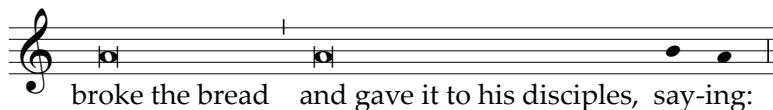
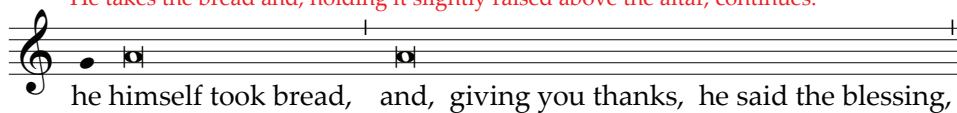
our Lord Jesus Christ, at whose command we cele-brate these  
mys-ter-ies.

## EUCCHARISTIC PRAYER III

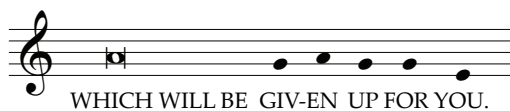
237



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

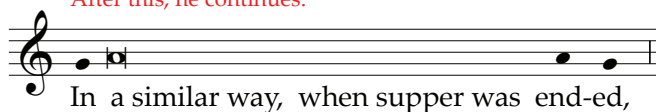


He bows slightly.

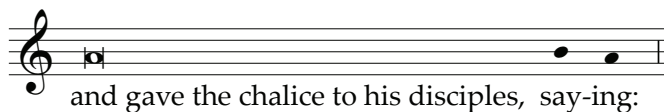
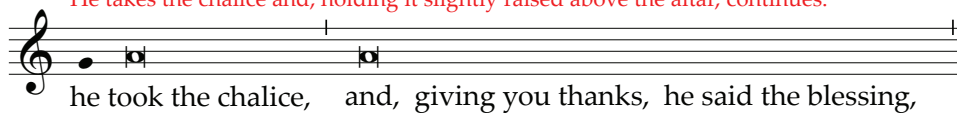


He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.

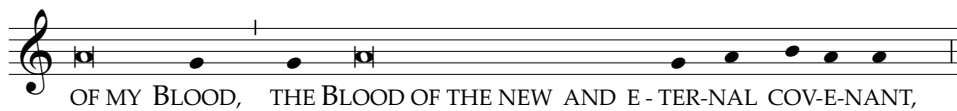
After this, he continues:



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



He bows slightly.



WHICH WILL BE POURED OUT FOR YOU AND FOR MANY FOR THE FOR-  
-GIVE-NESS OF SINS. DO THIS IN MEM-O-RY OF ME.

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

Then he sings:

The mys-ter-y of faith.

And the people continue, acclaiming:

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

Or:

When we eat this Bread and drink this Cup, we pro-claim your  
Death, O Lord, un-til you come a-gain.

Or:

Save us, Sav-iour of the world, for by your Cross and Res-ur-rec-tion  
you have set us free.

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

There-fore, O Lord, as we celebrate the memorial of the saving Pas-  
-sion of your Son, his wondrous Resurrection and Ascension into

## EUCCHARISTIC PRAYER III

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heaven, and as we look forward to his second com-ing, we offer  
 you in thanksgiving this holy and liv-ing sac-ri-fice.  
 Look, we pray, upon the oblation of your Church and, recognizing  
 the sacrificial Victim by whose death you willed to reconcile us  
 to your - self, grant that we, who are nourished by the Body and  
 Blood of your Son and filled with his Holy Spirit, may become one  
 body, one spir-it in Christ.

(One of the concelebrants)

May he make of us an eternal offering to you, so that we may obtain  
 an inheritance with your e - lect, es-pecially with the most Blessed  
 Virgin Mary, Mother of God, with your blessed Apostles and glori-  
 -ous Martyrs (with Saint N.)\* and with all the Saints, on whose con-  
 -stant intercession in your presence we rely for un - fail-ing help.

\* The Saint of the Day or Patron Saint.

(Another of the concelebrants)

May this Sacrifice of our reconciliation, we pray, O Lord, advance  
the peace and salvation of all the world. Be pleased to confirm in  
faith and charity your pilgrim Church on earth, with your servant **N.**  
our Pope and **N.** our Bishop,\* the Order of Bishops, all the clergy,  
and the entire people you have gained for your own.  
Listen graciously to the prayers of this family, whom you have sum-  
moned before you: in your compassion, O merciful Father, gather  
to yourself all your children scattered throughout the world.  
To our departed brothers and sisters and to all who were pleasing  
to you at their passing from this life, give kind admittance to your  
king-dom. There we hope to enjoy for ever the fullness of your

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



## EUCCHARISTIC PRAYER III


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He joins his hands.



glory through Christ our Lord, through whom you bestow on the  
world all that is good.

He takes the chalice and the paten with the host and raising both, he sings (together with the concelebrants):



Through him, and with him, and in him, O God, almighty Father,  
in the unity of the Ho-ly Spir-it, all glo-ry and hon-our is yours,  
for ev - er and ev-er. R. A-men.

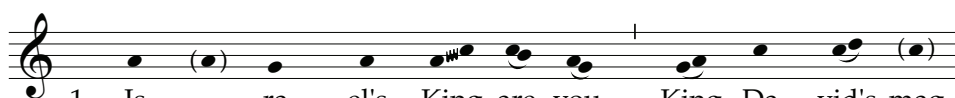
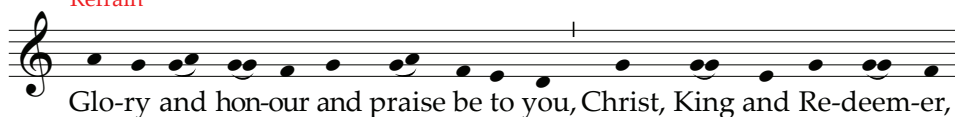
Then follows the Communion Rite, p. 192.



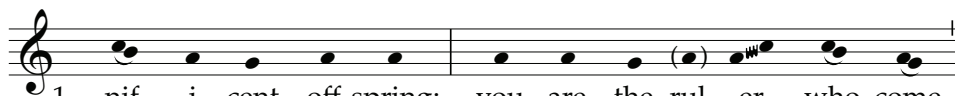
# APPENDICES

## Gloria laus et honor

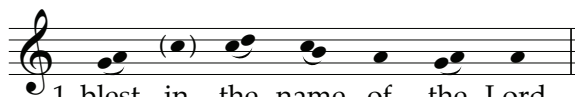
## Refrain



1. Is - ra - el's King are you, King Da - vid's mag-
2. Heav - en - ly hosts on high u - nite in
3. Bear - ing branch - es of palm, He-brews came
4. They of - fered gifts of praise to you, so
5. Those you were pleased to ac - cept; now ac - cept our



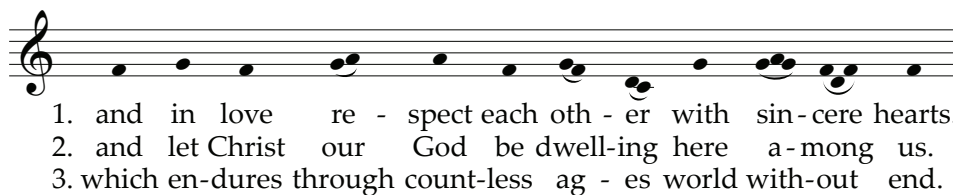
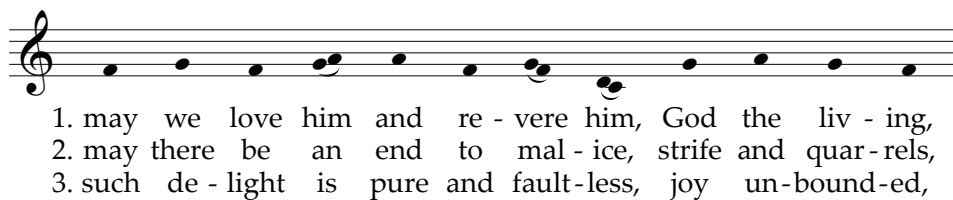
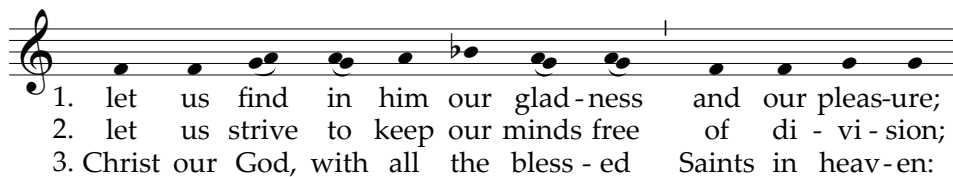
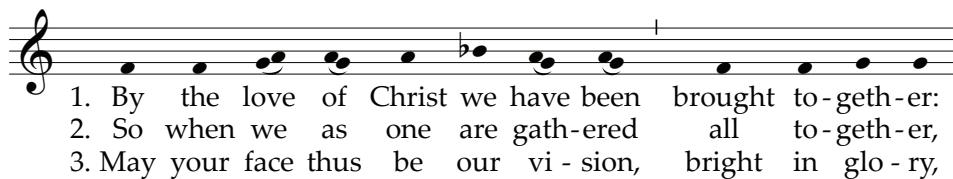
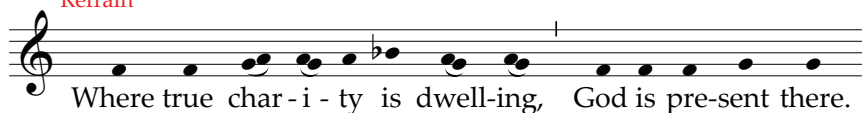
1. nif - i - cent off-spring; you are the rul - er who come
2. sing - ing your prais - es; men and wom - en on earth
3. crowd-ing to greet you; see how with prayers and hymns
4. near to your Pas-sion; see how we sing this song now
5. gifts of de - vo - tion, good and mer - ci - ful King,



1. blest in the name of the Lord.
2. and all cre - a - tion join in.
3. we come to pay you our vows.
4. to you reign-ing on high.
5. lov - er of all that is good.

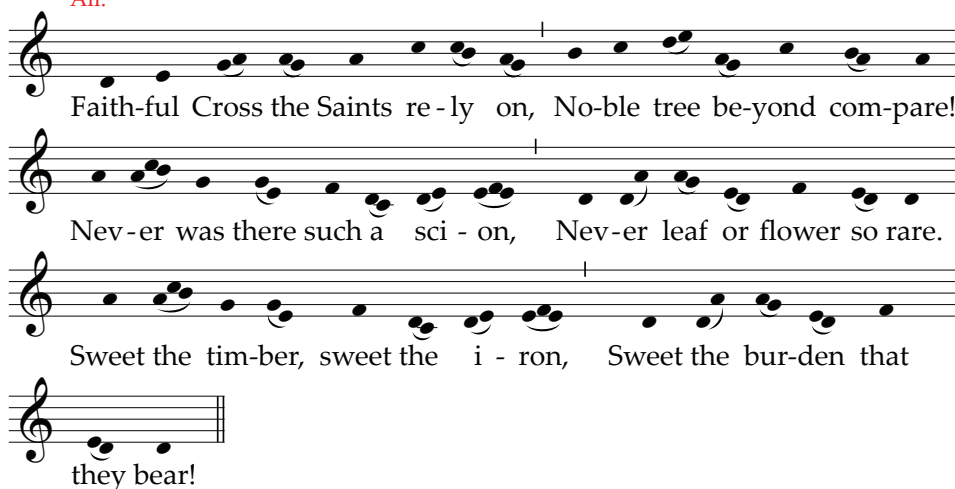
## Ubi caritas

## Refrain

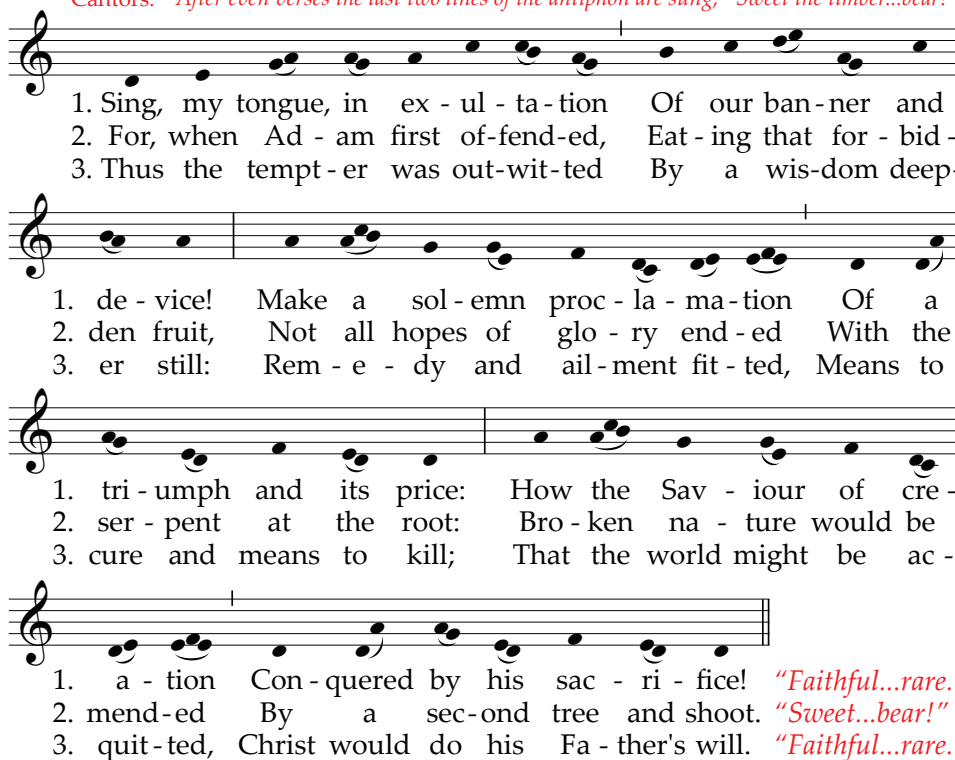


## Crux fidelis

All:



Faith-ful Cross the Saints re-ly on, No-ble tree be-yond com-pare!  
Nev-er was there such a sci-on, Nev-er leaf or flower so rare.  
Sweet the tim-ber, sweet the i-ron, Sweet the bur-den that  
they bear!

*After odd verses the first two lines of the antiphon are sung, "Faithful...rare."*Cantors: *After even verses the last two lines of the antiphon are sung, "Sweet the timber...bear!"*


1. Sing, my tongue, in ex-ul-ta-tion Of our ban-ner and  
2. For, when Ad-am first of-fend-ed, Eat-ing that for-bid-  
3. Thus the tempt-er was out-wit-ted By a wis-dom deep-  
1. de-vice! Make a sol-emn proc-la-ma-tion Of a  
2. den fruit, Not all hopes of glo-ry end-ed With the  
3. er still: Rem-e-dy and ail-ment fit-ted, Means to  
1. tri-umph and its price: How the Sav-iour of cre-  
2. ser-pent at the root: Bro-ken na-ture would be  
3. cure and means to kill; That the world might be ac-  
1. a-tion Con-quer-ed by his sac-ri-fice! *"Faithful...rare."*  
2. mend-ed By a sec-ond tree and shoot. *"Sweet...bear!"*  
3. quit-ted, Christ would do his Fa-ther's will. *"Faithful...rare."*

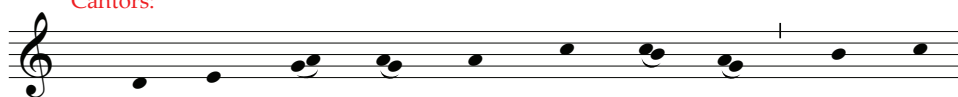
All:

Faith-ful Cross the Saints re-ly on, No-ble tree be-yond com-pare!  
Nev-er was there such a sci - on, Nev-er leaf or flower so rare.  
Sweet the tim-ber, sweet the i - ron, Sweet the bur-den that  
they bear!

Cantors:

4. So the Fa - ther, out of pit - y For our self in - flict -  
5. Hear a ti - ny ba - by cry - ing, Found - er of the seas  
6. So he came, the long ex - pect - ed, Not in glo - ry, not  
4. ed doom, Sent him from the heaven - ly cit - y When  
5. and strands; See his vir - gin Moth - er ty - ing Cloth  
6. to reign; On - ly born to be re - ject - ed, Choos -  
4. the ho - ly time had come: He, the Son and the Al -  
5. a - round his feet and hands; Find him in a man - ger  
6. ing hun - ger, toil and pain, Till the scaf - fold was e -  
4. might - y, Took our flesh in Mar - y's womb. *"Sweet...bear!"*  
5. ly - ing Tight - ly wrapped in swaddl - ing bands! *"Faithful...rare."*  
6. rect - ed And the Pas - chal Lamb was slain. *"Sweet...bear!"*

Cantors:



7. No dis - grace was too ab - hor - rent: Nailed and  
 8. Loft - y tim - ber, smooth your rough-ness, Flex your  
 9. Nobl - est tree of all cre - at - ed, Rich - ly  
 10. Wis - dom, power, and ad - o - ra - tion To the



7. mocked and parched he died; Blood and wa - ter, dou-  
 8. boughs for blos - som - ing; Let your fi - bres lose  
 9. jew - elled and em-bossed: Post by Lamb's blood con-  
 10. bless - ed Trin - i - ty For re - demp - tion and



7. ble war - rant, Is - sue from his wound-ed side,  
 8. their tough-ness, Gen - tly let your ten - drills cling;  
 9. se - crat - ed; Spar that saves the tem - pest tossed;  
 10. sal - va - tion Through the Pas - chal Mys - ter - y,



7. Wash - ing in a might - y tor - rent Earth and stars and  
 8. Lay a - side your na - tive gruff-ness, Clasp the bod - y  
 9. Scaf - fold beam which, el - e - vat - ed, Car - ries what the  
 10. Now, in eve - ry gen - er - a - tion, And for all e -



7. o - cean tide. *"Faithful...rare."*  
 8. of your King! *"Sweet...bear!"*  
 9. world has cost! *"Faithful...rare."*  
 10. ter - ni - ty. *"Sweet...bear!"*