


# The Introductory Rites


## Greeting

The Priest:



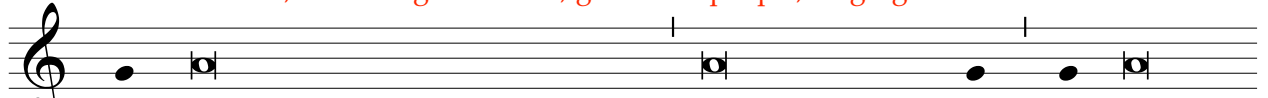
In the name of the Father, and of the Son, and of the Ho-ly Spir-it.

The people reply:

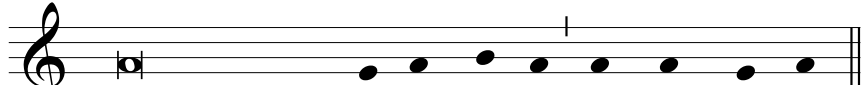


A-men.

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




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

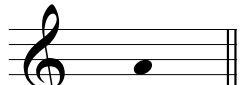


-munion of the Ho-ly Spir-it be with you all.

Or:




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




Christ.

Or:



The Lord be with you.

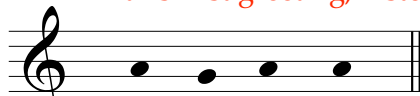
The people reply:



And with your spir-it.

---

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

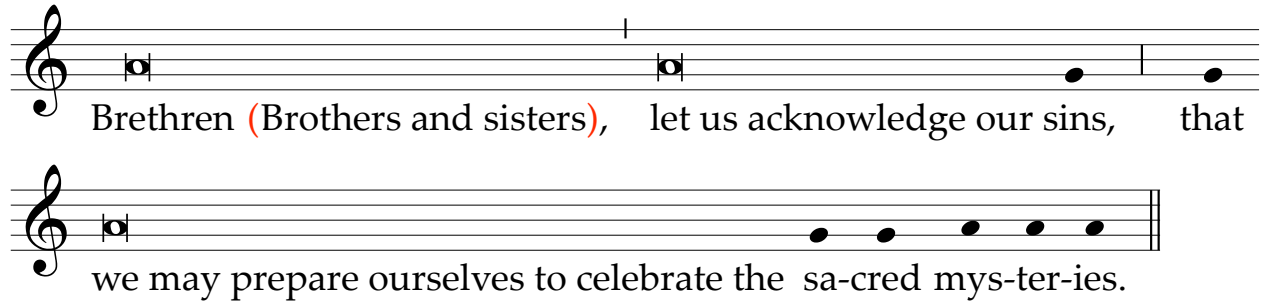


Peace be with you.

---

# Penitential Act

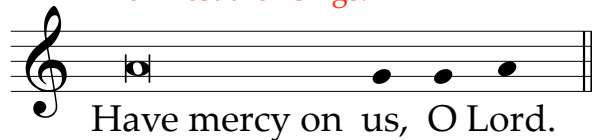
The Priest invites the faithful to make the Penitential Act:



Brethren (Brothers and sisters), let us acknowledge our sins, that  
we may prepare ourselves to celebrate the sa-cred mys-ter-ies.

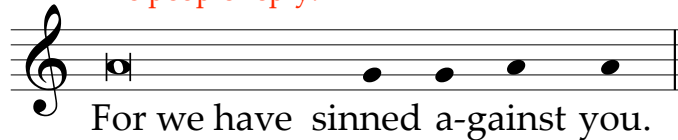
A brief pause for silence follows.

The Priest then sings:



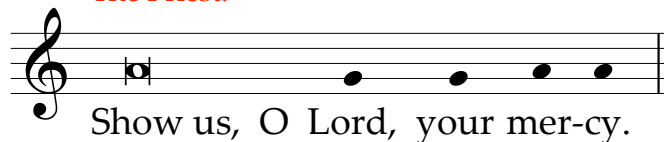
Have mercy on us, O Lord.

The people reply:



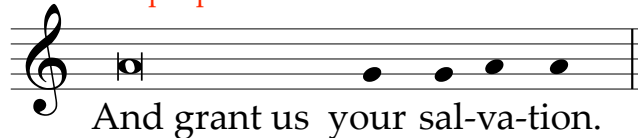
For we have sinned a-gainst you.

The Priest:



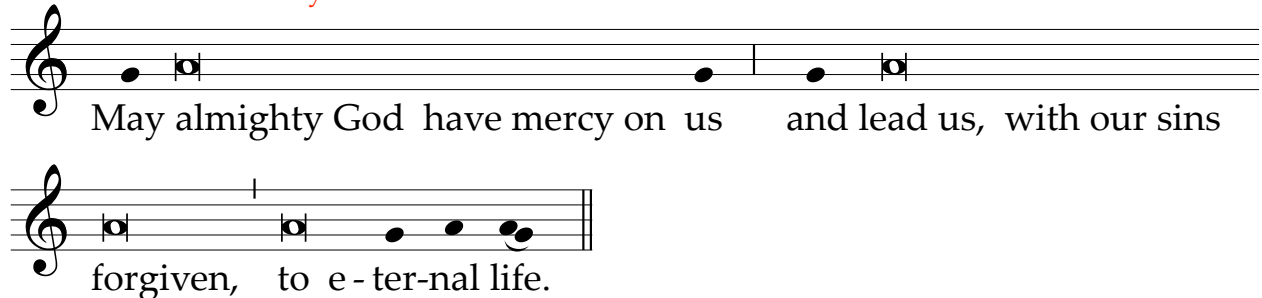
Show us, O Lord, your mer-cy.

The people:



And grant us your sal-va-tion.

The absolution by the Priest follows:



May almighty God have mercy on us and lead us, with our sins  
forgiven, to e-ter-nal life.

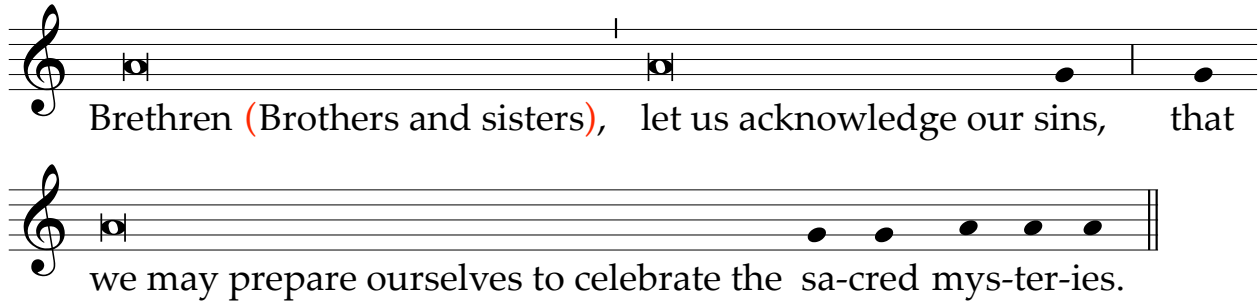
The people reply:



A-men.

Or:

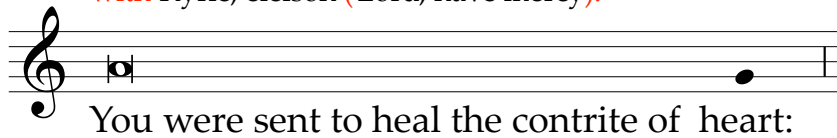
The Priest invites the faithful to make the Penitential Act:



Brethren (Brothers and sisters), let us acknowledge our sins, that  
we may prepare ourselves to celebrate the sa-cred mys-ter-ies.

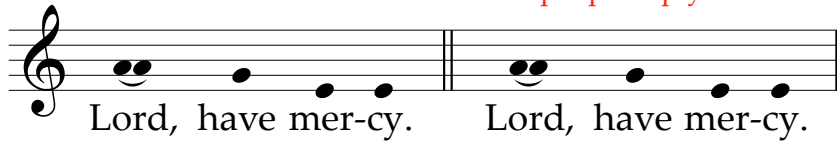
A brief pause for silence follows.

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



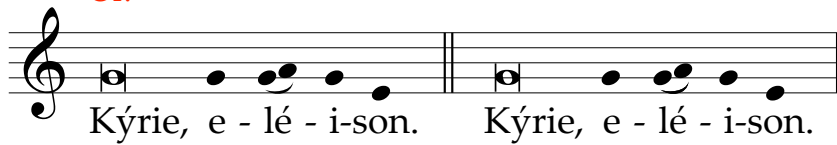
You were sent to heal the contrite of heart:

The people reply:



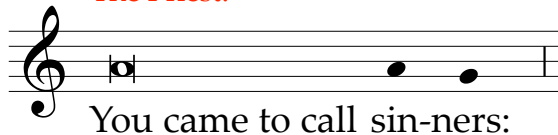
Lord, have mer-cy. Lord, have mer-cy.

Or:



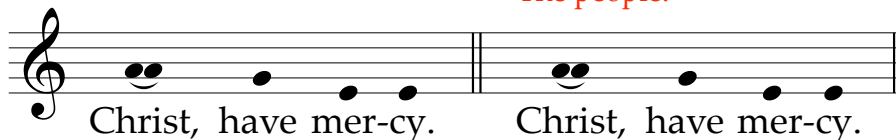
Kýrie, e - lé - i-son. Kýrie, e - lé - i-son.

The Priest:



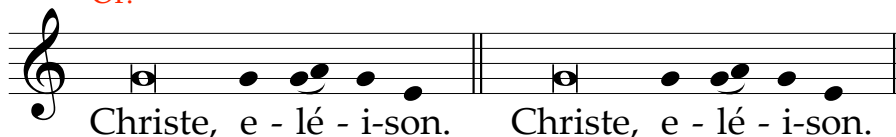
You came to call sin-ners:

The people:



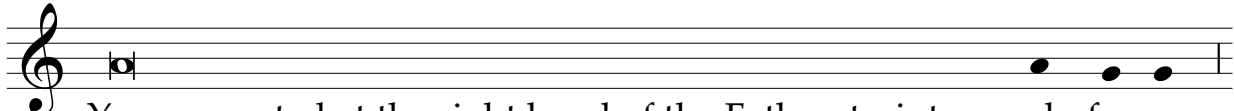
Christ, have mer-cy. Christ, have mer-cy.

Or:



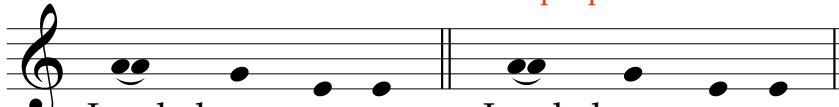
Christe, e - lé - i-son. Christe, e - lé - i-son.

The Priest:



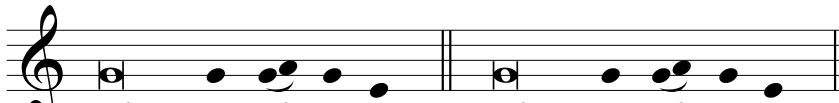
You are seated at the right hand of the Father to inter - cede for us:

The people:



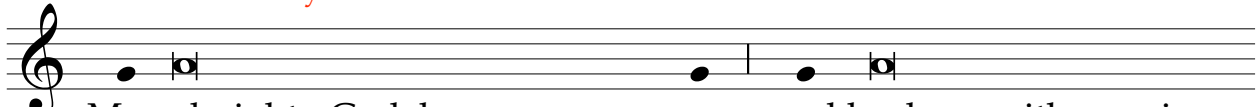
Lord, have mer-cy. Lord, have mer-cy.

Or:

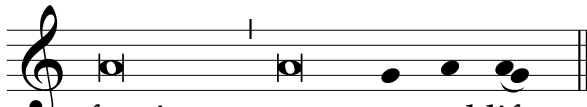


Kýrie, e - lé - i-son. Kýrie, e - lé - i-son.

The absolution by the Priest then follows:




May almighty God have mercy on us and lead us, with our sins



forgiven, to e - ter-nal life.

The people reply:



A-men.

# Kýrie

The Kýrie (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.

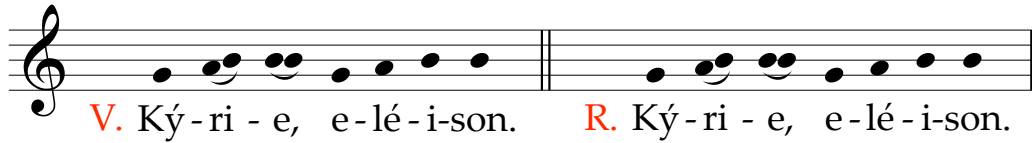


V. Christ, have mer-cy. R. Christ, have mer-cy.

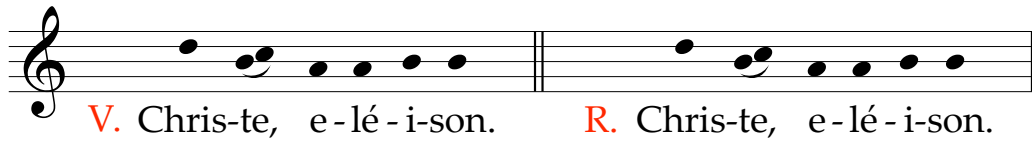


V. Lord, have mer-cy. R. Lord, have mer-cy.

Or:



V. Ký-ri - e, e-lé - i-son. R. Ký-ri - e, e-lé - i-son.



V. Chris-te, e-lé - i-son. R. Chris-te, 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.

# Gloria

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

Easter Season (Missa I)

IV   
Gló-ri - a in ex - cél - sis De - o.

Sundays in Ordinary Time (Missa XI)

II   
Gló-ri - a in ex-cél-sis De-o.

Solemnities and Feasts (Missa VIII)

V   
Gló-ri-a in ex-cél-sis De-o.

Feasts of the Blessed Virgin Mary (Missa IX)

VII   
Gló - ri - a in ex-cél-sis De - o.

Feasts of the Apostles (Missa IV)

IV   
Gló-ri-a in ex-cél-sis De - o.

Or:

Glo-ry to God in the high-est,

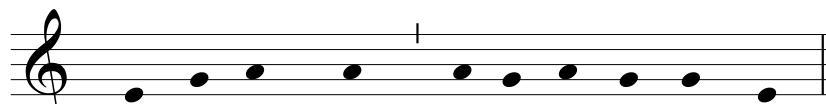
and on earth peace to peo-ple of good will.

We praise you, we bless you, we a-dore you, we glo-ri-fy you,

we give you thanks for your great glo-ry,



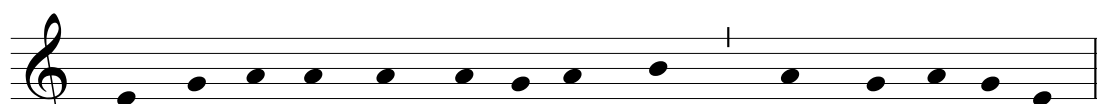
Lord God, heav-en-ly King, O God, al - might-y Fa-ther.




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;



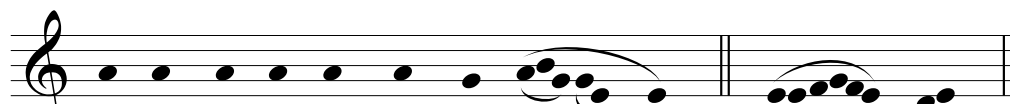
you are seat-ed at the right hand of the Fa-ther, have mer-cy on us.



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,

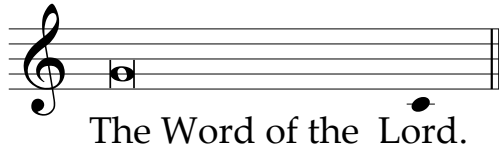


in the glo-ry of God the Fa - ther. A - men.

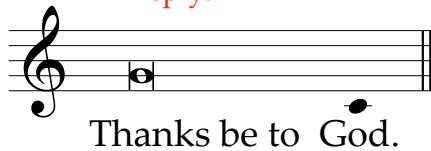
# The Liturgy of the Word

## First Reading

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

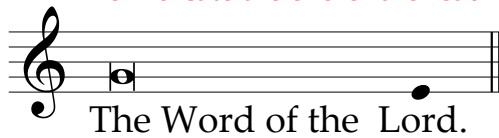


All reply:

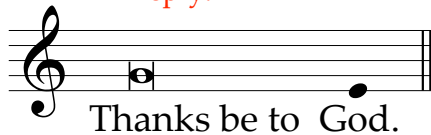


## Second Reading

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

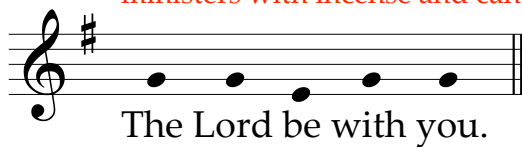


All reply:

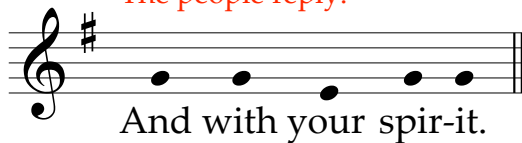


## Gospel

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

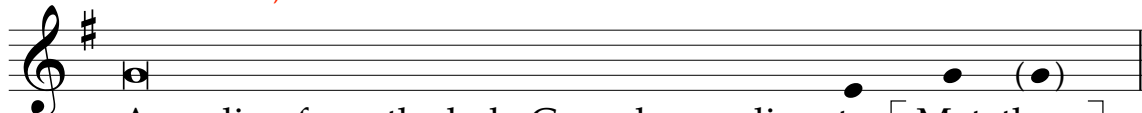


The people reply:





The Deacon, or the Priest:

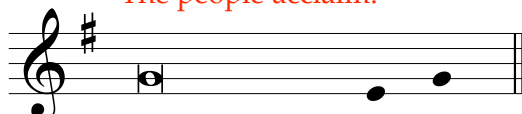


A reading from the holy Gospel according to

|           |
|-----------|
| Mat-thew. |
| Mark.     |
| Luke.     |
| John.     |

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

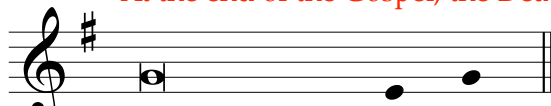
The people acclaim:



Glory to you, O Lord.

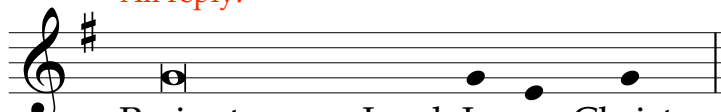
Then the Deacon, or the Priest, incenses the book, if incense is used, and proclaims the Gospel.

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



The Gospel of the Lord.

All reply:



Praise to you, Lord Je-sus Christ.

## Creed

At the end of the homily, the Symbol or Profession of Faith or Creed, when prescribed, is sung:

IV   
Cre-do in u-num De-um.

V   
Cre-do in u-num De-um.

Or:

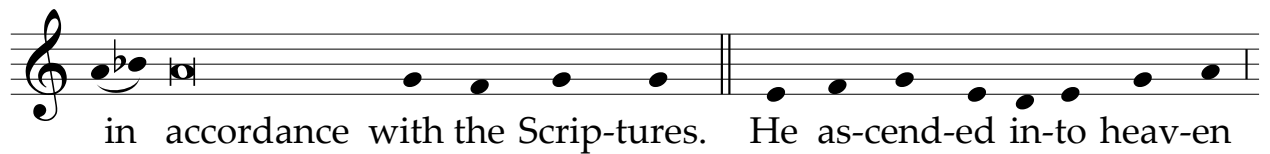
*Musical setting of English translation forthcoming.*

## Credo I

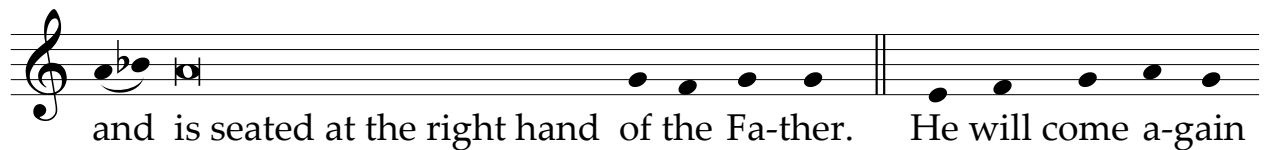
I be-lieve in one God, the Fa-ther al-might-y, mak-er of heav-en  
and earth, of all things vis - i-ble and in-vis - i-ble.

And in one Lord Je-sus Christ, the Only Be - got-ten Son of God,  
born of the Father be - fore all a-ges. God from God, Light from  
Light, true God from true God, be-got-ten, not made,  
con-sub-stan-tial with the Fa-ther; through him all things were  
made. For us men and for our sal-va-tion he came down from  
heav-en, and by the Ho-ly Spir-it was in-car-nate of the Vir-gin  
Mar-y, and be-came man.

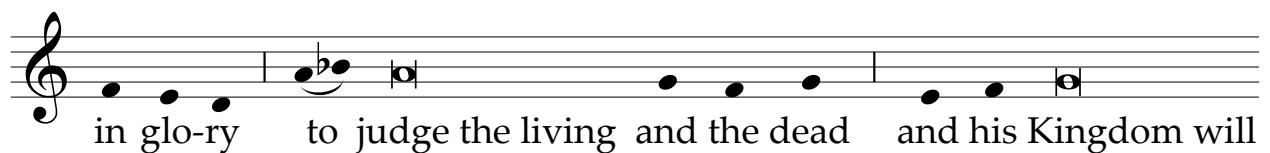
For our sake he was cru-ci-fied un-der Pon-tius Pi-late, he  
suffered death and was bur-ied, and rose a-gain on the third day



in accordance with the Scrip-tures. He as-cend-ed in-to heav-en



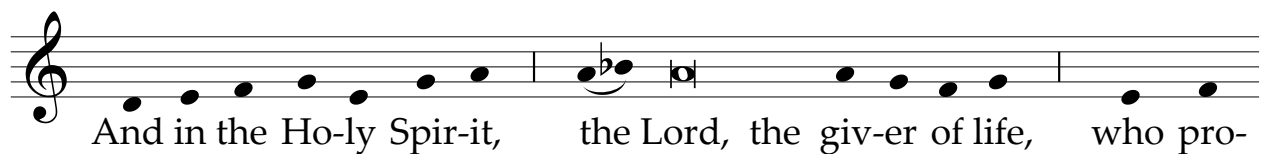
and is seated at the right hand of the Fa-ther. He will come a-gain



in glo-ry to judge the living and the dead and his Kingdom will



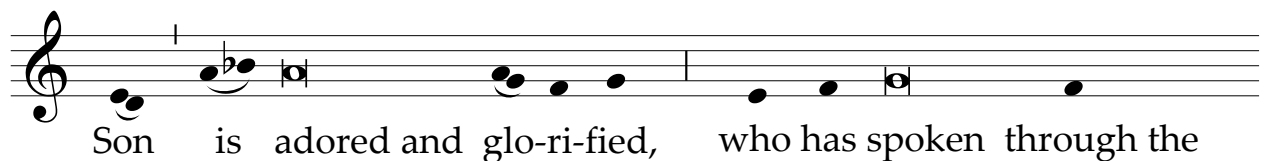
have no end.



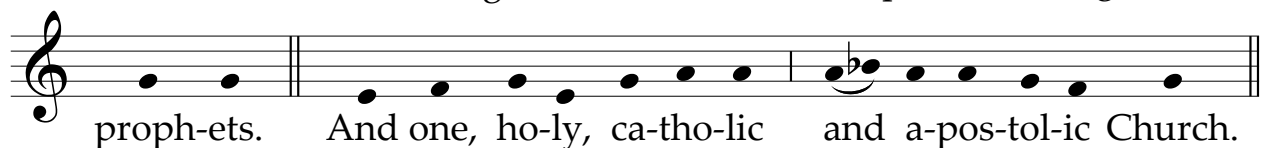
And in the Ho-ly Spir-it, the Lord, the giv-er of life, who pro-



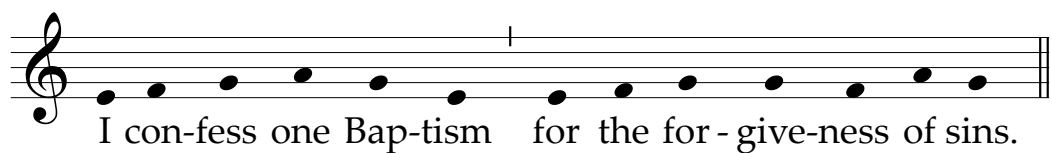
-ceeds from the Father and the Son, who with the Fa-ther and the



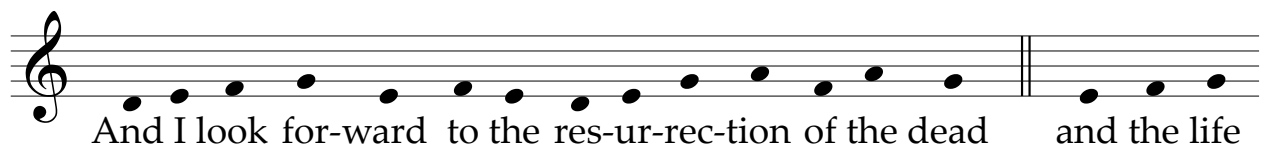
Son is adored and glo-ri-fied, who has spoken through the



proph-ets. And 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.

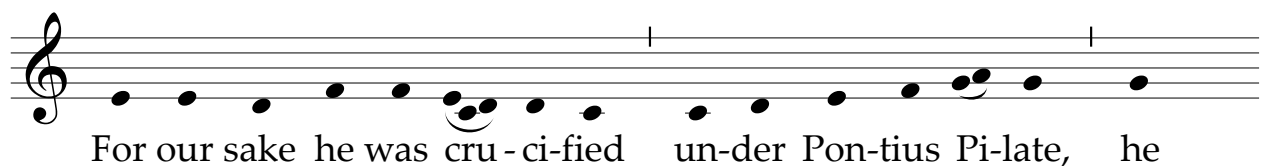
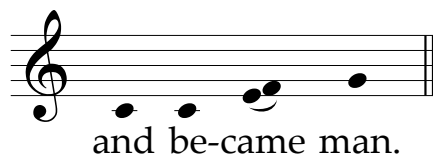
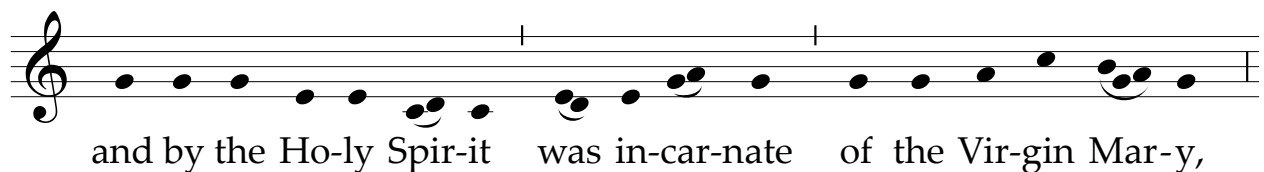
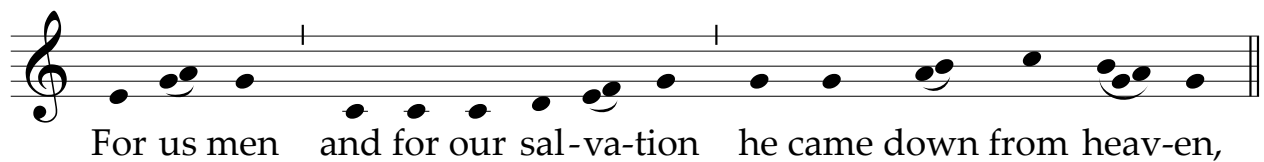
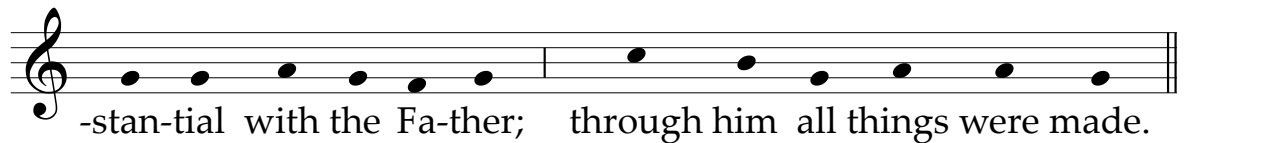
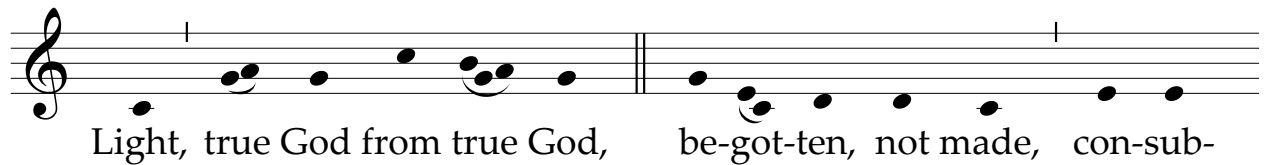
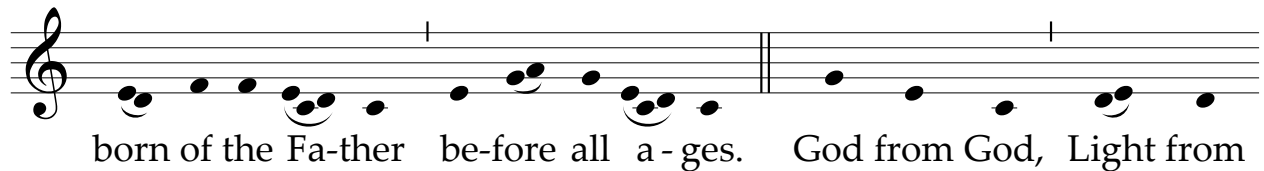
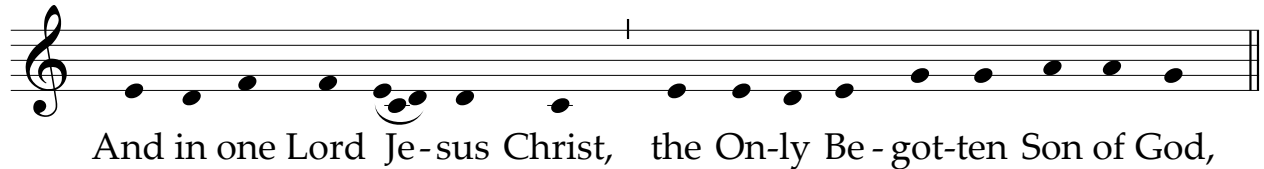
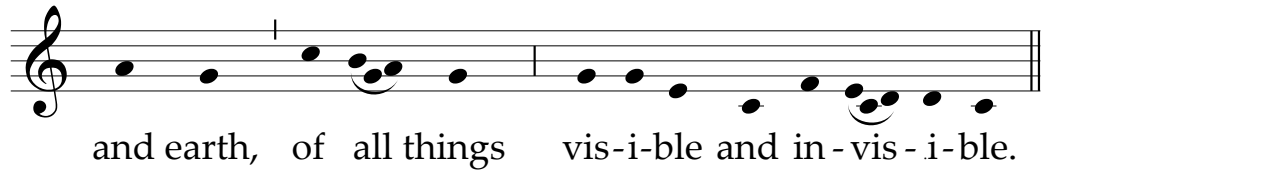


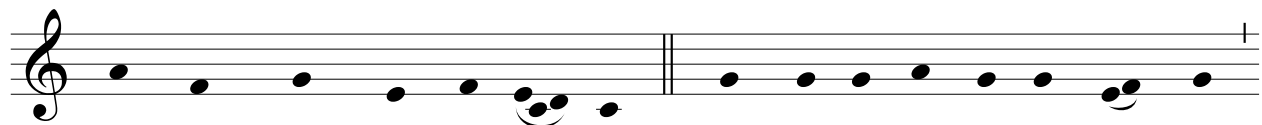
And I look for-ward to the res-ur-rec-tion of the dead and the life



of the world to come. A - men.

## Credo III

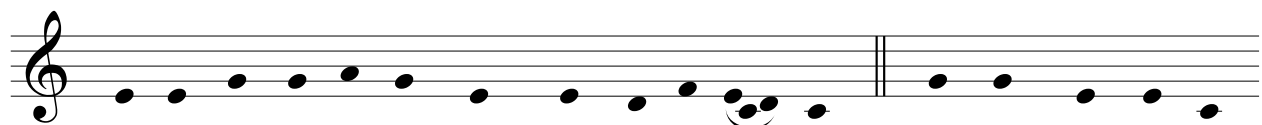




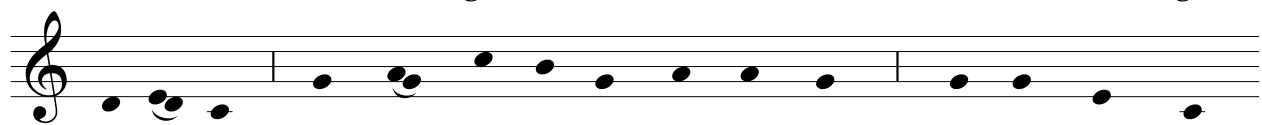
suf-fered death and was bur-ied, and rose a-gain on the third day



in ac-cord-ance with the Scrip-tures. He as-cend-ed in-to heav-en



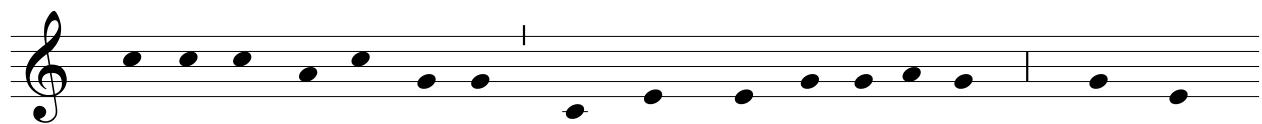
and is seat-ed at the right hand of the Fa-ther. He will come a-gain



in glo-ry to judge the liv-ing and the dead and his King-dom



will have no end.




And in the Ho-ly Spir-it, the Lord, the giv-er of life, who pro-



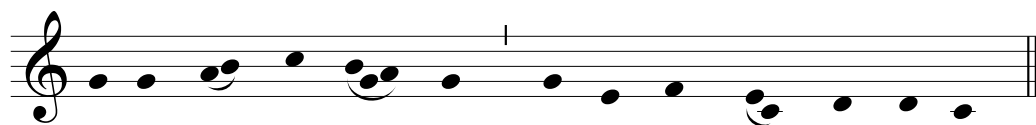
-ceeds from the Fa-ther and the Son, who with the Fa-ther and the



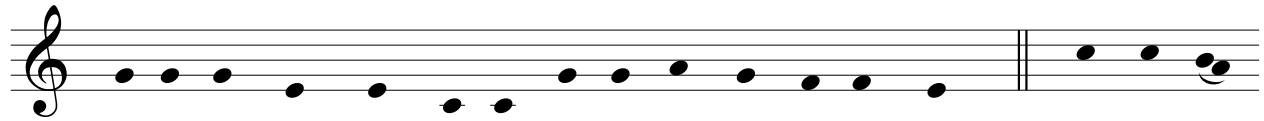
Son is a-dored and glo-ri-fied, who has spo-ken through the



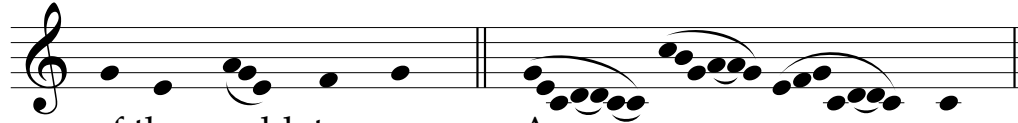
proph-ets. And one, ho-ly, ca-tho-lic and a-pos-tol-ic Church.



I con-fess one Bap-tism for the for-give-ness of sins



and I look for-ward to the res-ur-rec-tion of the dead and the life

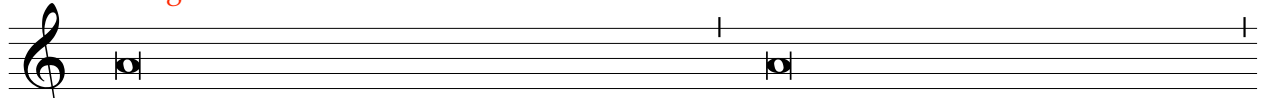


of the world to come. A - - men.

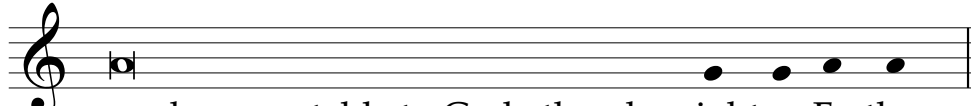
# The Liturgy of the Eucharist

## Orate, Fratres

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

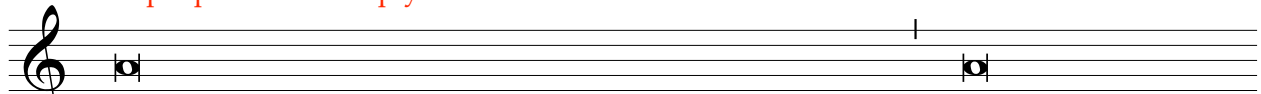


Pray, brethren (brothers and sisters), that my sacrifice and yours

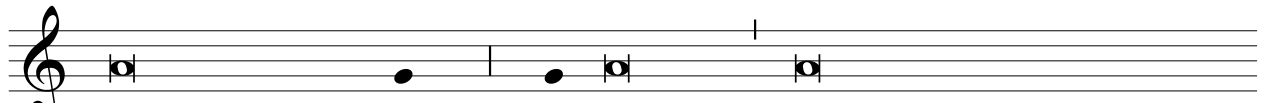


may be acceptable to God, the al - might - y Fa - ther.

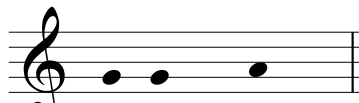
The people rise and reply:



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



and glory of his name, for our good and the good of all his



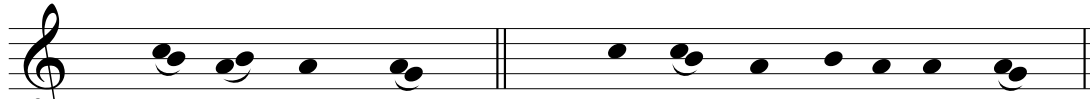
ho - ly Church.

# The Eucharistic Prayer


## Preface Dialogue



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



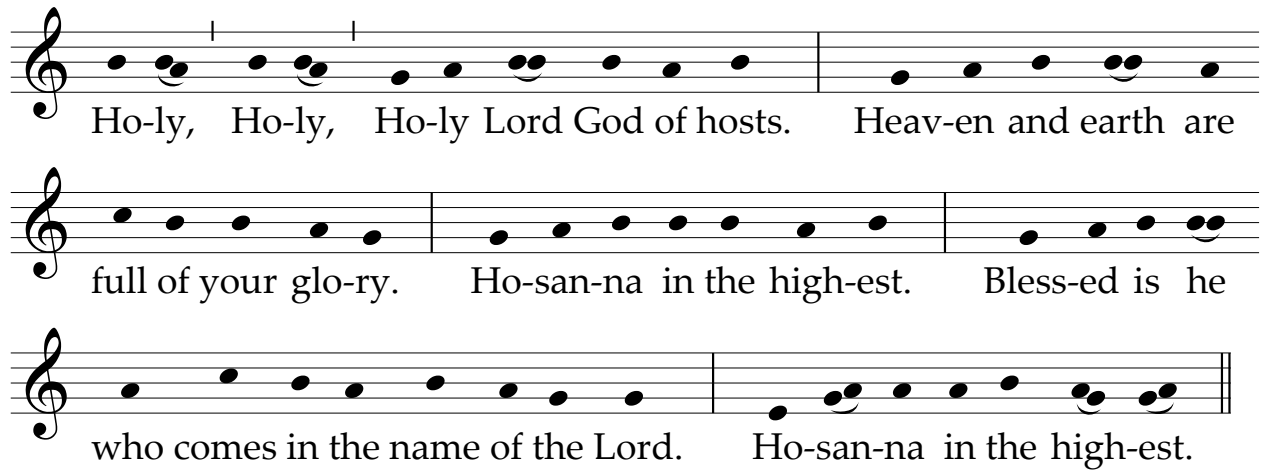
V. Lift up your hearts. R. We lift them up to the Lord.



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



## Sanctus



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

Or:

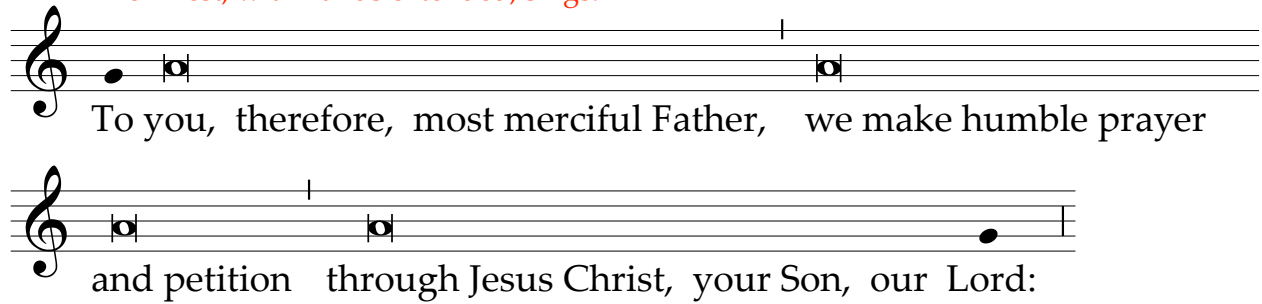


Sanc-tus, Sanc-tus, Sanc-tus Dó-mi-nus De-us Sá-ba-oth.  
Ple-ni sunt cæ-li et ter-ra gló-ri-a tu-a. Ho-sán-na in ex-cél-sis.  
Be-ne-díc-tus qui ve-nit in nó-mi-ne Dó-mi-ni. Ho-sán-na in  
ex-cél - sis.

# EUCCHARISTIC PRAYER I

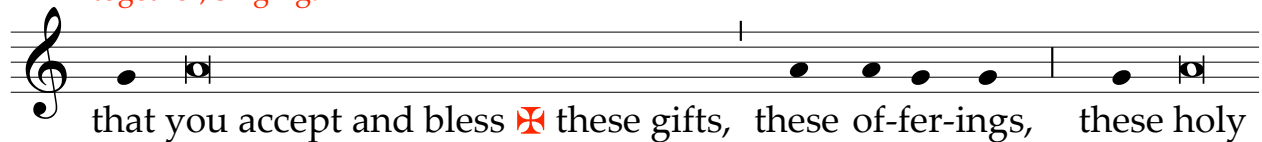
or THE ROMAN CANON

The Priest, with hands extended, sings:



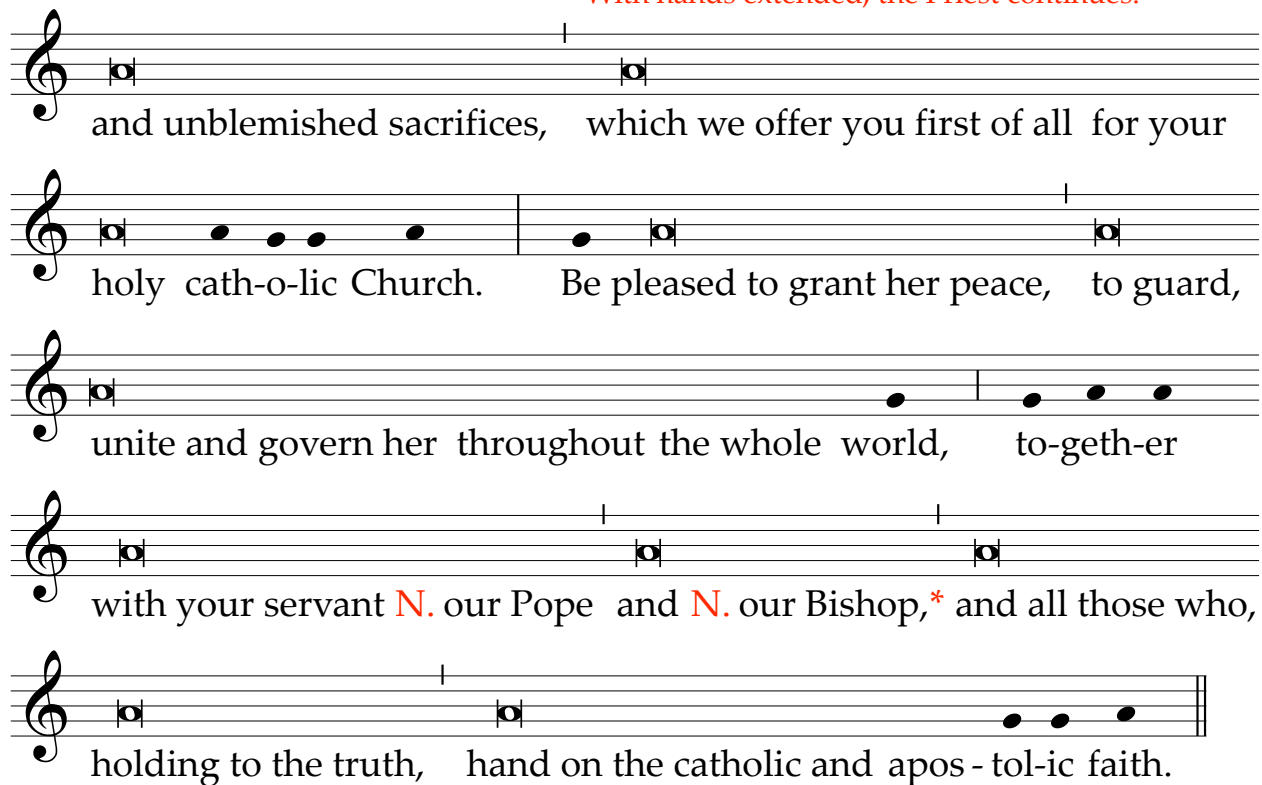
To you, therefore, most merciful Father, we make humble prayer  
and petition through Jesus Christ, your Son, our Lord:

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:



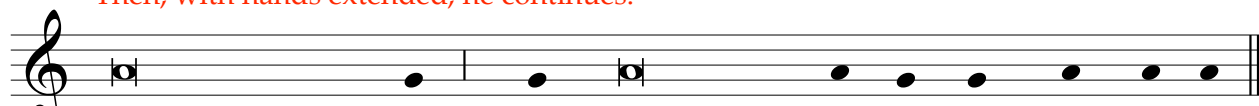
and unblemished sacrifices, which we offer you first of all for your  
holy cath-o-lic Church. Be pleased to grant her peace, to guard,  
unite and govern her throughout the whole world, to-gether  
with your servant N. our Pope and N. our Bishop,\* and all those who,  
holding to the truth, hand on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

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

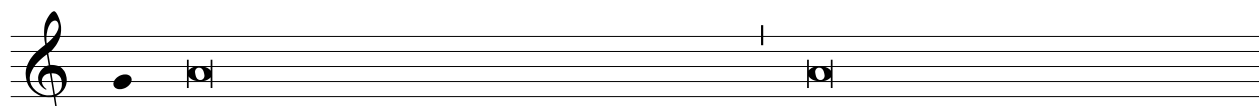


Re-mem-ber, Lord, your servants N. and N.

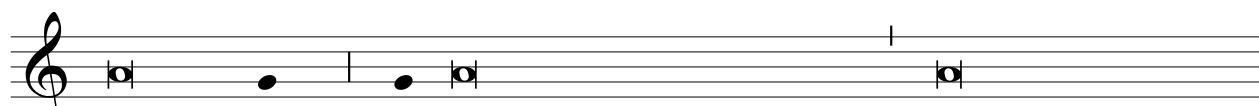
The Priest joins his hands and prays briefly for those for whom he intends to pray.  
Then, with hands extended, he continues:



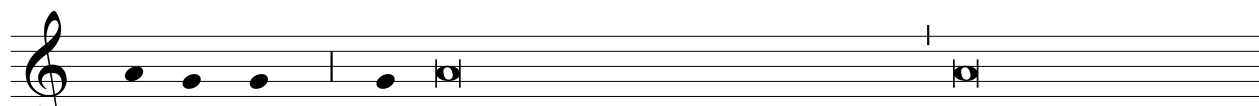
and all gathered here, whose faith and de - vo - tion are known to you.



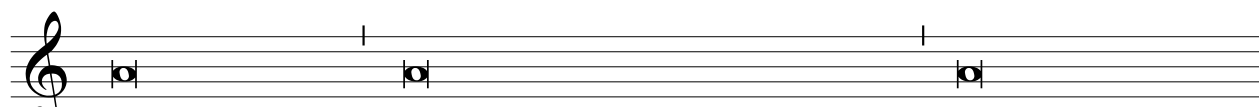
For them and all who are dear to them we offer you this sacri-




-fice 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 fulfilling their vows to you, the eternal God,

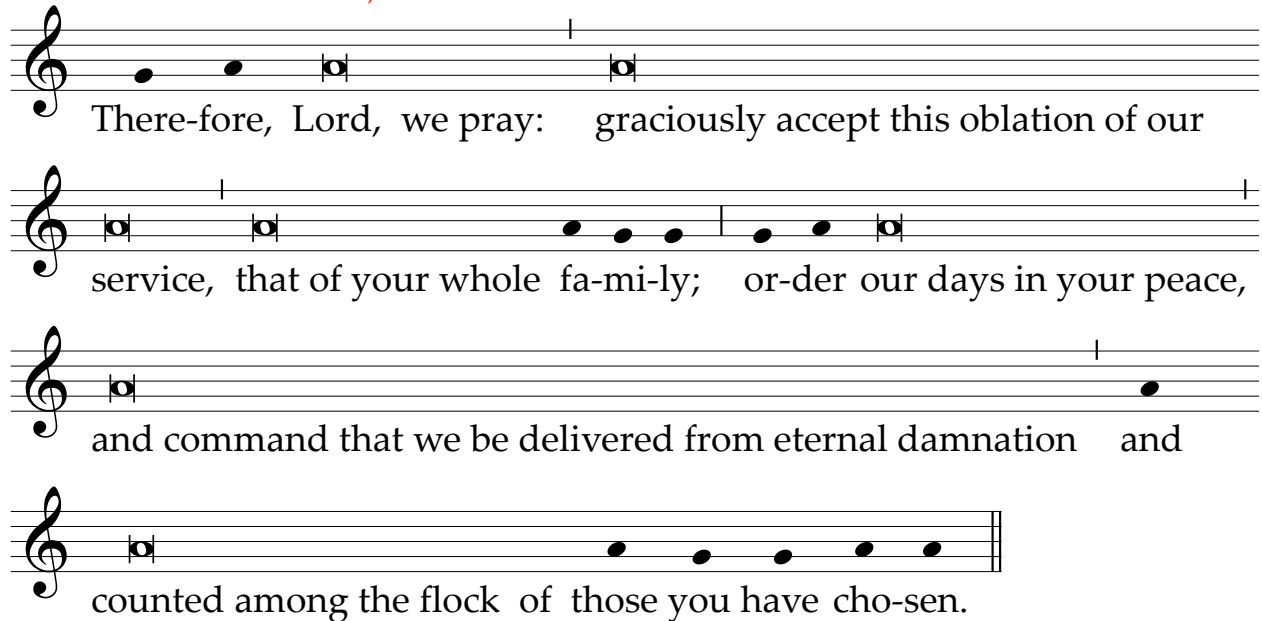


liv-ing and true.

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, Spouse of the same Virgin, your bless-  
-ed 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,  
Chrysogonus, John and Paul, Cosmas and Damian) and all your  
Saints: through their merits and prayers grant that in all things  
we may be defended by your pro - tect-ing help.  
(Through Christ our Lord. A-men.)

The image shows a musical score for a prayer. It consists of ten staves of music, each with a treble clef and a key signature of one flat (B-flat). The notes are simple, mostly quarter and eighth notes, with some rests. Vertical bar lines are placed above the staves to indicate phrasing. The text is printed below the notes, with some words in parentheses. The final line of music is followed by the text "(Through Christ our Lord. A-men.)".

With hands extended, the Priest continues:



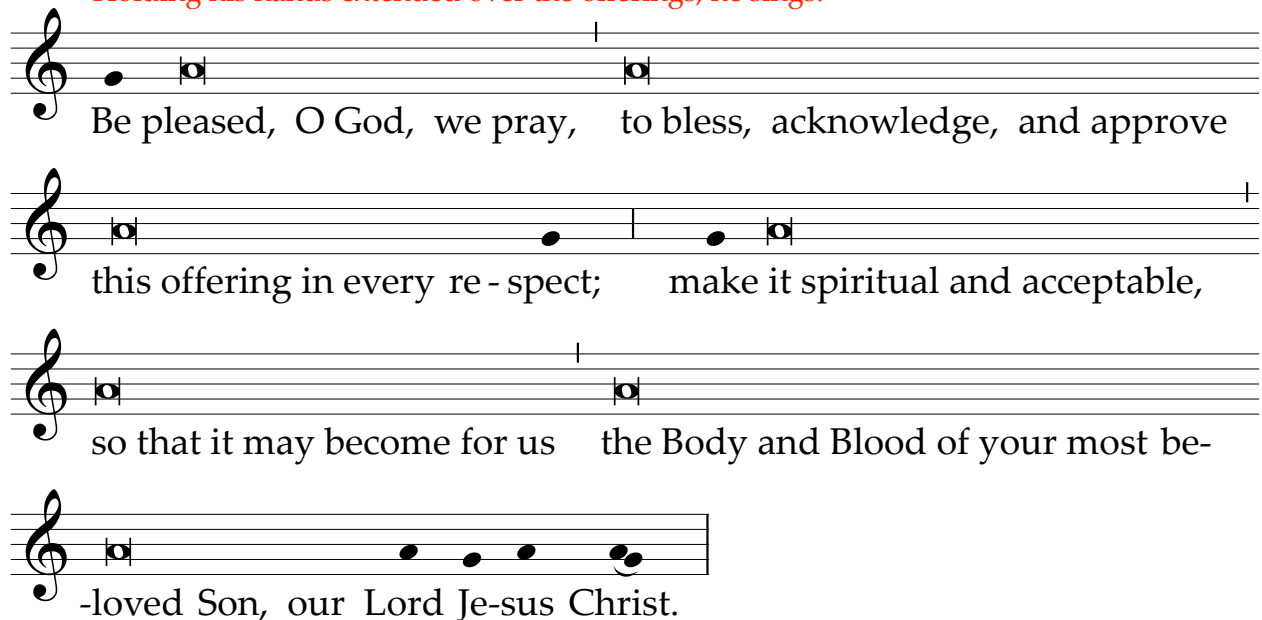
There-fore, Lord, we pray: graciously accept this oblation of our  
service, that of your whole fa-mi-ly; or-der our days in your peace,  
and command that we be delivered from eternal damnation and  
counted among the flock of those you have cho-sen.

He joins his hands.



(Through Christ our Lord. A-men.)

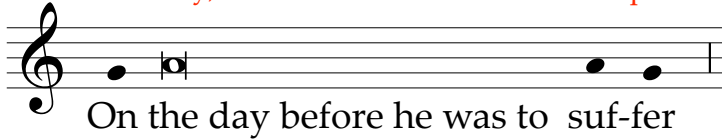
Holding his hands extended over the offerings, he sings:



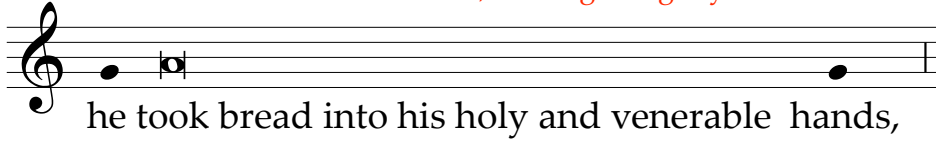
Be pleased, O God, we pray, to bless, acknowledge, and approve  
this offering in every re - spect; make it spiritual and acceptable,  
so that it may become for us the Body and Blood of your most be-  
-loved Son, our Lord Je-sus Christ.

He joins his hands.

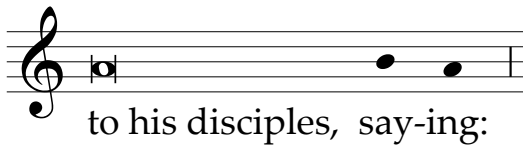
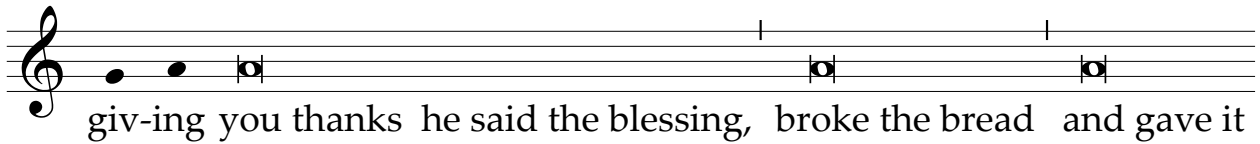
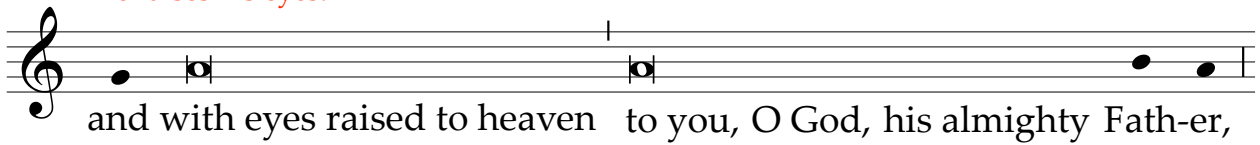
In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.



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



He raises his eyes.

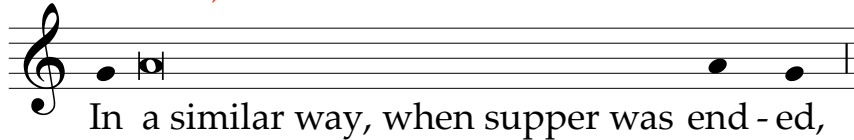


He bows slightly.



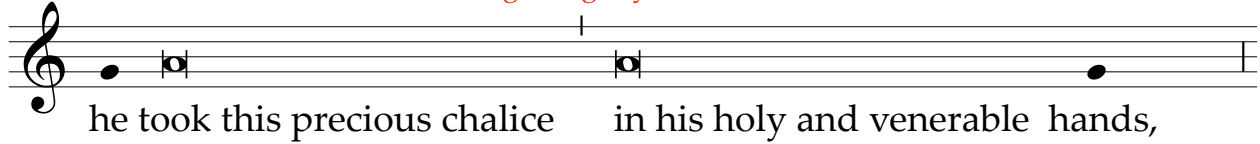
He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.

After this, the Priest continues:

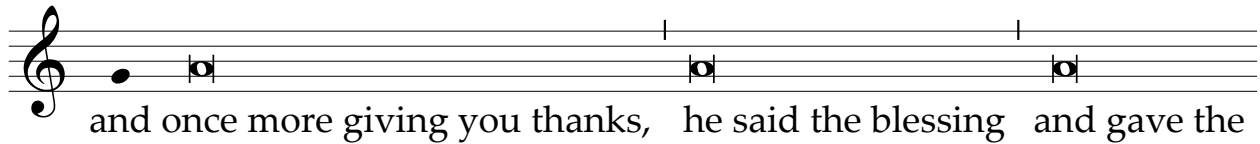


In a similar way, when supper was end - ed,

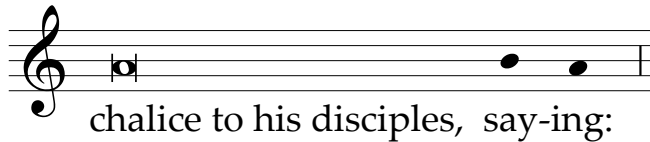
He takes the chalice and, holding it slightly raised above the altar, continues:



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



and once more giving you thanks, he said the blessing and gave the

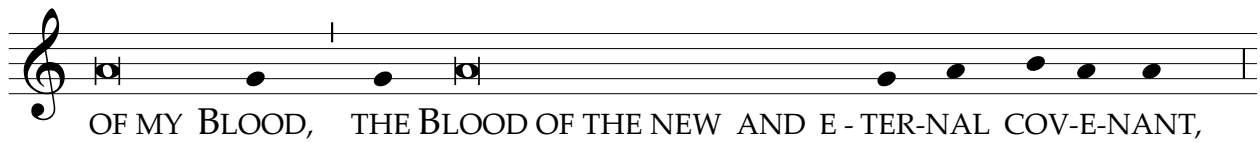


chalice to his disciples, say-ing:

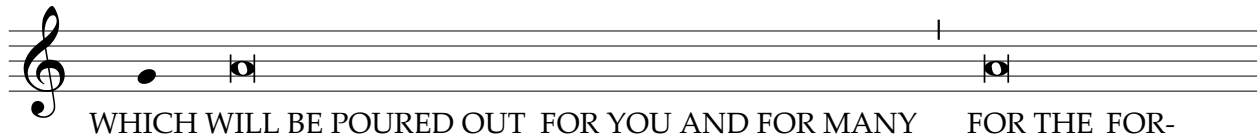
He bows slightly.



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



OF MY BLOOD, THE BLOOD OF THE NEW AND E - TER-NAL COV-E-NANT,



WHICH WILL BE POURED OUT FOR YOU AND FOR MANY FOR THE FOR-



-GIVE-NESS OF SINS. DO THIS IN MEM-O-RY OF ME.


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

Then the Priest sings:

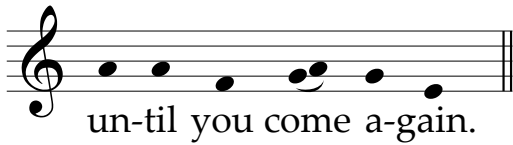


The mys-ter-y of faith.

And the people continue, acclaiming:

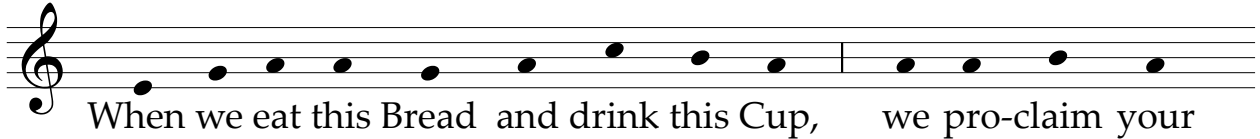


We pro-claim your Death, O Lord, and pro-fess your Res-ur-rec-tion

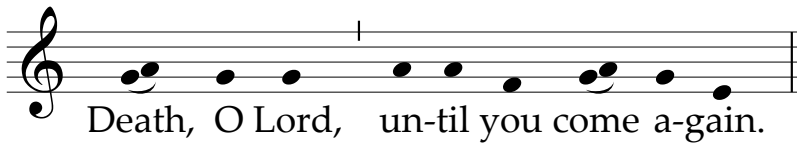


un-til you come a-gain.

Or:



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



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

Or:

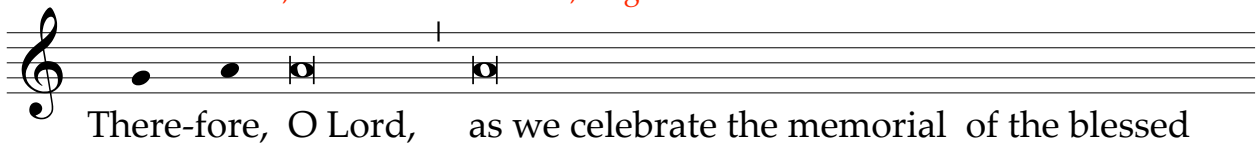


Save us, Sav-ior of the world, for by your Cross and Res-ur-rec-tion

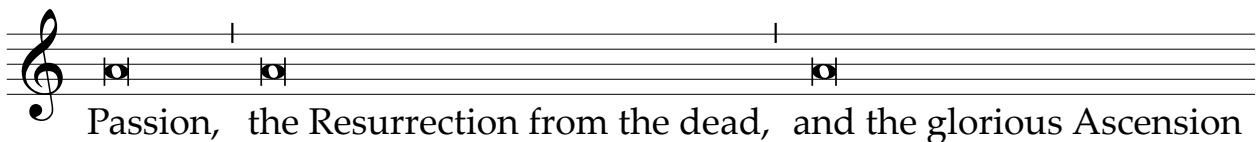


you have set us free.

Then the Priest, with hands extended, sings:

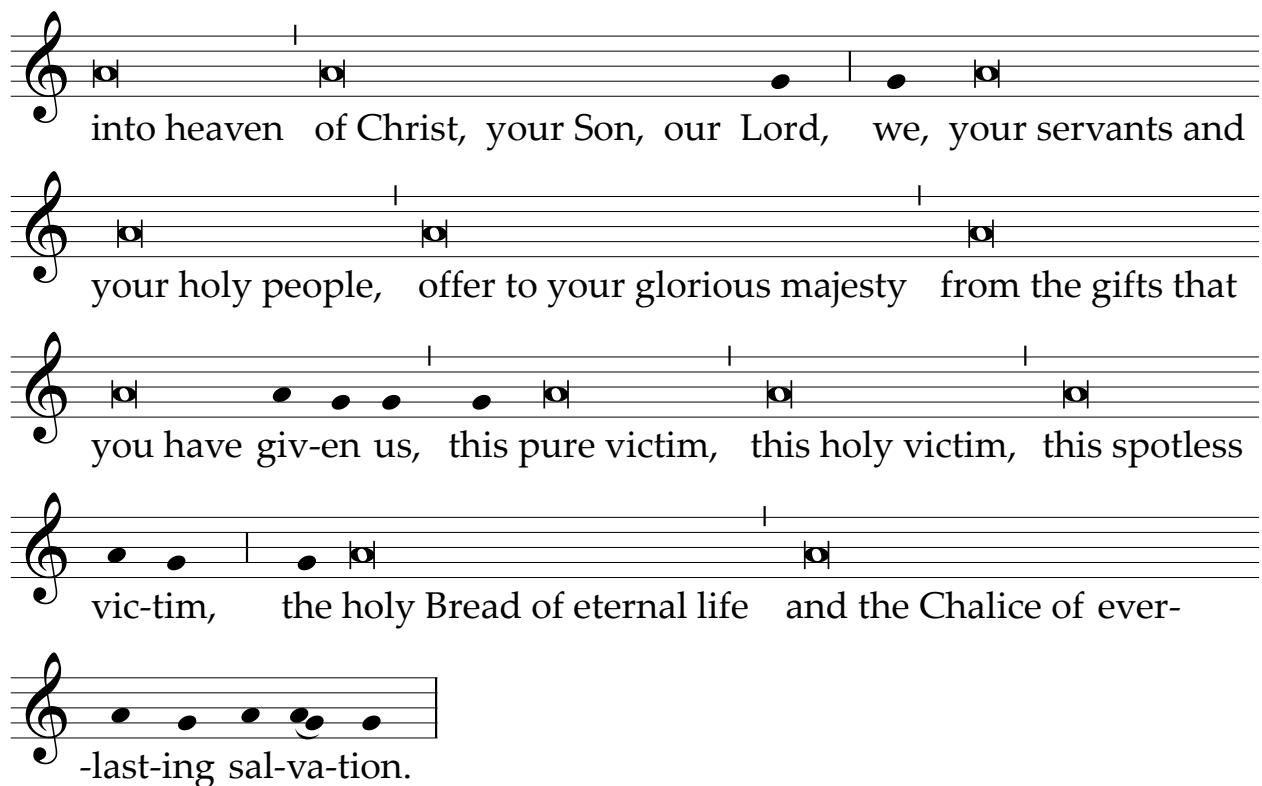


There-fore, O Lord, as we celebrate the memorial of the blessed

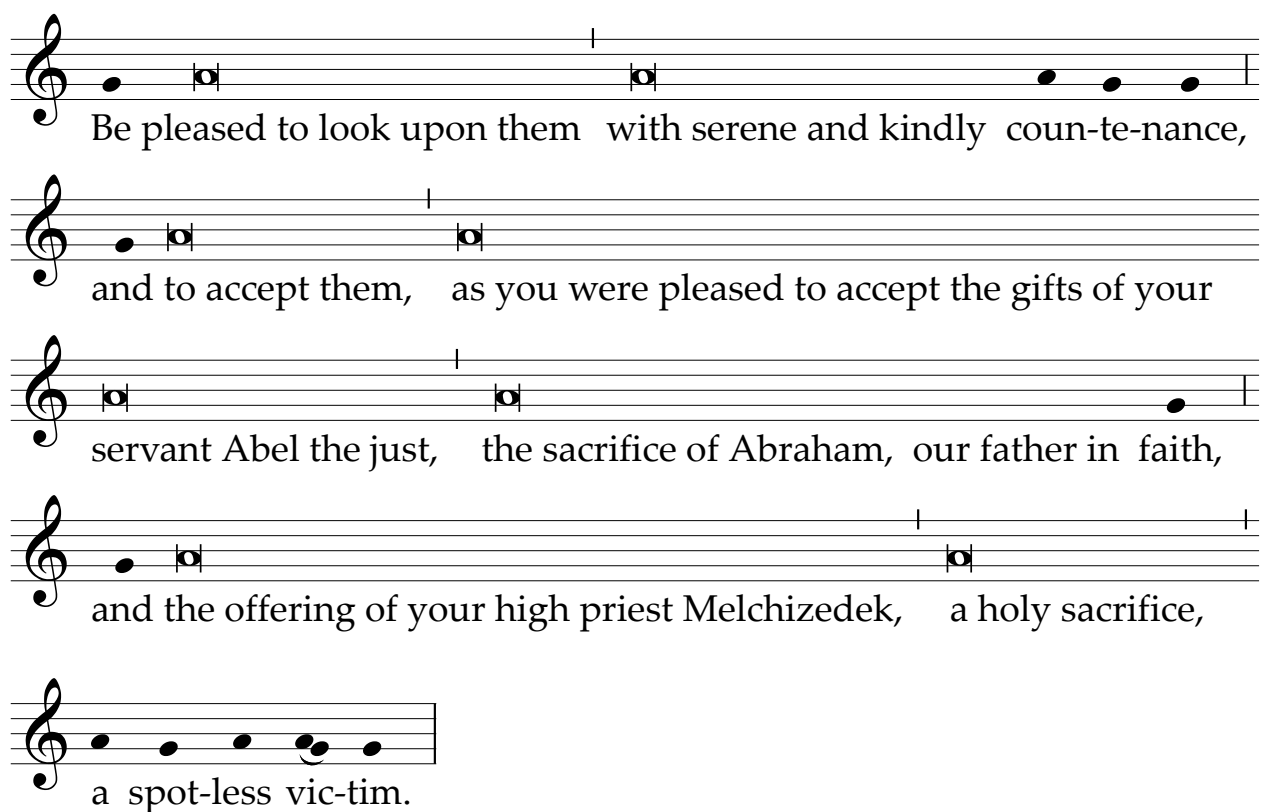


Passion, the Resurrection from the dead, and the glorious Ascension



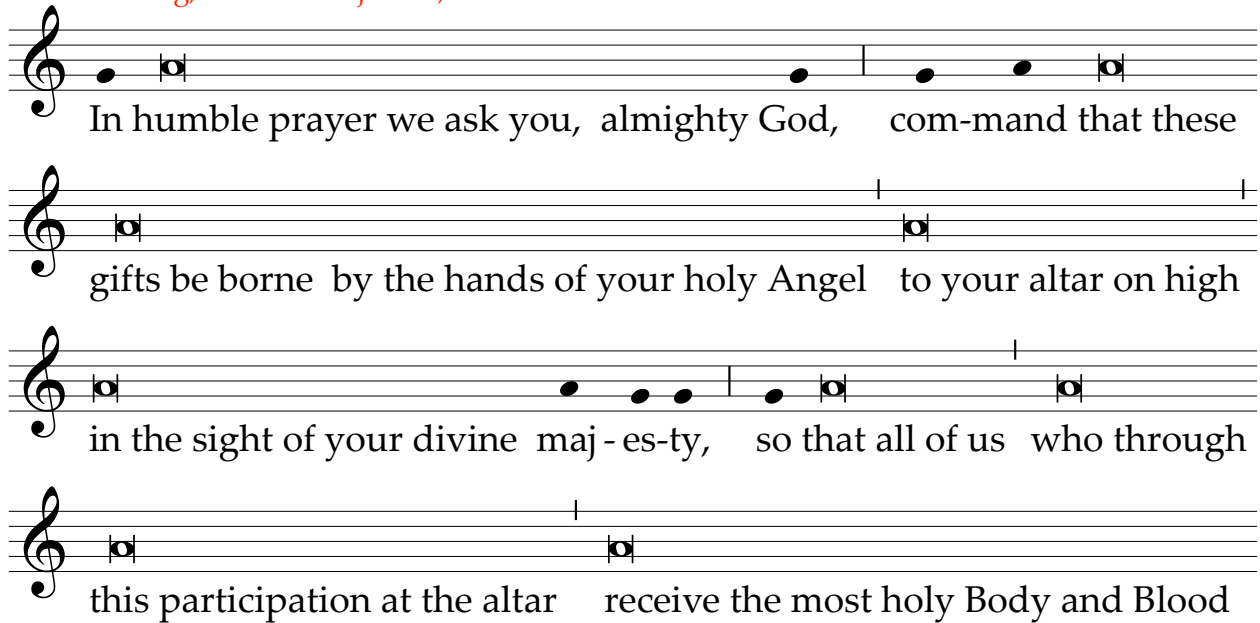


into heaven of Christ, your Son, our Lord, we, your servants and  
your holy people, offer to your glorious majesty from the gifts that  
you have giv-en us, this pure victim, this holy victim, this spotless  
vic-tim, the holy Bread of eternal life and the Chalice of ever-  
-last-ing sal-va-tion.



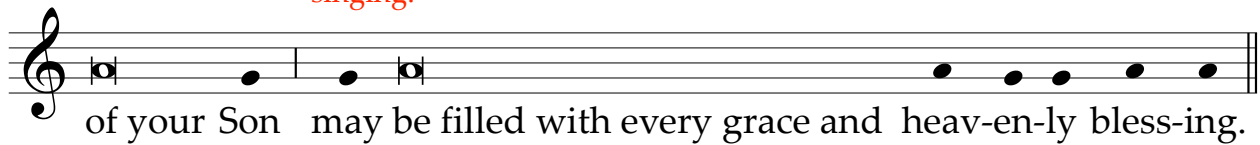
Be pleased to look upon them with serene and kindly coun-te-nance,  
and to accept them, as you were pleased to accept the gifts of your  
servant Abel the just, the sacrifice of Abraham, our father in faith,  
and the offering of your high priest Melchizedek, a holy sacrifice,  
a spot-less vic-tim.

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:



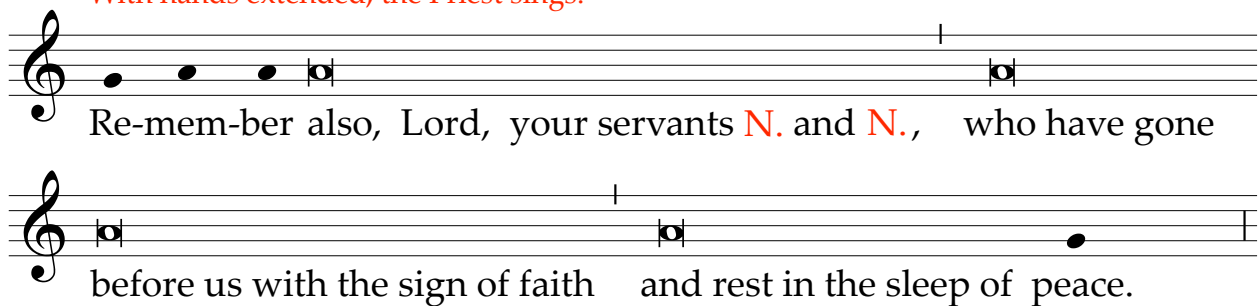
of your Son may be filled with every grace and heav-en-ly bless-ing.

He joins his hands.



(Through Christ our Lord. A-men.)


With hands extended, the Priest sings:



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

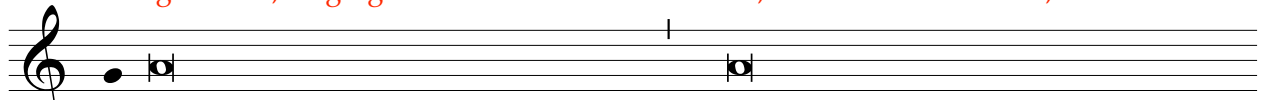
He joins his hands.



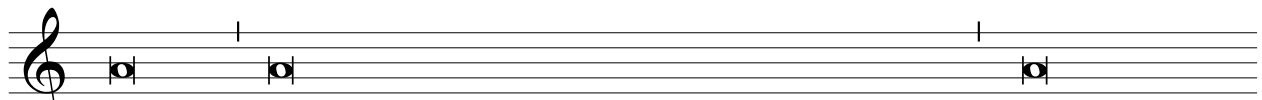
refreshment, light and peace. (Through Christ our Lord. A-men.)

He strikes his breast with his right hand, singing:


And, with hands extended, he continues:



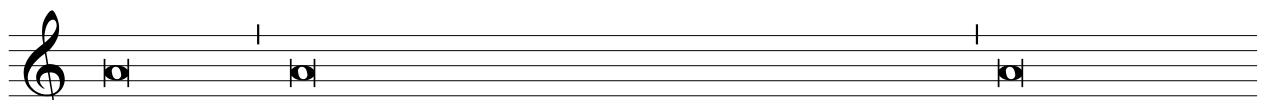
To us, also, your sinful servants, who hope in your abundant



mercies, graciously grant some share and fellowship with your holy



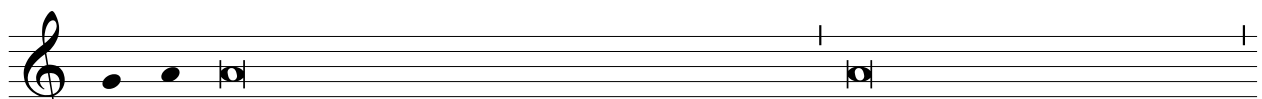
Apostles and Mar - tyrs: with John the Baptist, Stephen, Matthias,



Barnabas, (Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpet-



-ua, Agatha, Lucy, Agnes, Cecilia, Anastasia) and all your Saints:



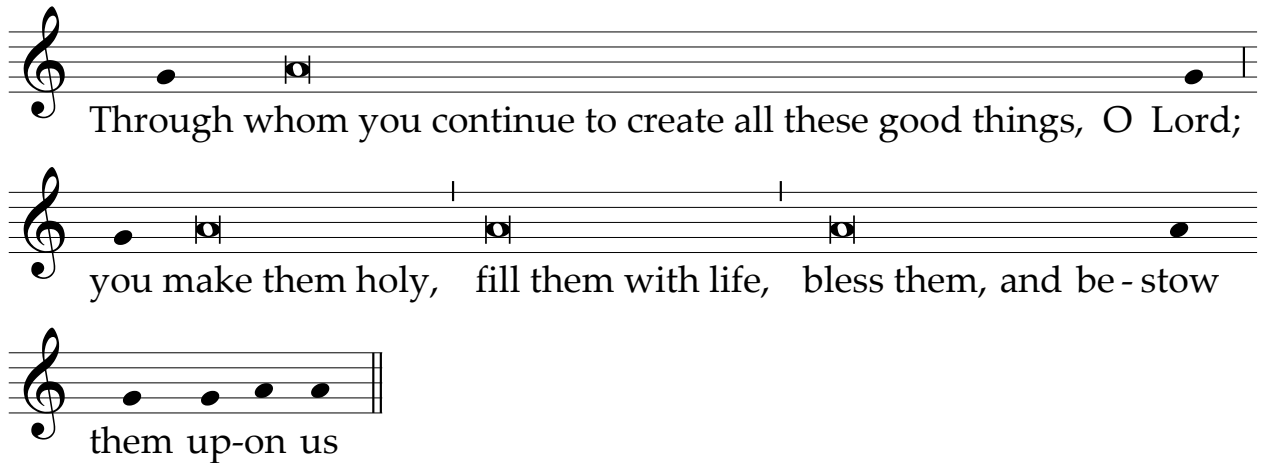
ad-mit us, we beg you, into their company, not weighing our merits,

He joins his hands.



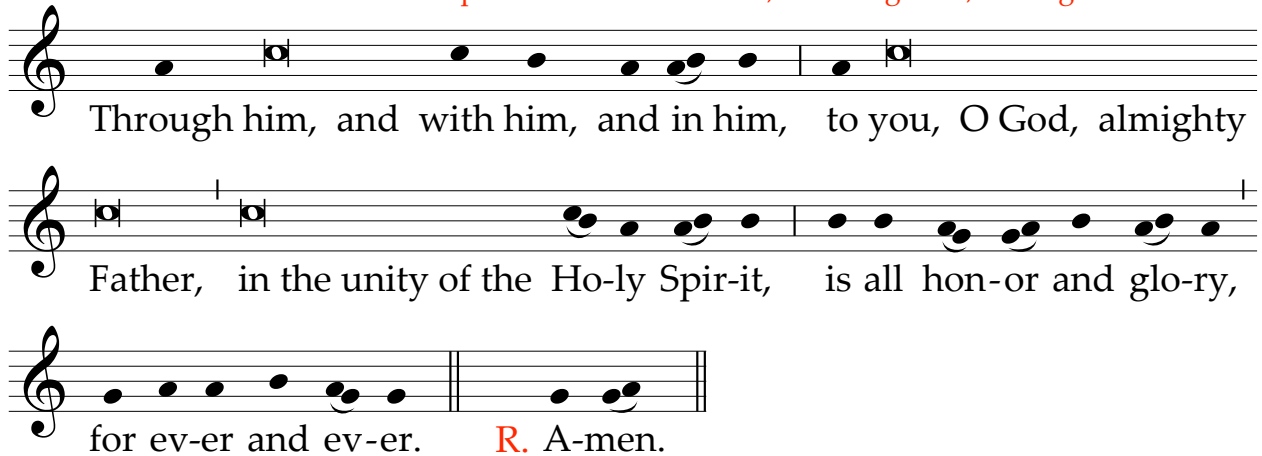
but granting us your par-don. Through Christ our Lord.

And he continues:



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

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



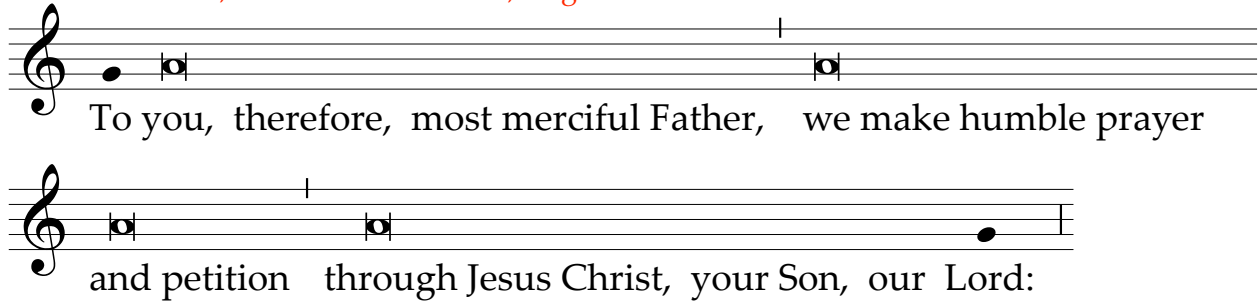
Through him, and with him, and in him, to you, O God, almighty  
Father, in the unity of the Ho-ly Spir-it, is all hon-or and glo-ry,  
for ev-er and ev-er. R. A-men.

# EUCCHARISTIC PRAYER I

or THE ROMAN CANON

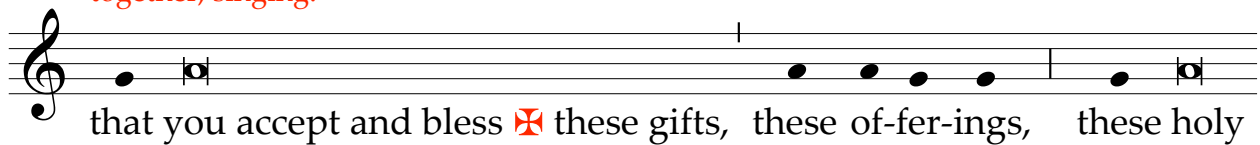
(Solemn Tone)

The Priest, with hands extended, sings:



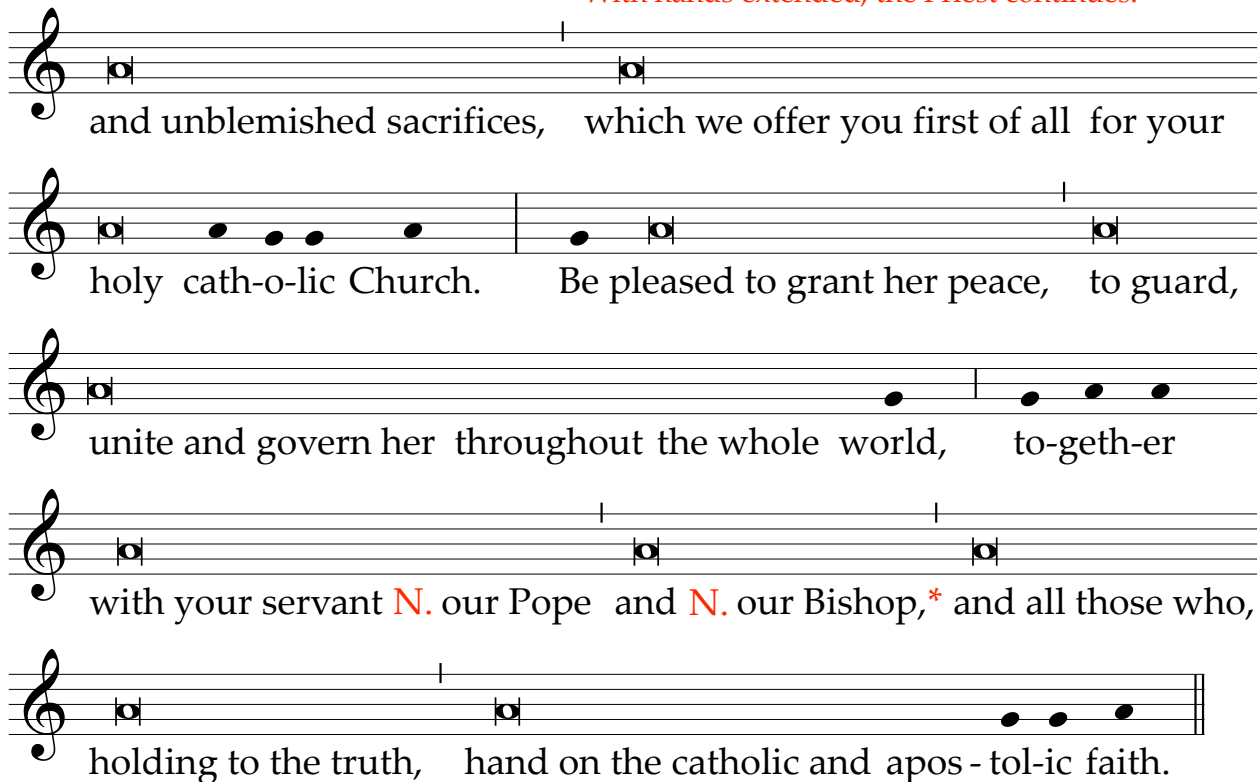
To you, therefore, most merciful Father, we make humble prayer  
and petition through Jesus Christ, your Son, our Lord:

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 first of all 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.

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

Re-mem-ber, 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 de-votion are known to you.

For them and all who are dear to them we offer you this sacri-

-fice of praise or they offer it for themselves and all who are

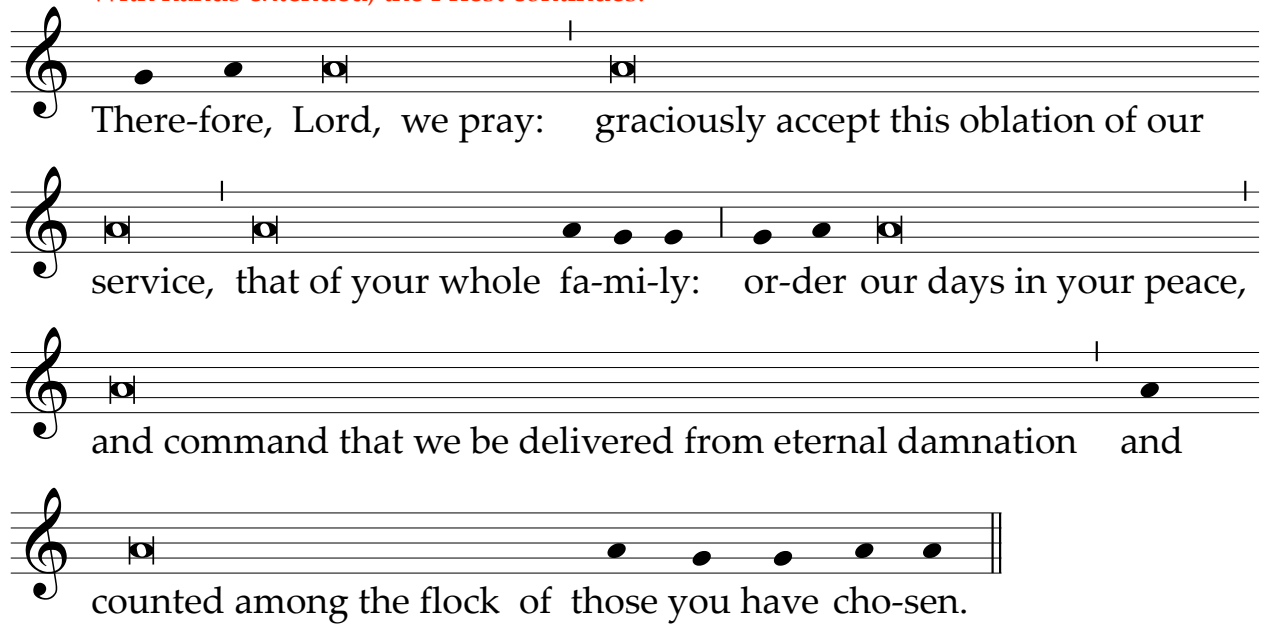
dear to them for the redemption of their souls, in hope of health

and well-being, and fulfilling their vows to you, the eternal God,

liv-ing and true.

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, Spouse of the same Virgin, your bless-  
-ed 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,  
Chrysogonus, John and Paul, Cosmas and Damian) and all your  
Saints: through their merits and prayers grant that in all things  
we may be defended by your pro - tect-ing help.  
(Through Christ our Lord. A-men.)

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: 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.

The musical notation consists of four staves of music in a single system. Each staff begins with a treble clef. The notes are: Staff 1: G4, A4, B4, C5 (quarter note), G4, A4, B4, C5 (quarter note). Staff 2: G4, A4, B4, C5 (quarter note), G4, A4, B4, C5 (quarter note), G4, A4, B4, C5 (quarter note), G4, A4, B4, C5 (quarter note). Staff 3: G4, A4, B4, C5 (quarter note), G4, A4, B4, C5 (quarter note), G4, A4, B4, C5 (quarter note), G4, A4, B4, C5 (quarter note). Staff 4: G4, A4, B4, C5 (quarter note), G4, A4, B4, C5 (quarter note), G4, A4, B4, C5 (quarter note), G4, A4, B4, C5 (quarter note).

(He joins his hands.)

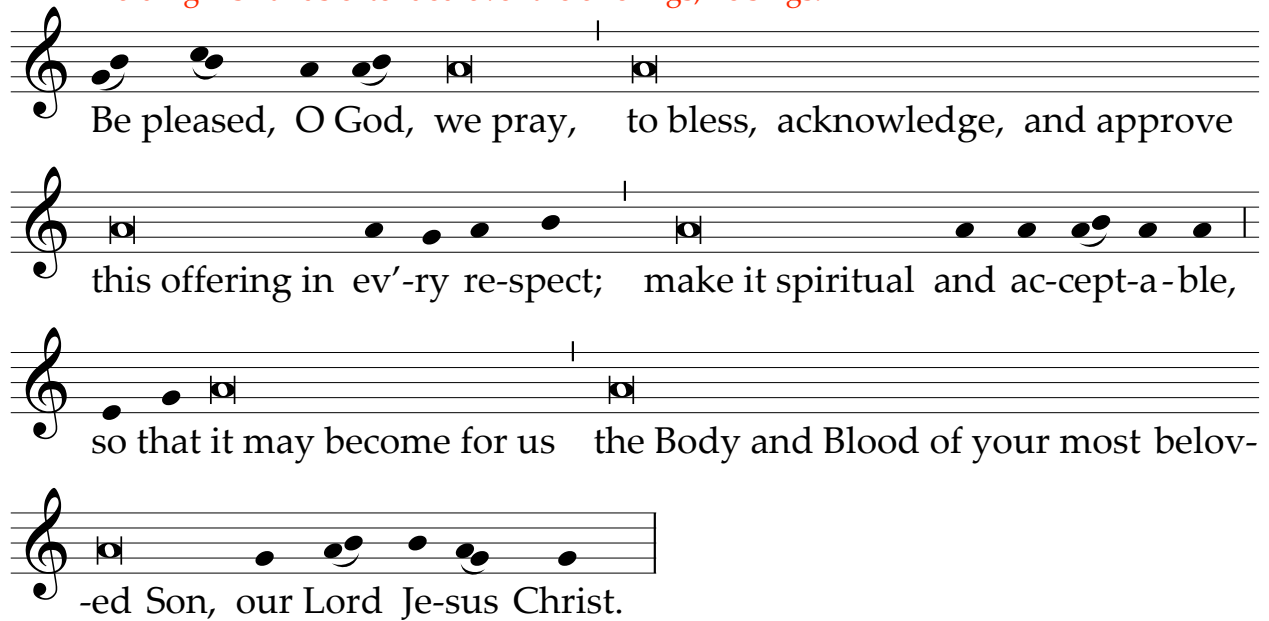


(Through Christ our Lord. A-men.)

The musical notation consists of a single staff of music in a single system. It begins with a treble clef. The notes are: G4, A4, B4, C5 (quarter note), G4, A4, B4, C5 (quarter note), G4, A4, B4, C5 (quarter note), G4, A4, B4, C5 (quarter note).

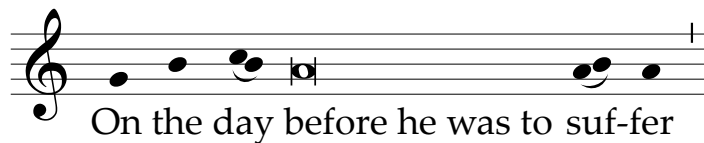


Holding his hands extended over the offerings, he sings:



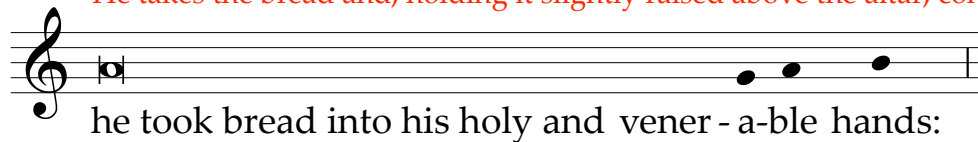
Be pleased, O God, we pray, to bless, acknowledge, and approve  
this offering in ev'-ry re-spect; make it spiritual and ac-cept-a-ble,  
so that it may become for us the Body and Blood of your most belov-  
-ed Son, our Lord Je-sus Christ.

He joins his hands.



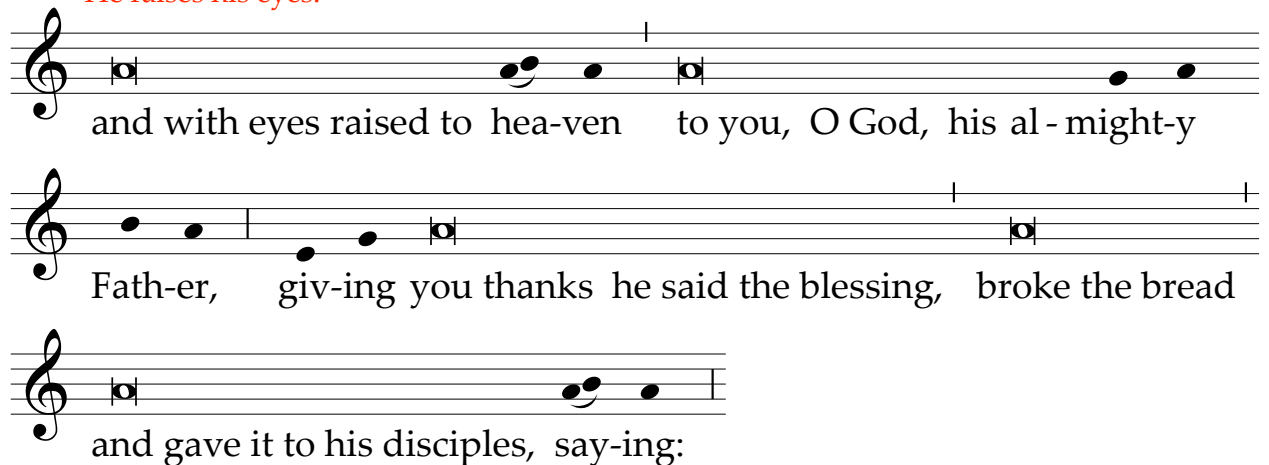
On the day before he was to suf-fer

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



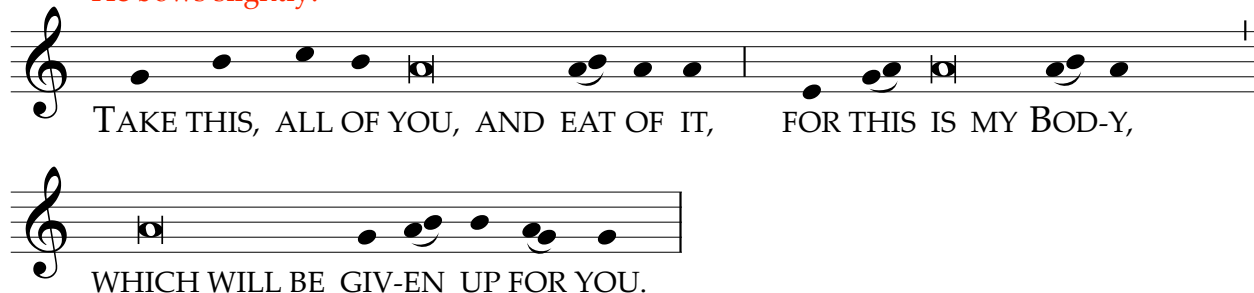
he took bread into his holy and vener - a-ble hands:

He raises his eyes.



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

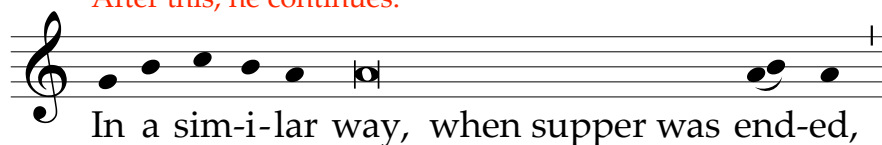
He bows slightly.



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

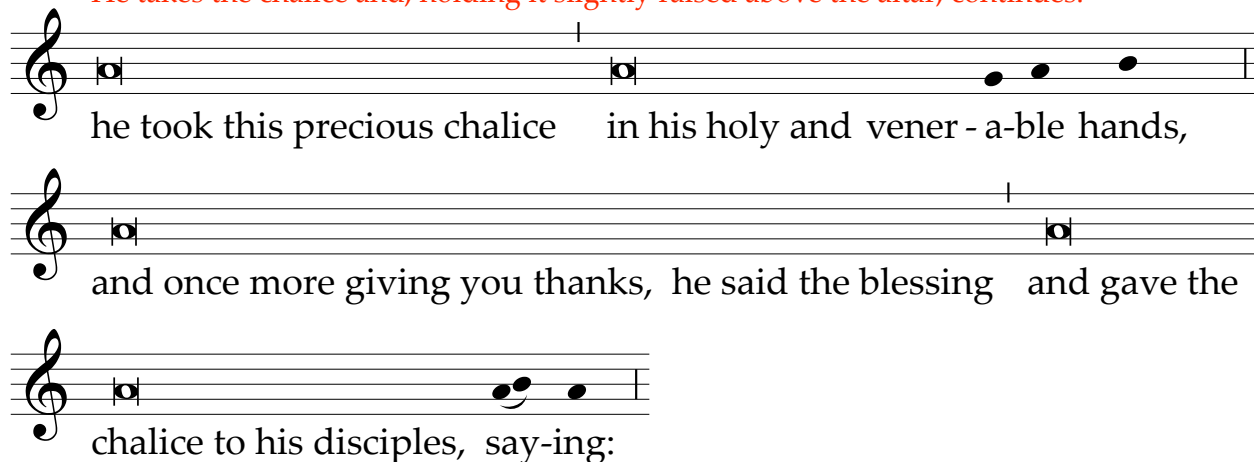
He shows the consecrated Host to the people, places it back on the paten, and genuflects in adoration.

After this, he continues:



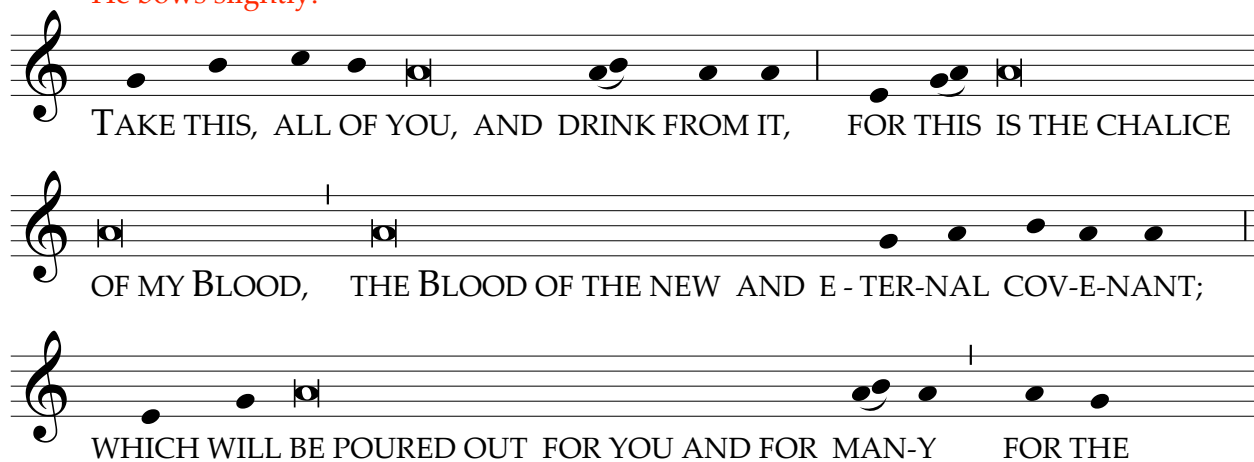
In a sim-i-lar way, when supper was end-ed,

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

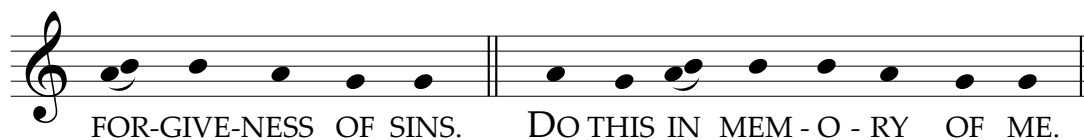


he took this precious chalice in his holy and vener - a-ble hands,  
and once more giving you thanks, he said the blessing and gave the  
chalice to his disciples, say-ing:

He bows slightly.



TAKE THIS, ALL OF YOU, AND DRINK FROM IT, FOR THIS IS THE CHALICE  
OF MY BLOOD, THE BLOOD OF THE NEW AND E - TER-NAL COV-E-NANT;  
WHICH WILL BE POURED OUT FOR YOU AND FOR MAN-Y FOR THE



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

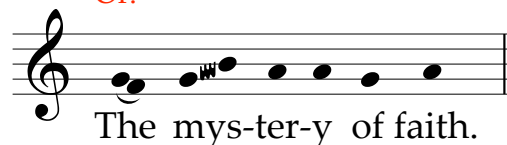
The Priest shows the chalice to the people, places it on the corporal, and genuflects in adoration.

Then the Priest sings:



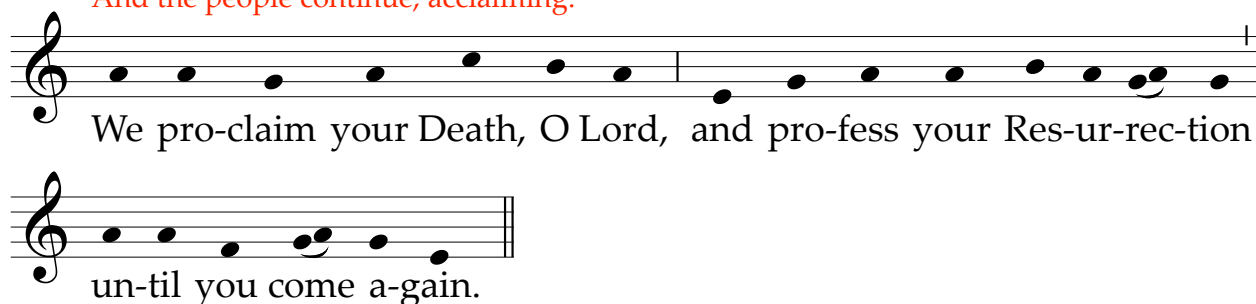
The mys-ter-y of faith.

Or:



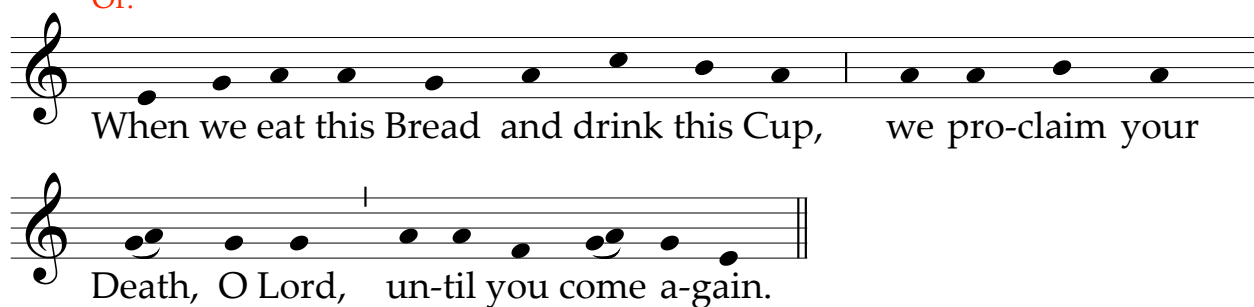
The mys-ter-y of faith.

And the people continue, acclaiming:



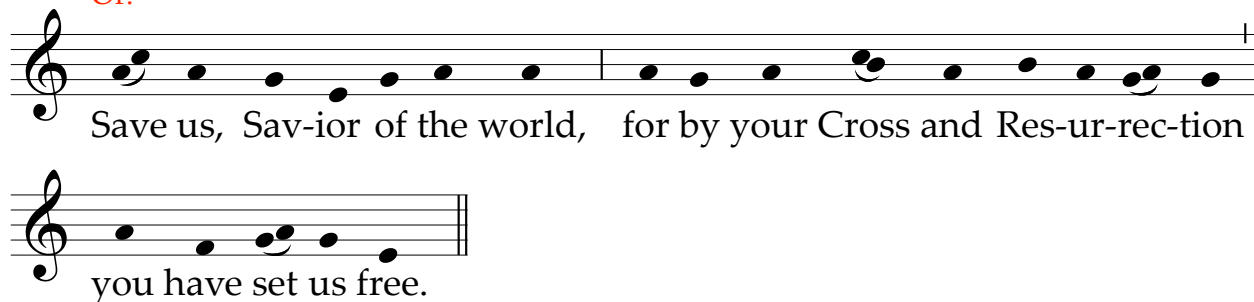
We pro-claim your Death, O Lord, and pro-fess your Res-ur-rec-tion  
un-til you come a-gain.

Or:



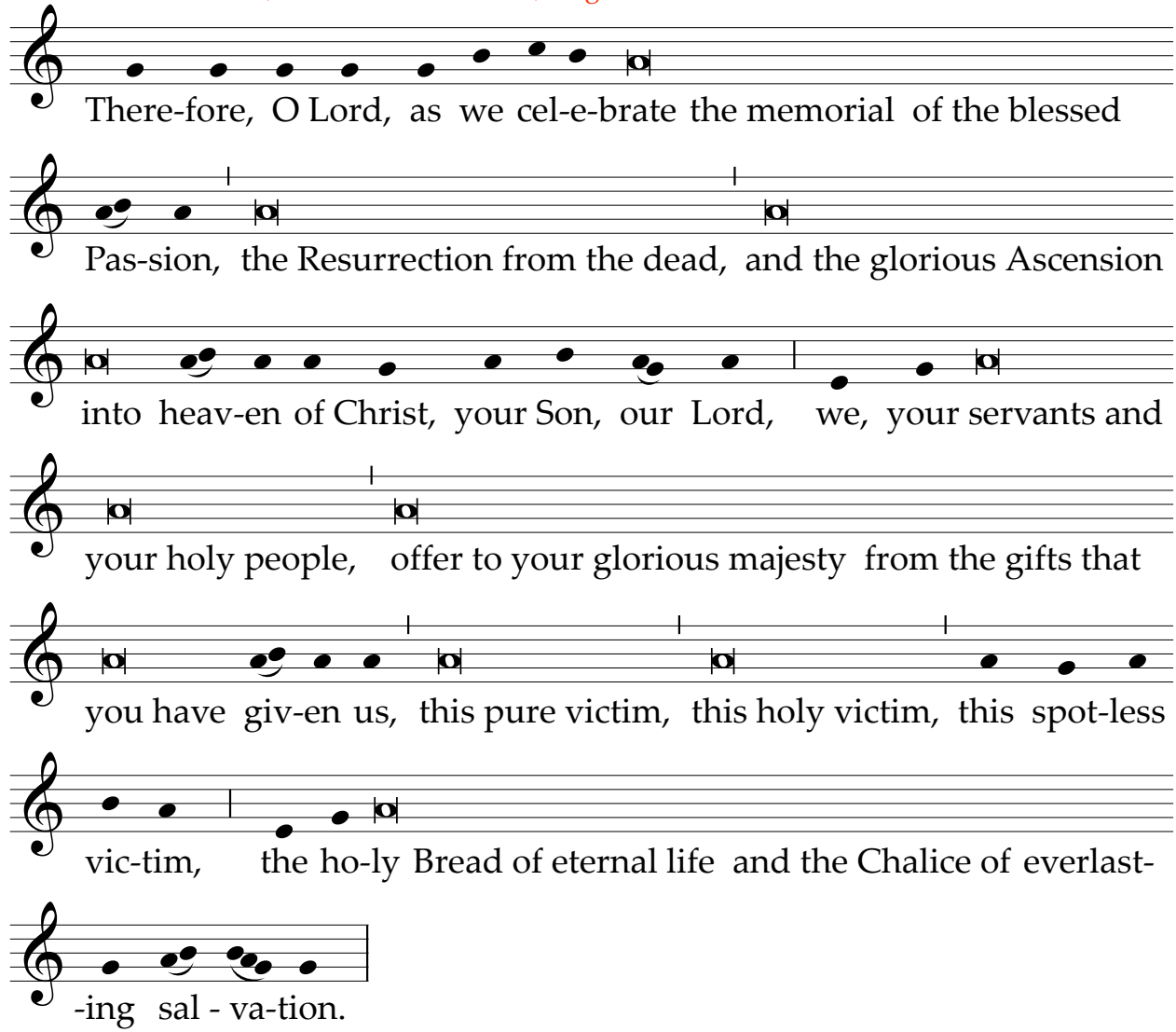
When we eat this Bread and drink this Cup, we pro-claim your  
Death, O Lord, un-til you come a-gain.

Or:

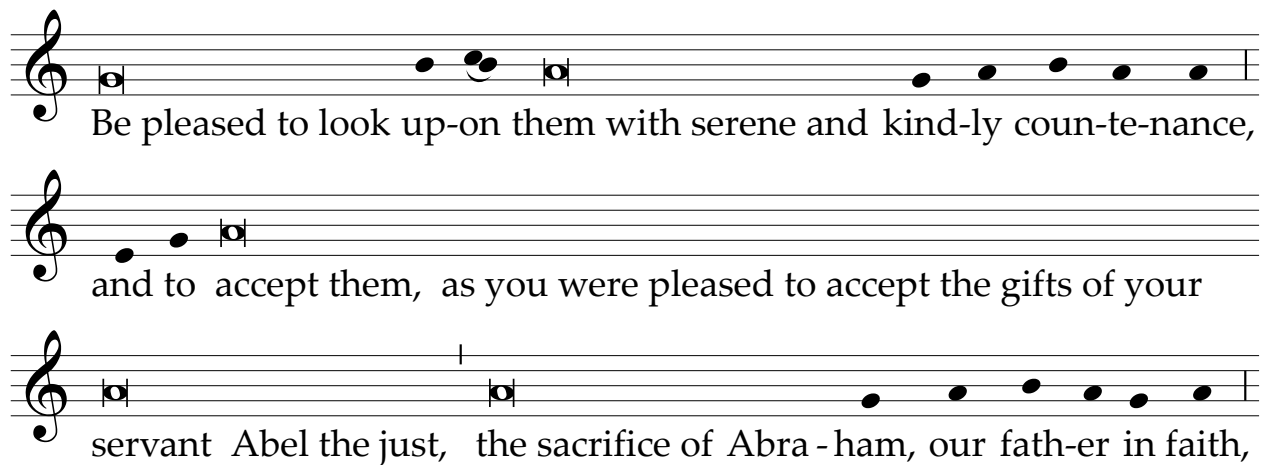


Save us, Sav-ior of the world, for by your Cross and Res-ur-rec-tion  
you have set us free.

Then the Priest, with hands extended, sings:



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.



Be pleased to look up-on them with serene and kind-ly coun-te-nance,  
and to accept them, as you were pleased to accept the gifts of your  
servant Abel the just, the sacrifice of Abra - ham, our fath-er in faith,

and the offering of your high priest Mel-chiz-e-dek, a holy sacri-

-fice, 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

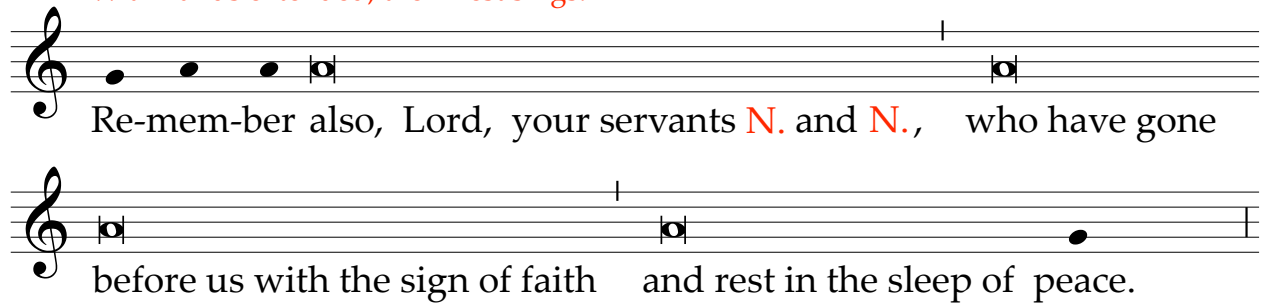
*He stands upright and signs himself with the Sign of the Cross, singing:*

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.)

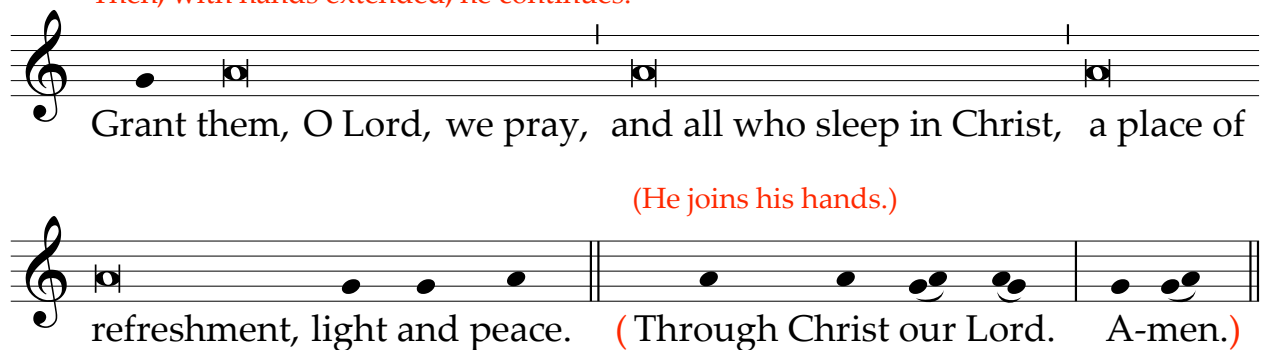
With hands extended, the Priest sings:



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:

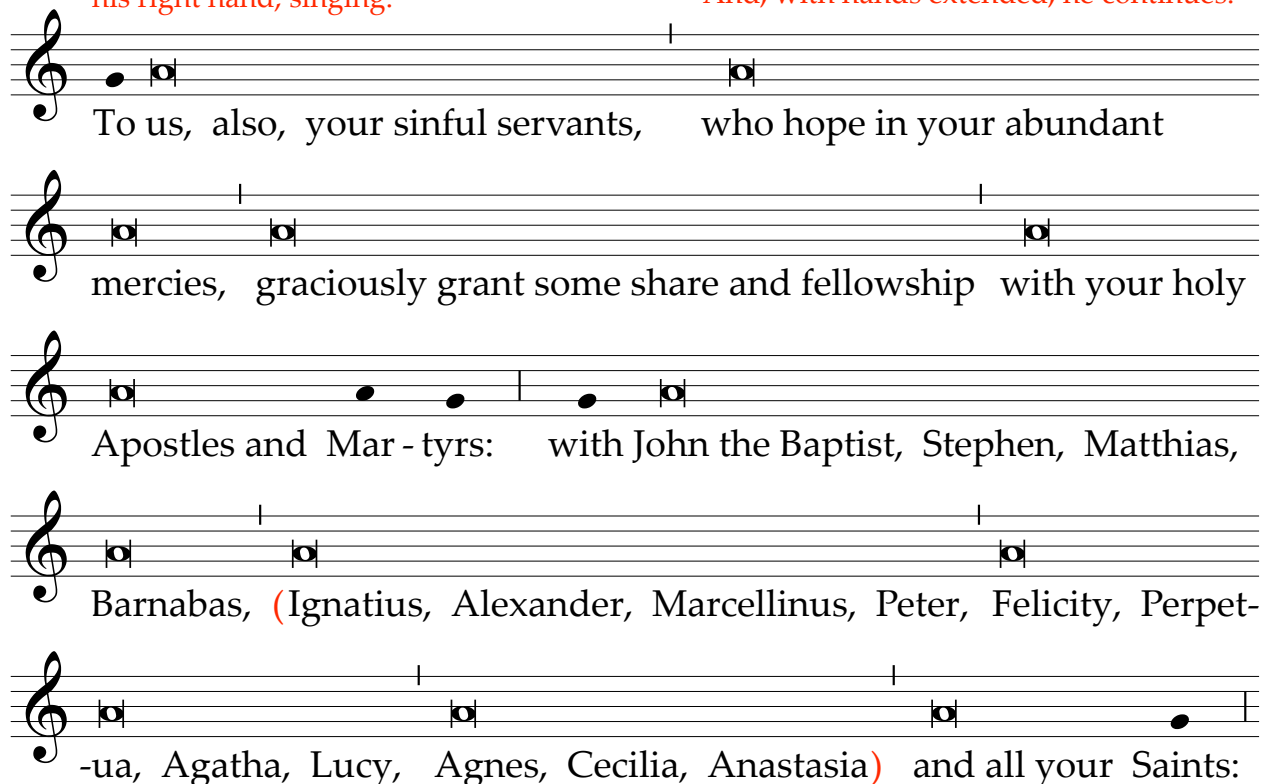


Grant them, O Lord, we pray, and all who sleep in Christ, a place of  
refreshment, light and peace. (Through Christ our Lord. A-men.)

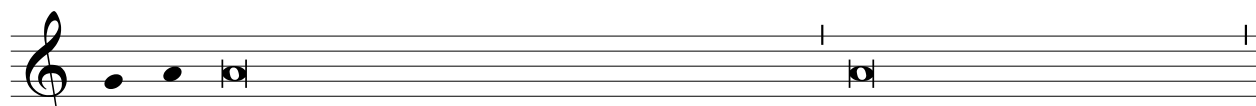
(He joins his hands.)

He strikes his breast with  
his right hand, singing:

And, with hands extended, he continues:



To us, also, your sinful servants, who hope in your abundant  
mercies, graciously grant some share and fellowship with your holy  
Apostles and Mar - tyrs: with John the Baptist, Stephen, Matthias,  
Barnabas, (Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpet-  
-ua, Agatha, Lucy, Agnes, Cecilia, Anastasia) and all your Saints:



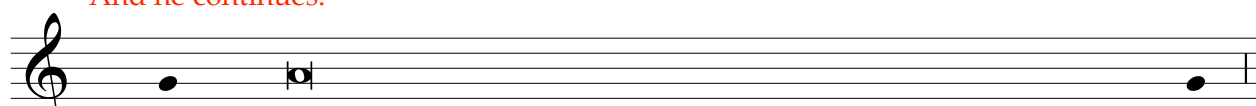
ad-mit us, we beg you, into their company, not weighing our merits,

(He joins his hands.)

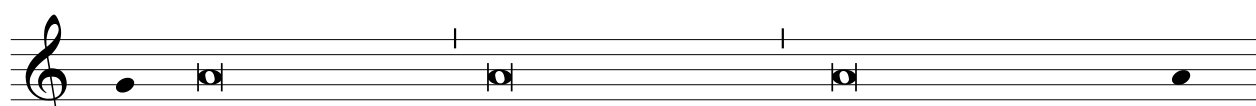


but granting us your par-don. Through Christ our Lord.

And he continues:



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

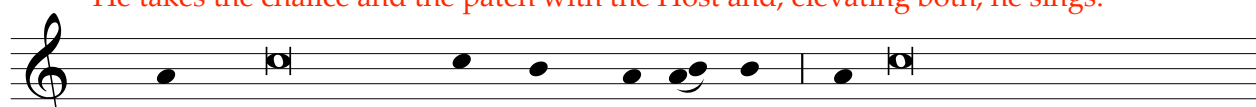


you make them holy, fill them with life, bless them, and be-stow



them up-on us

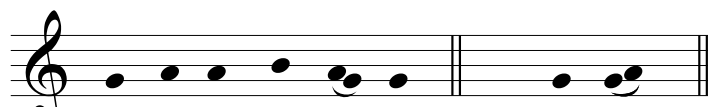
He takes the chalice and the paten with the Host and, elevating both, he sings:



Through him, and with him, and in him, to you, O God, almighty



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



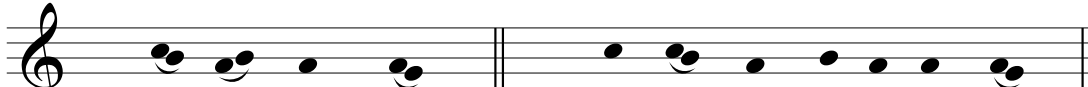
for ev-er and ev-er. R. A-men.

## EUCCHARISTIC PRAYER II


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



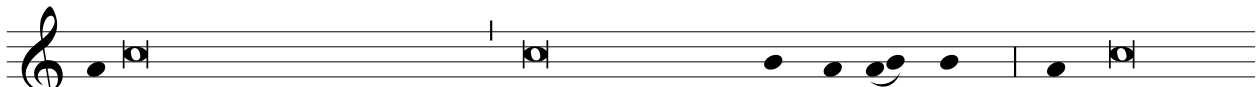
V. The Lord be with you. R. And with your spir-it.




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



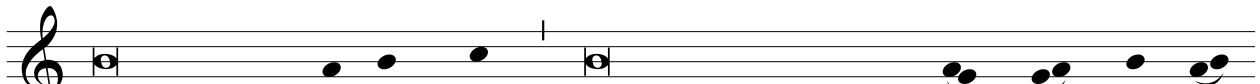
V. Let us give thanks to the Lord our God. R. It is right and just.



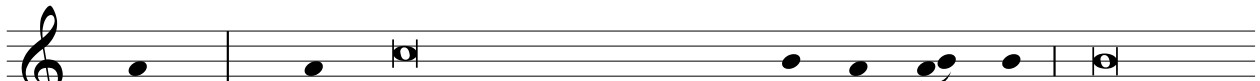
It is truly right and just, our duty and our sal-va-tion, al-ways and



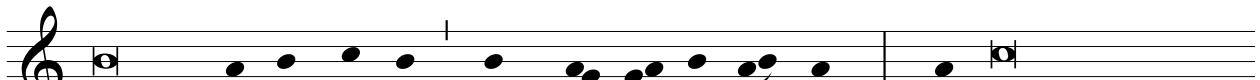
everywhere to give you thanks, Fa-ther most ho-ly, through your



beloved Son, Je-sus Christ, your Word through whom you made all



things, whom you sent as our Savior and Re-deem-er, incarnate



by the Ho-ly Spir-it and born of the Vir-gin. Ful-ling your will

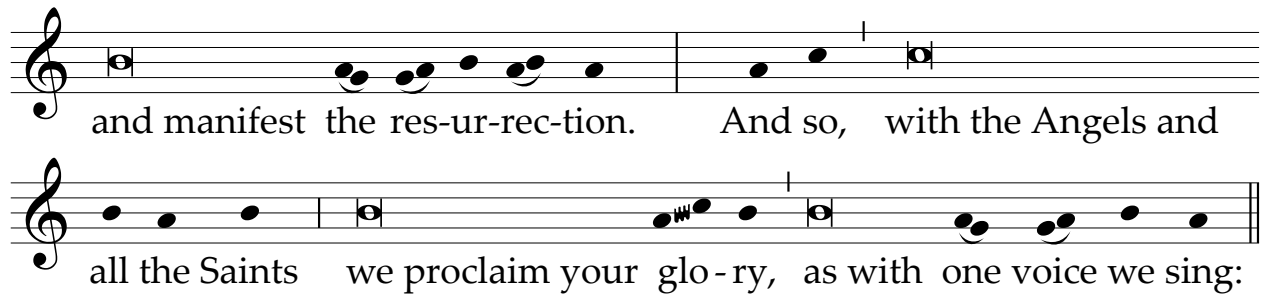


and gaining for you a ho-ly peo-ple, he stretched out his hands as



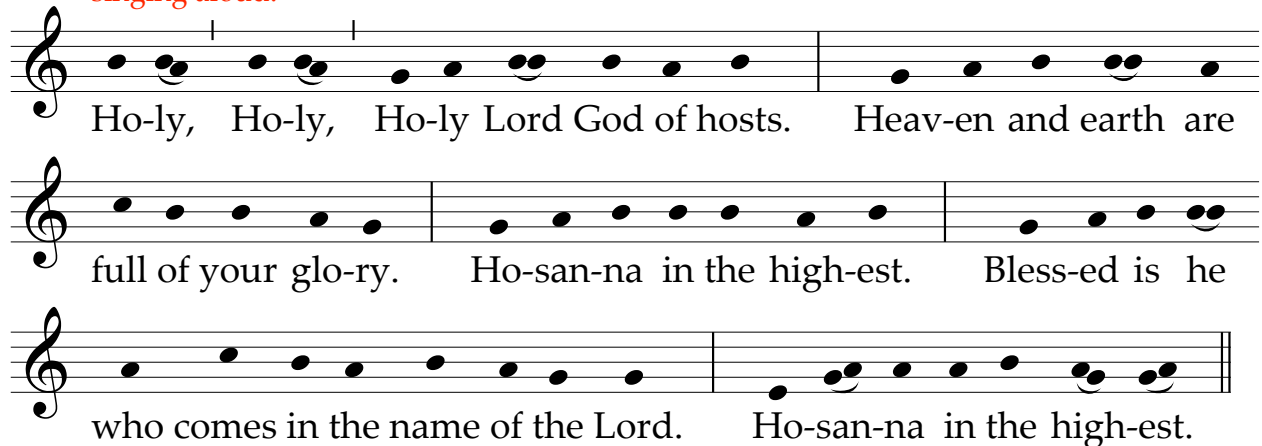
he en-dured his Pas-sion, so as to break the bonds of death





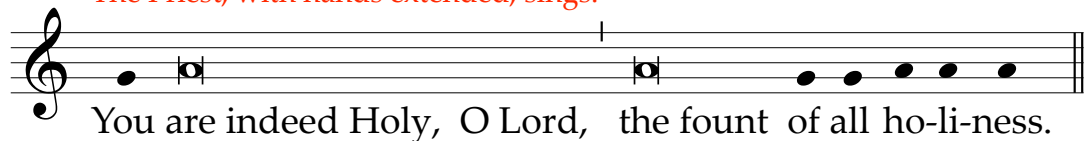
and manifest the res-ur-rec-tion. And so, with the Angels and  
all the Saints we proclaim your glo-ry, as with one voice we sing:

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



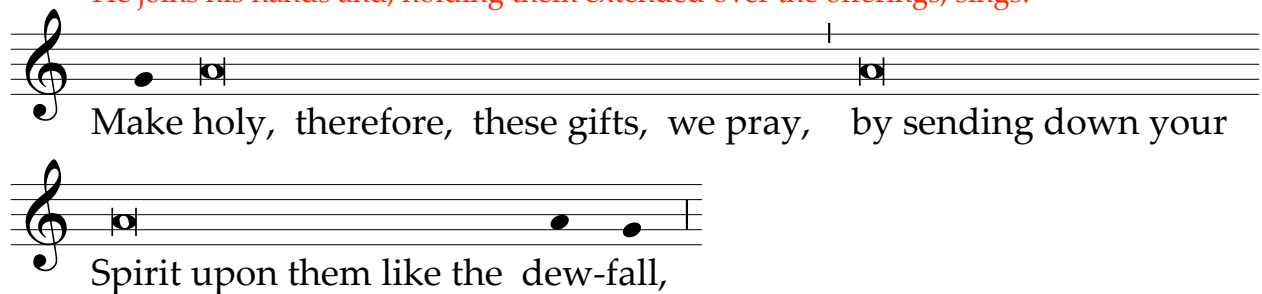
Ho-ly, Ho-ly, Ho-ly Lord God of hosts. Heav-en and earth are  
full of your glo-ry. Ho-san-na in the high-est. Bless-ed is he  
who comes in the name of the Lord. Ho-san-na in the high-est.

The Priest, with hands extended, sings:



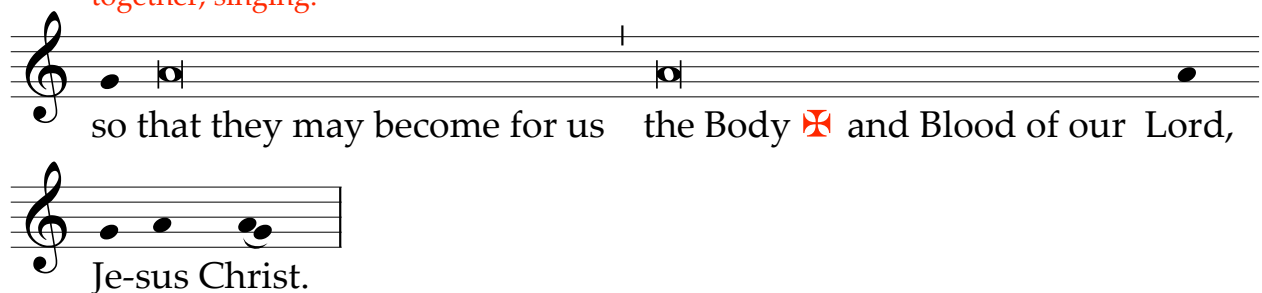
You are indeed Holy, O Lord, the fount of all ho-li-ness.

He joins his hands and, holding them extended over the offerings, sings:



Make holy, therefore, these gifts, we pray, by sending down your  
Spirit upon them like the dew-fall,


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



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

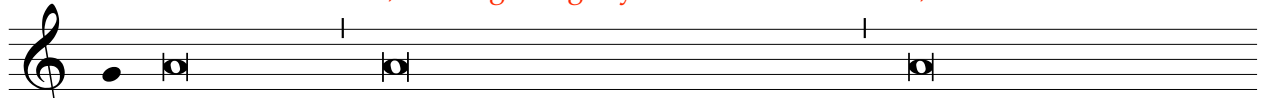
He joins his hands.

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

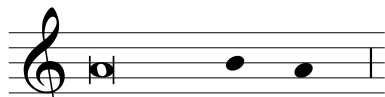


At the time he was betrayed and entered willingly into his Pas - sion,

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.



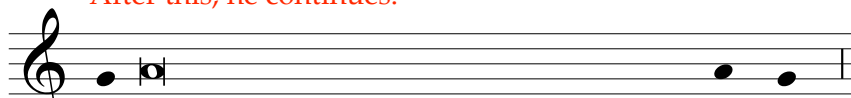
TAKE THIS, ALL OF YOU, AND EAT OF IT, FOR THIS IS MY BOD-Y,



WHICH WILL BE GIV-EN UP FOR YOU.

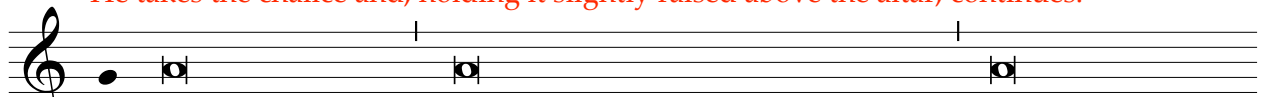
He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.

After this, he continues:

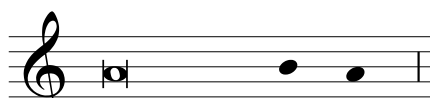


In a similar way, when supper was end-ed,

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

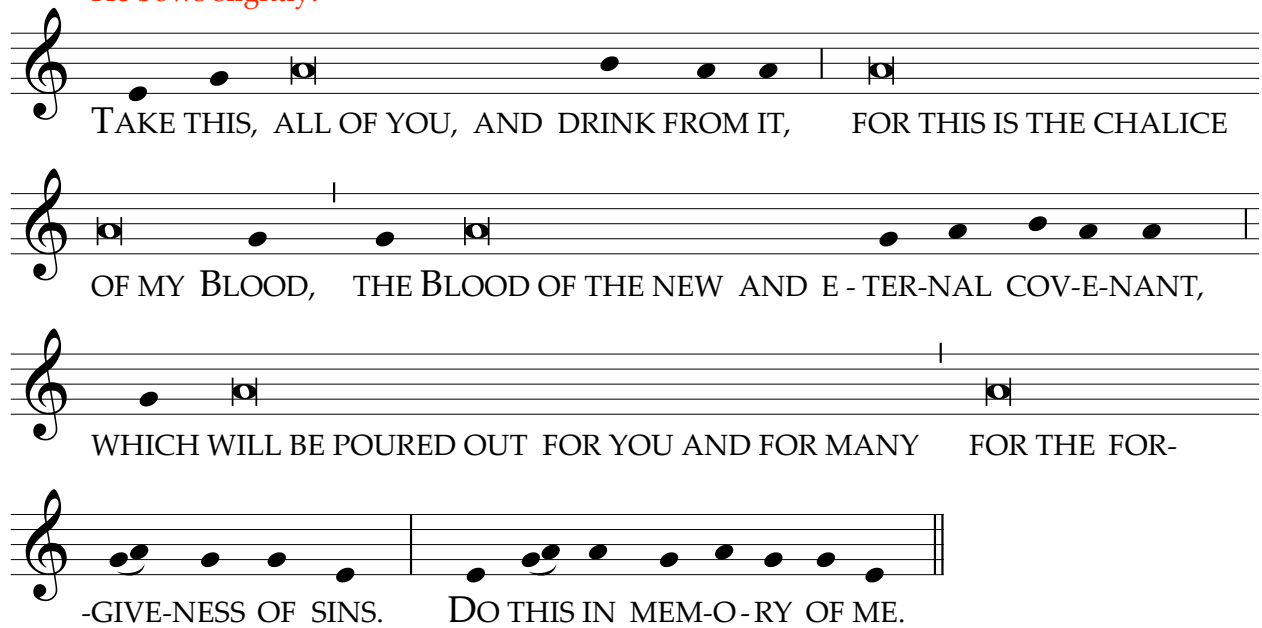


he took the chalice and, once more giving thanks, he gave it to his



disciples, say-ing:

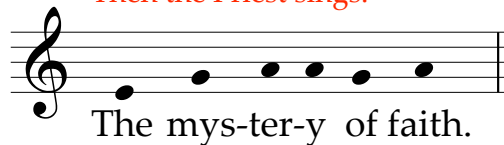
He bows slightly.



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.

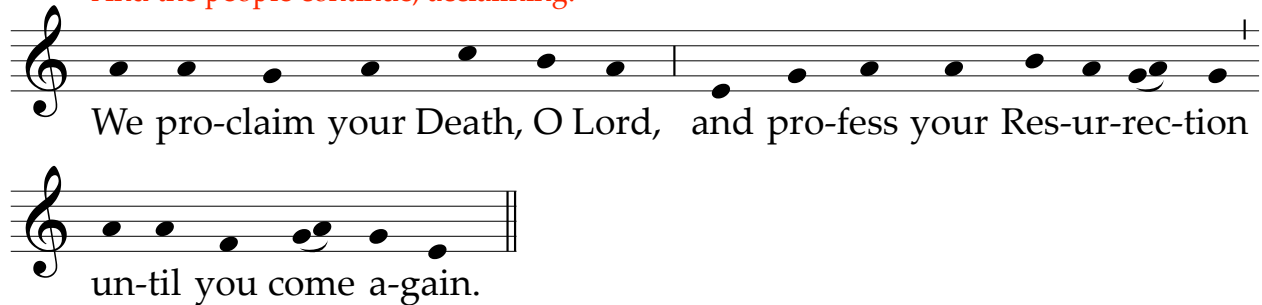
He shows the chalice to the people, places it on the corporal, and genuflects in adoration.

Then the Priest sings:



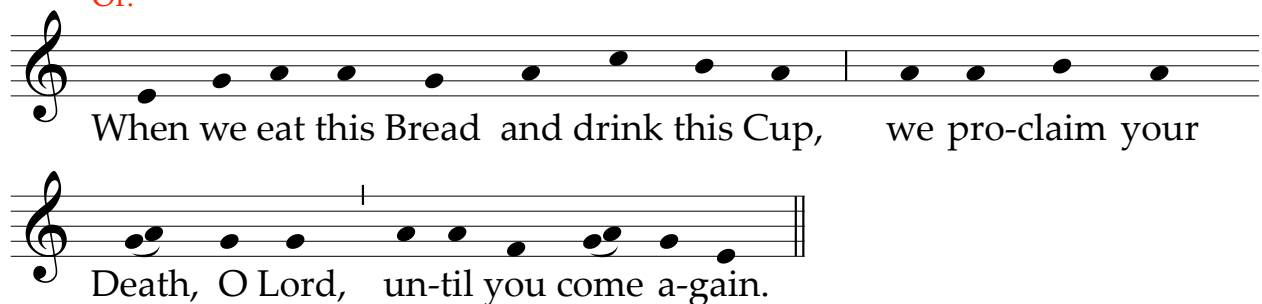
The mys-ter-y of faith.

And the people continue, acclaiming:



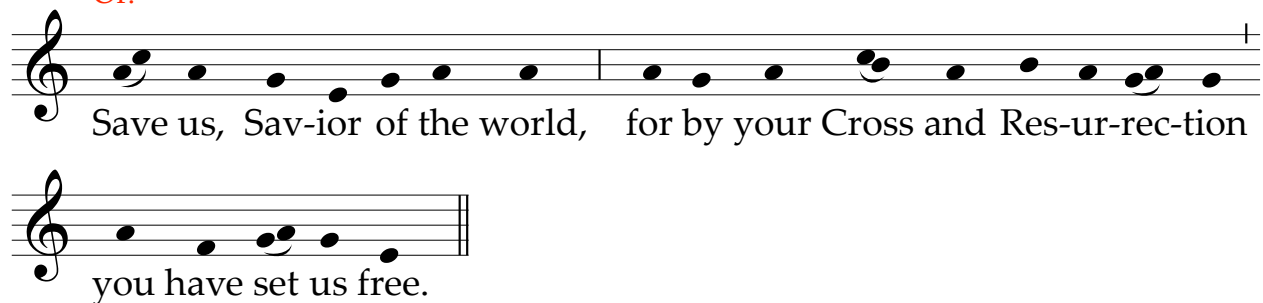
We pro-claim your Death, O Lord, and pro-fess your Res-ur-rec-tion  
un-til you come a-gain.

Or:



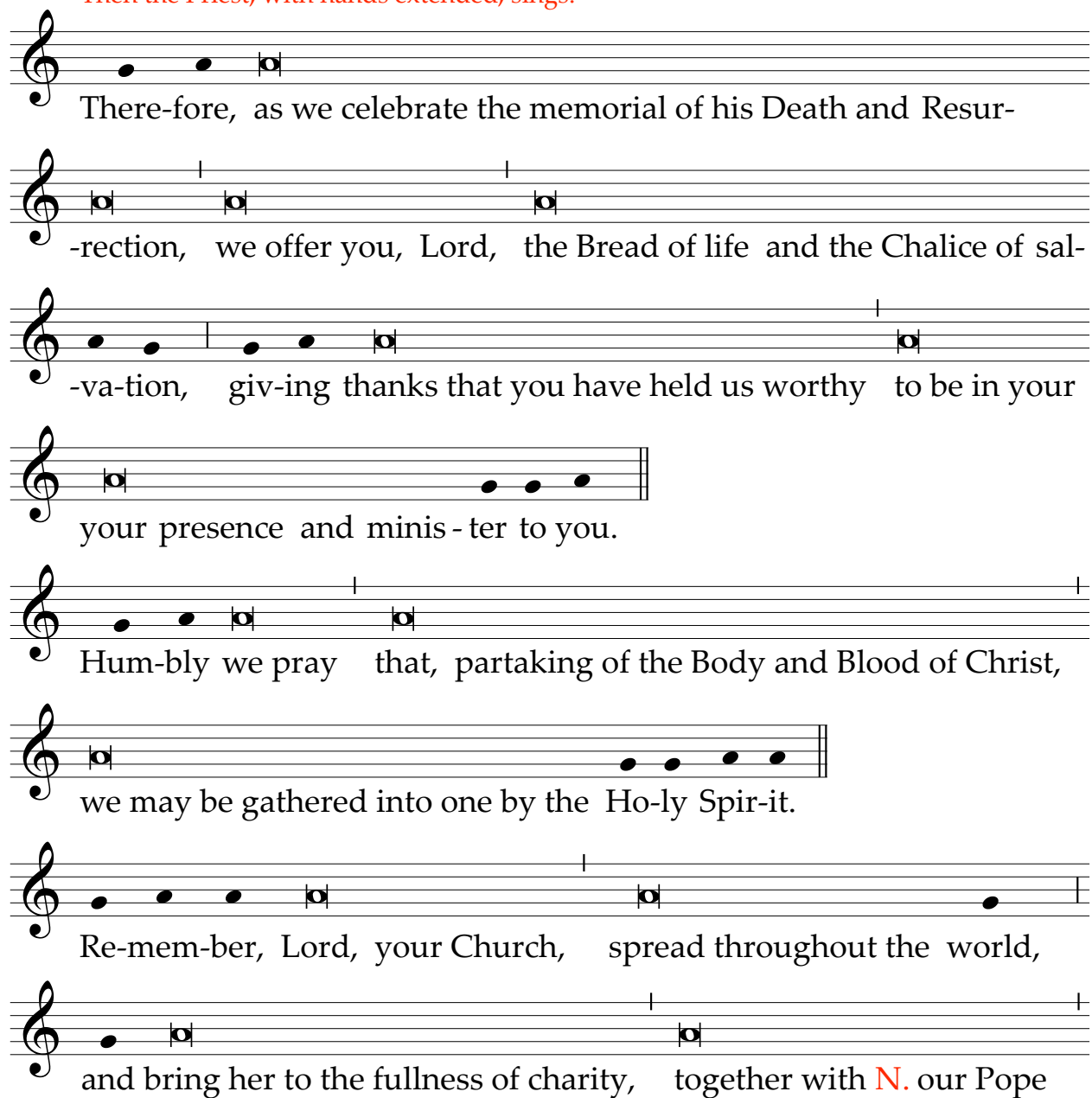
When we eat this Bread and drink this Cup, we pro-claim your  
Death, O Lord, un-til you come a-gain.

Or:



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

Then the Priest, with hands extended, sings:

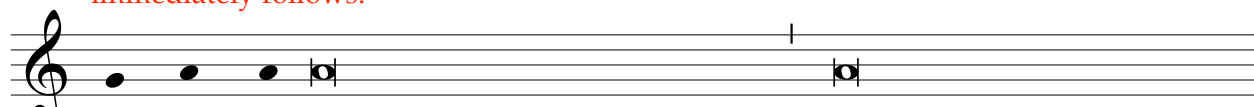


There-fore, as we celebrate the memorial of his Death and Resur-  
-rection, we offer you, Lord, the Bread of life and the Chalice of sal-  
-va-tion, giv-ing thanks that you have held us worthy to be in your  
your presence and minis-ter to you.  
Hum-bly we pray that, partaking of the Body and Blood of Christ,  
we may be gathered into one by the Ho-ly Spir-it.  
Re-mem-ber, Lord, your Church, spread throughout the world,  
and bring her to the fullness of charity, together with **N.** our Pope

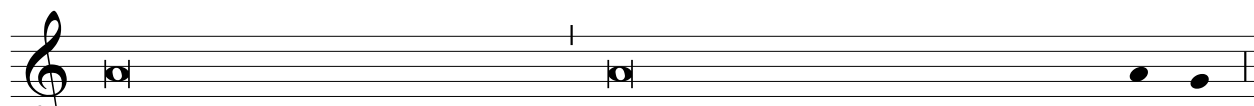


and **N.** our Bishop \* and all the cler-gy.

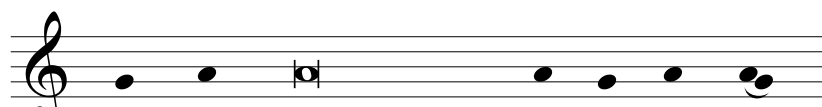
In Masses for the Dead, the proper form of the remembrance of the dead (Remember your servant **N.**) is sung (p. 000); and, after it has been sung, the prayer Have mercy on us all immediately follows.



Re-mem-ber also our brothers and sisters who have fallen asleep in



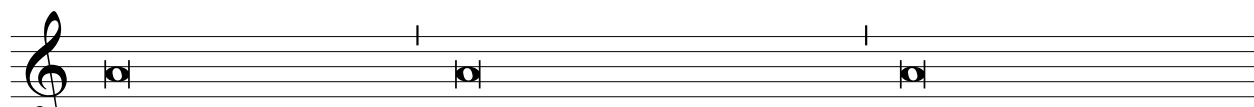
the hope of the resurrection, and all who have died in your mer-cy:



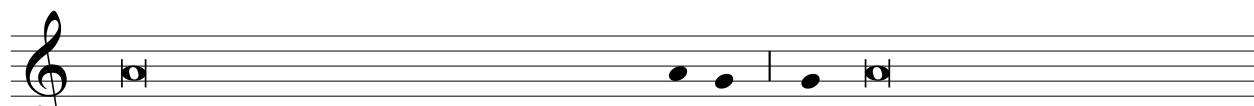
wel-come them into the light of your face.



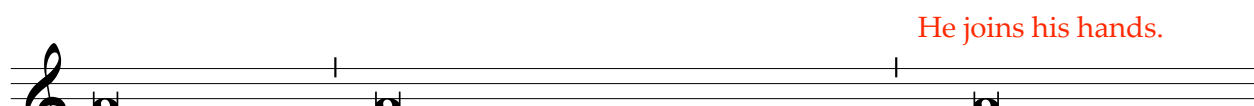
Have mercy on us all, we pray, that with the Blessed Virgin Mary,




the Mother of God, with the blessed Apostles and all the Saints who



have pleased you throughout the ag-es, we may merit to be co-heirs



to eternal life, and may praise and glorify you through your Son,

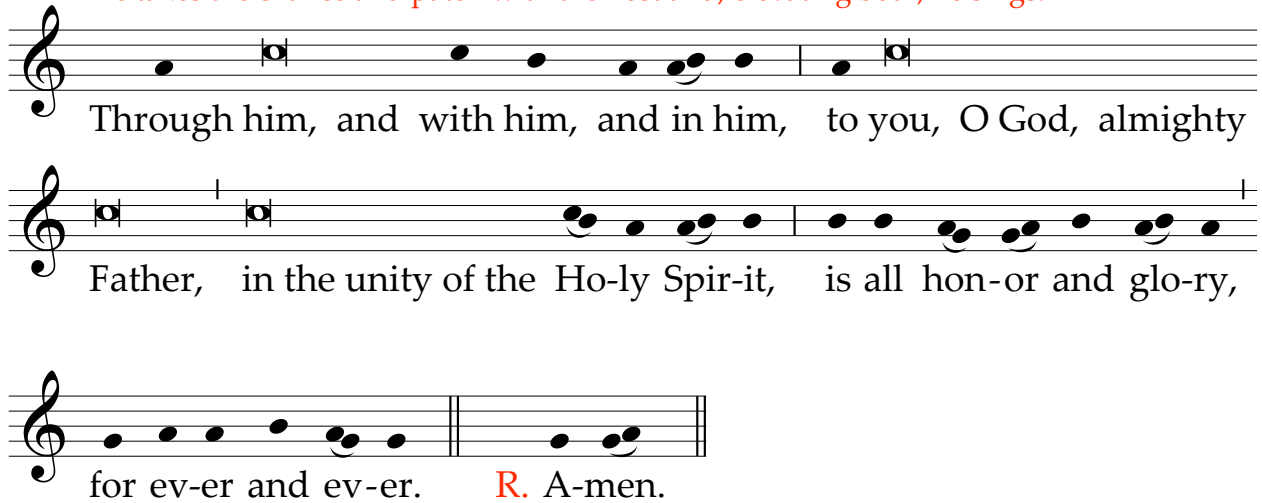


Je-sus Christ.

He joins his hands.

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

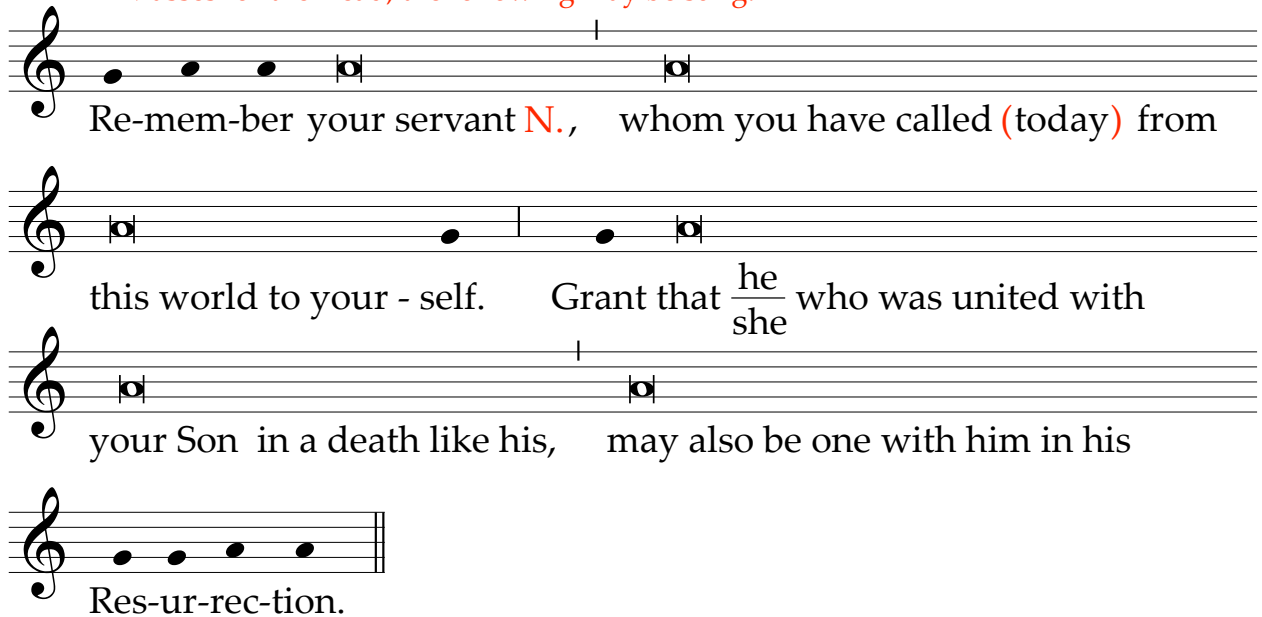
He takes the chalice and paten with the host and, elevating both, he sings:



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

---

In Masses for the Dead, the following may be sung:

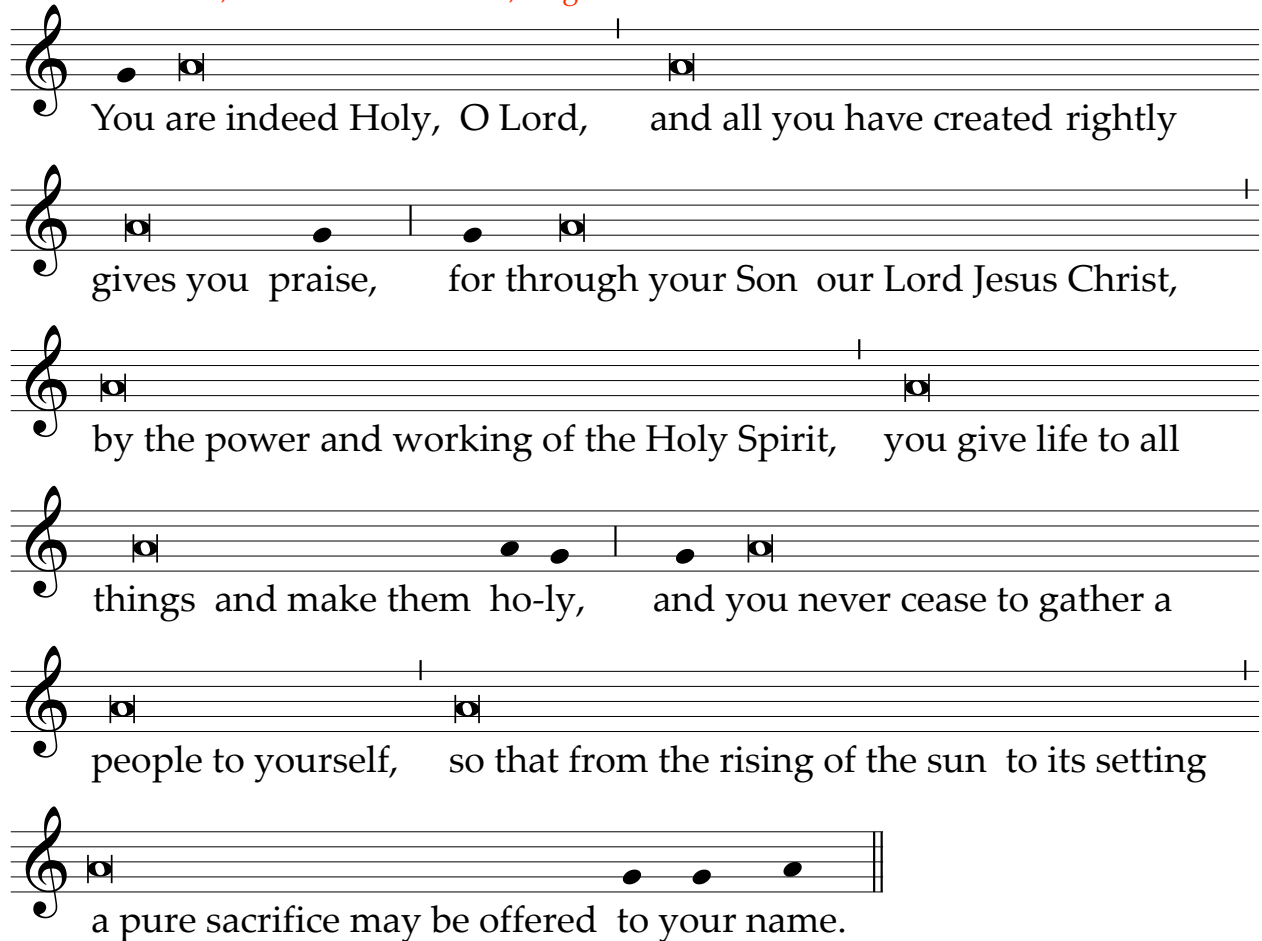


Re-mem-ber your servant N., whom you have called (today) from  
this world to your - self. Grant that <sup>he</sup>/<sub>she</sub> who was united with  
your Son in a death like his, may also be one with him in his  
Res-ur-rec-tion.

---

## EUCCHARISTIC PRAYER III

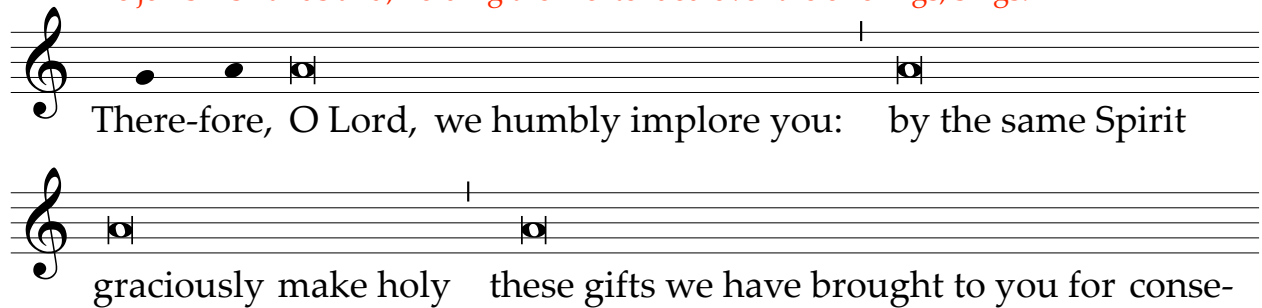
The Priest, with hands extended, sings:



The musical notation consists of seven staves of music in a single system. Each staff begins with a treble clef and a key signature of one flat (B-flat). The notes are simple, with some rests and bar lines. The lyrics are written below the notes.

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.

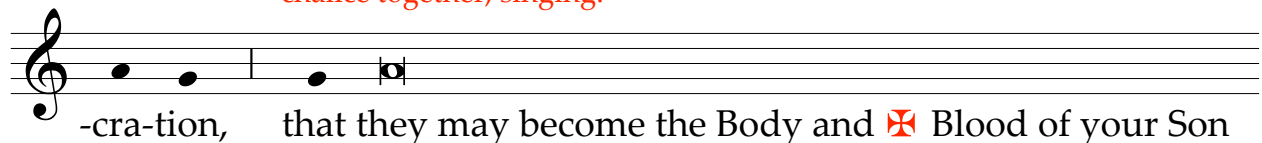
He joins his hands and, holding them extended over the offerings, sings:



The musical notation consists of two staves of music in a single system. Each staff begins with a treble clef and a key signature of one flat (B-flat). The notes are simple, with some rests and bar lines. The lyrics are written below the notes.

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

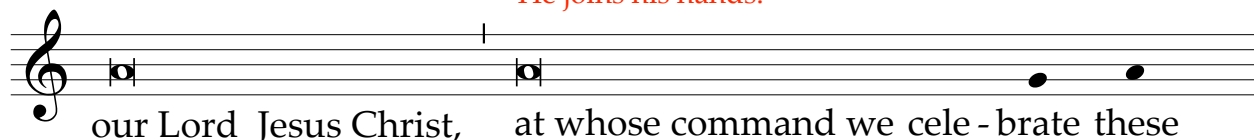
He joins his hands and makes the Sign of the Cross once over the bread and chalice together, singing:



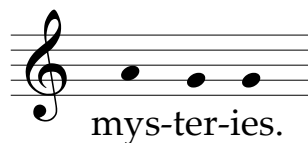
The musical notation consists of one staff of music in a single system. It begins with a treble clef and a key signature of one flat (B-flat). The notes are simple, with some rests and bar lines. The lyrics are written below the notes.

-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



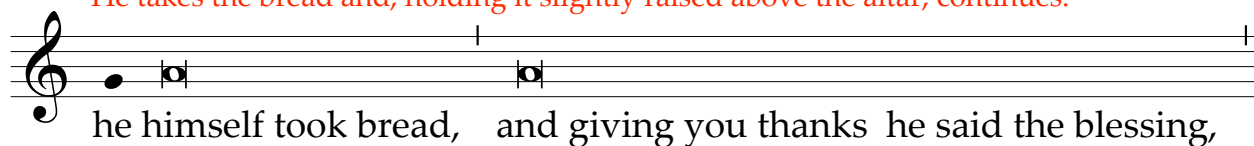
mys-ter-ies.

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

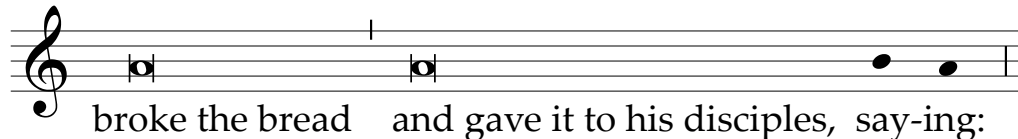


For on the night he was be - trayed

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




he himself took bread, and giving you thanks he said the blessing,




broke the bread and gave it to his disciples, say-ing:

He bows slightly.



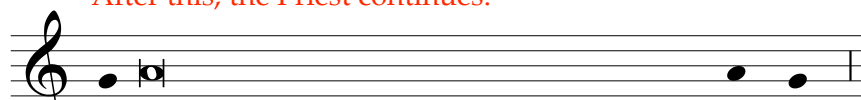
TAKE THIS, ALL OF YOU, AND EAT OF IT, FOR THIS IS MY BOD-Y,



WHICH WILL BE GIV-EN UP FOR YOU.

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

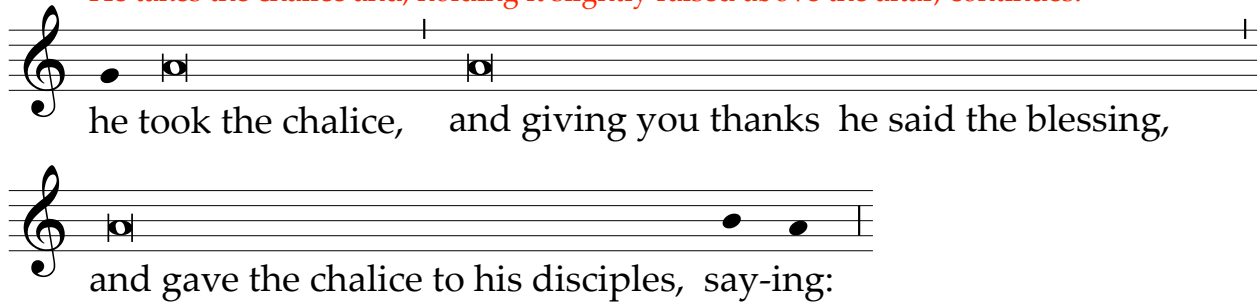
After this, the Priest continues:



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 giving you thanks he said the blessing,  
and gave the chalice to his disciples, say-ing:

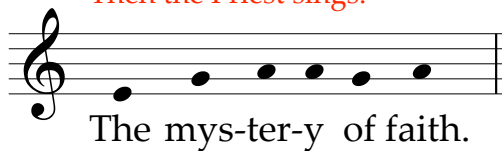
He bows slightly.



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

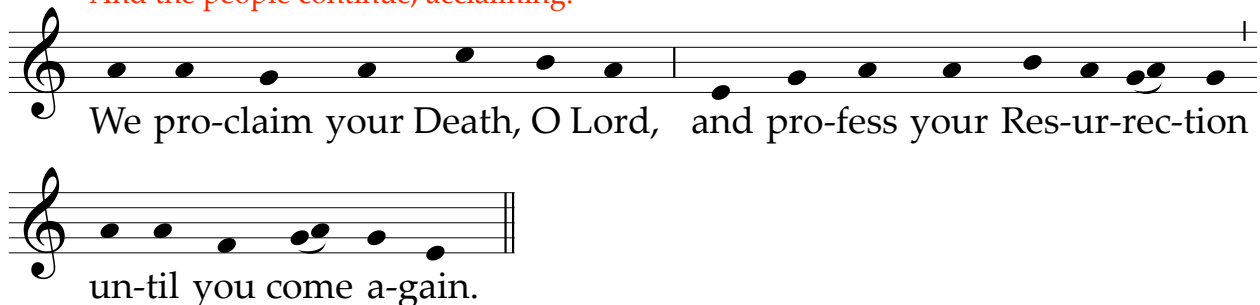
The Priest shows the chalice to the people, places it on the corporal, and genuflects in adoration.

Then the Priest sings:



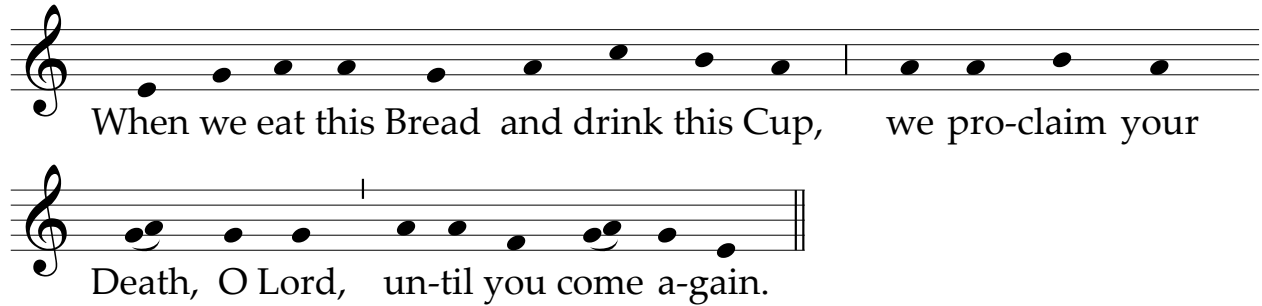
The mys-ter-y of faith.

And the people continue, acclaiming:



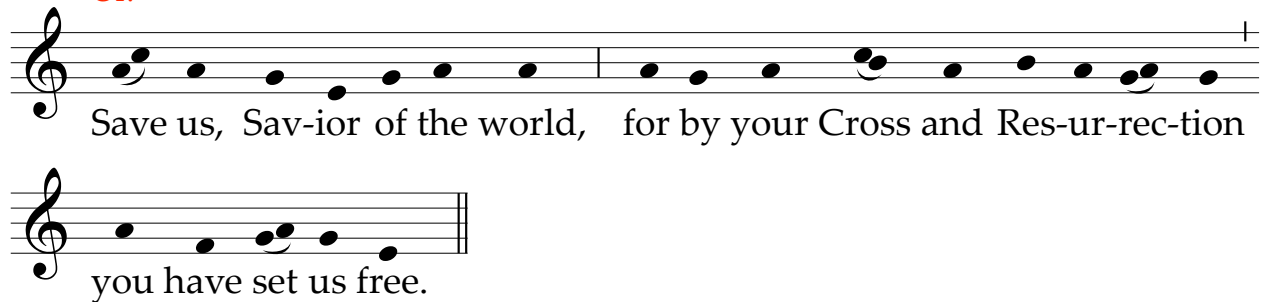
We pro-claim your Death, O Lord, and pro-fess your Res-ur-rec-tion  
un-til you come a-gain.

Or:



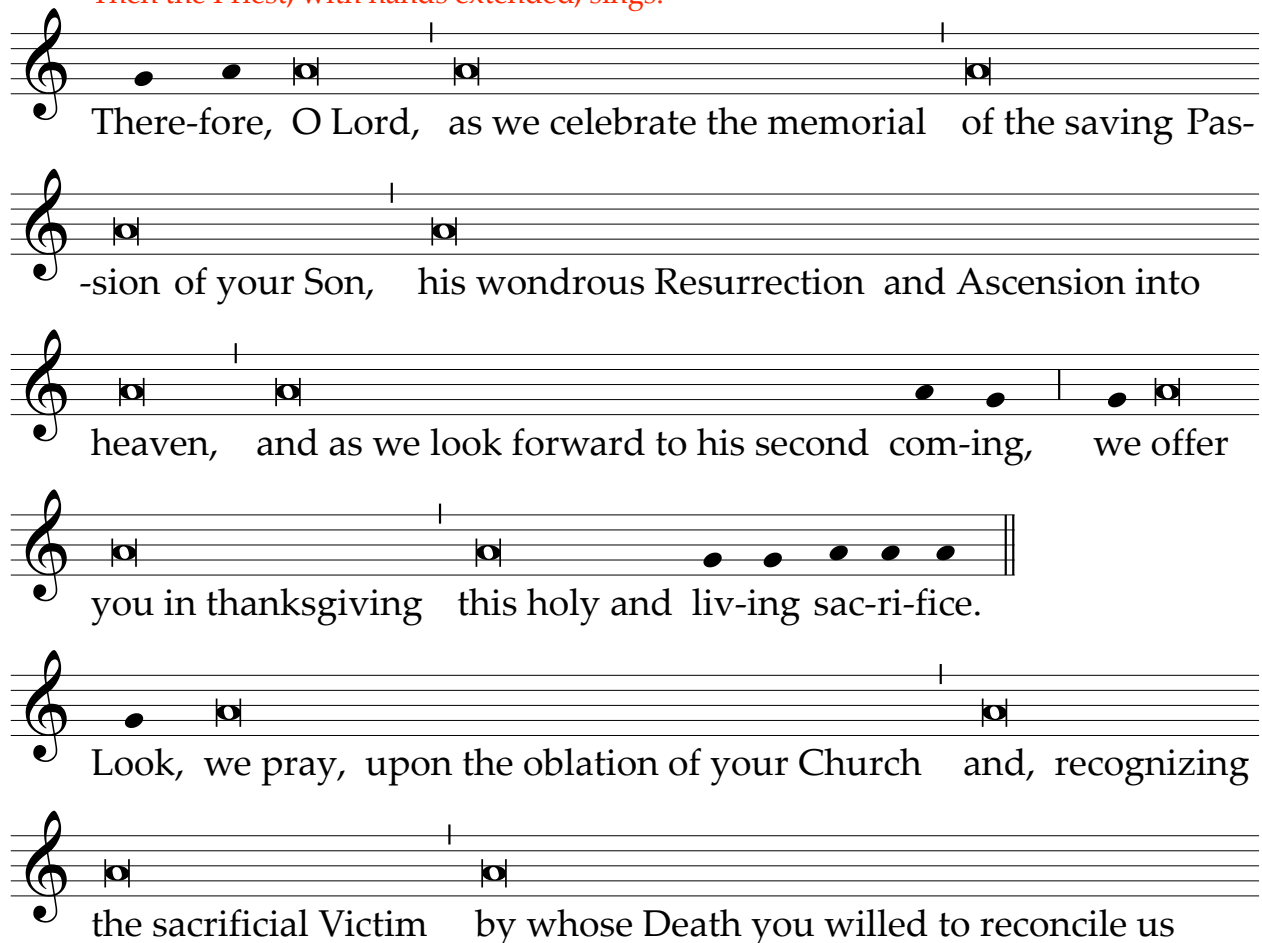
When we eat this Bread and drink this Cup, we pro-claim your  
Death, O Lord, un-til you come a-gain.

Or:

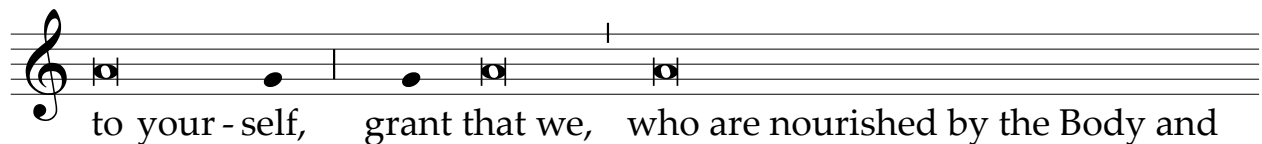


Save us, Sav-ior of the world, for by your Cross and Res-ur-rec-tion  
you have set us free.

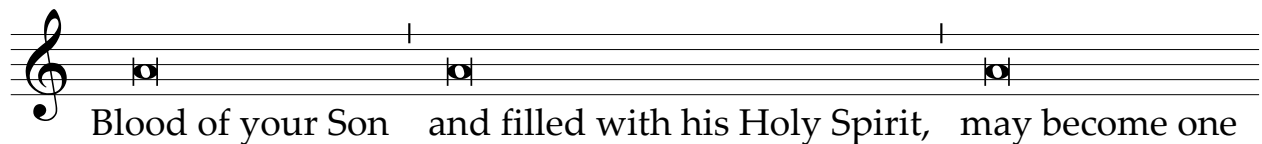
Then the Priest, with hands extended, sings:



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



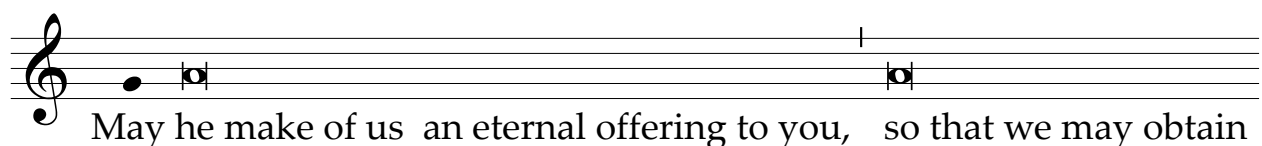
to your - self, grant that we, who are nourished by the Body and



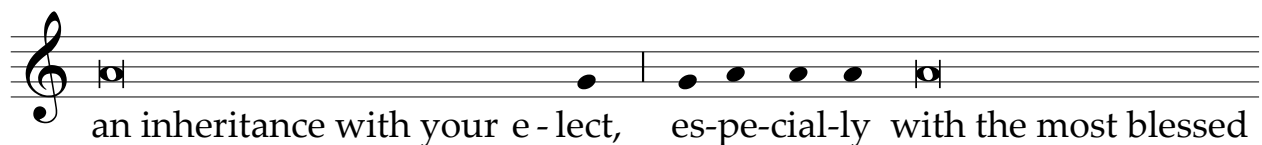
Blood of your Son and filled with his Holy Spirit, may become one



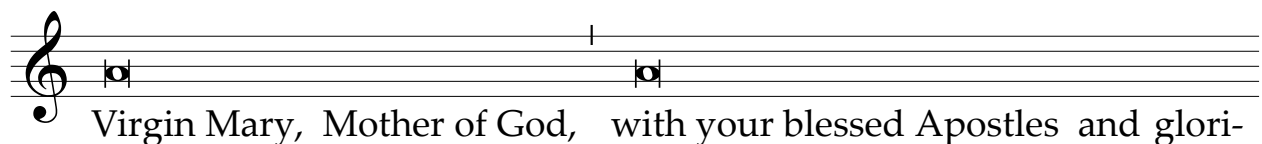
body, one spir-it in Christ.



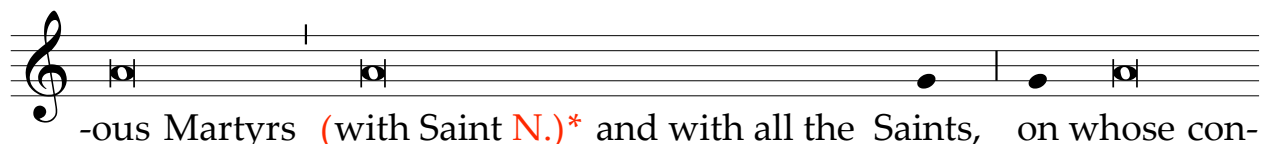
May he make of us an eternal offering to you, so that we may obtain



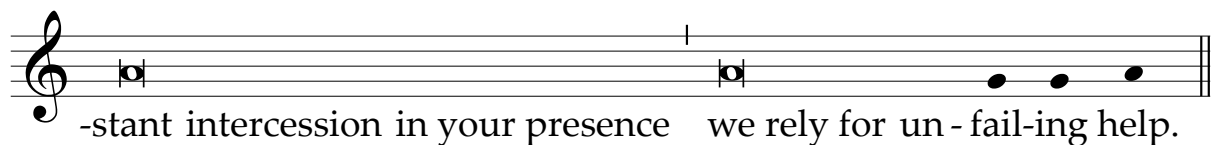
an inheritance with your e - lect, es-pe-cial-ly with the most blessed



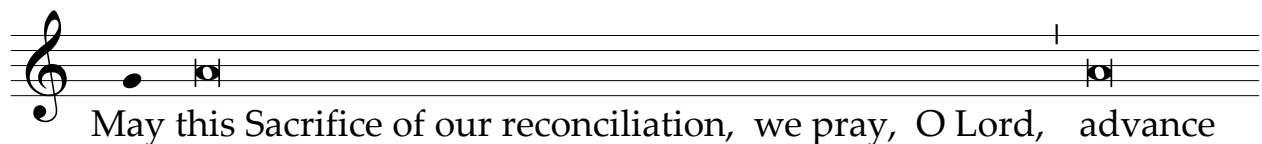
Virgin Mary, Mother of God, with your blessed Apostles and glori-



-ous Martyrs (with Saint N.)\* and with all the Saints, on whose con-



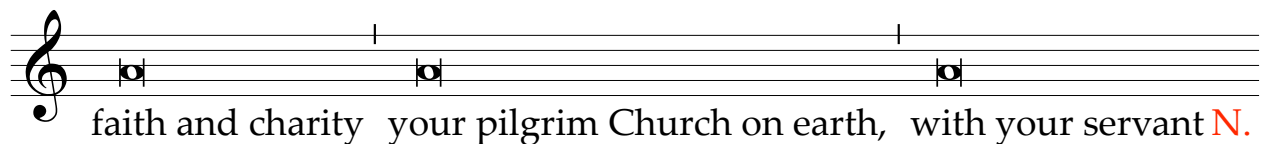
-stant intercession in your presence we rely for un - fail-ing help.



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.

\* the Saint of the day or Patron Saint

our Pope and N. our Bishop,\* the Order of Bishops, all the clergy,  
 and the entire people you have gained for your own.  
 Lis-ten graciously to the prayers of this family, whom you have sum-  
 -moned be - fore you: in your compassion, O merciful Father, gather  
 to yourself all your children scattered through - out the earth.

In Masses for the Dead, the proper form of the remembrance of the dead (Remember your servant N.) is said (pp. 000-000); and, after it has been said, the doxology (Through him) immediately follows.

† 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

He joins his hands.

glory through Christ our Lord, through whom you bestow on the

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

A single staff of music in treble clef with a key signature of one flat. The melody consists of a half note G4, a quarter note A4, a quarter note B4, and a quarter note C5. The text 'world all that is good.' is written below the staff, followed by a red dagger symbol †.

world all that is good. †

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

A four-staff musical score in treble clef with a key signature of one flat. The melody is a simple, solemn line. The text is written below the staves.

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

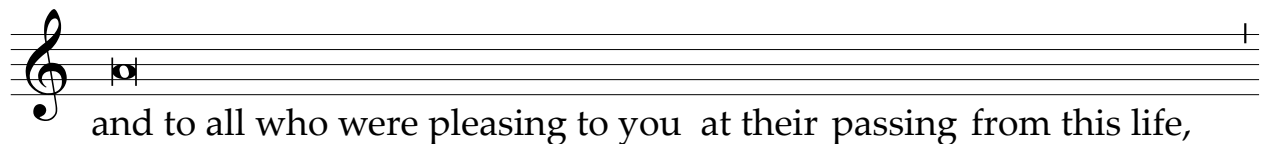
In Masses for the Dead, the following may be sung:

A five-staff musical score in treble clef with a key signature of one flat. The melody is a simple, solemn line. The text is written below the staves.

† Re-mem-ber your servant N., whom you have called (today) from  
this world to your - self. Grant that <sup>he</sup>/<sub>she</sub> who was united with  
your Son in a death like his, may also be one with him in his  
Resur - rec-tion, when from the earth he will raise in the flesh those  
who have died, and transform our lowly body after the pattern of



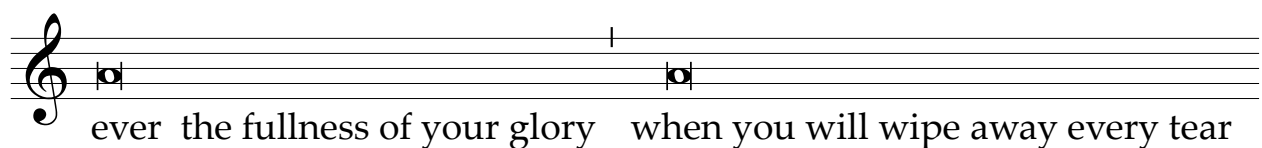
his own glo-ri-ous bod-y. To our departed brothers and sisters, too,



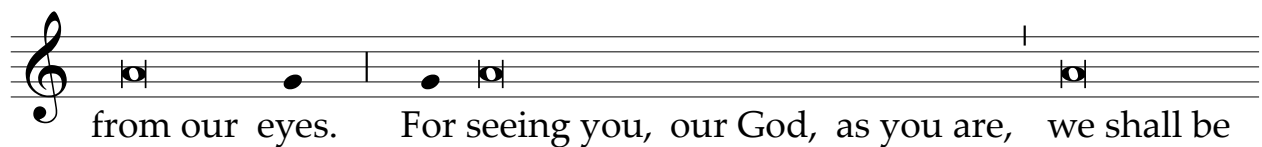
and to all who were pleasing to you at their passing from this life,



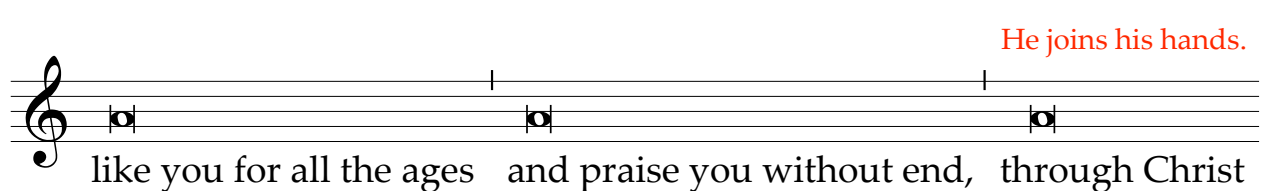
give kind admittance to your King-dom. There we hope to enjoy for



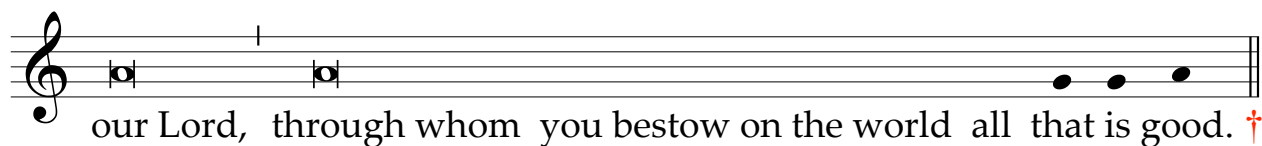
ever the fullness of your glory when you will wipe away every tear



from our eyes. For seeing you, our God, as you are, we shall be



like you for all the ages and praise you without end, through Christ

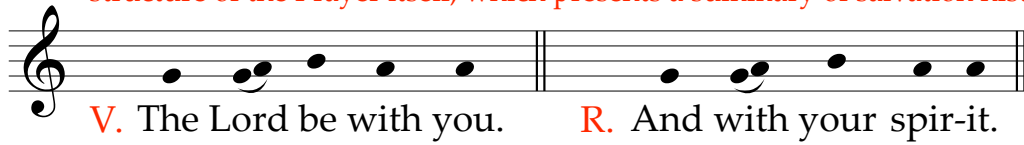


our Lord, through whom you bestow on the world all that is good. †

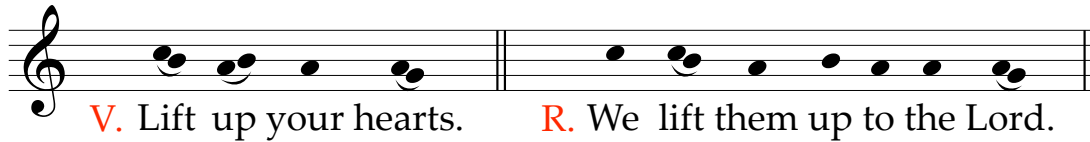
He joins his hands.

## EUCCHARISTIC PRAYER IV

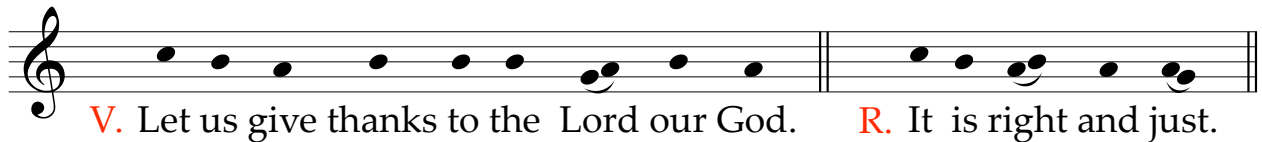
It is not permissible to change the Preface of this Eucharistic Prayer because of the structure of the Prayer itself, which presents a summary of salvation history.



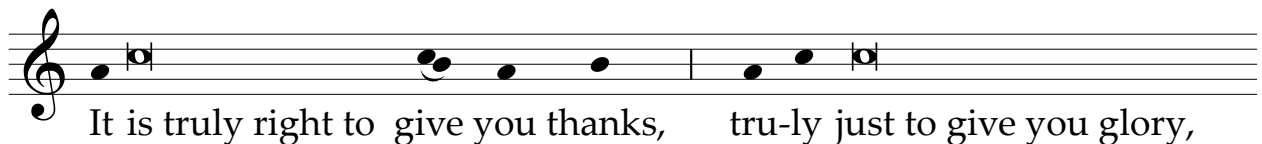
V. The Lord be with you. R. And with your spir-it.



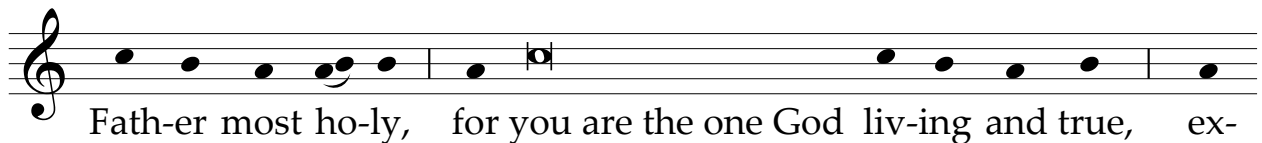
V. Lift up your hearts. R. We lift them up to the Lord.



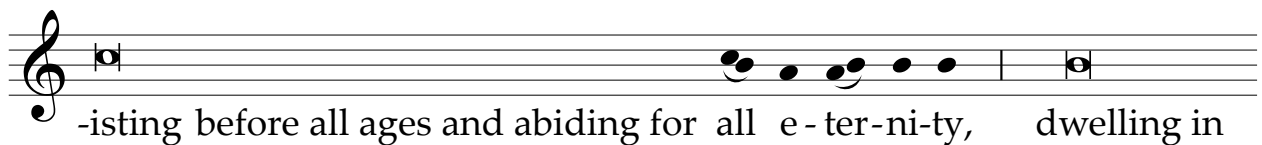
V. Let us give thanks to the Lord our God. R. It is right and just.



It is truly right to give you thanks, tru-ly just to give you glory,



Fath-er most ho-ly, for you are the one God liv-ing and true, ex-



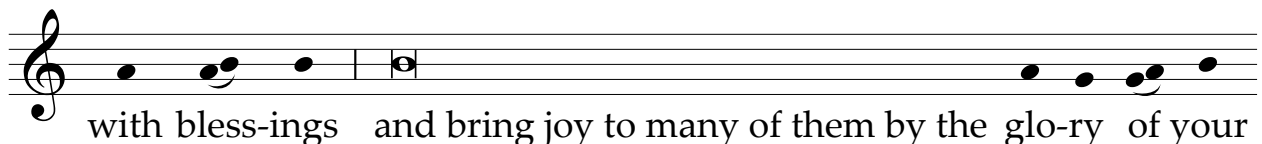
-isting before all ages and abiding for all e-ter-ni-ty, dwelling in



un-ap-proach-a-ble light; yet you, who alone are good, the source



of life, have made all that is, so that you might fill your crea-tures



with bless-ings and bring joy to many of them by the glo-ry of your



light. And so, in your presence are countless hosts of An-gels,

who serve you day and night and, gazing upon the glory of your  
 face, glorify you with-out ceas-ing. With them we, too, confess  
 your name in ex-ul-ta-tion, giving voice to every creature under  
 heav-en as we sing:

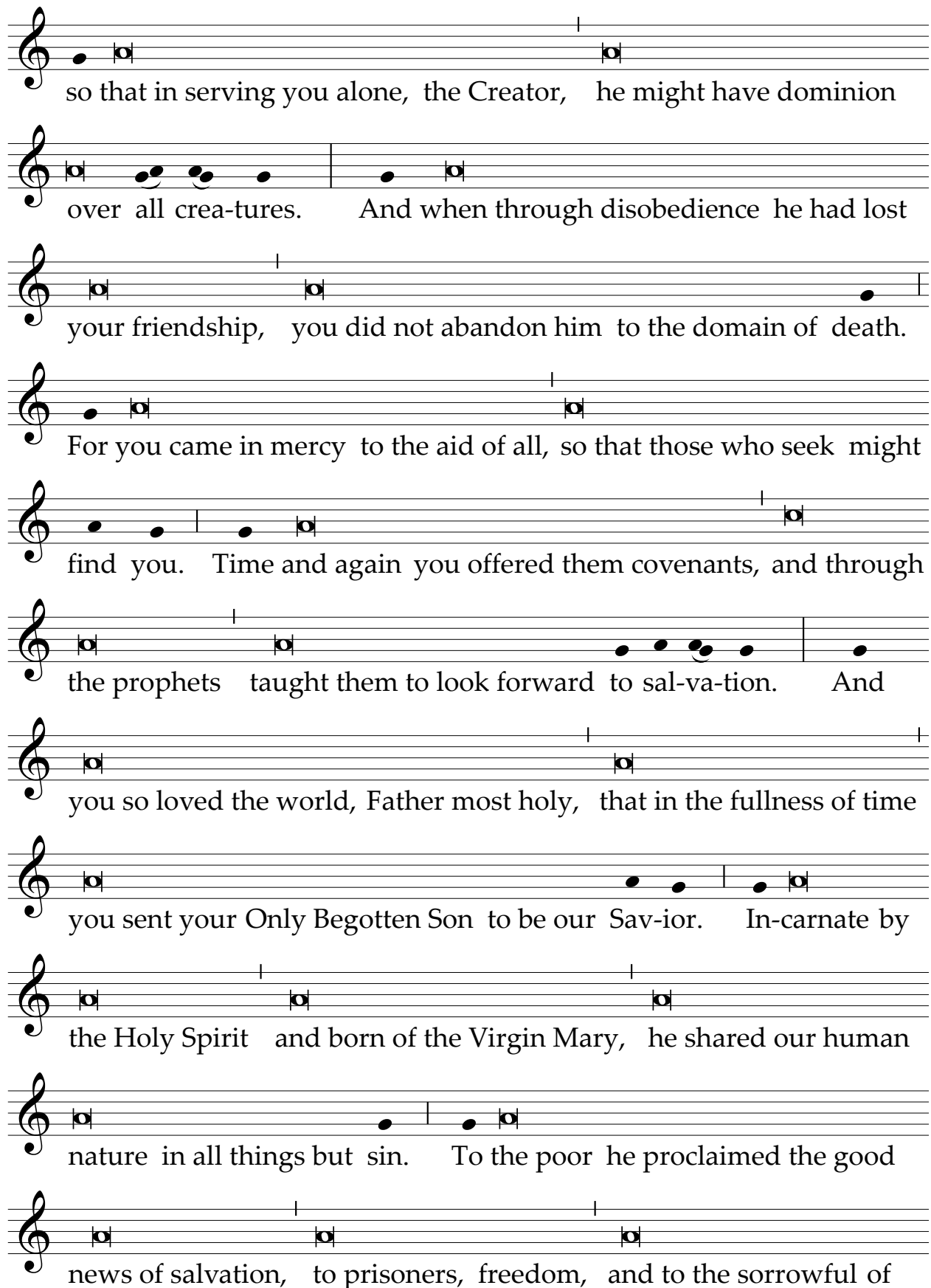
At the end of the Preface he joins his hands and concludes the Preface with the people, singing aloud:

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

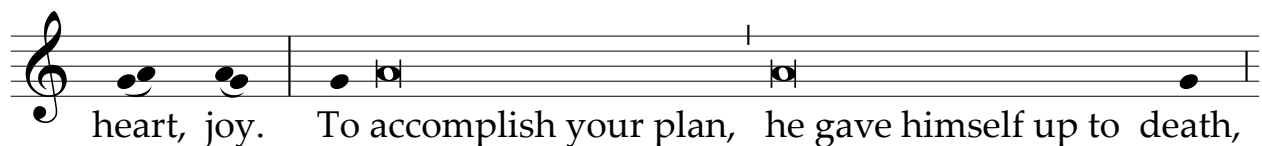
The Priest, with hands extended, sings:

We give you praise, Father most holy, for you are great, and you have  
 fashioned all your works in wisdom and in love. You formed man  
 in your own image, and entrusted the whole world to his care,

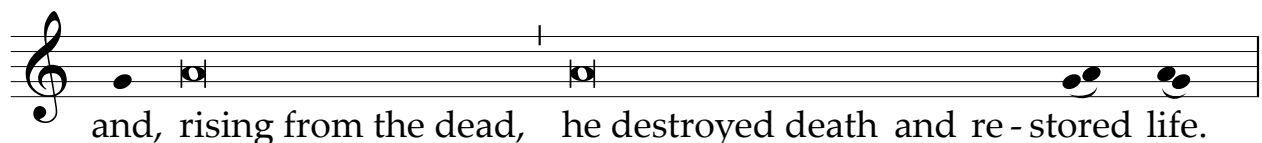




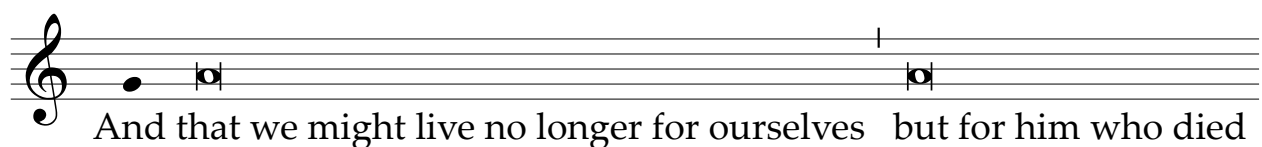
so that in serving you alone, the Creator, he might have dominion  
over all crea-tures. And when through disobedience he had lost  
your friendship, you did not abandon him to the domain of death.  
For you came in mercy to the aid of all, so that those who seek might  
find you. Time and again you offered them covenants, and through  
the prophets taught them to look forward to sal-va-tion. And  
you so loved the world, Father most holy, that in the fullness of time  
you sent your Only Begotten Son to be our Sav-ior. In-carnate by  
the Holy Spirit and born of the Virgin Mary, he shared our human  
nature in all things but sin. To the poor he proclaimed the good  
news of salvation, to prisoners, freedom, and to the sorrowful of



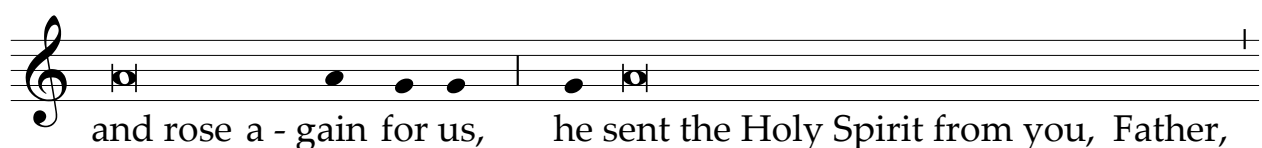
heart, joy. To accomplish your plan, he gave himself up to death,



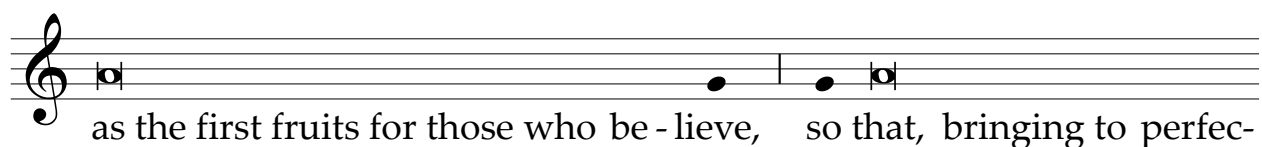
and, rising from the dead, he destroyed death and re-stored life.



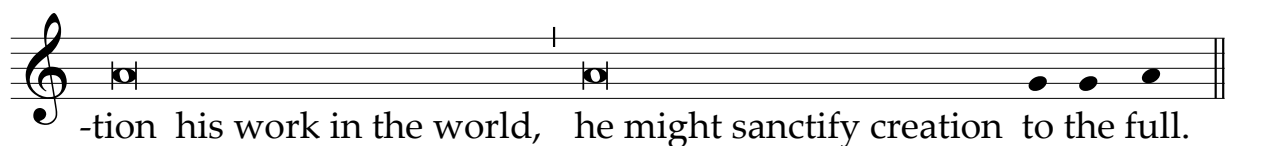
And that we might live no longer for ourselves but for him who died



and rose a - gain for us, he sent the Holy Spirit from you, Father,

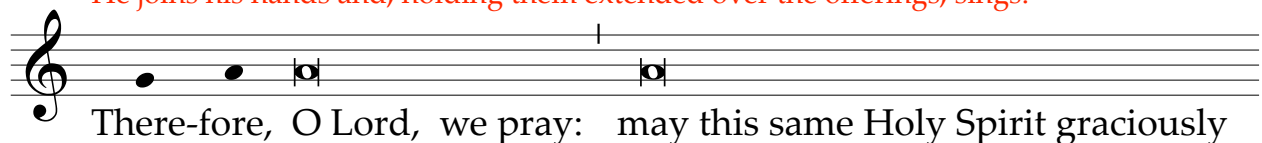


as the first fruits for those who be - lieve, so that, bringing to perfec-



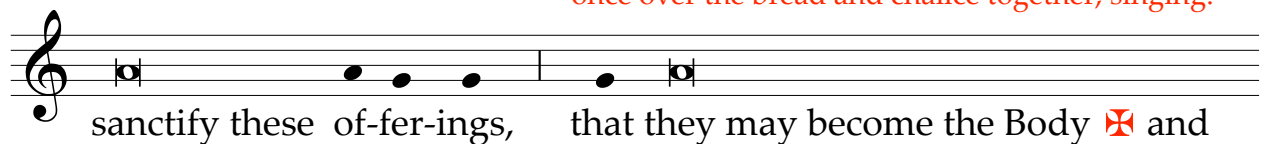
-tion his work in the world, he might sanctify creation to the full.

He joins his hands and, holding them extended over the offerings, sings:



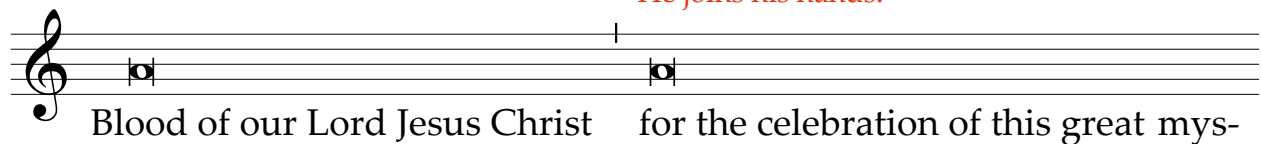
There-fore, O Lord, we pray: may this same Holy Spirit graciously

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

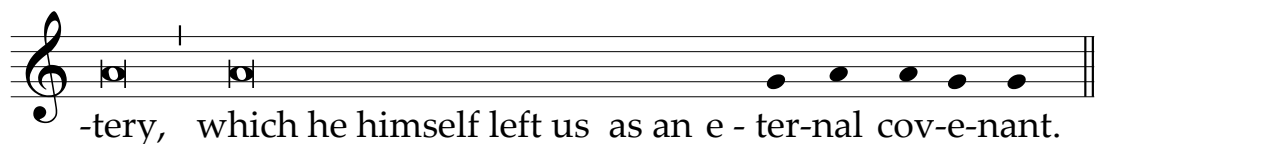


sanctify these of-fer-ings, that they may become the Body ☩ and

He joins his hands.

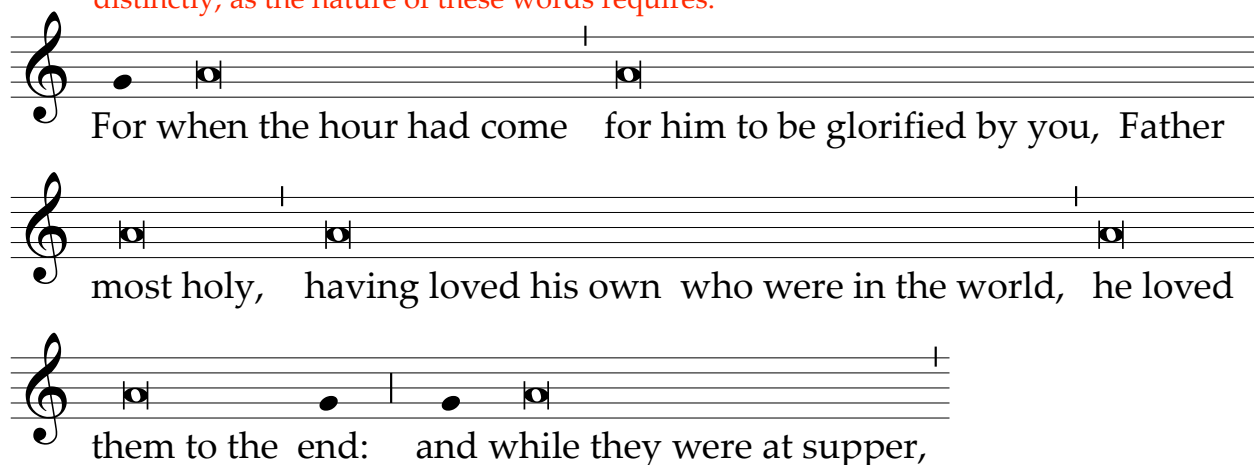


Blood of our Lord Jesus Christ for the celebration of this great mys-



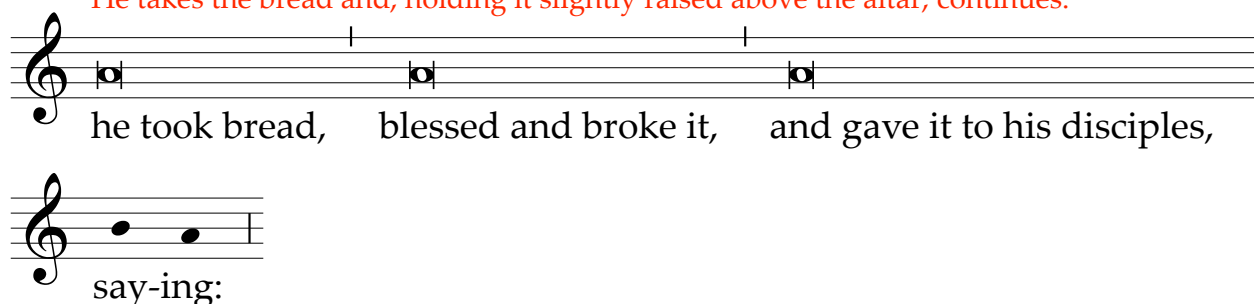
-tery, which he himself left us as an e - ter-nal cov-e-nant.

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




For when the hour had come for him to be glorified by you, Father most holy, having loved his own who were in the world, he loved them to the end: and while they were at supper,

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



he took bread, blessed and broke it, and gave it to his disciples, say-ing:

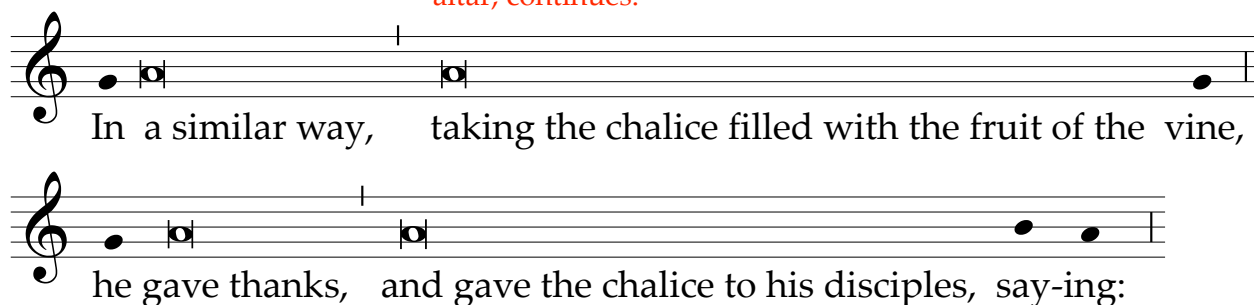
He bows slightly.



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

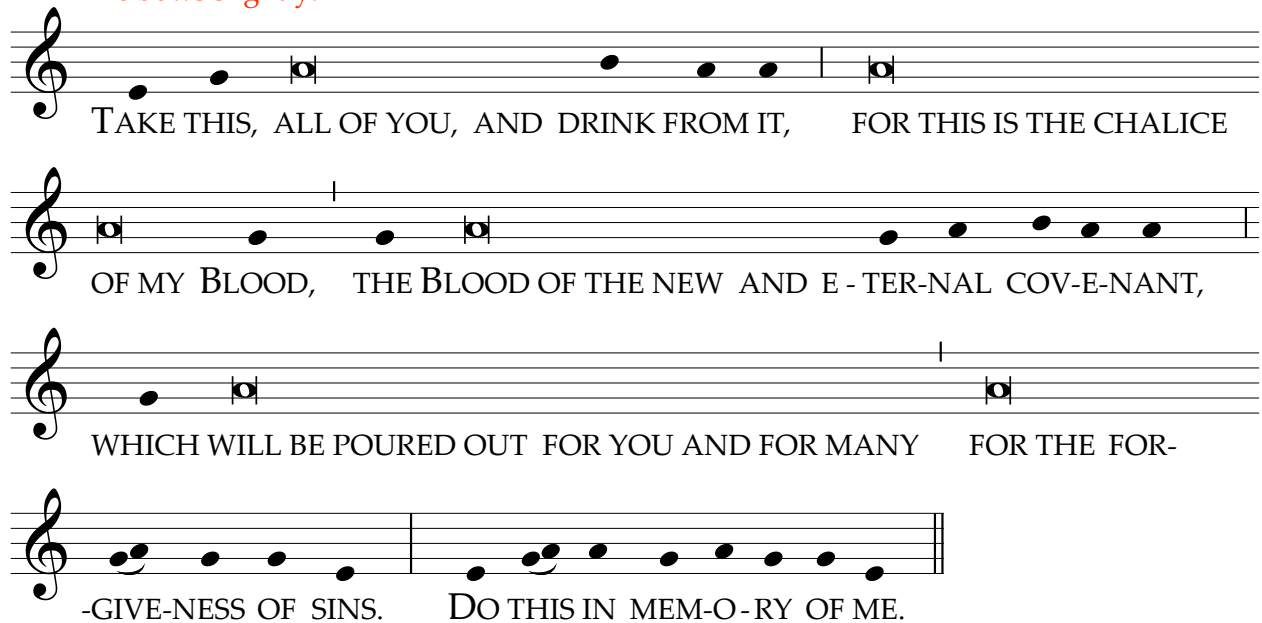
He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.

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



In a similar way, taking the chalice filled with the fruit of the vine, he gave thanks, and gave the chalice to his disciples, say-ing:

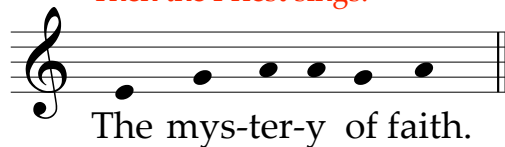
He bows slightly.



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

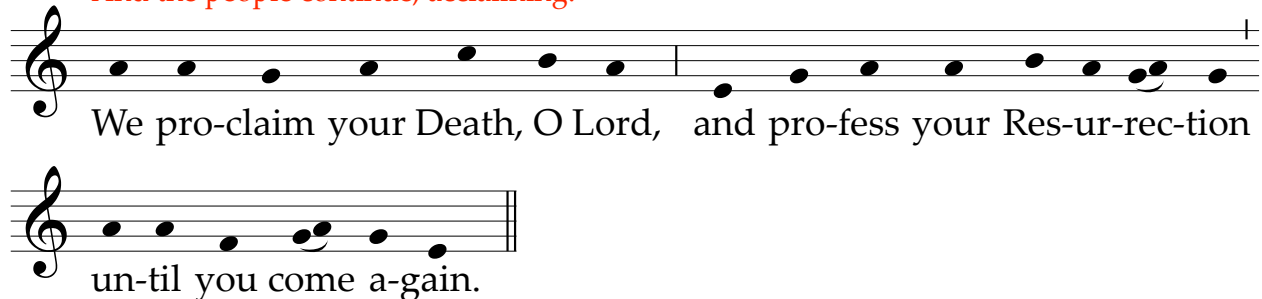
He shows the chalice to the people, places it on the corporal, and genuflects in adoration.

Then the Priest sings:



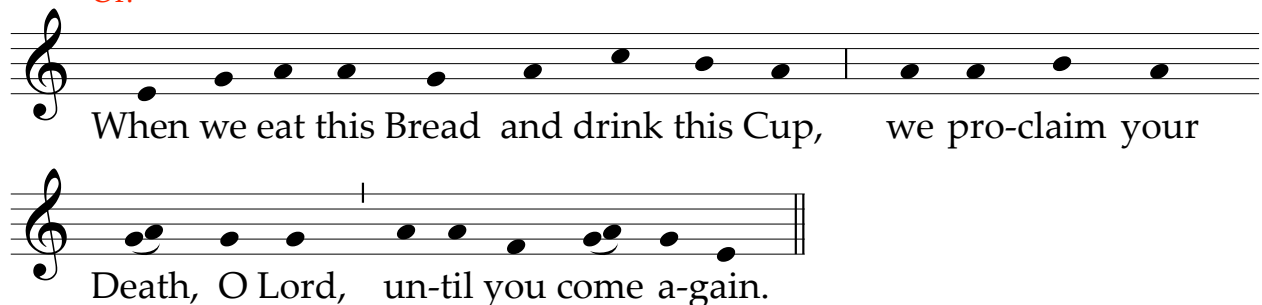
The mys - ter - y of faith.

And the people continue, acclaiming:



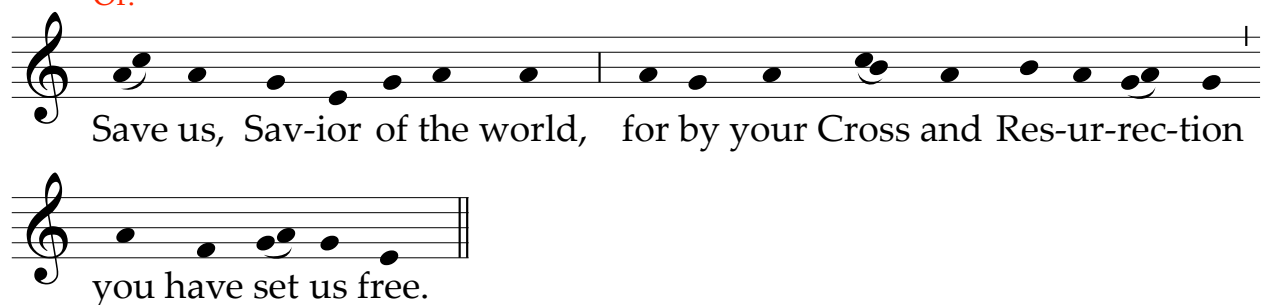
We pro - claim your Death, O Lord, and pro - fess your Res - ur - rec - tion  
un - til you come a - gain.

Or:



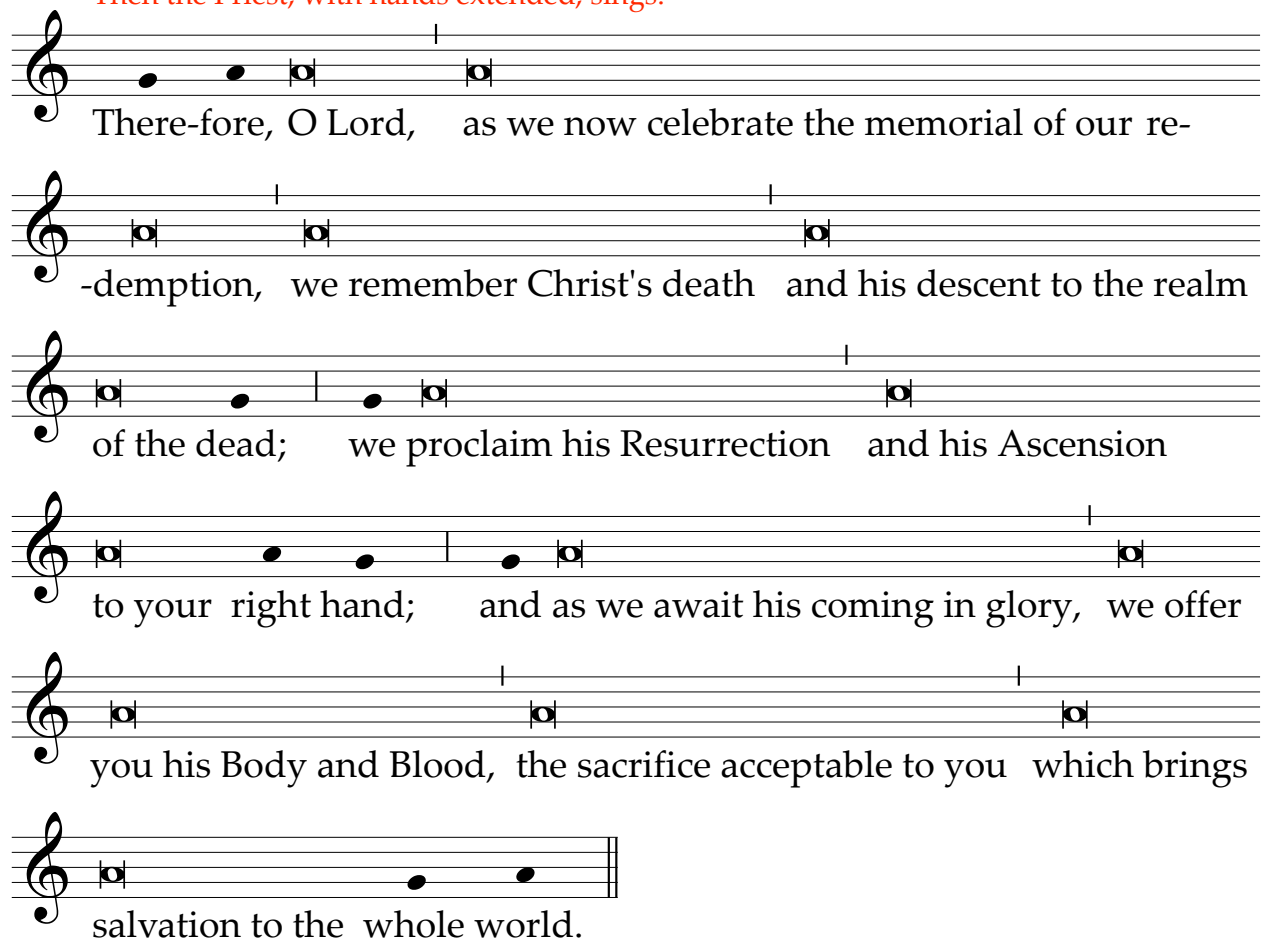
When we eat this Bread and drink this Cup, we pro - claim your  
Death, O Lord, un - til you come a - gain.

Or:

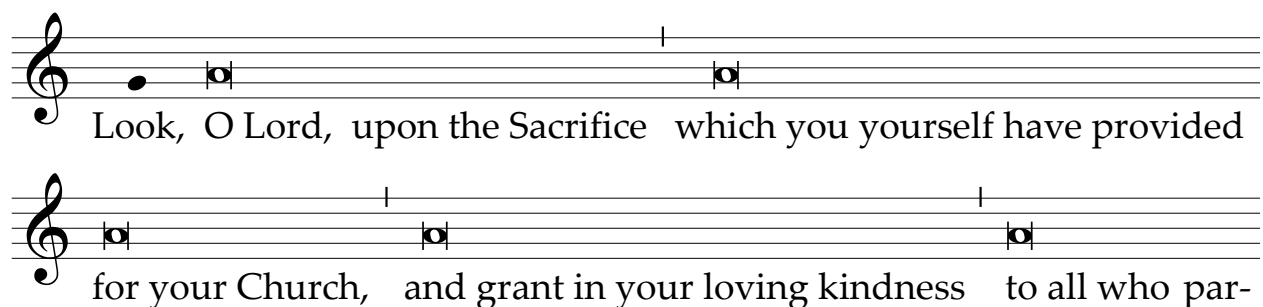


Save us, Sav-ior of the world, for by your Cross and Res-ur-rec-tion  
you have set us free.

Then the Priest, with hands extended, sings:



There-fore, O Lord, as we now celebrate the memorial of our re-  
-demption, we remember Christ's death and his descent to the realm  
of the dead; we proclaim his Resurrection and his Ascension  
to your right hand; and as we await his coming in glory, we offer  
you his Body and Blood, the sacrifice acceptable to you which brings  
salvation to the whole world.



Look, O Lord, upon the Sacrifice which you yourself have provided  
for your Church, and grant in your loving kindness to all who par-

-take of this one Bread and one Chal-ice that, gathered into one

body by the Holy Spirit, they may truly become a living sacrifice

in Christ to the praise of your glo-ry.

There-fore, Lord, remember now all for whom we make this

of-fer-ing: es-pe-cial-ly your servant, N. our Pope, N. our Bishop,\*

and the whole Order of Bish-ops, all the clergy, those who make

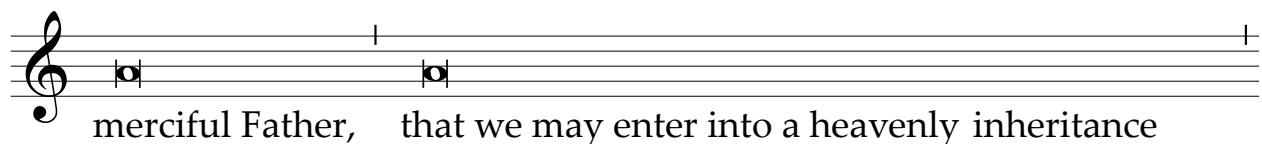
this offering, those gathered here before you, your entire people,

and all who seek you with a sin - cere heart. Re-mem-ber also those

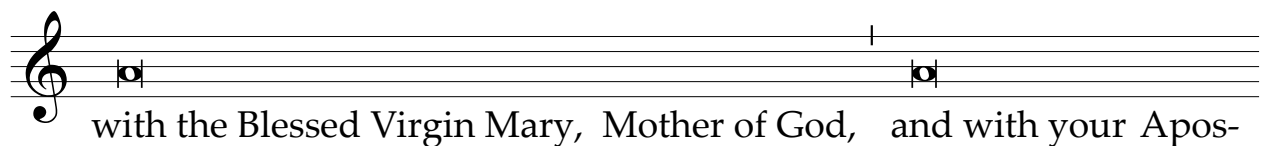
who have died in the peace of your Christ and all the dead, whose

faith you a - lone have known. To all of us, your children, grant, O

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



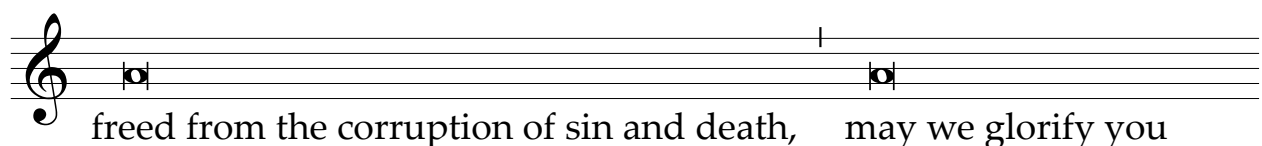
merciful Father, that we may enter into a heavenly inheritance



with the Blessed Virgin Mary, Mother of God, and with your Apos-

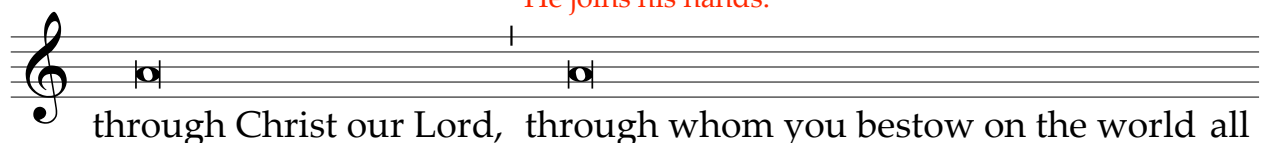


-tles and Saints in your King-dom. There, with the whole of creation,

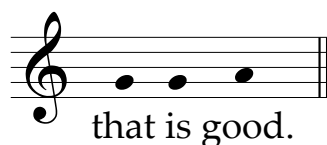


freed from the corruption of sin and death, may we glorify you

He joins his hands.

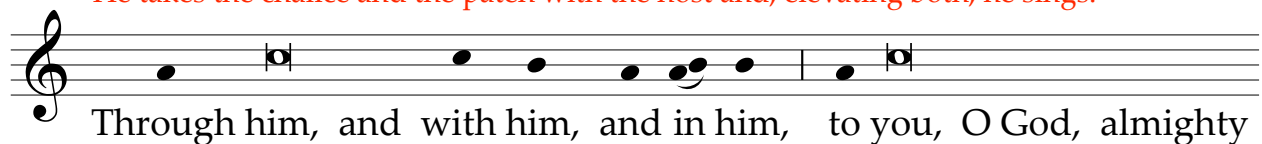


through Christ our Lord, through whom you bestow on the world all



that is good.


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



Through him, and with him, and in him, to you, O God, almighty



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



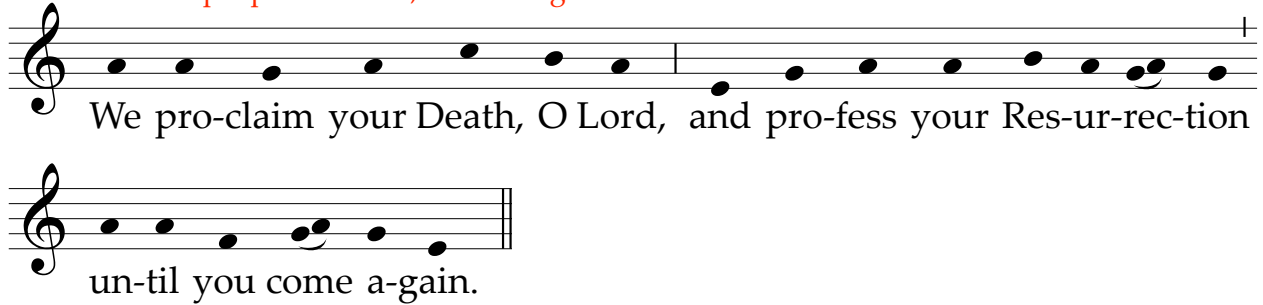
for ev-er and ev-er. R. A-men.

# Memorial Acclamation

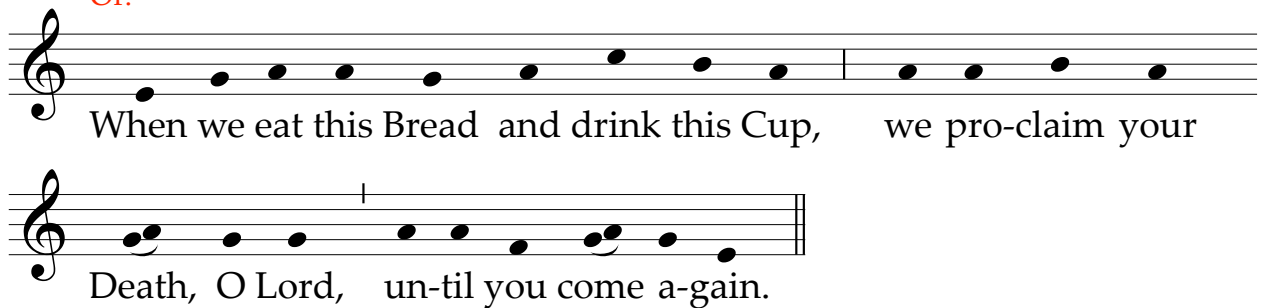
Then the Priest sings:



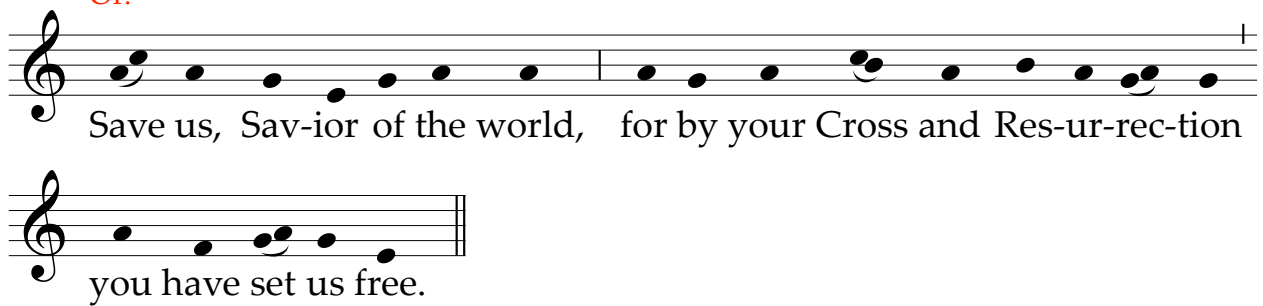
And the people continue, acclaiming:



Or:



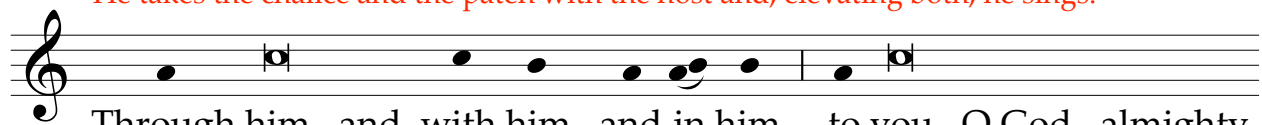
Or:





## Doxology

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



Through him, and with him, and in him, to you, O God, almighty



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

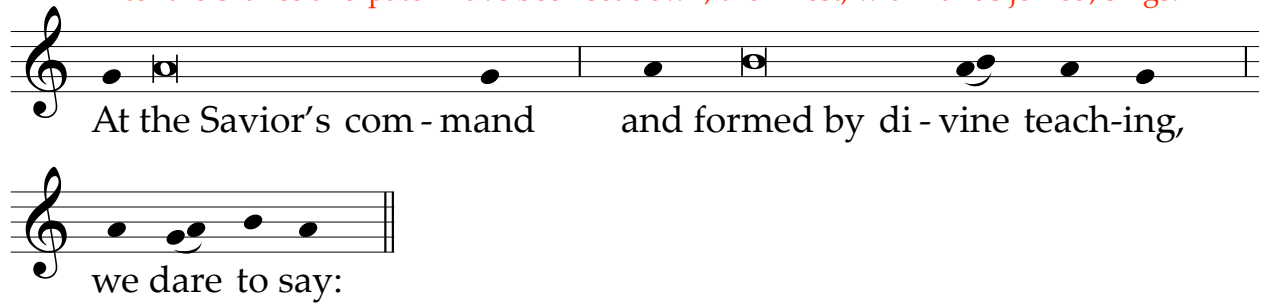


for ev-er and ev-er. **R.** A-men.

# The Communion Rite


## Lord's Prayer, Embolism, and Doxology

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



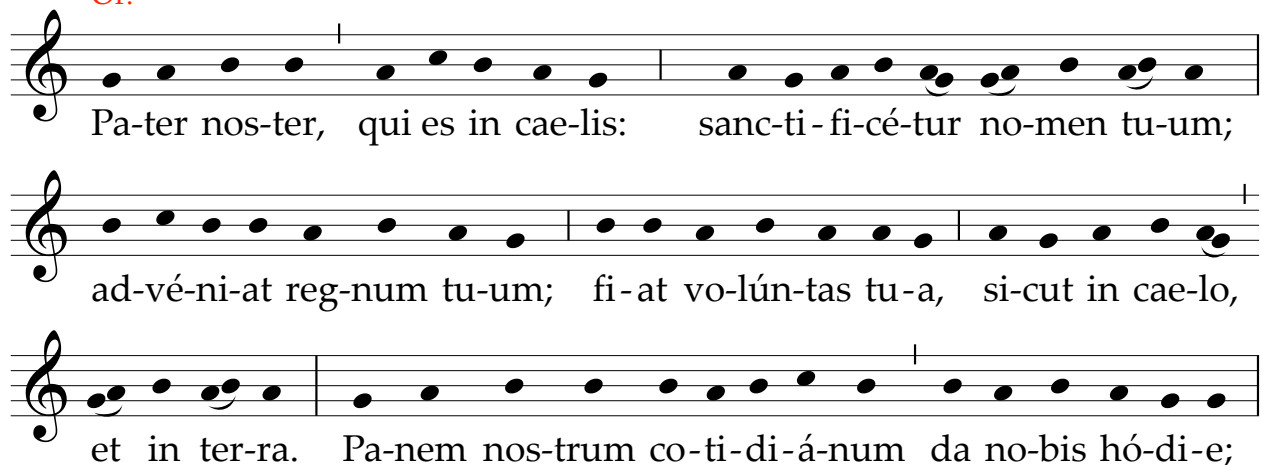
At the Savior's com - mand and formed by di - vine teach - ing,  
we dare to say:

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



Our 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.

Or:



Pa - ter nos - ter, qui es in cae - lis: sanc - ti - fi - cé - tur no - men tu - um;  
ad - vé - ni - at reg - num tu - um; fi - at vo - lún - tas tu - a, si - cut in cae - lo,  
et in ter - ra. Pa - nem nos - trum co - ti - di - á - num da no - bis hó - di - e;

et di-mít-te no-bis dé-bi-ta nos-tra, si-cut et nos di-mít-ti-mus  
 de-bi-tó-ri-bus nos-tris; et ne nos in-dú-cas in ten-ta-ti - ó-nem;  
 sed lí-be-ra nos a ma-lo.

With hands extended, the Priest alone continues, singing:

De-liver us, Lord, we pray, 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-ior, Je-sus Christ.

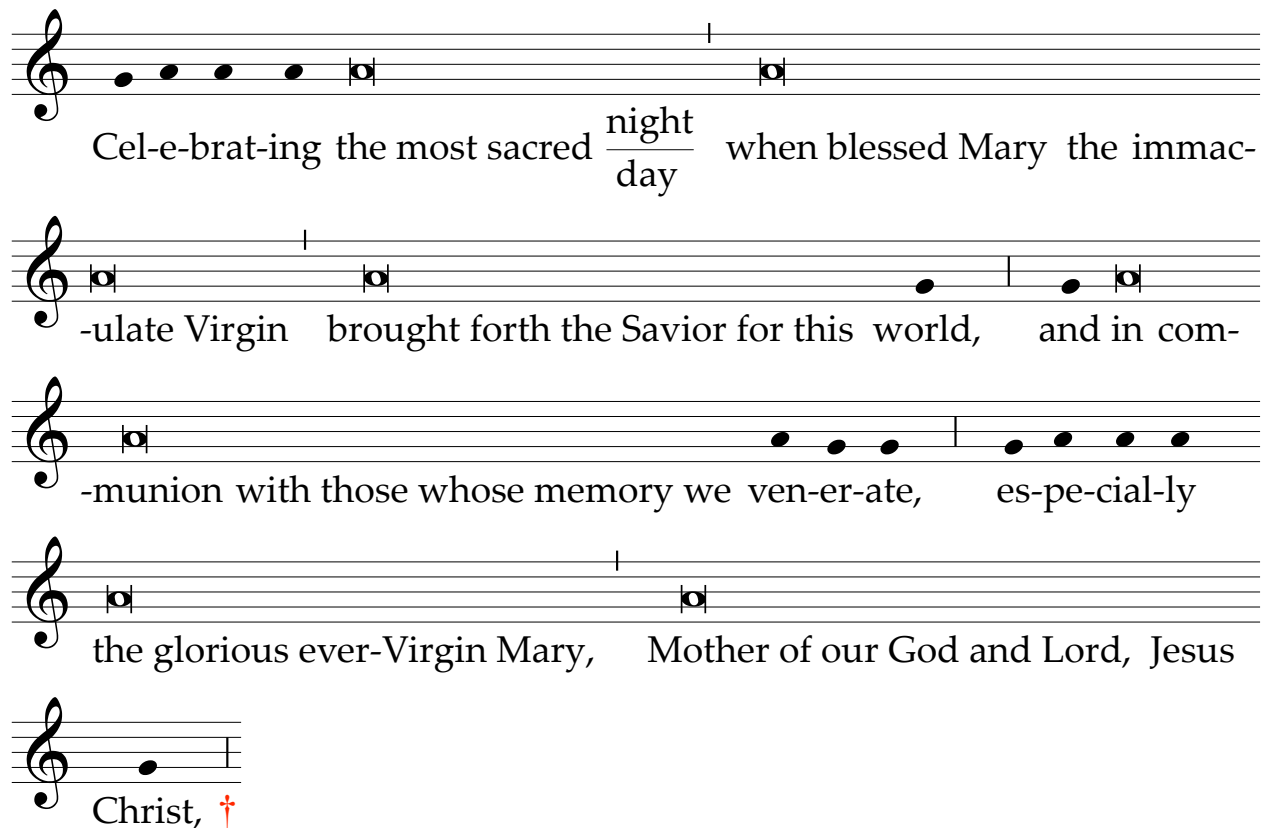
He joins his hands.

The people conclude the prayer, acclaiming:

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

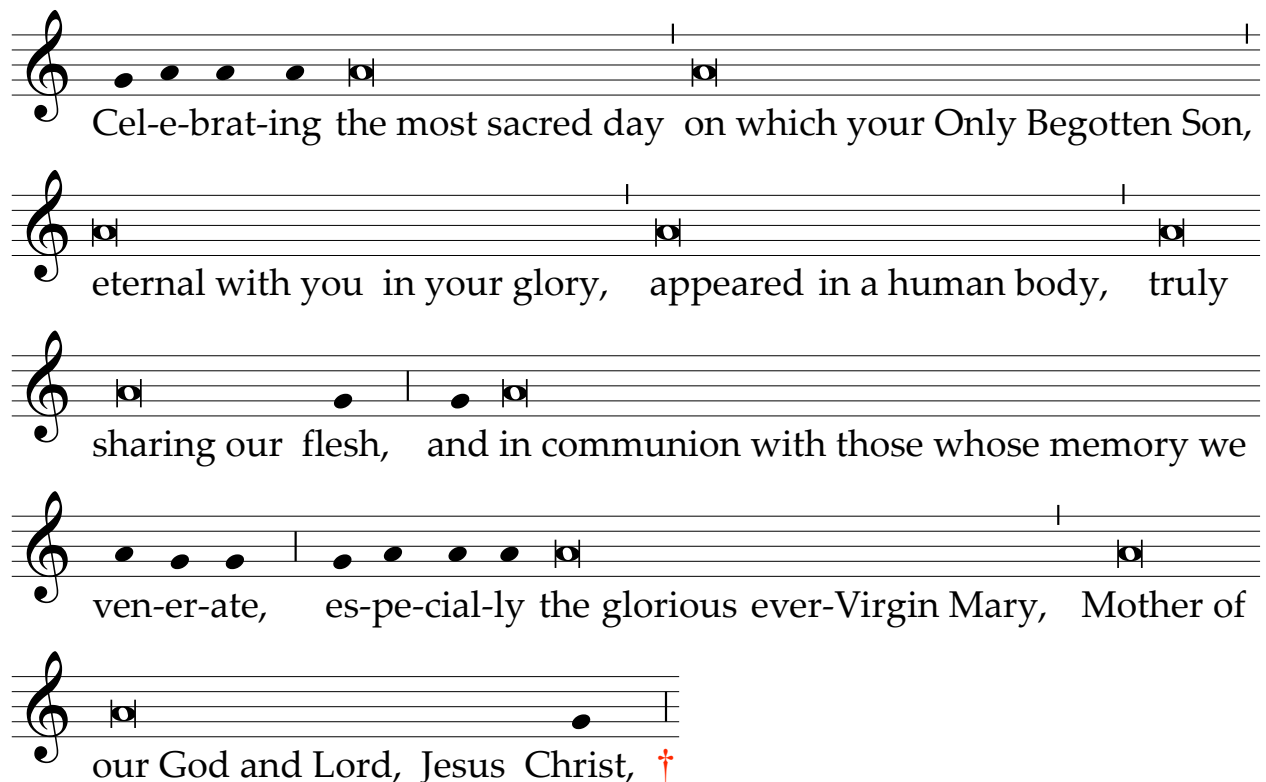
# PROPER FORMS OF THE COMMUNICANTES AND HANC IGITUR

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



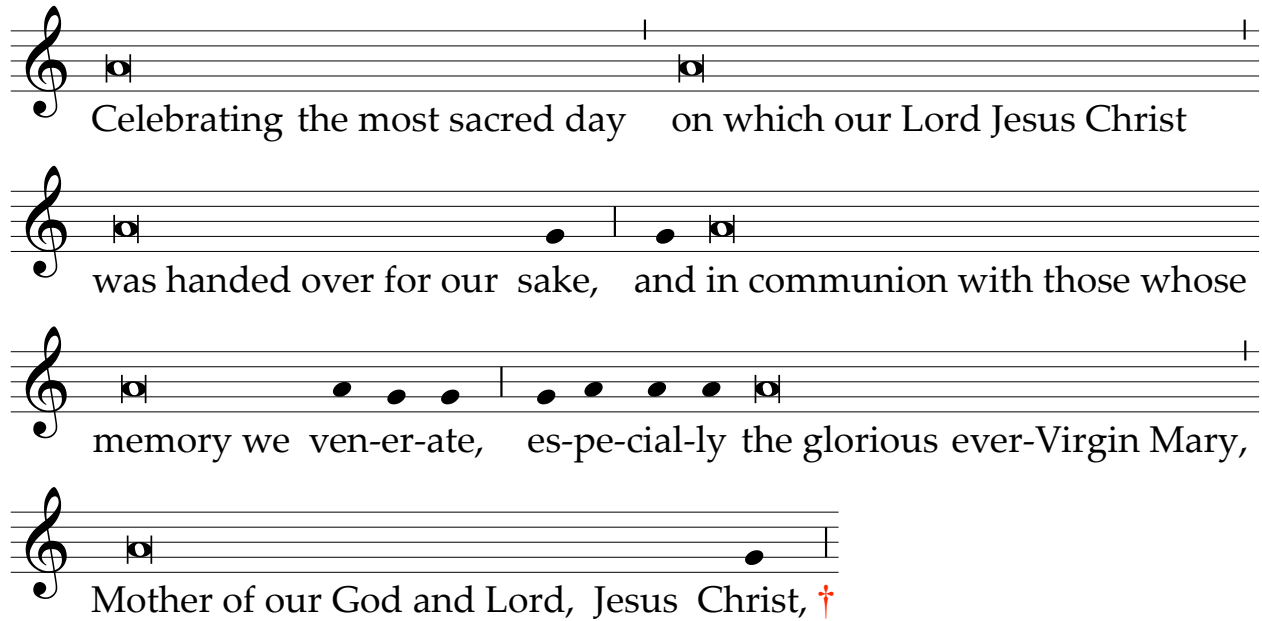
Cel-e-brat-ing the most sacred <sup>night</sup> day when blessed Mary the immac-  
-ulate Virgin brought forth the Savior for this world, and in com-  
-munion with those whose memory we ven-er-ate, es-pe-cial-ly  
the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus  
Christ, †

## On the Epiphany of the Lord



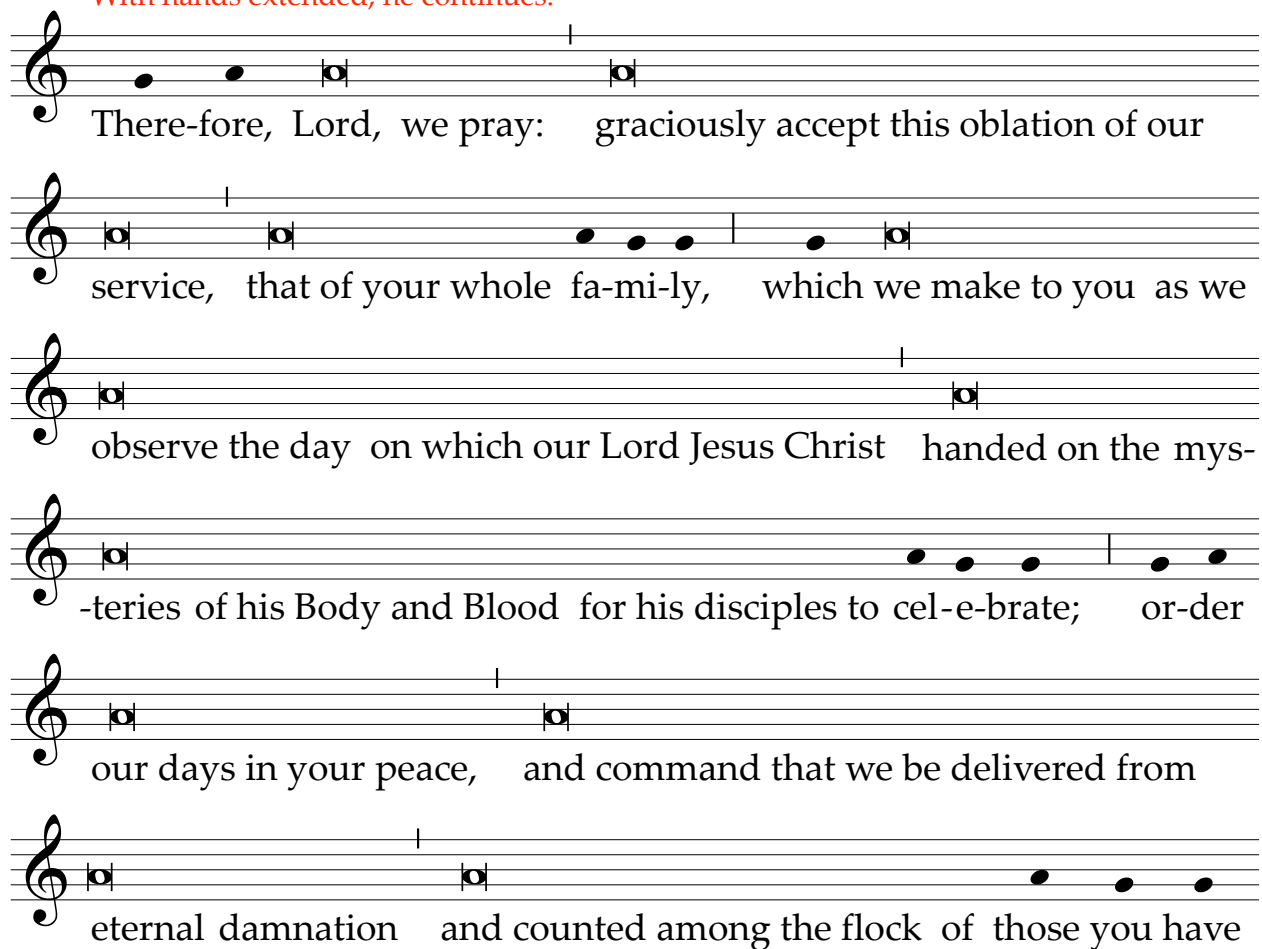
Cel-e-brat-ing the most sacred day on which your Only Begotten Son,  
eternal with you in your glory, appeared in a human body, truly  
sharing our flesh, and in communion with those whose memory we  
ven-er-ate, es-pe-cial-ly the glorious ever-Virgin Mary, Mother of  
our God and Lord, Jesus Christ, †

Thursday of the Lord's Supper



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

With hands extended, he continues:



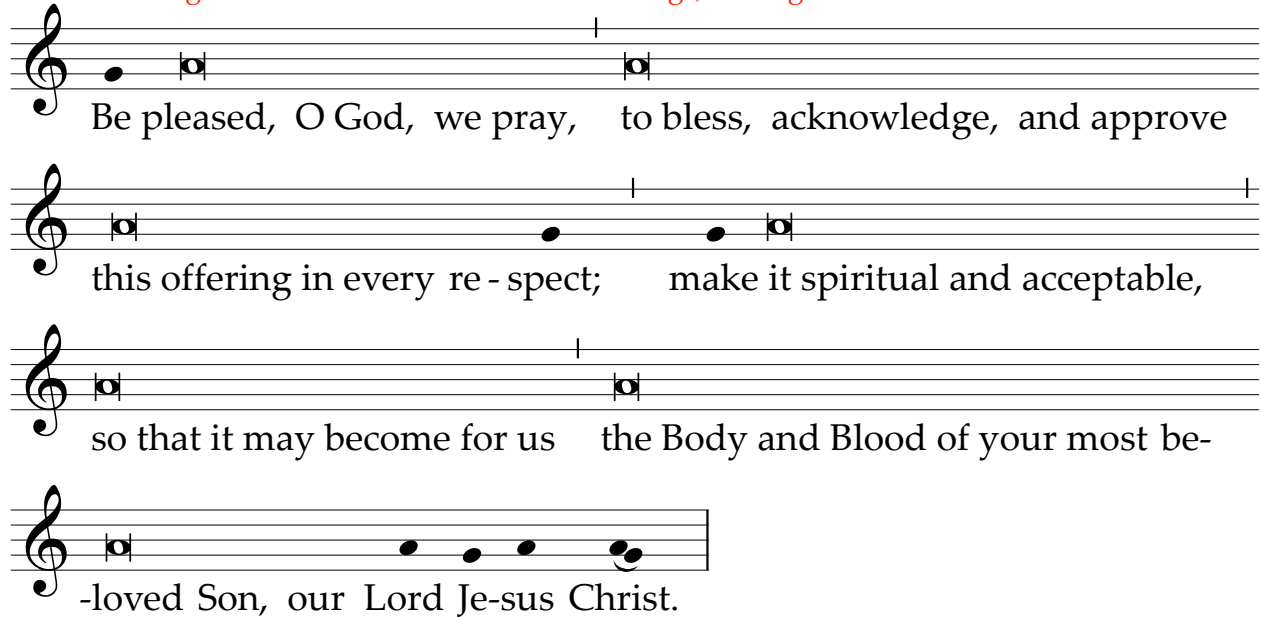
There-fore, Lord, we pray: graciously accept this oblation of our  
service, that of your whole fa-mi-ly, which we make to you as we  
observe the day on which our Lord Jesus Christ handed on the mys-  
-teries of his Body and Blood for his disciples to cel-e-brate; or-der  
our days in your peace, and 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.)

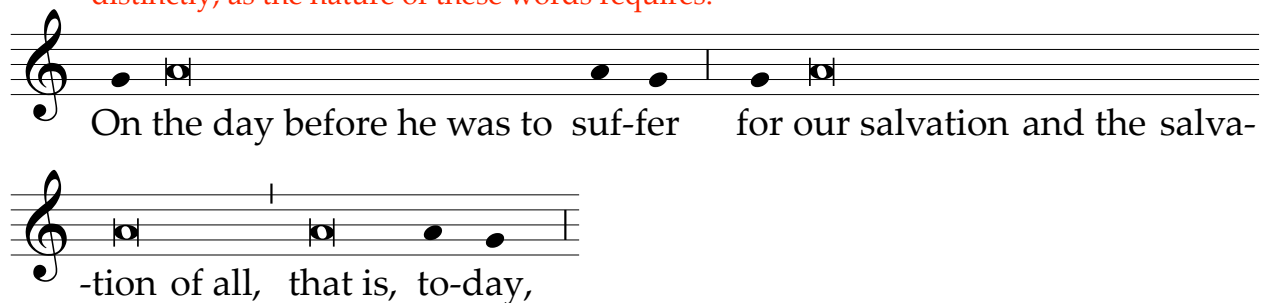
Holding his hands extended over the offerings, he sings:



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

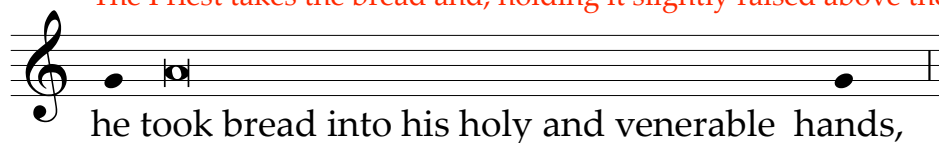
He joins his hands.

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



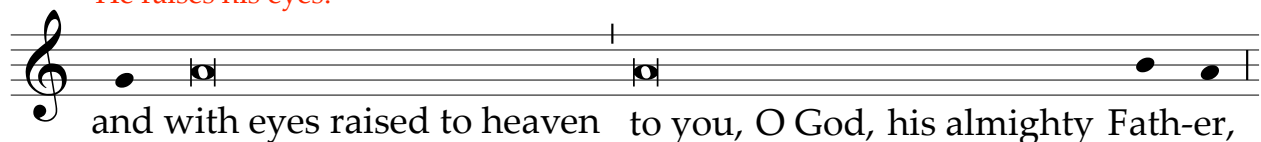
On the day before he was to suf-fer for our salvation and the salva-  
-tion of all, that is, to-day,

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



he took bread into his holy and venerable hands,

He raises his eyes.



and with eyes raised to heaven to you, O God, his almighty Fath-er,

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.

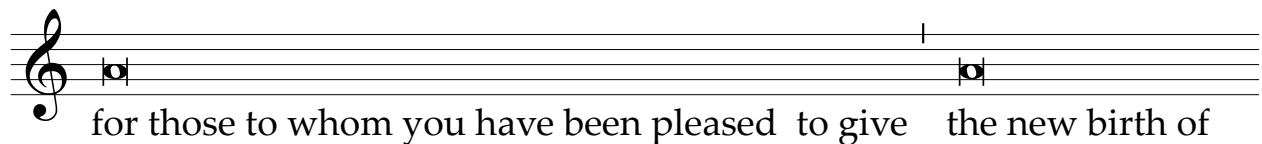
He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.

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

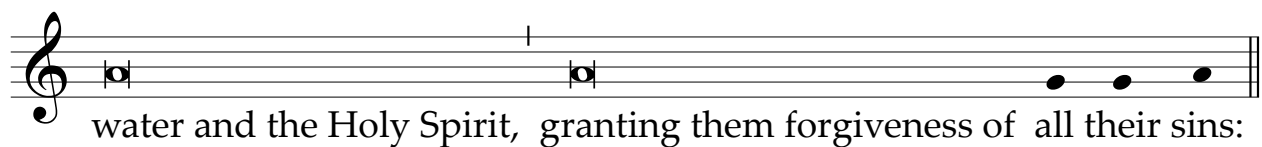
Cel-e-brat-ing the most sacred  $\frac{\text{night}}{\text{day}}$  of the Resurrection of our Lord  
Jesus Christ in the flesh, and in communion with those whose mem-  
-ory we ven-er-ate, es-pe-cial-ly the glorious ever-Virgin Mary,  
Mother of our God and Lord, Jesus Christ, †  
There-fore, Lord, we pray: graciously accept this oblation of our



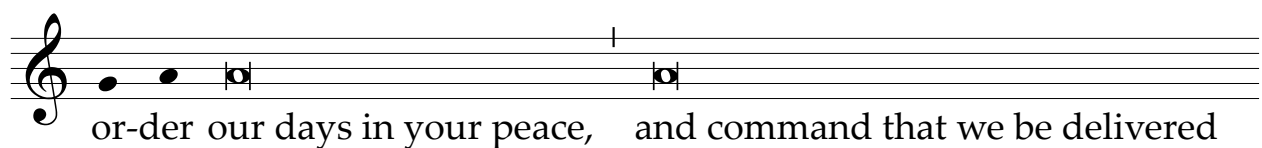
service, that of your whole fa-mi-ly, which we make to you also



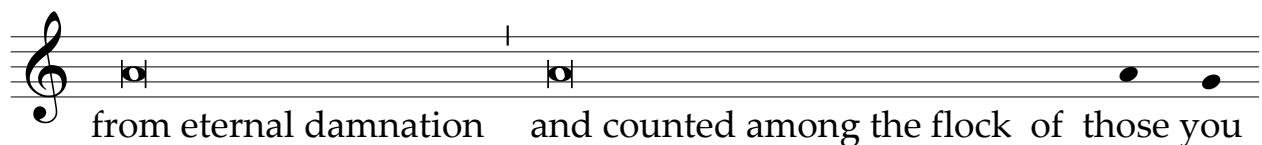
for those to whom you have been pleased to give the new birth of



water and the Holy Spirit, granting them forgiveness of all their sins:

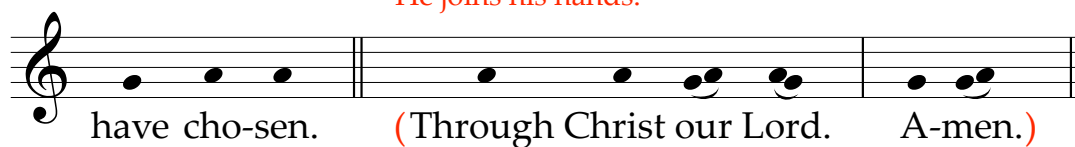


or-der our days in your peace, and command that we be delivered



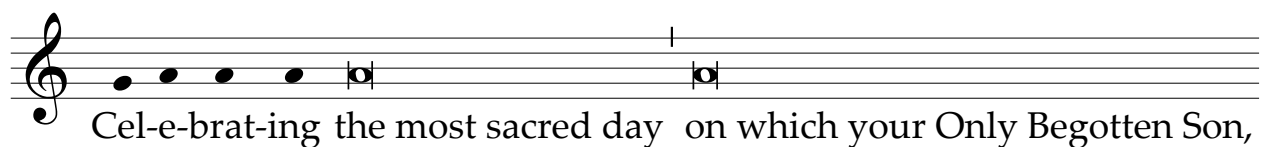
from eternal damnation and counted among the flock of those you

He joins his hands.

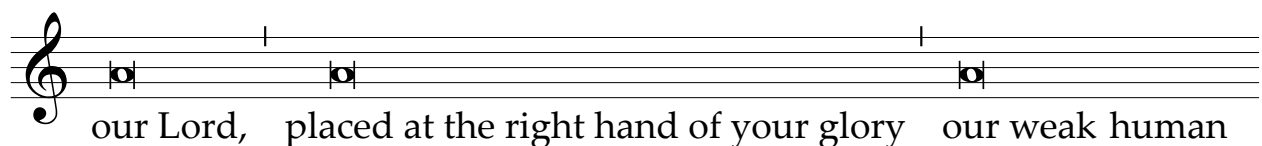


have cho-sen. (Through Christ our Lord. A-men.)

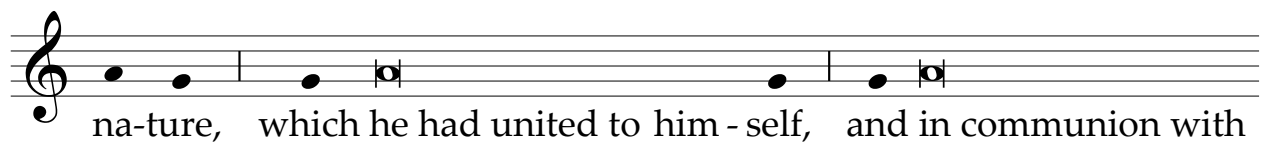
On the Ascension of the Lord



Cel-e-brat-ing the most sacred day on which your Only Begotten Son,



our Lord, placed at the right hand of your glory our weak human

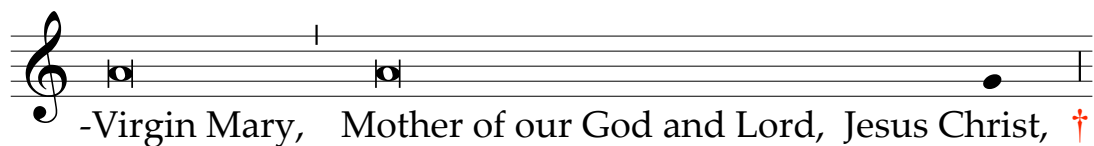


na-ture, which he had united to him - self, and in communion with



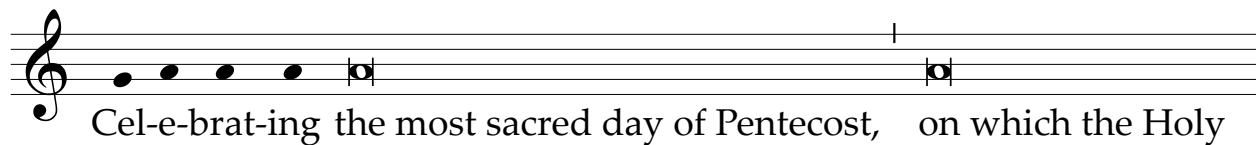
those whose memory we ven-er-ate, es-pe-cial-ly the glorious ever-



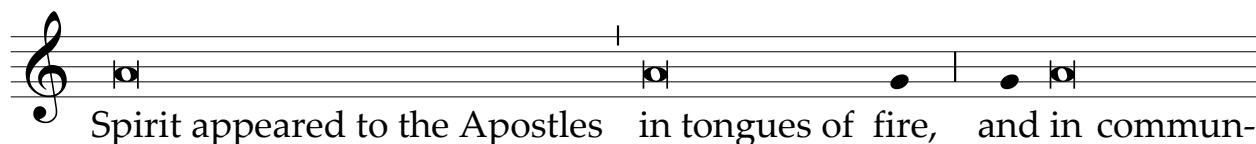


-Virgin Mary, Mother of our God and Lord, Jesus Christ, †

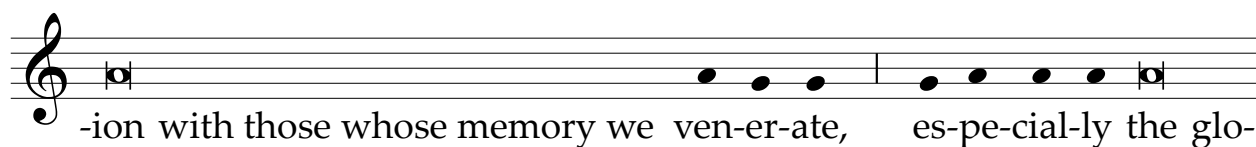
On Pentecost Sunday



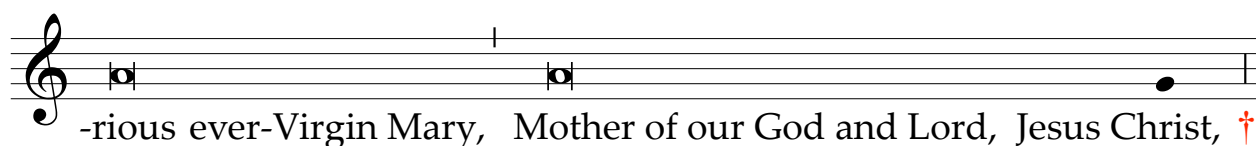
Cel-e-brat-ing the most sacred day of Pentecost, on which the Holy



Spirit appeared to the Apostles in tongues of fire, and in commun-



-ion with those whose memory we ven-er-ate, es-pe-cial-ly the glo-

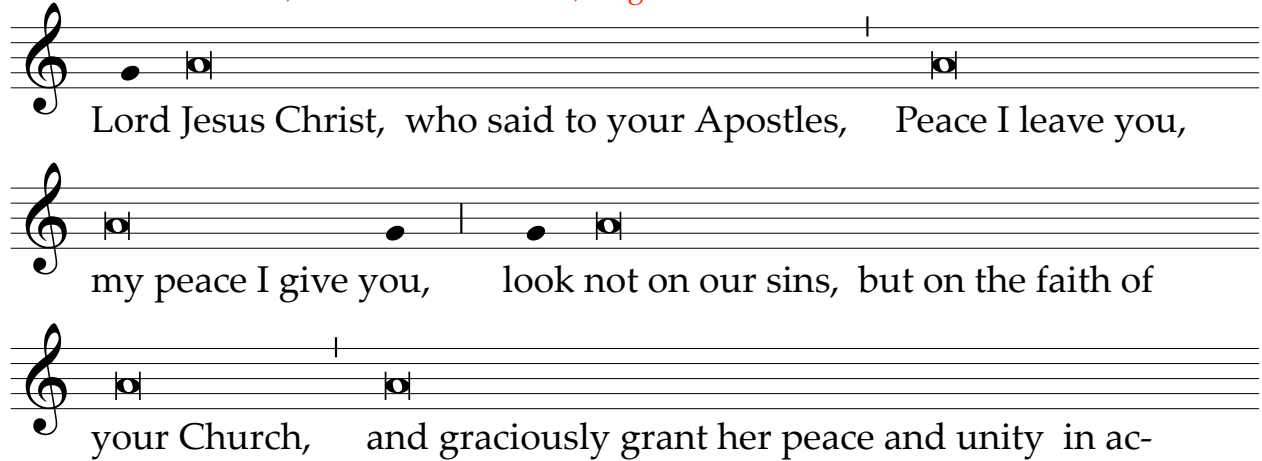


-rious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ, †

---

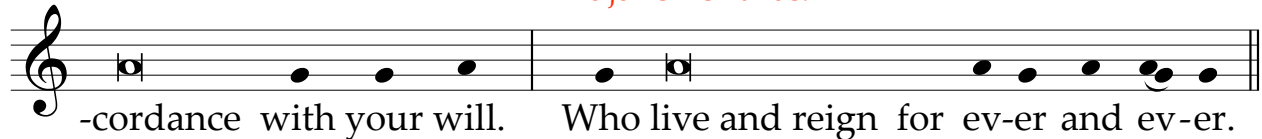
## Sign of Peace

Then the Priest, with hands extended, sings aloud:



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

He joins his hands.



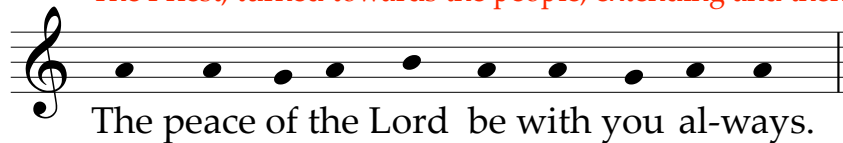
-cordance with your will. Who live and reign for ev-er and ev-er.

The people reply:



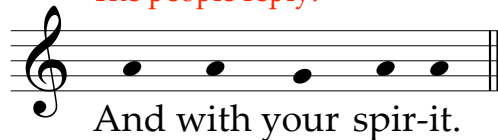
A-men.

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



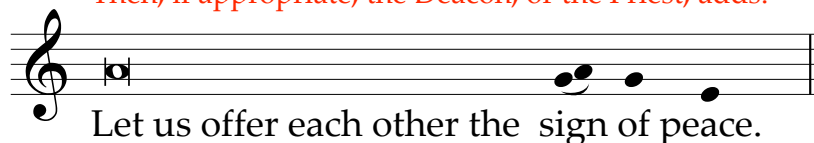
The peace of the Lord be with you al-ways.

The people reply:



And with your spir-it.

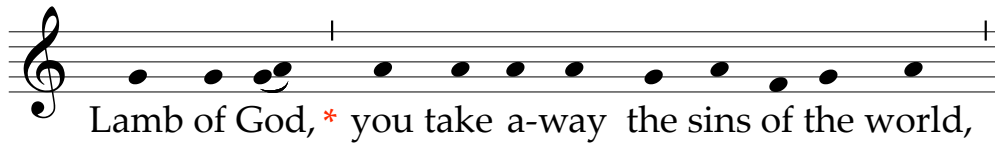
Then, if appropriate, the Deacon, or the Priest, adds:



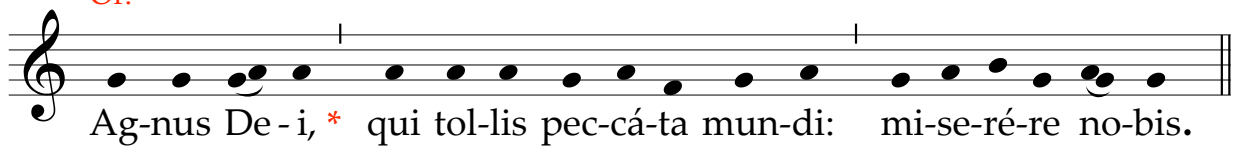
Let us offer each other the sign of peace.

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

# Agnus Dei

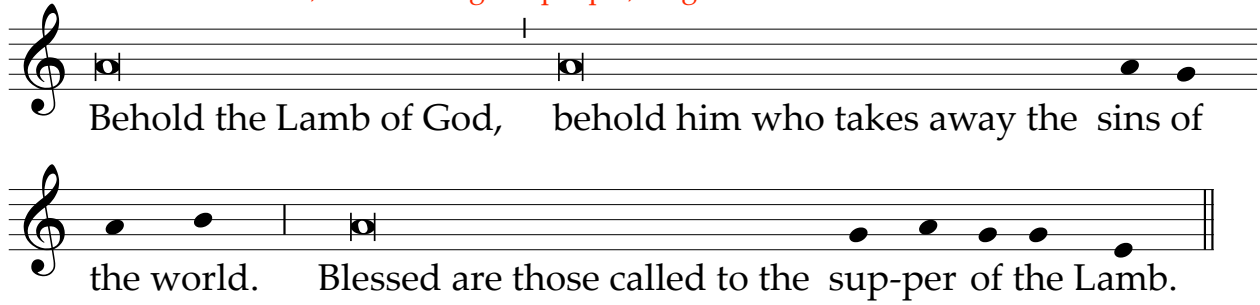


Or:



## Invitation to Communion

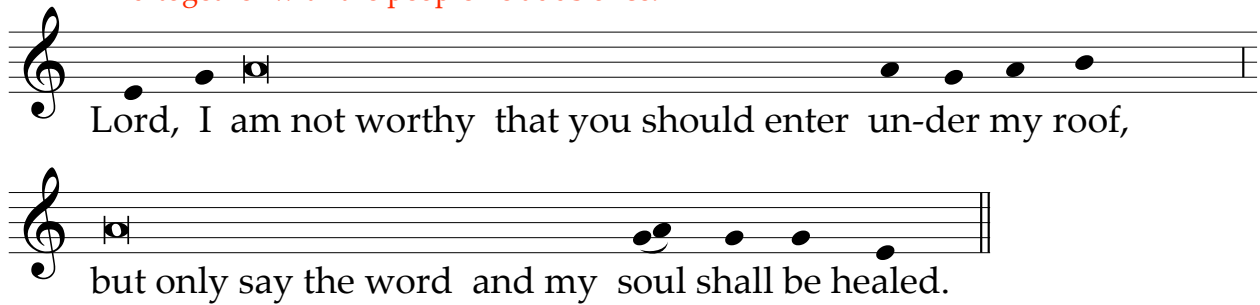
The Priest genuflects, takes the host and, holding it slightly raised above the paten or above the chalice, while facing the people, sings aloud:



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.

The musical notation consists of two staves. The first staff begins with a treble clef and a key signature of one flat (B-flat). It contains two measures: the first measure has a whole note on G4, and the second measure has a whole note on B3. The second staff continues with a treble clef and a key signature of one flat. It contains two measures: the first measure has a whole note on G4, and the second measure has a whole note on B3. The piece ends with a double bar line.

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.

The musical notation consists of two staves. The first staff begins with a treble clef and a key signature of one flat. It contains two measures: the first measure has a whole note on G4, and the second measure has a whole note on B3. The second staff continues with a treble clef and a key signature of one flat. It contains two measures: the first measure has a whole note on G4, and the second measure has a whole note on B3. The piece ends with a double bar line.

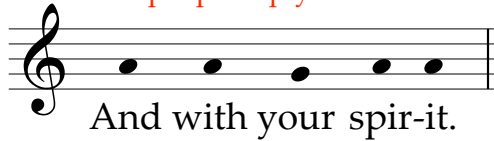
# The Concluding Rites

## Blessing

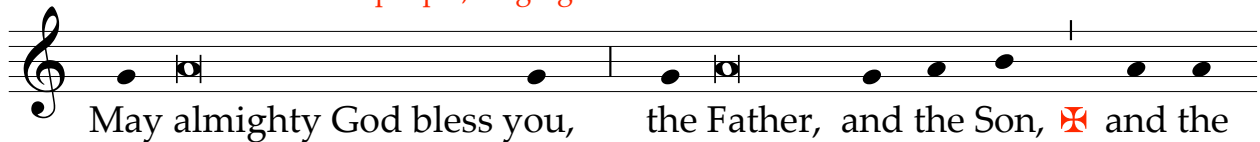
Then the dismissal takes place. The Priest, facing the people and extending his hands, sings:



The people reply:



The Priest blesses the people, singing:

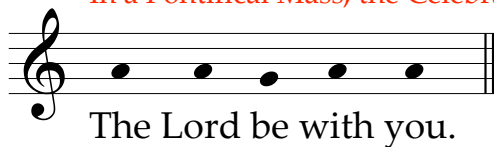


The people reply:

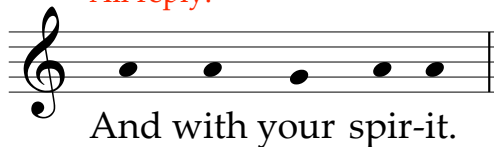


---

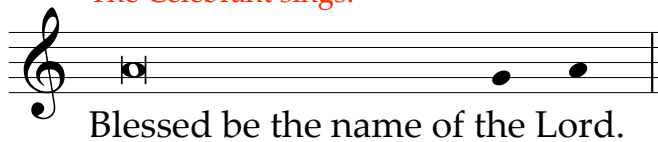
In a Pontifical Mass, the Celebrant receives the miter and, extending his hands, sings:



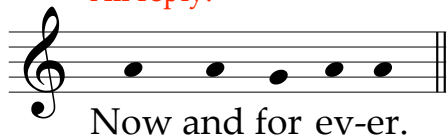
All reply:



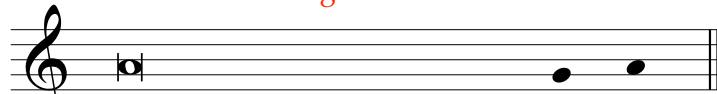
The Celebrant sings:



All reply:




The Celebrant sings:



Our help is in the name of the Lord.

All reply:



Who made heav-en and earth.

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



May almighty God bless you,

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



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


All:



A-men.

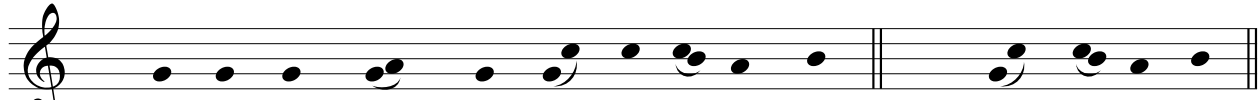
---

## Dismissal



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

Or:



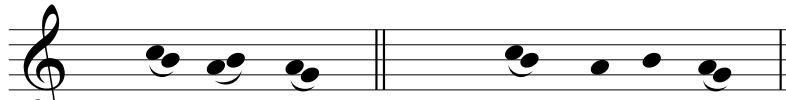
V. Go and an-ounce the Gos-pel of the Lord. R. Thanks be to God.

Or:



V. Go in peace, glorifying the Lord by your life. R. Thanks be to God.

Or:



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

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



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

Or:



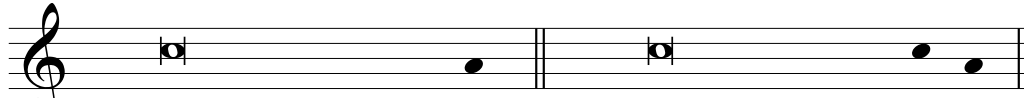
V. Go in peace, al-le - lu - ia, al - le - lu - ia,



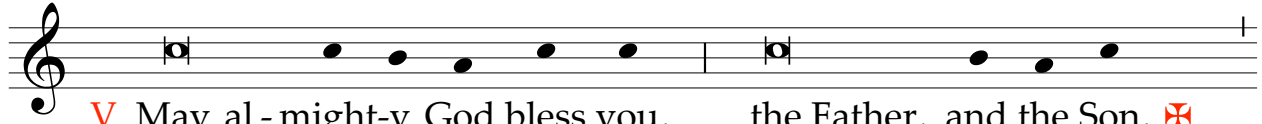
R. Thanks be to God, al-le - lu - ia, al - le - lu - ia,

# The Concluding Rites

## Blessing



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



V. May al - might-y God bless you, the Father, and the Son, ✠

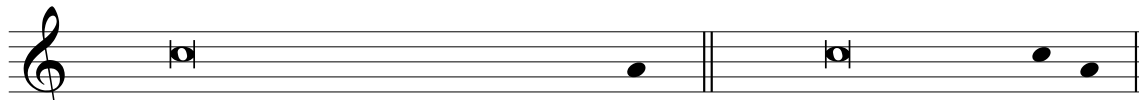


and the Holy Spir-it. R. A-men.

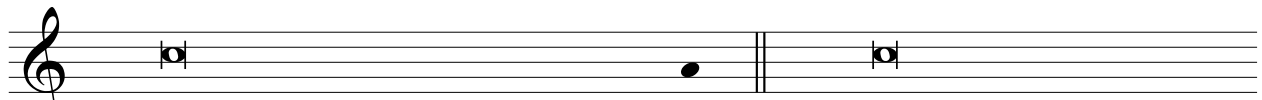
## Episcopal Blessing



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



V. Blessed be the name of the Lord. R. Now and for ev-er.



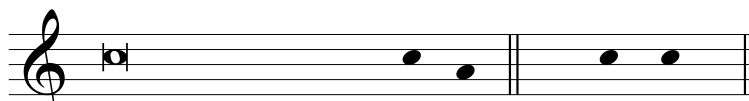
V. Our help is in the name of the Lord. R. Who made heaven and



earth.



V. May al - might-y God bless you, the Father, ✠ and the Son, ✠



and the Ho-ly ✠ Spir-it. R. A-men.

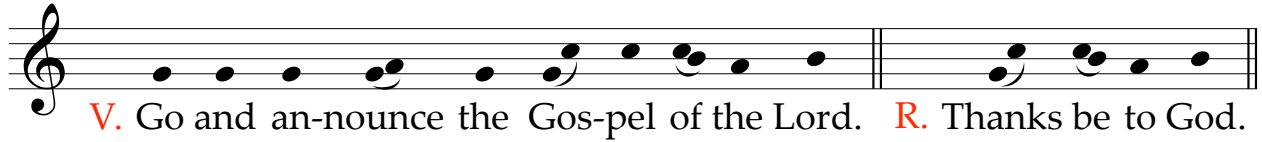


## Dismissal



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

Or:



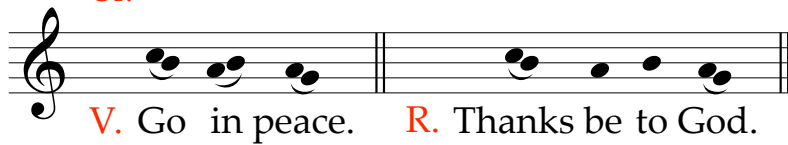
V. Go and an-ounce the Gos-pel of the Lord. R. Thanks be to God.

Or:



V. Go in peace, glorifying the Lord by your life. R. Thanks be to God.

Or:



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

# Gospel Reading for Pentecost (NAB)

John 20:19-23

On the evening of that first day of the week, when the doors were  
locked, where the disciples were, for fear of the Jews, Jesus  
came and stood in their midst and said to them, "Peace be with  
you." When he had said this, he showed them his hands and his  
side. The disciples rejoiced when they saw the Lord. Jesus said  
to them again, "Peace be with you. As the Father has sent me,  
so I send you." And when he had said this, he breathed on  
them and said to them, "Receive the Holy Spirit. Whose sins  
you forgive are for-giv-en them, and whose sins you re-tain  
are re-tained."

# Gospel Reading for Pentecost (NRSV)

John 20:19-23

When it was evening on that day, the first day of the week, and the  
doors of the house where the disciples had met were locked for  
fear of the Jews, Jesus came and stood among them and said,  
"Peace be with you." After he said this, he showed them his  
hands and his side. Then the disciples rejoiced when they saw the  
Lord. Jesus said to them again, "Peace be with you. As the  
Father has sent me, so I send you." When he had said this,  
he breathed on them and said to them, "Receive the Holy Spirit.  
If you forgive the sins of any, they are forgiven them; if you re-  
tain the sins of any, they are retained."

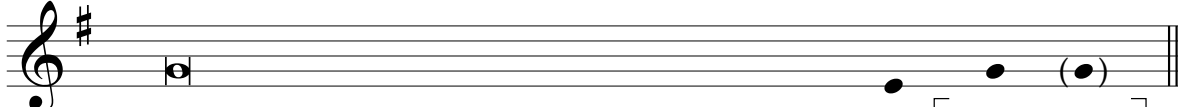
# Tones for the Readings

## III. The Gospel

Before the Gospel

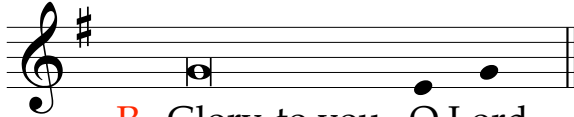


V. The Lord be with you. R. And with your spir-it.



V. A reading from the holy Gospel according to

Mat-thew.  
Mark.  
Luke.  
John.

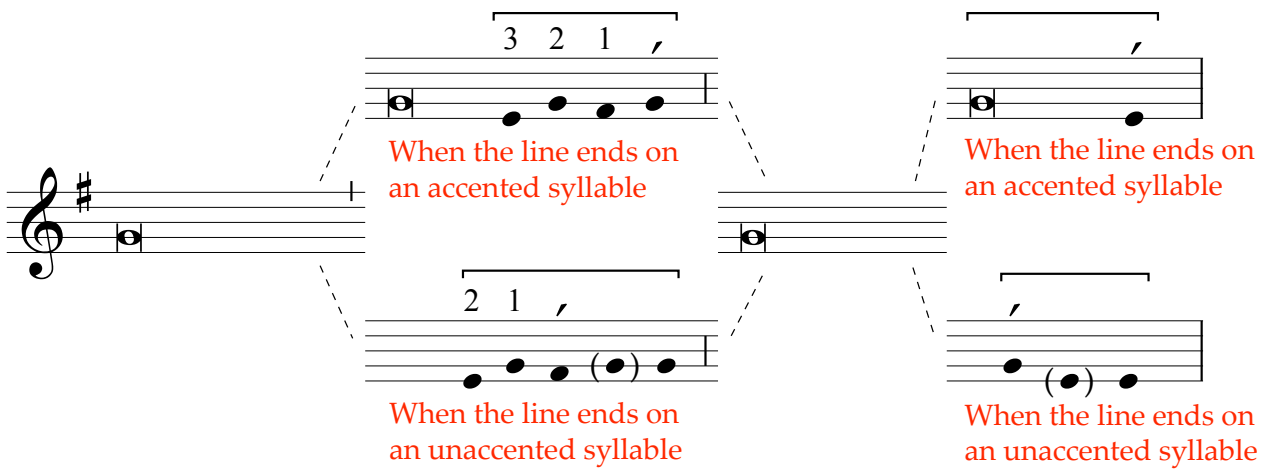


R. Glory to you, O Lord.

RECITING TONE

MEDIANT

FULL STOP



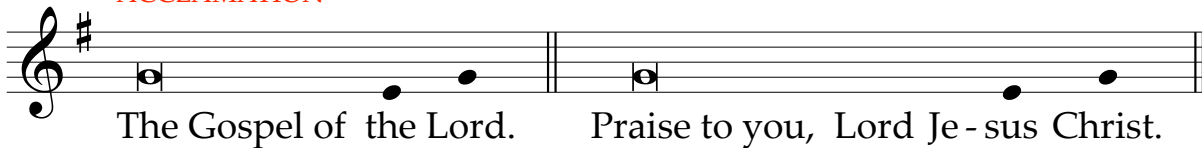
QUESTION



CONCLUSION



ACCLAMATION



The Mediant is used at the end of major clauses within a sentence. In short sentences it may be omitted, and in long sentences it may be used more than once. It should not be used to introduce a quotation. The Full Stop is used at the end of the sentence. The Question formula is used for all questions; in long questions, the formula may be applied only to the last clause of the question. The Conclusion, with its two elements, is used for the last two lines of the reading.

# Order of Mass

(Simple Tone)

## The Introductory Rites

### Greeting

V. In the name of the Father, and of the Son, and of the Holy Spir-it.

R. A-men.

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

communion of the Holy Spirit be with you all. R. And with your

spir - it.

Or:

V. Grace to you and peace from God our Fa-ther and the Lord Jesus

Christ. R. And with your spir - it.

Or:

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

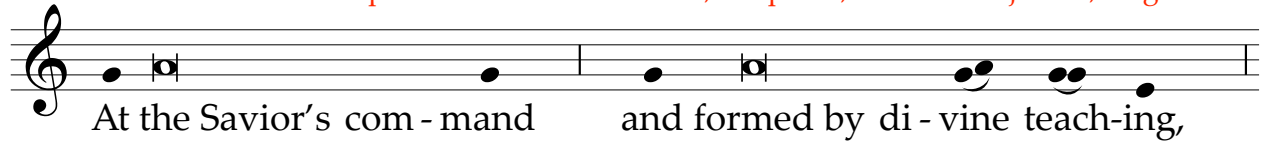
Greeting at a Pontifical Mass:

V. Peace be with you. R. And with your spir - it.

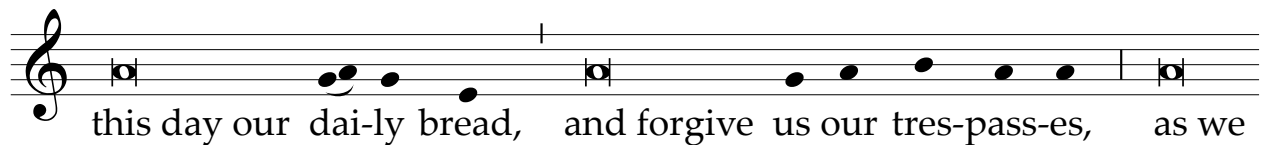
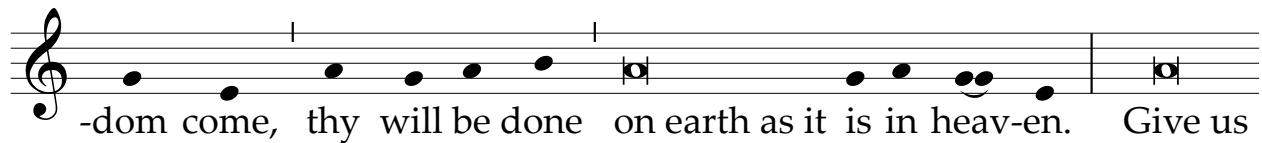
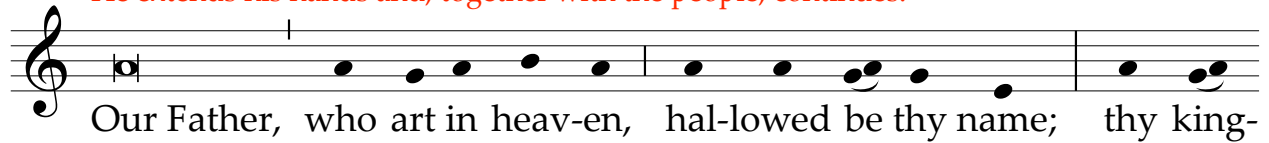
# The Lord's Prayer

Tone B (Mozarabic)

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



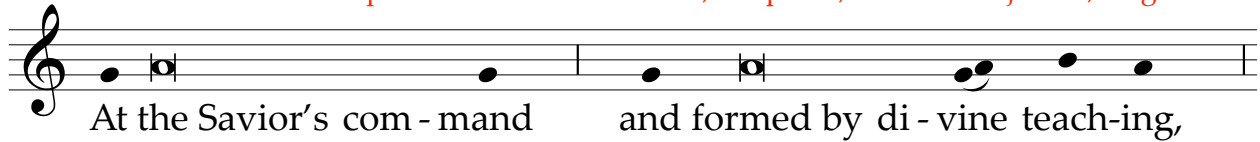
He extends his hands and, together with the people, continues:



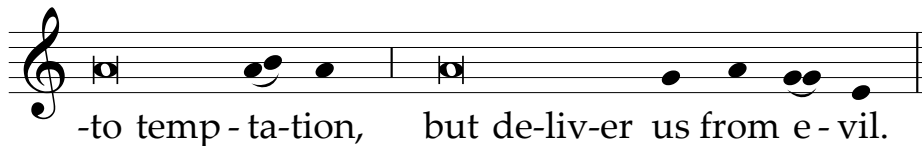
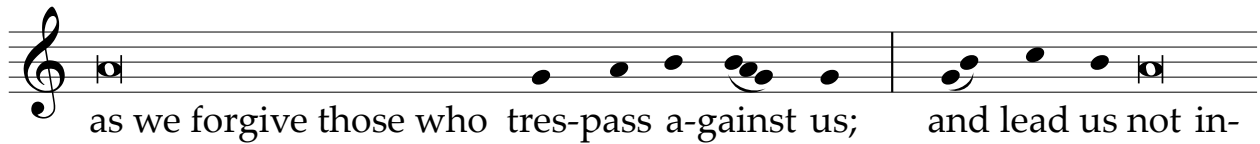
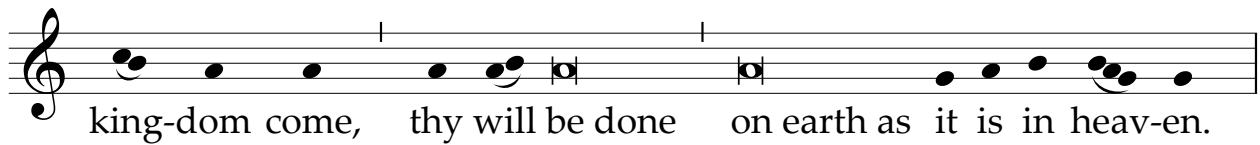
# The Lord's Prayer

Tone C (Solemn Anaphora Tone)

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

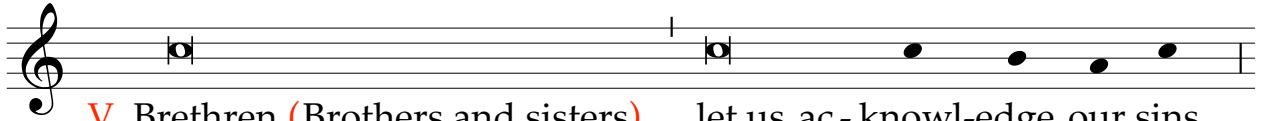


He extends his hands and, together with the people, continues:

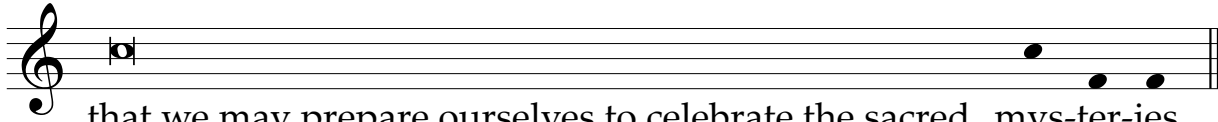




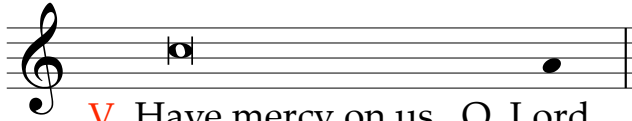
## Penitential Act



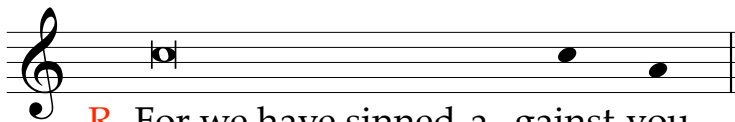
V. Brethren (Brothers and sisters), let us ac-knowl-edge our sins,



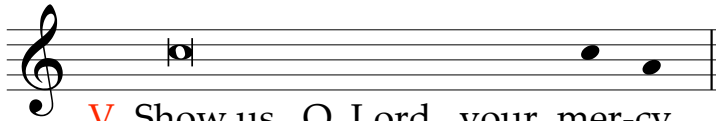
that we may prepare ourselves to celebrate the sacred mys-ter-ies.



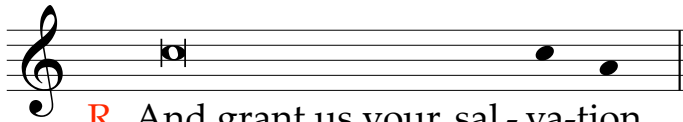
V. Have mercy on us, O Lord.



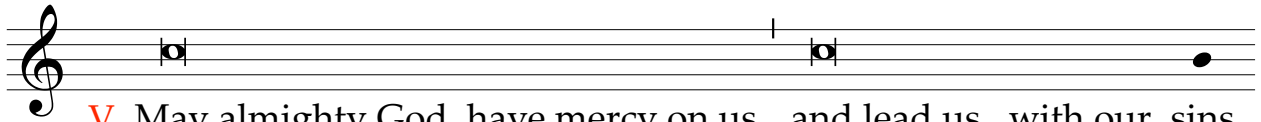
R. For we have sinned a-gainst you.



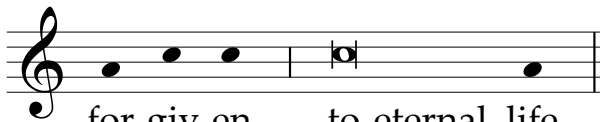
V. Show us, O Lord, your mer-cy.



R. And grant us your sal-va-tion.



V. May almighty God have mercy on us and lead us, with our sins

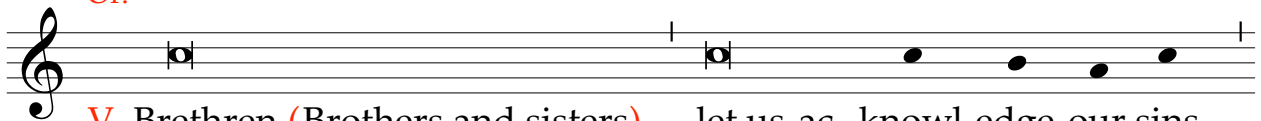


for-giv-en, to eternal life.

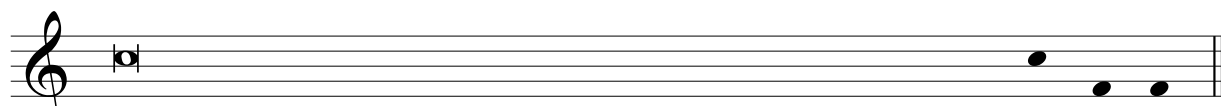


R. A-men.

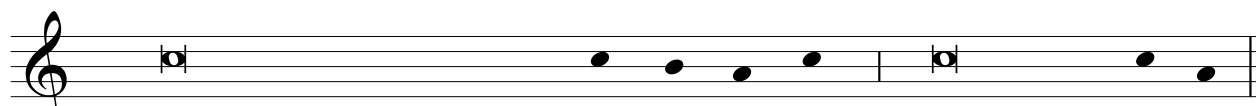
Or:



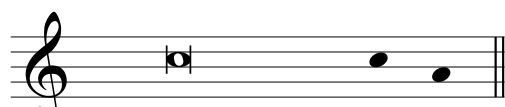
V. Brethren (Brothers and sisters), let us ac-knowl-edge our sins,



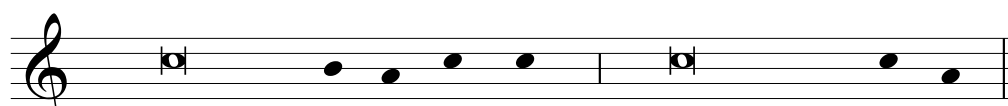
that we may prepare ourselves to celebrate the sacred mys-ter-ies.



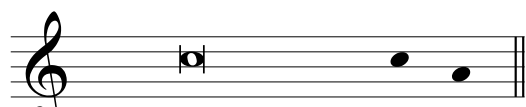
V. You were sent to heal the con-trite of heart: Lord, have mer-cy.



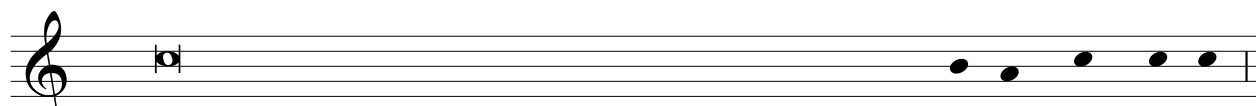
R. Lord, have mer-cy.



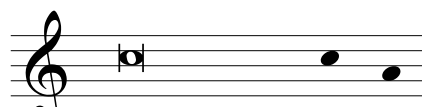
V. You came to call sin-ners: Christ, have mer-cy.



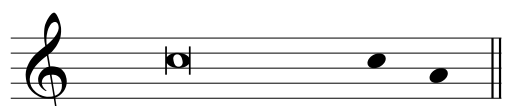
R. Christ, have mer-cy.



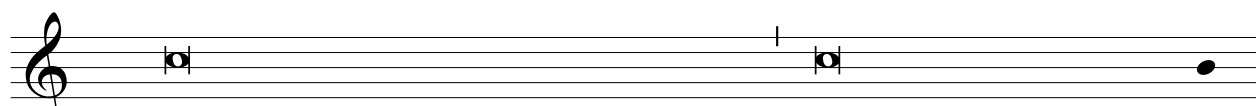
V. You are seated at the right hand of the Father to in-ter-cede for us:



Lord, have mer-cy.



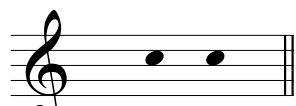
R. Lord, have mer-cy.



V. May almighty God have mercy on us and lead us, with our sins



for-giv-en, to eternal life.




R. A-men.


# PRAYER OF THE THE FAITHFUL

The text that follows the dagger (†) in the invocations given below can also be used to conclude intentions that are not sung; alternatively, the final words of the individual intentions can take its place.

A




V. (*Petition...*) † Be pleased to hear us:




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

B



V. (*Petition...*) † Let us call up-on the Lord: R. Hear us, O Christ.

C




V. (*Petition...*) † Let us pray to the Lord: R. Lord, hear our prayer.

Or:



R. Lord, have mer-cy.

D



(*Petition...*) † Let us im-plore the Lord:



R. Ký-ri - e, e - lé - i-son.

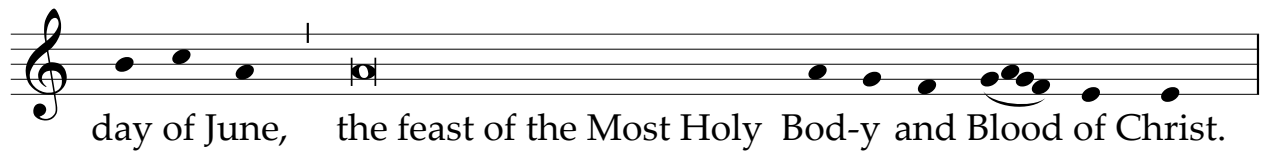
# The Proclamation of Easter and the Moveable Feasts

On the Epiphany of the Lord, after the singing of the Gospel, a Deacon or cantor, in keeping with an ancient practice of Holy Church, announces from the ambo the moveable feasts of the current year according to this formula:

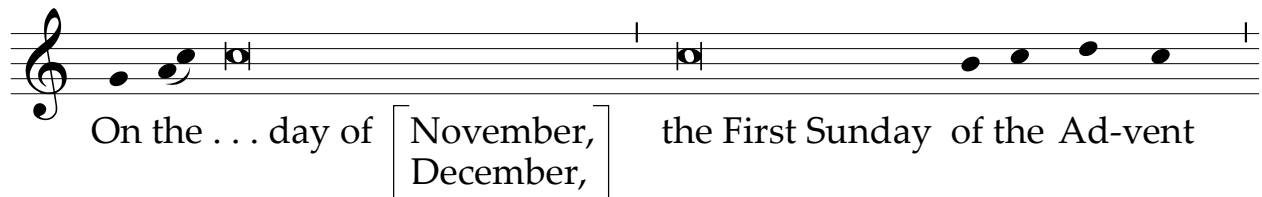
Know, dear brothers and sisters, that, as we have rejoiced at the Nativity of our Lord Jesus Christ, so by leave of God's mercy we announce to you also the joy of his Resurrection, who is our Sav - ior. On the ... day of [February  
March] will fall Ash Wednes-day, and the beginning of the fast of the most sacred Lent-en sea - son. On the ... day of [March  
A - pril] you will celebrate with joy East-er Day, the Holy Passover of our Lord Je - sus Christ. On the ... day of [A - pril  
May  
June] will be the As-cen-sion of our Lord Je - sus Christ.



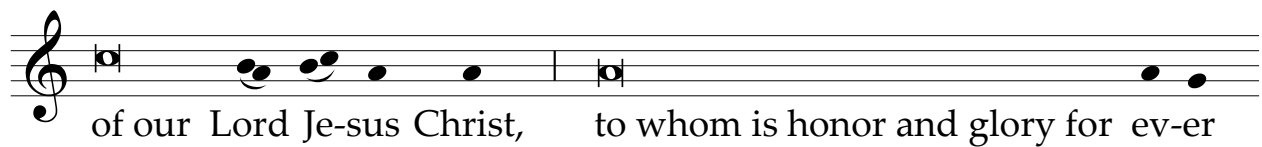
On the . . . day of [May,  
June,] the feast of Pen - te-cost. On the . . .



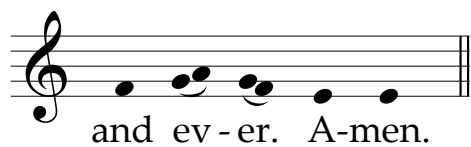
day of June, the feast of the Most Holy Bod-y and Blood of Christ.



On the . . . day of [November,  
December,] the First Sunday of the Ad-vent



of our Lord Je-sus Christ, to whom is honor and glory for ev-er



and ev - er. A-men.

# Second Reading for the First Sunday of Advent, Year A (NAB)

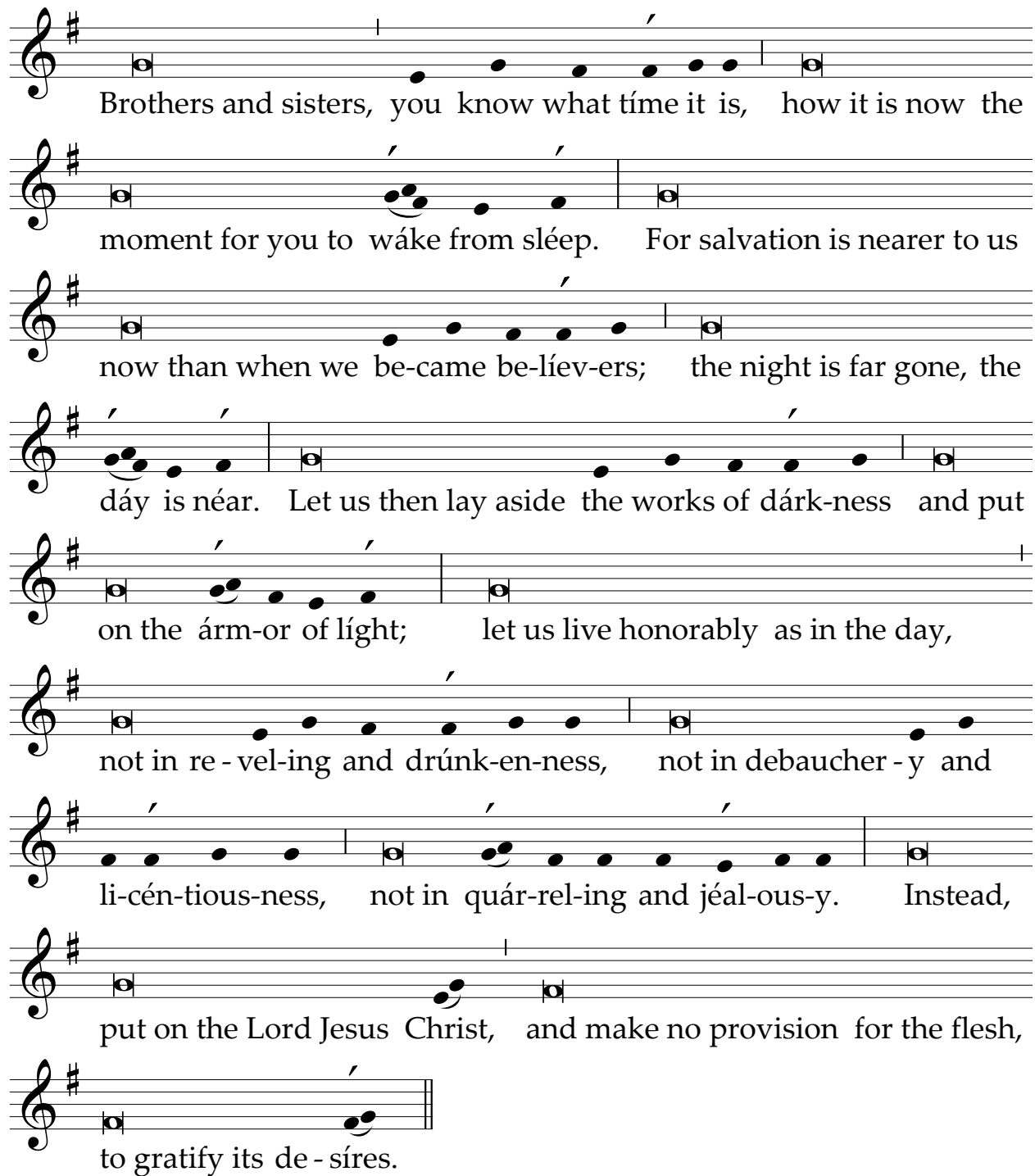
Romans 13:11-14



Brothers and sisters, you know the time; it is the hour now for  
you to a-wake from sleep. For our salvation is nearer now  
than when we first be-lieved; the night is advanced, the day is  
at hand. Let us then throw off the works of dark-ness and put  
on the arm-or of light; let us conduct ourselves properly as in  
the day, not in org-ies and drúnk-en-ness, not in promiscuity  
and li-cén-tious-ness, not in rí-val-ry and jéal-ous-y. But put  
on the Lord Jesus Christ, and make no provision for the desires  
of the flésh.

# Second Reading for the First Sunday of Advent, Year A (NRSV)

Romans 13:11-14



Brothers and sisters, you know what time it is, how it is now the  
moment for you to wake from sleep. For salvation is nearer to us  
now than when we be-came be-liev-ers; the night is far gone, the  
day is near. Let us then lay aside the works of dark-ness and put  
on the arm-or of light; let us live honorably as in the day,  
not in re-vel-ing and drúnk-en-ness, not in debaucher-y and  
li-cén-tious-ness, not in quár-rel-ing and jéal-ous-y. Instead,  
put on the Lord Jesus Christ, and make no provision for the flesh,  
to gratify its de-síres.

# First Reading for the First Sunday of Advent, Year B (NAB)

Isaiah 63:16b-17, 19b; 64:2-7

You, Lord, are our Fát-h-er, our redeemer you are named for év-er.

Why do you let us wander, O Lord, from your ways, and harden

our hearts so that we fear you nó-t? Return for the sake of your

servants, the tribes of your hér-it-age. Oh, that you would

rend the heavens and come down, with the mountains quaking be-

-fóre you, while you wrought awesome deeds we could not


hope for, such as they had not heard of from of óld. No ear has

ever heard, no eye ever seen, any God but you doing such deeds

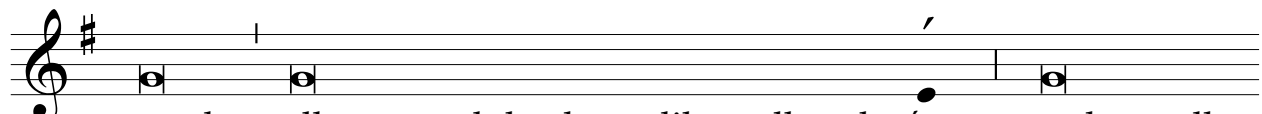
for those who wáit for him. Would that you might meet us doing

ríght, that we were mindful of you in our wáys! Behold, you

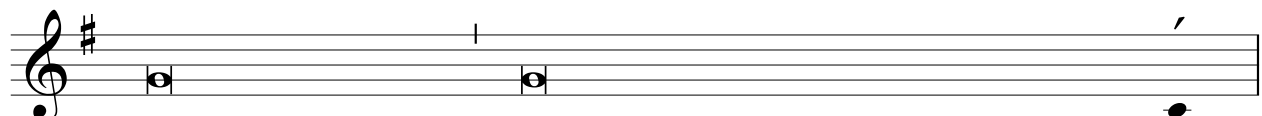




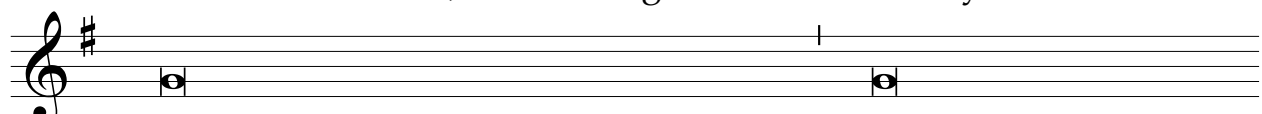
are angry, and we are sín-ful; all of us have become like unclean



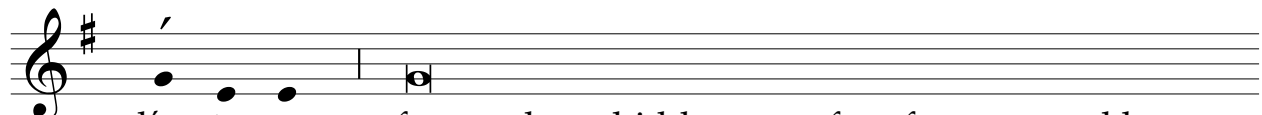
people, all our good deeds are like polluted rágs; we have all



withered like leaves, and our guilt carries us away like the wínd.



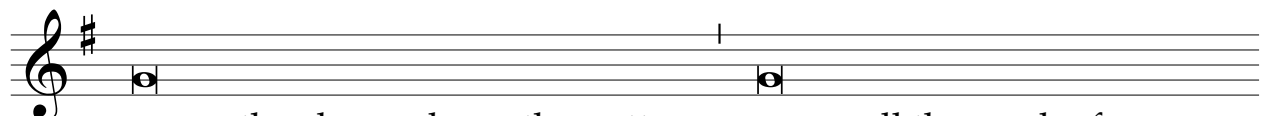
There is none who calls upon your name, who rouses himself to




clíng to you; for you have hidden your face from us and have



delivered us up to our gúilt. Yet, O Lord, you are our fath-er;



we are the clay and you the potter: we are all the work of your

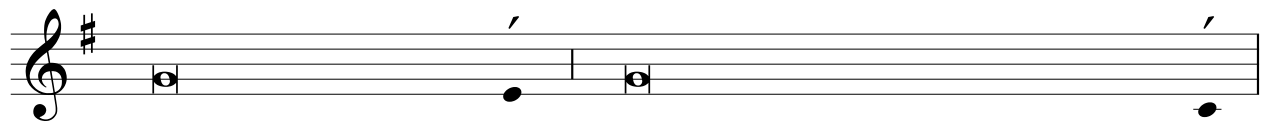


hánds.

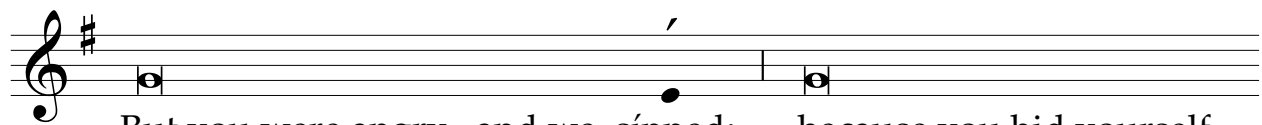
# First Reading for the First Sunday of Advent, Year B (NRSV)

Isaiah 63:16b-17, 19b; 64:2-7

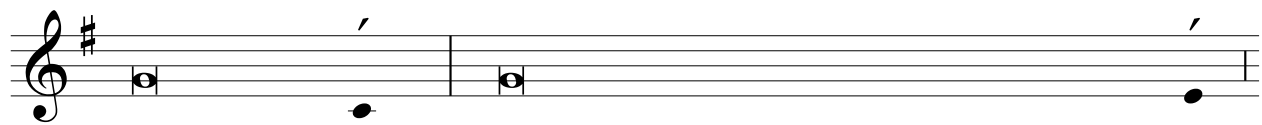
You, O Lord, are our Fát-h-er; “Our Redeemer from of old” is your ná-me. Why, O Lord, do you make us stray from your ways and harden our heart, so that we do not féar you? Turn back for the sake of your sérv-ants, for the sake of the tribes that are your hér-it-age. O that you would tear down the heavens and come dówn, so that the mountains would quake at your prés-ence. When you did awesome deeds that we did not ex-péct, you came dówn, the mountains quaked at your prés-ence. From ages past no one has heard, no ear has perceived, no eye has seen any God besides yóu, who works for those who wáit for him. You meet



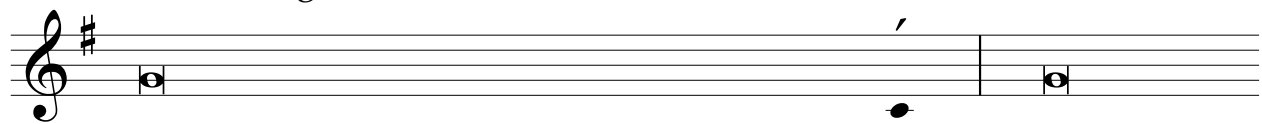
those who gladly do ríght, those who remember you in your wáys.



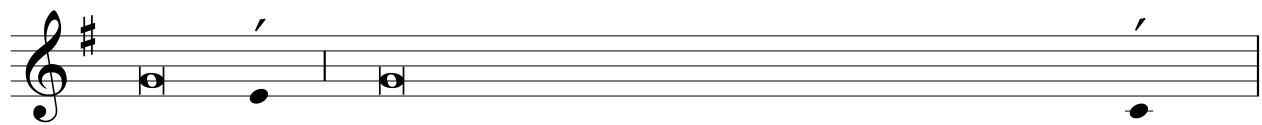
But you were angry, and we sinned; because you hid yourself



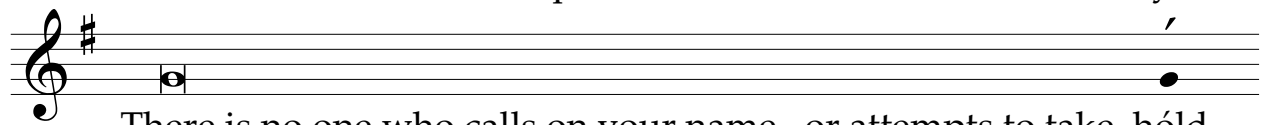
we trans - gréssed. We have all become like one who is un - cléan,



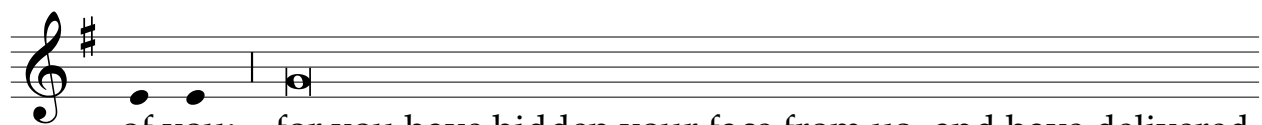
and all our righteous deeds are like a filthy clóth. We all fade



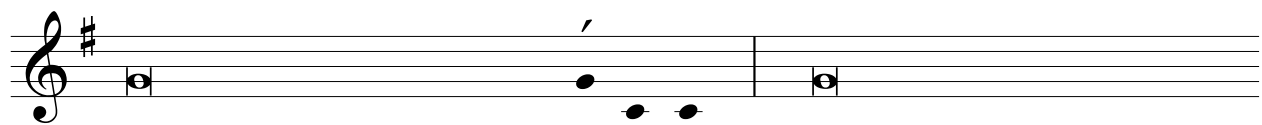
like a léaf, and our iniquities, like the wind, take us a - wáy.



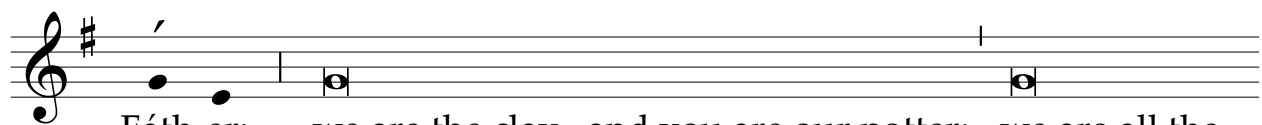
There is no one who calls on your name, or attempts to take hólđ



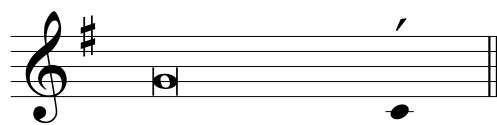
of you; for you have hidden your face from us, and have delivered



us into the hand of our in - íq - ui - ty. Yet, O Lord, you are our



Fáth - er; we are the clay, and you are our potter; we are all the




work of your hánd.


# Tones for the Readings

## II. The Epistle and the Book of Revelation

### INTRODUCTION

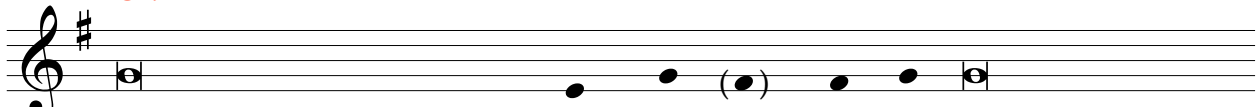


A reading from the first  
second Letter of the blessed A-pos-tle Paul




to the Co-rin-thi-ans.  
to the Ga-la-tians.  
to the Phi-lip-pi-ans  
to the E-phe-sians.  
to the Thes-so-lo-ni-ans.  
to the Ro-mans.  
to the He-brews.  
to Ti-tus.  
to Ti-mo-thy.

Or:

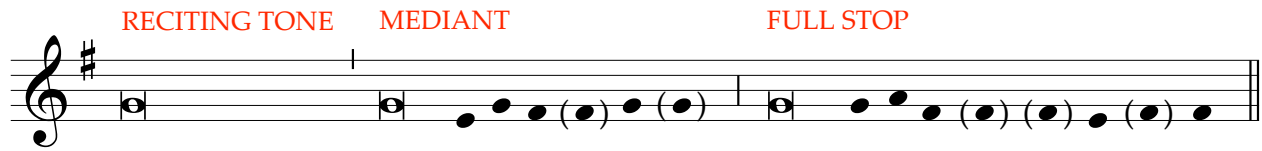


A reading from the Book of Re-ve-la-tion of the blessed  
A reading from the first  
sec-ond Let-ter of the blessed



A-pos-tle John.  
A-pos-tle Pe-ter.  
A-pos-tle James.

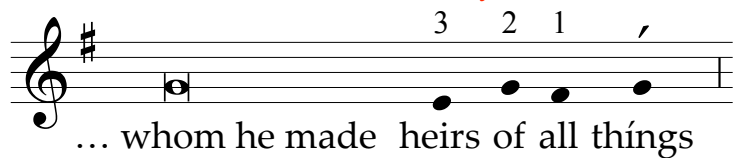
Each sentence (or group of phrases) in the body of the reading takes the following three elements:



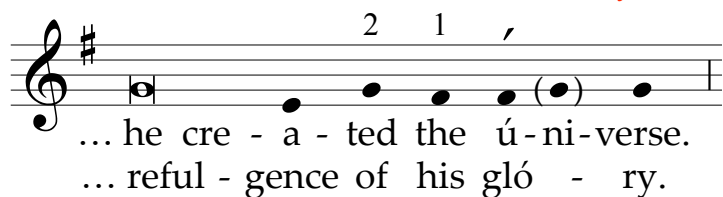
The Mediant and the Full Stop are pointed according to the following accent patterns.

### MEDIANT ACCENT PATTERNS

When the last accent is on the final syllable:



When the last accent does not fall on the final syllable:



### FULL STOP ACCENT PATTERNS

When the last accent is on the final syllable:



- Penultimate accent followed by one unaccented syllable: ... ab - sólved from sín.
- Penultimate accent followed by two unaccented syllables: ... the wón - ders of Gód.
- Penultimate accent followed by three unaccented syllables: ... the wón - ders of his lóve.

When the last accent does not fall on the final syllable:



- Penultimate accent followed by one unaccented syllable: { ... he will cóme and sáve us.
- Penultimate accent followed by two unaccented syllables: { ... the Gód of má - jes - ty.
- Penultimate accent followed by three unaccented syllables: { ... he is Lórd of cre - á - tion.
- Penultimate accent followed by three unaccented syllables: { ... the gló - ry and má - jes - ty.
- Penultimate accent followed by three unaccented syllables: { ... with wón - ders of his kínd - ness.
- Penultimate accent followed by three unaccented syllables: { ... the wón - ders of his grá - cious - ness.

## QUESTIONS

Questions are pointed with two syllables before the final accent:

... what could this bé?  
... who is this pér - son?  
... which leads to right-eous-ness?

## CONCLUSION

The end of the reading is pointed with two elements as follows.

... no provisions for the flésh, to gratify its de - síres.  
... praise you among the Gén-tiles, sing praises in your pré-sence.

## ACCLAMATION

The Word of the Lord. Thanks be to God.

The Mediant is used at the end of major clauses within a sentence. In short sentences it may be omitted, and in long sentences it may be used more than once. It should not be used to introduce a quotation. The Full Stop is used at the end of the sentence. The Question formula is used for all questions; in long questions, the formula may be applied only to the last clause of the question. The Conclusion, with its two elements, is used for the last two lines of the reading.



The Flex is used at the end of major clauses within a sentence. In short sentences it may be omitted, and in long sentences it may be used more than once. It should not be used to introduce a quotation. The Full Stop is used at the end of every sentence. The Question formula is used for all questions, except when the question occurs at the end of the reading. In long questions, the ending is used only for the last clause of the question, with the Reciting Tone for the first clause.

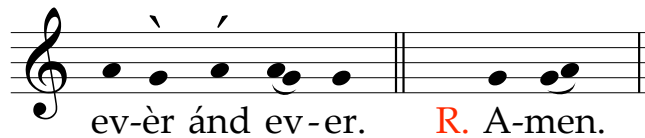
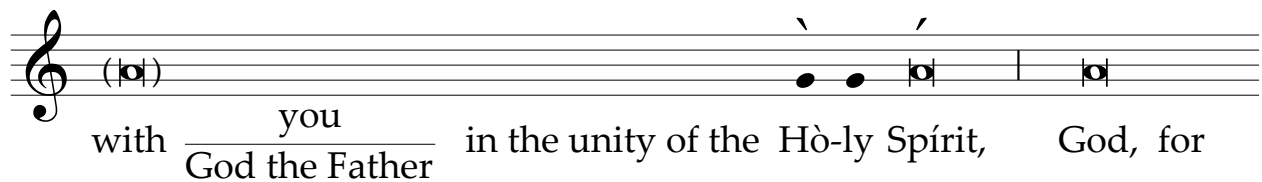
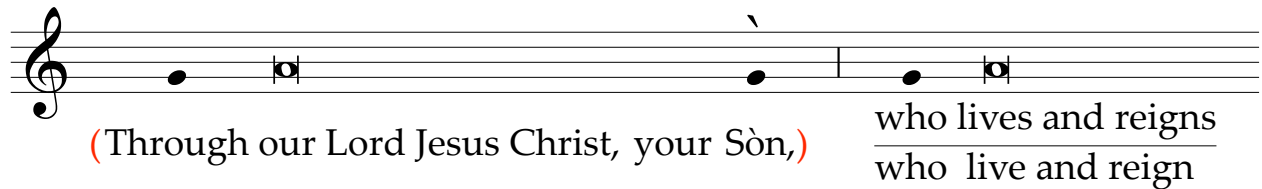
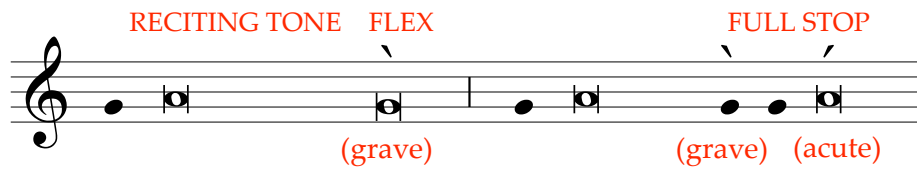
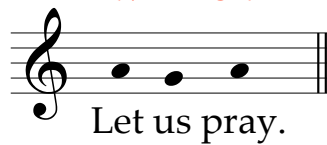


# Tones for the Presidential Prayers

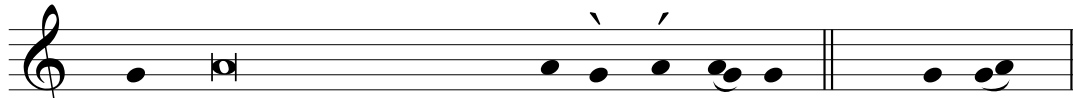
## Solemn Tone

All the presidential prayers in the Missal (Collects, Prayers over the Offerings, Prayers after Communion) are pointed for use with the solemn tone according to the following formula. The reciting tone is preceded by one "G" (before ascending to "A"), including after the Flex. At every cadence, whether a Flex or a Full Stop, the grave ( \ ) indicates where to descend to "G," and the acute ( / ) indicates where to ascend back to "A." The grave at the Flex may or may not fall on the the text accent, depending on the textual accent pattern. The grave at the Full Stop is always applied to the second last syllable before the final accent, without respect to the accentuation of that syllable. When the Eucharistic Prayer is sung according to the tone in the Missal, the Prayer over the Offerings must be sung according to the solemn tone.

### INVITATION

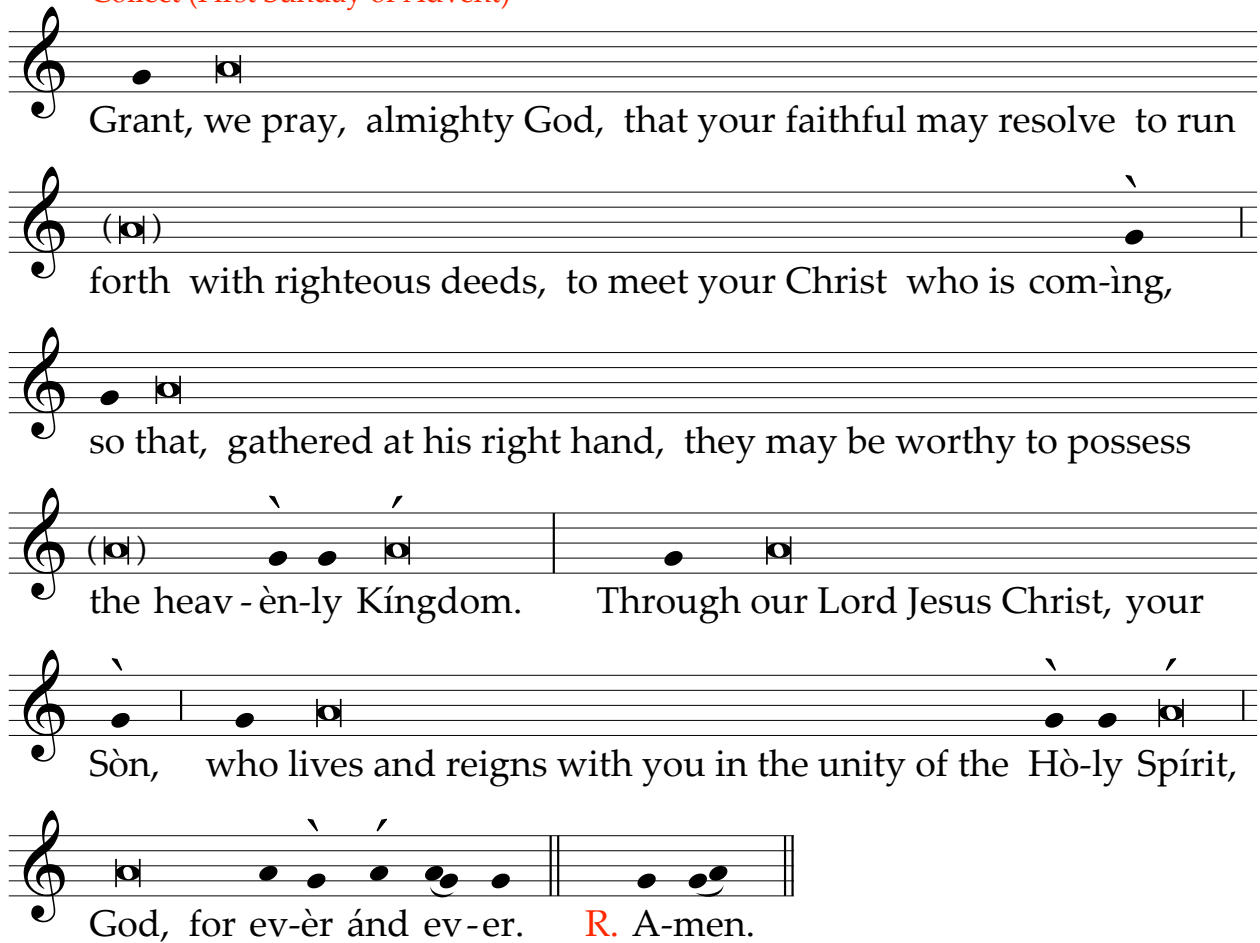


Or:



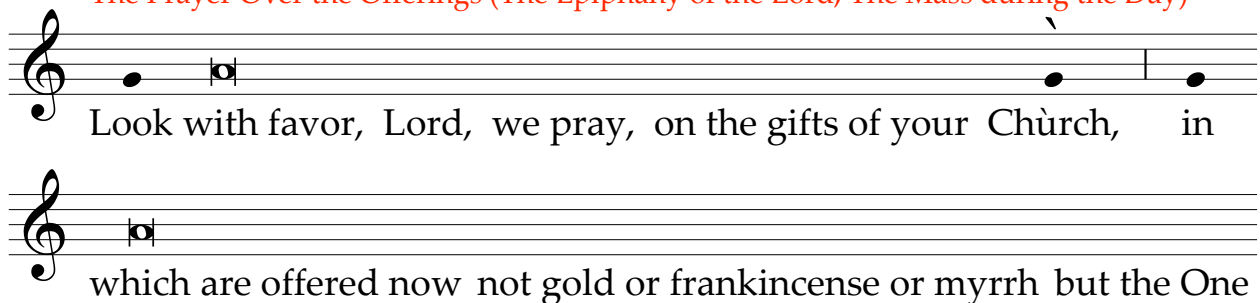
Who <sup>lives and reigns</sup> for ev-èr ánd ev-er. R. A-men.  
live and reign

Collect (First Sunday of Advent)

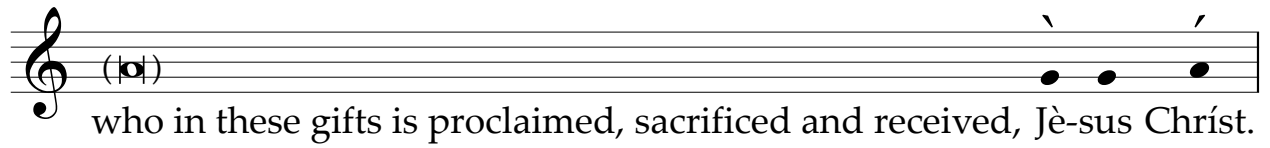


Grant, we pray, almighty God, that your faithful may resolve to run  
forth with righteous deeds, to meet your Christ who is com-ìng,  
so that, gathered at his right hand, they may be worthy to possess  
the heav - èn-ly Kìngdom. Through our Lord Jesus Christ, your  
Sòn, who lives and reigns with you in the unity of the Hò-ly Spírit,  
God, for ev-èr ánd ev-er. R. A-men.

The Prayer Over the Offerings (The Epiphany of the Lord, The Mass during the Day)

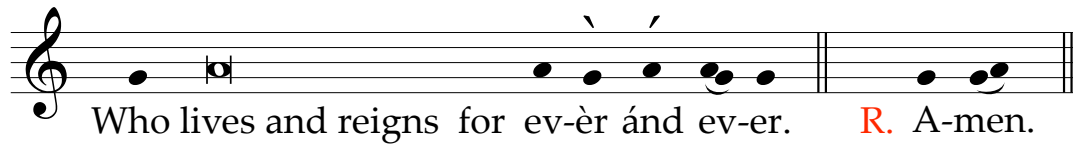


Look with favor, Lord, we pray, on the gifts of your Chùrch, in  
which are offered now not gold or frankincense or myrrh but the One



who in these gifts is proclaimed, sacrificed and received, Jè-sus Chríst.

The first line of music consists of a single staff in treble clef. It begins with a key signature of one flat (B-flat) and a common time signature (C). The melody starts with a whole note on G4, followed by a quarter rest. The second measure contains a quarter note on A4, a quarter note on B4, and a quarter note on C5, with a slur over the last two notes. The final note, C5, has an accent mark above it.




Who lives and reigns for ev-èr ánd ev-er. R. A-men.

The second line of music consists of a single staff in treble clef. It begins with a key signature of one flat (B-flat) and a common time signature (C). The melody starts with a whole note on G4, followed by a quarter rest. The second measure contains a quarter note on A4, a quarter note on B4, and a quarter note on C5, with a slur over the last two notes. The final note, C5, has an accent mark above it. The line ends with a double bar line and repeat dots.

## Simple Tone

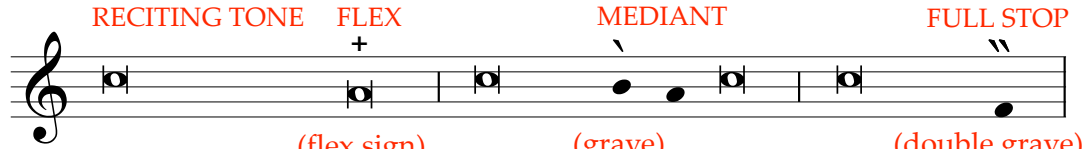
The presidential prayers (Collects, Prayers over the Offerings, Prayers after Communion) may also be sung according to the simple tone, which follows. Note that the pointing in the Missal applies only to the solemn tone; therefore, a Priest using the simple tone will need first to point the text according to the description below.

INVITATION



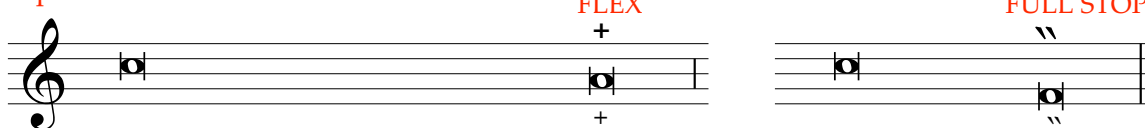
Let us pray.

RECITING TONE    FLEX                      MEDIANT                      FULL STOP



(flex sign)                      (grave)                      (double grave)

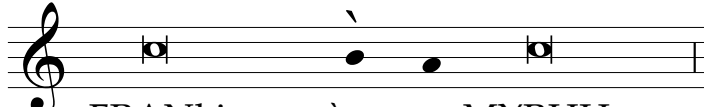
For the Flex and Full Stop, the pointing depends upon where the accent falls. When the final syllable is accented, a flex (+) sign or double grave (``) is to be given to it. When the final syllable is not accented, this syllable is sung on the Reciting Tone and the flex sign or double grave is to be placed so as to indicate where one descends for the non-accented syllable(s).  
Examples:



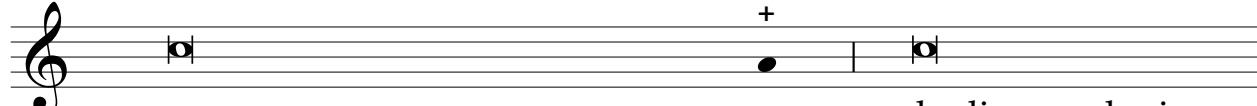
...on the gifts of your      CHURCH,  
...from among your BLESS - ings

...Jesus      CHRÏST  
...reDEMP - tiòn.

For the Mediant cadence, the grave (\) is placed two syllables before the final accent, without respect to the accentuation of these two syllables.

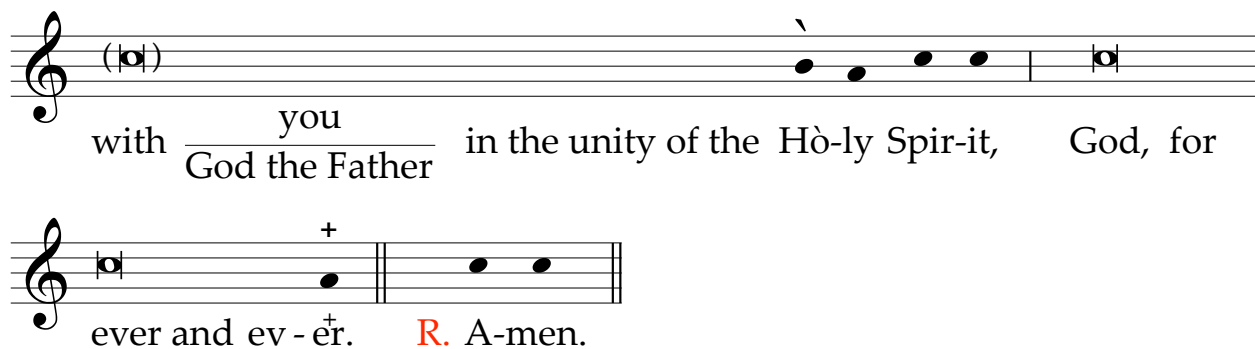


...FRANKin - cense or MYRHH  
...our TEMP - òr - al      OFFering



(Through our Lord Jesus Christ, your S<sup>+</sup>on,)

who lives and reigns  
who live and reign



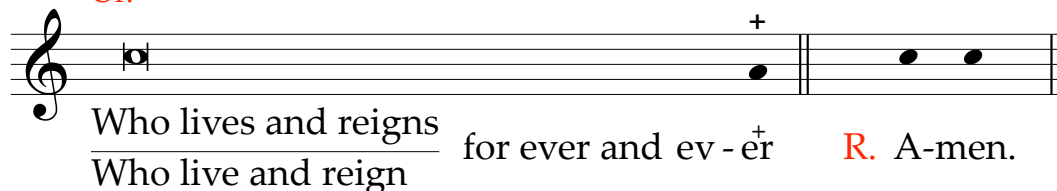
with you  
God the Father in the unity of the Hò-ly Spir-it, God, for  
ever and ev - èr. R. A-men.

After the other Prayers



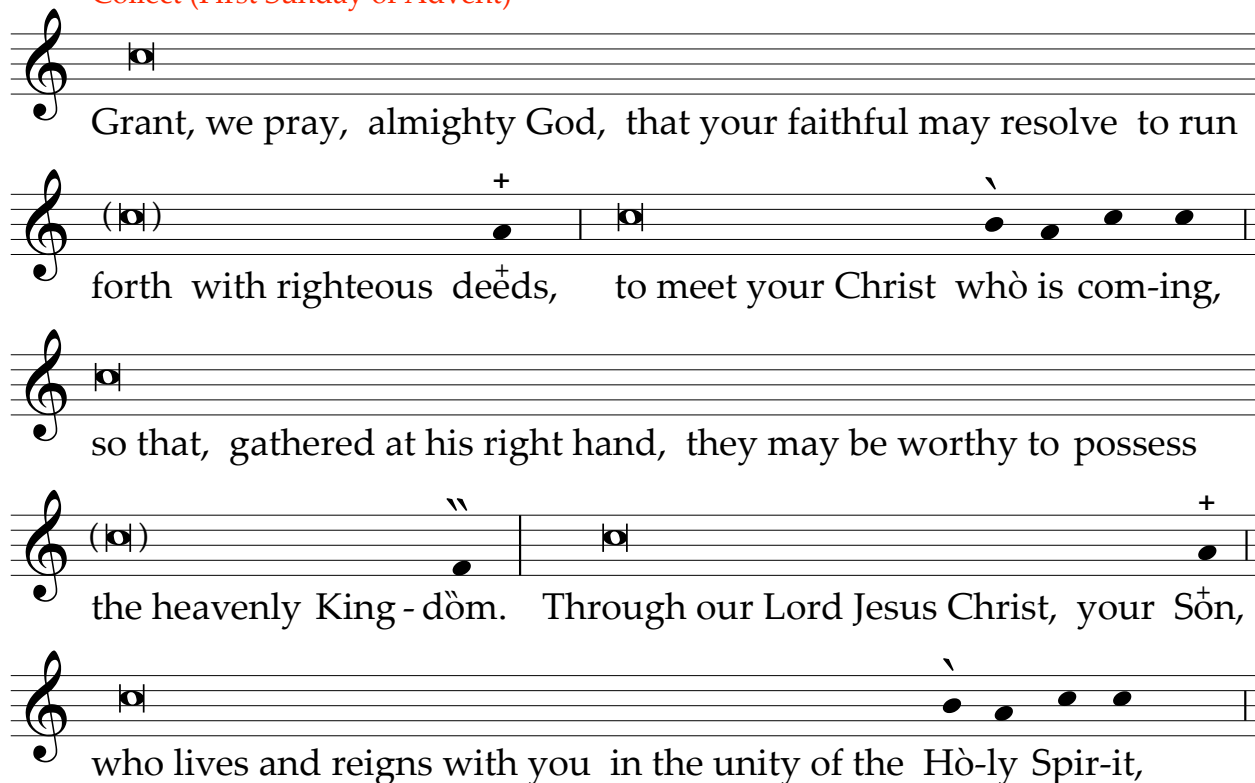
Through Christ our Lord. R. A-men.

Or:



Who lives and reigns for ever and ev - èr R. A-men.  
Who live and reign

Collect (First Sunday of Advent)



Grant, we pray, almighty God, that your faithful may resolve to run  
forth with righteous deeds, to meet your Christ whò is com-ing,  
so that, gathered at his right hand, they may be worthy to possess  
the heavenly King - dòm. Through our Lord Jesus Christ, your Sòn,  
who lives and reigns with you in the unity of the Hò-ly Spir-it,

God, for ever and ev - er. R. A-men.

Prayer over the Offerings (The First Sunday of Advent)

Accept, we pray, O Lord, the gifts we offer, gathered from among  
your bless - ings, and as the fruit of our temp - oral of-fer-ing

grant us the reward of your eternal redemp - tion. Through Christ our  
Lord. R. A-men.


The Prayer Over the Offerings (The Epiphany of the Lord, The Mass during the Day)

Look with favor, Lord, we pray, on the gifts of your Church,  
in which are offered now not gold or frankin - cense or myrrh  
but the One who in these gifts is proclaimed, sacrificed and received,  
Jesus Christ. Who lives and reigns for ever and ev - er R. A-men.

# At the Solemn Blessing

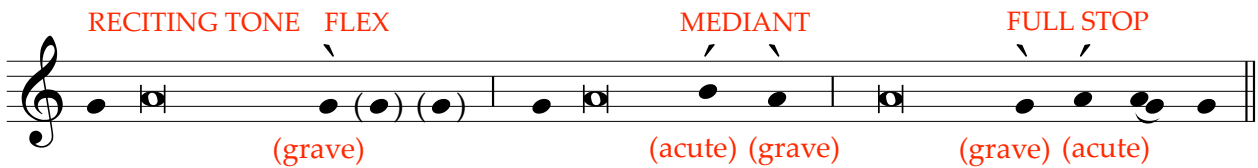
Solemn Tone

The Deacon or, in his absence, the Priest sings the invitation:

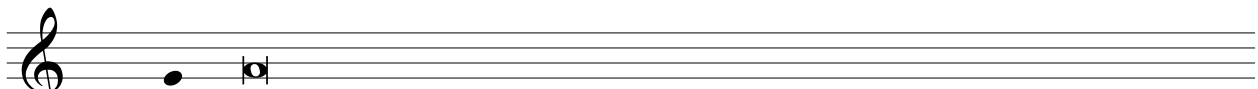


Bow for the bless-ing.

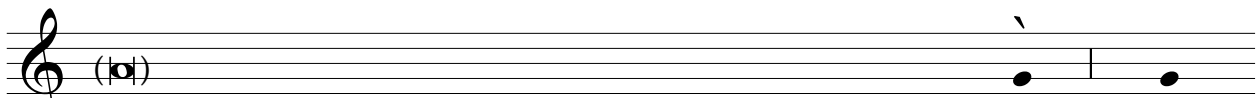
Then the Priest, with hands extended over the people, sings the blessing:



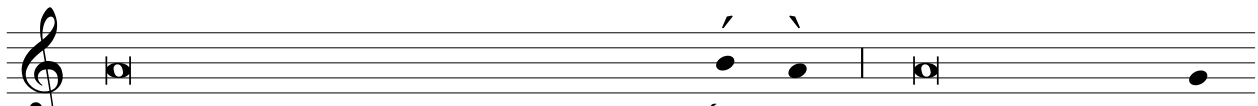
RECITING TONE FLEX MEDIANT FULL STOP  
(grave) (acute) (grave) (grave) (acute)




V. May God the almighty and merciful, whose Only Begotten Son's



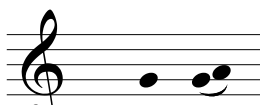
first coming you believe in and future coming you a - wàit, make



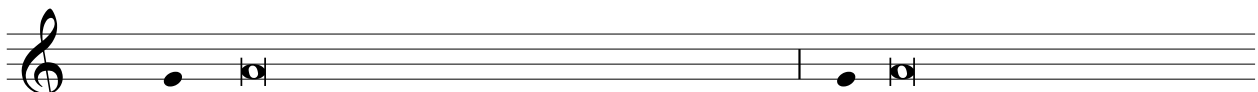
you holy by the radiance of Christ's Ád-vènt and enrich you with



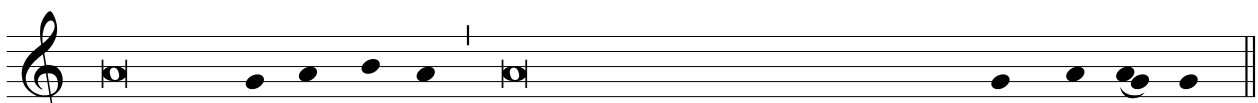
hís bless-ing.




R. A-men.



V. And may the blessing of almighty God, the Father, and the Son ☩

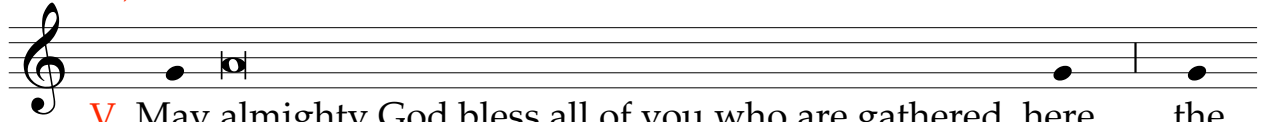


and the Ho-ly Spir-it, descend upon you and re - main for ev - er.



R. A-men.

Or, in some Ritual Masses:



V. May almighty God bless all of you who are gathered here, the



Father, (✠) and the Son, ✠ and the Ho-ly (✠) Spir-it.



R. A-men.



Simple Tone

The Deacon or, in his absence, the Priest sings the invitation:

Bow for the bless-ing.

Then the Priest, with hands extended over the people, sings the blessing:

RECITING TONE FLEX MEDIANT FULL STOP  
 (flex sign) (grave) (acute) (double grave)

V. May God the almighty and merciful, whose Only Begotten Son's

first coming you believe in and future coming you a-wait, make you

holy by the radiance of Christ's Ad-vent and enrich you with

his bless - ing.

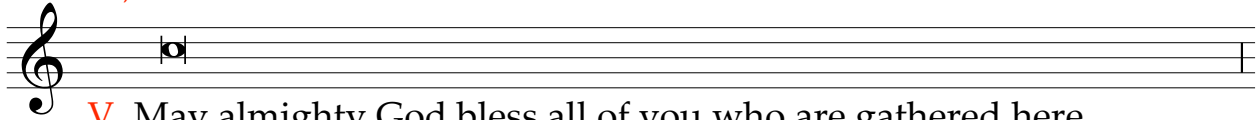
R. A-men.

V. And may the blessing of al - mighty Gód, the Father, and the

Son, ✠ and the Holy Spirit, descend upon you and remain for ev - èr.

R. A-men.

Or, in some Ritual Masses:



V. May almighty God bless all of you who are gathered here,



the Father, (✠) and the Son, ✠ and the Holy (✠) Spir-it.



R. A-men.