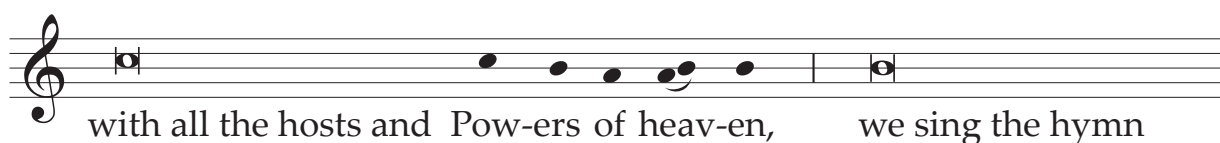
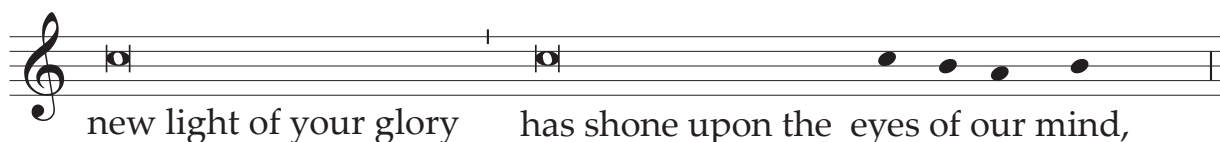
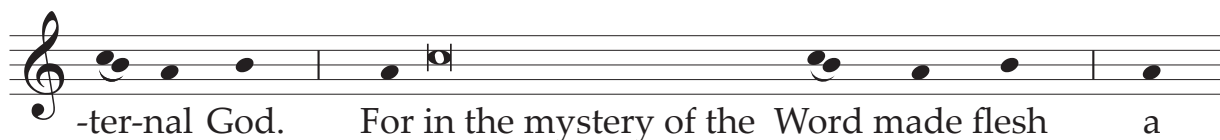
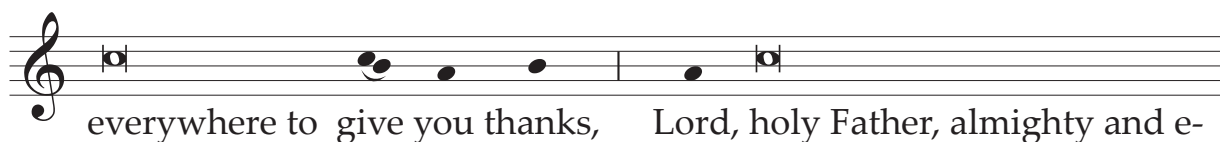
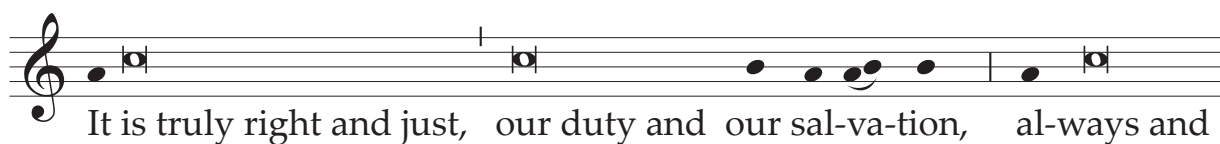
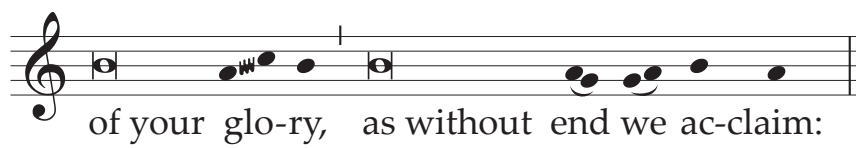


# NATIVITY OF THE LORD THE MASS DURING THE NIGHT

## Christ the Light

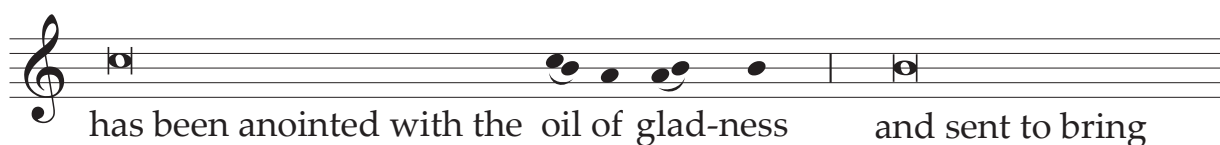
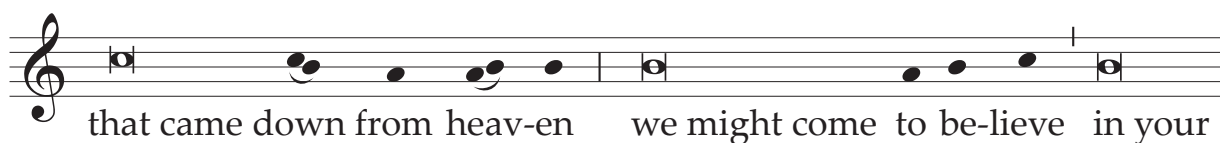
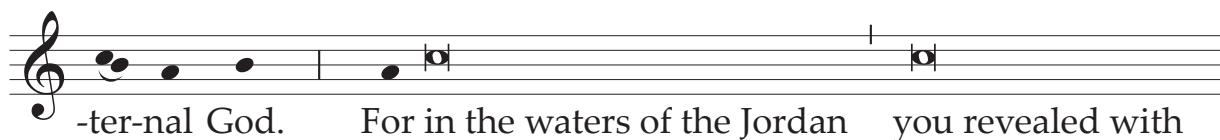
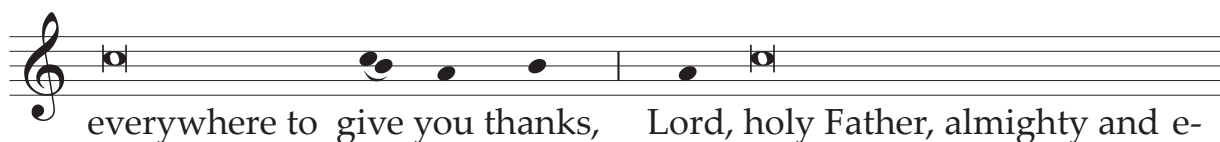
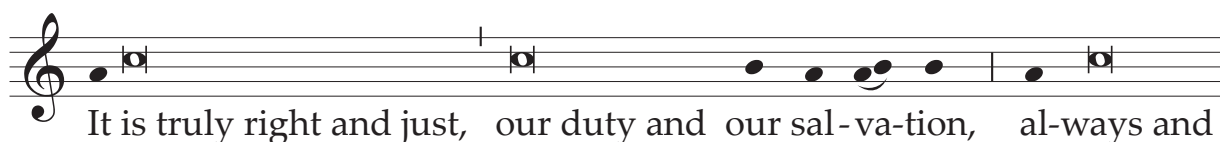




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## THE BAPTISM OF THE LORD

### The Baptism of the Lord



the good news to the poor. And so, with the Powers of heav-en,

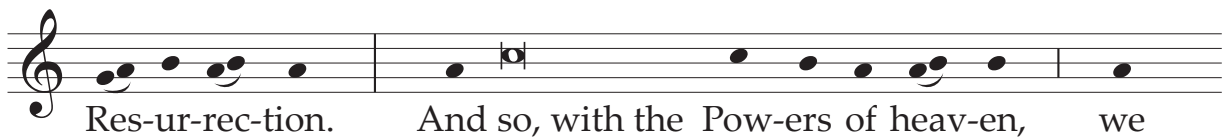
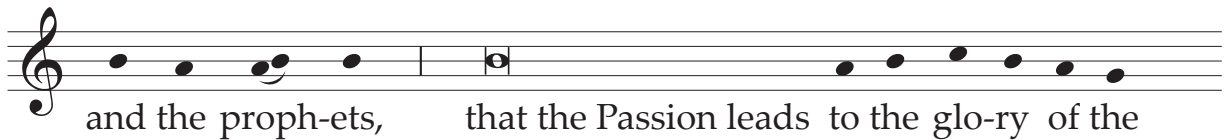
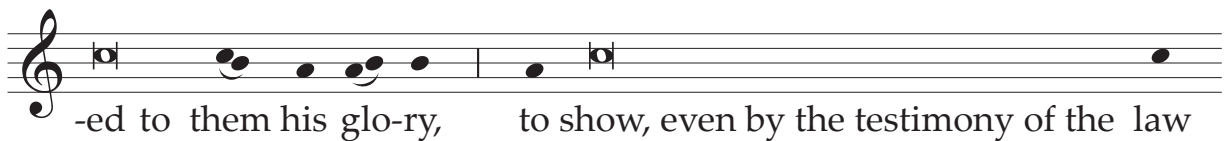
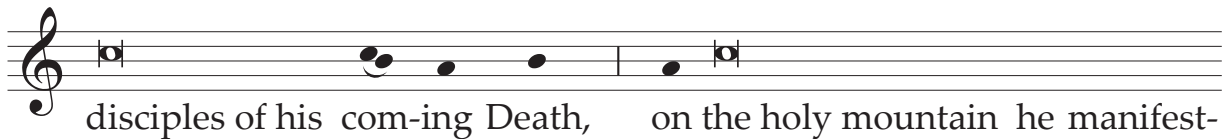
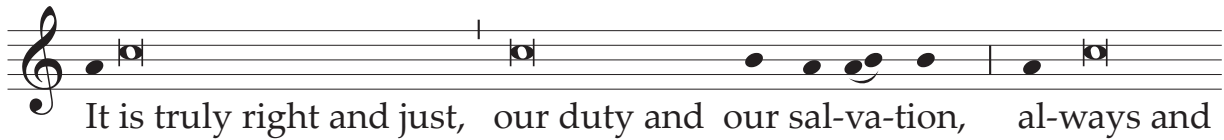
we worship you con-stant-ly on earth, and before your maj-es-ty

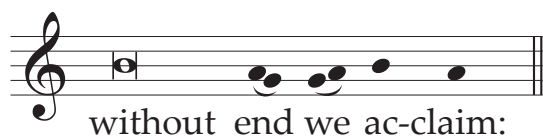
without end we ac-claim:

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## THE SECOND SUNDAY OF LENT

### The Transfiguration of the Lord






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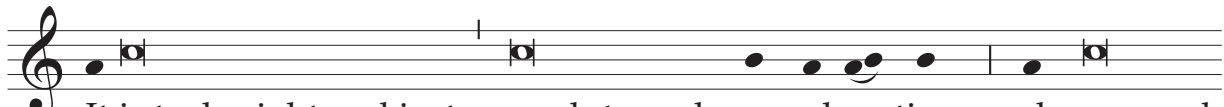
# THE FIRST SUNDAY OF LENT

## The Temptation of the Lord

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


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

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


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

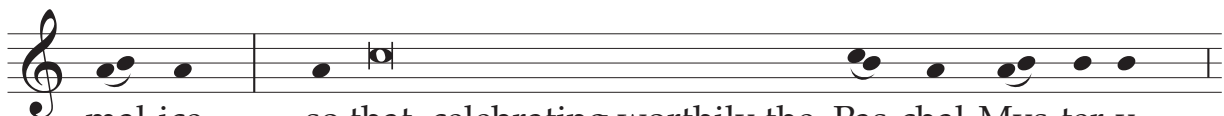
  
everywhere to give you thanks, Lord, holy Father, almighty and e-

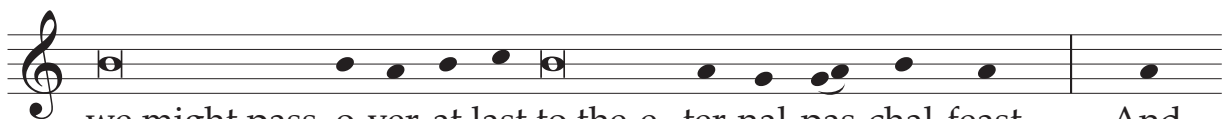
  
-ter-nal God, through Christ our Lord. By abstaining forty long

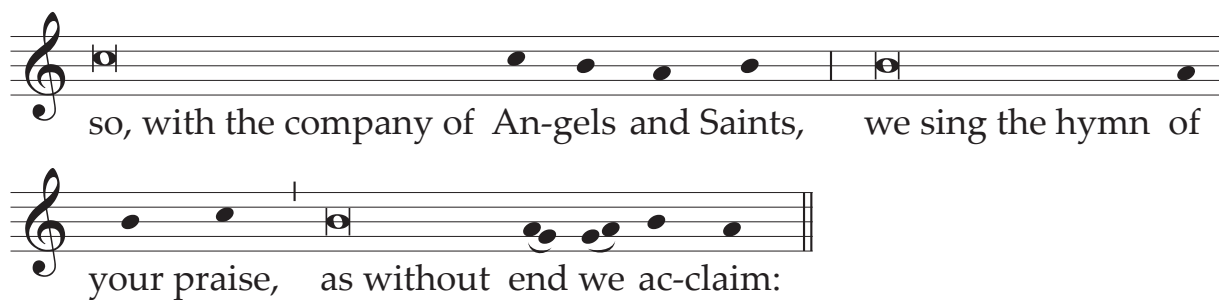
  
days from earth-ly food, he consecrated through his fast the pat-

  
-tern of our Lent-en ob-ser-vance, and, by overturning all the snares

  
of the an-cient ser-pent, taught us to cast out the leav-en of

  
mal-ice, so that, celebrating worthily the Pas-chal Mys-ter-y,

  
we might pass o-ver at last to the e - ter-nal pas-chal feast. And



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## THE THIRD SUNDAY OF LENT

### The Samaritan Woman

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

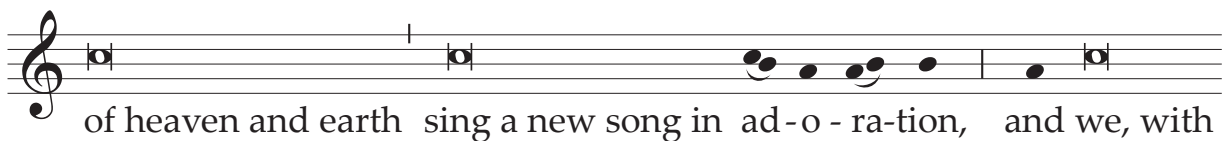
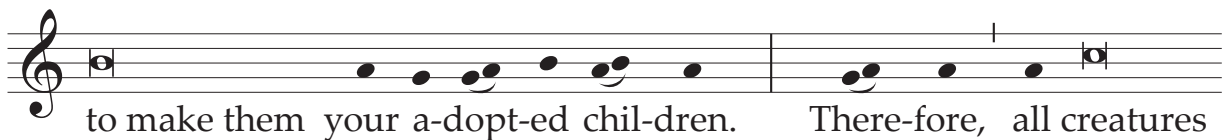
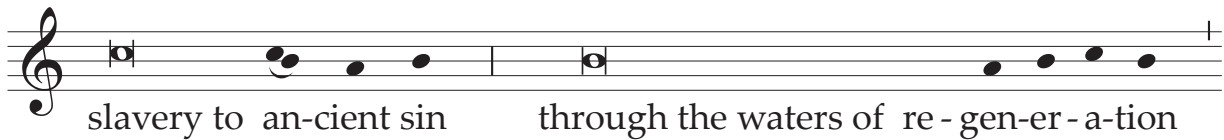
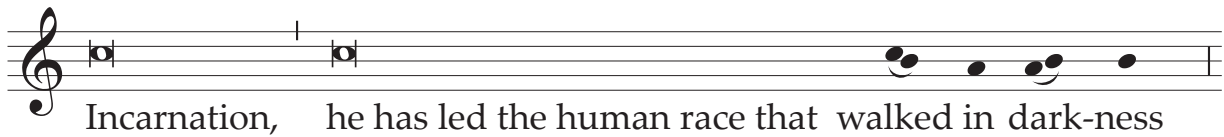
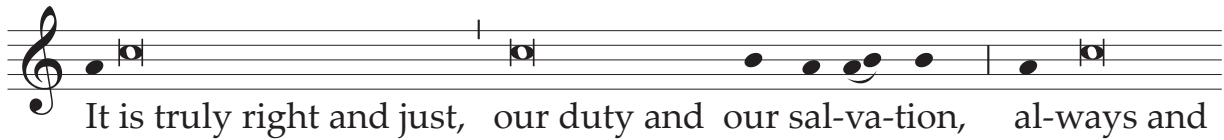
**V.** Lift up your hearts.      **R.** We lift them up to the Lord.

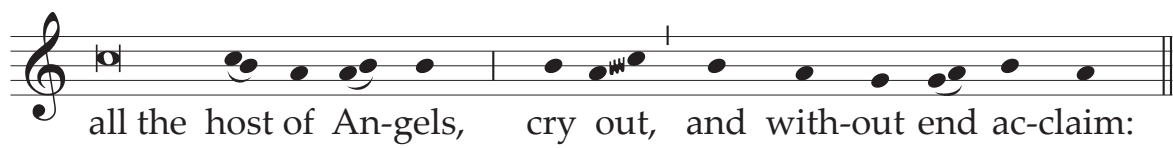
**V.** Let us give thanks to the Lord our God.      **R.** It is right and just.

It is truly right and just, our duty and our sal-va-tion, al-ways and  
everywhere to give you thanks, Lord, holy Father, almighty and e-  
-ter-nal God, through Christ our Lord. For when he asked the  
Samaritan woman for wa-ter to drink, he had already created the  
gift of faith with-in her and so ardently did he thirst for her faith,  
that he kin-dled in her the fire of di-vine love. And so we, too,  
give you thanks and with the An-gels praise your mighty deeds,  
as we ac-claim:

## THE FOURTH SUNDAY OF LENT

### The Man born Blind

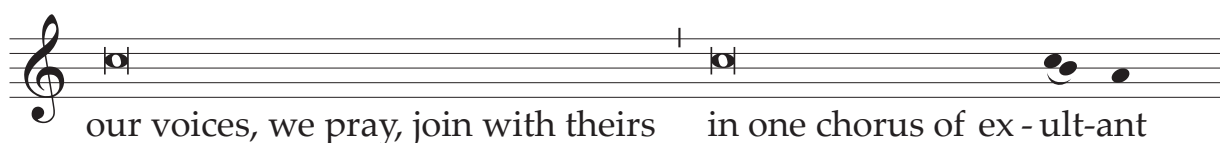
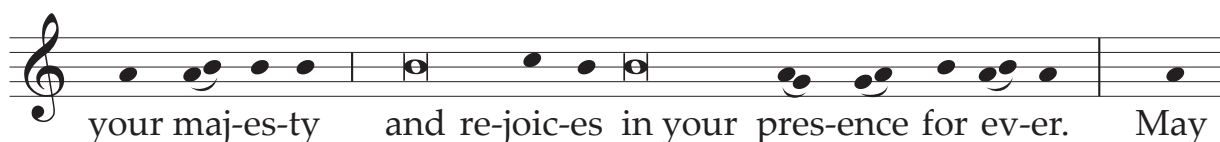
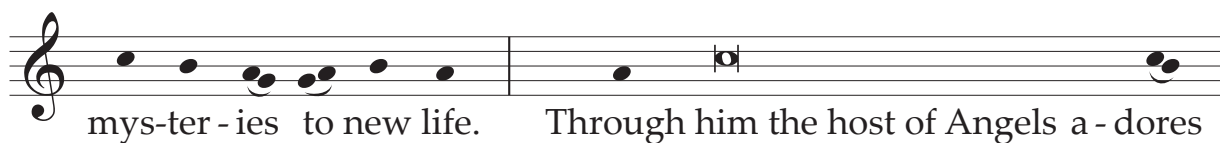
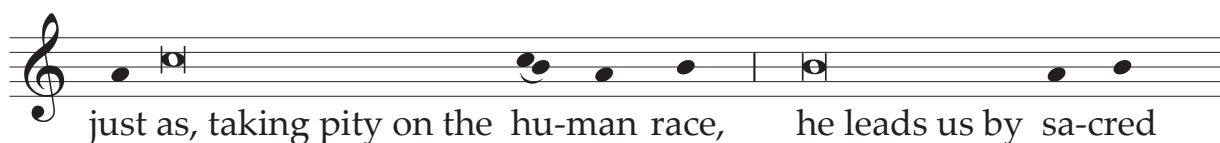
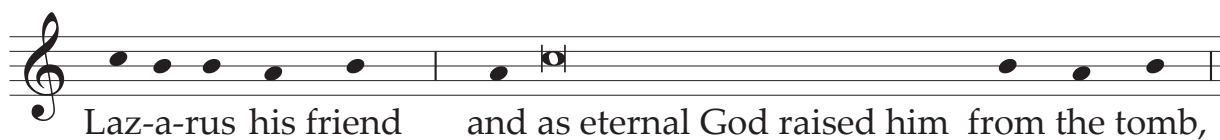
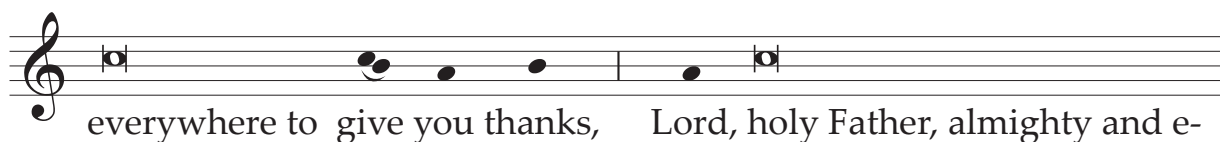
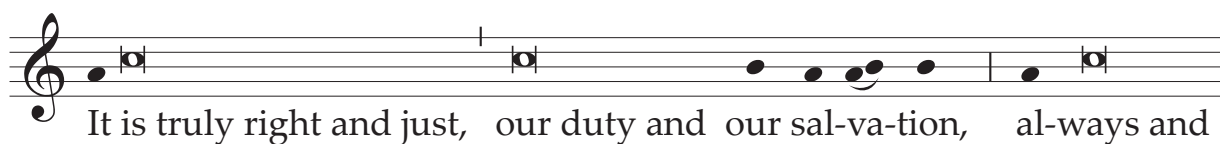




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## THE FIFTH SUNDAY OF LENT

Lazarus





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# PALM SUNDAY OF THE PASSION OF THE LORD

The Commemoration of the Lord's Entrance into Jerusalem

Antiphon

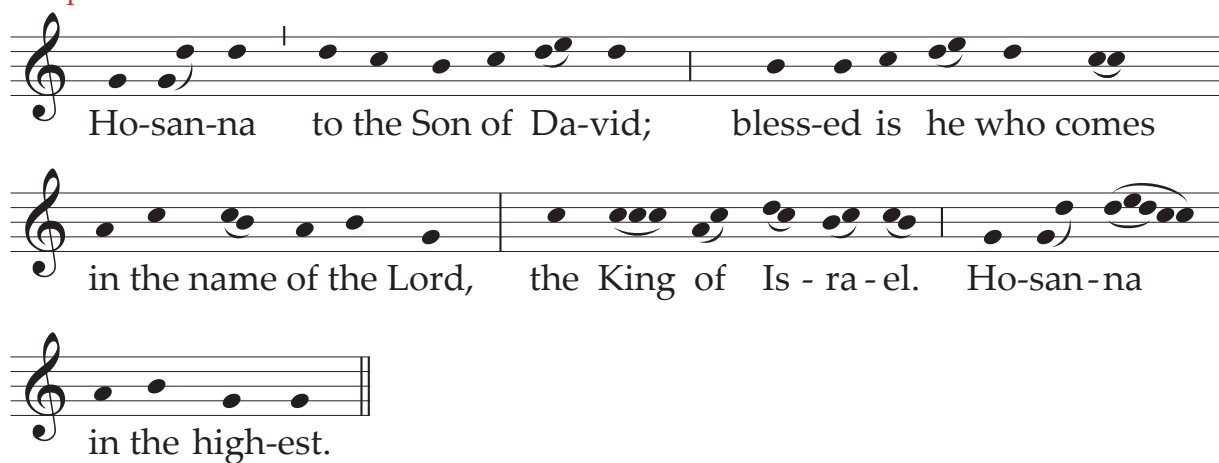
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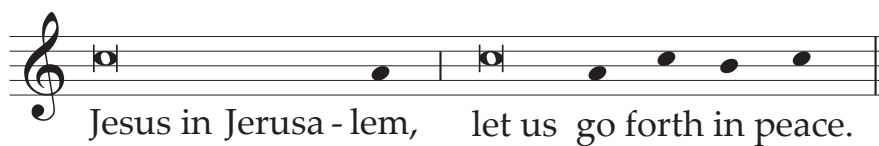
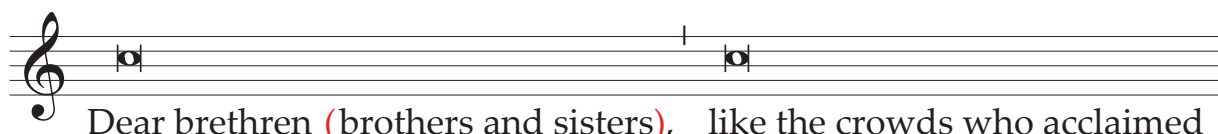
Ho-san-na fi-li-o Da-vid: be-ne-dí-ctus qui ve-nit in  
nó-mi-ne Dó-mi-ni. Rex Is-ra-el: Ho-san-na in  
ex-cél-sis.

Or:

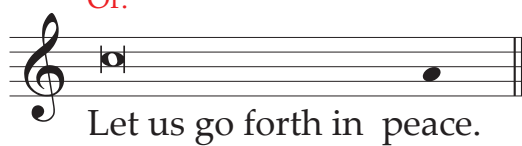
Antiphon



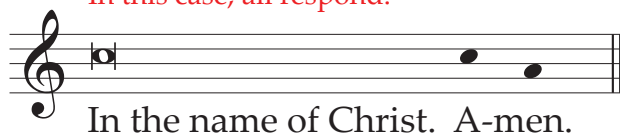
Ho-san-na to the Son of Da-vid; bless-ed is he who comes  
in the name of the Lord, the King of Is-ra-el. Ho-san-na  
in the high-est.



Or:



In this case, all respond:



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# PALM SUNDAY OF THE PASSION OF THE LORD

## Passion Sunday



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

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

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

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



## Palm Sunday

Ho-san-na to the Son of Da-vid; bless-ed is he who comes

This system features a vocal melody in the treble clef and piano accompaniment in grand staff (treble and bass clefs). The key signature has two flats (B-flat and E-flat). The vocal line consists of eighth and quarter notes. The piano accompaniment features chords and moving lines in both hands.

in the name of the Lord, the King of Is - ra - el. Ho-san-na

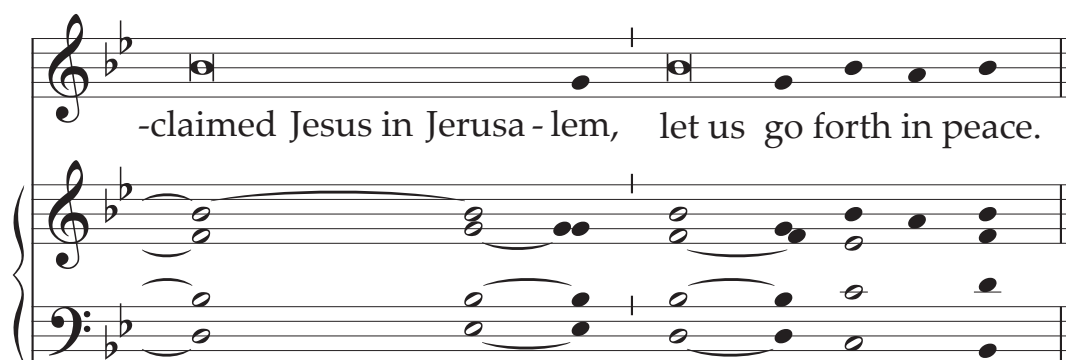
This system continues the vocal melody and piano accompaniment. The vocal line includes some beamed eighth notes. The piano accompaniment provides harmonic support with chords and melodic fragments.

in the high-est.

This system concludes the phrase 'in the high-est.' with a final cadence. The vocal line ends with a quarter note, and the piano accompaniment provides a simple harmonic ending.

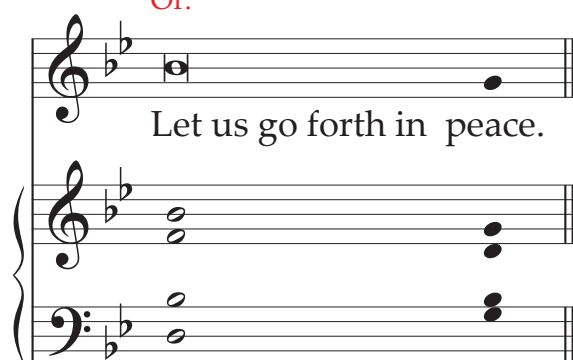
Dear brethren (brothers and sisters), like the crowds who ac-

This system begins a new phrase. The vocal line starts with a whole note. The piano accompaniment features long, sustained chords in both hands, creating a harmonic background.



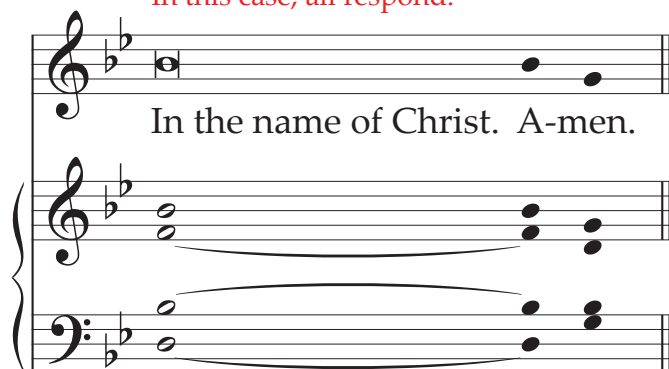
-claimed Jesus in Jerusa - lem, let us go forth in peace.

Or:



Let us go forth in peace.

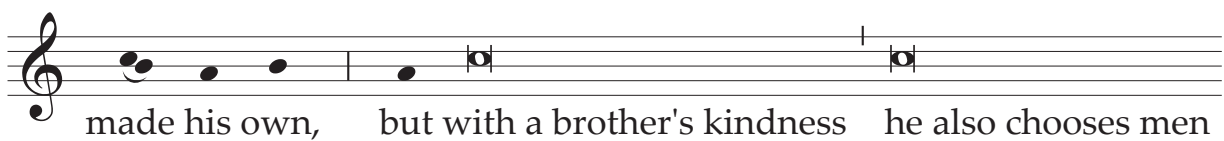
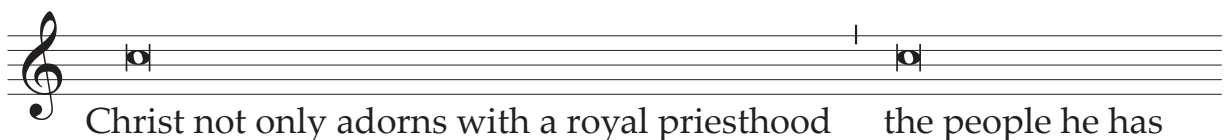
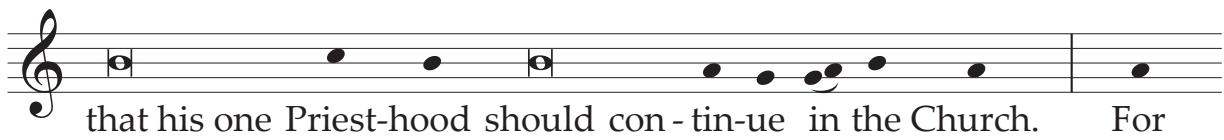
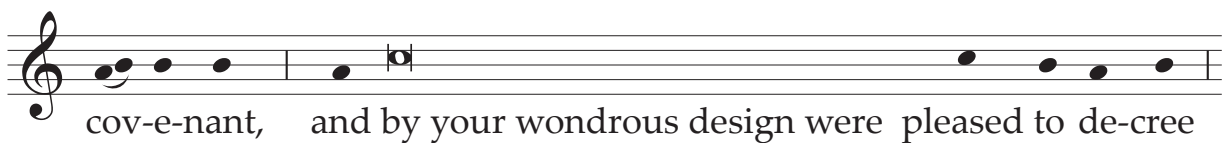
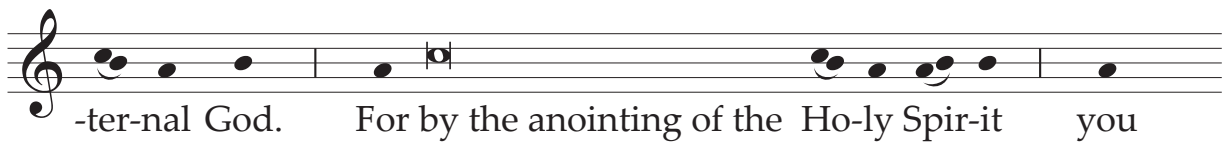
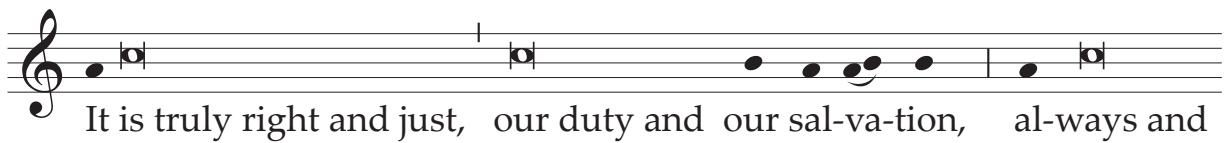
In this case, all respond:



In the name of Christ. A-men.

## THE CHRISM MASS

### The Priesthood of Christ and the ministry of Priests





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

# PREFACE I OF THE MOST HOLY EUCHARIST

## The Sacrifice and the Sacrament of Christ

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

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

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

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

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

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## FRIDAY OF THE PASSION OF THE LORD

### The Solemn Intercessions

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

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

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



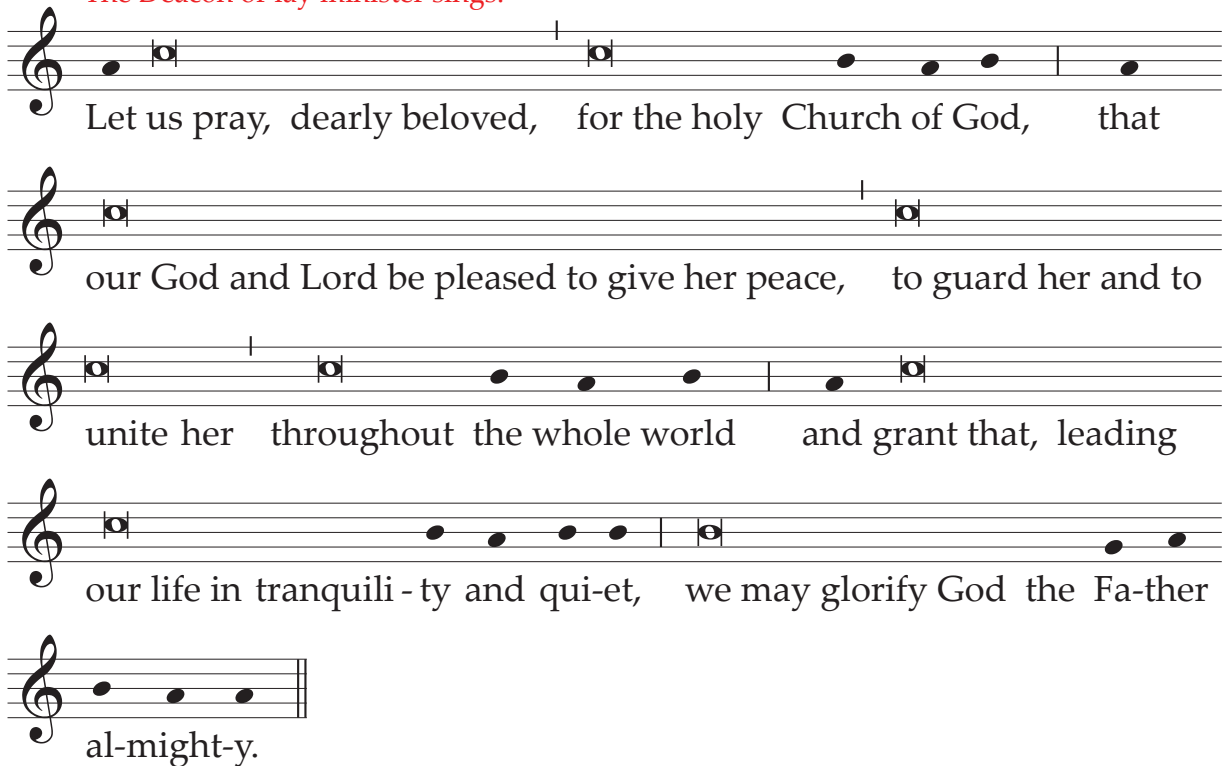
The Conferences of Bishops may provide other invitations to introduce the prayer of the Priest.

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

### I. For Holy Church

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

The Deacon or lay minister sings:



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

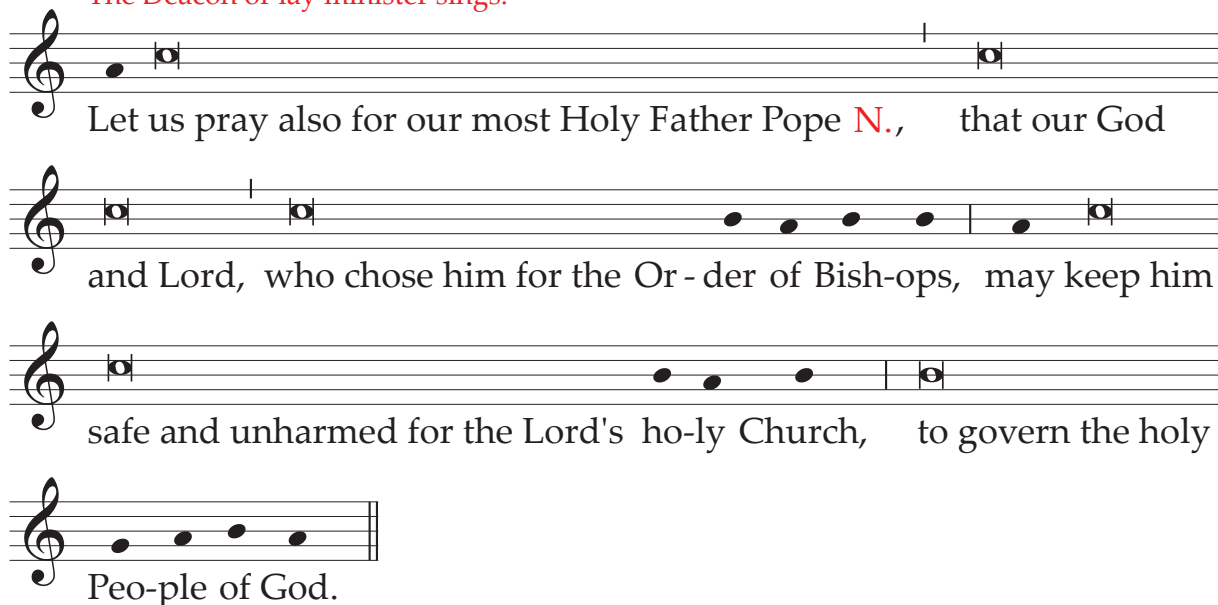
R. A-men.

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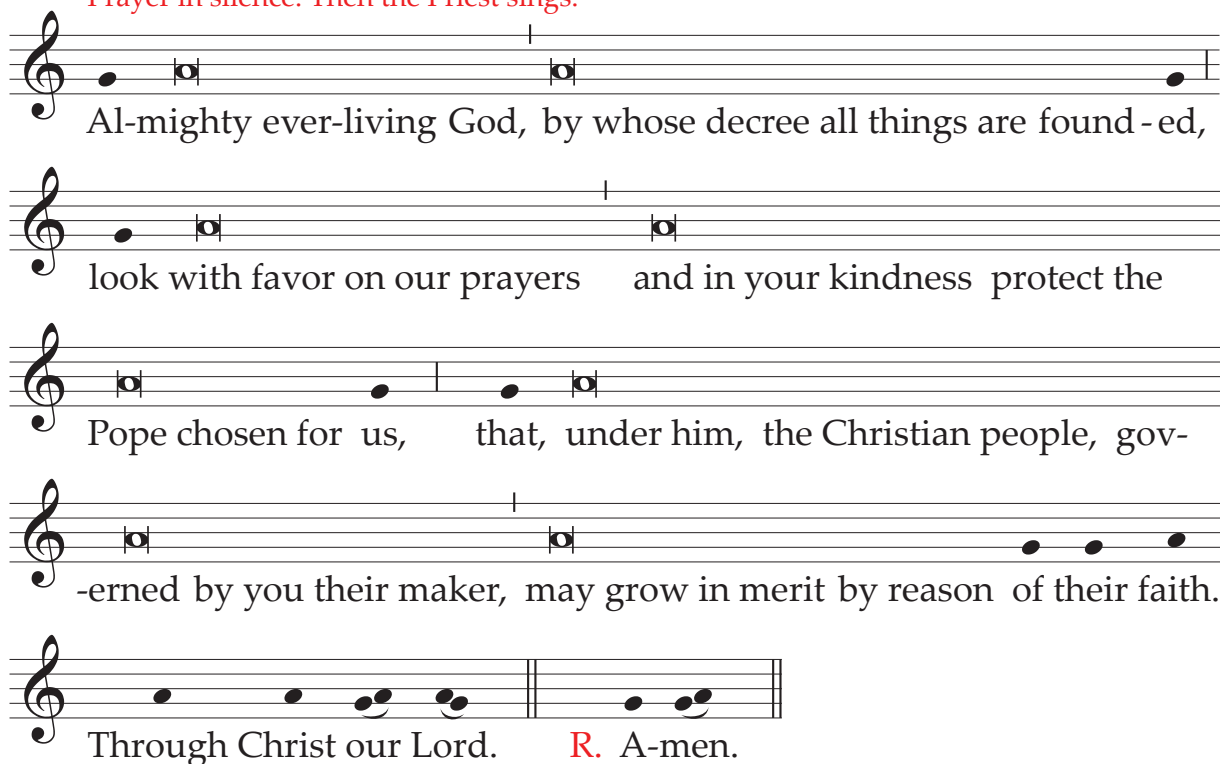
## II. For the Pope

The Deacon or lay minister sings:



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

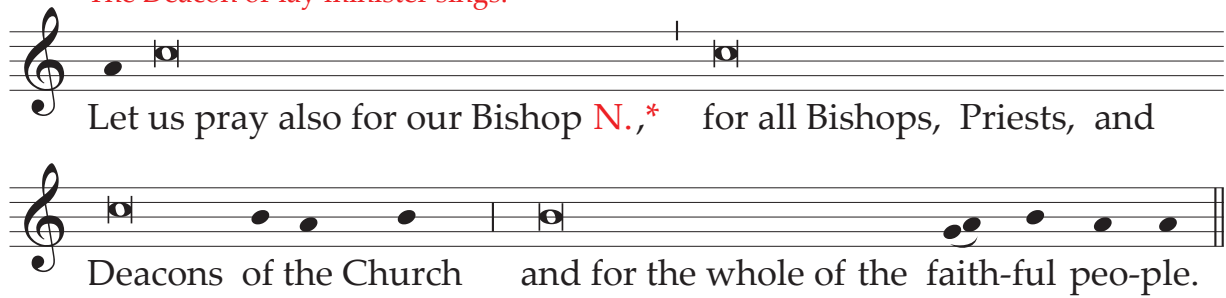
Prayer in silence. Then the Priest sings:



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

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

The Deacon or lay minister sings:



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

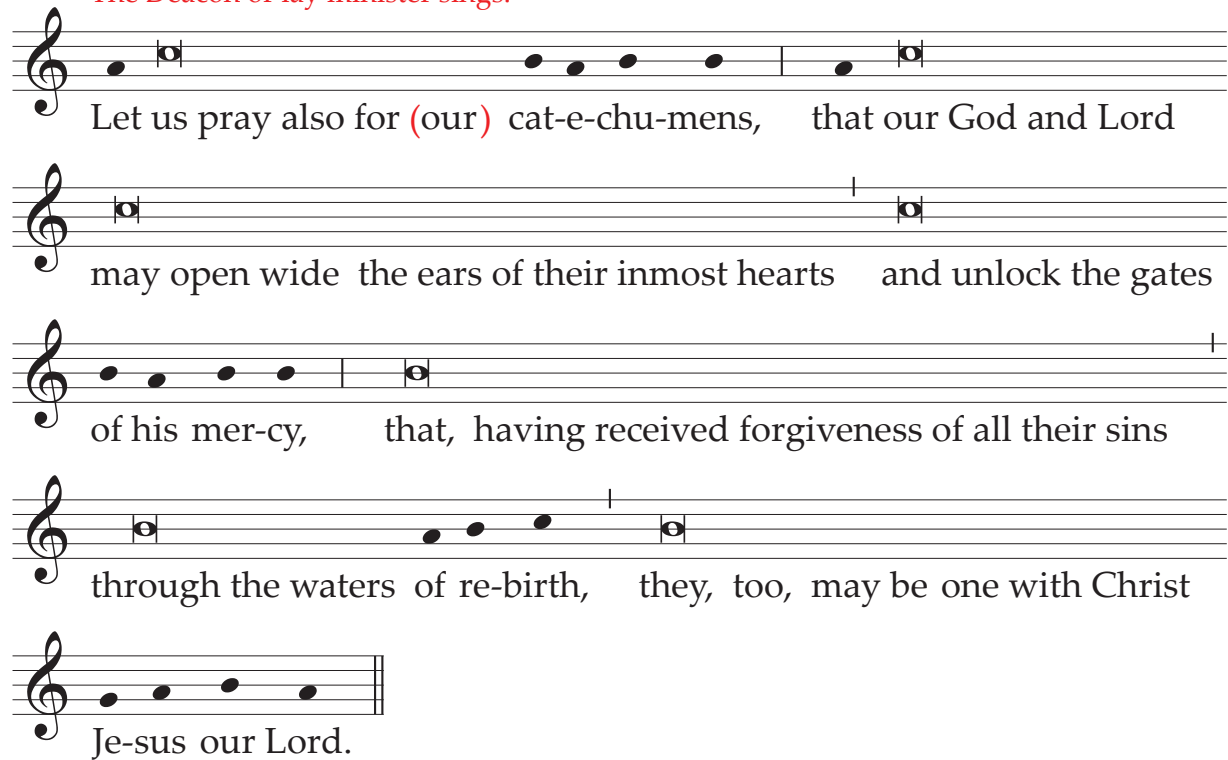
Prayer in silence. Then the Priest sings:



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

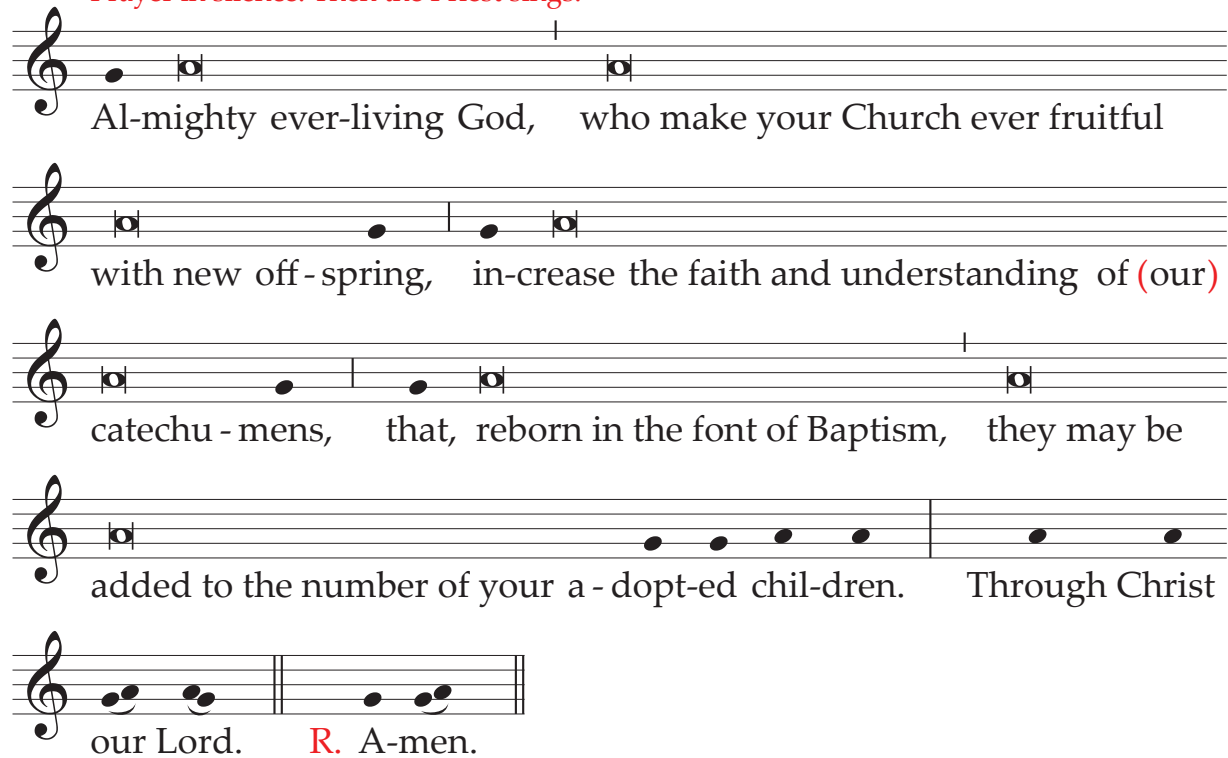
#### IV. For catechumens

The Deacon or lay minister sings:



Let us pray also for (our) cat-e-chu-mens, that our God and Lord  
may open wide the ears of their inmost hearts and unlock the gates  
of his mer-cy, that, having received forgiveness of all their sins  
through the waters of re-birth, they, too, may be one with Christ  
Je-sus our Lord.

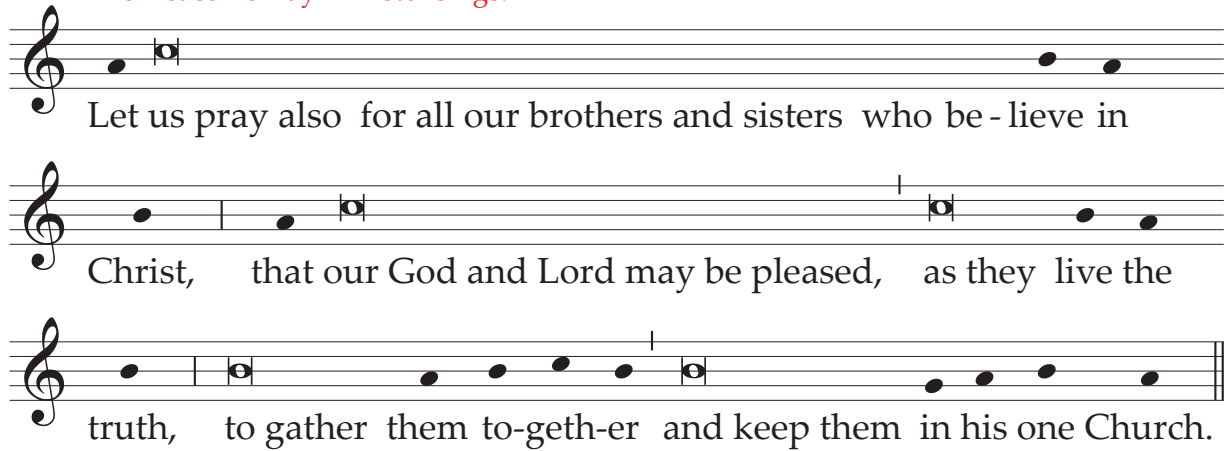
Prayer in silence. Then the Priest sings:



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

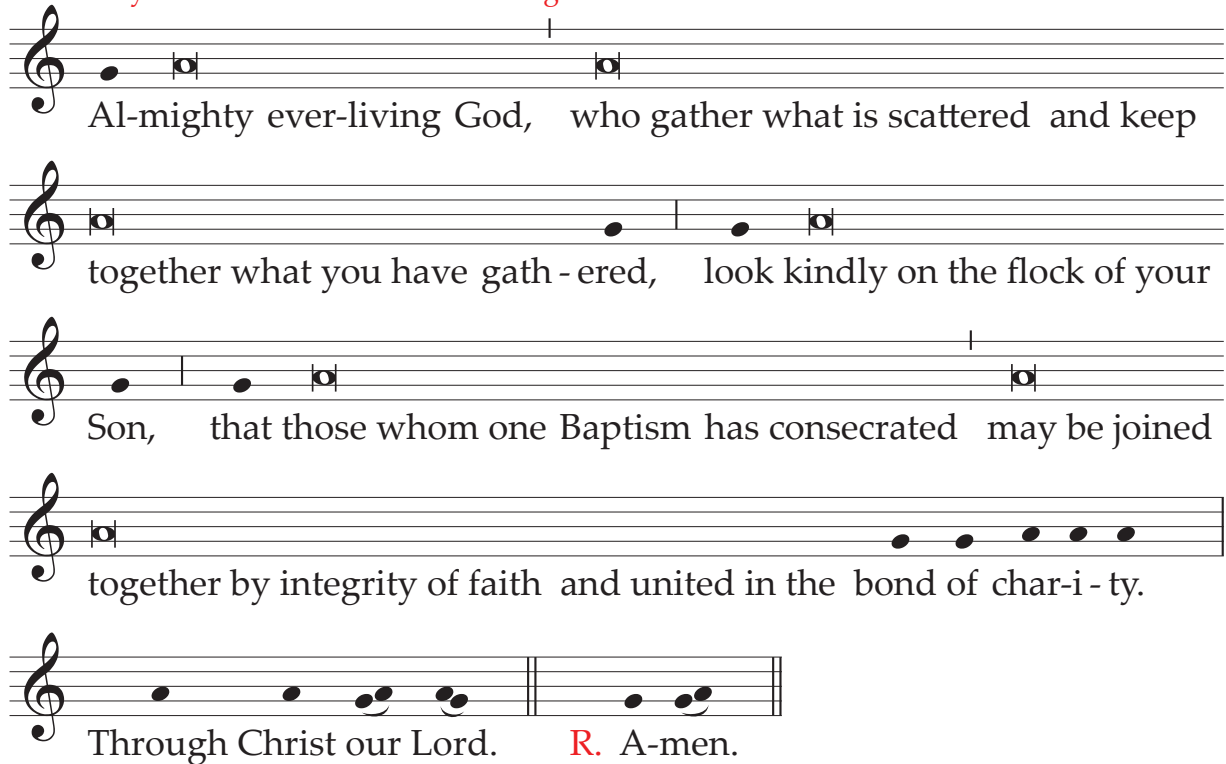
## V. For the unity of Christians

The Deacon or lay minister sings:



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

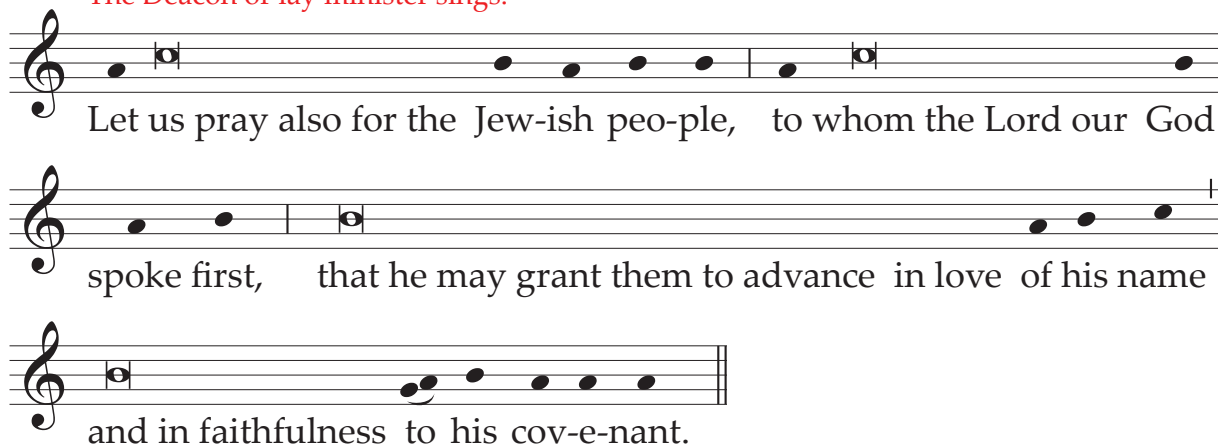
Prayer in silence. Then the Priest sings:



Al-mighty ever-living God, who gather what is scattered and keep  
together what you have gath - ered, look kindly on the flock of your  
Son, that those whom one Baptism has consecrated may be joined  
together by integrity of faith and united in the bond of char-i - ty.  
Through Christ our Lord. **R.** A-men.

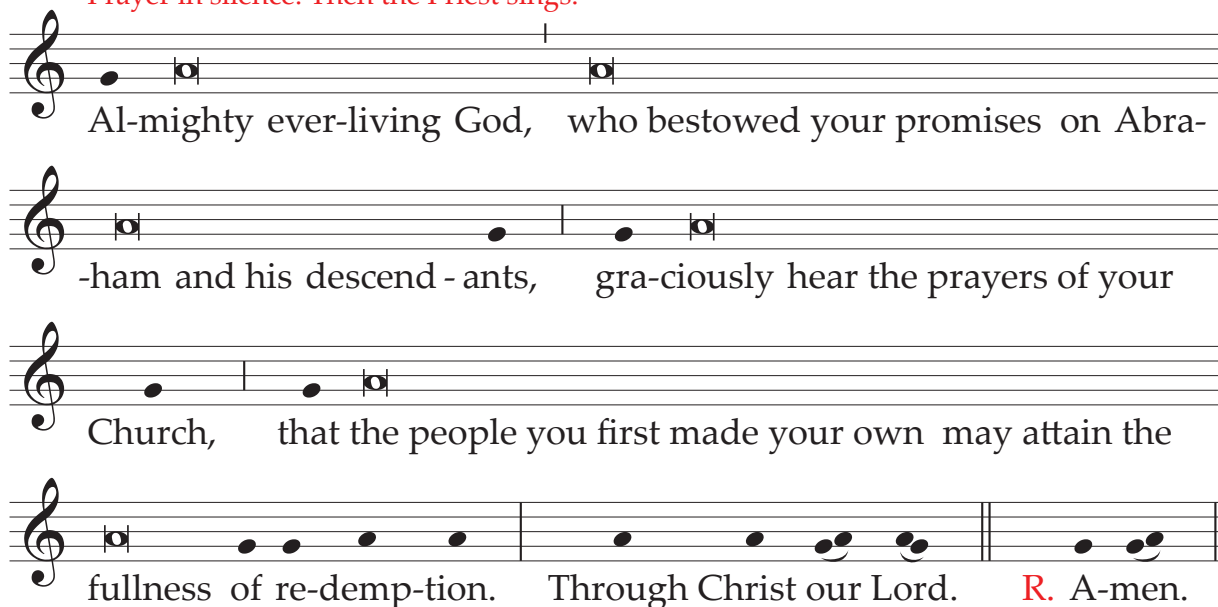
## VI. For the Jewish People

The Deacon or lay minister sings:



Let us pray also for the Jew-ish peo-ple, to whom the Lord our God  
spoke first, that he may grant them to advance in love of his name  
and in faithfulness to his cov-e-nant.

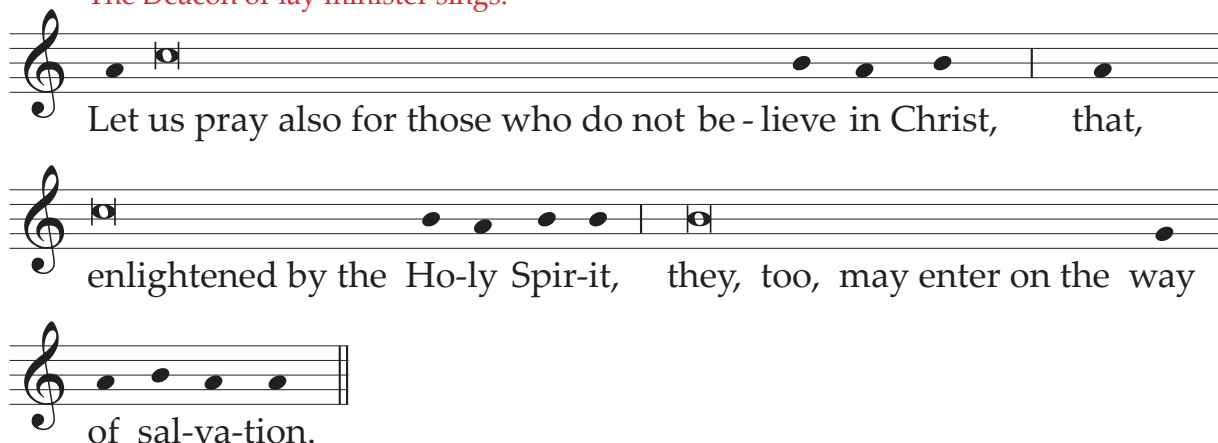
Prayer in silence. Then the Priest sings:



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

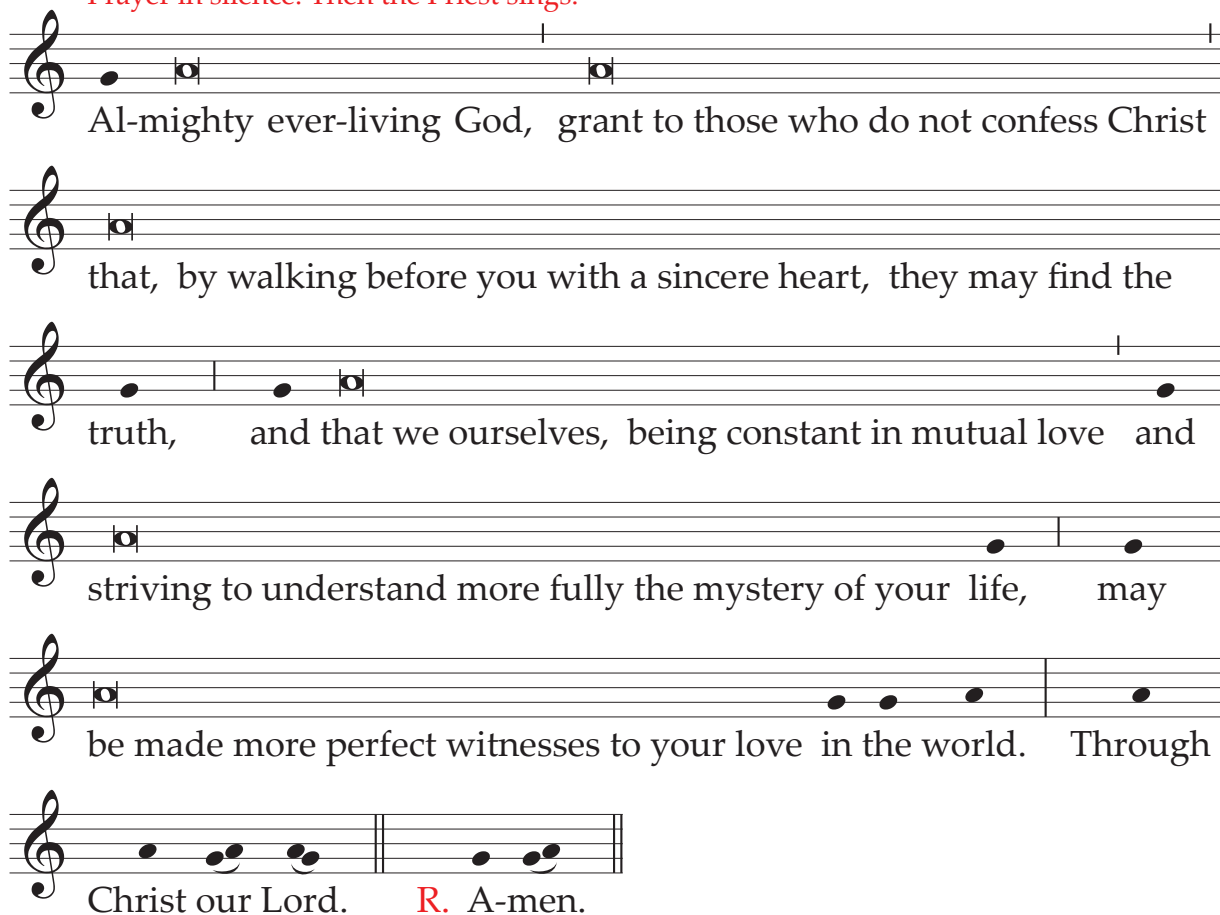
## VII. For those who do not believe in Christ

The Deacon or lay minister sings:



Let us pray also for those who do not be - lieve in Christ, that,  
enlightened by the Ho-ly Spir-it, they, too, may enter on the way  
of sal-va-tion.

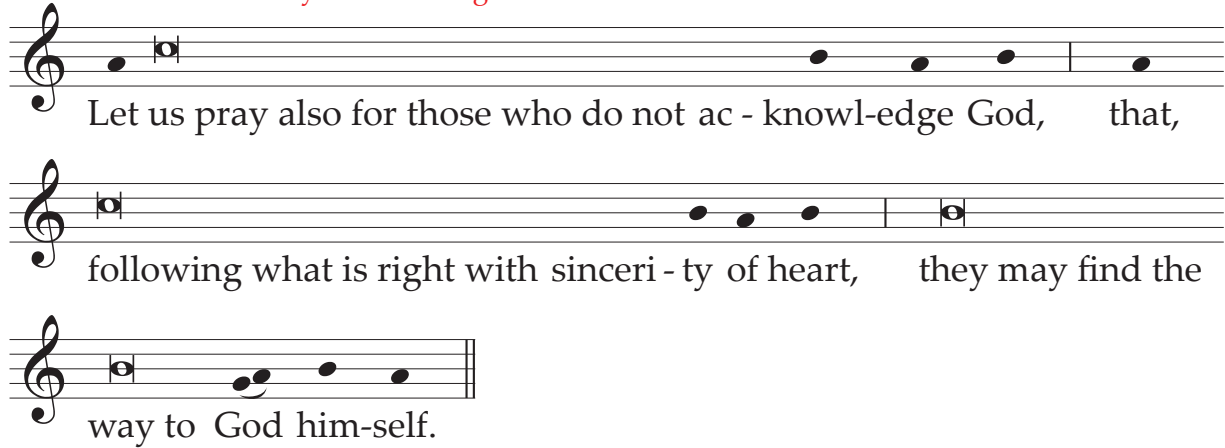
Prayer in silence. Then the Priest sings:



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

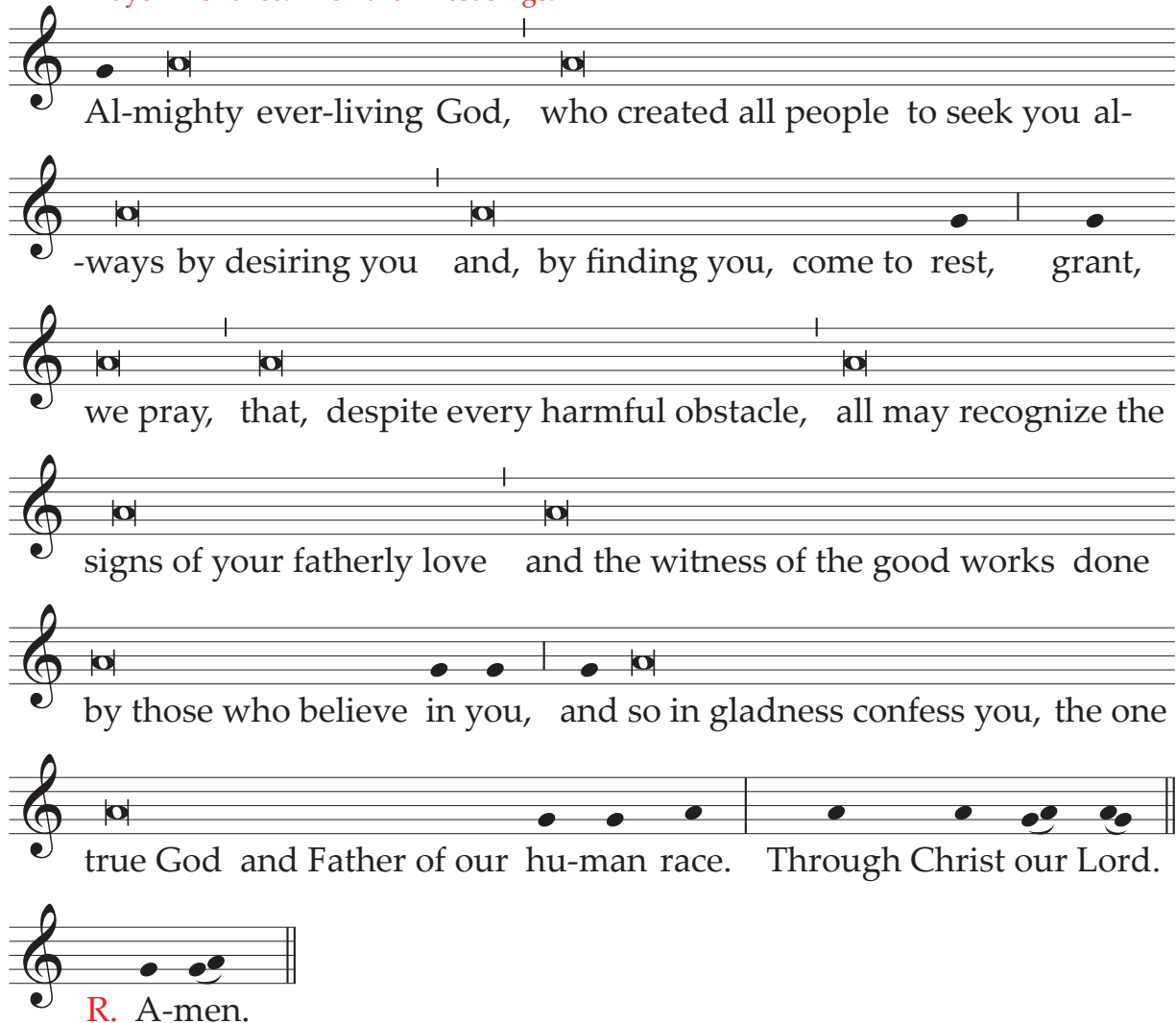
## VIII. For those who do not believe in God

The Deacon or lay minister sings:



Let us pray also for those who do not ac - knowl-edge God, that,  
following what is right with sinceri - ty of heart, they may find the  
way to God him-self.

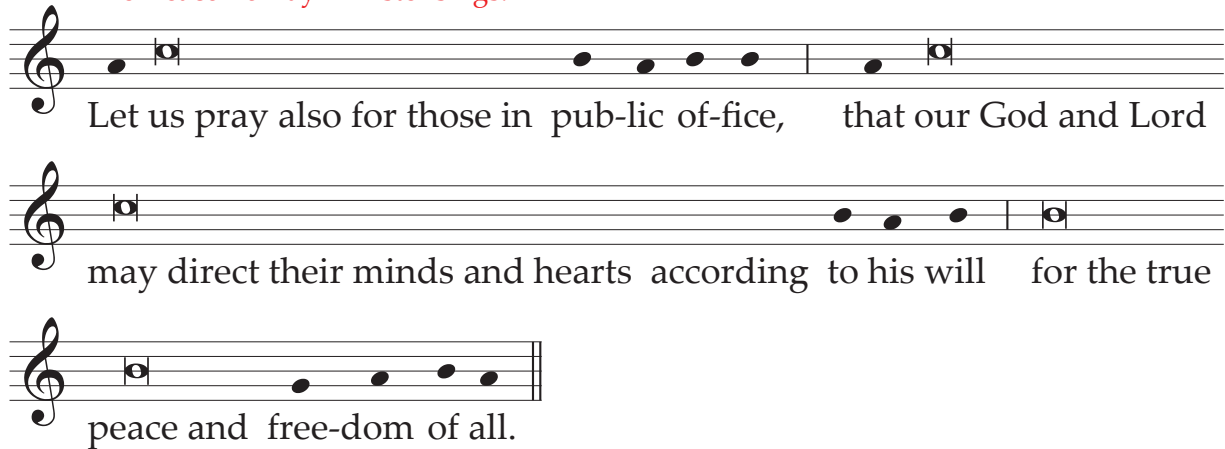
Prayer in silence. Then the Priest sings:



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

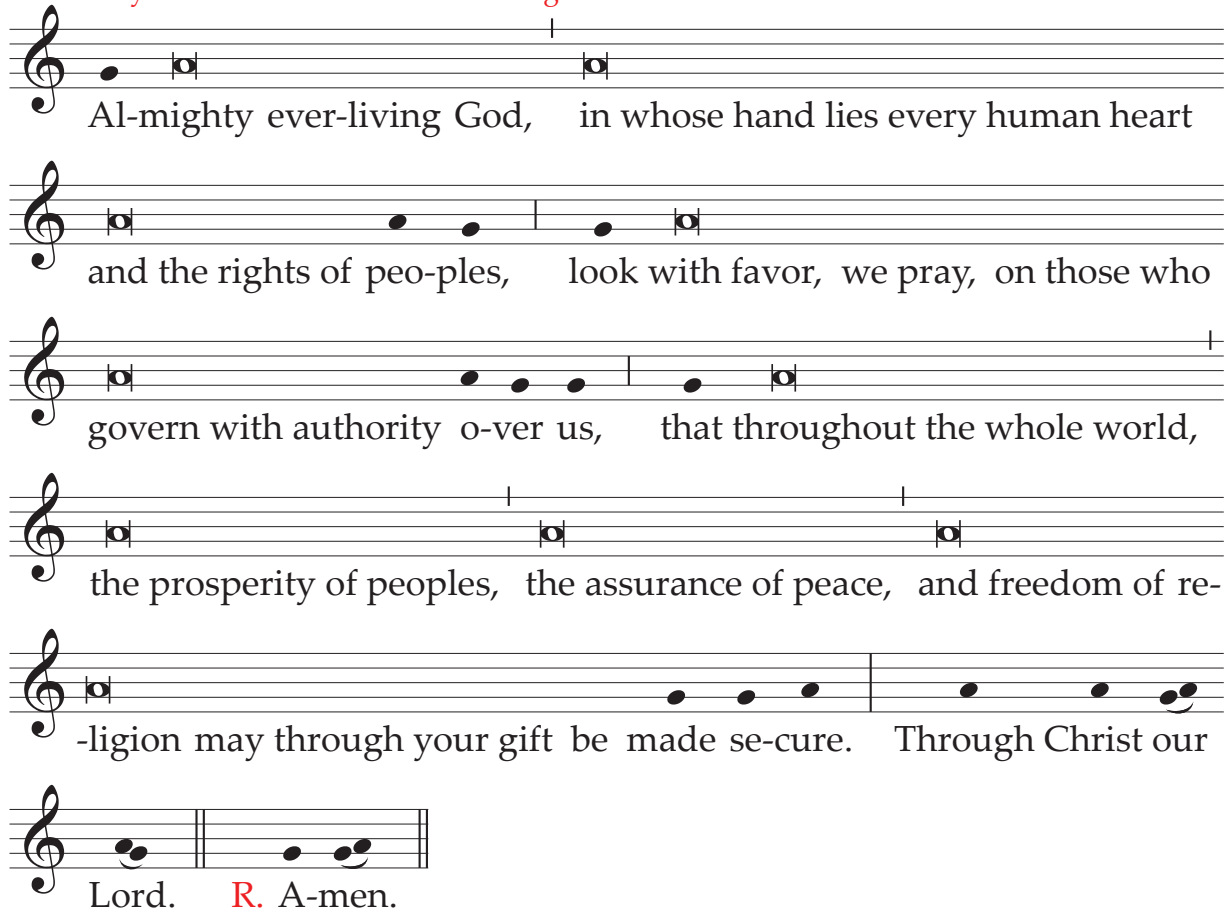
## IX. For those in public office

The Deacon or lay minister sings:



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

Prayer in silence. Then the Priest sings:

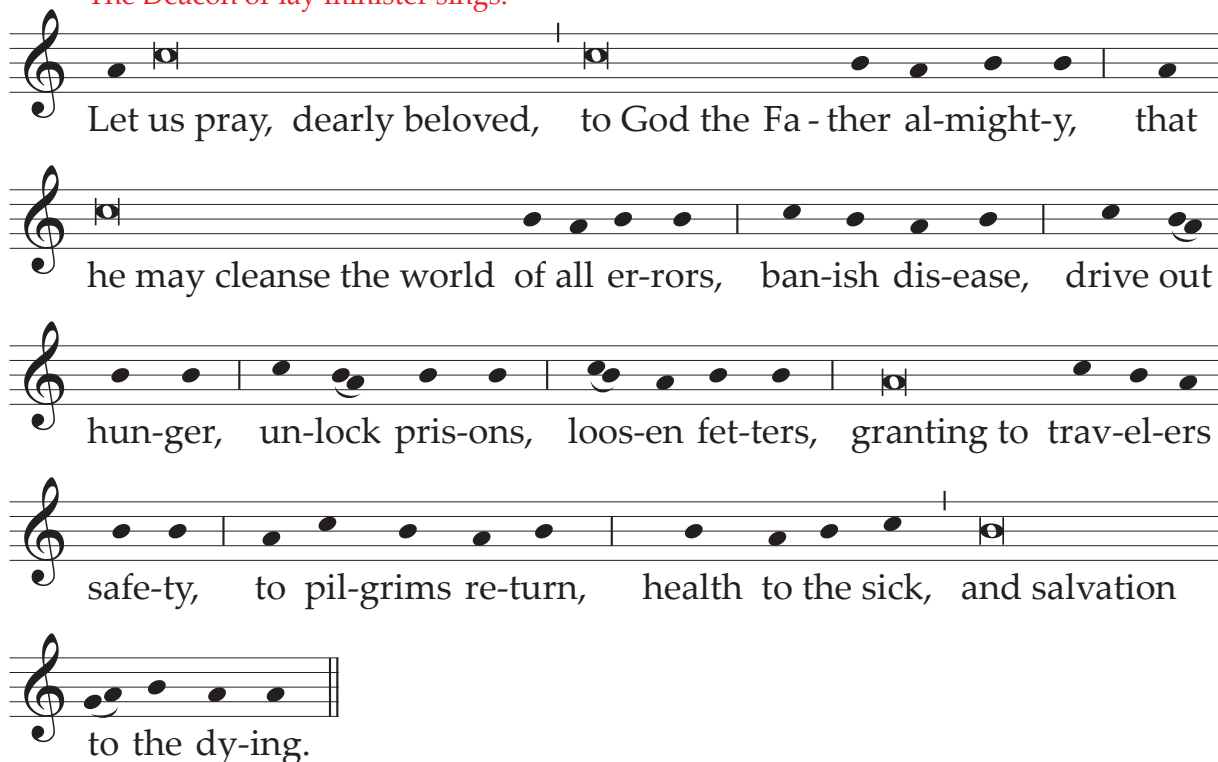


Al-mighty ever-living God, in whose hand lies every human heart  
and the rights of peo-ples, look with favor, we pray, on those who  
govern with authority o-ver us, that throughout the whole world,  
the prosperity of peoples, the assurance of peace, and freedom of re-  
-ligion may through your gift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



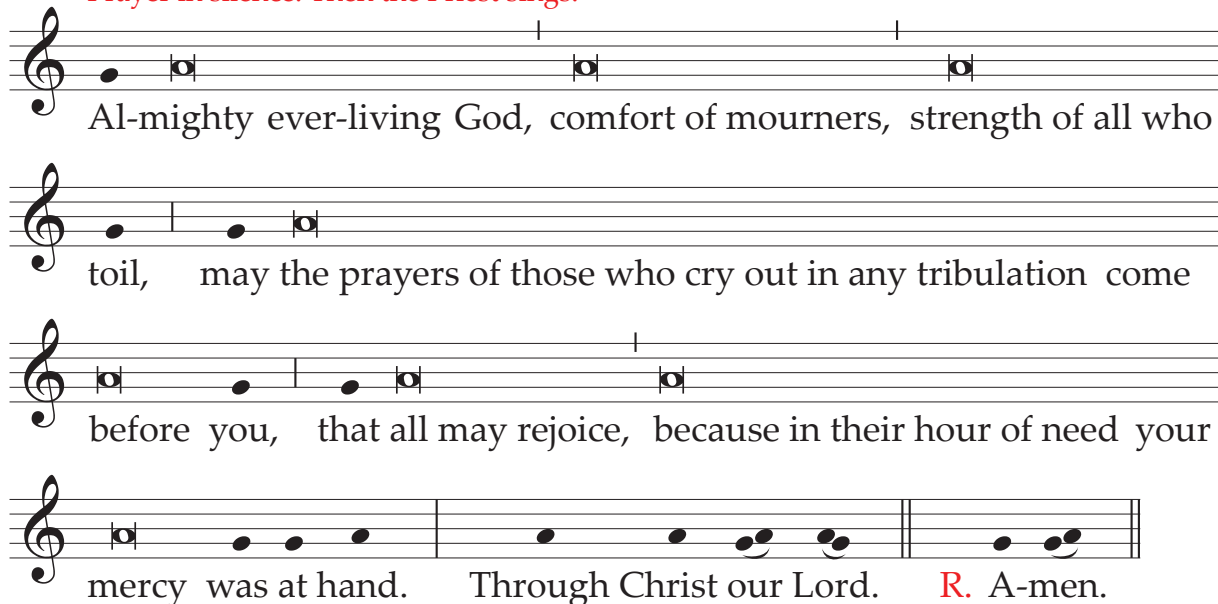
## X. For those in tribulation

The Deacon or lay minister sings:



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

Prayer in silence. Then the Priest sings:

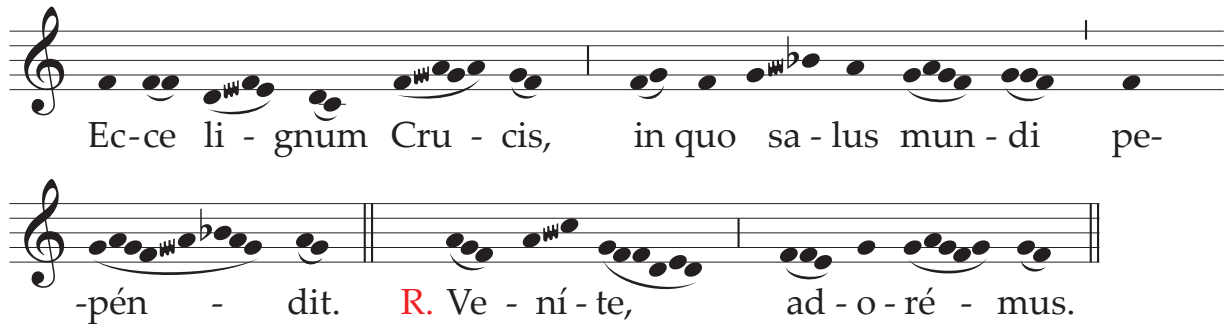


Al-mighty ever-living God, comfort of mourners, strength of all who  
toil, may the prayers of those who cry out in any tribulation come  
before you, that all may rejoice, because in their hour of need your  
mercy was at hand. Through Christ our Lord. **R.** A-men.

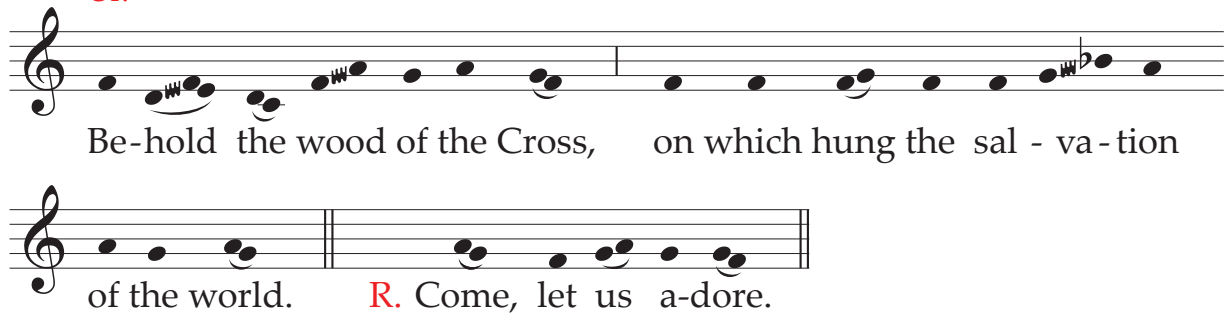
## The Showing of the Holy Cross

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

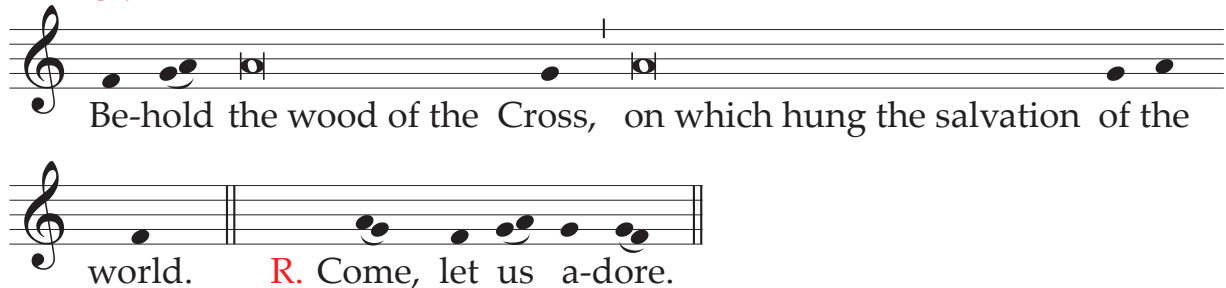
The Priest, standing before the altar and facing the people, receives the Cross, uncovers a little of its upper part and elevates it while beginning the *Ecce lignum Crucis* (Behold the wood of the Cross). He is assisted in singing by the Deacon or, if need be, by the choir. All respond, Come, let us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



Or:



Or:

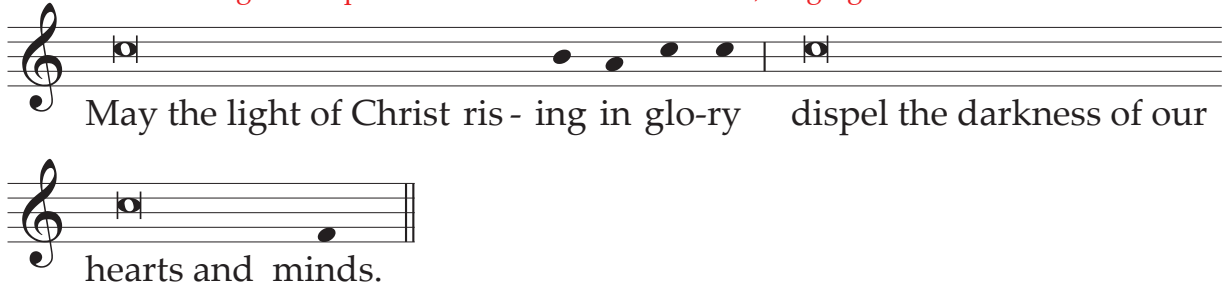


# THE PASCHAL VIGIL IN THE HOLY NIGHT

## LUCERNARIUM

### The Blessing of the Fire and Preparation of the Candle

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

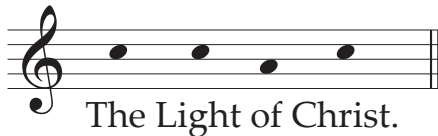


With respect to the preceding elements, Conferences of Bishops may also establish other forms more suited to the culture of the peoples.

### Procession

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

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



And all respond:



Or:



And all respond:



## THE PASCHAL PROCLAMATION

### Longer form of the Paschal Proclamation

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

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

The Proclamation may also be sung in the shorter form.



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

dearest friends, standing in the awe-some glo-ry of this ho-ly light,

in-voke with me, I ask you, the mer-cy of God al-might-y,

that he, who has been pleased to number me, though un-wor-thy,

a - mong the Le-vites, may pour into me his light un-shad-owed,

that I may sing this can-dle's per-fect prais-es.)

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

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

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

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

with devoted service of our voice, to acclaim our God in-vis-i-ble,

the al - might-y Fa-ther, and Jesus Christ, our Lord, his Son, his



On - ly Be - got - ten. Who for our sake paid Adam's debt to the e -

- ter - nal Fa - ther, and, pouring out his own dear Blood, wiped clean

the re - cord of our an - cient sin - ful - ness. These then are the feasts

of Pass - o - ver, in which is slain the Lamb, the one true Lamb,

whose Blood anoints the door - posts of be - liev - ers. This is the

night, when once you led our fore - bears, Is - ra - el's chil - dren,

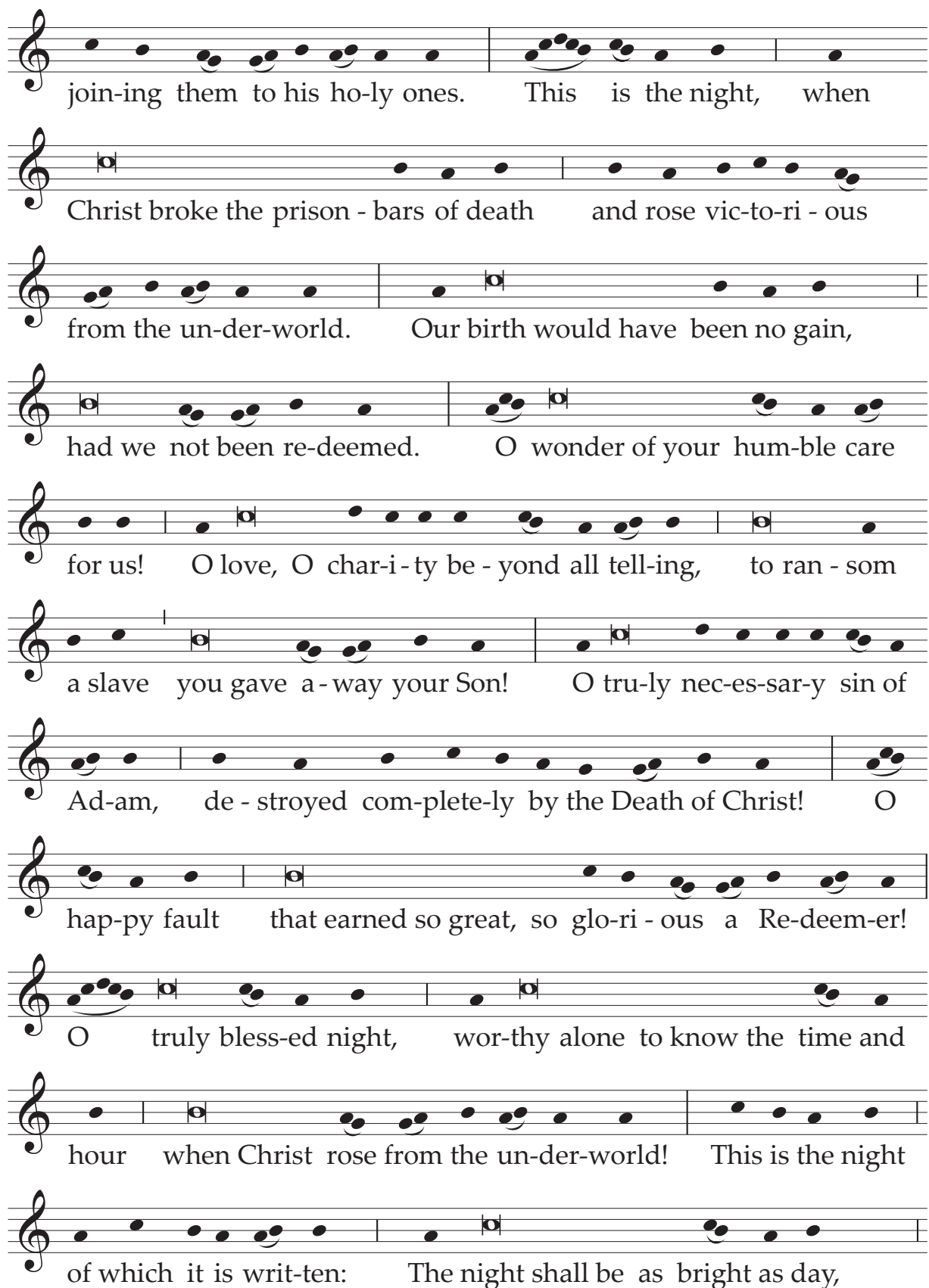
from slaver - y in E - gypt and made them pass dry - shod through

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

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

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

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



join-ing them to his ho-ly ones. This is the night, when  
Christ broke the prison - bars of death and rose vic-to-ri - ous  
from the un-der-world. Our birth would have been no gain,  
had we not been re-deemed. O wonder of your hum-ble care  
for us! O love, O char-i-ty be - yond all tell-ing, to ran - som  
a slave you gave a-way your Son! O tru-ly nec-es-sar-y sin of  
Ad-am, de - stroyed com-plete-ly by the Death of Christ! O  
hap-py fault that earned so great, so glo-ri - ous a Re-deem-er!  
O truly bless-ed night, wor-thy alone to know the time and  
hour when Christ rose from the un-der-world! This is the night  
of which it is writ-ten: The night shall be as bright as day,



dazzling is the night for me, and full of glad-ness. The sanctifying  
power of this night dis - pels wick-ed-ness, washes faults a-way,  
re-stores innocence to the fall-en, and joy to mourn-ers, drives  
out ha-tred, fos-ters con-cord, and brings down the might-y.  
On this, your night of grace, O ho-ly Fa-ther, accept this candle, a  
sol-emn of-fer-ing, the work of bees and of your serv-ants' hands,  
an evening sacri - fice of praise, this gift from your most ho-ly  
Church. But now we know the praises of this pil-lar, which glow-  
-ing fire ig - nites for God's hon-or, a fire into many flames  
di-vid-ed, yet nev-er dimmed by shar - ing of its light, for it is  
fed by melt-ing wax, drawn out by moth-er bees to build a torch



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

Shorter form of the Paschal Proclamation

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

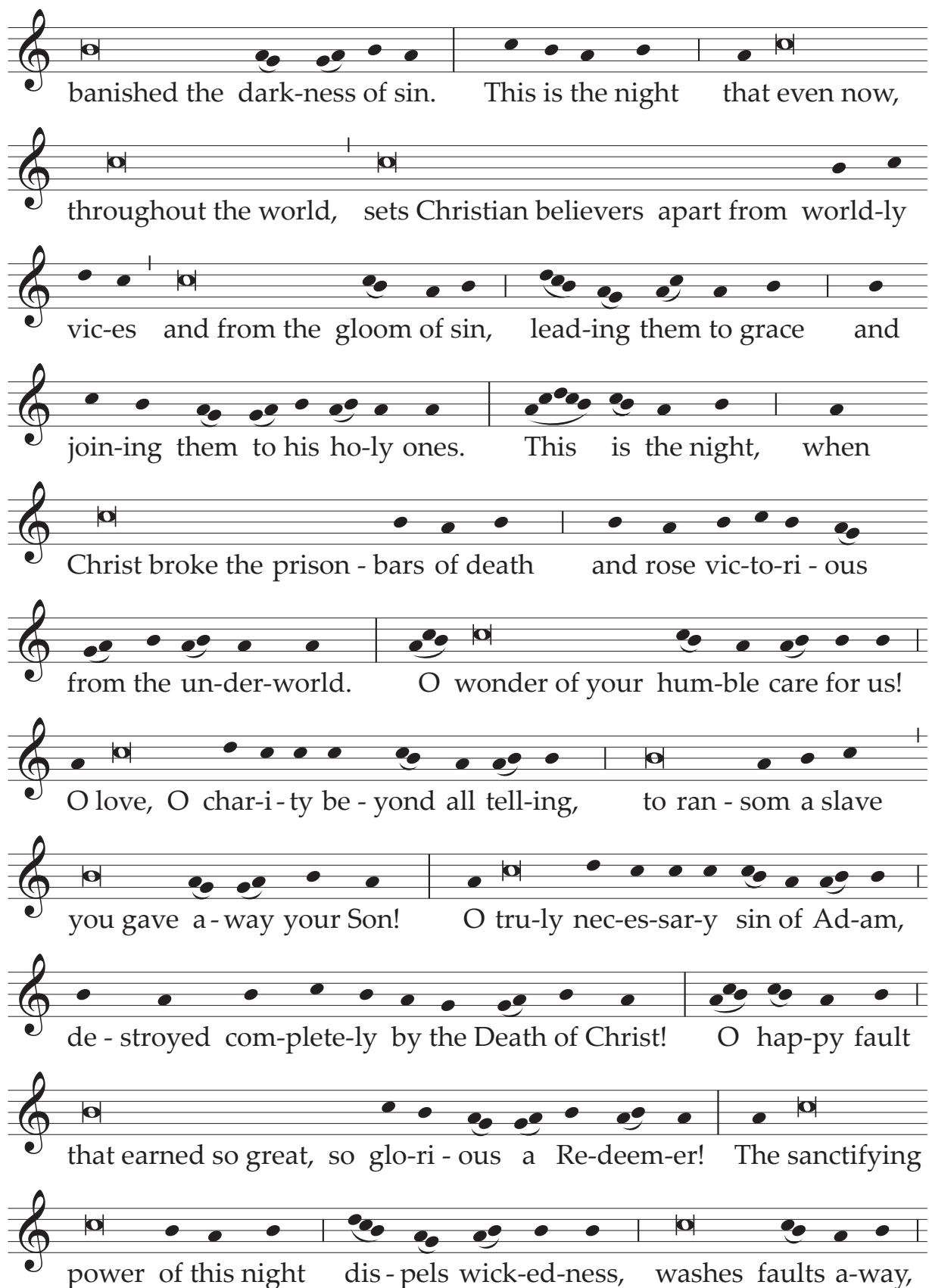
(V. The Lord be with you. R. And with your spir-it.)

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

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



It is truly right and just, with ardent love of mind and heart and  
with devoted service of our voice, to acclaim our God in-vis-i-ble,  
the al - might-y Fa-ther, and Jesus Christ, our Lord, his Son, his  
On - ly Be-got-ten. Who for our sake paid Adam's debt to the e-  
-ter-nal Fa-ther, and, pouring out his own dear Blood, wiped clean  
the re-cord of our an-cient sin-ful-ness. These then are the feasts  
of Pass-o-ver, in which is slain the Lamb, the one true Lamb,  
whose Blood anoints the door - posts of be-liev-ers. This is the  
night, when once you led our fore-bears, Is-ra-el's chil-dren,  
from slaver-y in E-gypt and made them pass dry - shod through  
the Red Sea. This is the night that with a pil-lar of fire



banished the dark-ness of sin. This is the night that even now,  
throughout the world, sets Christian believers apart from world-ly  
vic-es and from the gloom of sin, lead-ing them to grace and  
join-ing them to his ho-ly ones. This is the night, when  
Christ broke the prison - bars of death and rose vic-to-ri - ous  
from the un-der-world. O wonder of your hum-ble care for us!  
O love, O char-i-ty be - yond all tell-ing, to ran - som a slave  
you gave a - way your Son! O tru-ly nec-es-sar-y sin of Ad-am,  
de - stroyed com-plete-ly by the Death of Christ! O hap-py fault  
that earned so great, so glo-ri - ous a Re-deem-er! The sanctifying  
power of this night dis - pels wick-ed-ness, washes faults a-way,

re-stores innocence to the fall-en, and joy to mourn-ers. O truly

bless-ed night, when things of heaven are wed to those of earth,

and di - vine to the hu-man.

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

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

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

Church.

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

honor of your name, may perse - vere un-dimmed, to overcome

the dark - ness of this night. Re-ceive it as a pleas-ing fra-grance,

and let it min-gle with the lights of heav-en. May this flame

be found still burn - ing by the Morn-ing Star: the one Morning  
 Star who nev-er sets, Christ your Son, who, coming back from  
 death's do-main, has shed his peaceful light on hu-man-i - ty, and  
 lives and reigns for ev - er and ev-er. **R.** A - men.

## LITURGY OF THE WORD

After the last reading from the Old Testament with its Responsorial Psalm and its prayer, the altar candles are lit, and the Priest intones the hymn *Gloria in excelsis Deo*, which is taken up by all, while the bells are rung, according to local custom.

Gló-ri - a in ex - cél - sis De - o.

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

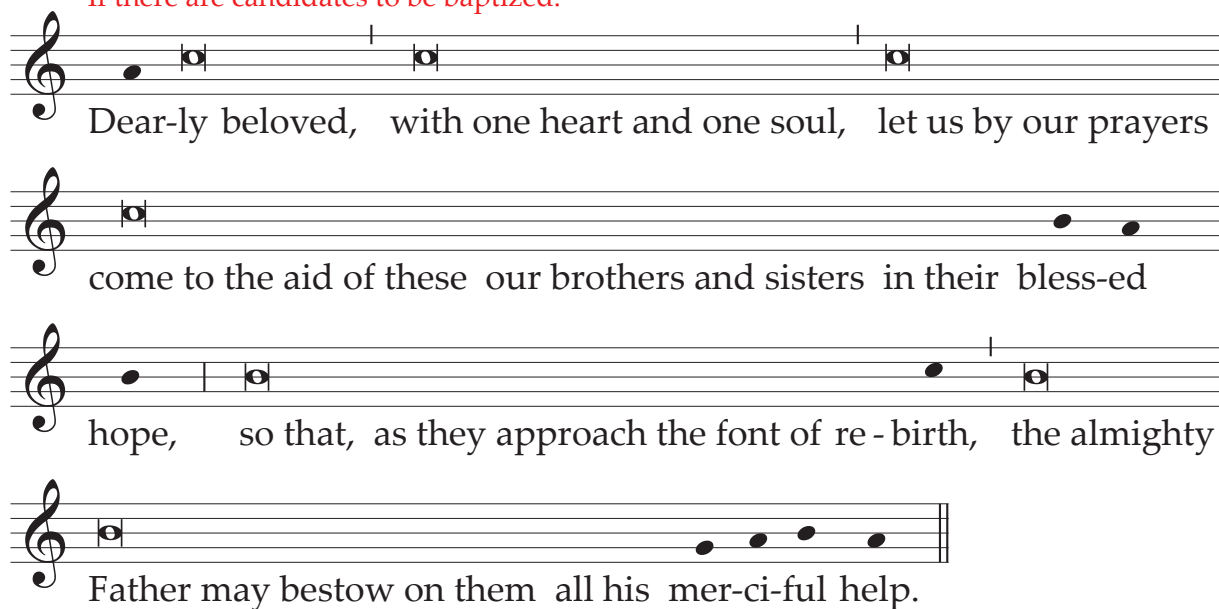
Al-le - lú - ia.

# BAPTISMAL LITURGY

## Litany

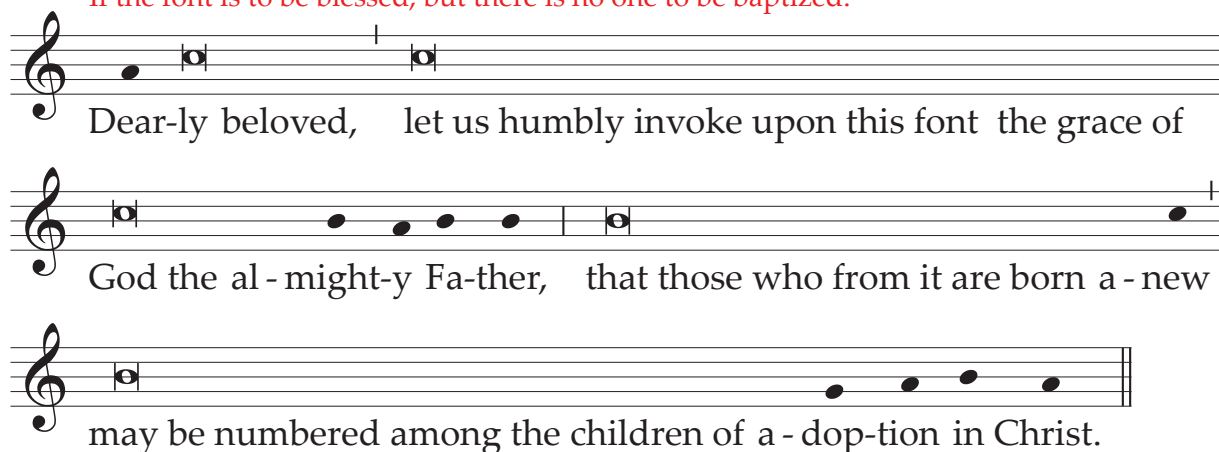
If, however, the baptismal Liturgy takes place in the sanctuary, the Priest immediately makes an introductory statement in these or similar words.

If there are candidates to be baptized:

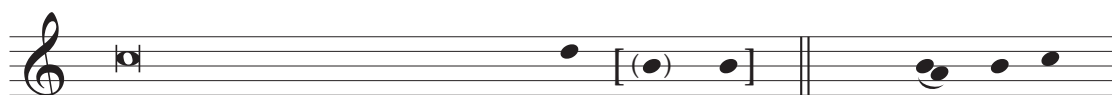


Dear-ly beloved, with one heart and one soul, let us by our prayers  
come to the aid of these our brothers and sisters in their bless-ed  
hope, so that, as they approach the font of re - birth, the almighty  
Father may bestow on them all his mer-ci-ful help.

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

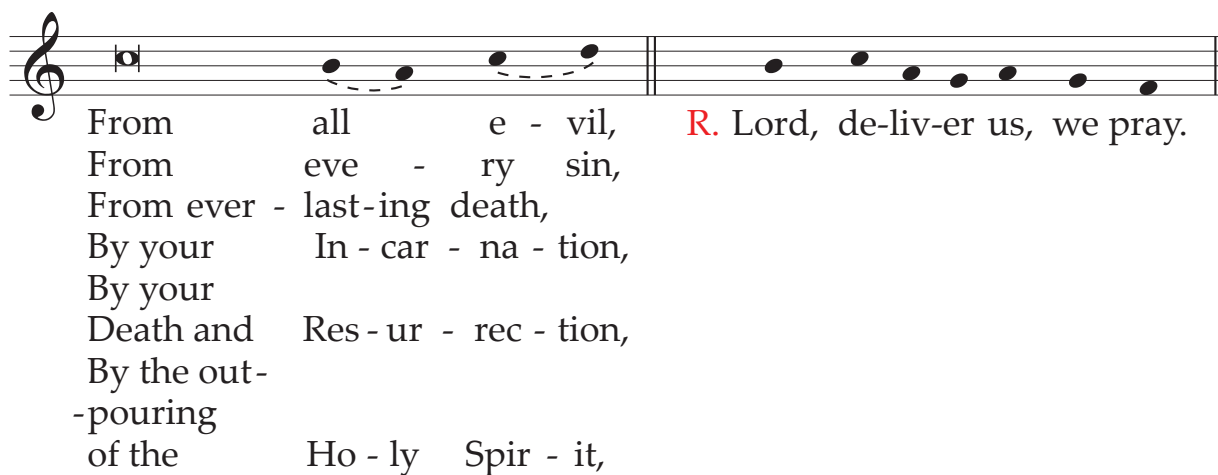


Dear-ly beloved, let us humbly invoke upon this font the grace of  
God the al - might-y Fa-ther, that those who from it are born a - new  
may be numbered among the children of a - dop-tion in Christ.

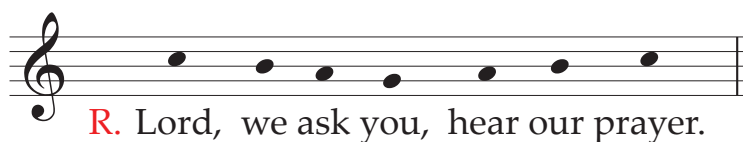
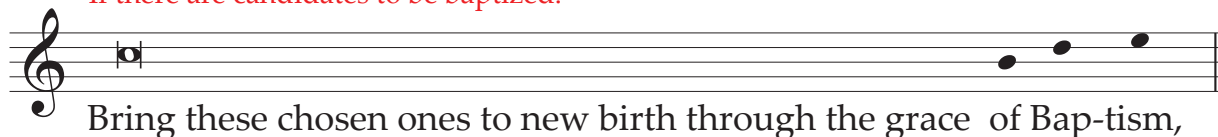


Holy Mary, Mother of God, [ ] R. pray for us.  
Saint Mich - ael,  
Holy Angels of God, [ ]  
Saint John the Bap - tist,  
Saint Jo - seph,  
Saint Peter and Saint Paul, [ ]  
Saint An - drew,  
Saint John, [ ]  
Saint Mary Mag - da - lene,  
Saint Ste - phen,  
Saint Ignatius of An - ti - och,  
Saint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

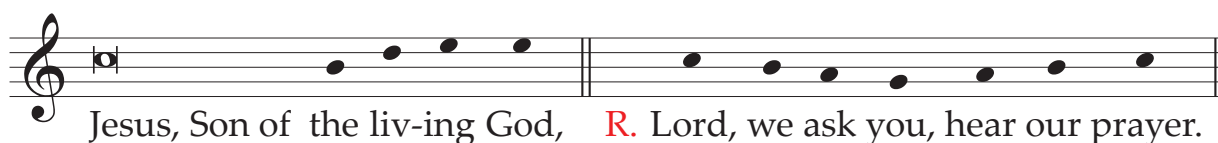
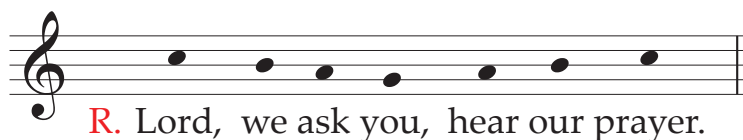
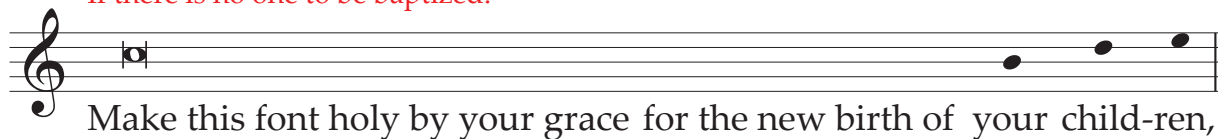


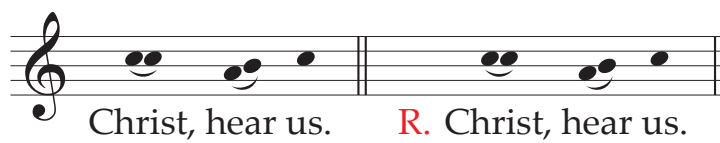


If there are candidates to be baptized:



If there is no one to be baptized:





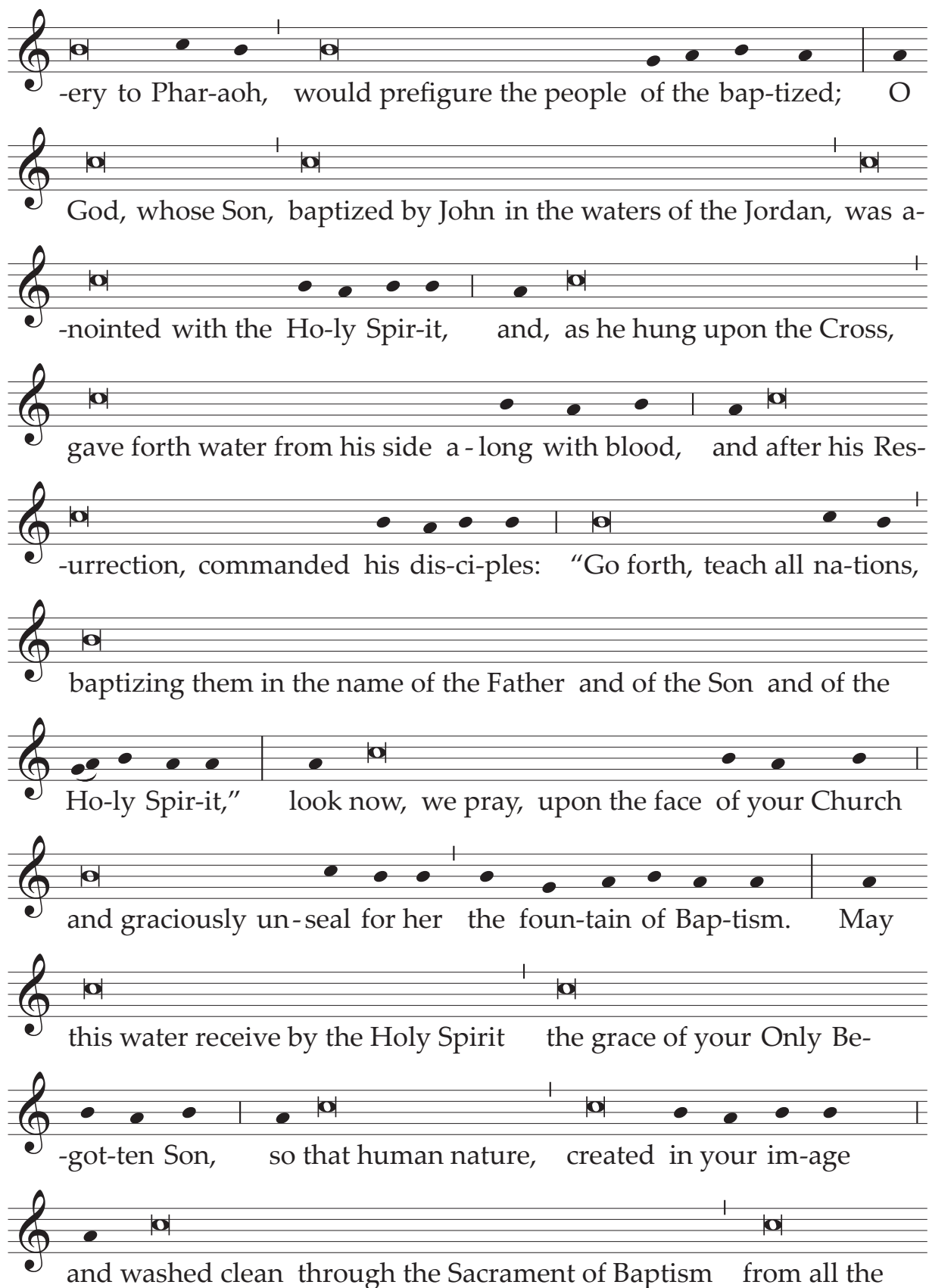
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## Blessing of Baptismal Water

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



O God, who by invisible power accomplish a wondrous effect  
through sacra - men - tal signs and who in many ways have pre-  
-pared water, your cre - a - tion, to show forth the grace of Bap - tism;  
O God, whose Spirit in the first moments of the world's creation  
hovered o - ver the wa - ters, so that the very substance of wa - ter  
would even then take to itself the pow - er to sanc - ti - fy; O God, who  
by the outpouring of the flood foreshadowed re - gen - er - a - tion,  
so that from the mystery of one and the same ele - ment of wa - ter  
would come an end to vice and a be - gin - ning of vir - tue; O  
God, who caused the children of Abraham to pass dry - shod  
through the Red Sea, so that the chosen people, set free from slav -



-ery to Phar-aoh, would prefigure the people of the bap-tized; O

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

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

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

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

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

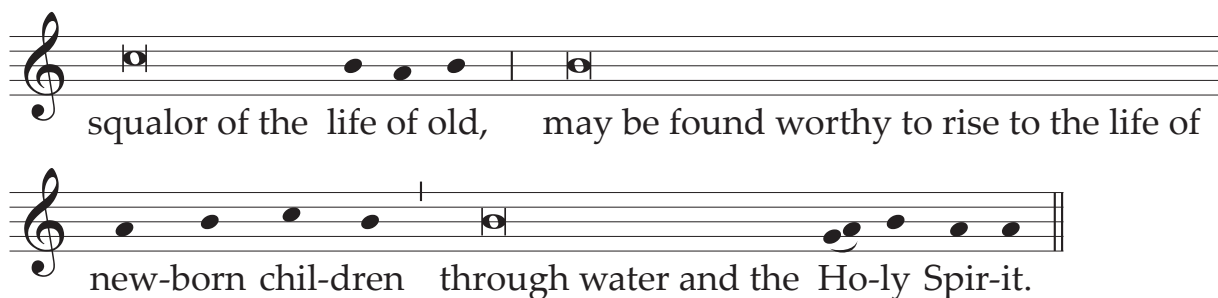
Ho-ly Spir-it," look now, we pray, upon the face of your Church

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

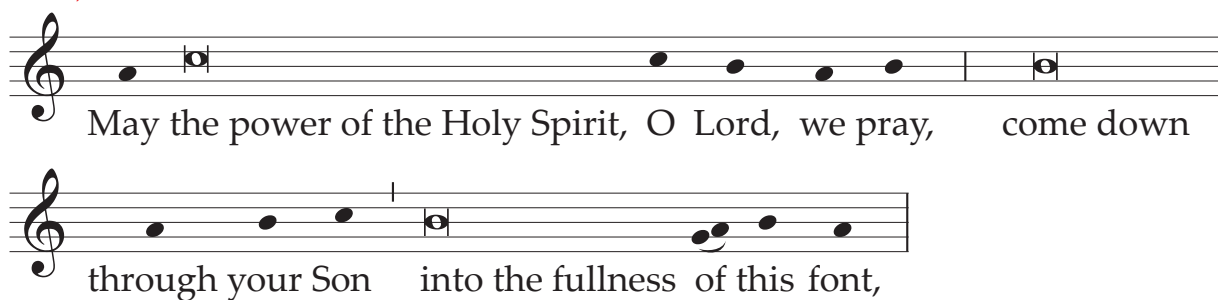
this water receive by the Holy Spirit the grace of your Only Be-

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

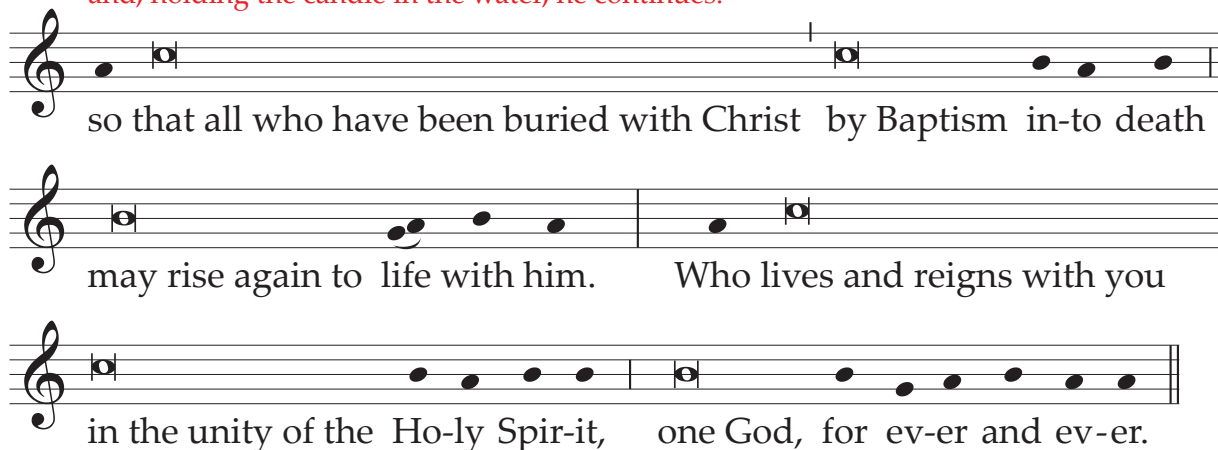
and washed clean through the Sacrament of Baptism from all the



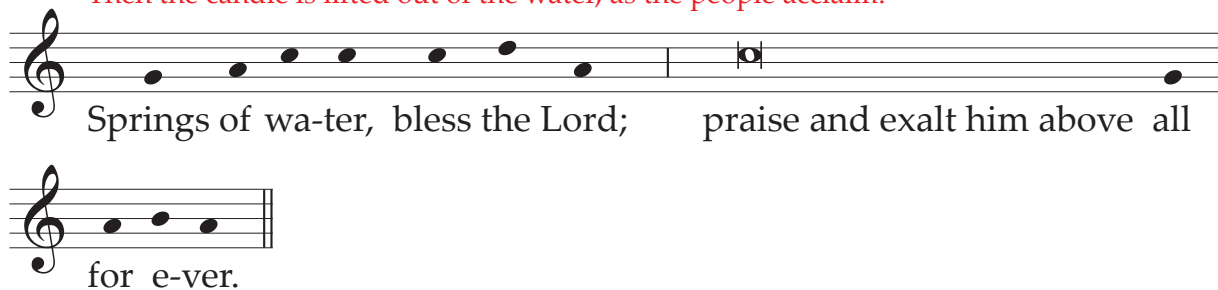
And, if the occasion so suggests, lowering the paschal candle into the water once or three times, he continues:



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

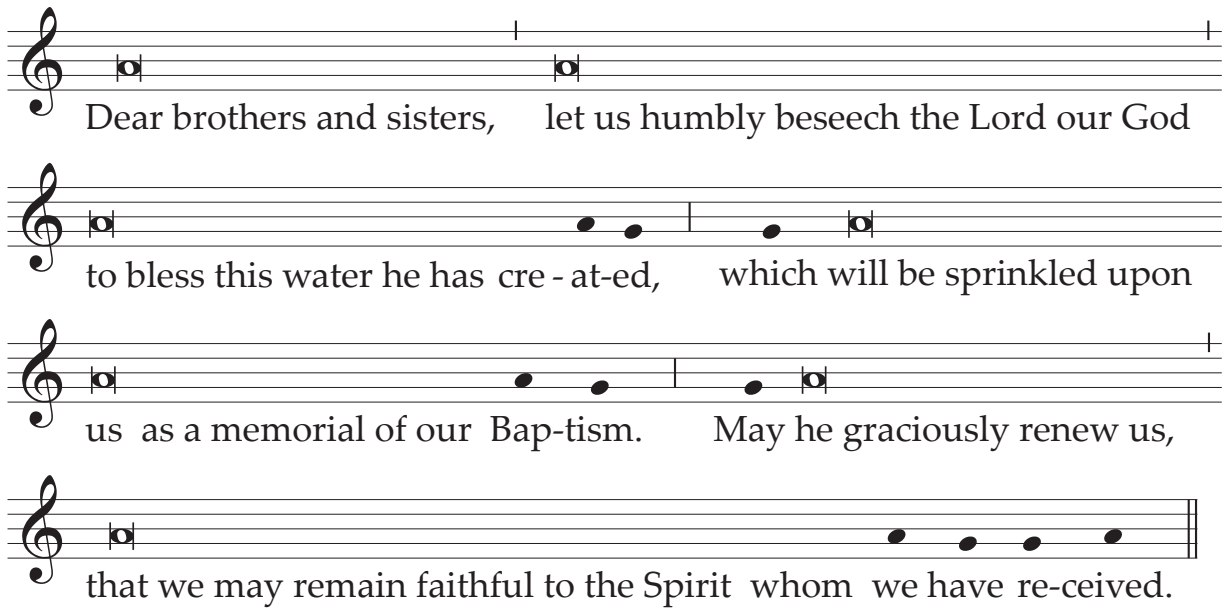


Then the candle is lifted out of the water, as the people acclaim:



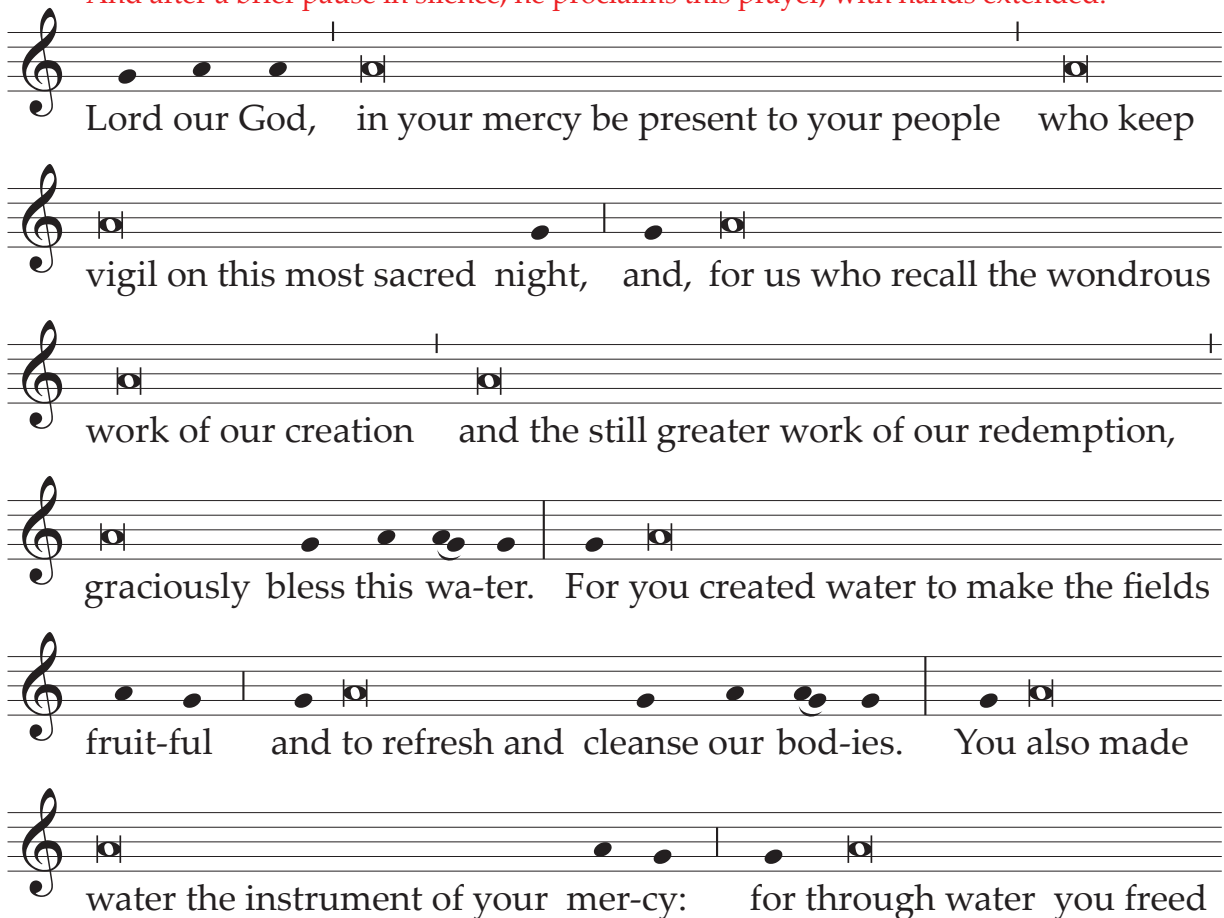
## The Blessing of Water

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



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

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



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

your people from slavery and quenched their thirst in the de-sert;

through water the Prophets proclaimed the new covenant you were

to enter upon with the human race; and last of all, through water,

which Christ made holy in the Jor-dan, you have renewed our cor-

-rupted nature in the bath of re - gen - er - a - tion. There-fore, may

this water be for us a memorial of the Baptism we have re - ceived,

and grant that we may share in the gladness of our brothers and

sisters, who at Easter have re - ceived their Baptism.

Through Christ our Lord. **R.** A-men.

## The Renewal of Baptismal Promises

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

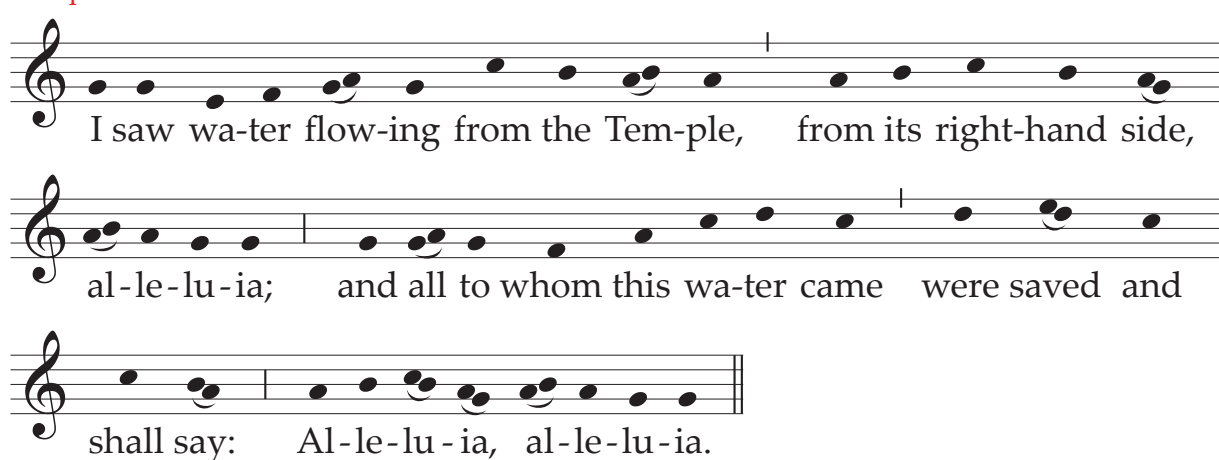
### Antiphon



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

Or:

### Antiphon

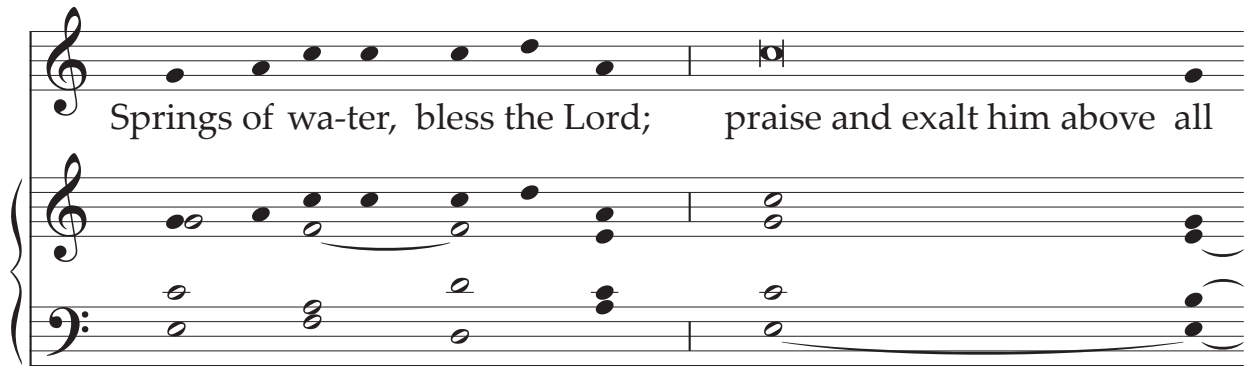


I saw wa-ter flow-ing from the Tem-ple, from its right-hand side,  
al-le-lu-ia; and all to whom this wa-ter came were saved and  
shall say: Al-le-lu-ia, al-le-lu-ia.

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## Easter Vigil



Spring of wa-ter, bless the Lord;      praise and exalt him above all

This musical score is for the first part of the Easter Vigil chant. It features a vocal line and a piano accompaniment. The vocal line is written on a single staff with a treble clef, starting on a whole note and followed by a half note. The piano accompaniment consists of two staves, treble and bass, with a grand staff bracket. The piano part begins with a whole note chord, followed by a half note chord, and then a whole note chord. The music is in a simple, homophonic style.



for e-ver.

This musical score is for the second part of the Easter Vigil chant. It features a vocal line and a piano accompaniment. The vocal line is written on a single staff with a treble clef, starting on a whole note and followed by a half note. The piano accompaniment consists of two staves, treble and bass, with a grand staff bracket. The piano part begins with a whole note chord, followed by a half note chord, and then a whole note chord. The music is in a simple, homophonic style.

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## Easter Vigil

### Antiphon

I saw wa-ter flow-ing from the Tem-ple, from its right-hand side,

The first system of musical notation for the Antiphon. It consists of a vocal line (treble clef) and a piano accompaniment (grand staff). The key signature has two flats (B-flat and E-flat). The vocal line begins with a half note G4, followed by quarter notes A4, Bb4, C5, D5, E5, F5, G5, A5, Bb5, C6, D6, E6, F6, G6, A6, Bb6, C7, D7, E7, F7, G7, A7, Bb7, C8, D8, E8, F8, G8, A8, Bb8, C9, D9, E9, F9, G9, A9, Bb9, C10, D10, E10, F10, G10, A10, Bb10, C11, D11, E11, F11, G11, A11, Bb11, C12, D12, E12, F12, G12, A12, Bb12, C13, D13, E13, F13, G13, A13, Bb13, C14, D14, E14, F14, G14, A14, Bb14, C15, D15, E15, F15, G15, A15, Bb15, C16, D16, E16, F16, G16, A16, Bb16, C17, D17, E17, F17, G17, A17, Bb17, C18, D18, E18, F18, G18, A18, Bb18, C19, D19, E19, F19, G19, A19, Bb19, C20, D20, E20, F20, G20, A20, Bb20, C21, D21, E21, F21, G21, A21, Bb21, C22, D22, E22, F22, G22, A22, Bb22, C23, D23, E23, F23, G23, A23, Bb23, C24, D24, E24, F24, G24, A24, Bb24, C25, D25, E25, F25, G25, A25, Bb25, C26, D26, E26, F26, G26, A26, Bb26, C27, D27, E27, F27, G27, A27, Bb27, C28, D28, E28, F28, G28, A28, Bb28, C29, D29, E29, F29, G29, A29, Bb29, C30, D30, E30, F30, G30, A30, Bb30, C31, D31, E31, F31, G31, A31, Bb31, C32, D32, E32, F32, G32, A32, Bb32, C33, D33, E33, F33, G33, A33, Bb33, C34, D34, E34, F34, G34, A34, Bb34, C35, D35, E35, F35, G35, A35, Bb35, C36, D36, E36, F36, G36, A36, Bb36, C37, D37, E37, F37, G37, A37, Bb37, C38, D38, E38, F38, G38, A38, Bb38, C39, D39, E39, F39, G39, A39, Bb39, C40, D40, E40, F40, G40, A40, Bb40, C41, D41, E41, F41, G41, A41, Bb41, C42, D42, E42, F42, G42, A42, Bb42, C43, D43, E43, F43, G43, A43, Bb43, C44, D44, E44, F44, G44, A44, Bb44, C45, D45, E45, F45, G45, A45, Bb45, C46, D46, E46, F46, G46, A46, Bb46, C47, D47, E47, F47, G47, A47, Bb47, C48, D48, E48, F48, G48, A48, Bb48, C49, D49, E49, F49, G49, A49, Bb49, C50, D50, E50, F50, G50, A50, Bb50, C51, D51, E51, F51, G51, A51, Bb51, C52, D52, E52, F52, G52, A52, Bb52, C53, D53, E53, F53, G53, A53, Bb53, C54, D54, E54, F54, G54, A54, Bb54, C55, D55, E55, F55, G55, A55, Bb55, C56, D56, E56, F56, G56, A56, Bb56, C57, D57, E57, F57, G57, A57, Bb57, C58, D58, E58, F58, G58, A58, Bb58, C59, D59, E59, F59, G59, A59, Bb59, C60, D60, E60, F60, G60, A60, Bb60, C61, D61, E61, F61, G61, A61, Bb61, C62, D62, E62, F62, G62, A62, Bb62, C63, D63, E63, F63, G63, A63, Bb63, C64, D64, E64, F64, G64, A64, Bb64, C65, D65, E65, F65, G65, A65, Bb65, C66, D66, E66, F66, G66, A66, Bb66, C67, D67, E67, F67, G67, A67, Bb67, C68, D68, E68, F68, G68, A68, Bb68, C69, D69, E69, F69, G69, A69, Bb69, C70, D70, E70, F70, G70, A70, Bb70, C71, D71, E71, F71, G71, A71, Bb71, C72, D72, E72, F72, G72, A72, Bb72, C73, D73, E73, F73, G73, A73, Bb73, C74, D74, E74, F74, G74, A74, Bb74, C75, D75, E75, F75, G75, A75, Bb75, C76, D76, E76, F76, G76, A76, Bb76, C77, D77, E77, F77, G77, A77, Bb77, C78, D78, E78, F78, G78, A78, Bb78, C79, D79, E79, F79, G79, A79, Bb79, C80, D80, E80, F80, G80, A80, Bb80, C81, D81, E81, F81, G81, A81, Bb81, C82, D82, E82, F82, G82, A82, Bb82, C83, D83, E83, F83, G83, A83, Bb83, C84, D84, E84, F84, G84, A84, Bb84, C85, D85, E85, F85, G85, A85, Bb85, C86, D86, E86, F86, G86, A86, Bb86, 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G228, A228, Bb228, C229, D229, E229, F229, G229, A229, Bb229, C230, D230, E230, F230, G230, A230, Bb230, C231, D231, E231, F231, G231, A231, Bb231, C232, D232, E232, F232, G232, A232, Bb232, C233, D233, E233, F233, G233, A233, Bb233, C234, D234, E234, F234, G234, A234, Bb234, C235, D235, E235, F235, G235, A235, Bb235, C236, D236, E236, F236, G236, A236, Bb236, C237, D237, E237, F237, G237, A237, Bb237, C238, D238, E238, F238, G238, A238, Bb238, C239, D239, E239, F239, G239, A239, Bb239, C240, D240, E240, F240, G240, A240, Bb240, C241, D241, E241, F241, G241, A241, Bb241, C242, D242, E242, F242, G242, A242, Bb242, C243, D243, E243, F243, G243, A243, Bb243, C244, D244, E244, F244, G244, A244, Bb244, C245, D245, E245, F245, G245, A245, Bb245, C246, D246, E246, F246, G246, A246, Bb246, C247, D247, E247, F247, G247, A247, Bb247, C248, D248, E248, F248, G248, A248, Bb248, C249, D249, E249, F249, G249, A249, Bb249, C250, D250, E250, F250, G250, A250, Bb250, C251, D251, E251, F251, G251, A251, 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E298, F298, G298, A298, Bb298, C299, D299, E299, F299, G299, A299, Bb299, C300, D300, E300, F300, G300, A300, Bb300, C301, D301, E301, F301, G301, A301, Bb301, C302, D302, E302, F302, G302, A302, Bb302, C303, D303, E303, F303, G303, A303, Bb303, C304, D304, E304, F304, G304, A304, Bb304, C305, D305, E305, F305, G305, A305, Bb305, C306, D306, E306, F306, G306, A306, Bb306, C307, D307, E307, F307, G307, A307, Bb307, C308, D308, E308, F308, G308, A308, Bb308, C309, D309, E309, F309, G309, A309, Bb309, C310, D310, E310, F310, G310, A310, Bb310, C311, D311, E311, F311, G311, A311, Bb311, C312, D312, E312, F312, G312, A312, Bb312, C313, D313, E313, F313, G313, A313, Bb313, C314, D314, E314, F314, G314, A314, Bb314, C315, D315, E315, F315, G315, A315, Bb315, C316, D316, E316, F316, G316, A316, Bb316, C317, D317, E317, F317, G317, A317, Bb317, C318, D318, E318, F318, G318, A318, Bb318, C319, D319, E319, F319, G319, A319, Bb319, C320, D320, E320, F320, G320, A320, Bb320, C321, D321, E321, F321, 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Go forth, the Mass is end-ed, al-le - lu - ia, al - le - lu - ia.

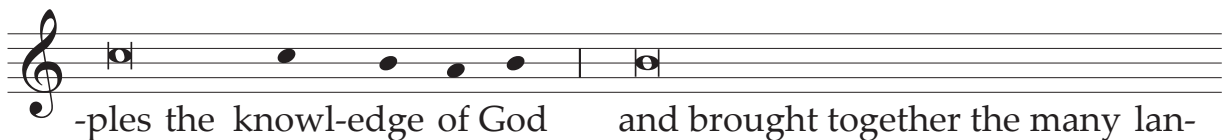
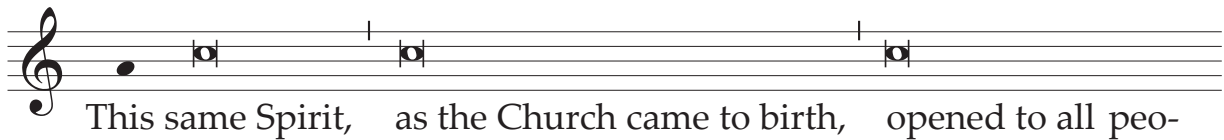
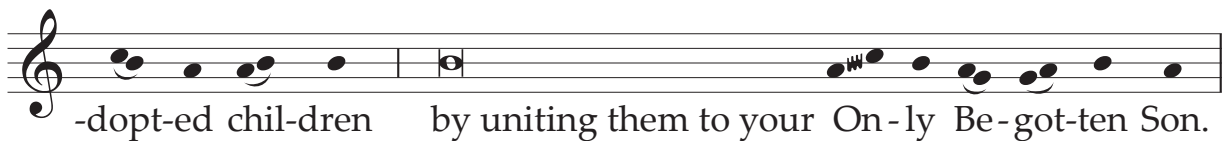
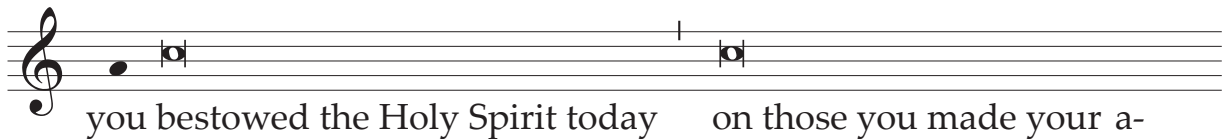
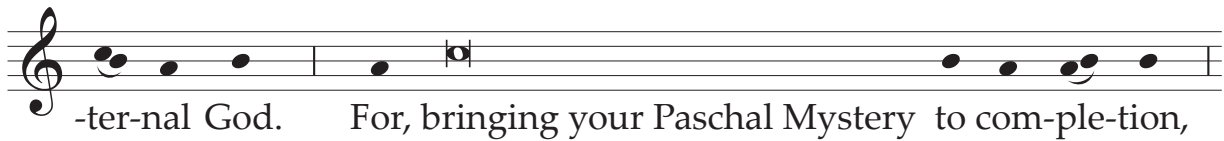
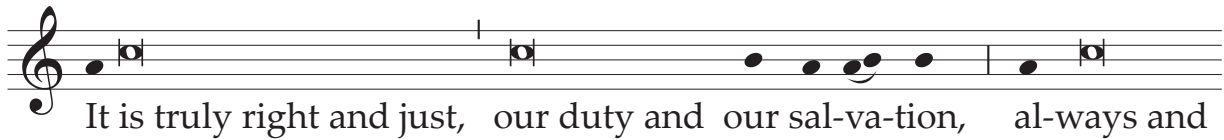
Thanks be to God, al-le - lu - ia, al - le - lu - ia.

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# PENTECOST SUNDAY

## The mystery of Pentecost

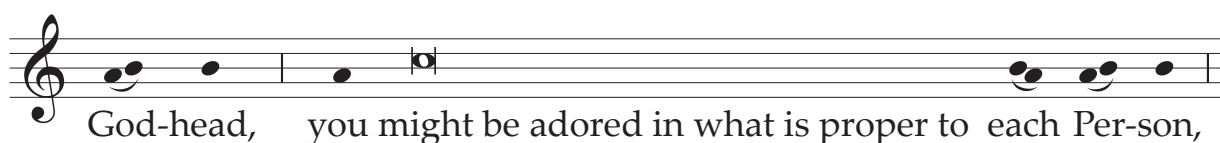
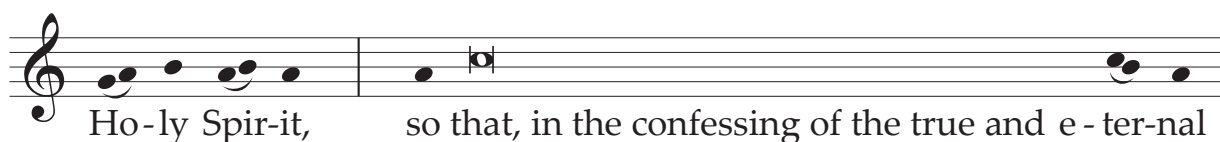
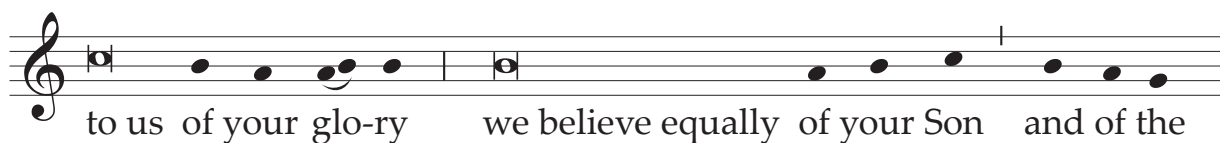
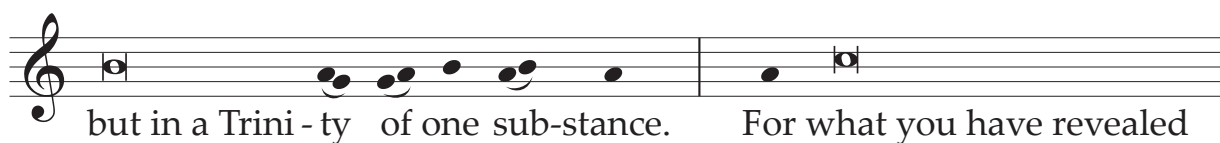
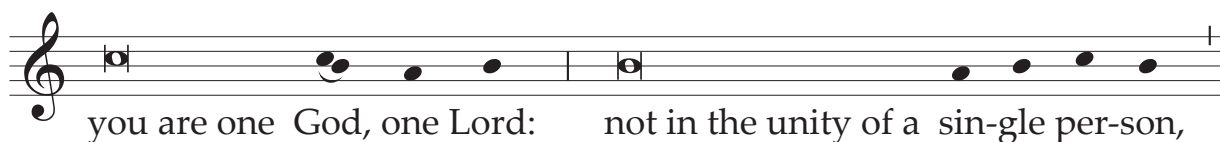
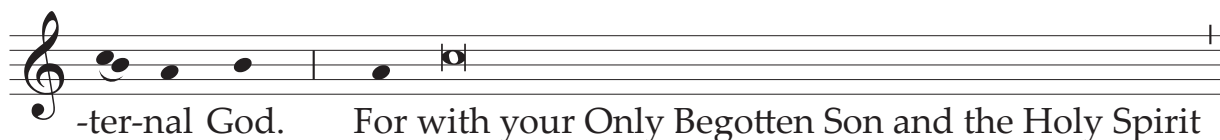
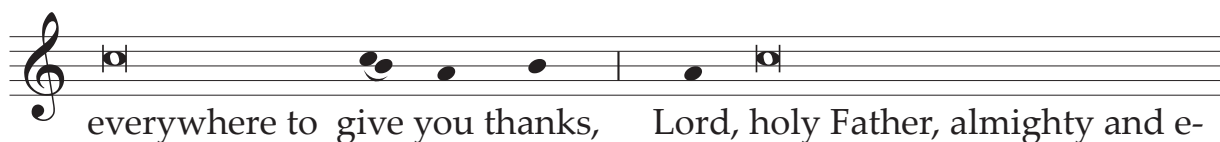
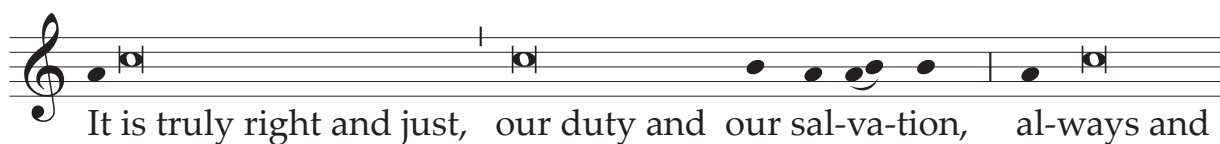


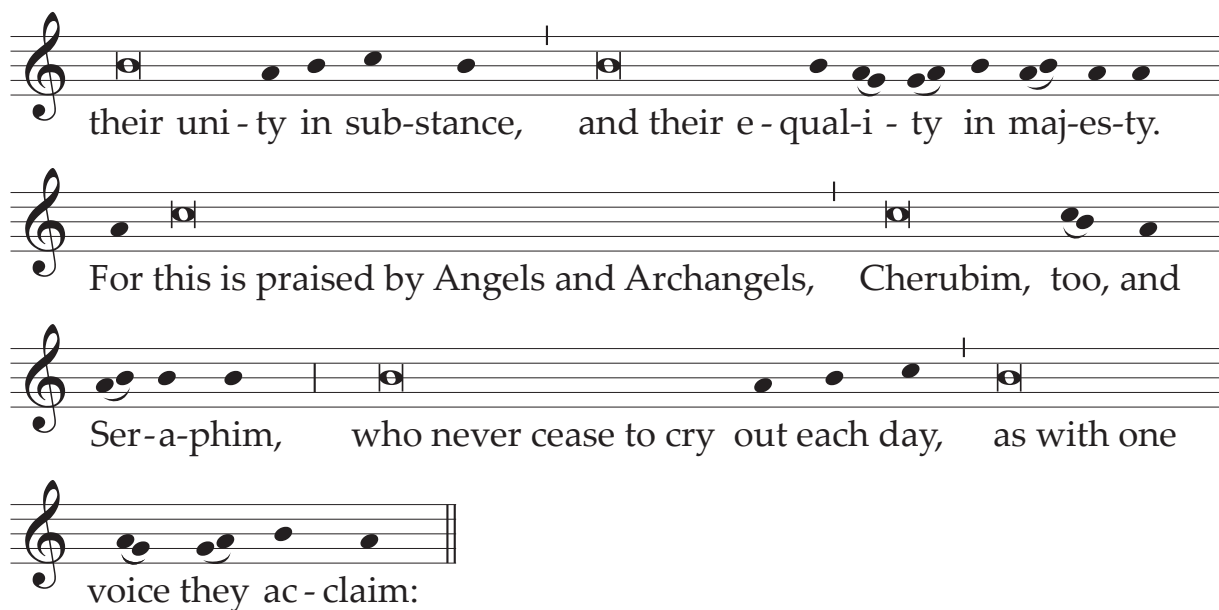
o-vercome with pas-chal joy, every land, eve-ry peo-ple ex - ults  
in your praise and even the heavenly Powers, with the an - gel-ic  
hosts, sing together the unending hymn of your glo - ry, as they  
ac-claim:

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## THE MOST HOLY TRINITY

The mystery of the Most Holy Trinity





their uni - ty in sub-stance, and their e - qual-i - ty in maj-es-ty.

For this is praised by Angels and Archangels, Cherubim, too, and

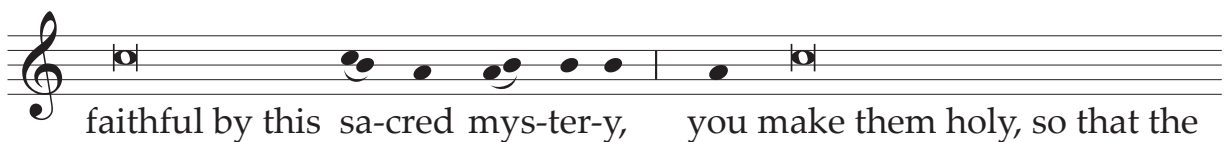
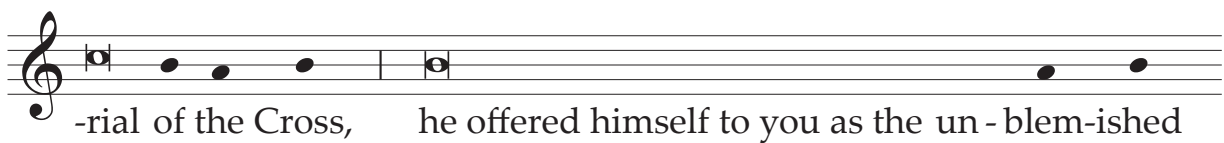
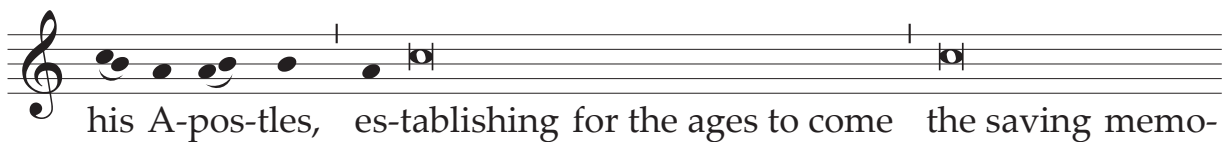
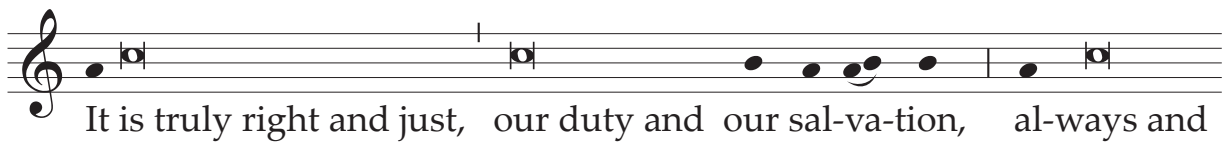
Ser-a-phim, who never cease to cry out each day, as with one

voice they ac - claim:

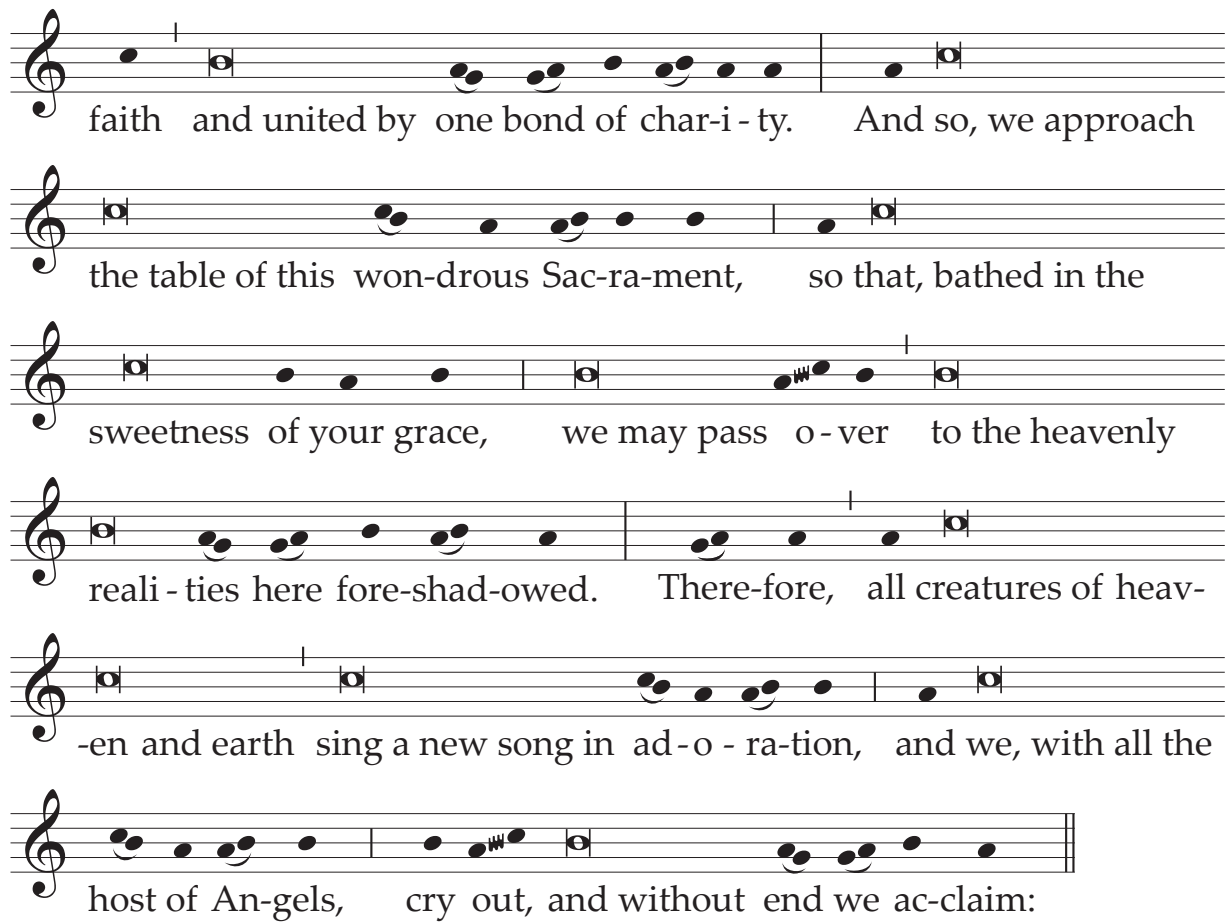
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# THE MOST HOLY BODY AND BLOOD OF CHRIST

## The fruits of the Most Holy Eucharist







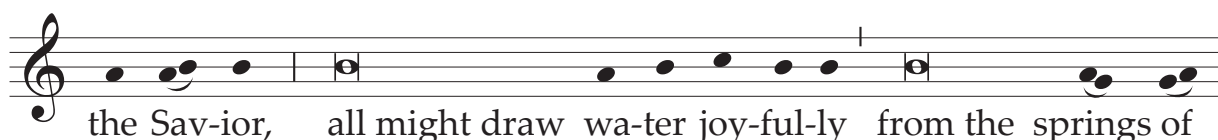
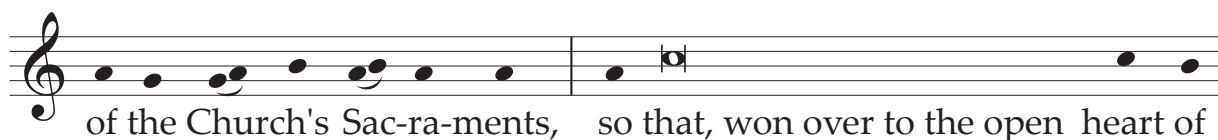
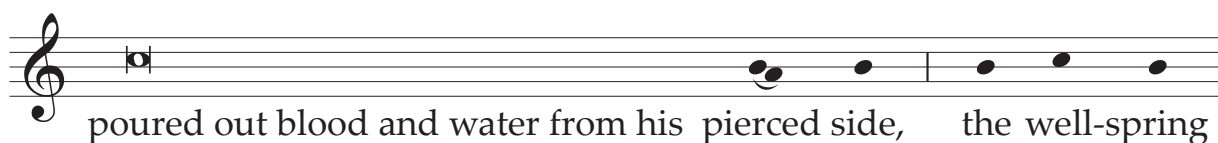
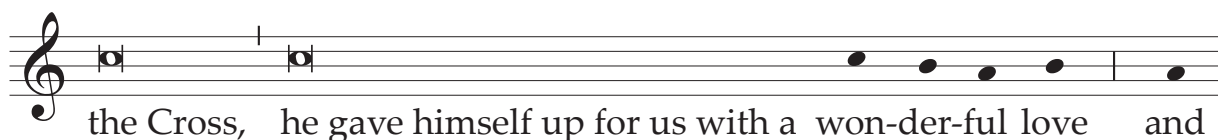
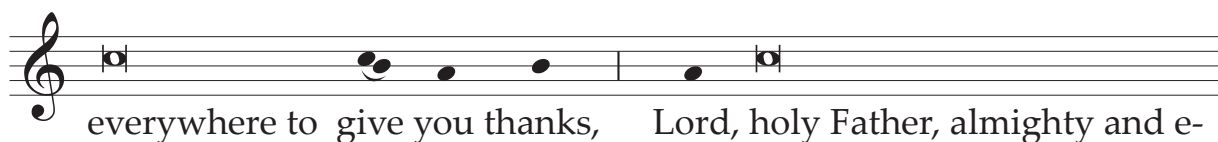
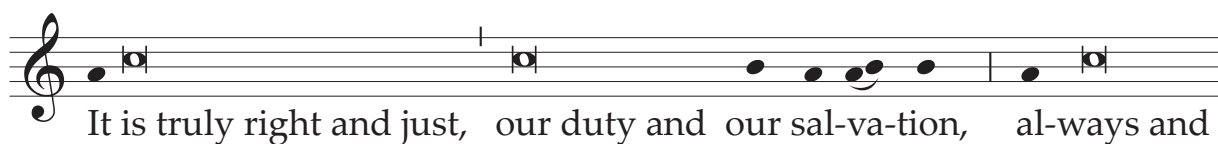
faith and united by one bond of char-i - ty. And so, we approach  
the table of this won-drous Sac-ra-ment, so that, bathed in the  
sweetness of your grace, we may pass o-ver to the heavenly  
reali - ties here fore-shad-owed. There-fore, all creatures of heav-  
-en and earth sing a new song in ad-o - ra-tion, and we, with all the  
host of An-gels, cry out, and without end we ac-claim:

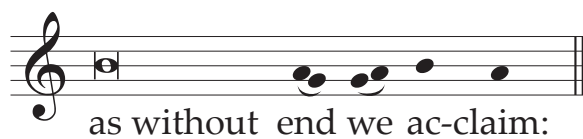
The musical score is written on six staves of five-line systems. Each staff begins with a treble clef. The notes are primarily half notes and quarter notes, often beamed together in groups. Bar lines are used to divide the music into measures. The lyrics are written below the staves, aligned with the notes. The text is in a serif font, with hyphens used to break words across lines. The overall style is that of a formal liturgical publication.

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## THE MOST SACRED HEART OF JESUS

The boundless charity of Christ





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# OUR LORD JESUS CHRIST KING OF THE UNIVERSE

## Christ the King of the Universe

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

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

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

It is truly right and just, our duty and our sal-va-tion, al-ways and  
everywhere to give you thanks, Lord, holy Father, almighty and e-  
-ter-nal God. For you anointed your Only Begotten Son, our Lord  
Jesus Christ, with the oil of glad-ness as e - ter-nal Priest and King  
of all cre - a - tion, so that, by offering himself on the altar of  
the Cross as a spotless sacrifice to bring us peace, he might accom-  
-plish the mys-ter-ies of hu-man re-demp-tion and, making all  
created things subject to his rule, he might present to the immen-

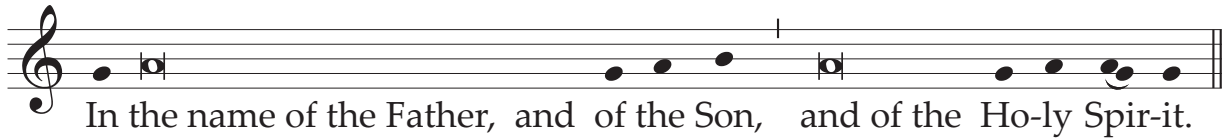
-sity of your maj-es-ty an eternal and u-ni-ver-sal king-dom, a  
king-dom of truth and life, a kingdom of ho-li-ness and grace,  
a kingdom of jus-tice, love and peace. And so, with Angels and  
Archangels, with Thrones and Do-min-ions, and with all the  
hosts and Pow-ers of heav-en, we sing the hymn of your glo-ry,  
as without end we ac-claim:

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# The Introductory Rites

## Greeting

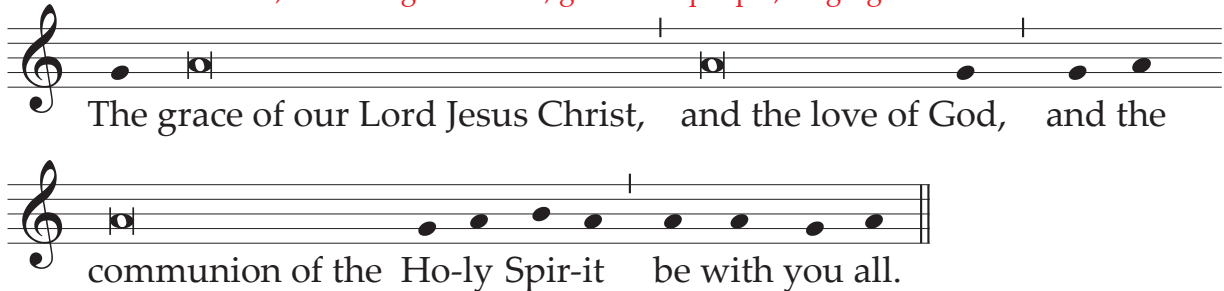
The Priest:



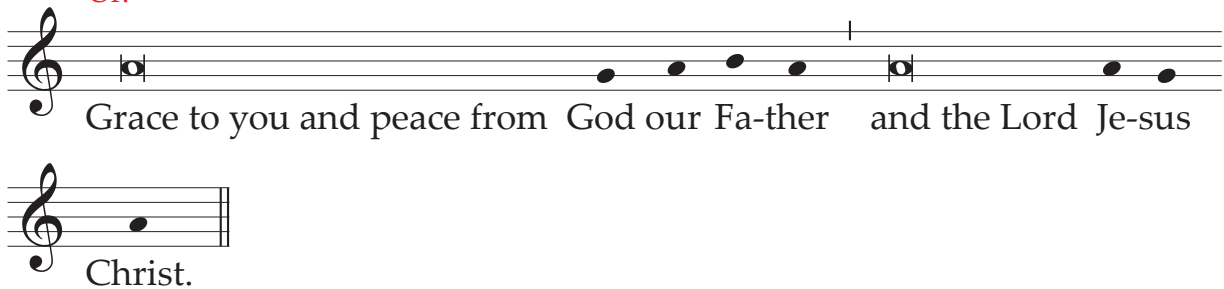
The people reply:



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



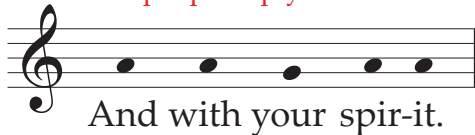
Or:



Or:

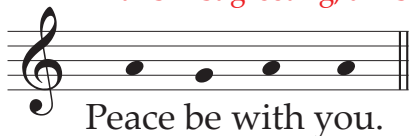


The people reply:



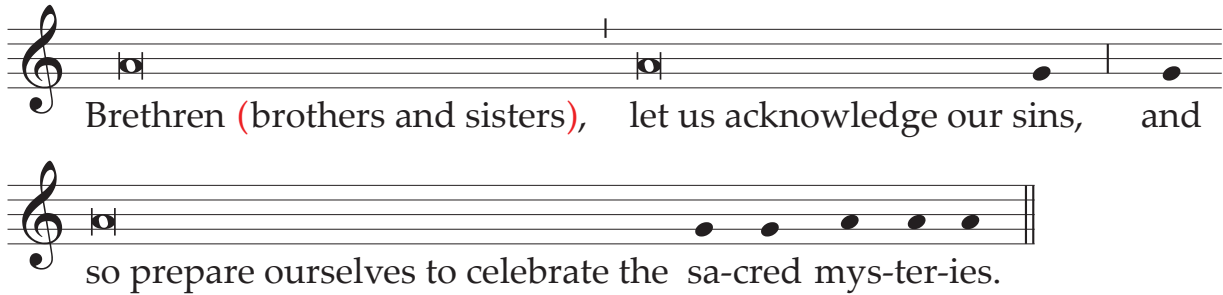
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In this first greeting, a Bishop, in place of The Lord be with you, says:



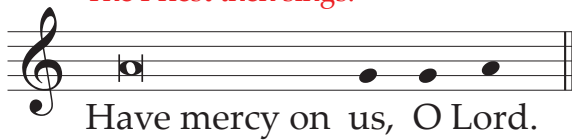
## Penitential Act

The Priest invites the faithful to make the Penitential Act:



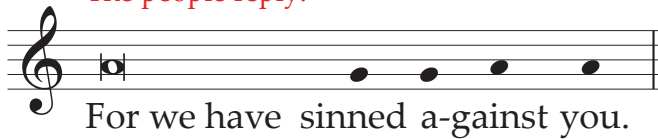
Brethren (brothers and sisters), let us acknowledge our sins, and  
so prepare ourselves to celebrate the sa-cred mys-ter-ies.

A brief pause for silence follows.  
The Priest then sings:



Have mercy on us, O Lord.

The people reply:



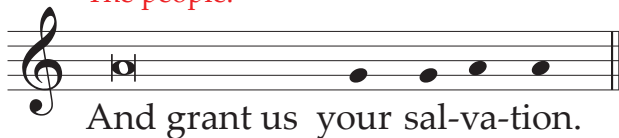
For we have sinned a-against you.

The Priest:



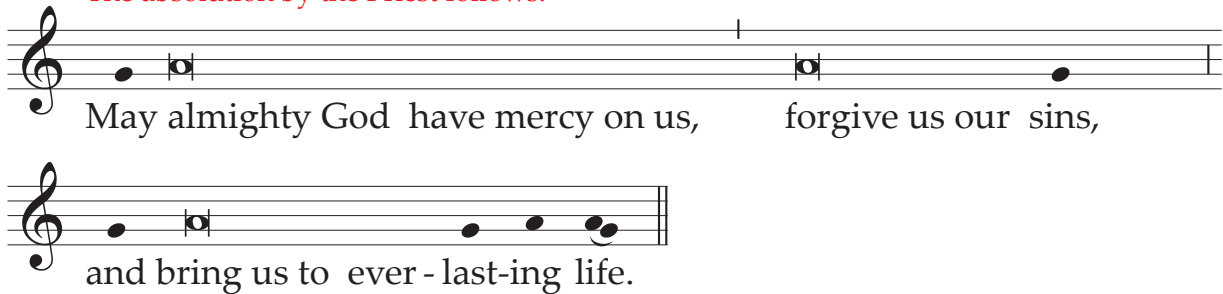
Show us, O Lord, your mer-cy.

The people:



And grant us your sal-va-tion.

The absolution by the Priest follows:



May almighty God have mercy on us, forgive us our sins,  
and bring us to ever-last-ing life.

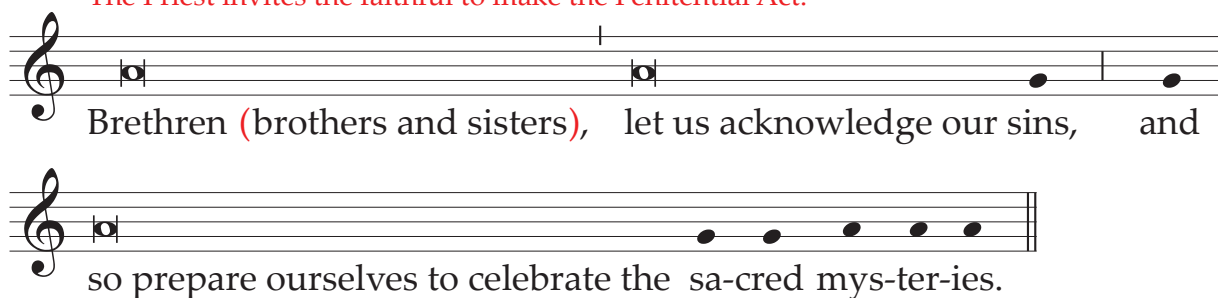
The people reply:



A-men.

Or:

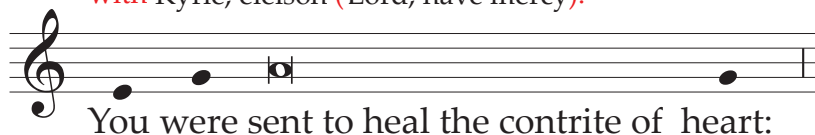
The Priest invites the faithful to make the Penitential Act:



Brethren (brothers and sisters), let us acknowledge our sins, and  
so prepare ourselves to celebrate the 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 Kyrie, eleison (Lord, have mercy):



You were sent to heal the contrite of heart:

The people reply:



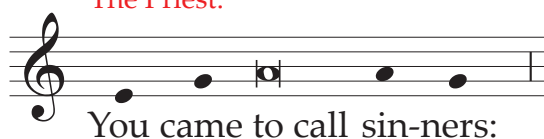
Lord, have mer-cy. Lord, have mer-cy.

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.

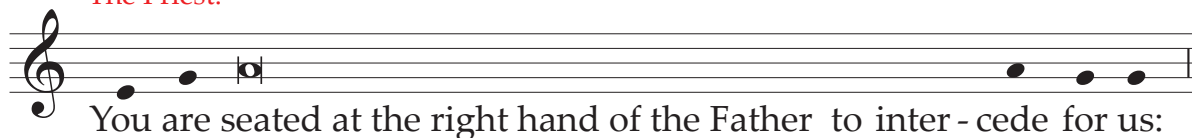
Or:



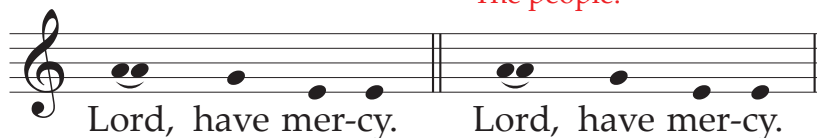
Christe, e - lé - i-son. Christe, e - lé - i-son.



The Priest:



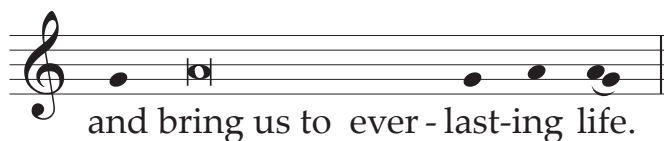
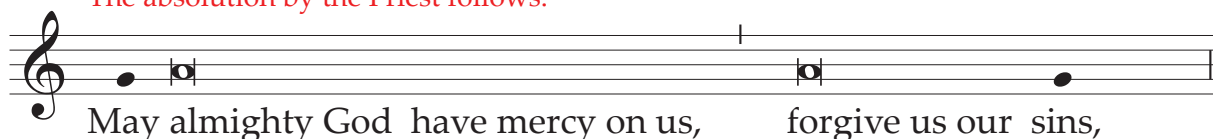
The people:



Or:



The absolution by the Priest follows:

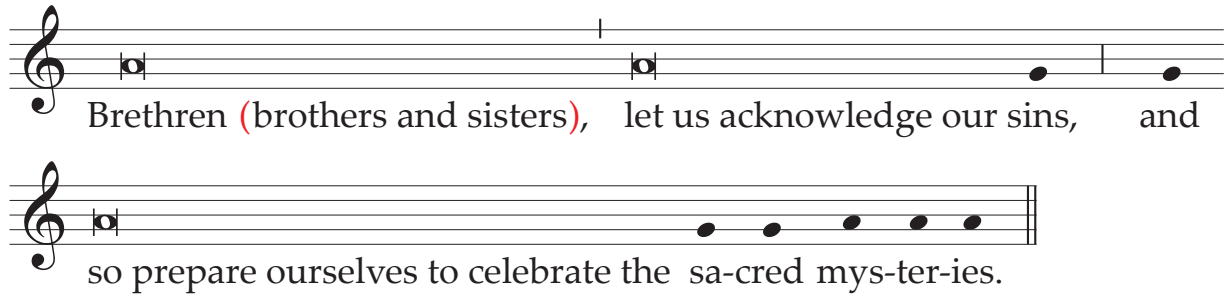


The people reply:



## Penitential Act

The Priest invites the faithful to make the Penitential Act:

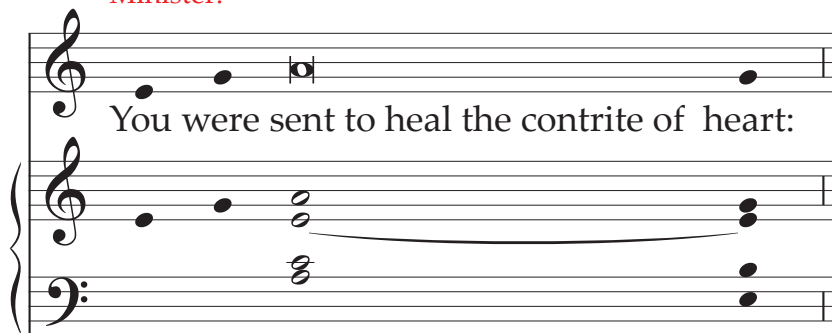


Brethren (brothers and sisters), let us acknowledge our sins, and  
so prepare ourselves to celebrate the sa-cred mys-ter-ies.

A brief pause for silence follows.

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

Minister:



You were sent to heal the contrite of heart:

Minister; people reply:



Lord, have mer-cy.

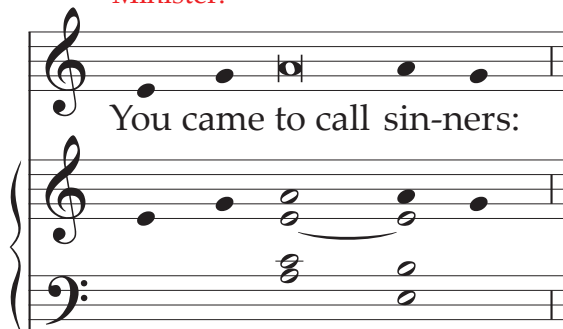
Or:

Minister; people reply:



Kýrie, e-lé - i-son.

Minister:



You came to call sin-ners:

Minister; people reply:

Christ, have mer-cy.

Musical notation for the first system, featuring a vocal line and piano accompaniment.

Or:

Minister; people reply:

Christe, e-lé-i-son.

Musical notation for the second system, featuring a vocal line and piano accompaniment.

Minister:

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

Musical notation for the third system, featuring a vocal line and piano accompaniment.

Minister; people reply:

Lord, have mer-cy.

Musical notation for the fourth system, featuring a vocal line and piano accompaniment.

Or:

Minister; people reply:

Kýrie, e-lé-i-son.

Musical notation for the fifth system, featuring a vocal line and piano accompaniment.

The absolution by the Priest follows:

May almighty God have mercy on us, forgive us our sins,  
and bring us to ever-last-ing life.

Musical notation for the sixth system, featuring a vocal line and piano accompaniment.

The people reply:



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## Kyrie

Minister; people reply:

Lord, have mer-cy.

This musical score is for the first Kyrie. It features a vocal line and a piano accompaniment. The vocal line is written on a single staff with a treble clef, containing a melodic phrase that ends with a double bar line and repeat dots. The piano accompaniment consists of two staves, treble and bass, with chords and a melodic line in the bass. The key signature has one flat (B-flat), and the time signature is 4/4.

Minister; people reply:

Christ, have mer-cy.

This musical score is for the second Kyrie. It features a vocal line and a piano accompaniment. The vocal line is written on a single staff with a treble clef, containing a melodic phrase that ends with a double bar line and repeat dots. The piano accompaniment consists of two staves, treble and bass, with chords and a melodic line in the bass. The key signature has one flat (B-flat), and the time signature is 4/4.

Minister; people reply:

Lord, have mer-cy.

This musical score is for the third Kyrie. It features a vocal line and a piano accompaniment. The vocal line is written on a single staff with a treble clef, containing a melodic phrase that ends with a double bar line and repeat dots. The piano accompaniment consists of two staves, treble and bass, with chords and a melodic line in the bass. The key signature has one flat (B-flat), and the time signature is 4/4.

## Kyrie

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

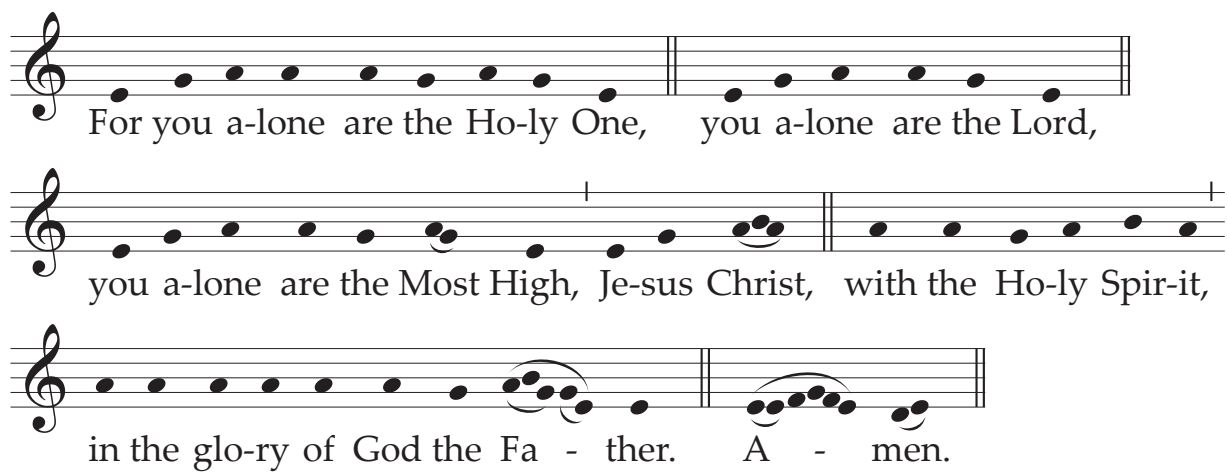


## Gloria

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



Glo-ry to God in the high-est, and on earth peace  
to peo-ple of good will. We praise you, we bless you,  
we a-dore you, we glo-ri-fy you,  
we give you thanks for your great glo-ry,  
Lord God, heav-en-ly King, O God, al - might-y 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.



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## Gloria

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

The first system of musical notation for 'Gloria'. It consists of a vocal line and a piano accompaniment. The vocal line is in treble clef and contains two measures of music. The piano accompaniment is in grand staff (treble and bass clefs) and also contains two measures. The lyrics 'Glo-ry to God in the high-est, and on earth peace' are written below the vocal line.

to peo-ple of good will. We praise you, we bless you,

The second system of musical notation. It continues the vocal and piano parts from the first system. The lyrics 'to peo-ple of good will. We praise you, we bless you,' are written below the vocal line.

we a-dore you, we glo-ri-fy you,

The third system of musical notation. It continues the vocal and piano parts. The lyrics 'we a-dore you, we glo-ri-fy you,' are written below the vocal line.

we give you thanks for your great glo-ry,

The fourth system of musical notation. It continues the vocal and piano parts. The lyrics 'we give you thanks for your great glo-ry,' are written below the vocal line.

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

This system consists of three staves. The top staff is a single treble clef with a melody of eighth notes. The bottom two staves are a grand staff (treble and bass clefs) with a piano accompaniment. The melody in the piano part is primarily in the treble clef, with some notes in the bass clef. The lyrics are written below the top staff.

Lord Je-sus Christ, On-ly Be-got-ten Son,

This system consists of three staves. The top staff is a single treble clef with a melody of eighth notes. The bottom two staves are a grand staff (treble and bass clefs) with a piano accompaniment. The melody in the piano part is primarily in the treble clef, with some notes in the bass clef. The lyrics are written below the top staff.

Lord God, Lamb of God, Son of the Fa-ther,

This system consists of three staves. The top staff is a single treble clef with a melody of eighth notes. The bottom two staves are a grand staff (treble and bass clefs) with a piano accompaniment. The melody in the piano part is primarily in the treble clef, with some notes in the bass clef. The lyrics are written below the top staff.

you take a-way the sins of the world, have mer-cy on us;

This system consists of three staves. The top staff is a single treble clef with a melody of eighth notes. The bottom two staves are a grand staff (treble and bass clefs) with a piano accompaniment. The melody in the piano part is primarily in the treble clef, with some notes in the bass clef. The lyrics are written below the top staff.

you take a-way the sins of the world, re-ceive our prayer;

This system consists of a vocal line and a piano accompaniment. The vocal line is on a single staff with a treble clef, featuring a melody of eighth and quarter notes. The piano accompaniment is on two staves (treble and bass clefs) with a grand brace, providing harmonic support with chords and moving lines.

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

This system continues the hymn with similar musical notation. The vocal line and piano accompaniment maintain the same melodic and harmonic structure as the first system.

For you a-lone are the Ho-ly One, you a-lone are the Lord,

This system introduces a double bar line, indicating a new phrase. The musical notation follows the established pattern of the previous systems.

you a-lone are the Most High, Je-sus Christ, with the Ho-ly Spir-it,

This is the final system on the page, concluding the phrase with a double bar line. The musical notation remains consistent with the rest of the hymn.

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

The musical score is written for three parts: a single melodic line and a piano accompaniment. The single line is on a treble clef staff, featuring a series of eighth notes followed by a melodic phrase. The piano accompaniment consists of two staves: a right-hand treble clef staff and a left-hand bass clef staff. The right-hand part provides harmonic support with chords and moving lines, while the left-hand part features a sustained bass line with some harmonic movement. The lyrics are placed below the single melodic line.

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## Credo I

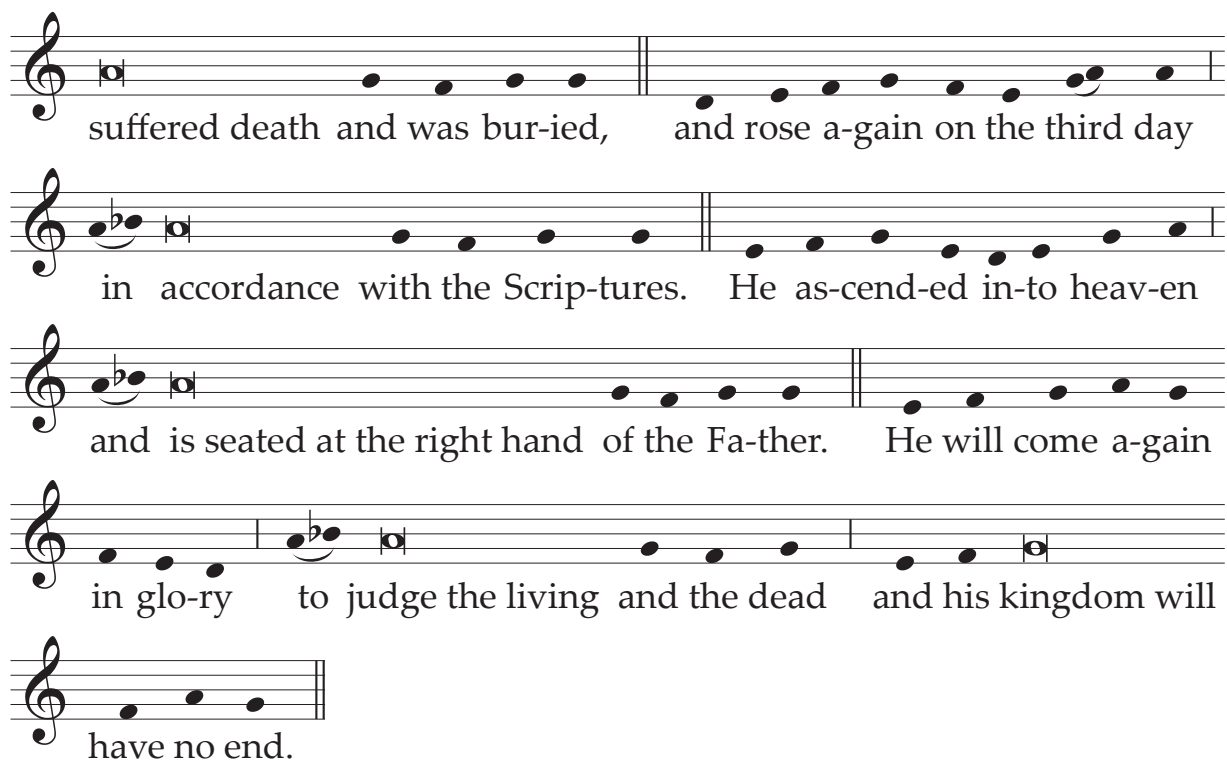


I be-lieve in one God, the Fa-ther al-might-y, mak-er of heav-en  
and earth, of all things vis - i-ble and in-vis-i-ble.


I be-lieve in one Lord Je-sus Christ, the Only Be - got-ten Son  
of God, born of the Father be - fore all a-ges. 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

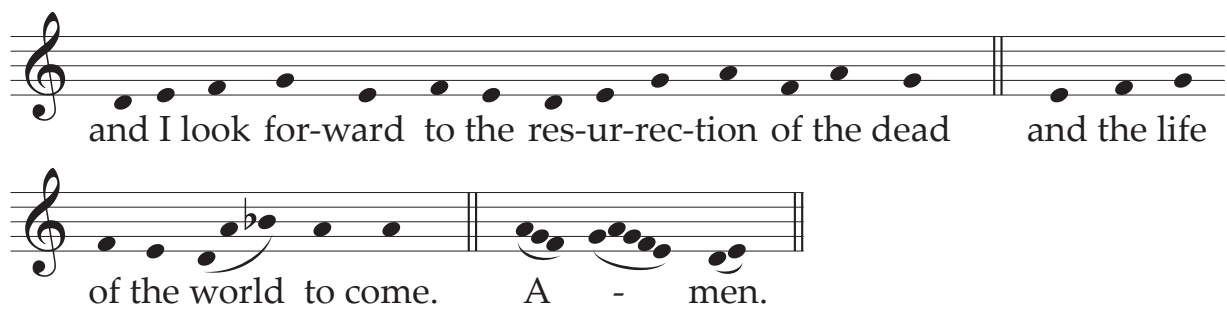
*At the words that follow, up to and including and became man, all bow.*



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.



I be-lieve in the Ho-ly Spir-it, the Lord, the giv-er of life, who  
pro-ceeds from the Father and the Son, who with the Fa-ther and  
the Son is adored and glo-ri-fied, who has spoken through the  
proph-ets. I be-lieve in one, ho-ly, ca-tho-lic and a-pos-tol-ic  
Church. I con-fess one Bap-tism for the for-give-ness of sins



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## Credo I

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

The first system of the musical score for 'Credo I'. It consists of three staves: a vocal line (treble clef) and a piano accompaniment (grand staff). The vocal line begins with a half note 'I', followed by a quarter note 'be-lieve', a half note 'in', a quarter note 'one', a half note 'God,', a quarter rest, a half note 'the', a quarter note 'Fa-ther', a half note 'al-might-y,', a quarter note 'mak-', and a half note 'er of'. The piano accompaniment features a treble staff with a melody of eighth and quarter notes, and a bass staff with a simple harmonic accompaniment of half and quarter notes. The key signature has one flat (B-flat), and the time signature is common time (C).

heav-en and earth, of all things vis - i-ble and in-vis - i-ble.

The second system of the musical score. The vocal line continues with a half note 'heav-en', a quarter note 'and', a half note 'earth,', a quarter rest, a half note 'of', a quarter note 'all', a half note 'things', a quarter rest, a half note 'vis - i-ble', a quarter note 'and', a half note 'in-vis - i-ble.', and a quarter rest. The piano accompaniment continues with a similar harmonic structure, featuring a treble staff with a melody and a bass staff with a simple accompaniment. The key signature remains one flat, and the time signature is common time.

I be-lieve in one Lord Je-sus Christ, the Only Be - got-ten Son

The third system of the musical score. The vocal line begins with a half note 'I', followed by a quarter note 'be-lieve', a half note 'in', a quarter note 'one', a half note 'Lord', a quarter rest, a half note 'Je-sus', a quarter note 'Christ,', a half note 'the', a quarter note 'Only', a half note 'Be - got-ten', and a half note 'Son'. The piano accompaniment continues with a similar harmonic structure, featuring a treble staff with a melody and a bass staff with a simple accompaniment. The key signature remains one flat, and the time signature is common time.

of God, born of the Father be - fore all a-ges. God from God,

The fourth system of the musical score. The vocal line begins with a half note 'of', a quarter note 'God,', a quarter rest, a half note 'born', a quarter note 'of the', a half note 'Father', a quarter rest, a half note 'be - fore', a quarter note 'all', a half note 'a-ges.', a quarter rest, a half note 'God', a quarter note 'from', a half note 'God,', and a quarter rest. The piano accompaniment continues with a similar harmonic structure, featuring a treble staff with a melody and a bass staff with a simple accompaniment. The key signature remains one flat, and the time signature is common time.



Light from Light, true God from true God, be-got-ten, not made,

This system contains the first two lines of the hymn. The vocal line (treble clef) begins with a half note G4, followed by a quarter note A4, a beamed eighth-note pair (G4, A4), a quarter note B4, a half note C5, and a quarter note D5. The piano accompaniment (grand staff) features a steady bass line of half notes (G2, F2, E2, D2, C2, B1) and a treble line of chords and single notes (G4, A4, B4, C5, D5, E5, F5, G5).

con-sub-stan-tial with the Fa-ther; through him all things were

This system contains the third and fourth lines of the hymn. The vocal line continues with a half note E5, a quarter note D5, a beamed eighth-note pair (C5, B4), a quarter note A4, a half note G4, and a quarter note F4. The piano accompaniment continues with the same bass line and treble accompaniment.

made. For us men and for our sal-va-tion he came down from

This system contains the fifth and sixth lines of the hymn. The vocal line begins with a half note E4, followed by a quarter note D4, a half note C4, a quarter note B3, a half note A3, a quarter note G3, a half note F3, and a quarter note E3. The piano accompaniment continues with the same bass line and treble accompaniment.

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

heav-en, and by the Ho-ly Spir-it was in-car-nate of the

This system contains the seventh and eighth lines of the hymn. The vocal line begins with a half note D4, followed by a quarter note C4, a half note B3, a quarter note A3, a half note G3, a quarter note F3, a half note E3, and a quarter note D3. The piano accompaniment continues with the same bass line and treble accompaniment.

Vir-gin Mar-y, and be-came man.

The first system of the hymn features a vocal melody in G major, starting on a half note G4 and moving stepwise to a half note B4. The piano accompaniment consists of a right hand with a half note G4 and a half note B4, and a left hand with a half note G3 and a half note B3.

For our sake he was cru-ci-fied un - der Pon-tius Pi-late, he

The second system continues the melody with a half note D5, a half note E5, and a half note F#5. The piano accompaniment follows the same pattern, with the right hand playing G4 and B4, and the left hand playing G3 and B3.

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

The third system continues the melody with a half note G5, a half note A5, and a half note B5. The piano accompaniment follows the same pattern, with the right hand playing G4 and B4, and the left hand playing G3 and B3.

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

The fourth system continues the melody with a half note C6, a half note D6, and a half note E6. The piano accompaniment follows the same pattern, with the right hand playing G4 and B4, and the left hand playing G3 and B3.

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

This system contains the first two lines of the hymn. The vocal line begins with a half rest followed by a half note G4, then a half note A4, and a half note B4. The piano accompaniment features a steady eighth-note bass line in the left hand and a melody in the right hand. The key signature has one flat (B-flat), and the time signature is 4/4.

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

This system contains the next two lines of the hymn. The vocal line continues with a half note C5, a half note D5, a half note E5, and a half note F5. The piano accompaniment continues with the same rhythmic pattern. The system concludes with a double bar line.

have no end.

This system contains the third line of the hymn. The vocal line consists of a half note G4, a half note A4, and a half note B4. The piano accompaniment continues with the same rhythmic pattern. The system concludes with a double bar line.

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

This system contains the fourth line of the hymn. The vocal line begins with a half note G4, a half note A4, a half note B4, and a half note C5. The piano accompaniment continues with the same rhythmic pattern. The system concludes with a double bar line.

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

The first system of the musical score consists of a vocal line and a piano accompaniment. The vocal line is written on a single staff with a treble clef, featuring a melody of quarter and eighth notes. The piano accompaniment is written on two staves (treble and bass clefs) with a grand brace, providing harmonic support with chords and single notes.

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

The second system continues the hymn. The vocal line maintains the same melodic pattern. The piano accompaniment includes a key signature change to one flat (B-flat major or D minor) in the second measure, indicated by a flat symbol on the B line of the bass staff.

proph-ets. I be-lieve in one, ho-ly, cath-o-lic and a-pos-tol-ic

The third system continues the hymn. The vocal line features a melodic phrase that spans across the system. The piano accompaniment provides a steady harmonic foundation.

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

The fourth system concludes the hymn. The vocal line ends with a final note. The piano accompaniment concludes with a final chord in the bass staff.

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

This musical system consists of three staves. The top staff is a single melodic line in treble clef. The bottom two staves are a piano accompaniment in grand staff (treble and bass clefs). The key signature has one flat (B-flat), and the time signature is 4/4. The lyrics are written below the top staff, with hyphens indicating syllables that span across measures.

life of the world to come. A - men.

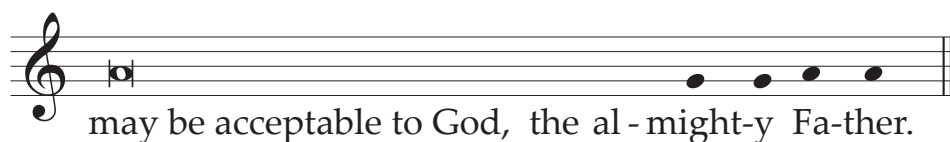
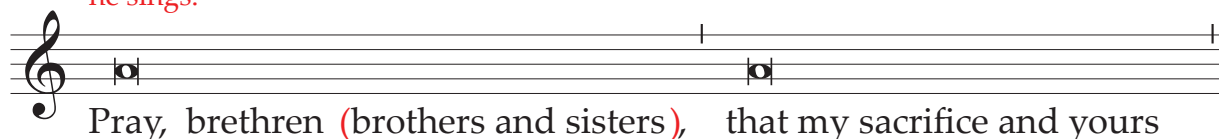
This musical system also consists of three staves. The top staff is a single melodic line in treble clef. The bottom two staves are a piano accompaniment in grand staff (treble and bass clefs). The key signature has one flat (B-flat), and the time signature is 4/4. The lyrics are written below the top staff, with a long dash under 'A' indicating a sustained note.

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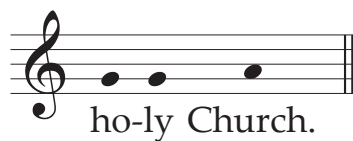
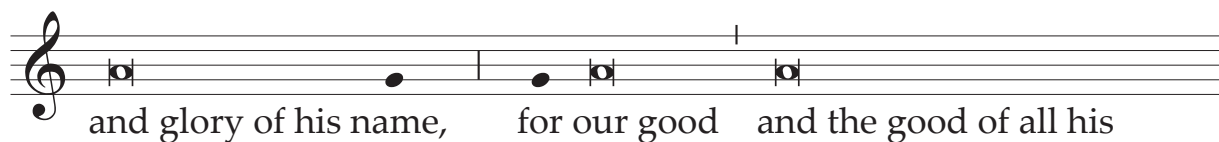
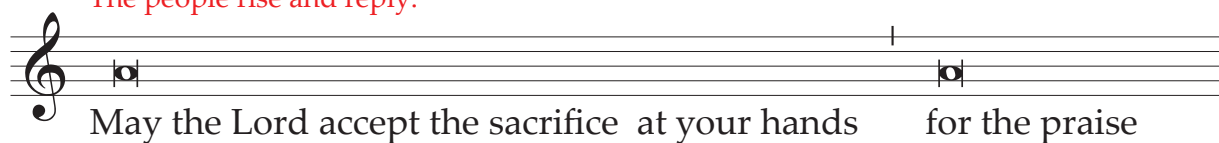
# The Liturgy of the Eucharist

## Orate, Fratres

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



The people rise and reply:



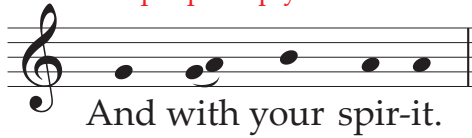
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## Preface Dialogue

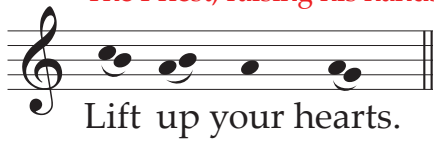
Then the Priest begins the Eucharistic Prayer.  
Extending his hands, he says:



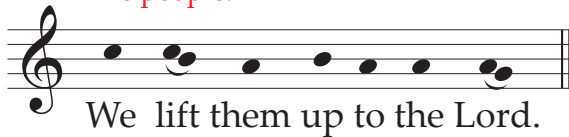
The people reply:



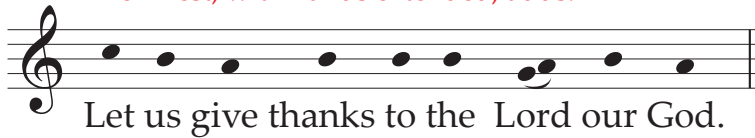
The Priest, raising his hands, continues:



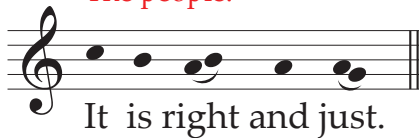
The people:



The Priest, with hands extended, adds:

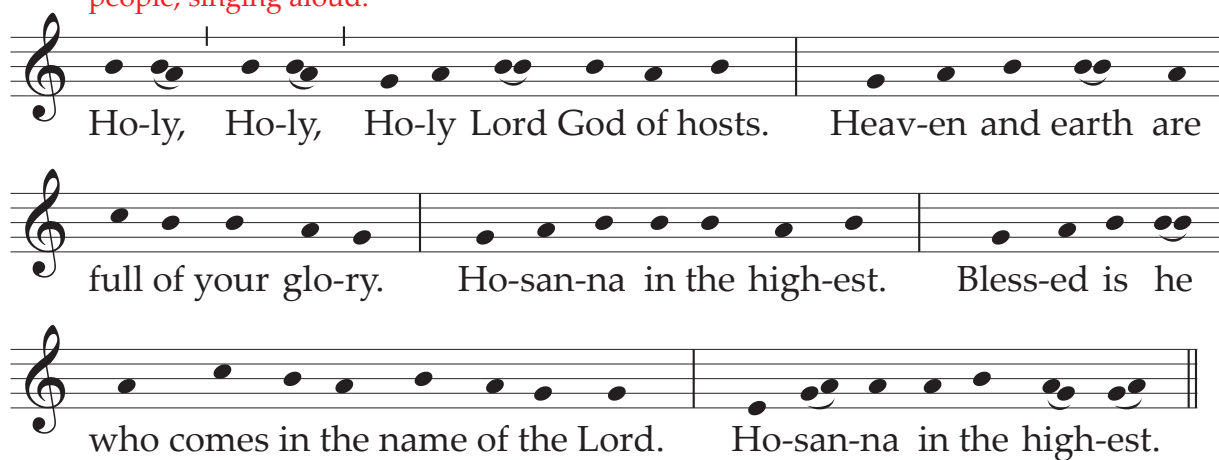


The people:



## Sanctus

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



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

Or:



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

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## Sanctus

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

The first system of musical notation for the Sanctus. It features a vocal line on a single staff and a piano accompaniment on a grand staff (treble and bass clefs). The vocal line begins with a treble clef and contains the lyrics 'Ho-ly, Ho-ly, Ho-ly Lord God of hosts. Heav-en and earth are'. The piano accompaniment consists of chords and moving lines in both hands.

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

The second system of musical notation. The vocal line continues with 'full of your glo-ry. Ho-san-na in the high-est. Bless-ed is he'. The piano accompaniment continues with supporting chords and melodic fragments.

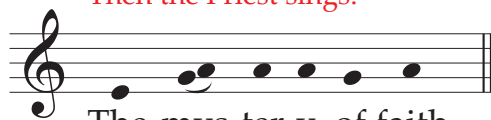
who comes in the name of the Lord. Ho-san-na in the high-est.

The third system of musical notation, concluding the Sanctus. The vocal line ends with 'who comes in the name of the Lord. Ho-san-na in the high-est.' The piano accompaniment provides harmonic support throughout the system.

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## Memorial Acclamation

Then the Priest sings:



The mys-ter-y of faith.

And the people continue, acclaiming:

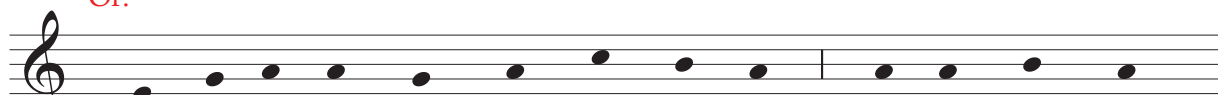


We pro-claim your Death, O Lord, and pro-fess your Res-ur-rec-tion



un-til you come a-gain.

Or:



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



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

Or:



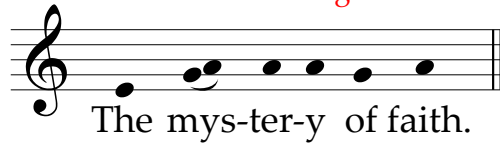
Save us, Sav-ior of the world, for by your Cross and Res-ur-rec-tion



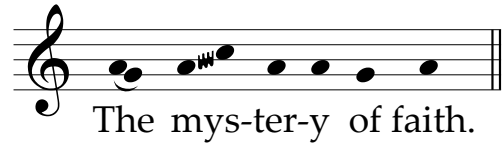
you have set us free.

## Memorial Acclamation

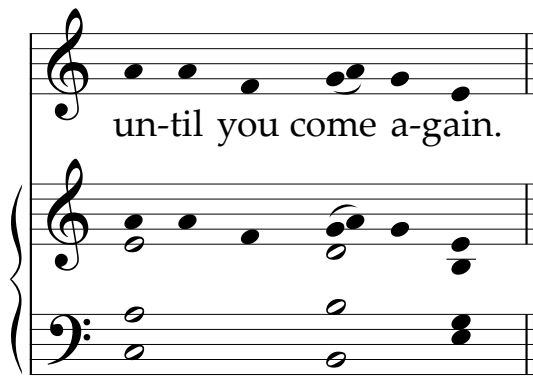
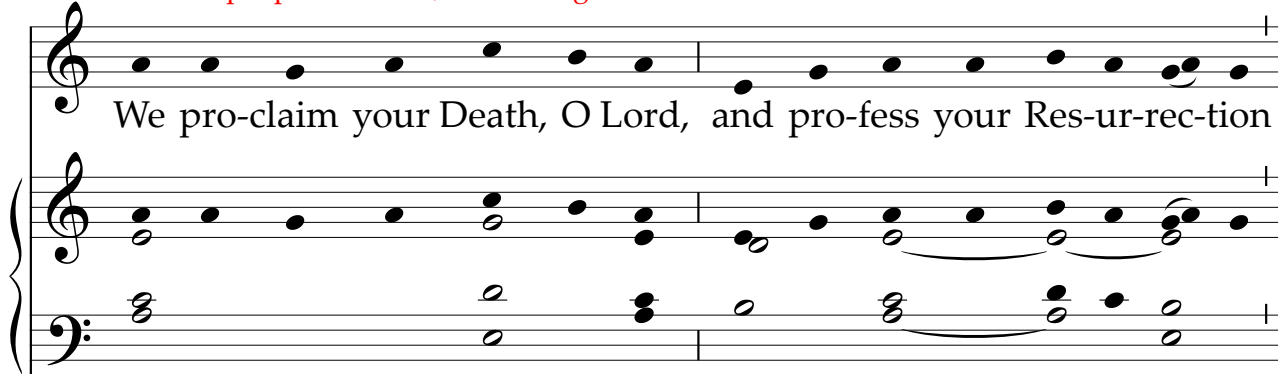
Then the Priest sings:



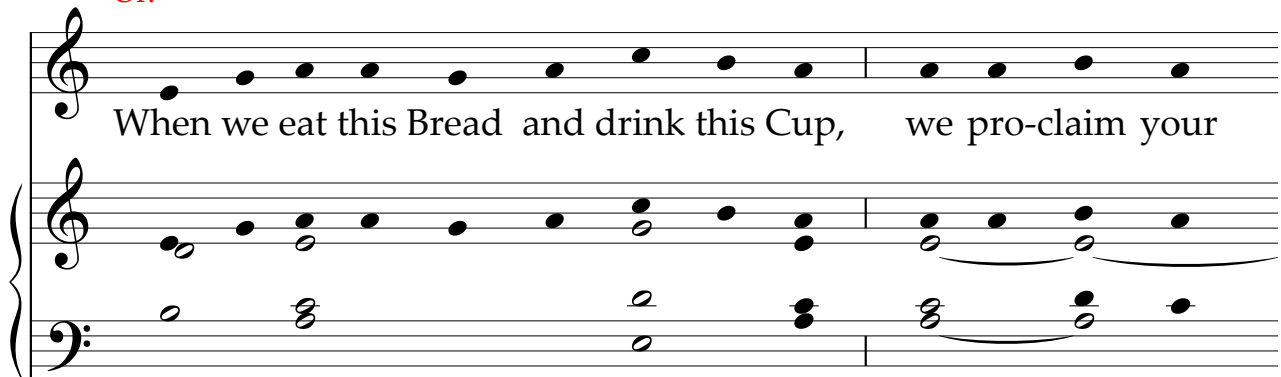
Or:



And the people continue, acclaiming:



Or:



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

This musical system consists of a vocal line and a piano accompaniment. The vocal line is written on a single staff with a treble clef, featuring a melody of eighth and quarter notes. The piano accompaniment is written on two staves (treble and bass clefs) with a grand staff bracket, providing harmonic support with chords and single notes.

Or:

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

This musical system continues the chant with a vocal line and piano accompaniment. The vocal line features a more active melody with eighth notes and some beamed sixteenth notes. The piano accompaniment continues with harmonic support, including some moving lines in the bass.

you have set us free.

This musical system concludes the chant with a vocal line and piano accompaniment. The vocal line ends with a final cadence. The piano accompaniment provides a steady harmonic foundation throughout this section.

## Doxology

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



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

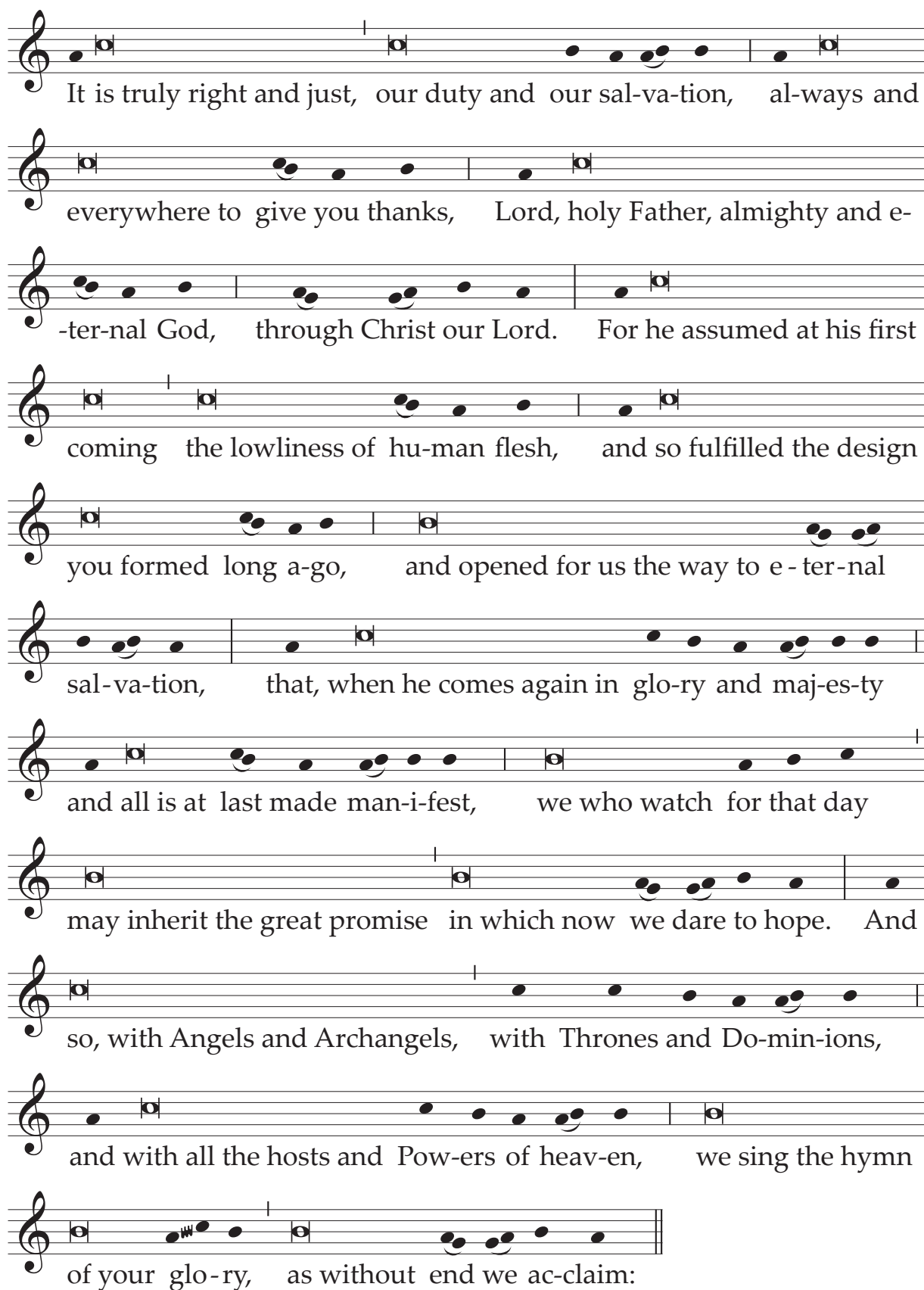
in the unity of the Ho-ly Spir-it, all glo-ry and hon-or is yours,

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

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## PREFACE I OF ADVENT

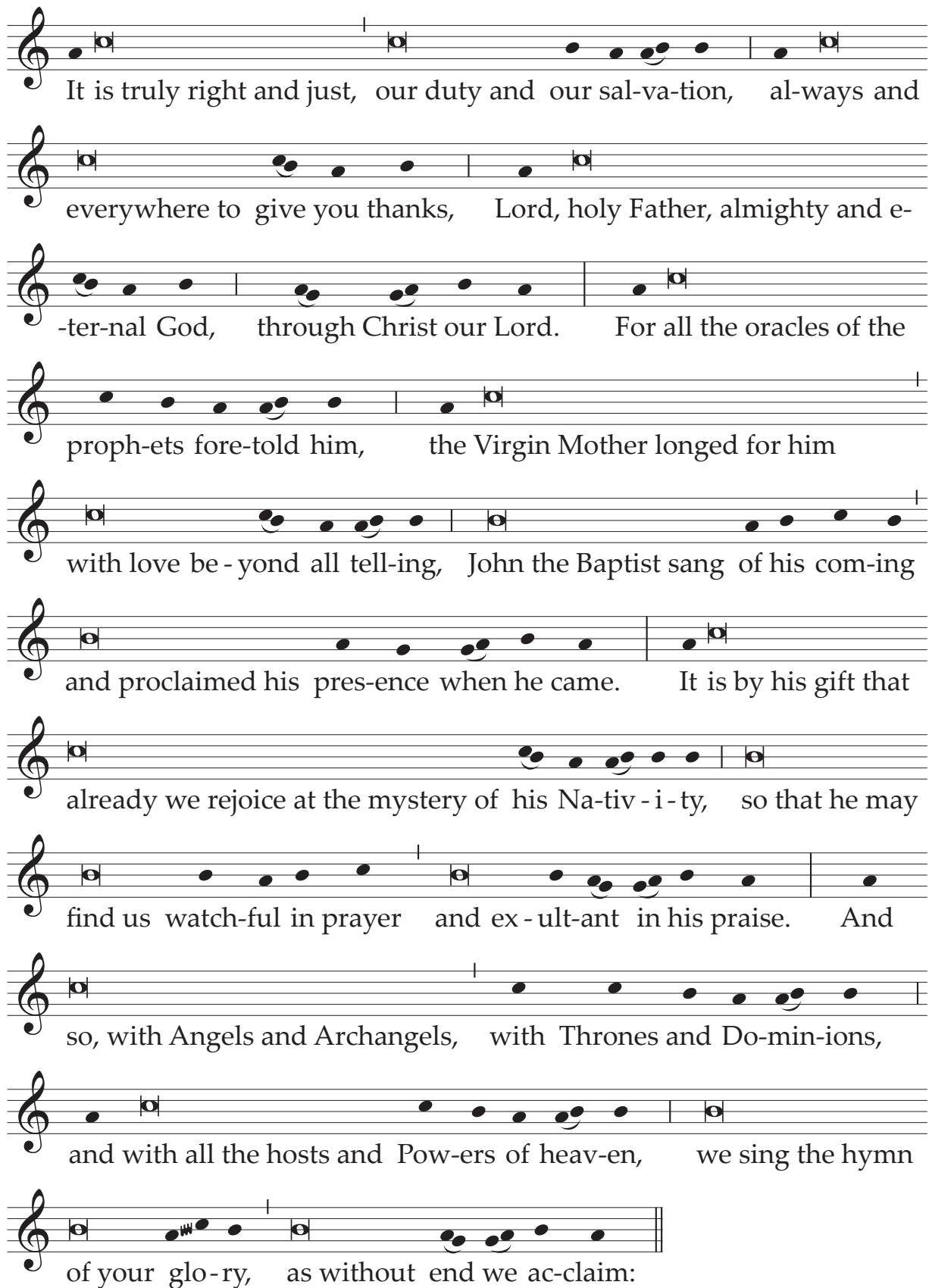
### The two comings of Christ



It is truly right and just, our duty and our sal-va-tion, al-ways and  
everywhere to give you thanks, Lord, holy Father, almighty and e-  
-ter-nal God, through Christ our Lord. For he assumed at his first  
coming the lowliness of hu-man flesh, and so fulfilled the design  
you formed long a-go, and opened for us the way to e - ter-nal  
sal-va-tion, that, when he comes again in glo-ry and maj-es-ty  
and all is at last made man-i-fest, we who watch for that day  
may inherit the great promise in which now we dare to hope. And  
so, with Angels and Archangels, with Thrones and Do-min-ions,  
and with all the hosts and Pow-ers of heav-en, we sing the hymn  
of your glo-ry, as without end we ac-claim:

## PREFACE II OF ADVENT

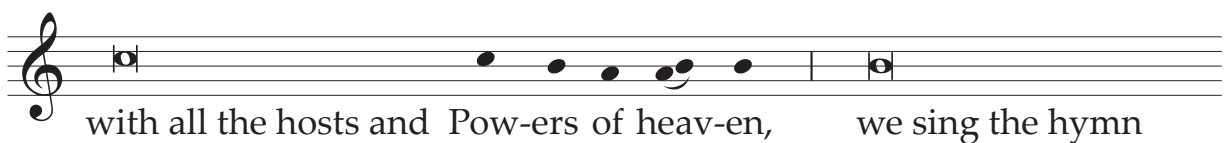
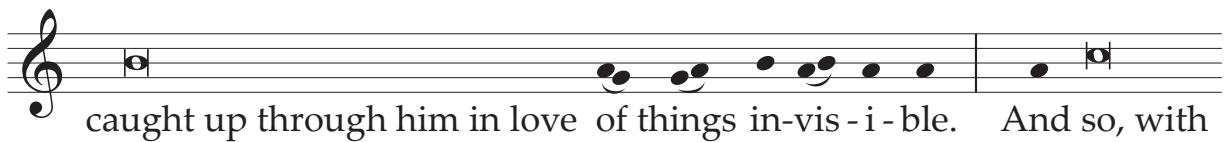
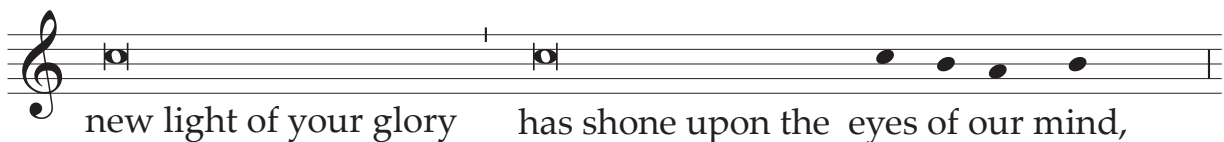
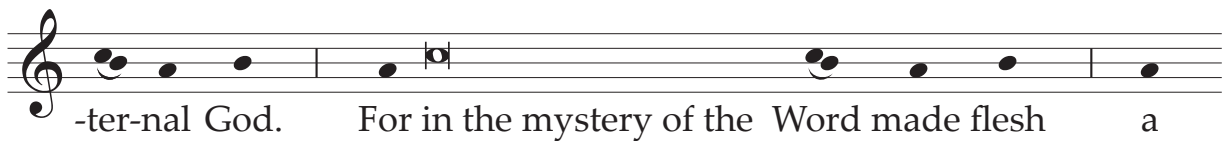
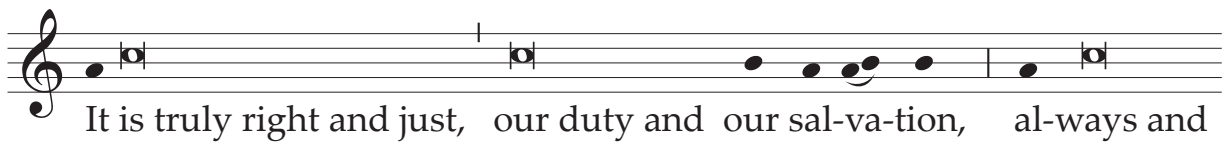
### The twofold expectation of Christ



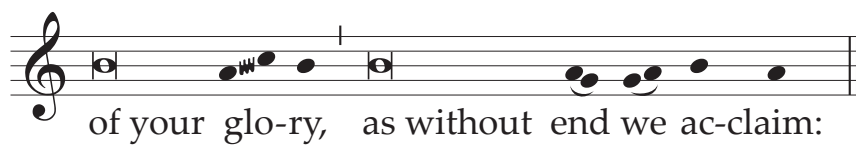
It is truly right and just, our duty and our sal-va-tion, al-ways and  
everywhere to give you thanks, Lord, holy Father, almighty and e-  
-ter-nal God, through Christ our Lord. For all the oracles of the  
proph-ets fore-told him, the Virgin Mother longed for him  
with love be - yond all tell-ing, John the Baptist sang of his com-ing  
and proclaimed his pres-ence when he came. It is by his gift that  
already we rejoice at the mystery of his Na-tiv - i - ty, so that he may  
find us watch-ful in prayer and ex - ult-ant in his praise. And  
so, with Angels and Archangels, with Thrones and Do-min-ions,  
and with all the hosts and Pow-ers of heav-en, we sing the hymn  
of your glo-ry, as without end we ac-claim:

# PREFACE I OF THE NATIVITY OF THE LORD

## Christ the Light







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## PREFACE II OF THE NATIVITY OF THE LORD

The restoration of all things in the Incarnation



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

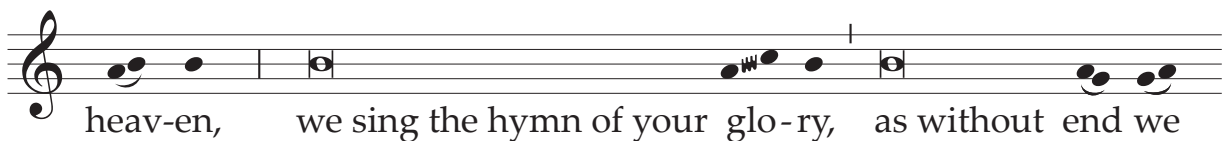
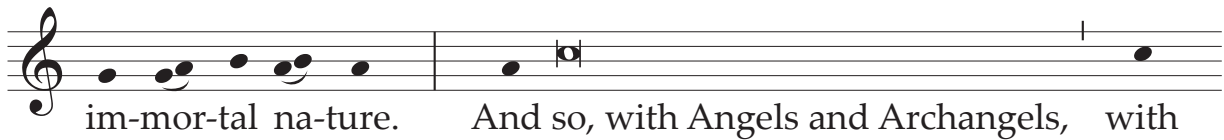
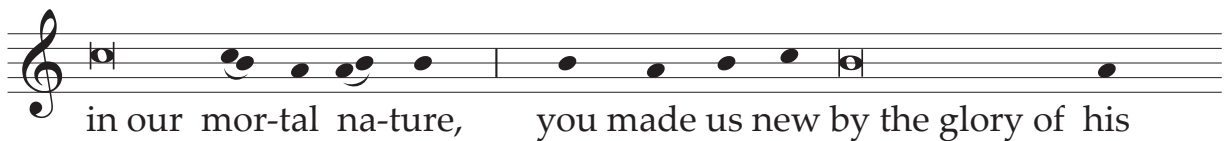
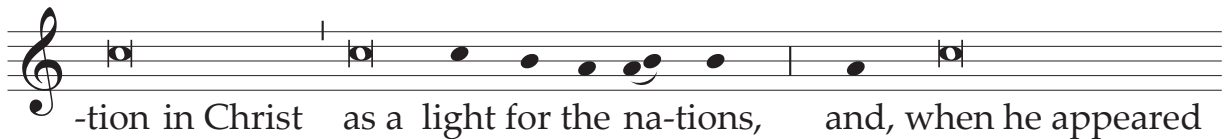
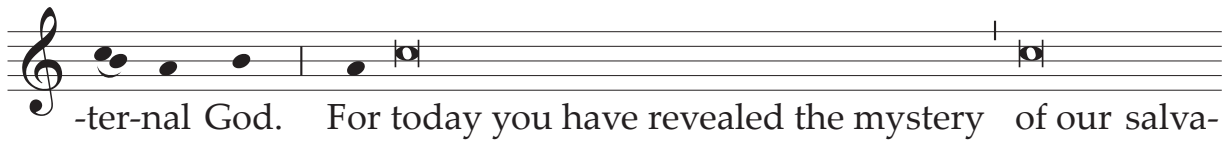
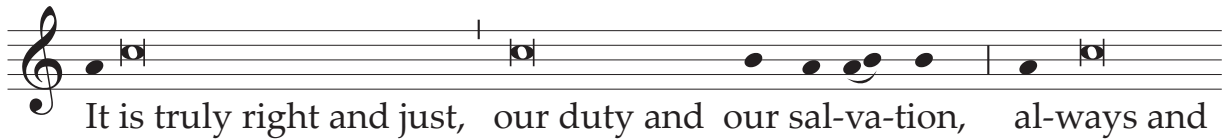
## PREFACE III OF THE NATIVITY OF THE LORD

### The exchange in the Incarnation of the Word

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

## THE EPIPHANY OF THE LORD

Christ the light of the nations

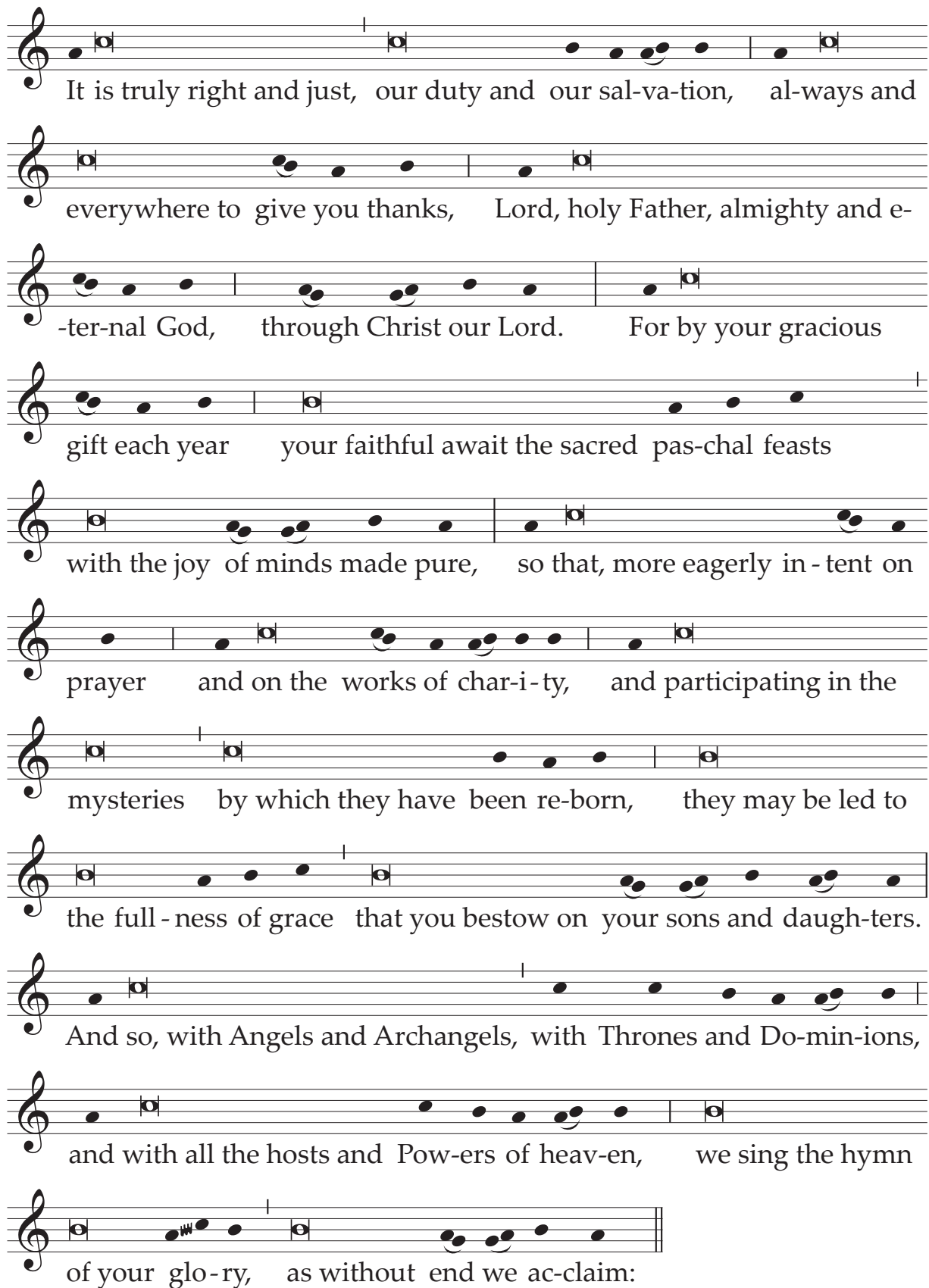




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## PREFACE I OF LENT

### The spiritual meaning of Lent



It is truly right and just, our duty and our sal-va-tion, al-ways and  
everywhere to give you thanks, Lord, holy Father, almighty and e-  
-ter-nal God, through Christ our Lord. For by your gracious  
gift each year your faithful await the sacred pas-chal feasts  
with the joy of minds made pure, so that, more eagerly in - tent on  
prayer and on the works of char-i-ty, and participating in the  
mysteries by which they have been re-born, they may be led to  
the full - ness of grace that you bestow on your sons and daugh-ters.  
And so, with Angels and Archangels, with Thrones and Do-min-ions,  
and with all the hosts and Pow-ers of heav-en, we sing the hymn  
of your glo-ry, as without end we ac-claim:

## PREFACE II OF LENT

### Spiritual penance



It is truly right and just, our duty and our sal-va-tion, al-ways and  
everywhere to give you thanks, Lord, holy Father, almighty and e-  
-ter-nal God. For you have given your children a sa-cred time  
for the renewing and puri-fy-ing of their hearts, that, freed from dis-  
-or-dered af-fec-tions, they may so deal with the things of this  
pass-ing world as to hold rather to the things that e-ter-nal-ly  
en-dure. And so, with all the An-gels and Saints, we praise you,  
as without end we ac-claim:

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## PREFACE III OF LENT

### The fruits of abstinence




It is truly right and just, our duty and our sal-va-tion, al-ways and  
everywhere to give you thanks, Lord, holy Father, almighty and e-  
-ter-nal God. For you will that our self-denial should give you  
thanks, hum-ble our sin-ful pride, contribute to the feeding of  
the poor, and so help us imitate you in your kind-ness. And so we  
glorify you with count-less An-gels, as with one voice of praise we  
ac-claim:

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## PREFACE IV OF LENT

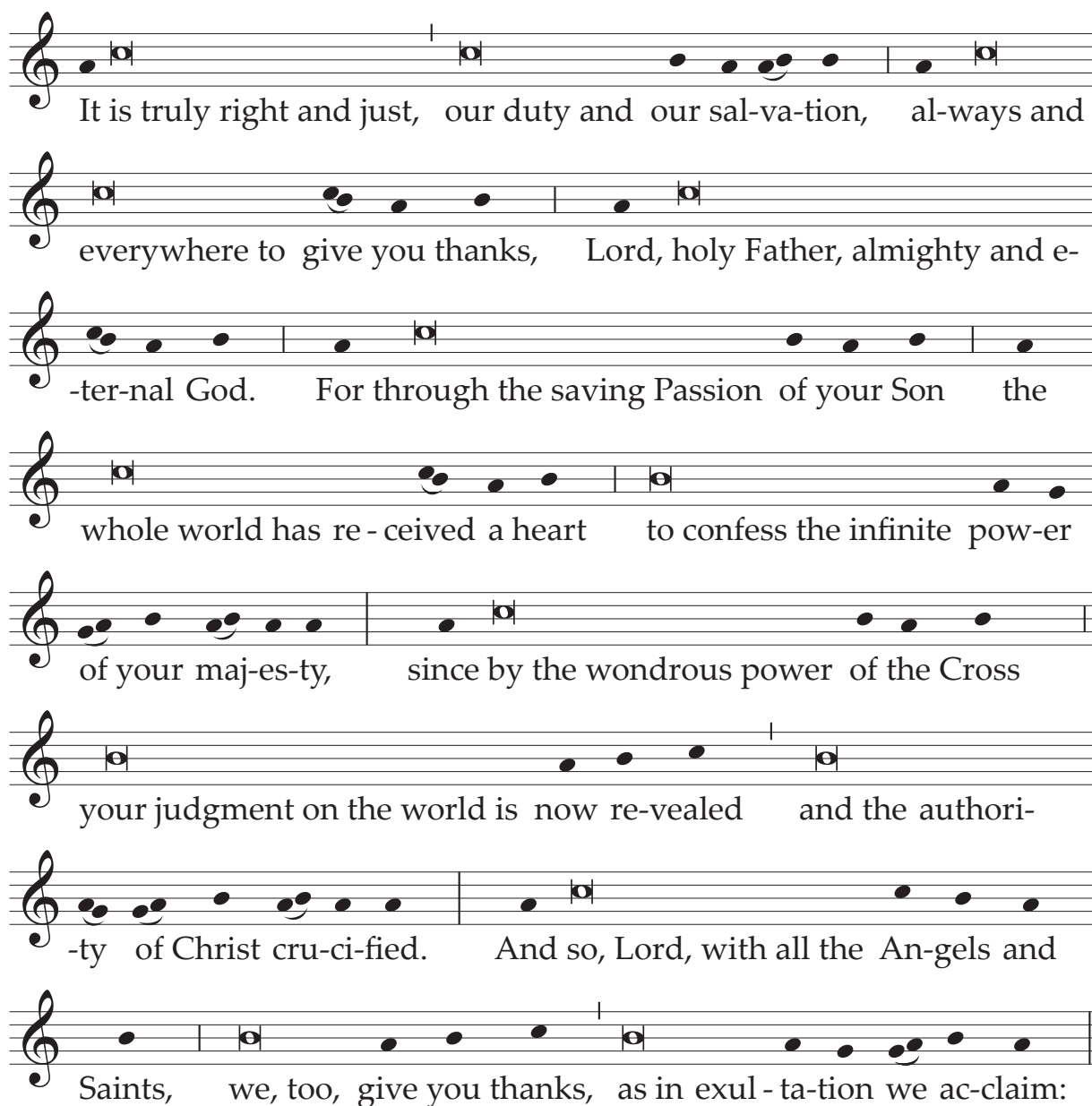
### The fruits of fasting



It is truly right and just, our duty and our sal-va-tion, al-ways and  
everywhere to give you thanks, Lord, holy Father, almighty and e-  
-ter-nal God. For through bodily fasting you re - strain our faults,  
raise up our minds, and bestow both virtue and its rewards,  
through Christ our Lord. Through him the Angels praise your  
maj-es-ty, Do - min-ions a-dore and Powers trem-ble be-fore you.  
Heav-en and the Virtues of heaven and the bless-ed Ser - a-phim  
worship to-geth-er with ex-ul - ta-tion. May our voices, we pray,  
join with theirs in hum-ble praise, as we ac-claim:

## PREFACE I OF THE PASSION OF THE LORD

### The power of the Cross



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

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## PREFACE II OF THE PASSION OF THE LORD

### The victory of the Passion



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

## PREFACE I OF EASTER

### The Paschal Mystery

It is truly right and just, our duty and our sal-va-tion, at all times  
to ac-claim you, O Lord, but (on this night / on this day / in this time) above all to laud you  
yet more glo-rious-ly, when Christ our Pass-o-ver has been  
sac-ri-ficed. For he is the true Lamb who has taken away the sins  
of the world; by dying he has de-stroyed our death, and by  
ris-ing, re-stored our life. There-fore, o-vercome with pas-chal  
joy, every land, eve-ry peo-ple ex-ul-t in your praise and even  
the heavenly Powers, with the an-gel-ic hosts, sing together the  
unending hymn of your glo-ry, as they ac-claim:

## PREFACE II OF EASTER

New life in Christ



It is truly right and just, our duty and our sal-va-tion, at all times  
to ac-claim you, O Lord, but in this time above all to laud you  
yet more glo-rious-ly, when Christ our Pass-o-ver has been  
sac-ri-ficed. Through him the children of light rise to e-ter-nal life  
and the halls of the heav-en-ly King-dom are thrown o-pen to  
the faith-ful; for his Death is our ran-som from death, and in his  
ris-ing the life of all has ris-en. There-fore, o-vercome with  
pas-chal joy, every land, eve-ry peo-ple ex-ul-ts in your praise  
and even the heavenly Powers, with the an-gel-ic hosts, sing to-  
-gether the unending hymn of your glo-ry, as they ac-claim:

## PREFACE III OF EASTER

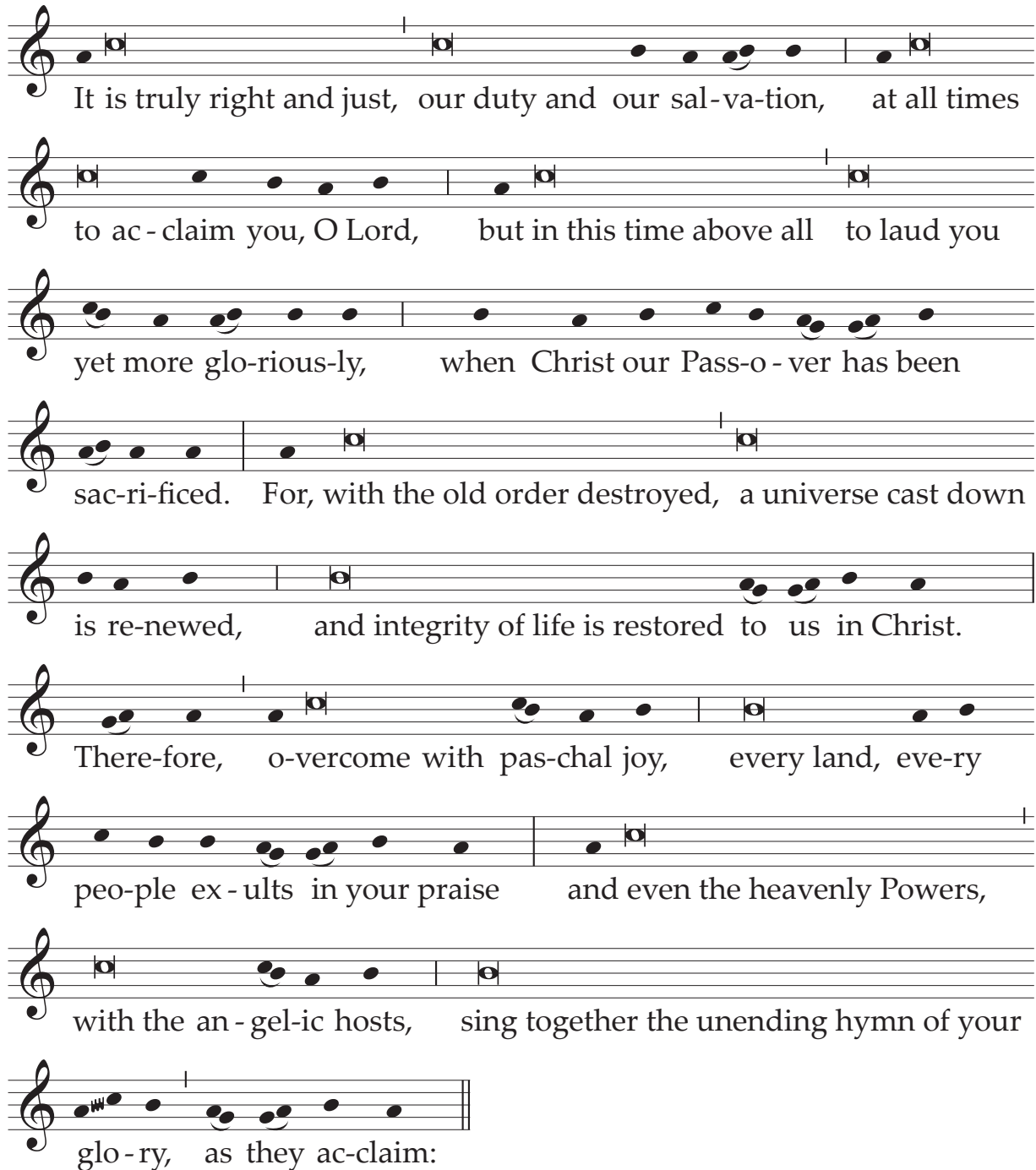
Christ living and always interceding for us



It is truly right and just, our duty and our sal-va-tion, at all times  
to ac-claim you, O Lord, but in this time above all to laud you  
yet more glo-rious-ly, when Christ our Pass-o-ver has been  
sac-ri-ficed. He never ceases to offer him-self for us but defends  
us and ever pleads our cause be-fore you: he is the sacrificial Vic-  
-tim who dies no more, the Lamb, once slain, who lives for ev-er.  
There-fore, o-vercome with pas-chal joy, every land, eve-ry  
peo-ple ex-ul-ts in your praise and even the heavenly Powers,  
with the an-gel-ic hosts, sing together the unending hymn of your  
glo-ry, as they ac-claim:

## PREFACE IV OF EASTER

The restoration of the universe through the Paschal Mystery



It is truly right and just, our duty and our sal-va-tion, at all times  
to ac-claim you, O Lord, but in this time above all to laud you  
yet more glo-rious-ly, when Christ our Pass-o-ver has been  
sac-ri-ficed. For, with the old order destroyed, a universe cast down  
is re-newed, and integrity of life is restored to us in Christ.  
There-fore, o-vercome with pas-chal joy, every land, eve-ry  
peo-ple ex-ul-ts in your praise and even the heavenly Powers,  
with the an-gel-ic hosts, sing together the unending hymn of your  
glo-ry, as they ac-claim:

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## PREFACE V OF EASTER

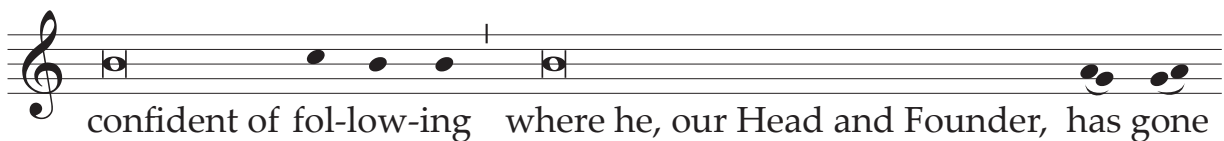
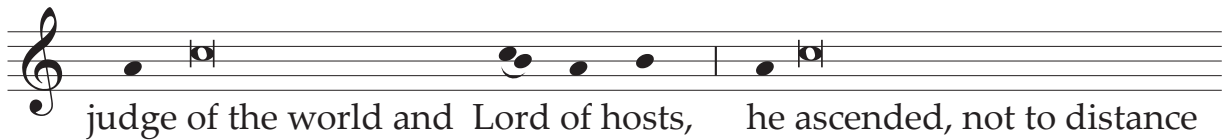
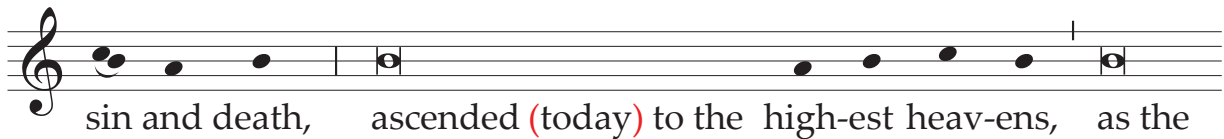
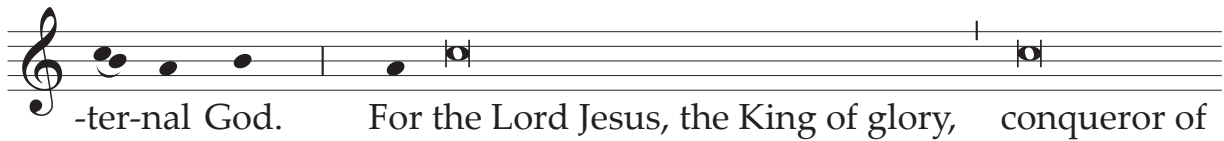
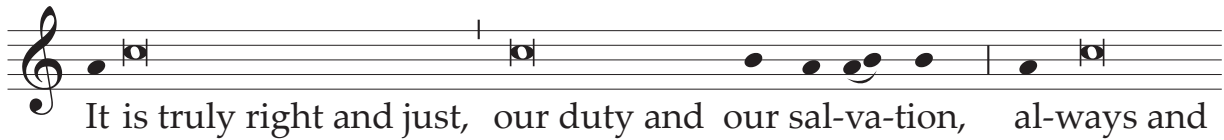
### Christ, Priest and Victim

It is truly right and just, our duty and our sal-va-tion, at all times  
to ac-claim you, O Lord, but in this time above all to laud you  
yet more glo-rious-ly, when Christ our Pass-o-ver has been  
sac-ri-ficed. By the oblation of his Body, he brought the sacrifices  
of old to fulfillment in the reality of the Cross and, by commend-  
-ing himself to you for our sal-va-tion, showed him-self the Priest,  
the Altar, and the Lamb of sac-ri-fice. There-fore, o-vercome with  
pas-chal joy, every land, eve-ry peo-ple ex-ul-t in your praise  
and even the heavenly Powers, with the an-gel-ic hosts, sing to-  
-gether the unending hymn of your glo-ry, as they ac-claim:



# PREFACE I OF THE ASCENSION OF THE LORD

## The mystery of the Ascension



be-fore. There-fore, o-vercome with pas-chal joy, every land,  
eve-ry peo-ple ex - ults in your praise and even the heavenly  
Powers, with the an - gel-ic hosts, sing together the unending hymn  
of your glo - ry, as they ac-claim:

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## PREFACE II OF THE ASCENSION OF THE LORD

### The mystery of the Ascension

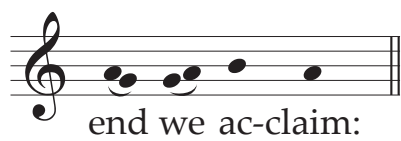
It is truly right and just, our duty and our sal-va-tion, al-ways and  
everywhere to give you thanks, Lord, holy Father, almighty and e-  
-ter-nal God, through Christ our Lord. For after his Resurrection  
he plainly appeared to all his dis-ci-ples and was taken up to  
heaven in their sight, that he might make us shar-ers in his  
di-vin-i-ty. There-fore, o-vercome with pas-chal joy, every land,  
eve-ry peo-ple ex-ul-ts in your praise and even the heavenly  
Powers, with the an-gel-ic hosts, sing together the unending hymn  
of your glo-ry, as they ac-claim:

## PREFACE I OF THE SUNDAYS IN ORDINARY TIME

### The Paschal Mystery and the People of God



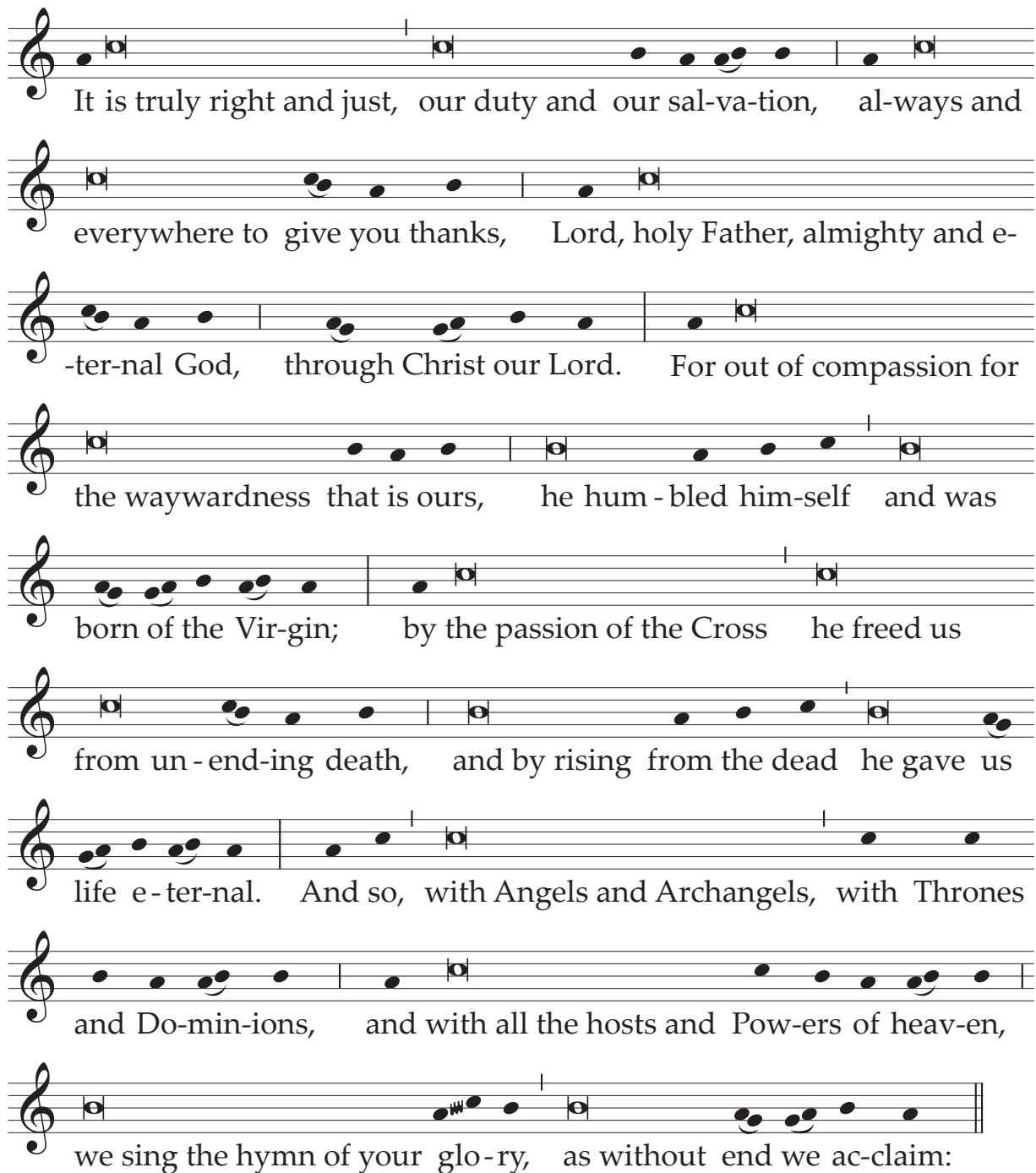
It is truly right and just, our duty and our sal-va-tion, al-ways and  
everywhere to give you thanks, Lord, holy Father, almighty and e-  
-ter-nal God, through Christ our Lord. For through his Paschal  
Mystery, he accomplished the mar-vel-ous deed, by which he has  
freed us from the yoke of sin and death, sum-moning us to the glo-  
-ry of be-ing now called a chosen race, a royal priesthood, a holy  
nation, a people for your own pos-ses-sion, to proclaim every-  
-where your might-y works, for you have called us out of dark-ness  
into your own won-der-ful light. And so, with Angels and Arch-  
-angels, with Thrones and Do-min-ions, and with all the hosts and  
Pow-ers of heav-en, we sing the hymn of your glo-ry, as without



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## PREFACE II OF THE SUNDAYS IN ORDINARY TIME

### The mystery of salvation



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

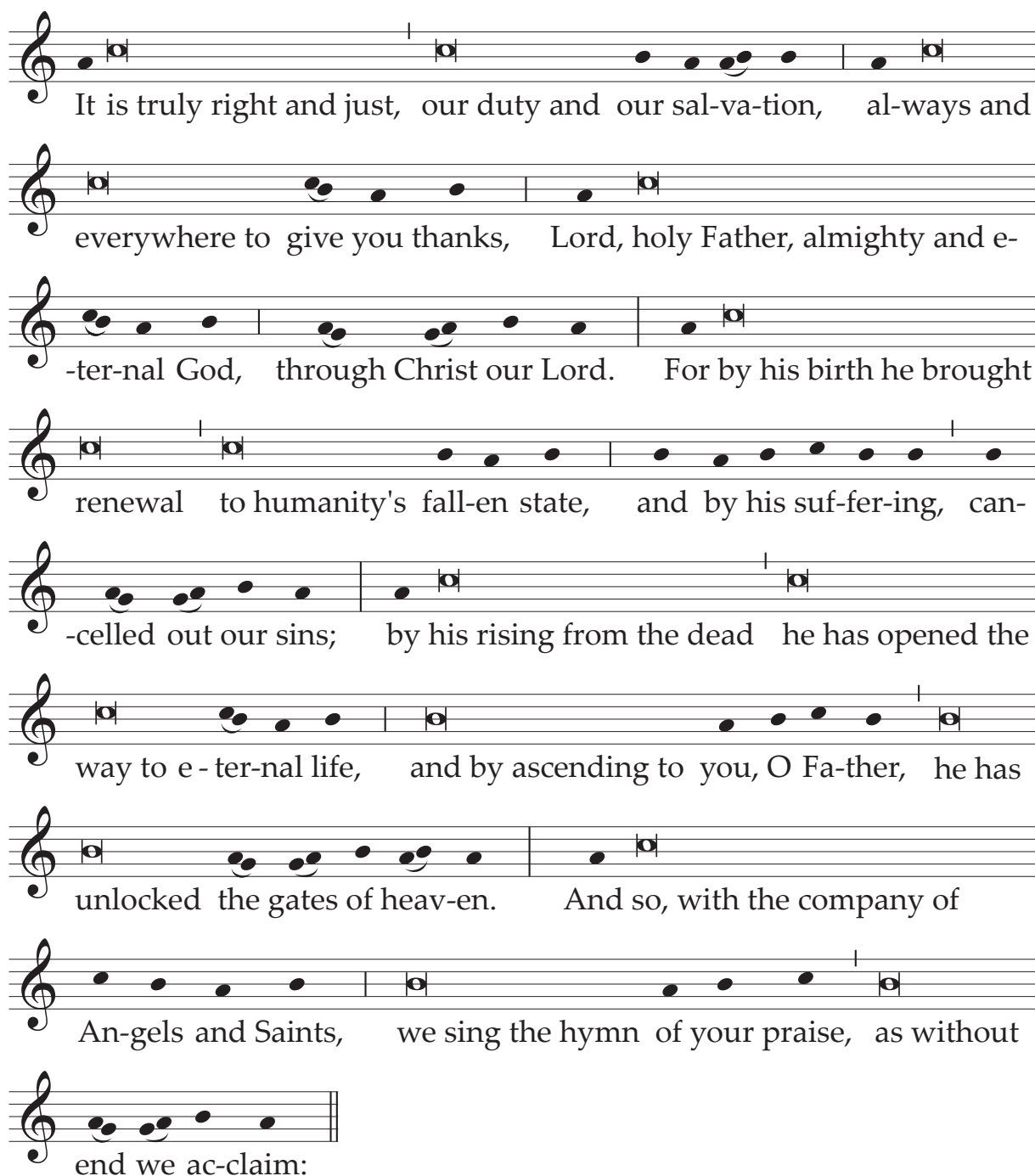
## PREFACE III OF THE SUNDAYS IN ORDINARY TIME

The salvation of man by a man

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

## PREFACE IV OF THE SUNDAYS IN ORDINARY TIME

### The history of salvation

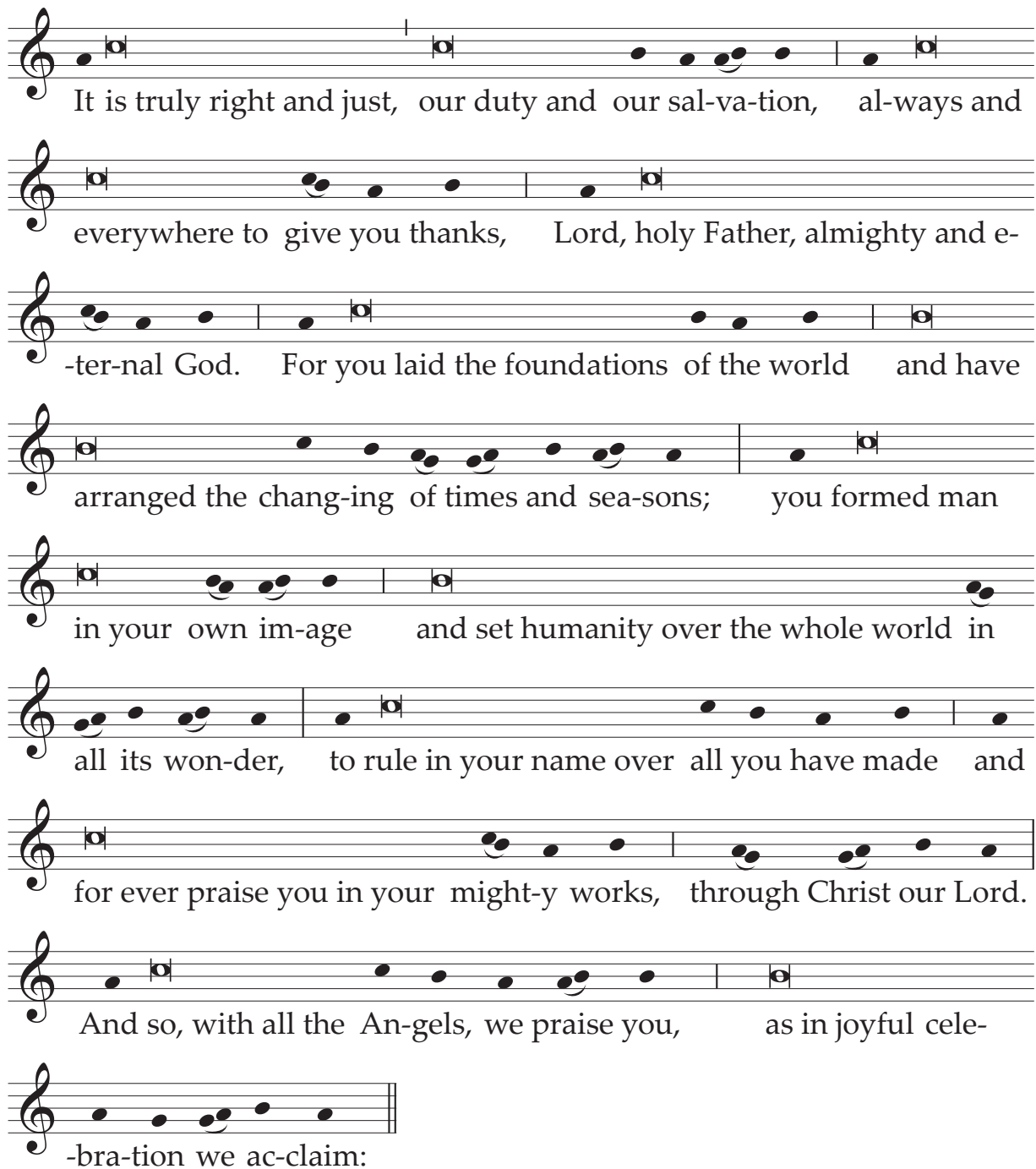


It is truly right and just, our duty and our sal-va-tion, al-ways and  
everywhere to give you thanks, Lord, holy Father, almighty and e-  
-ter-nal God, through Christ our Lord. For by his birth he brought  
renewal to humanity's fall-en state, and by his suf-fer-ing, can-  
-celled out our sins; by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



## PREFACE V OF THE SUNDAYS IN ORDINARY TIME

### Creation



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

## PREFACE VI OF THE SUNDAYS IN ORDINARY TIME

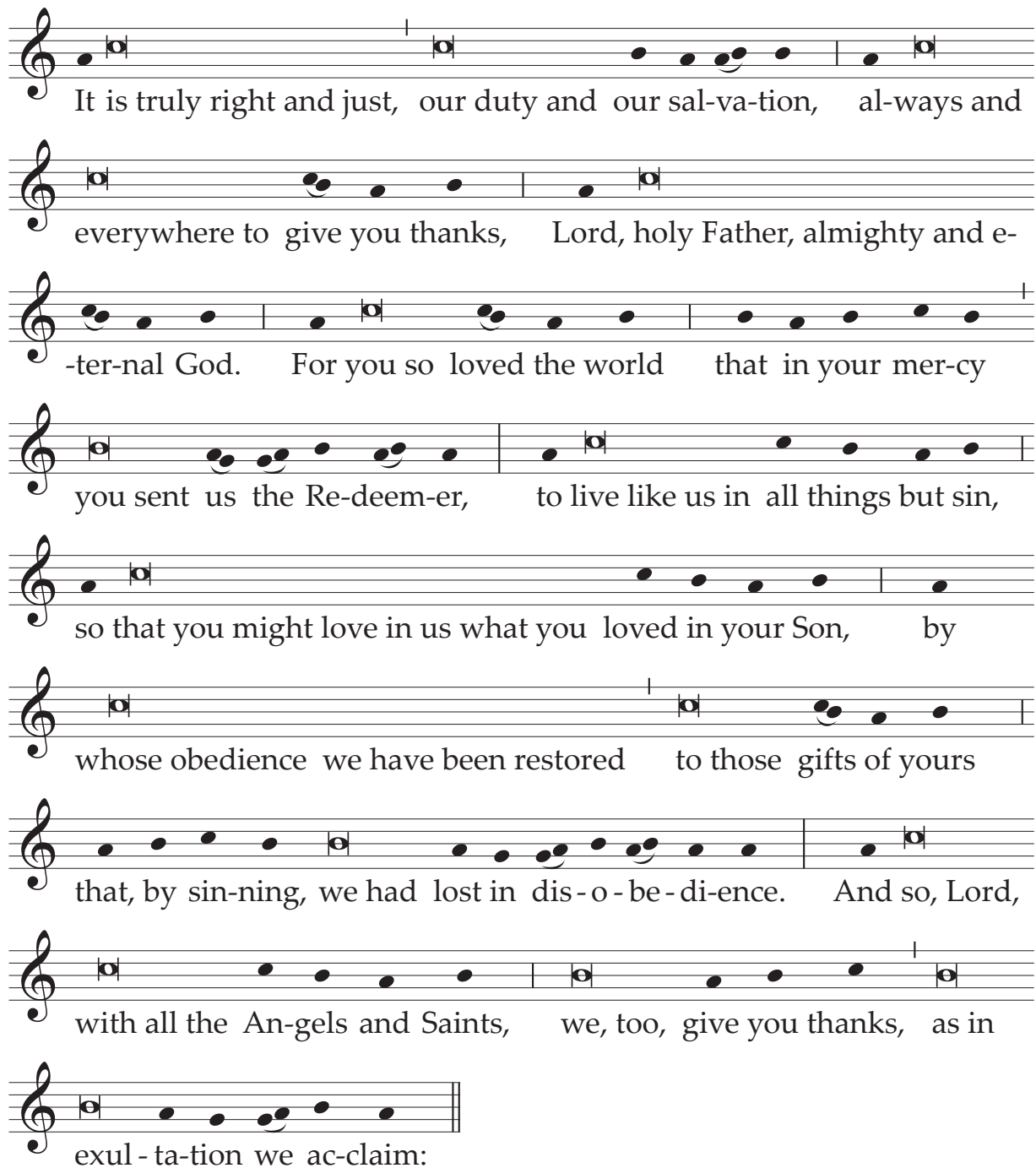
### The pledge of the eternal Passover



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

## PREFACE VII OF THE SUNDAYS IN ORDINARY TIME

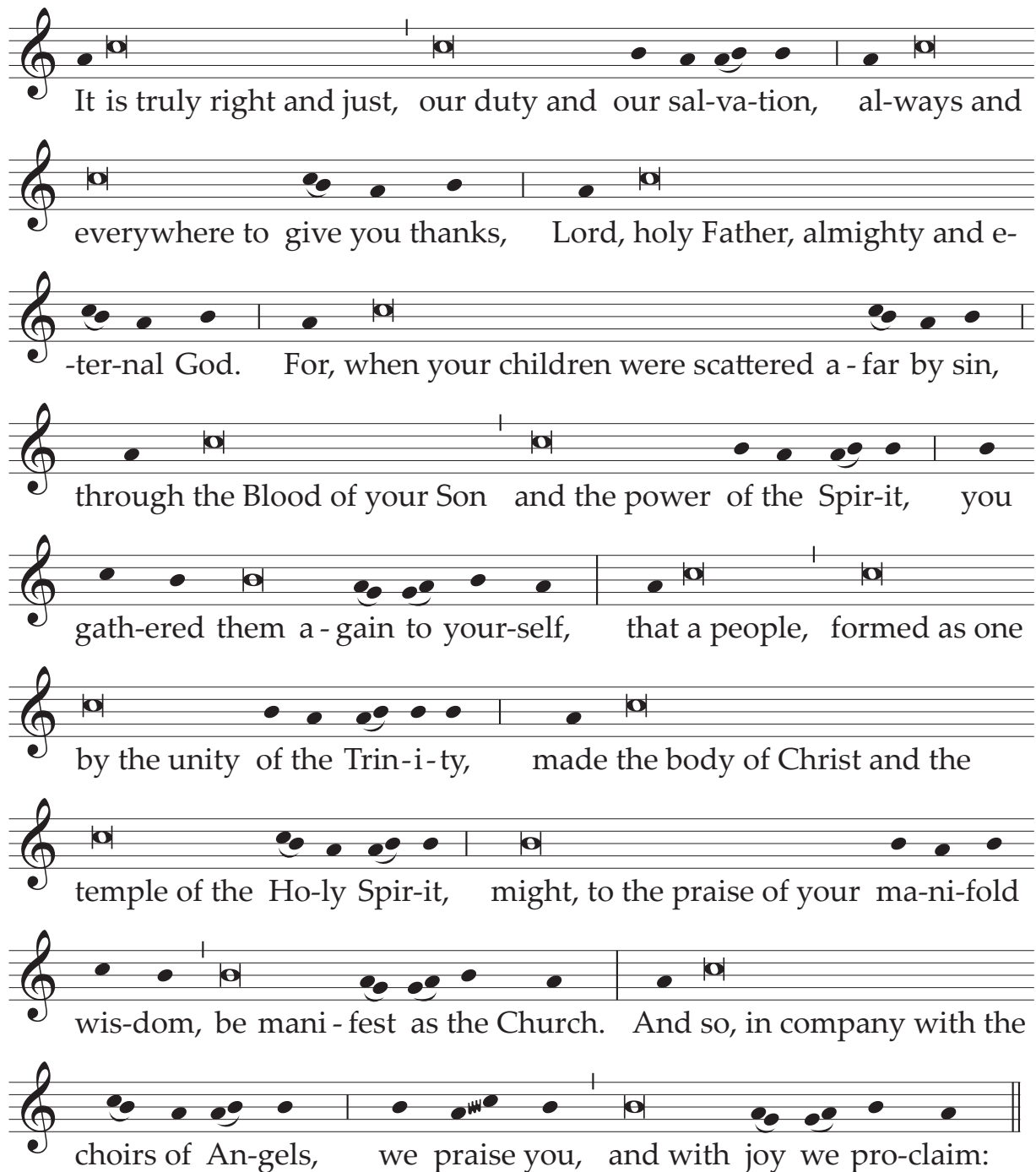
### Salvation through the obedience of Christ



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

## PREFACE VIII OF THE SUNDAYS IN ORDINARY TIME

### The Church united by the unity of the Trinity



It is truly right and just, our duty and our sal-va-tion, al-ways and  
everywhere to give you thanks, Lord, holy Father, almighty and e-  
-ter-nal God. For, when your children were scattered a - far by sin,  
through the Blood of your Son and the power of the Spir-it, you  
gath-ered them a - gain to your-self, that a people, formed as one  
by the unity of the Trin-i-ty, made the body of Christ and the  
temple of the Ho-ly Spir-it, might, to the praise of your ma-ni-fold  
wis-dom, be mani - fest as the Church. And so, in company with the  
choirs of An-gels, we praise you, and with joy we pro-claim:

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# PREFACE I OF THE MOST HOLY EUCHARIST

## The Sacrifice and the Sacrament of Christ

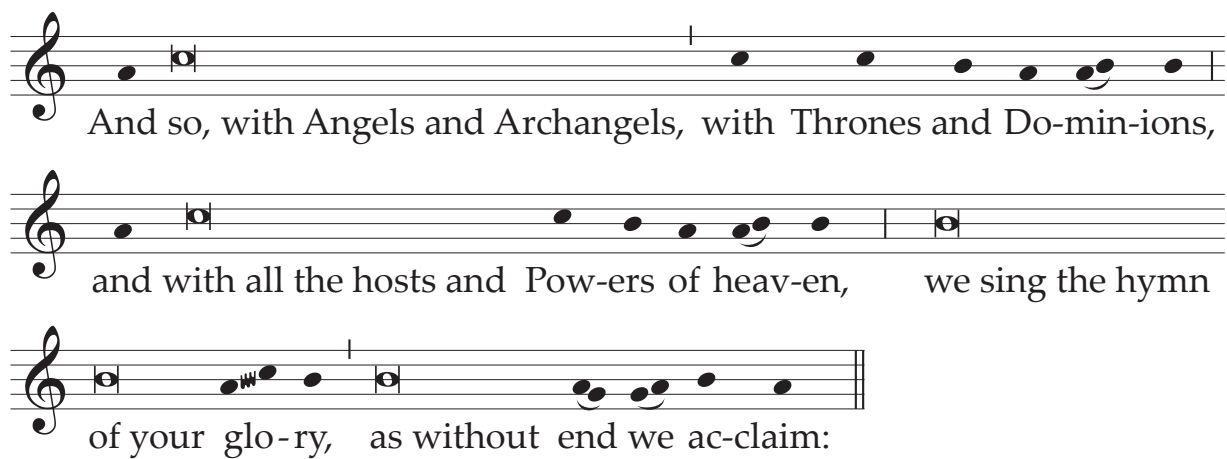


V. The Lord be with you. R. And with your spir-it.

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

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

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



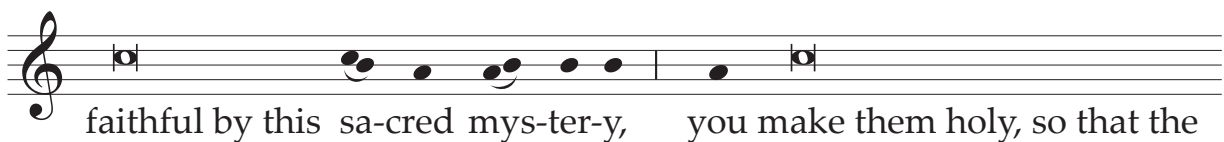
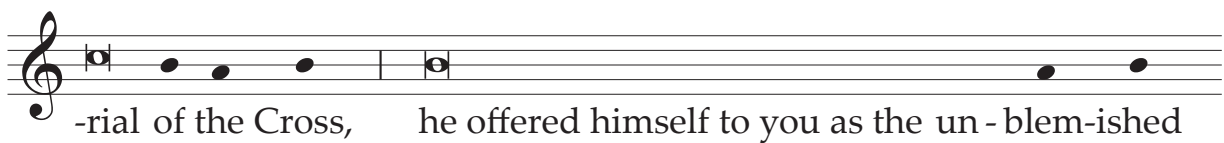
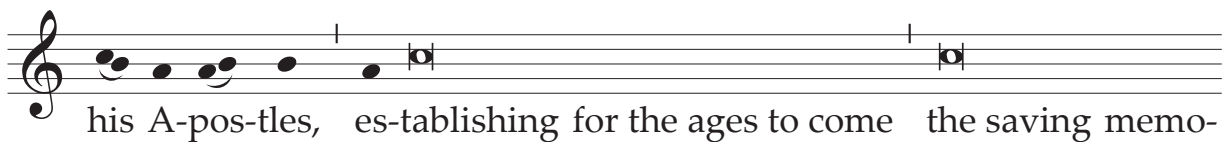
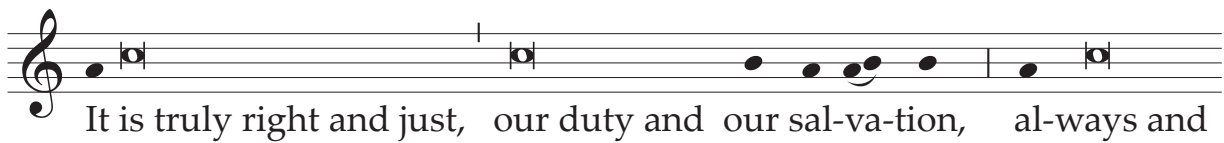
And so, with Angels and Archangels, with Thrones and Do-min-ions,  
and with all the hosts and Pow-ers of heav-en, we sing the hymn  
of your glo-ry, as without end we ac-claim:

The image shows three staves of musical notation in G-clef (treble clef) with a key signature of one sharp (F#). The first staff contains the lyrics 'And so, with Angels and Archangels, with Thrones and Do-min-ions,'. The second staff contains 'and with all the hosts and Pow-ers of heav-en, we sing the hymn'. The third staff contains 'of your glo-ry, as without end we ac-claim:'. The notation includes various note values, rests, and a final double bar line at the end of the third staff.

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## PREFACE II OF THE MOST HOLY EUCHARIST

### The fruits of the Most Holy Eucharist



faith and united by one bond of char-i - ty. And so, we approach  
 the table of this won-drous Sac-ra-ment, so that, bathed in the  
 sweetness of your grace, we may pass o - ver to the heavenly  
 reali - ties here fore-shad-owed. There-fore, all creatures of heav-  
 -en and earth sing a new song in ad-o - ra-tion, and we, with all the  
 host of An-gels, cry out, and without end we ac-claim:

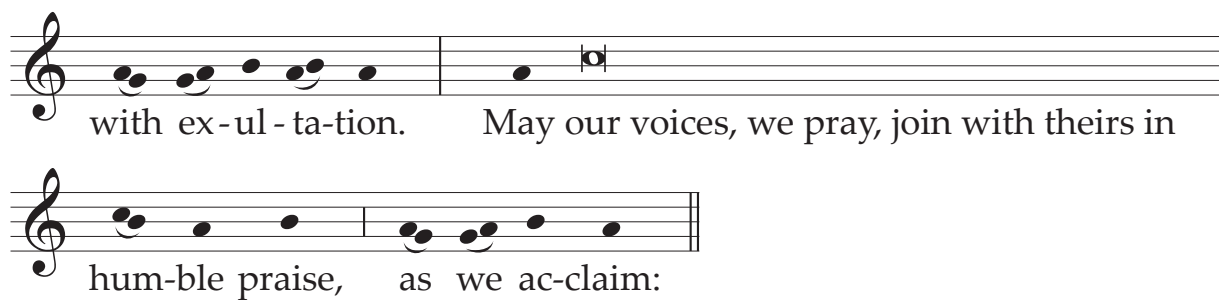
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## PREFACE I OF THE BLESSED VIRGIN MARY

### The Motherhood of the Blessed Virgin Mary

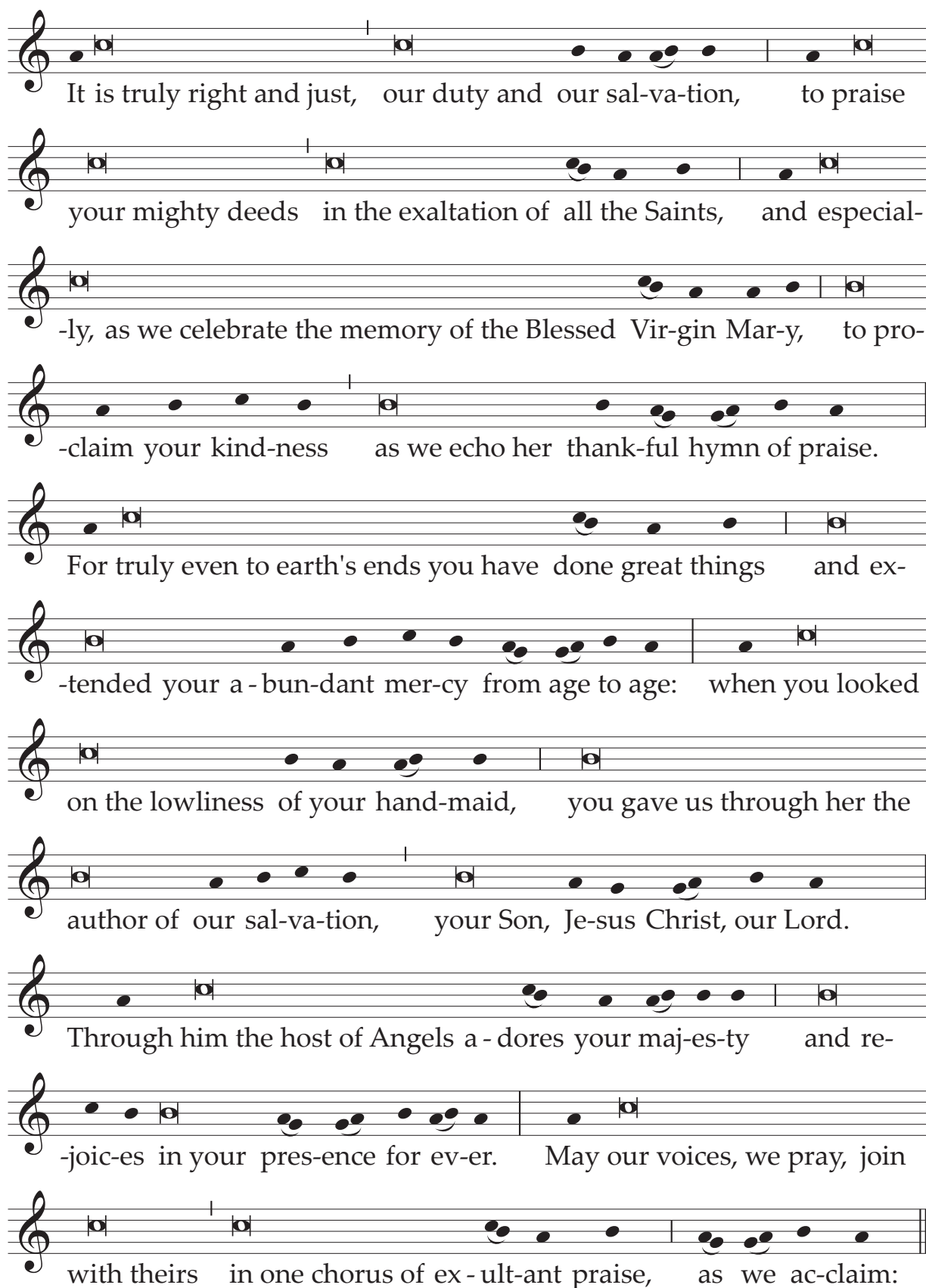
It is truly right and just, our duty and our sal-va-tion, al-ways and  
everywhere to give you thanks, Lord, holy Father, almighty  
and e - ter-nal God, and to praise, bless, and glori - fy your name  
( on the Solemnity of the Motherhood ) of the Blessed ev-er-Vir-gin  
( on the feast day )  
( on the Nativity )  
( in veneration )  
Mar-y. For by the overshadowing of the Holy Spirit she conceived  
your Only Be - got-ten Son, and without losing the glory of virginity,  
brought forth into the world the e - ter-nal Light, Je - sus Christ our  
Lord. Through him the Angels praise your maj-es-ty, Domin-  
-ions a-dore and Powers trem-ble be-fore you. Heav-en and the  
Virtues of heaven and the bless-ed Ser-a-phim worship to-geth-er



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## PREFACE II OF THE BLESSED VIRGIN MARY


The Church praises God with the words of Mary



It is truly right and just, our duty and our sal-va-tion, to praise  
your mighty deeds in the exaltation of all the Saints, and especial-  
-ly, as we celebrate the memory of the Blessed Vir-gin Mar-y, to pro-  
-claim your kind-ness as we echo her thank-ful hymn of praise.  
For truly even to earth's ends you have done great things and ex-  
-tended your a - bun-dant mer-cy from age to age: when you looked  
on the lowliness of your hand-maid, you gave us through her the  
author of our sal-va-tion, your Son, Je-sus Christ, our Lord.  
Through him the host of Angels a - dores your maj-es-ty and re-  
-joic-es in your pres-ence for ev-er. May our voices, we pray, join  
with theirs in one chorus of ex - ult-ant praise, as we ac-claim:

## PREFACE I OF APOSTLES

The Apostles, shepherds of God's people



It is truly right and just, our duty and our sal-va-tion, al-ways and  
everywhere to give you thanks, Lord, holy Father, almighty and e-  
-ter-nal God. For you, eternal Shepherd, do not de - sert your flock,  
but through the blessed A - pos-tles watch over it and pro-tect it  
al-ways, so that it may be governed by those you have ap-  
-point-ed shep-herds to lead it in the name of your Son. And  
so, with Angels and Archangels, with Thrones and Do-min-ions,  
and with all the hosts and Pow-ers of heav-en, we sing the hymn  
of your glo-ry, as without end we ac-claim:

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## PREFACE II OF APOSTLES

### The apostolic foundation and witness



It is truly right and just, our duty and our sal-va-tion, al-ways and  
everywhere to give you thanks, Lord, holy Father, almighty and e-  
-ter-nal God, through Christ our Lord. For you have built  
your Church to stand firm on apos - tol-ic foun-da-tions, to be a  
lasting sign of your ho-li-ness on earth and offer all hu-man-i-ty  
your heav-en-ly teach-ing. There-fore, now and for ages unending,  
with all the host of An-gels, we sing to you with all our hearts,  
crying out as we ac-claim:

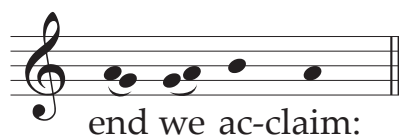
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## PREFACE I OF SAINTS

### The glory of the Saints



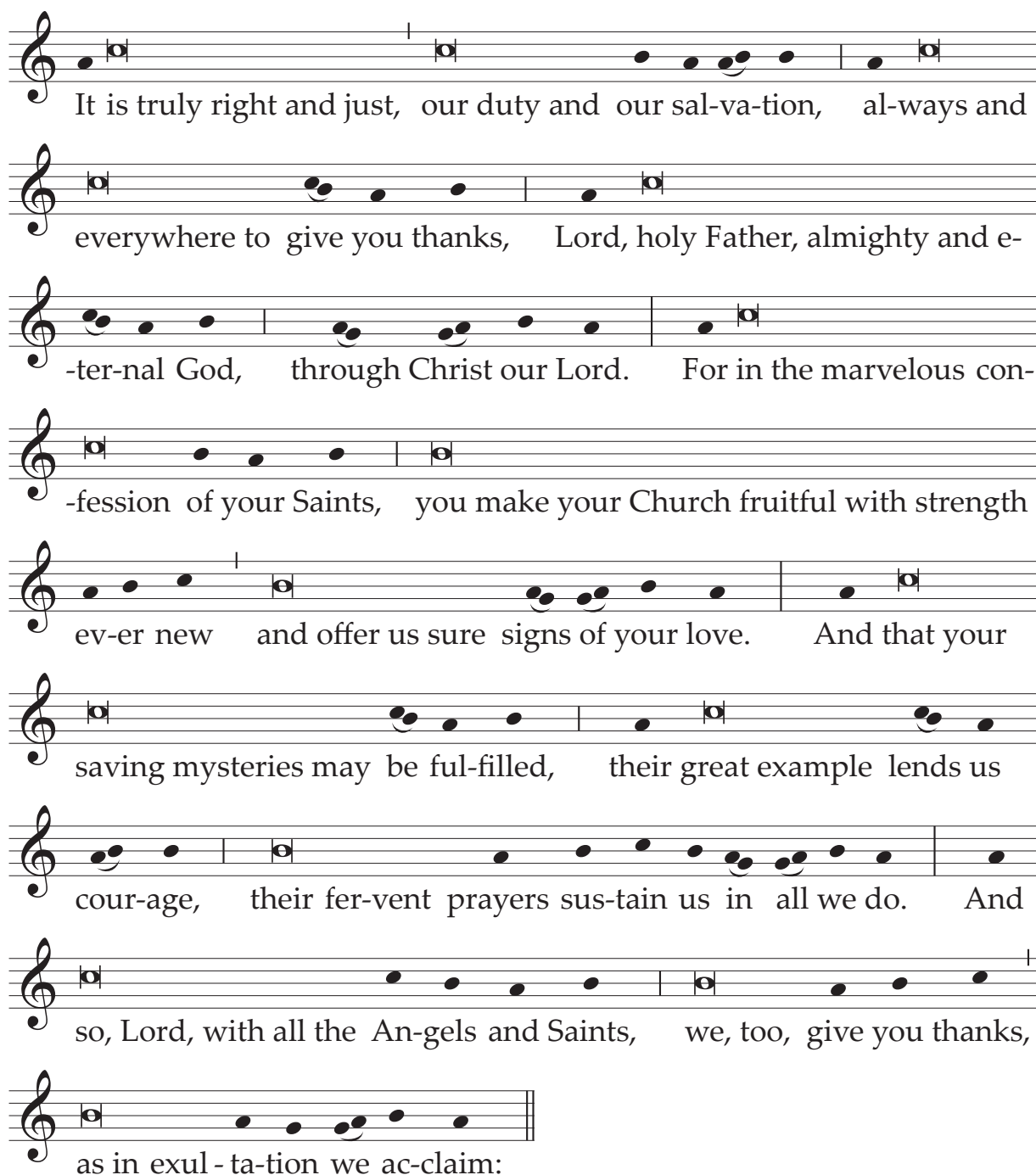
It is truly right and just, our duty and our sal-va-tion, al-ways and  
everywhere to give you thanks, Lord, holy Father, almighty and e-  
-ter-nal God. For you are praised in the company of your Saints  
and, in crown-ing their mer-its, you crown your own gifts. By  
their way of life you offer us an ex-am-ple, by communion  
with them you gave us com-pan-ion-ship, by their inter-ces-sion,  
sure sup-port, so that, encouraged by so great a cloud of  
wit-ness-es, we may run as victors in the race be-fore us and win  
with them the imperishable crown of glo-ry, through Christ our Lord.  
And so, with the Angels and Arch-an-gels, and with the great mul-  
-titude of the Saints, we sing the hymn of your praise, as without



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## PREFACE II OF SAINTS

### The action of the Saints

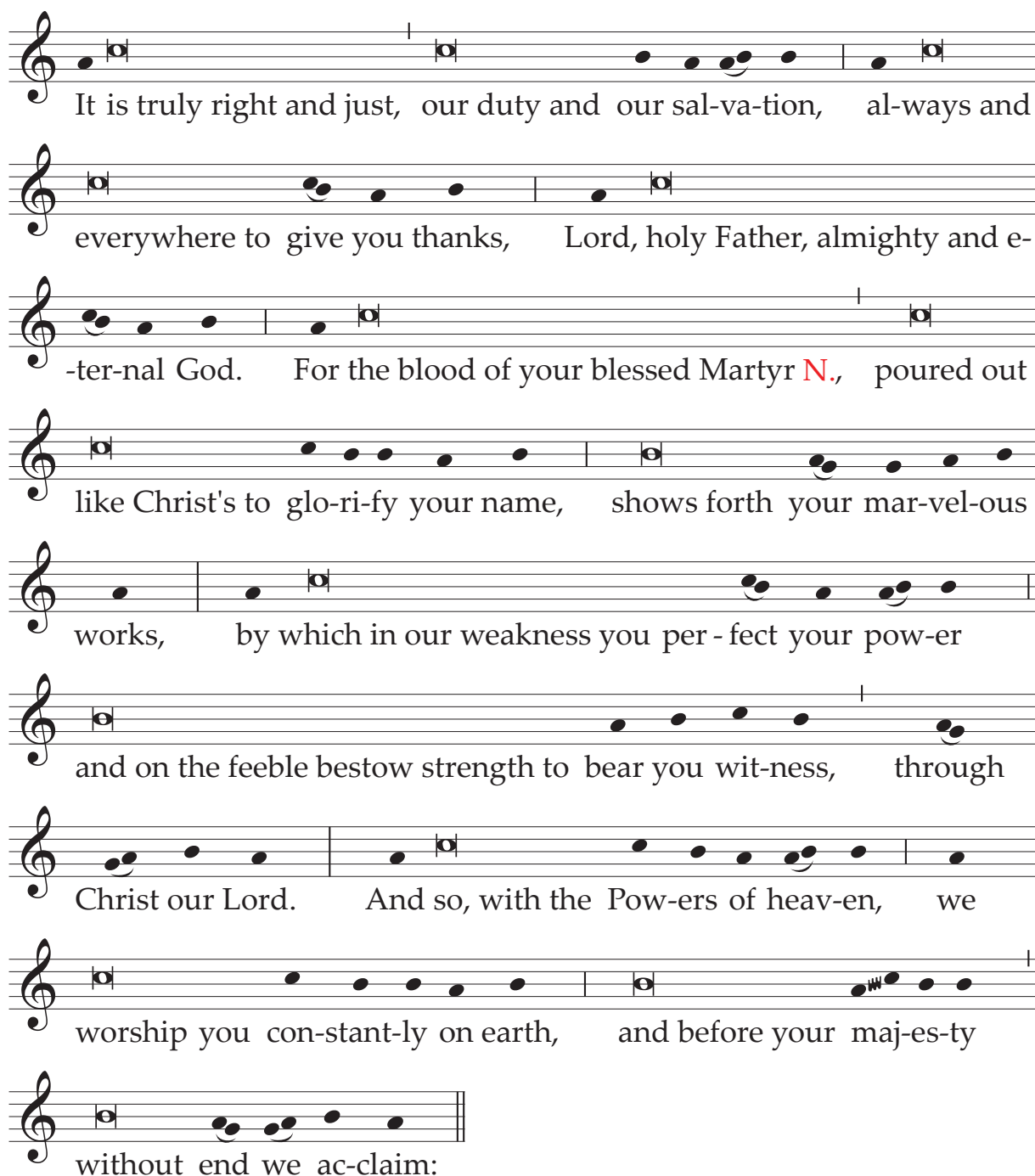


It is truly right and just, our duty and our sal-va-tion, al-ways and  
everywhere to give you thanks, Lord, holy Father, almighty and e-  
-ter-nal God, through Christ our Lord. For in the marvelous con-  
-fession of your Saints, you make your Church fruitful with strength  
ev-er new and offer us sure signs of your love. And that your  
saving mysteries may be ful-filled, their great example lends us  
cour-age, their fer-vent prayers sus-tain us in all we do. And  
so, Lord, with all the An-gels and Saints, we, too, give you thanks,  
as in exul - ta-tion we ac-claim:



## PREFACE I OF HOLY MARTYRS


### The sign and example of martyrdom



It is truly right and just, our duty and our sal-va-tion, al-ways and  
everywhere to give you thanks, Lord, holy Father, almighty and e-  
-ter-nal God. For the blood of your blessed Martyr **N.**, poured out  
like Christ's to glo-ri-fy your name, shows forth your mar-vel-ous  
works, by which in our weakness you per-fect your pow-er  
and on the feeble bestow strength to bear you wit-ness, through  
Christ our Lord. And so, with the Pow-ers of heav-en, we  
worship you con-stant-ly on earth, and before your maj-es-ty  
without end we ac-claim:

## PREFACE II OF HOLY MARTYRS

The wonders of God in the victory of the Martyrs



It is truly right and just, our duty and our sal-va-tion, al-ways and  
everywhere to give you thanks, Lord, holy Father, almighty and e-  
-ter-nal God. For you are glorified when your Saints are praised;  
their ver-y suf-fer-ings are but won-ders of your might: in  
your mercy you give ardor to their faith, to their endurance  
you grant firm re-solve, and in their strug-gle the victory is yours,  
through Christ our Lord. There-fore, all creatures of heaven  
and earth sing a new song in ad-o - ra-tion, and we, with all the  
host of An-gels, cry out, and without end we ac-claim:

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## PREFACE OF HOLY PASTORS

### The presence of holy Pastors in the Church




It is truly right and just, our duty and our sal-va-tion, al-ways and  
everywhere to give you thanks, Lord, holy Father, almighty and e-  
-ter-nal God, through Christ our Lord. For, as on the festival of  
Saint N. you bid your Church re-joyce, so, too, you strengthen her  
by the example of his ho-ly life, teach her by his words of  
preach-ing, and keep her safe in an-swer to his prayers. And  
so, with the company of An-gels and Saints, we sing the hymn of  
your praise, as without end we ac-claim:

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## PREFACE OF HOLY VIRGINS AND RELIGIOUS

The sign of a life consecrated to God

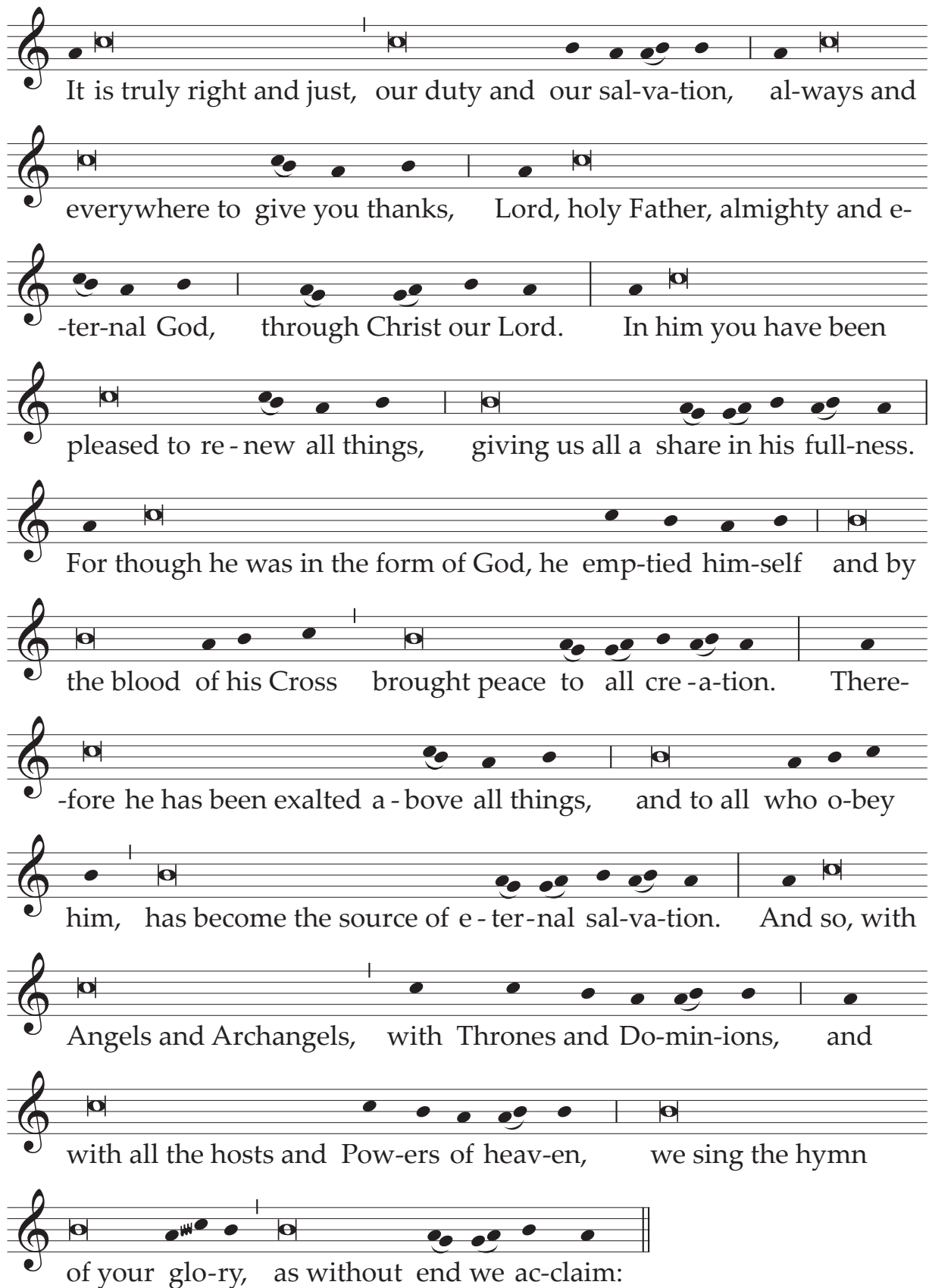


It is truly right and just, our duty and our sal-va-tion, al-ways and  
everywhere to give you thanks, Lord, holy Father, almighty and e-  
-ter-nal God. For in the Saints who consecrated themselves to Christ  
for the sake of the King-dom of Heav-en, it is right to celebrate the  
wonders of your prov-i-dence, by which you call human nature  
back to its o - rig-i-nal ho-li-ness and bring it to experience on this  
earth the gifts you promise in the new world to come. And so, with  
all the An-gels and Saints, we praise you, as without end we  
ac-claim:

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## COMMON PREFACE I

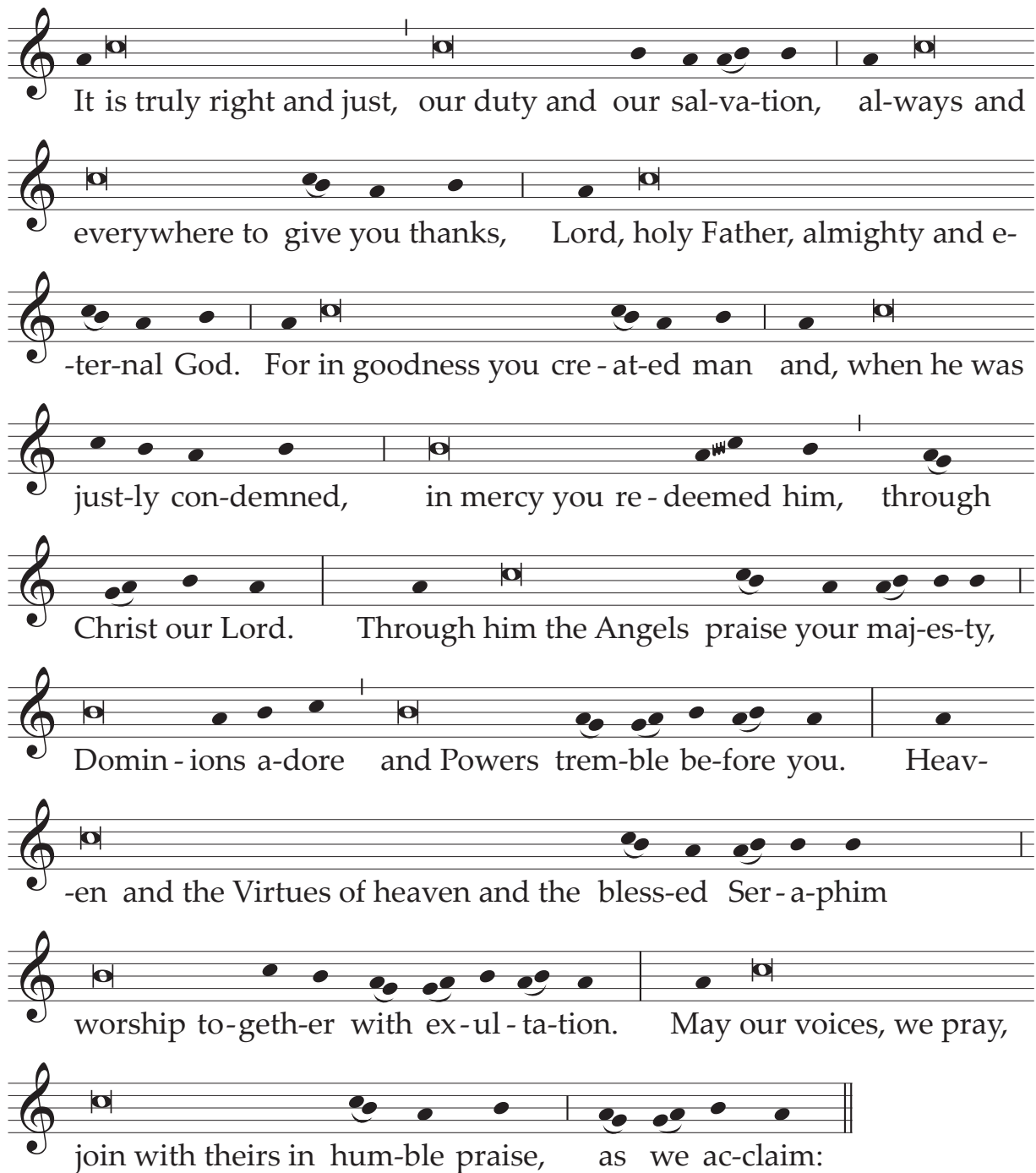
The renewal of all things in Christ



It is truly right and just, our duty and our sal-va-tion, al-ways and  
everywhere to give you thanks, Lord, holy Father, almighty and e-  
-ter-nal God, through Christ our Lord. In him you have been  
pleased to re - new all things, giving us all a share in his full-ness.  
For though he was in the form of God, he emp-tied him-self and by  
the blood of his Cross brought peace to all cre - a-tion. There-  
-fore he has been exalted a - bove all things, and to all who o-bey  
him, has become the source of e - ter-nal sal-va-tion. And so, with  
Angels and Archangels, with Thrones and Do-min-ions, and  
with all the hosts and Pow-ers of heav-en, we sing the hymn  
of your glo-ry, as without end we ac-claim:

## COMMON PREFACE II

### Salvation through Christ



It is truly right and just, our duty and our sal-va-tion, al-ways and  
everywhere to give you thanks, Lord, holy Father, almighty and e-  
-ter-nal God. For in goodness you cre-at-ed man and, when he was  
just-ly con-demned, in mercy you re-deemed him, through  
Christ our Lord. Through him the Angels praise your maj-es-ty,  
Domin-ions a-dore and Powers trem-ble be-fore you. Heav-  
-en and the Virtues of heaven and the bless-ed Ser-a-phim  
worship to-geth-er with ex-ul-ta-tion. May our voices, we pray,  
join with theirs in hum-ble praise, as we ac-claim:

### COMMON PREFACE III

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




It is truly right and just, our duty and our sal-va-tion, al-ways and  
everywhere to give you thanks, Lord, holy Father, almighty and e-  
-ter-nal God. For just as through your beloved Son you created the  
hu-man race, so al - so through him with great goodness you  
formed it a-new. And so, it is right that all your crea-tures serve  
you, all the re - deemed praise you, and all your Saints with one  
heart bless you. There-fore, we, too, extol you with all the An-gels,  
as in joyful cele - bra-tion we ac-claim:

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## COMMON PREFACE IV

Praise, the gift of God



It is truly right and just, our duty and our sal-va-tion, al-ways and  
everywhere to give you thanks, Lord, holy Father, almighty and e-  
-ter-nal God. For, although you have no need of our praise, yet  
our thanks-giv-ing is it-self your gift, since our praises add nothing  
to your great-ness, but profit us for sal-va-tion, through Christ  
our Lord. And so, in company with the choirs of An-gels, we  
praise you, and with joy we pro-claim:

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## COMMON PREFACE V

### The proclamation of the Mystery of Christ

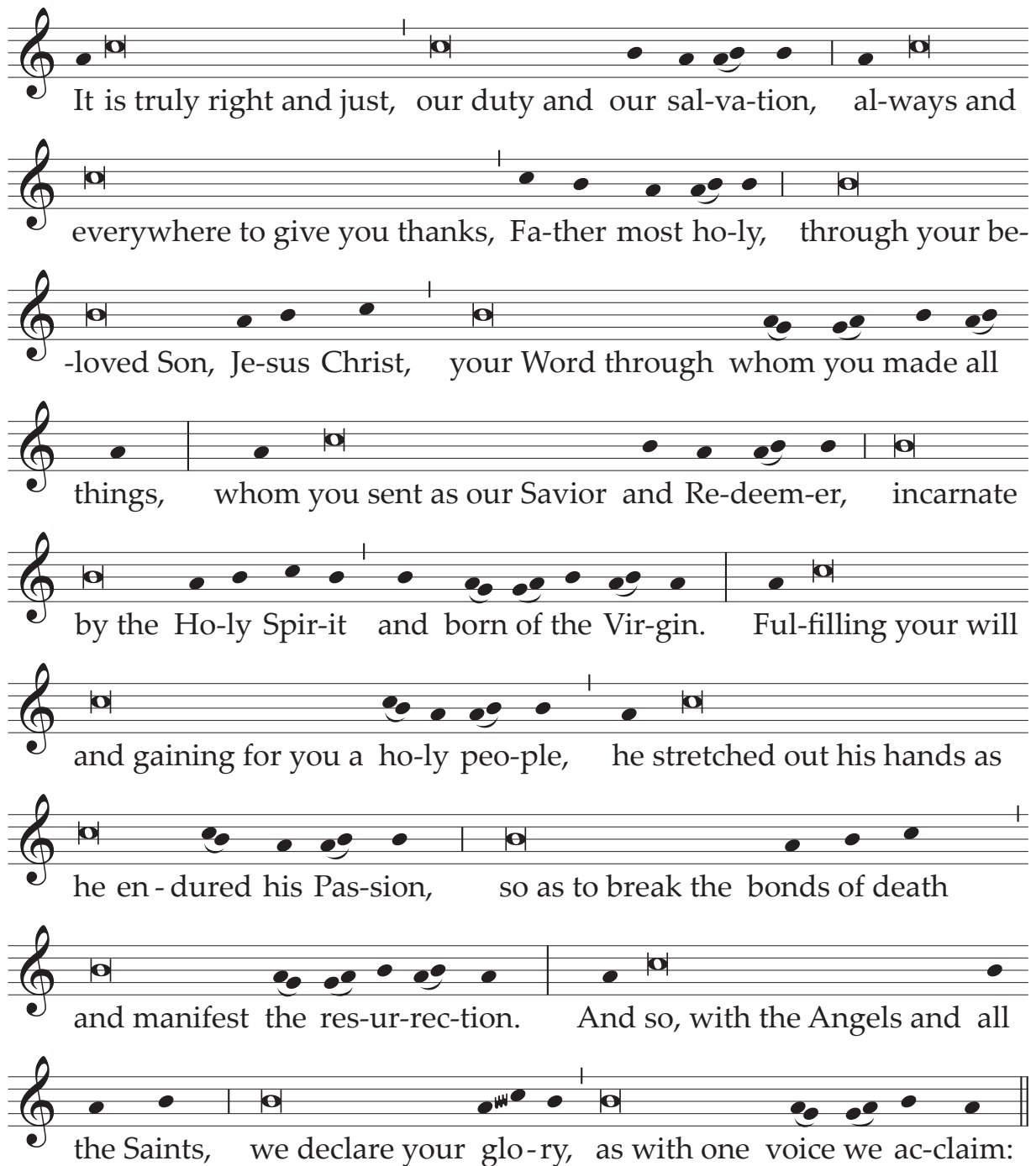


It is truly right and just, our duty and our sal-va-tion, al-ways and  
everywhere to give you thanks, Lord, holy Father, almighty and e-  
-ter-nal God, through Christ our Lord. His Death we cel-e-brate  
in love, his Resurrection we confess with liv-ing faith, and his  
Coming in glo-ry we await with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

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## COMMON PREFACE VI

The mystery of salvation in Christ

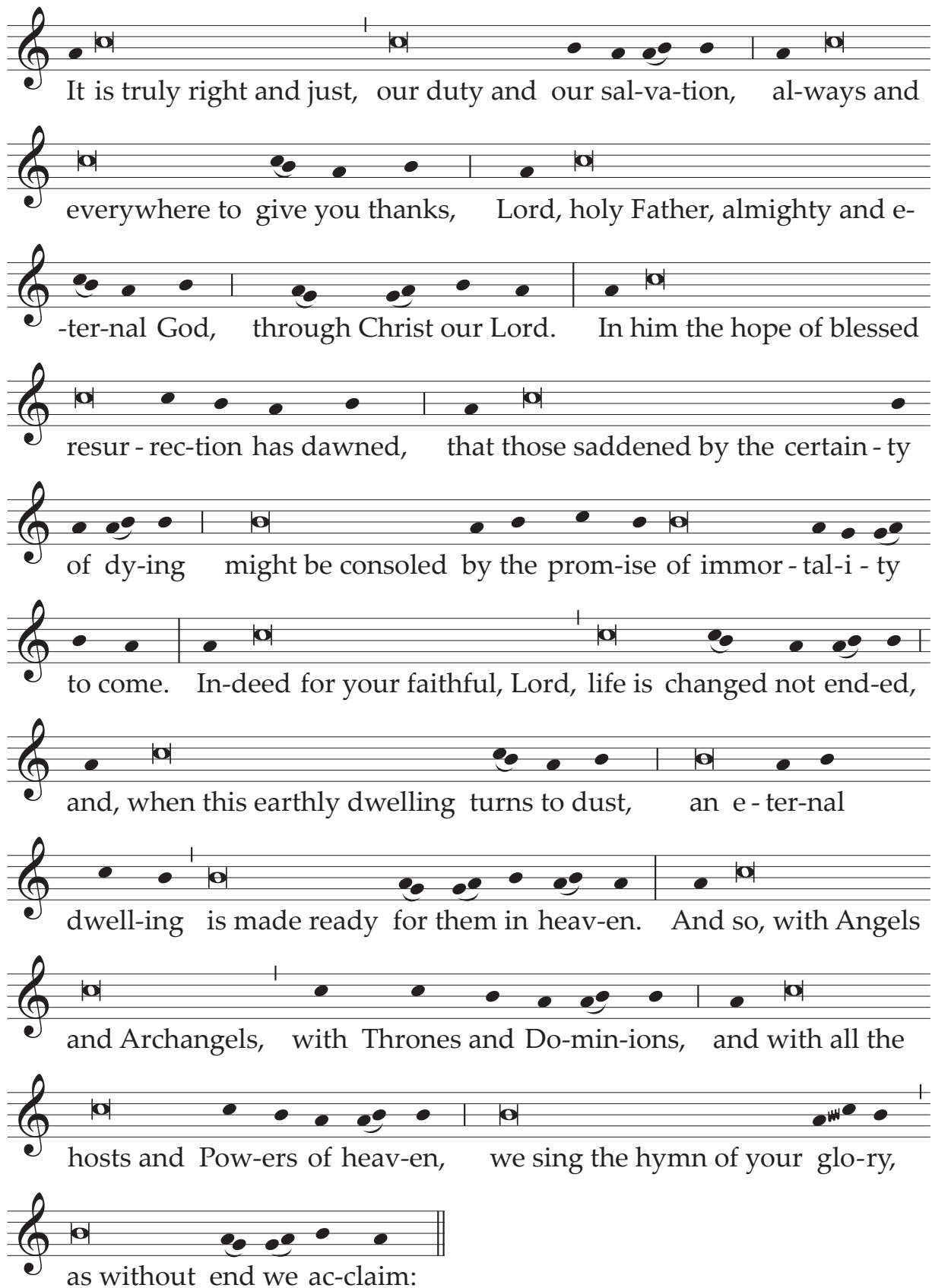


It is truly right and just, our duty and our sal-va-tion, al-ways and  
everywhere to give you thanks, Fa-ther most ho-ly, through your be-  
-loved Son, Je-sus Christ, your Word through whom you made all  
things, whom you sent as our Savior and Re-deem-er, incarnate  
by the Ho-ly Spir-it and born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

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## PREFACE I FOR THE DEAD

The hope of resurrection in Christ



It is truly right and just, our duty and our sal-va-tion, al-ways and  
everywhere to give you thanks, Lord, holy Father, almighty and e-  
-ter-nal God, through Christ our Lord. In him the hope of blessed  
resur - rec-tion has dawned, that those saddened by the certain - ty  
of dy-ing might be consoled by the prom-ise of immor - tal-i - ty  
to come. In-deed for your faithful, Lord, life is changed not end-ed,  
and, when this earthly dwelling turns to dust, an e - ter-nal  
dwell-ing is made ready for them in heav-en. And so, with Angels  
and Archangels, with Thrones and Do-min-ions, and with all the  
hosts and Pow-ers of heav-en, we sing the hymn of your glo-ry,  
as without end we ac-claim:

## PREFACE II FOR THE DEAD

Christ died so that we might live

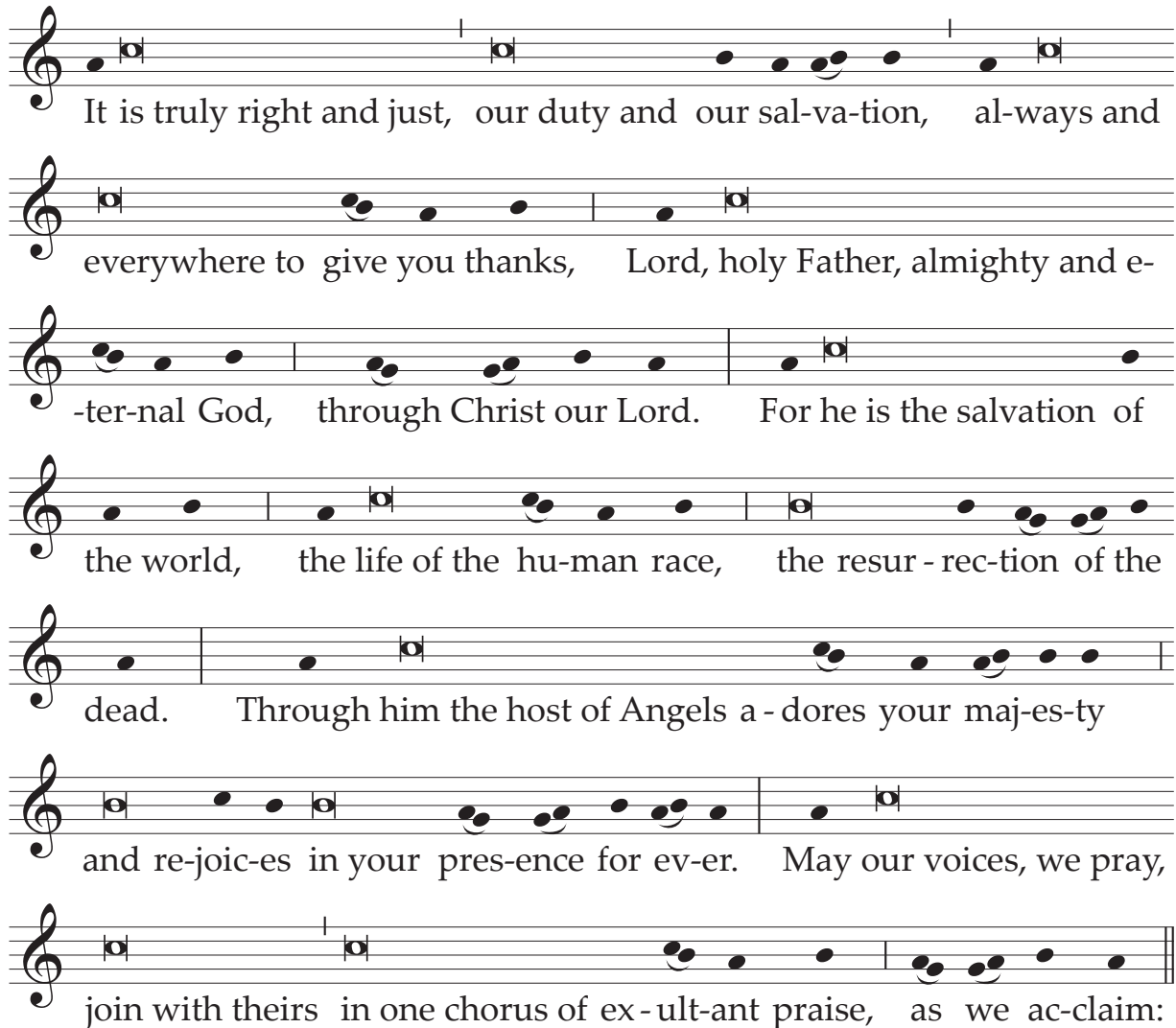


It is truly right and just, our duty and our sal-va-tion, al-ways and  
everywhere to give you thanks, Lord, holy Father, almighty and e-  
-ter-nal God, through Christ our Lord. For as one alone he accept-  
-ed death, so that we might all es-cape from dy-ing; as one man he  
chose to die, so that in your sight we all might live for ev - er.  
And so, in company with the choirs of An-gels, we praise you,  
and with joy we pro-claim:

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## PREFACE III FOR THE DEAD

Christ, the salvation and the life

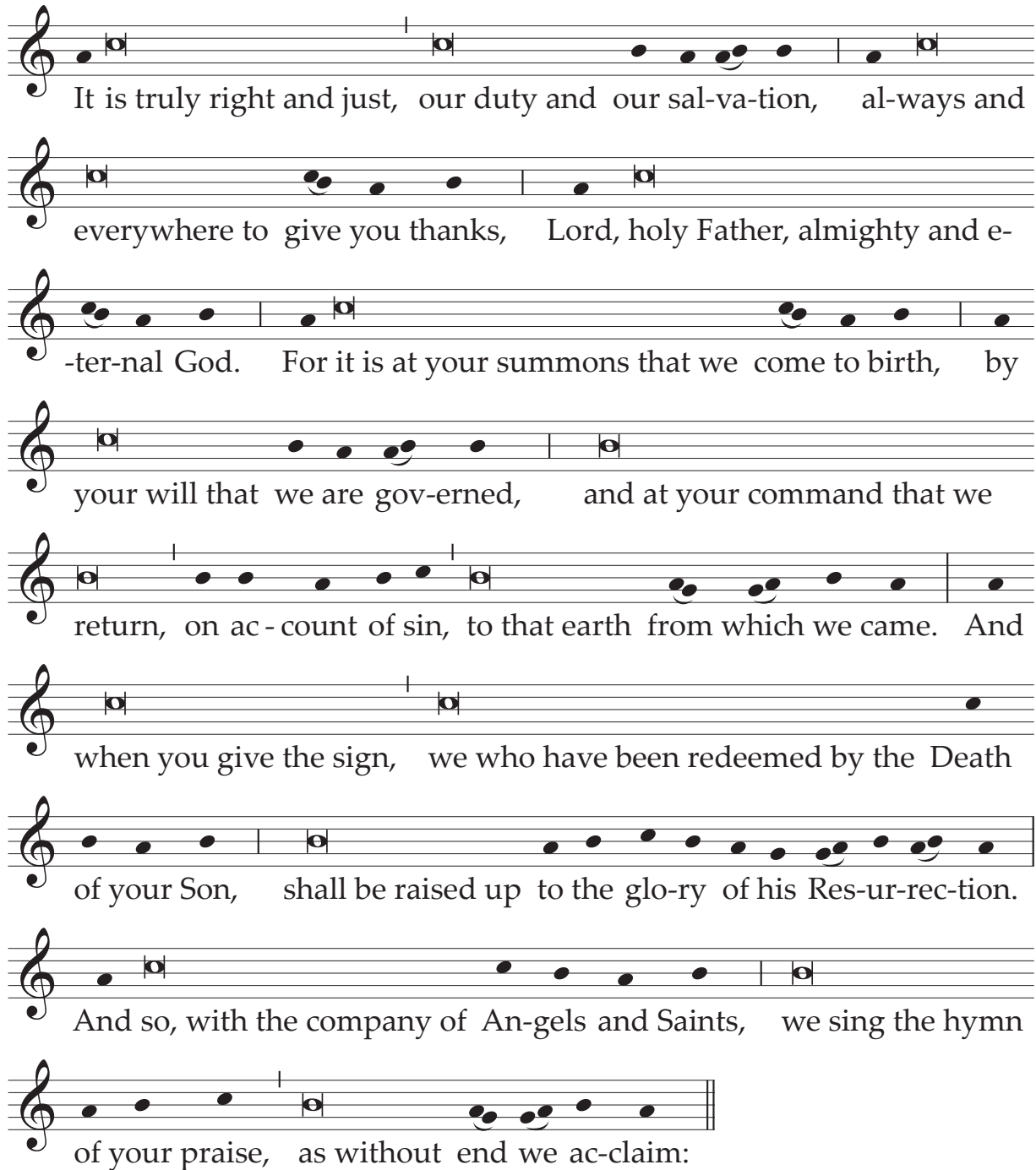


It is truly right and just, our duty and our sal-va-tion, al-ways and  
everywhere to give you thanks, Lord, holy Father, almighty and e-  
-ter-nal God, through Christ our Lord. For he is the salvation of  
the world, the life of the hu-man race, the resur-rec-tion of the  
dead. Through him the host of Angels a-dores your maj-es-ty  
and re-joic-es in your pres-ence for ev-er. May our voices, we pray,  
join with theirs in one chorus of ex-ult-ant praise, as we ac-claim:

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## PREFACE IV FOR THE DEAD

From earthly life to heavenly glory



It is truly right and just, our duty and our sal-va-tion, al-ways and  
everywhere to give you thanks, Lord, holy Father, almighty and e-  
-ter-nal God. For it is at your summons that we come to birth, by  
your will that we are gov-erned, and at your command that we  
return, on ac-count of sin, to that earth from which we came. And  
when you give the sign, we who have been redeemed by the Death  
of your Son, shall be raised up to the glo-ry of his Res-ur-rec-tion.  
And so, with the company of An-gels and Saints, we sing the hymn  
of your praise, as without end we ac-claim:

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## PREFACE V FOR THE DEAD

Our resurrection through the victory of Christ



It is truly right and just, our duty and our sal-va-tion, al-ways and  
everywhere to give you thanks, Lord, holy Father, almighty and e-  
-ter-nal God. For even though by our own fault we per-ish, yet  
by your compassion and your grace, when seized by death according  
to our sins, we are redeemed through Christ's great vic-to-ry,  
and with him called back in-to life. And so, with the Pow-ers of  
heav-en, we worship you con-stant-ly on earth, and before your  
maj-es-ty without end we ac-claim:


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## The Communion Rite

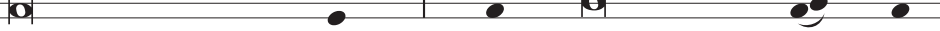
## Lord's Prayer, Embolism, and Doxology

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

Enter the chorale with a patch have been set as with the Priest, with hands joined, sing:



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: san-cti-fi-cé-tur no-men tu-um;

ad-vé-ni-at reg-num tu-um; fi-at vo-lún-tas tu-a, si-cut in cae-lo,

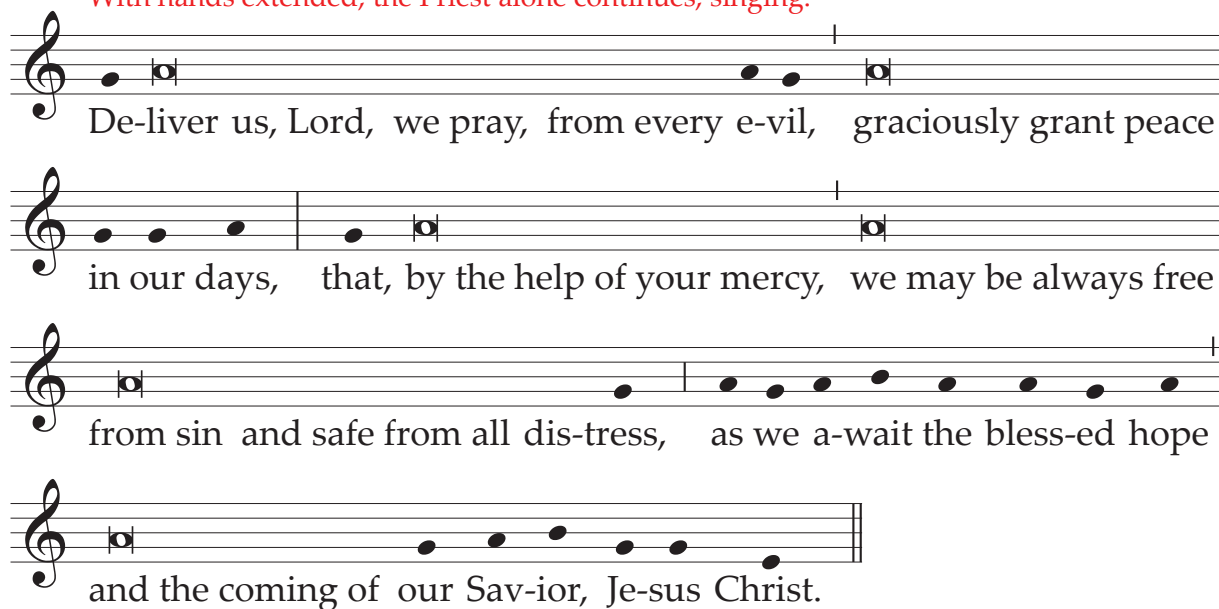
et in ter-ra. Pa-nem nos-trum co-ti-di-á-num da no-bis hó-di-e;





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

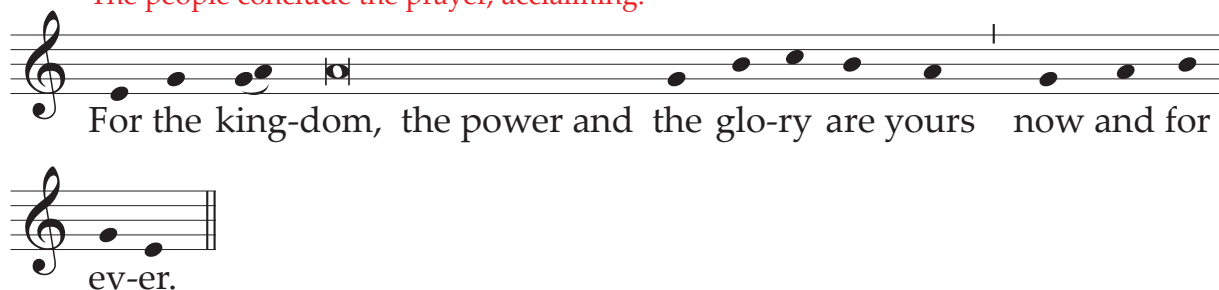
With hands extended, the Priest alone continues, singing:



De-liver us, Lord, we pray, 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.

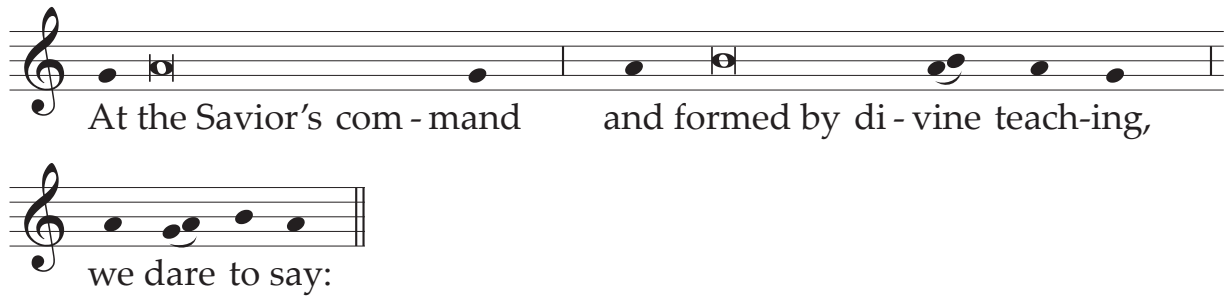
He joins his hands.

The people conclude the prayer, acclaiming:



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

## The Lord's Prayer



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

The first system of the musical score consists of two staves. The top staff is a single treble clef line with a melody of quarter and eighth notes. The bottom staff is a single treble clef line with a melody of quarter notes. The lyrics are written below the staves.



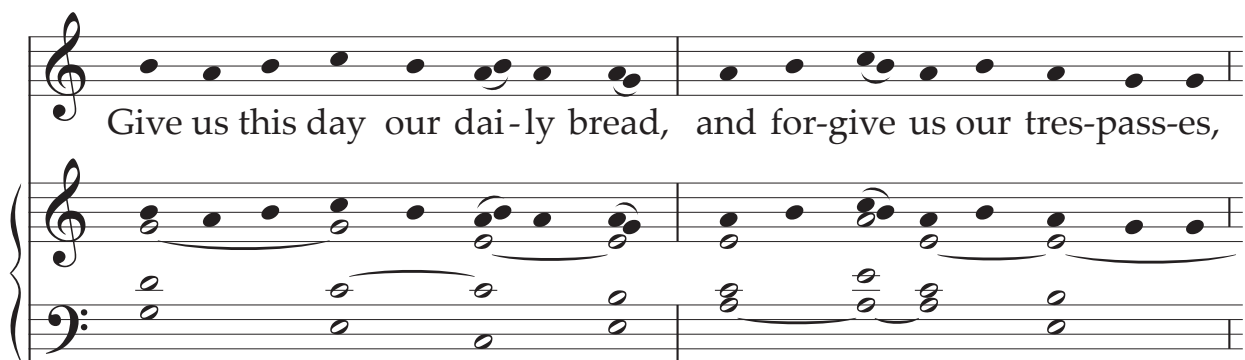
Our Fa-ther, who art in heav-en, hal-lowed be thy name; thy

The second system of the musical score consists of two staves. The top staff is a single treble clef line with a melody of quarter and eighth notes. The bottom staff is a grand staff (treble and bass clefs) with a piano accompaniment of chords and moving lines. The lyrics are written below the staves.



king-dom come, thy will be done on earth as it is in heav-en.

The third system of the musical score consists of two staves. The top staff is a single treble clef line with a melody of quarter and eighth notes. The bottom staff is a grand staff (treble and bass clefs) with a piano accompaniment of chords and moving lines. The lyrics are written below the staves.



Give us this day our dai-ly bread, and for-give us our tres-pass-es,

The fourth system of the musical score consists of two staves. The top staff is a single treble clef line with a melody of quarter and eighth notes. The bottom staff is a grand staff (treble and bass clefs) with a piano accompaniment of chords and moving lines. The lyrics are written below the staves.

as we for-give those who tres-pass a-gainst us; and lead us not

This musical system consists of a vocal line and a piano accompaniment. The vocal line is written on a single staff with a treble clef, featuring a series of eighth notes followed by a half note. The piano accompaniment is written on two staves (treble and bass clefs) with a grand staff bracket, featuring a series of chords and moving lines in both hands.

in-to temp-ta-tion, but de-liv-er us from e - vil.

This musical system continues the chant. The vocal line ends with a double bar line. The piano accompaniment continues with chords and moving lines in both hands, also ending with a double bar line.

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# Doxology

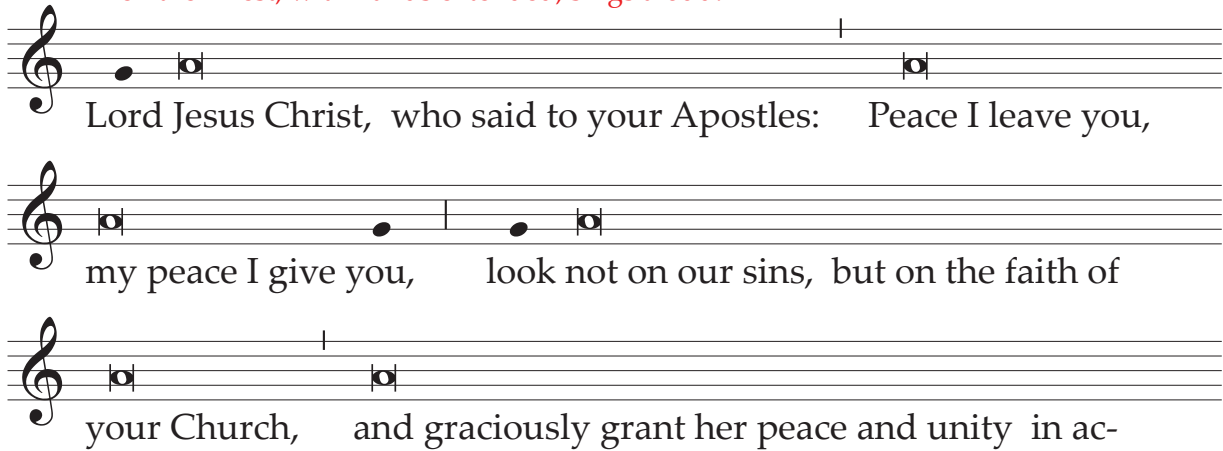
For the king-dom, the power and the glo-ry are yours now and for

ev-er.

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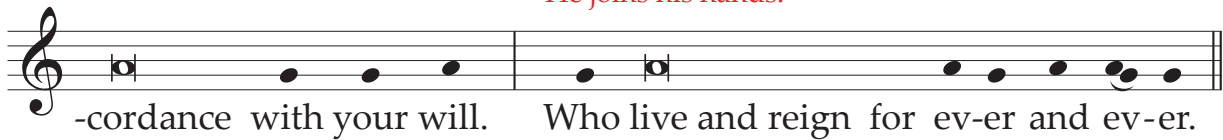
## Sign of Peace

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.



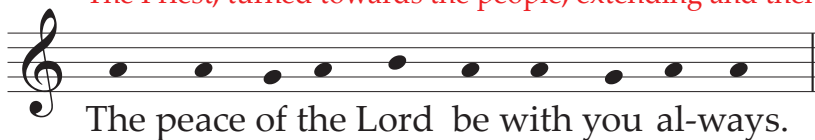
-cordance with your will. Who live and reign for ev-er and ev-er.

The people reply:



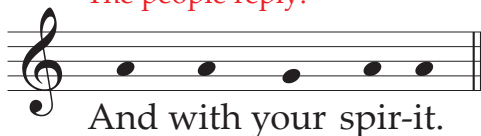
A-men.

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



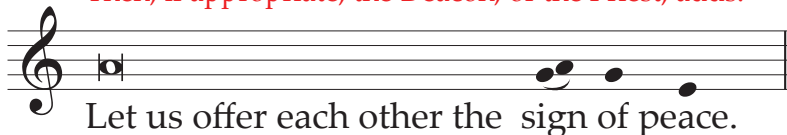
The peace of the Lord be with you al-ways.

The people reply:



And with your spir-it.

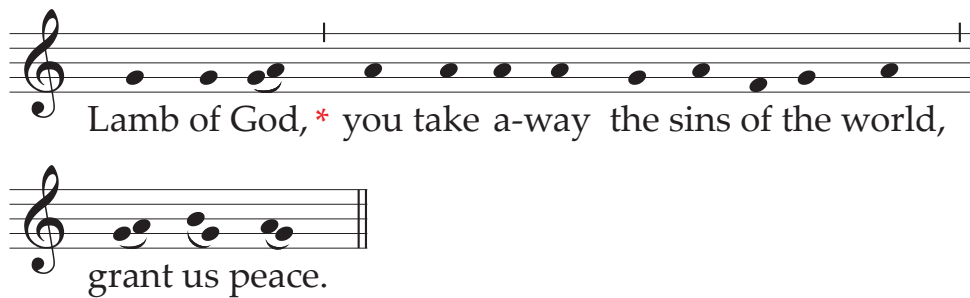
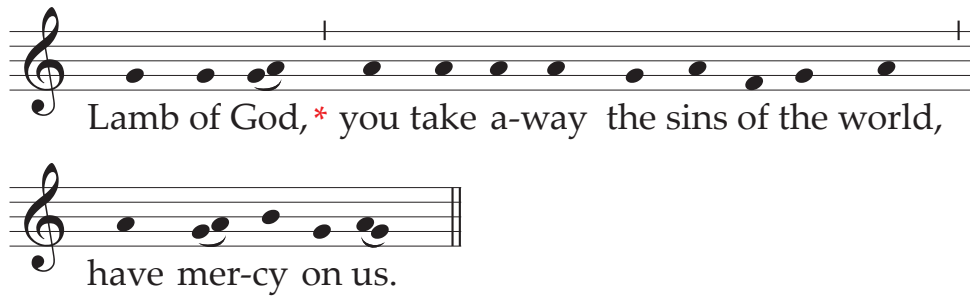
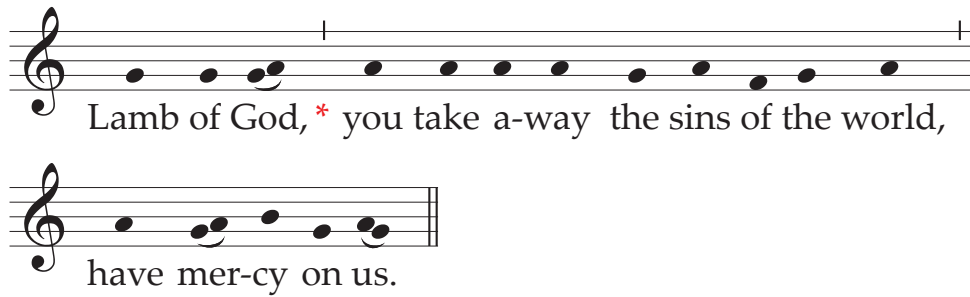
Then, if appropriate, the Deacon, or the Priest, adds:



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



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

## Agnus Dei

Lamb of God, \* you take a-way the sins of the world,

This system of music features a vocal line on a single treble staff and a piano accompaniment on grand staves (treble and bass). The vocal melody consists of a series of eighth notes, starting on a middle C and ascending to a G. The piano accompaniment provides a harmonic foundation with chords and moving lines in both hands.

have mer-cy on us.

This system continues the musical piece with the same vocal and piano parts. The vocal line concludes with a half note on a G. The piano accompaniment also concludes with a final chord.

Lamb of God, \* you take a-way the sins of the world,

This system is a repeat of the first system, featuring the same vocal and piano parts.

have mer-cy on us.

This system is a repeat of the second system, concluding the musical piece with the same vocal and piano parts.

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

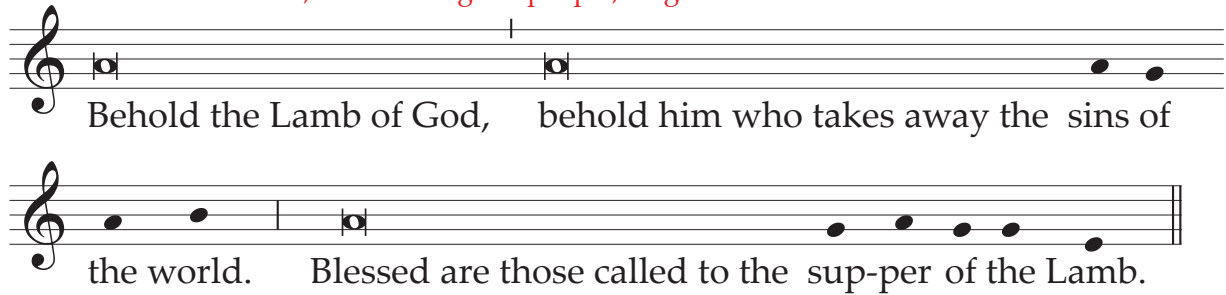
The image shows a musical score for a three-part setting of the 'Agnus Dei' (Lamb of God). The top staff is a single melodic line for a voice or flute. The bottom two staves are a piano accompaniment, with the right hand playing chords and moving lines, and the left hand playing a steady bass line. The lyrics are written below the top staff. A red asterisk is placed above the word 'you'.

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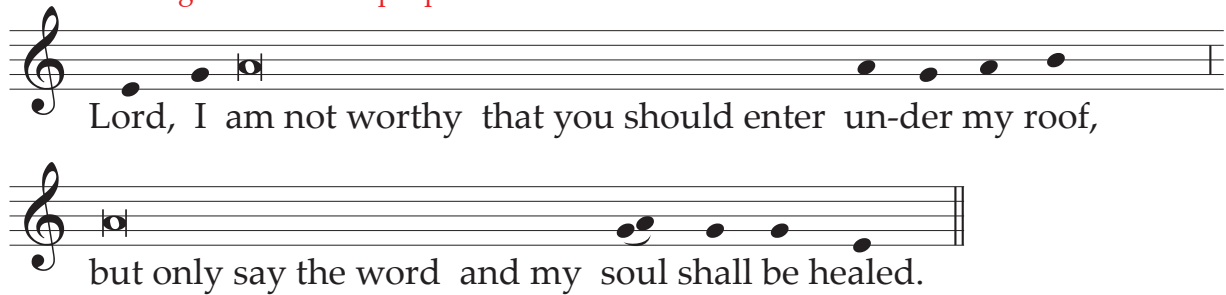


## Invitation to Communion

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



And together with the people he adds once:

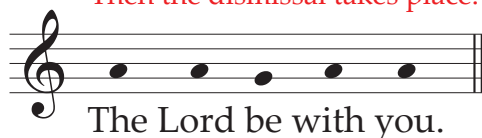


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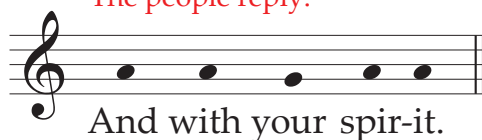
# The Concluding Rites

## Blessing

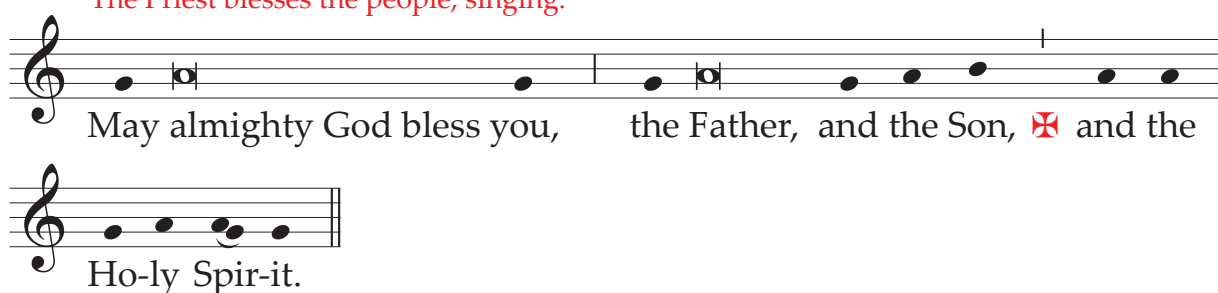
Then the dismissal takes place. The Priest, facing the people and extending his hands, sings:



The people reply:



The Priest blesses the people, singing:



The people reply:

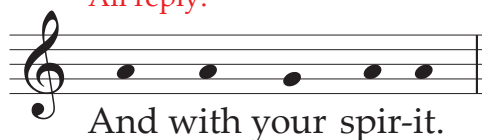


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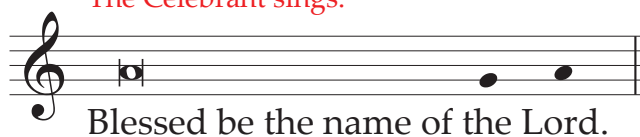
In a Pontifical Mass, the Celebrant receives the miter and, extending his hands, sings:



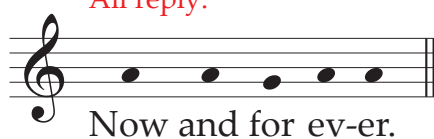
All reply:



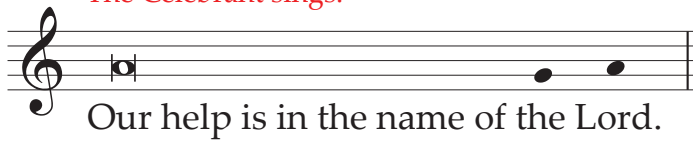
The Celebrant sings:



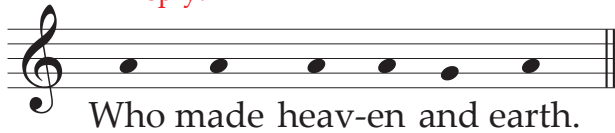
All reply:



The Celebrant sings:



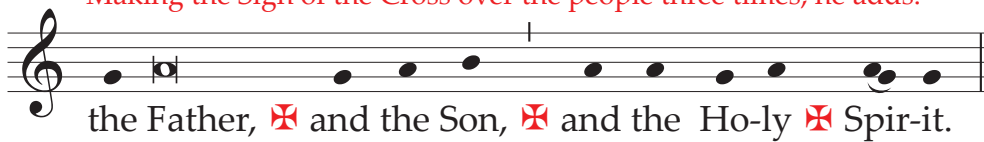
All reply:



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



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

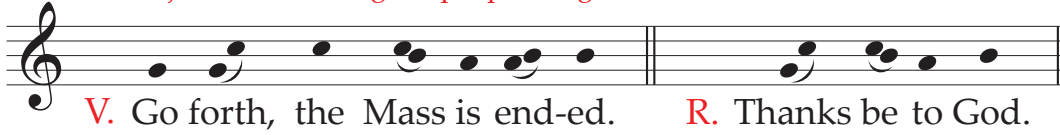


All:

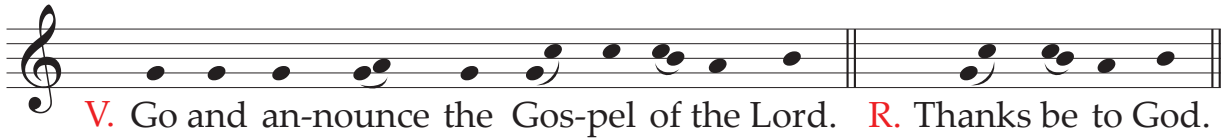


## Dismissal

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



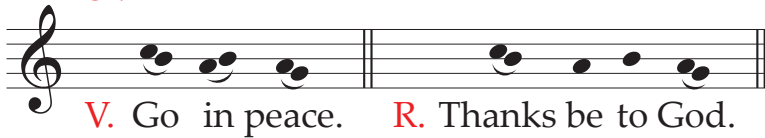
Or:



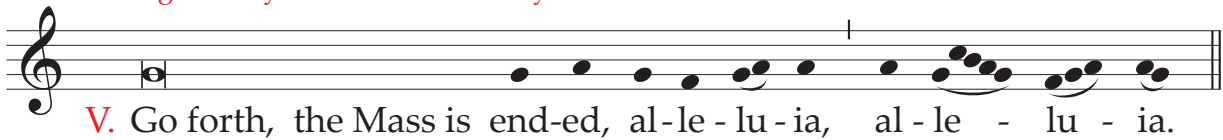
Or:



Or:



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



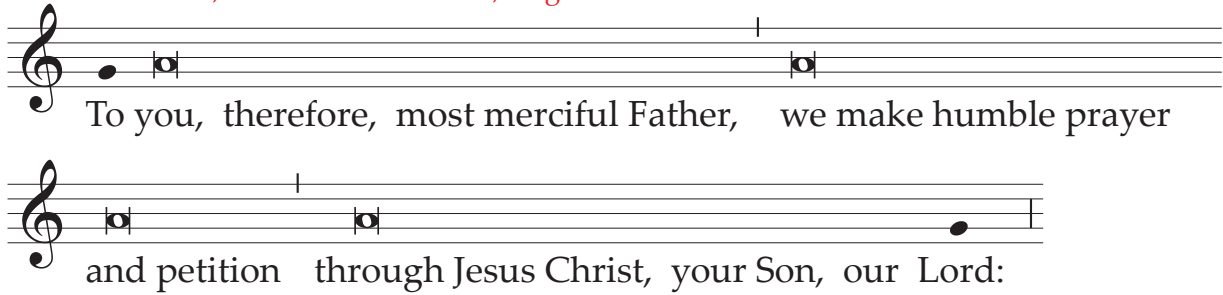
Or:



## EUCCHARISTIC PRAYER I

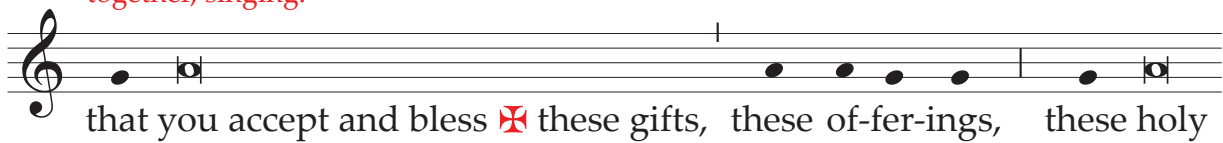
or THE ROMAN CANON

The Priest, with hands extended, sings:



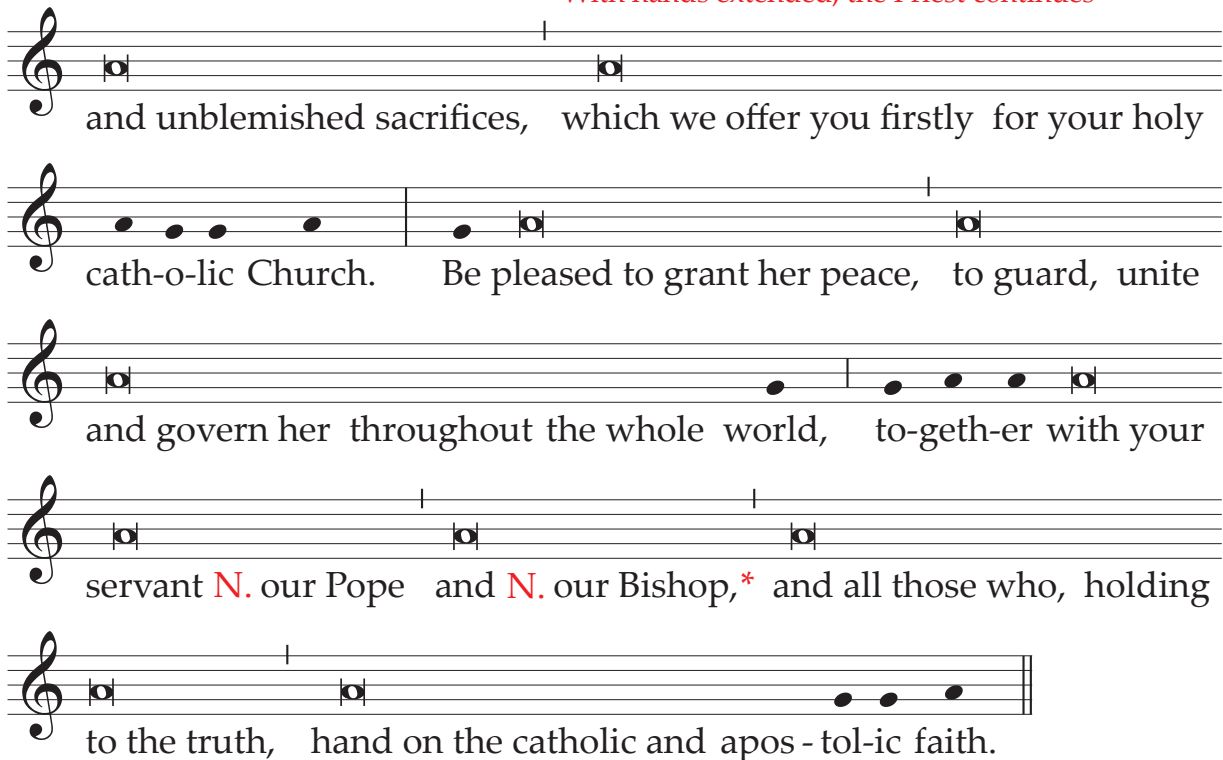
To you, therefore, most merciful Father, we make humble prayer  
and petition through Jesus Christ, your Son, our Lord:

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

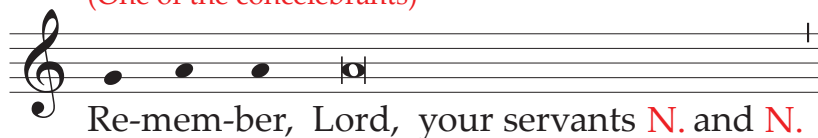
With hands extended, the Priest continues



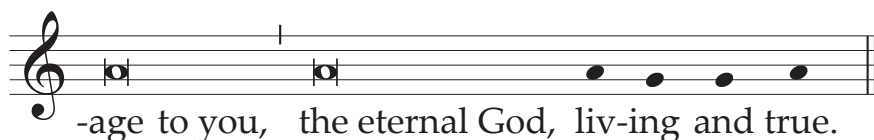
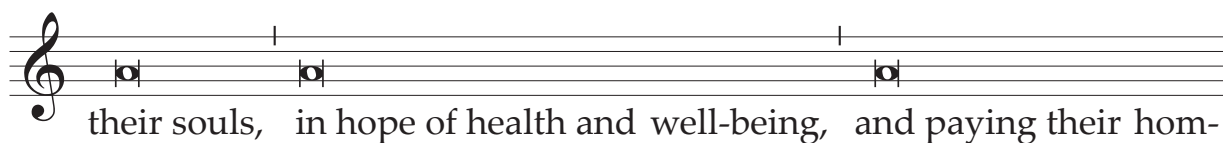
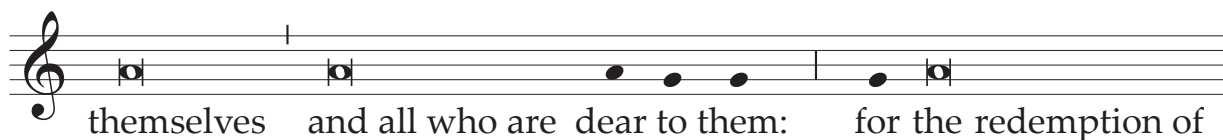
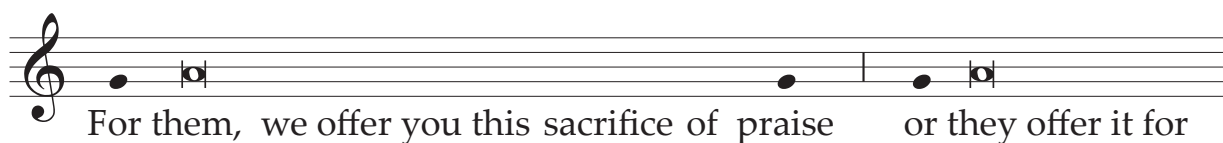
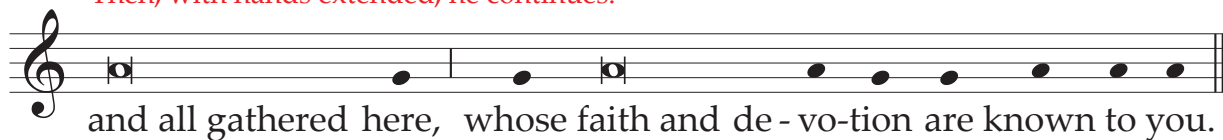
and unblemished sacrifices, which we offer you firstly for your holy  
cath-o-lic Church. Be pleased to grant her peace, to guard, unite  
and govern her throughout the whole world, to-geth-er with your  
servant N. our Pope and N. our Bishop,\* and all those who, holding  
to the truth, hand on the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

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

(One of the concelebrants)



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

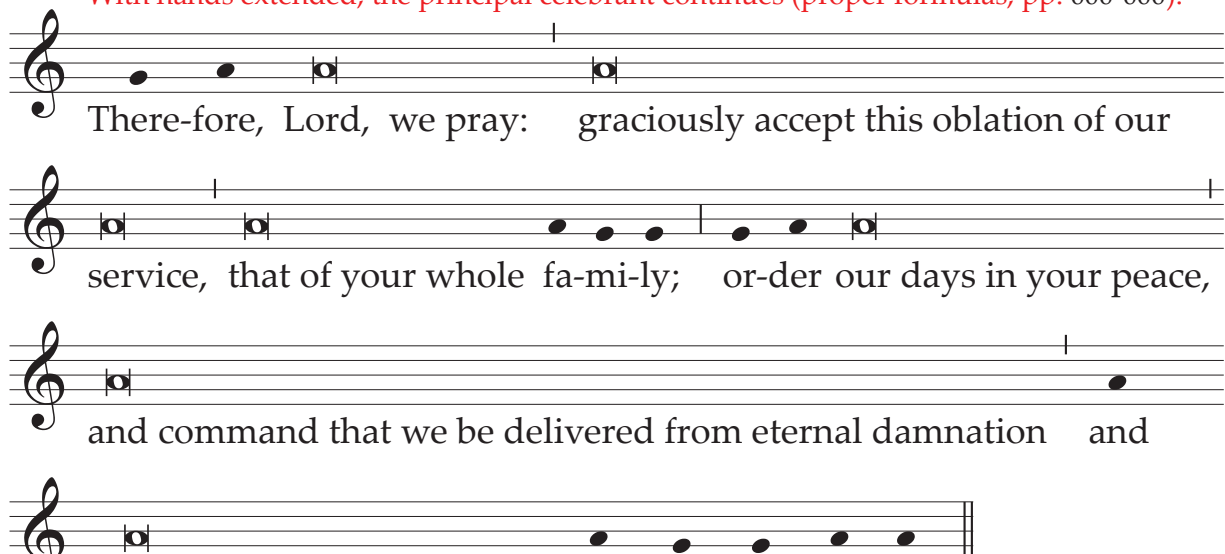


(Another of the concelebrants) (proper formulas, pp. 000-000)



In communion with those whose memory we venerate, especially  
the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus  
Christ, † and blessed Joseph, her Spouse, your blessed Apostles  
and Martyrs, Peter and Paul, Andrew, (James, John, Thomas,  
James, Philip, Bartholomew, Matthew, Simon and Jude; Li-nus,  
Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chryso-  
-gonus, John and Paul, Cosmas and Damian) and all your Saints;  
we ask that through their merits and prayers, in all things we may  
be defended by your pro - tect-ing help.  
(Through Christ our Lord. A-men.)

With hands extended, the principal celebrant continues (proper formulas, pp. 000-000):



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

The musical notation consists of four staves. The first staff begins with a treble clef and a key signature of one flat (B-flat). The melody is composed of quarter and half notes, with rests. Vertical bar lines are placed at the end of the first, second, and fourth staves. The lyrics are aligned under the notes.

(He joins his hands.)



(Through Christ our Lord. A-men.)

The musical notation consists of a single staff with a treble clef and a key signature of one flat. The melody is composed of quarter and half notes. A double bar line is at the end of the staff. The lyrics are aligned under the notes.

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

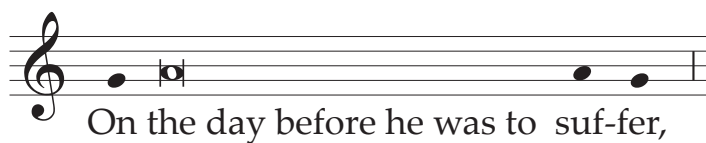


Be pleased, O God, we pray, to bless, acknowledge, and approve  
this offering in every re - spect; make it spiritual and acceptable,  
so that it may become for us the Body and Blood of your most be-  
-loved Son, our Lord Je-sus Christ.

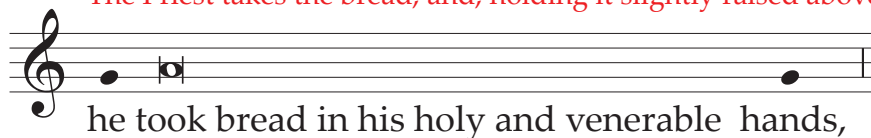
The musical notation consists of four staves with a treble clef and a key signature of one flat. The melody is composed of quarter and half notes, with rests. Vertical bar lines are placed at the end of the first, second, third, and fourth staves. The lyrics are aligned under the notes.

He joins his hands.

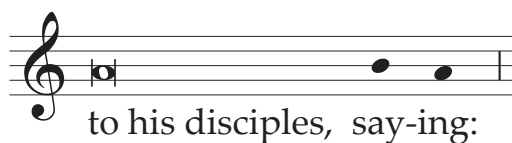
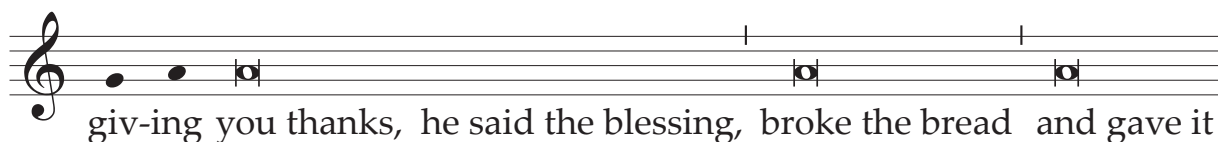
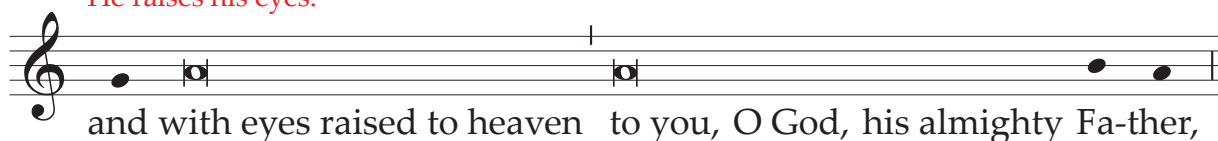




The Priest takes the bread, and, holding it slightly raised above the altar, continues:



He raises his eyes.

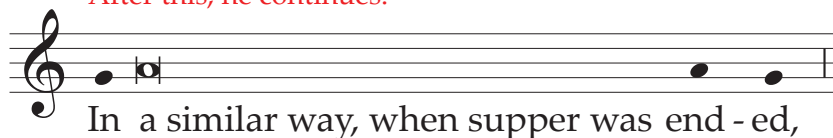


He bows slightly.

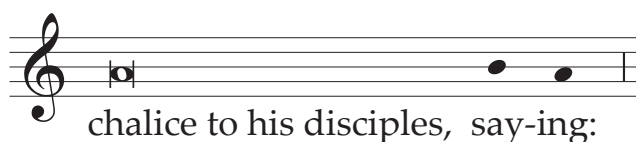
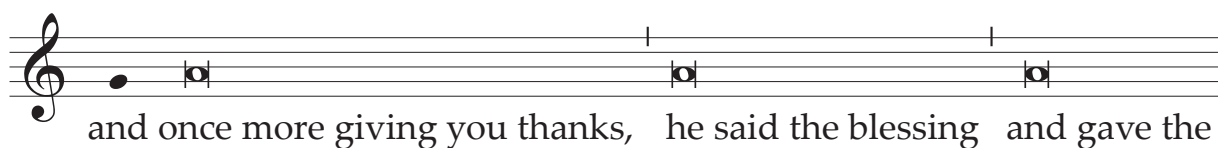
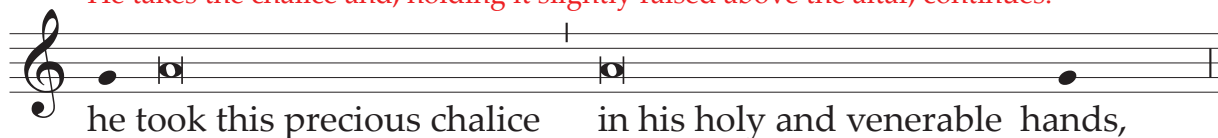


He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.

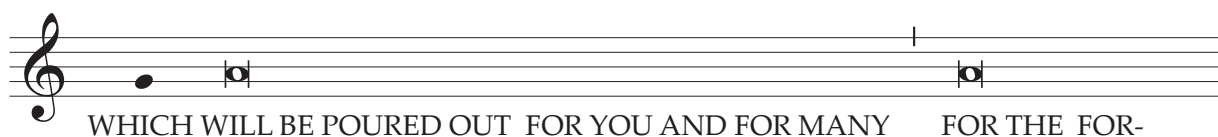
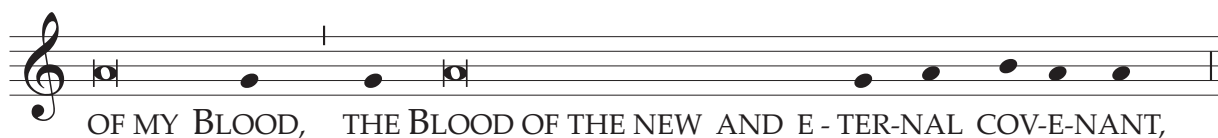
After this, he continues:



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



He bows slightly.



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

The mys-ter-y of faith.

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

un-til you come a-gain.

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

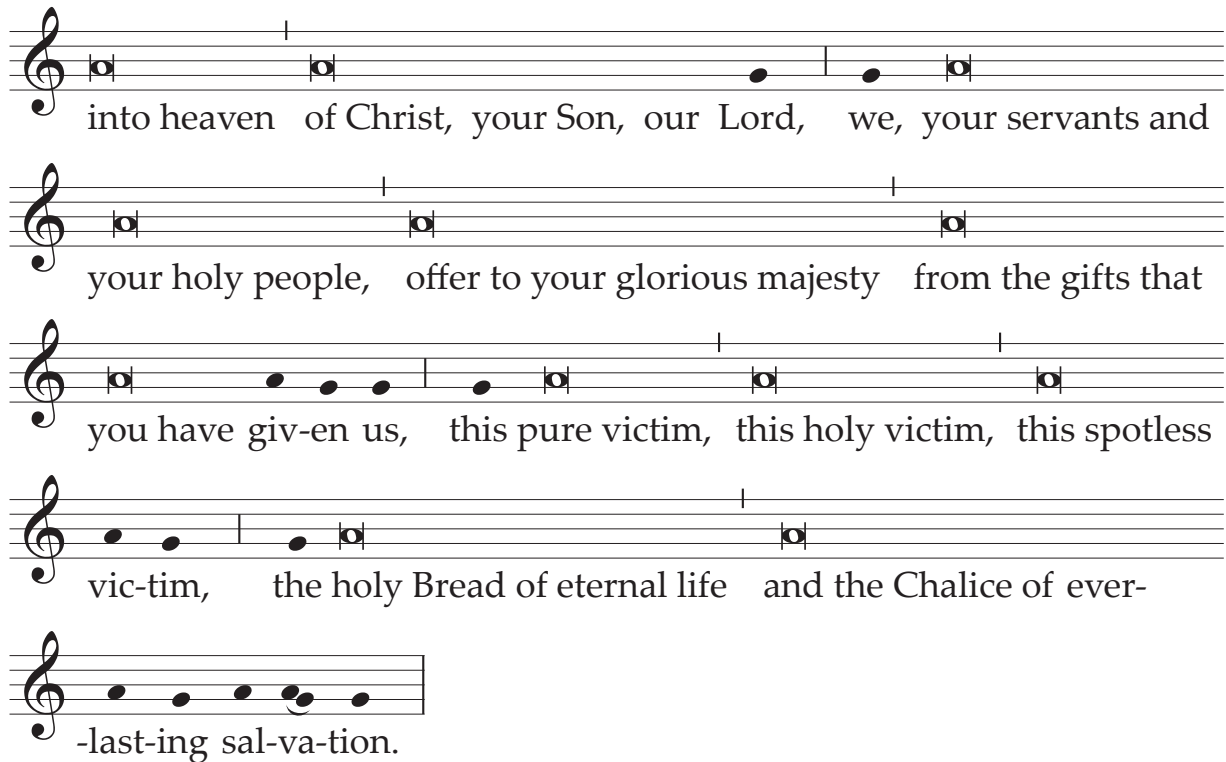
Death, O Lord, un-til you come a-gain.

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

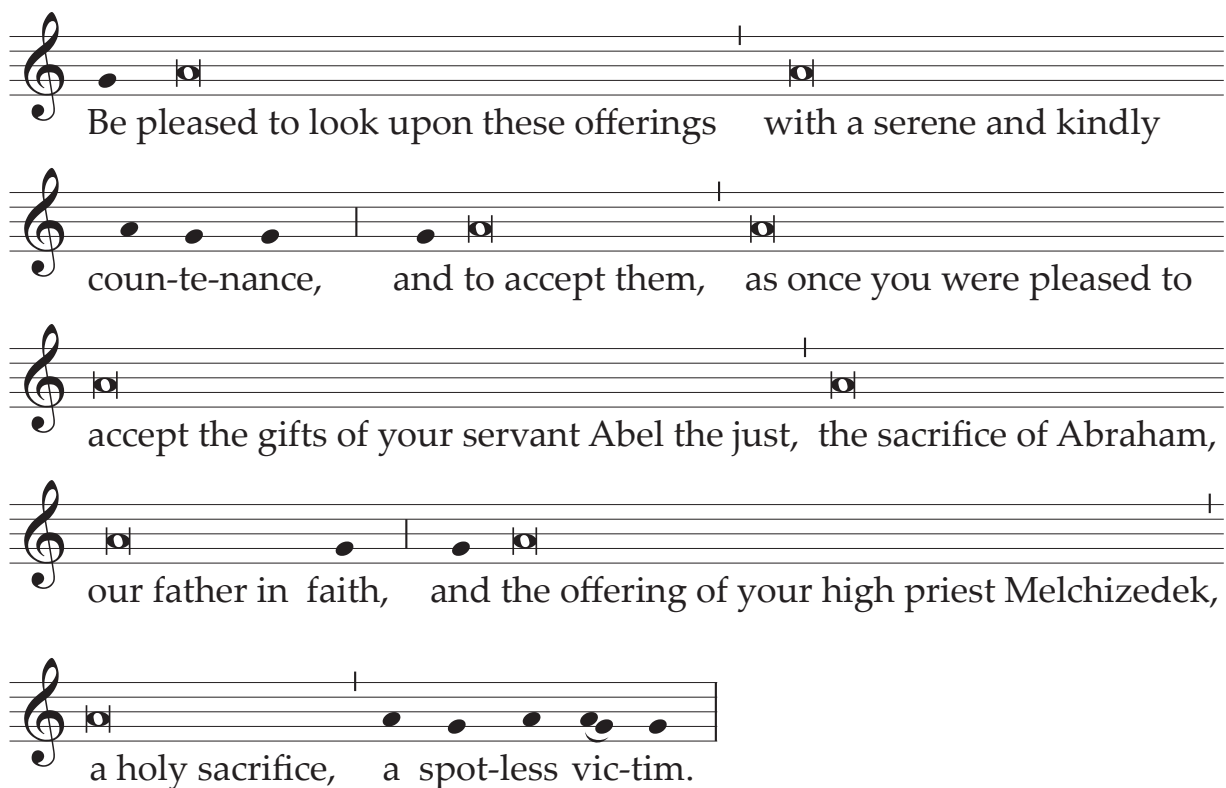
you have set us free.

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

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

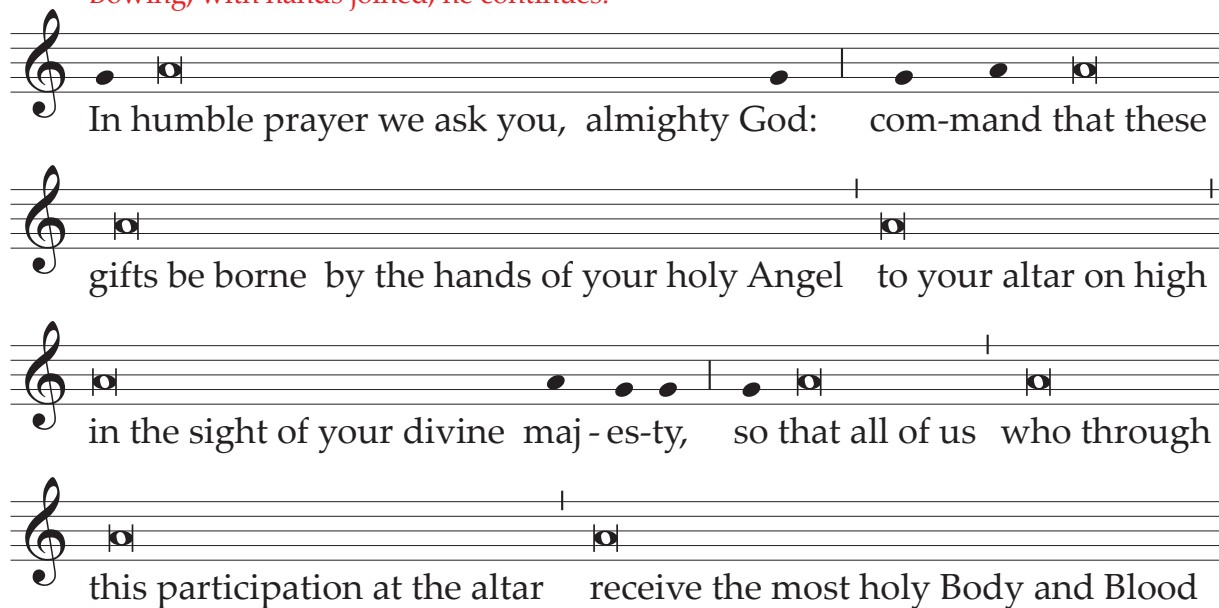


into heaven of Christ, your Son, our Lord, we, your servants and  
your holy people, offer to your glorious majesty from the gifts that  
you have giv-en us, this pure victim, this holy victim, this spotless  
vic-tim, the holy Bread of eternal life and the Chalice of ever-  
-last-ing sal-va-tion.



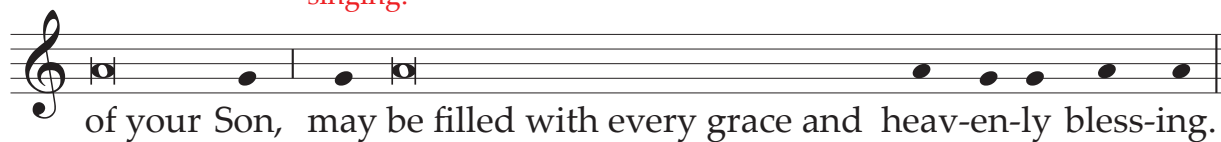
Be pleased to look upon these offerings with a serene and kindly  
coun-te-nance, and to accept them, as once you were pleased to  
accept the gifts of your servant Abel the just, the sacrifice of Abraham,  
our father in faith, and the offering of your high priest Melchizedek,  
a holy sacrifice, a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

Bowing, with hands joined, he continues:



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

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



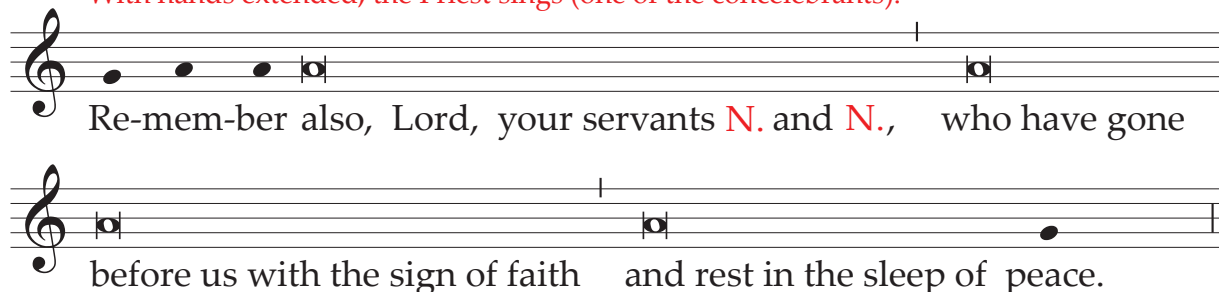
of your Son, may be filled with every grace and heav-en-ly bless-ing.

(He joins his hands.)



(Through Christ our Lord. A-men.)

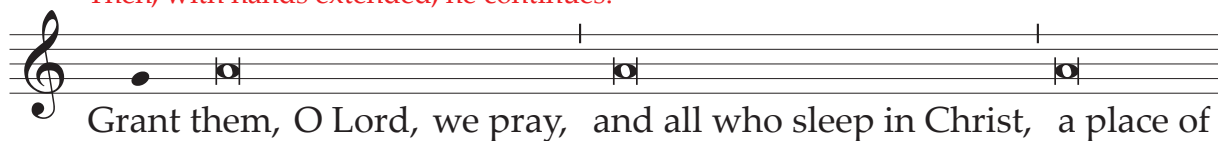
With hands extended, the Priest sings (one of the concelebrants):



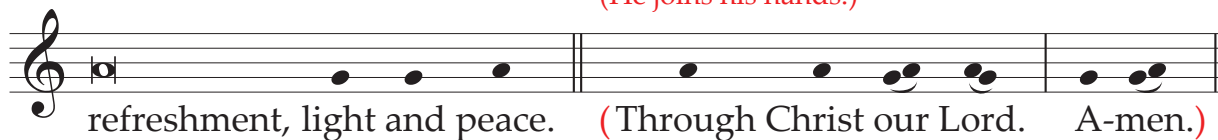
Re-mem-ber also, Lord, your servants N. and N., who have gone  
before us with the sign of faith and rest in the sleep of peace.

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

Then, with hands extended, he continues:



(He joins his hands.)

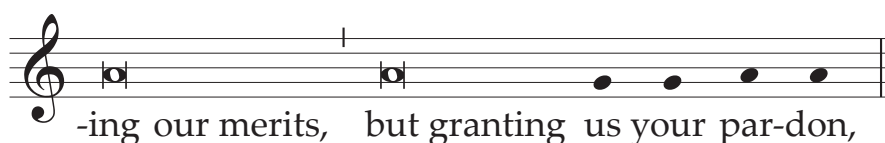
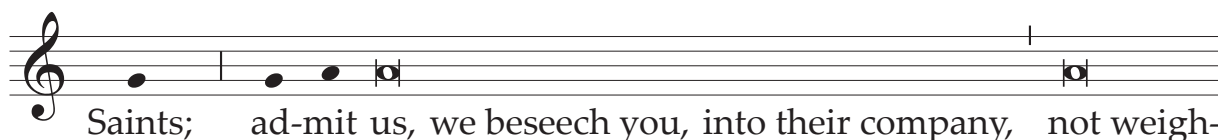
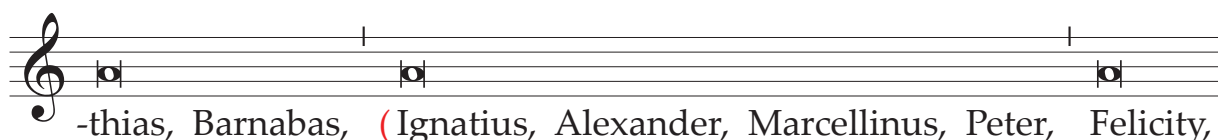
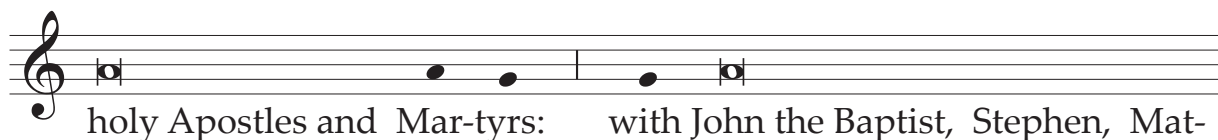
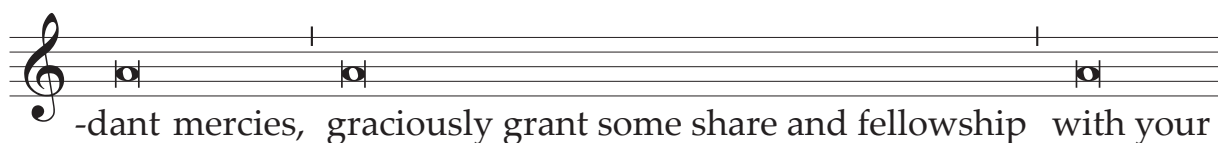
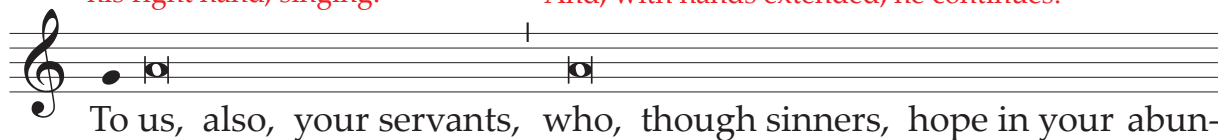


(Another of the concelebrants)

He strikes his breast with

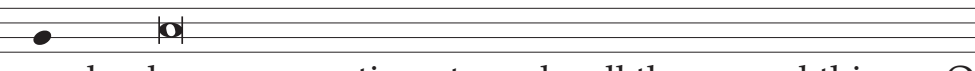
his right hand, singing:

And, with hands extended, he continues:




through Christ our Lord.

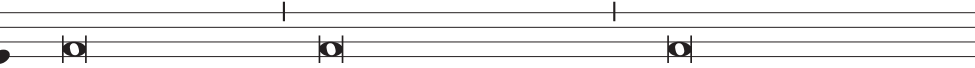
And the principal celebrant continues, with hands joined:



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



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



them up-on us.

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

Then follows the Communion Rite, p. 000.

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

On the Nativity of the Lord and throughout the Octave

Celebrating the most sacred <sup>night</sup><sub>day</sub> on which blessed Mary the im-

-maculate Virgin brought forth the Savior for this world, and in com-

-munion with those whose memory we venerate, especially

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

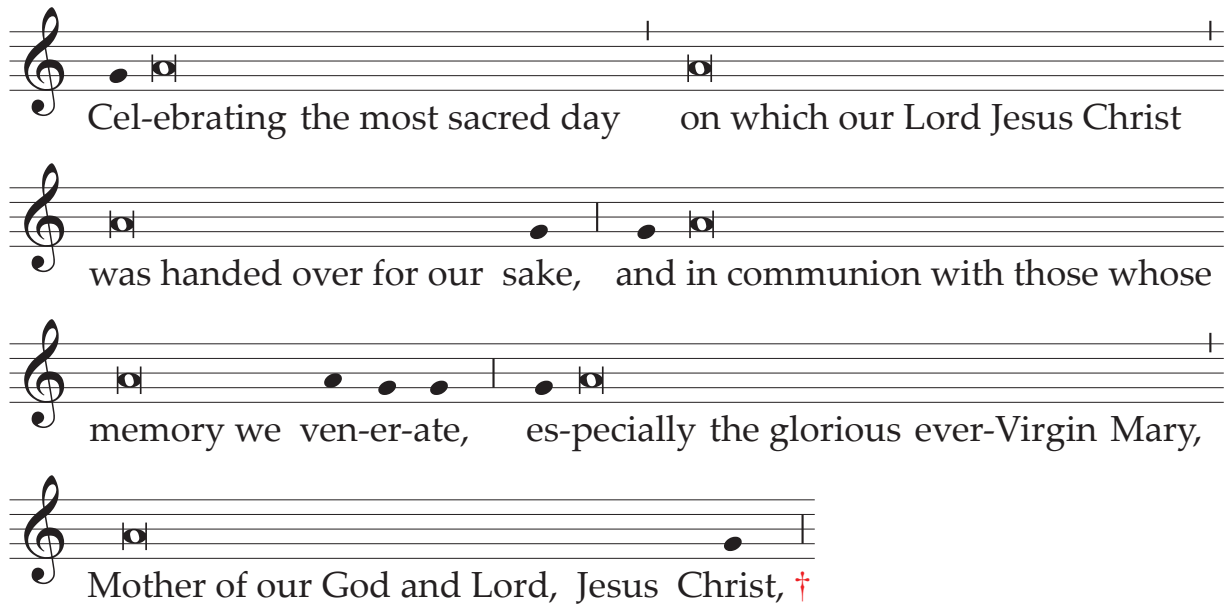
Christ, †

## On the Epiphany of the Lord

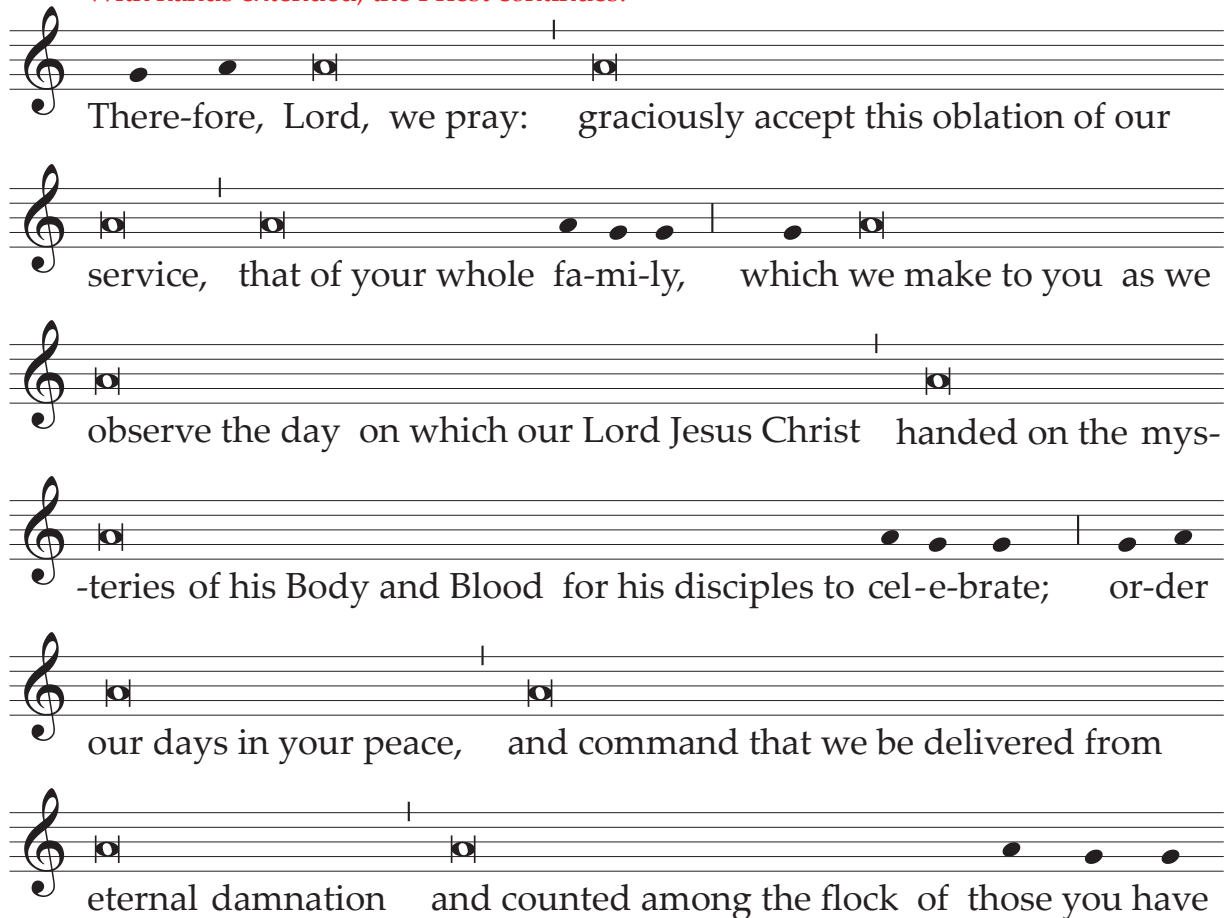
Cel-eb- rating the most sacred day    on which your Only Begotten Son,  
eternal with you in your glory,    ap- peared in a human body,    truly  
sharing our flesh,    and in communion with those whose memory we  
ven-er-ate,    es- pe- cially the glorious ever-Virgin Mary,    Mother of  
our God and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



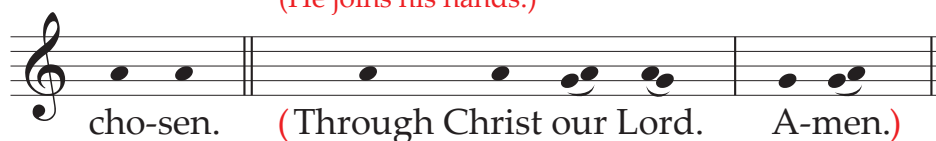
Thursday of the Lord's Supper



With hands extended, the Priest continues:



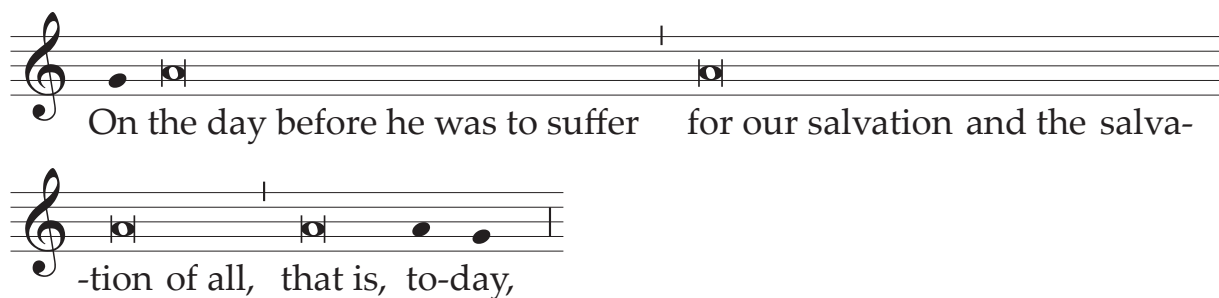
(He joins his hands.)



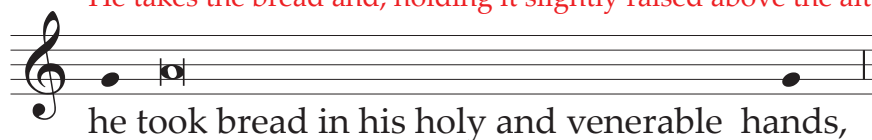
Holding his hands extended over the offerings, he sings (together with the concelebrants):



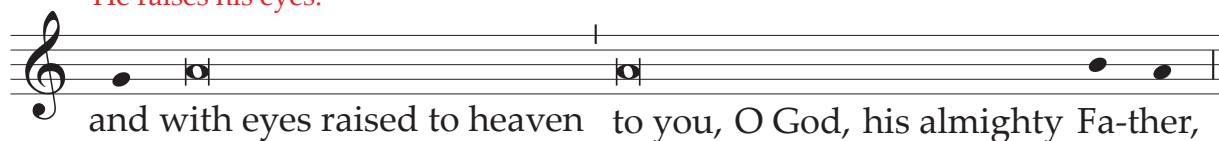
He joins his hands.

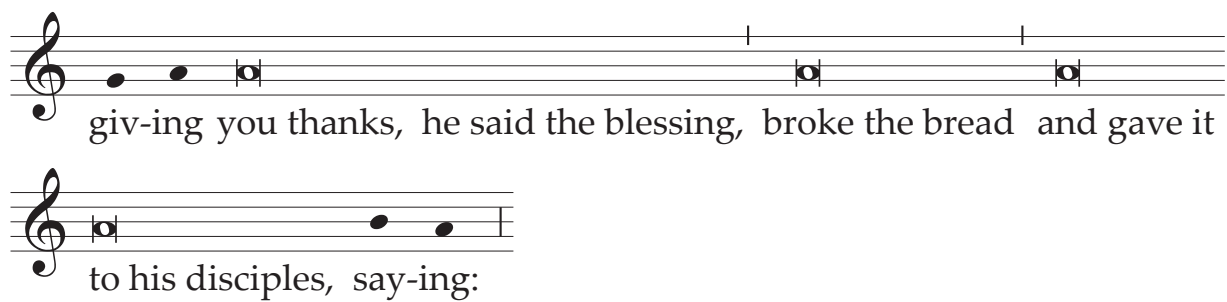


He takes the bread and, holding it slightly raised above the altar, continues:



He raises his eyes.



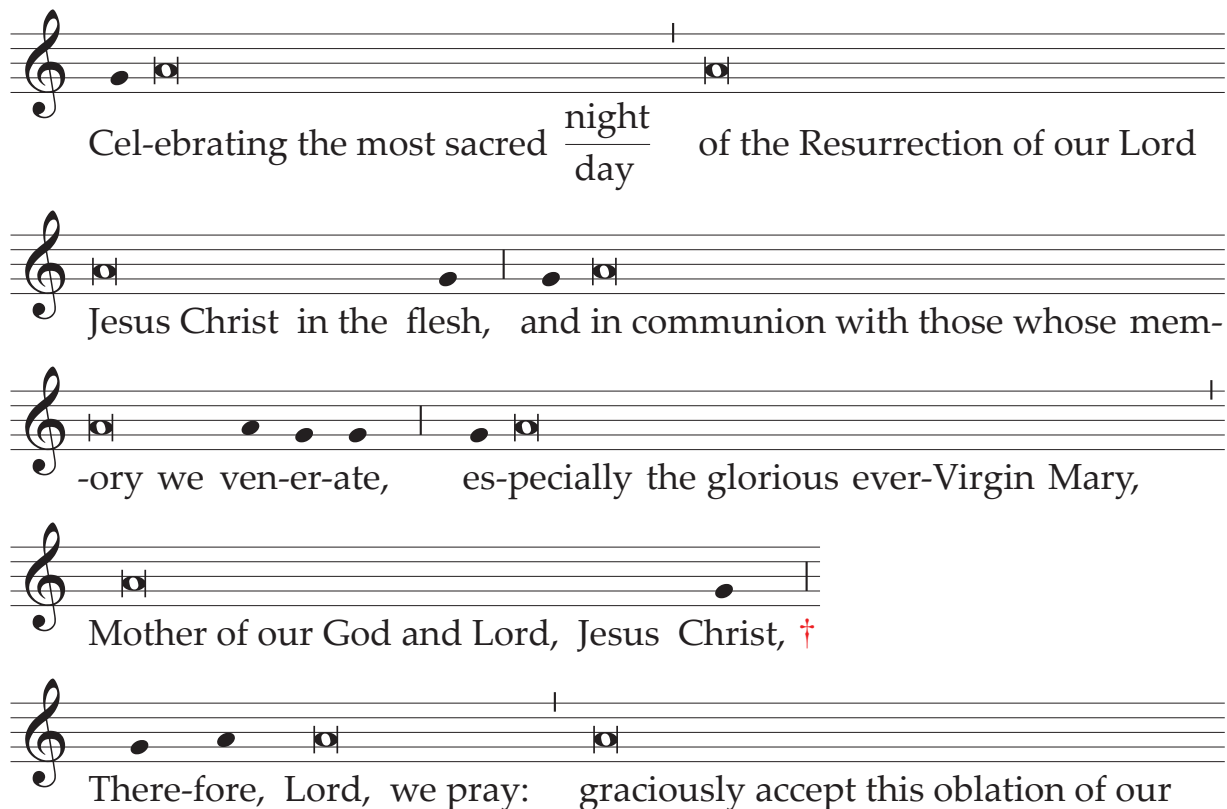


He bows slightly.



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

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



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

have cho-sen. (He joins his hands.) (Through Christ our Lord. A-men.)

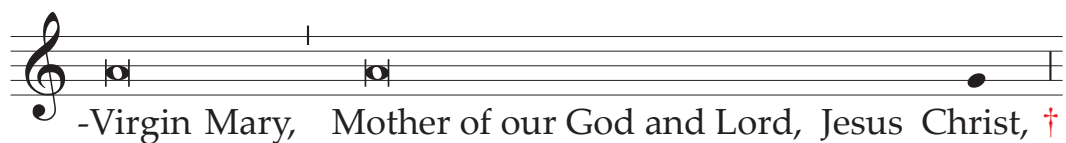
### On the Ascension of the Lord

Cel-ebrating the most sacred day on which your Only Begotten Son,

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

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

those whose memory we ven-er-ate, es-pecially the glorious ever-



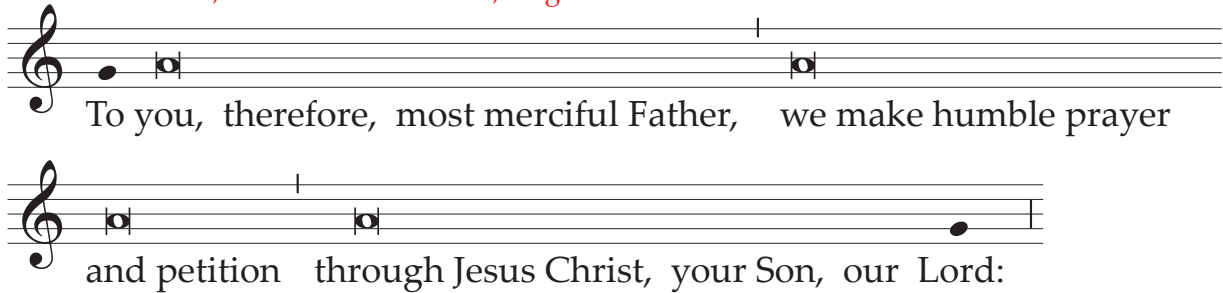
On Pentecost Sunday

A single staff of music in treble clef. It contains a half note on G4, a half note on A4, and a half note on B4. The lyrics are: Cel-ebrating the most sacred day of Pentecost, on which the Holy  
A single staff of music in treble clef. It contains a half note on G4, a half note on A4, and a half note on B4. The lyrics are: Spirit appeared to the Apostles in tongues of fire, and in commun-  
A single staff of music in treble clef. It contains a half note on G4, a half note on A4, and a half note on B4. The lyrics are: -ion with those whose memory we ven-er-ate, es-pecially the glori-  
A single staff of music in treble clef. It contains a half note on G4, a half note on A4, and a half note on B4. The lyrics are: -ous ever-Virgin Mary, Mother of our God and Lord, Jesus Christ, †

# EUCCHARISTIC PRAYER I

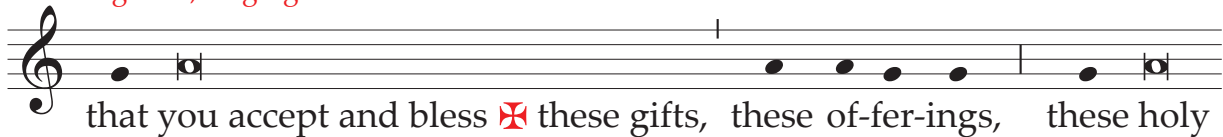
or THE ROMAN CANON  
(Solemn Tone)

The Priest, with hands extended, sings:



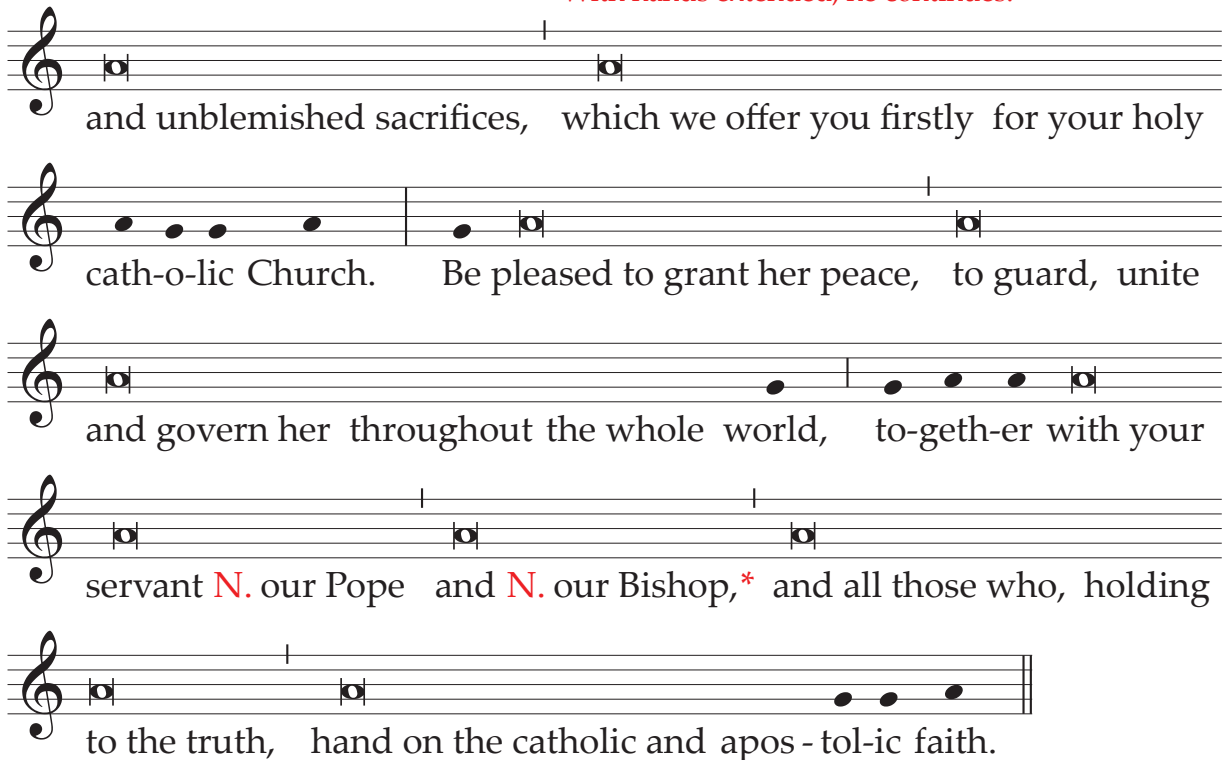
To you, therefore, most merciful Father, we make humble prayer  
and petition through Jesus Christ, your Son, our Lord:

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

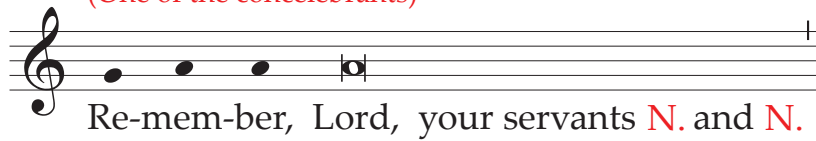
With hands extended, he continues:



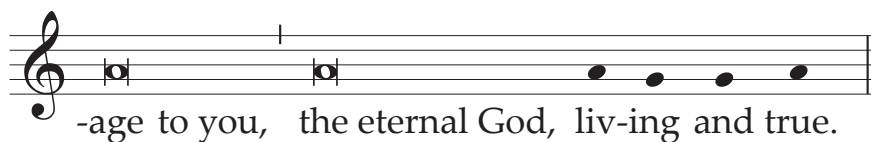
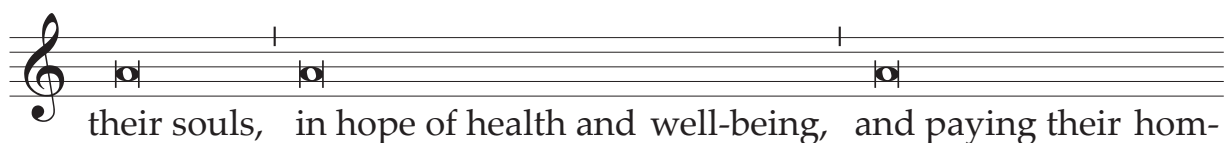
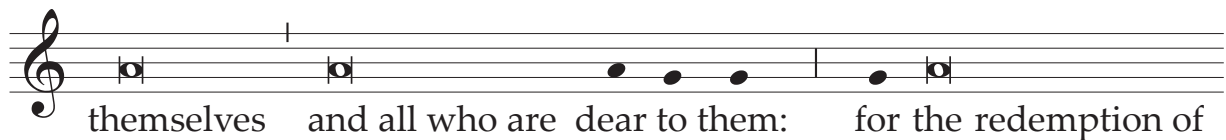
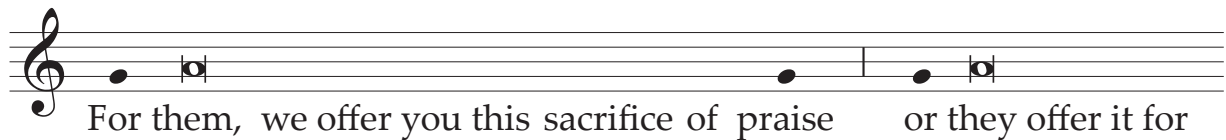
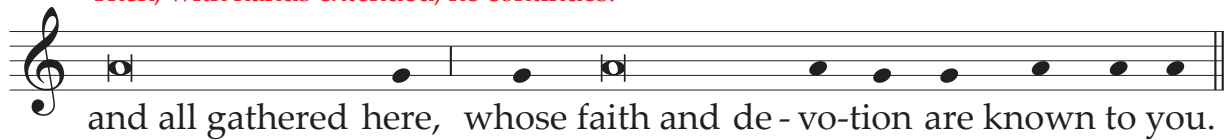
and unblemished sacrifices, which we offer you firstly for your holy  
cath-o-lic Church. Be pleased to grant her peace, to guard, unite  
and govern her throughout the whole world, to-geth-er with your  
servant N. our Pope and N. our Bishop,\* and all those who, holding  
to the truth, hand on the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

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

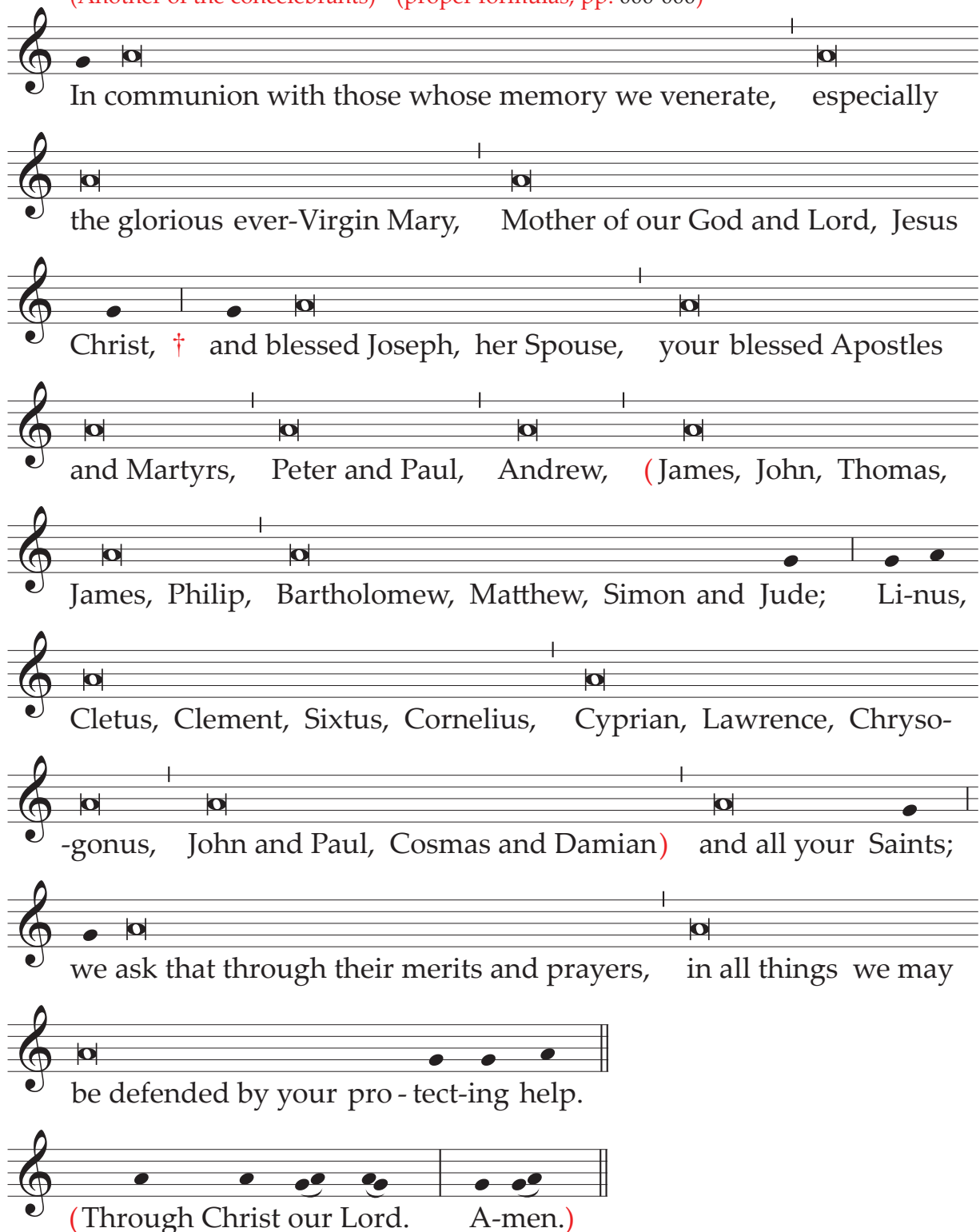
(One of the concelebrants)



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



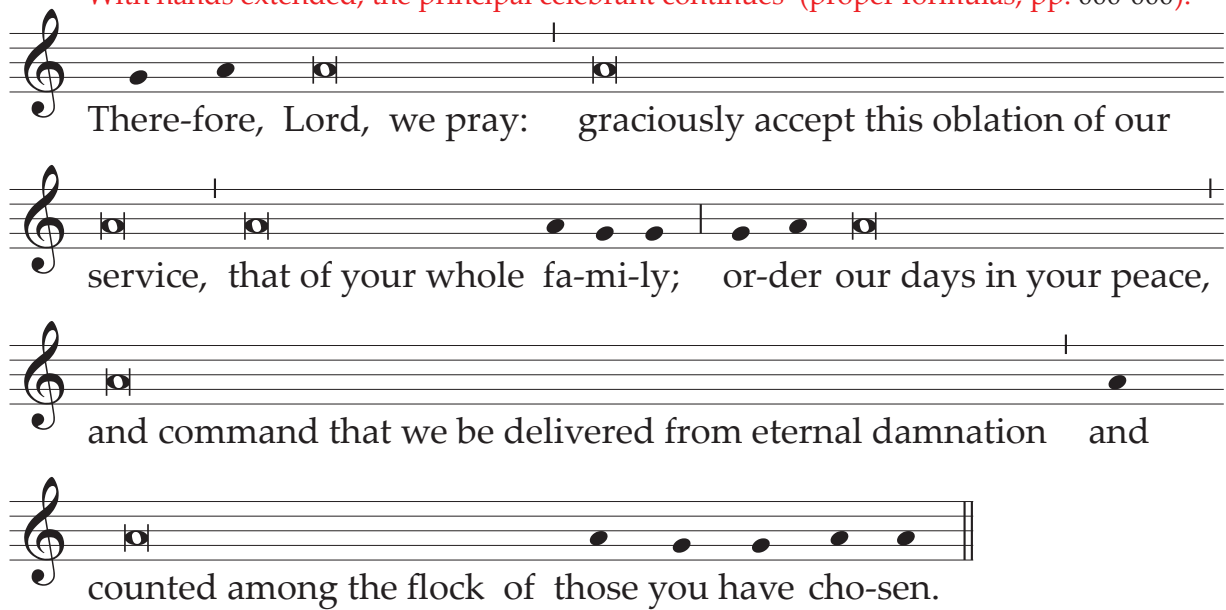
(Another of the concelebrants) (proper formulas, pp. 000-000)



In communion with those whose memory we venerate, especially  
the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus  
Christ, † and blessed Joseph, her Spouse, your blessed Apostles  
and Martyrs, Peter and Paul, Andrew, (James, John, Thomas,  
James, Philip, Bartholomew, Matthew, Simon and Jude; Li-nus,  
Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chryso-  
-gonus, John and Paul, Cosmas and Damian) and all your Saints;  
we ask that through their merits and prayers, in all things we may  
be defended by your pro - tect-ing help.  
(Through Christ our Lord. A-men.)



With hands extended, the principal celebrant continues (proper formulas, pp. 000-000):



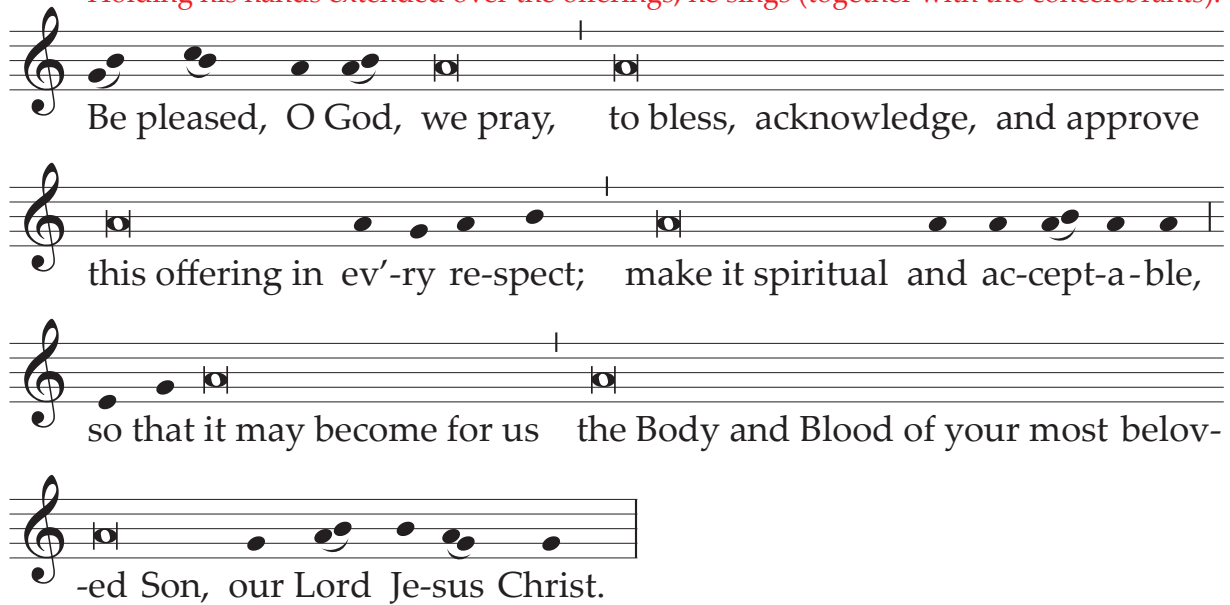
There-fore, Lord, we pray: graciously accept this oblation of our  
service, that of your whole fa-mi-ly; or-der our days in your peace,  
and command that we be delivered from eternal damnation and  
counted among the flock of those you have cho-sen.

(He joins his hands.)



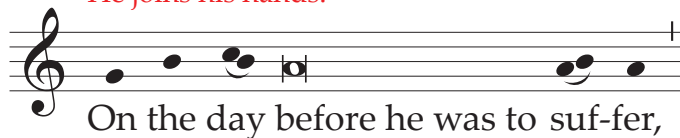
(Through Christ our Lord. A-men.)

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



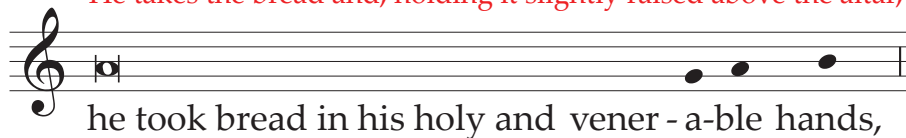
Be pleased, O God, we pray, to bless, acknowledge, and approve  
this offering in ev'-ry re-spect; make it spiritual and ac-cept-a-ble,  
so that it may become for us the Body and Blood of your most belov-  
-ed Son, our Lord Je-sus Christ.

He joins his hands.



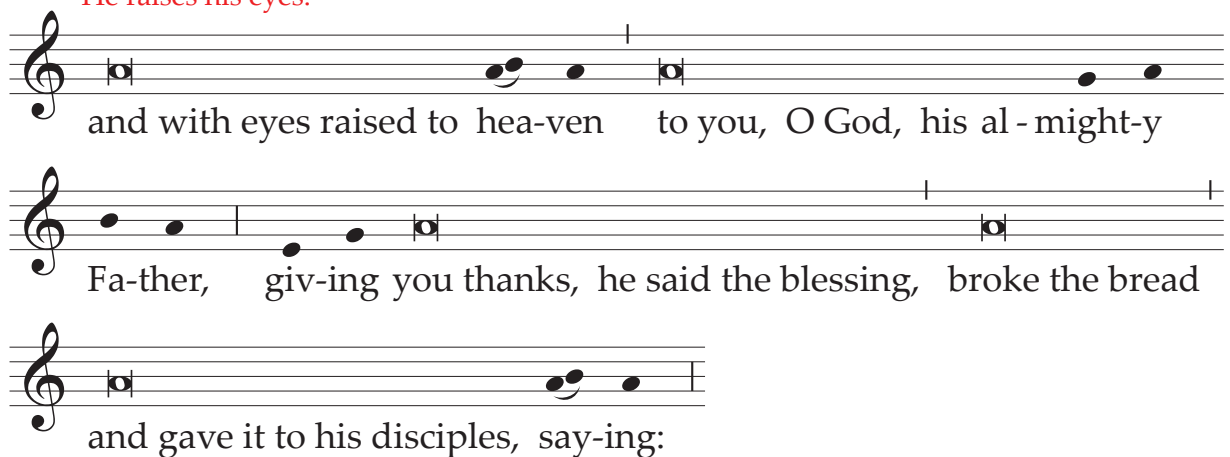
On the day before he was to suf-fer,

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



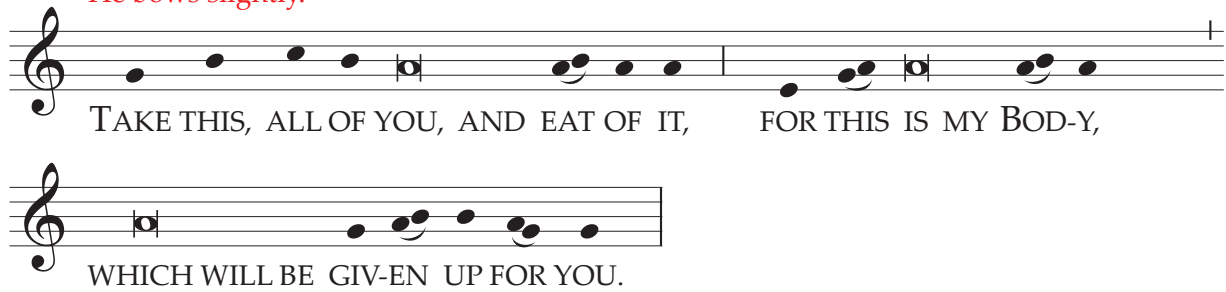
he took bread in his holy and vener - a-ble hands,

He raises his eyes.



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

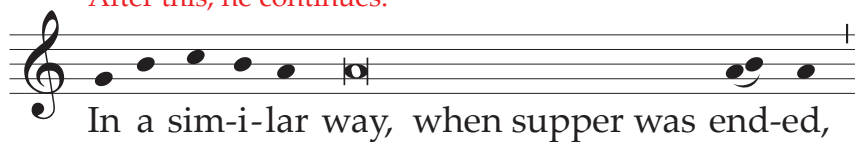
He bows slightly.



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

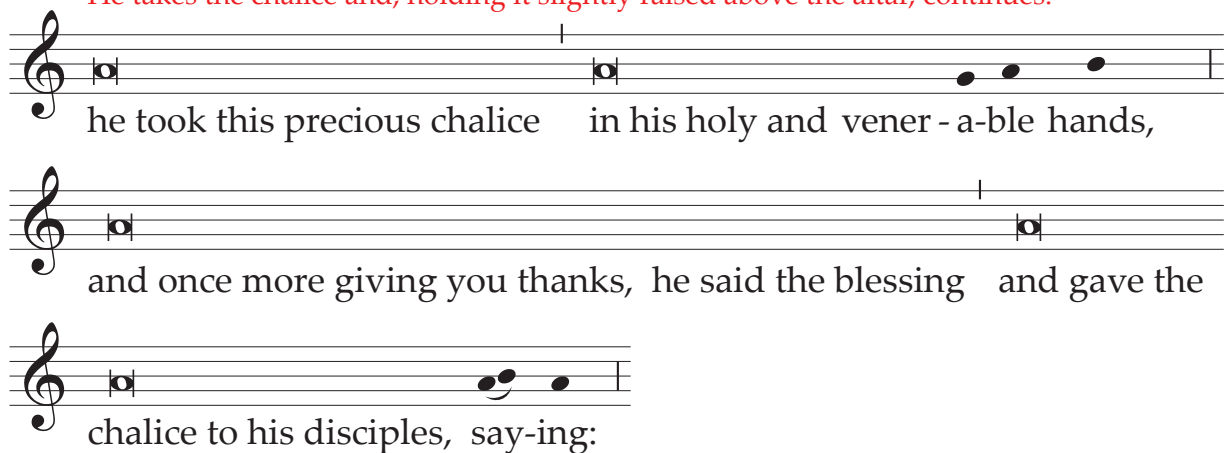
He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.

After this, he continues:



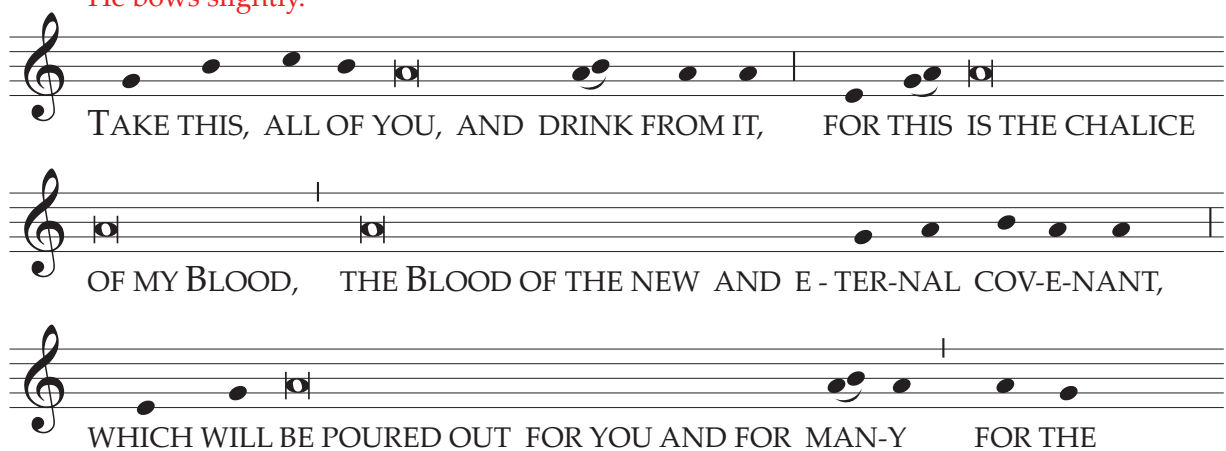
In a sim-i-lar way, when supper was end-ed,

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.

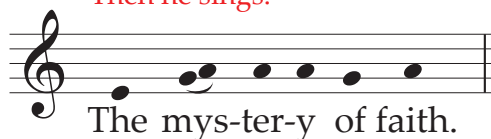


TAKE THIS, ALL OF YOU, AND DRINK FROM IT, FOR THIS IS THE CHALICE  
OF MY BLOOD, THE BLOOD OF THE NEW AND E - TER-NAL COV-E-NANT,  
WHICH WILL BE POURED OUT FOR YOU AND FOR MAN-Y FOR THE

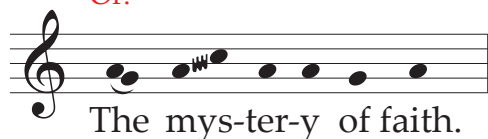


The Priest shows the chalice to the people, places it on the corporal, and genuflects in adoration.

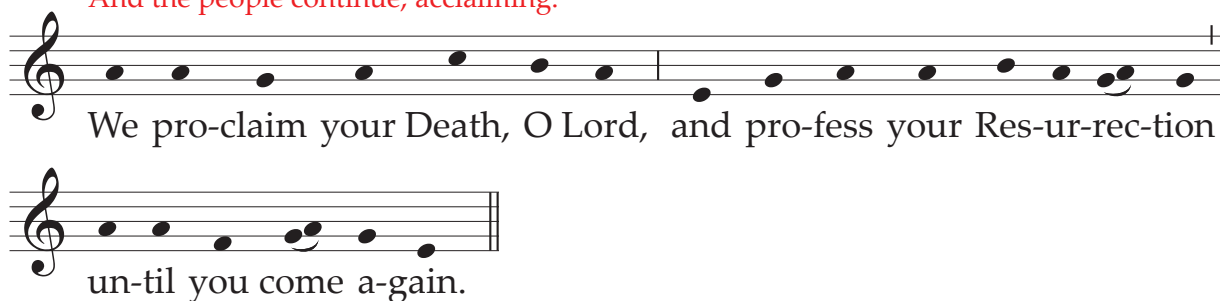
Then he sings:



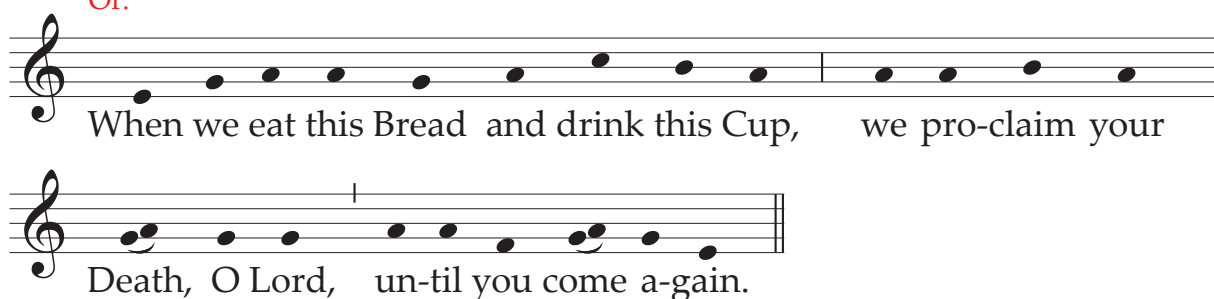
Or:



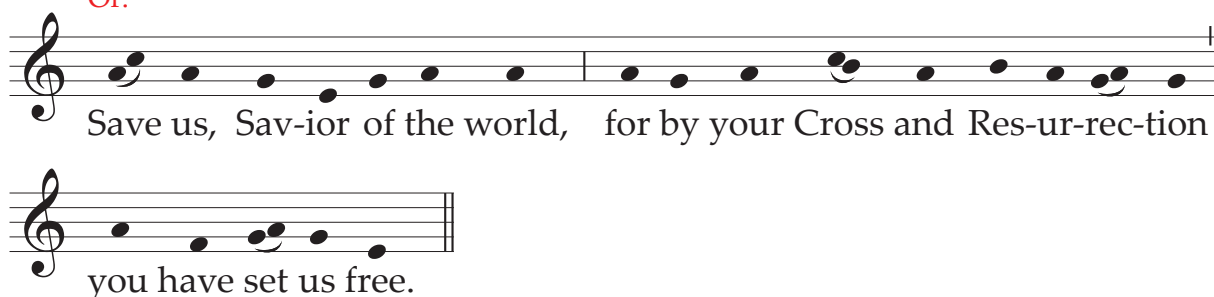
And the people continue, acclaiming:



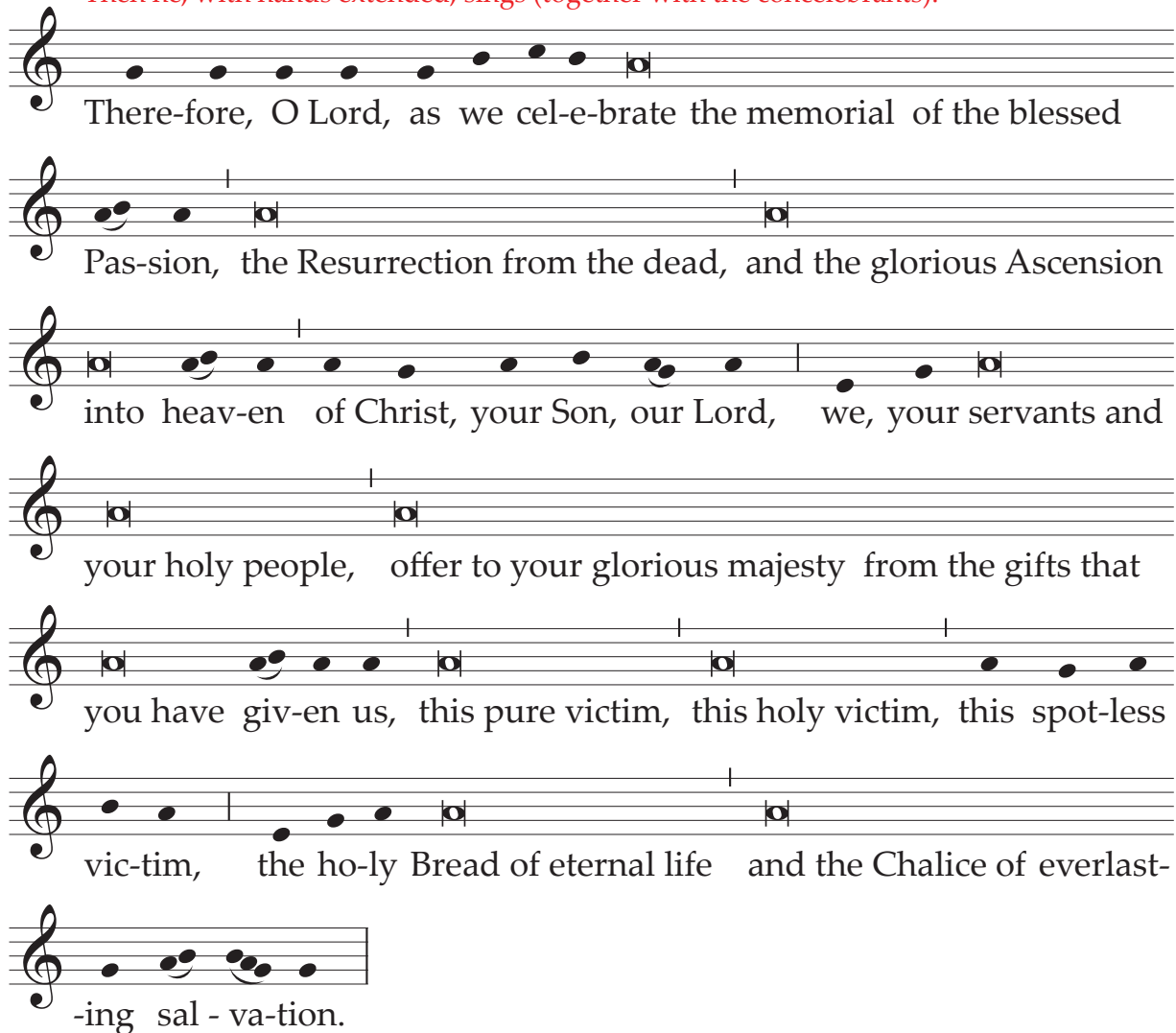
Or:



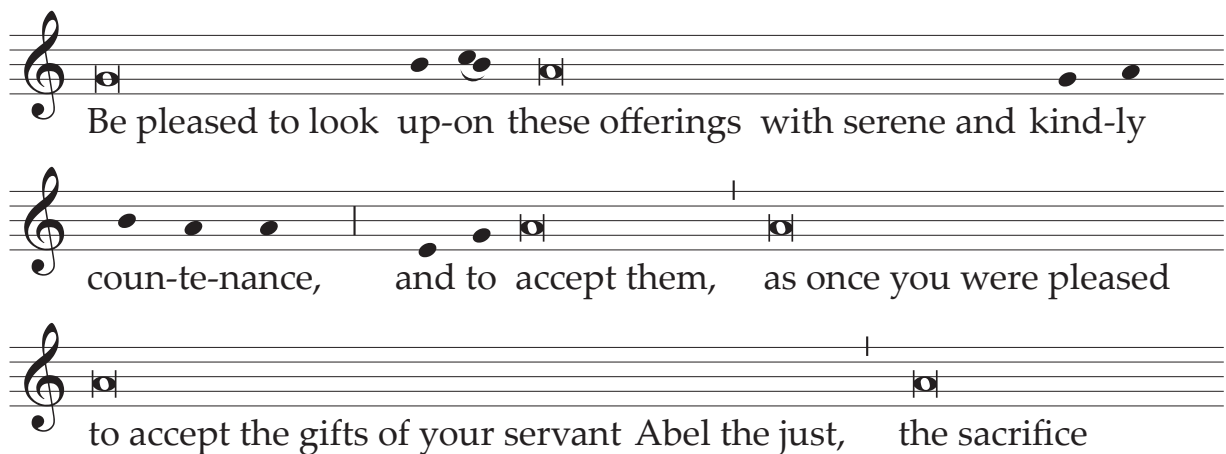
Or:



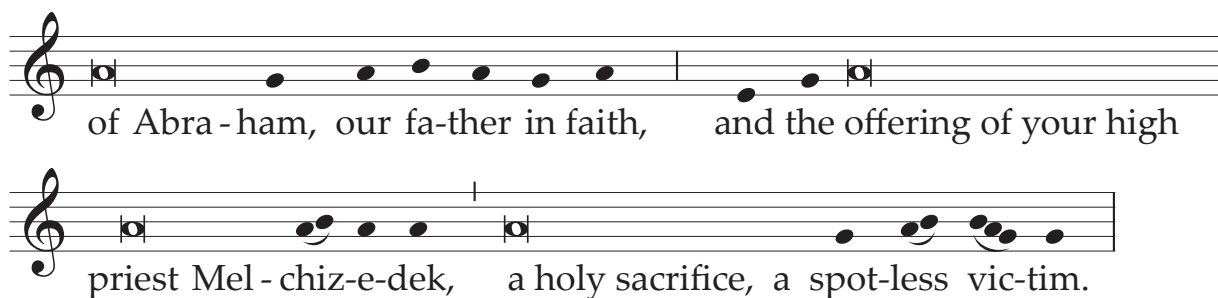
Then he, with hands extended, sings (together with the concelebrants):



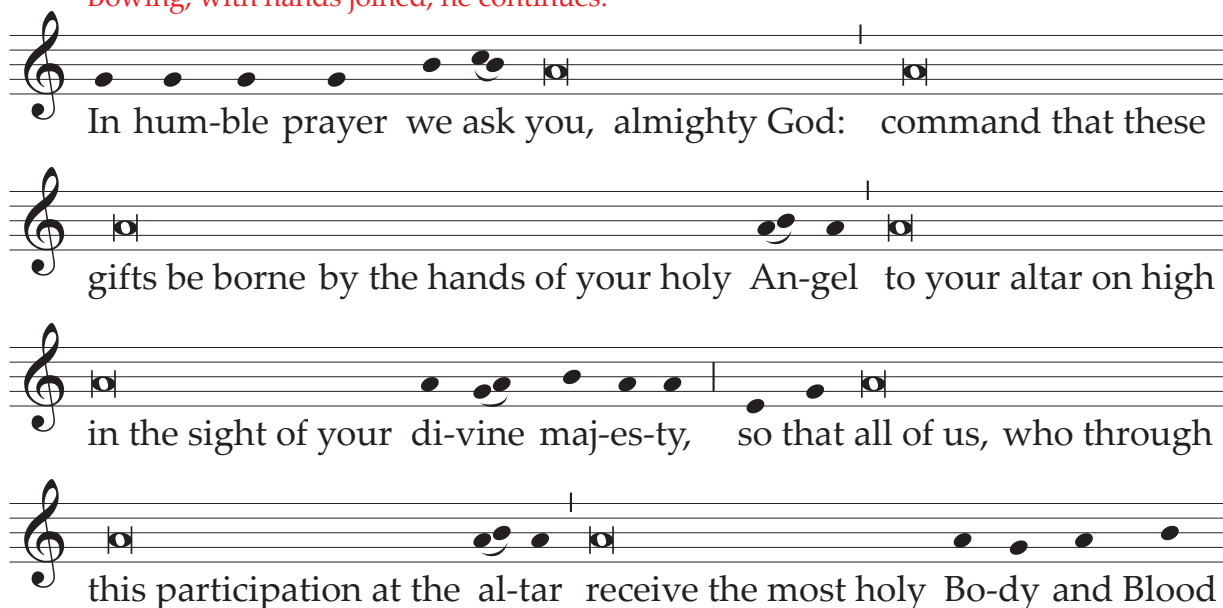
There-fore, O Lord, as we cel-e-brate the memorial of the blessed  
Pas-sion, the Resurrection from the dead, and the glorious Ascension  
into heav-en of Christ, your Son, our Lord, we, your servants and  
your holy people, offer to your glorious majesty from the gifts that  
you have giv-en us, this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



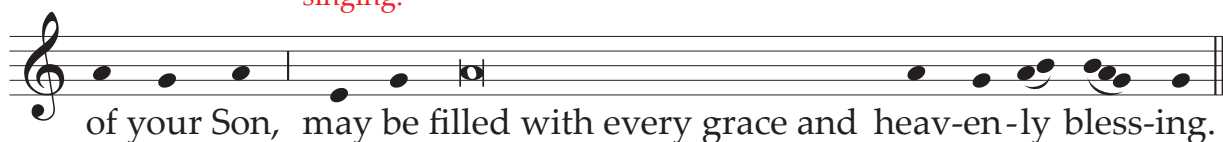
Be pleased to look up-on these offerings with serene and kind-ly  
coun-te-nance, and to accept them, as once you were pleased  
to accept the gifts of your servant Abel the just, the sacrifice



Bowing, with hands joined, he continues:



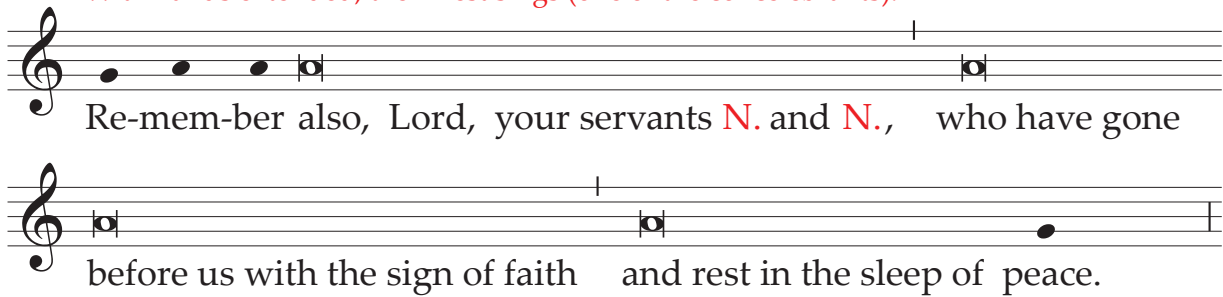
He stands upright again and signs himself with the Sign of the Cross,  
singing:



(He joins his hands.)



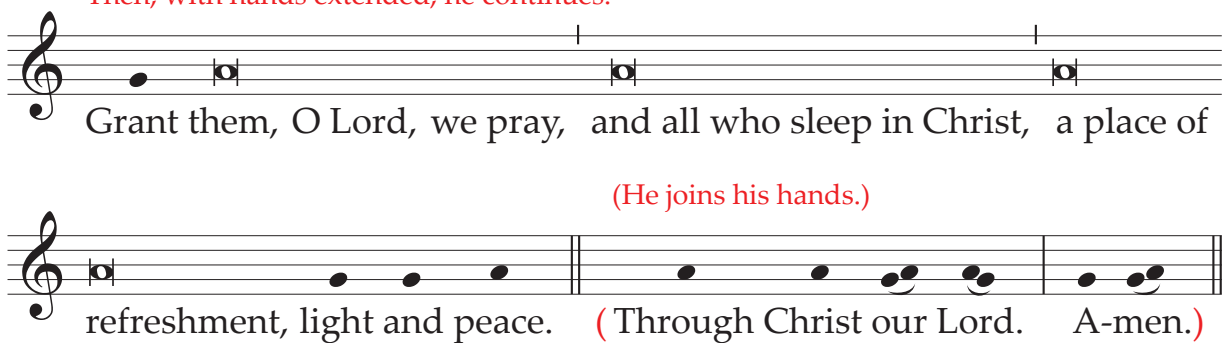
With hands extended, the Priest sings (one of the concelebrants):



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

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

Then, with hands extended, he continues:

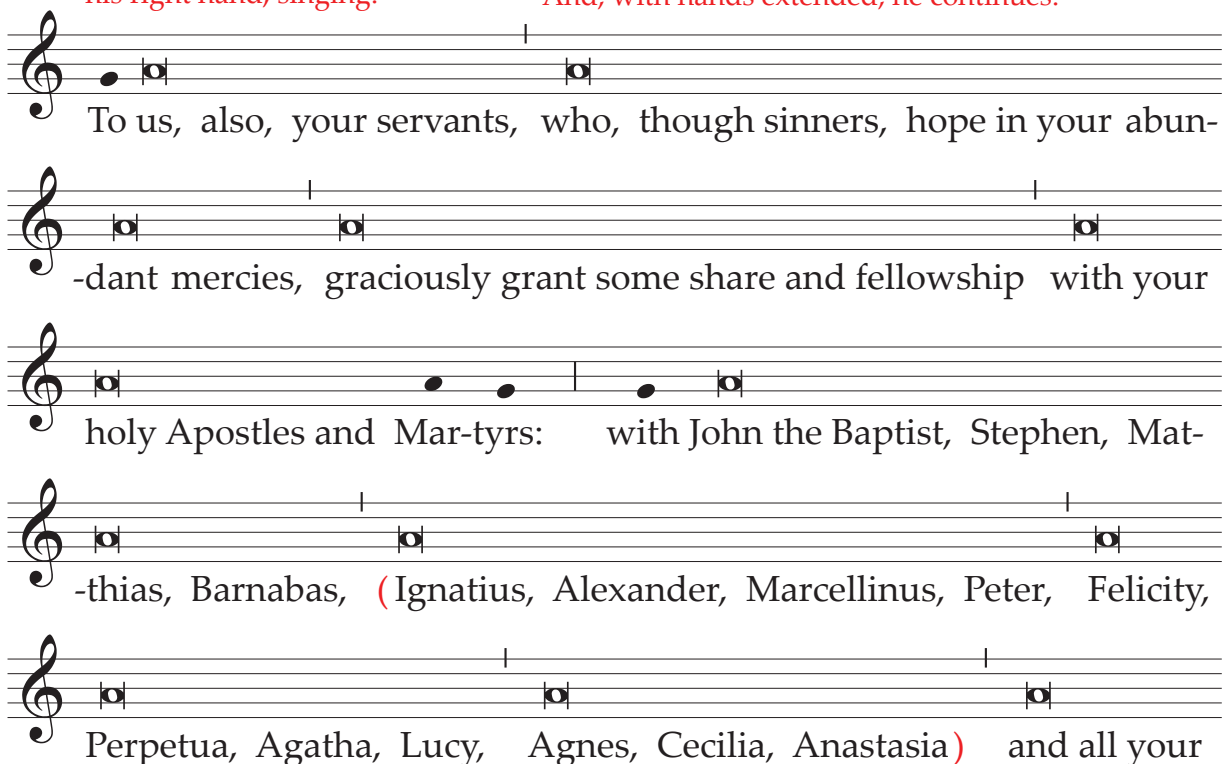


Grant them, O Lord, we pray, and all who sleep in Christ, a place of  
refreshment, light and peace. (Through Christ our Lord. A-men.)

(Another of the concelebrants)

He strikes his breast with  
his right hand, singing:

And, with hands extended, he continues:



To us, also, your servants, who, though sinners, hope in your abun-  
-dant mercies, graciously grant some share and fellowship with your  
holy Apostles and Mar-tyrs: with John the Baptist, Stephen, Mat-  
-thias, Barnabas, (Ignatius, Alexander, Marcellinus, Peter, Felicity,  
Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia) and all your

Saints; ad-mit us, we beseech you, into their company, not weigh-


-ing our merits, but granting us your par-don,

He joins his hands.

through Christ our Lord.

And the principal celebrant continues, with hands joined:

And the principal voices continue, with hands joined.



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

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

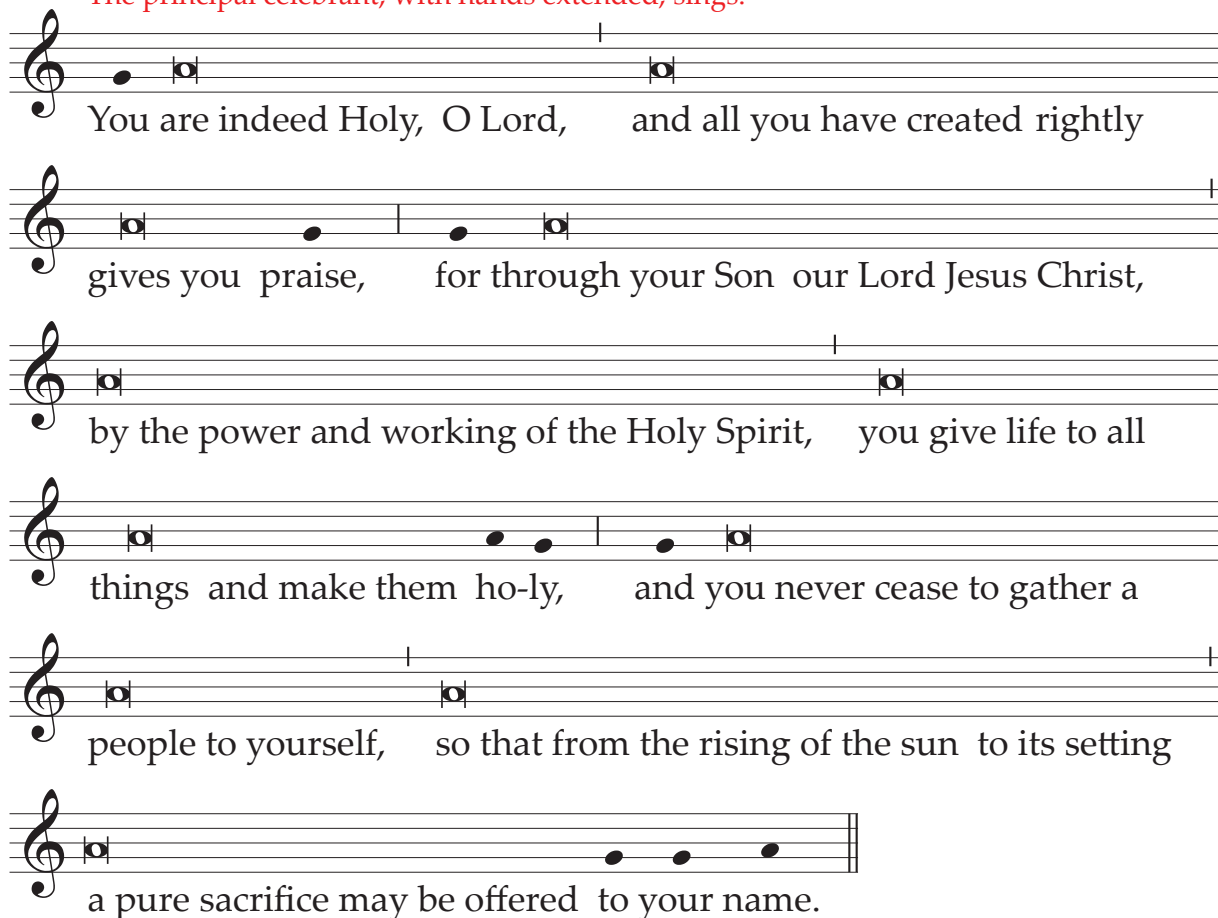
Through him, and with him, and in him, O God, almighty Father,  
in the unity of the Ho-ly Spir-it, all glo-ry and hon-or is yours,  
for ev - er and ev-er. **R.** A-men.

Then follows the Communion Rite, p. 000.



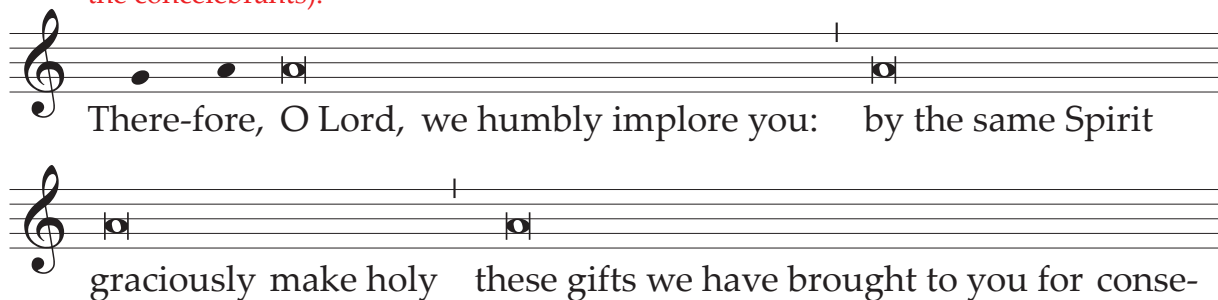
### EUCCHARISTIC PRAYER III

The principal celebrant, with hands extended, sings:



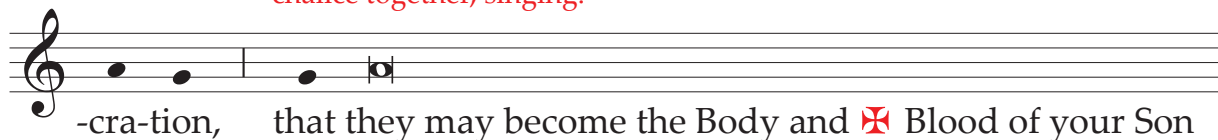
You are indeed Holy, O Lord, and all you have created rightly  
gives you praise, for through your Son our Lord Jesus Christ,  
by the power and working of the Holy Spirit, you give life to all  
things and make them ho-ly, and you never cease to gather a  
people to yourself, so that from the rising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

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



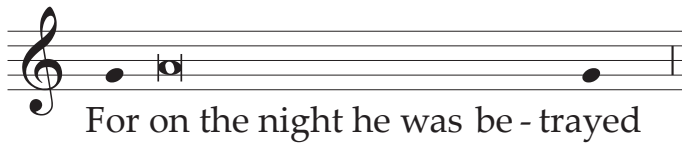
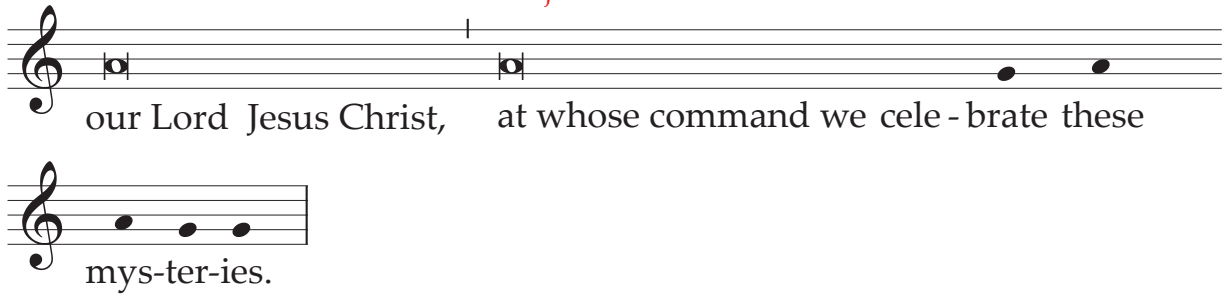
There-fore, O Lord, we humbly implore you: by the same Spirit  
graciously make holy these gifts we have brought to you for conse-

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

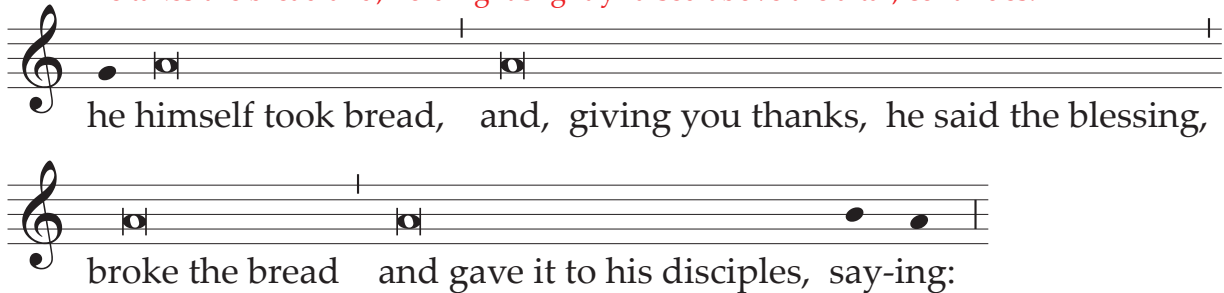


-cra-tion, that they may become the Body and ✠ Blood of your Son

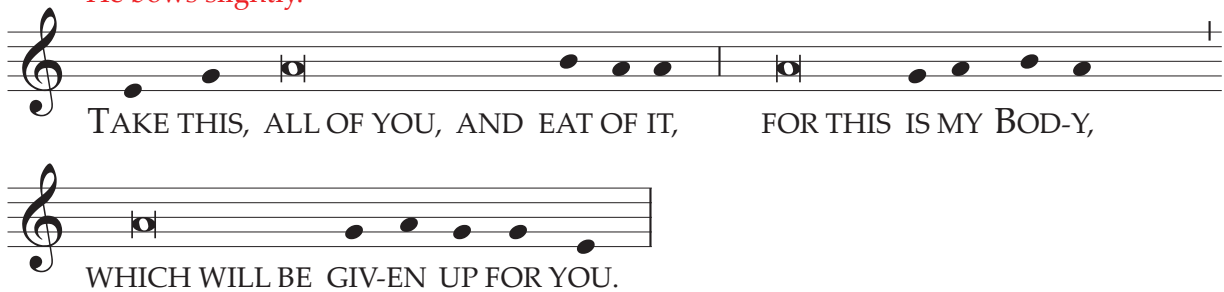
He joins his hands.



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

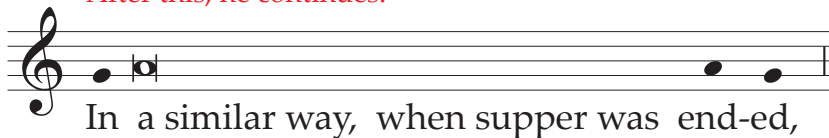


He bows slightly.

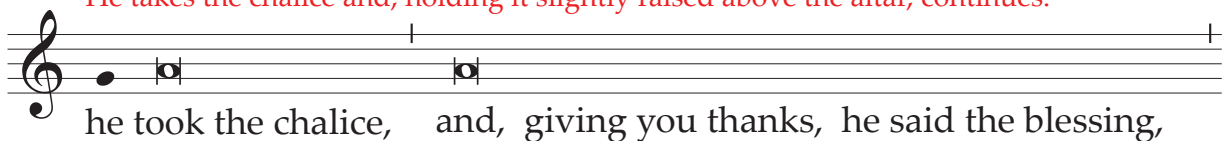


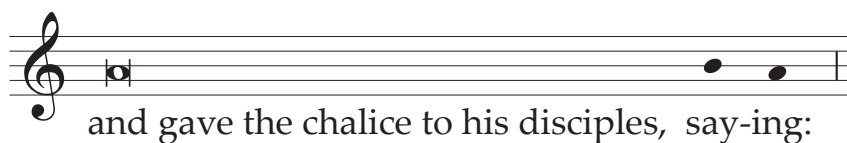
He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.

After this, he continues:

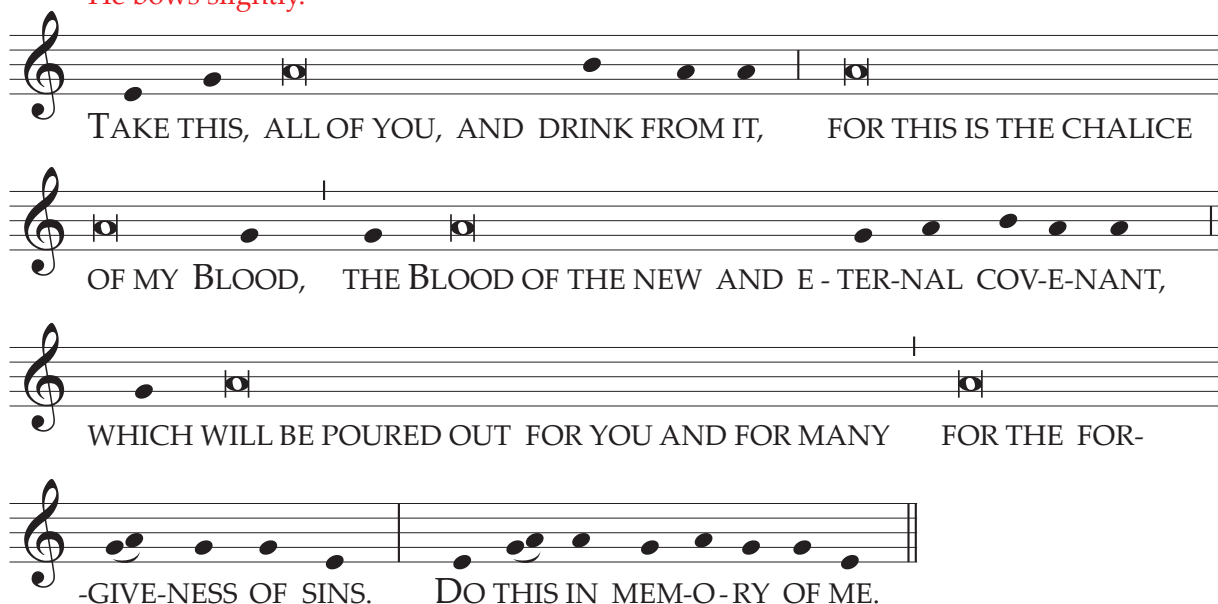


He takes the chalice and, holding it slightly raised above the altar, continues:



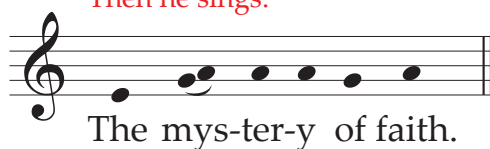


He bows slightly.

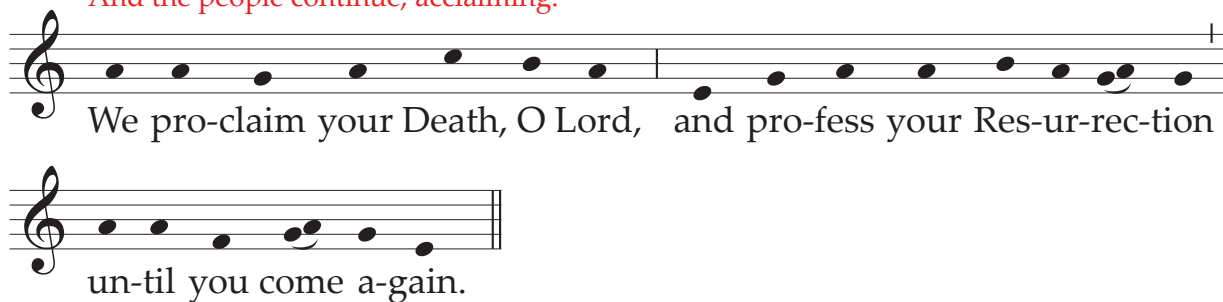


He shows the chalice to the people, places it on the corporal, and genuflects in adoration.

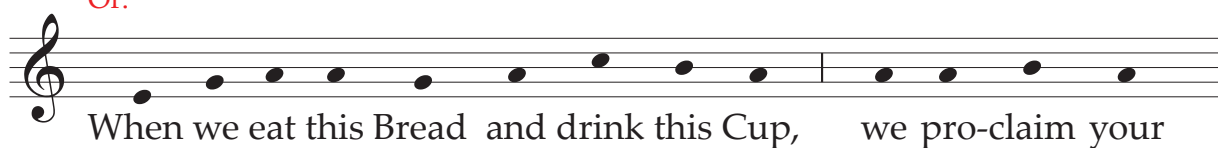
Then he sings:

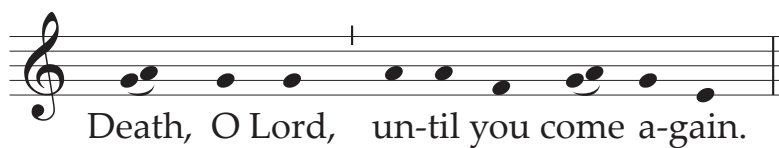


And the people continue, acclaiming:



Or:

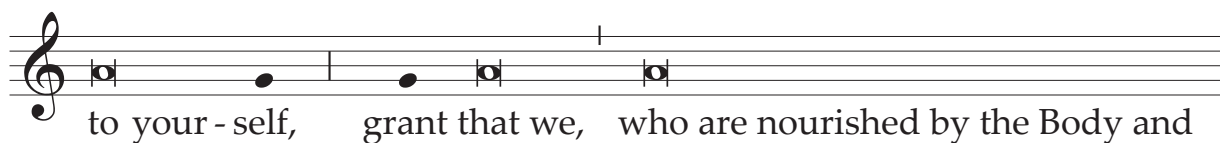
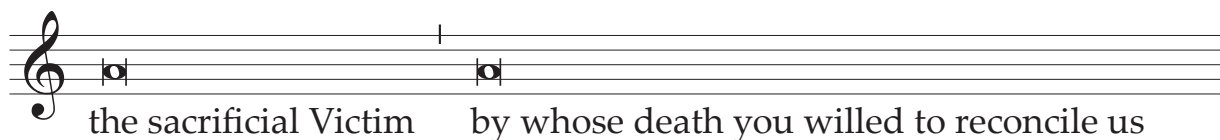
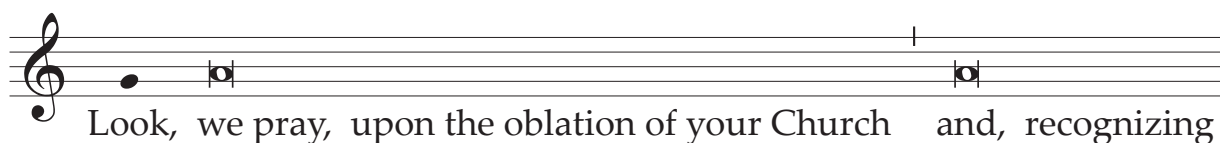
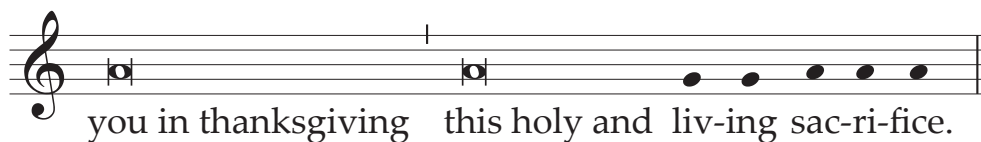
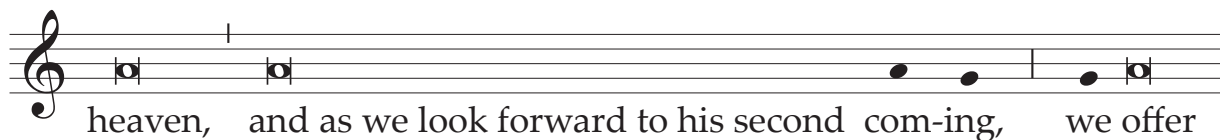
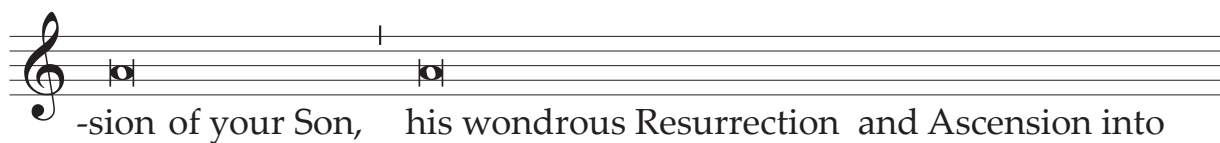
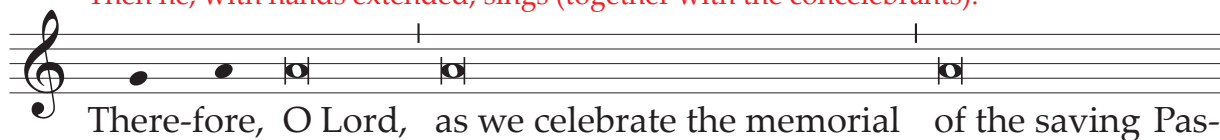


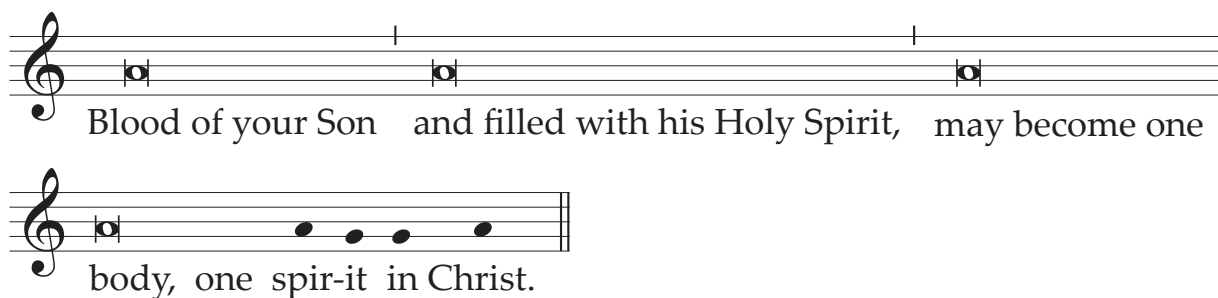


Or:

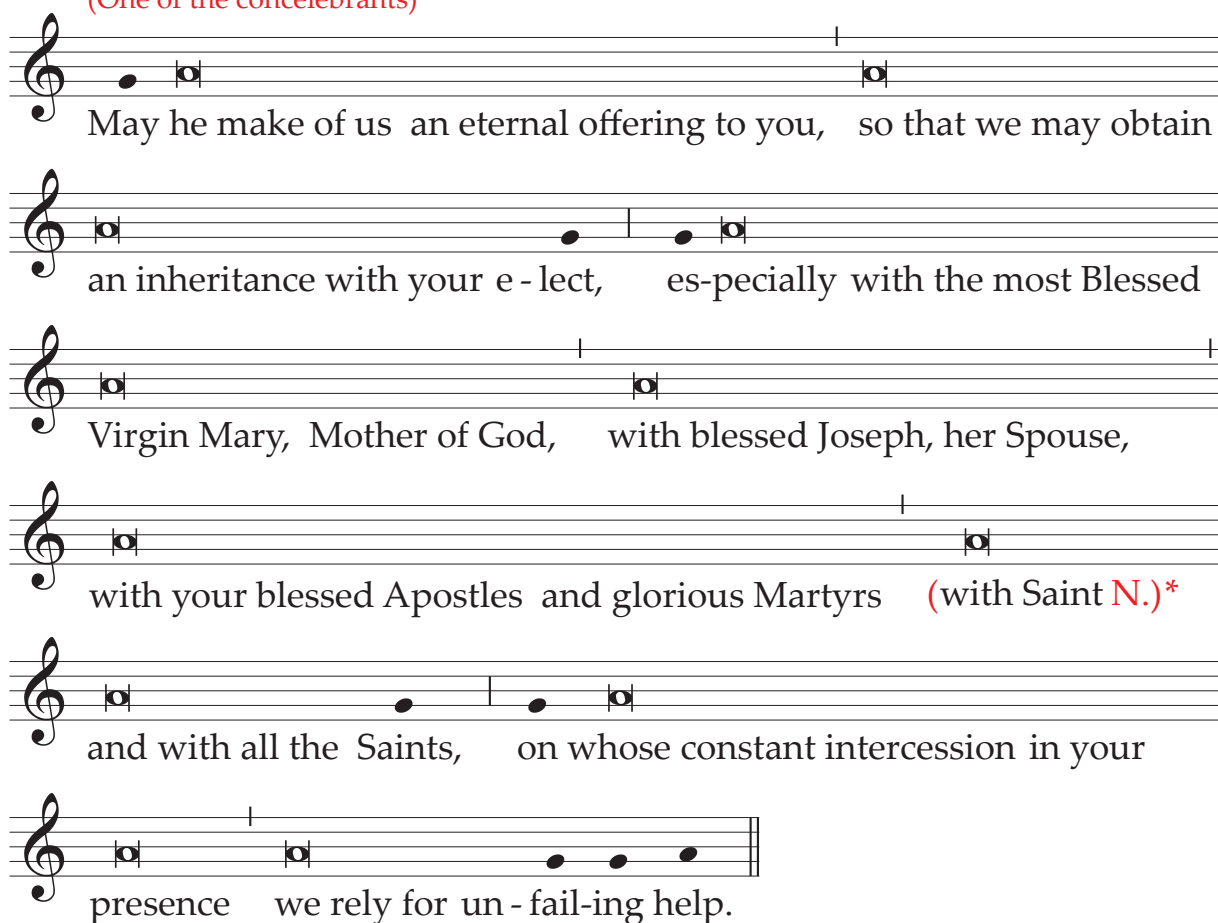


Then he, with hands extended, sings (together with the concelebrants):

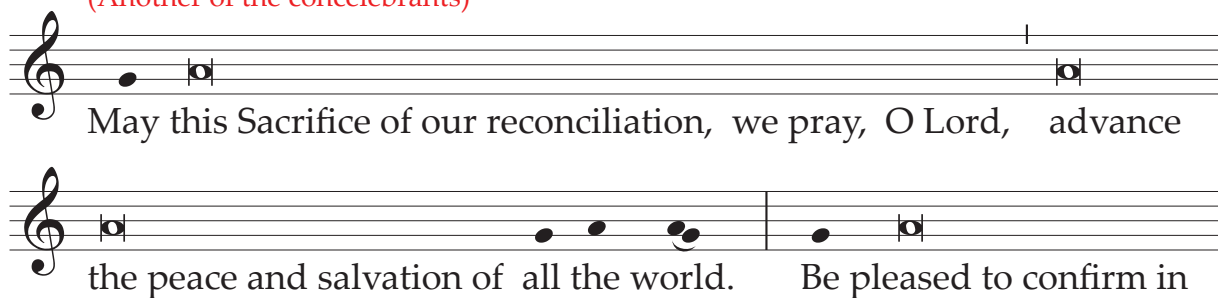




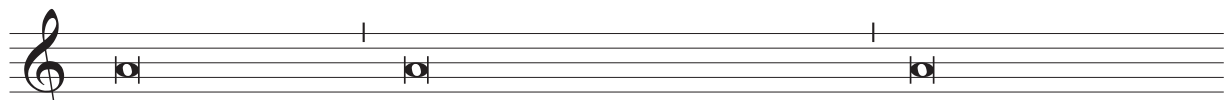
(One of the concelebrants)




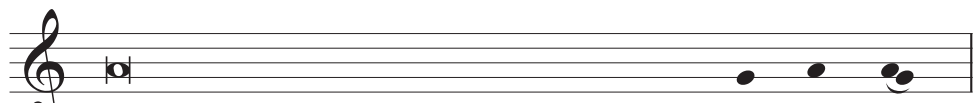
(Another of the concelebrants)

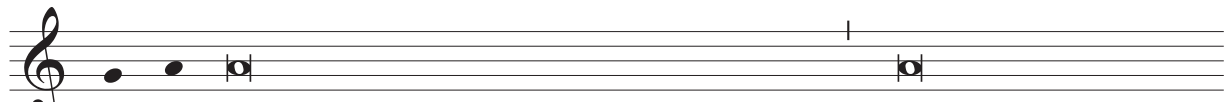


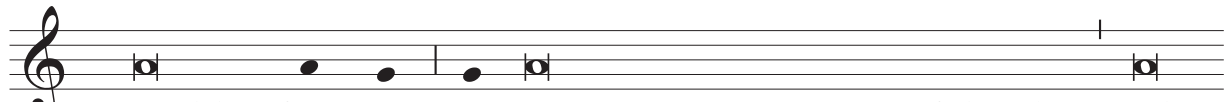
\* the Saint of the day or Patron Saint



 faith and charity your pilgrim Church on earth, with your servant **N.**


 our Pope and **N.** our Bishop,\* the Order of Bishops, all the clergy,

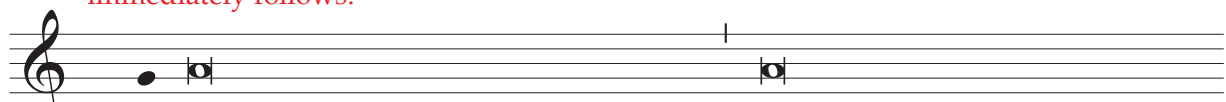

 and the entire people you have gained for your own.

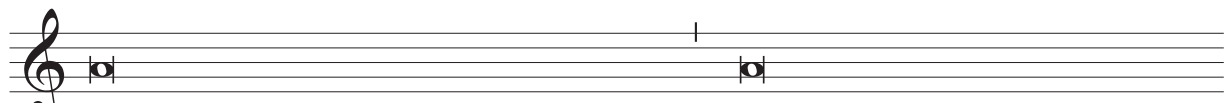

 Lis-ten graciously to the prayers of this family, whom you have sum-

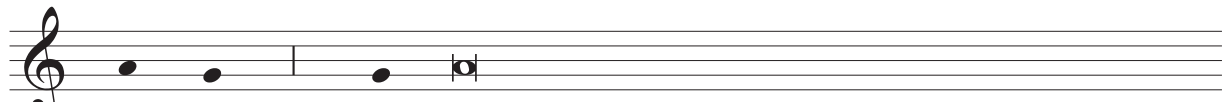

 -moned be - fore you: in your compassion, O merciful Father, gather


 to yourself all your children scattered through - out the world.

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.

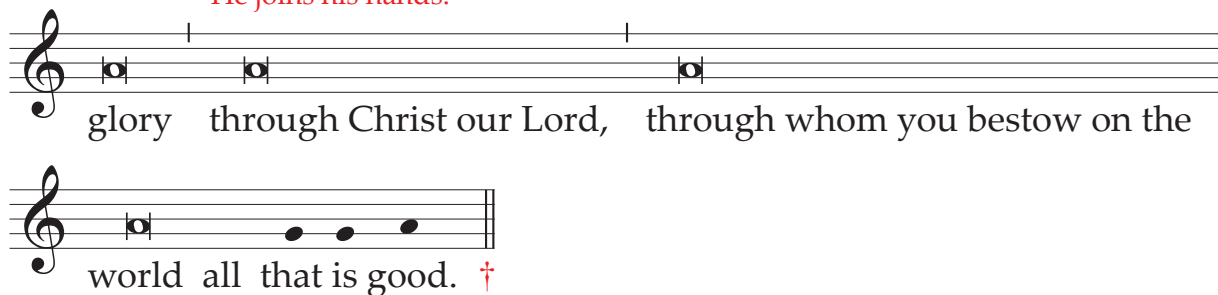

 † To our departed brothers and sisters and to all who were pleasing


 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

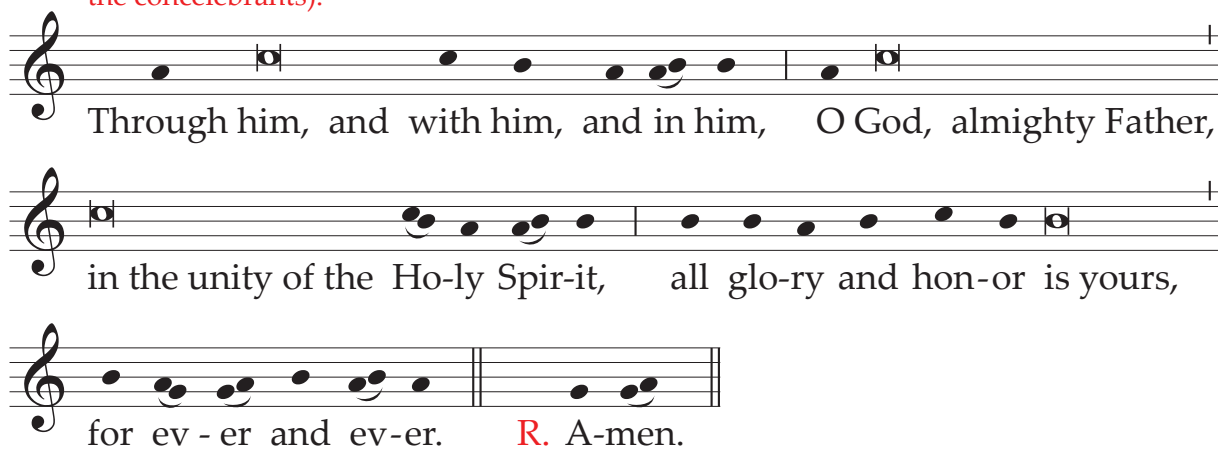
\* Mention may be made here of the Coadjutor Bishop, or Auxiliary Bishops, as noted in the *General Instruction of the Roman Missal*, no. 149.

He joins his hands.



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

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

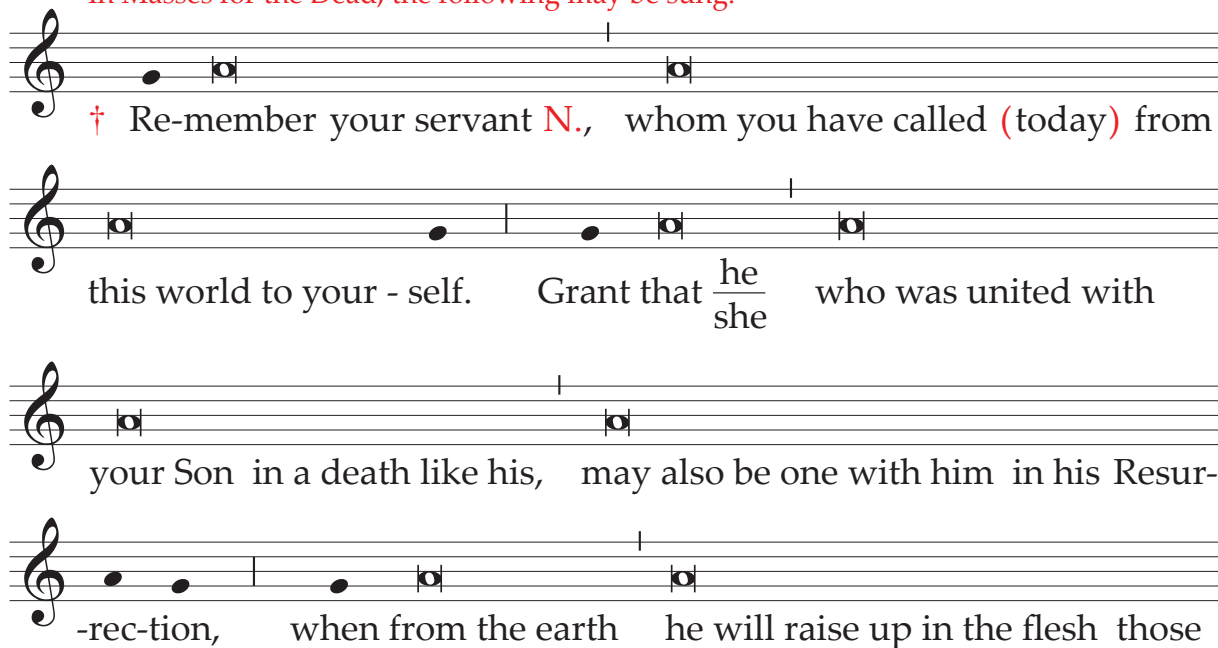


Through him, and with him, and in him, O God, almighty Father,  
in the unity of the Ho-ly Spir-it, all glo-ry and hon-or is yours,  
for ev - er and ev-er. R. A-men.

Then follows the Communion Rite, p. 000.

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



† Re-member your servant N., whom you have called (today) from  
this world to your - self. Grant that  $\frac{\text{he}}{\text{she}}$  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 up in the flesh those

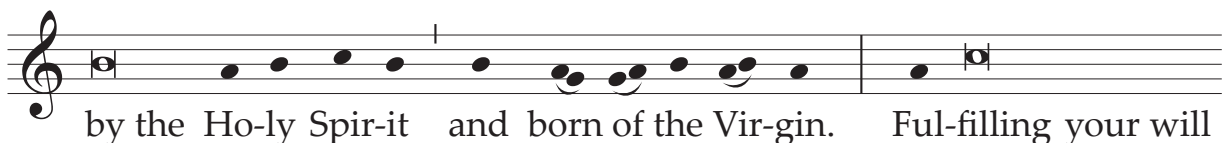
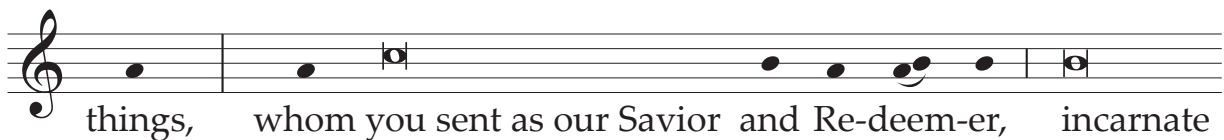
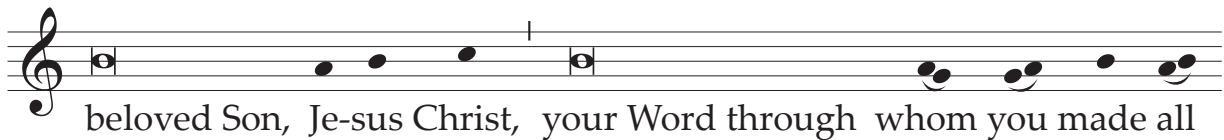
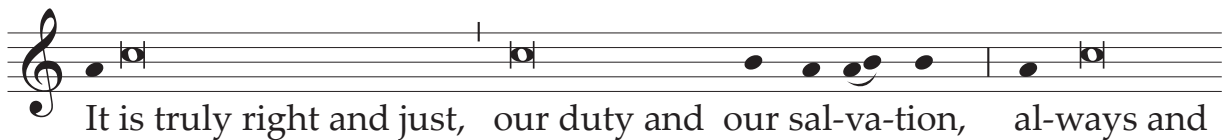
who have died, and transform our lowly body after the pattern of  
his own glo-ri-ous bod-y. To our departed brothers and sisters, too,  
and to all who were pleasing to you at their passing from this life,  
give kind admittance to your king-dom. There we hope to enjoy for  
ever the fullness of your glory, when you will wipe away every tear  
from our eyes. For seeing you, our God, as you are, we shall be  
like you for all the ages and praise you without end, through Christ  
our Lord, through whom you bestow on the world all that is good. †

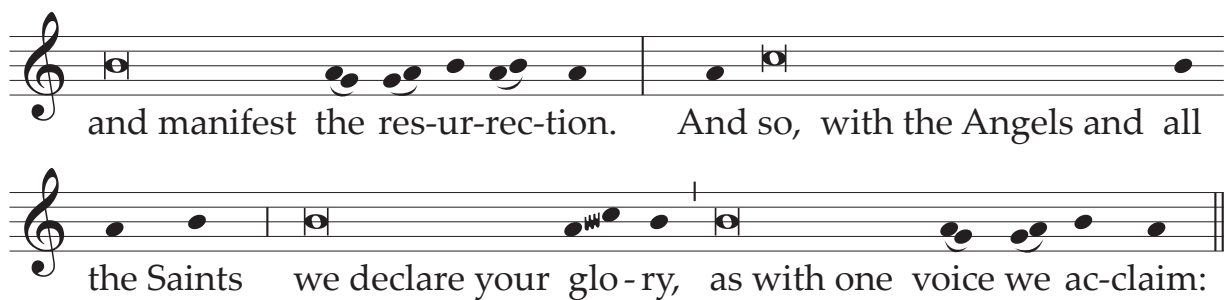
He joins his hands.



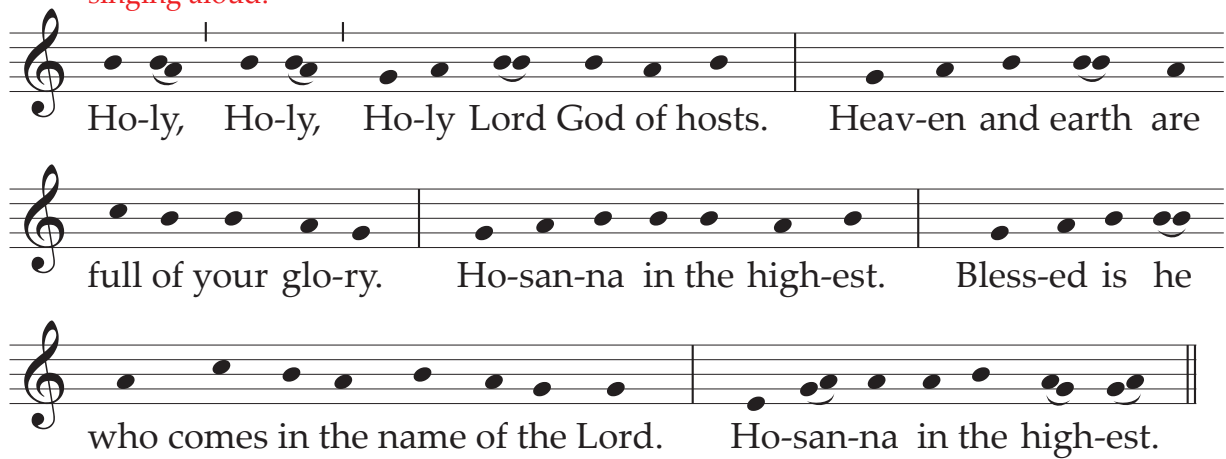
## EUCCHARISTIC PRAYER II

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.

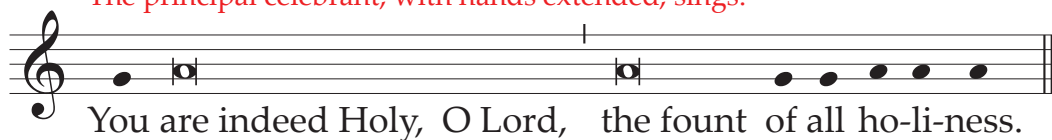




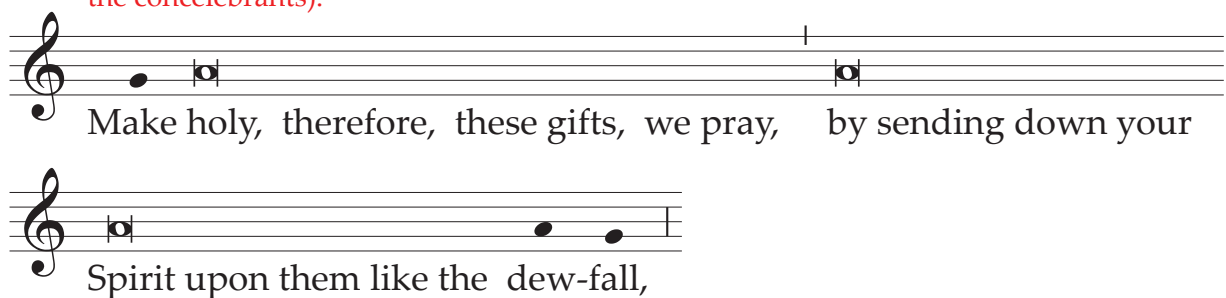
At the end of the Preface he joins his hands and concludes the Preface with the people, singing aloud:



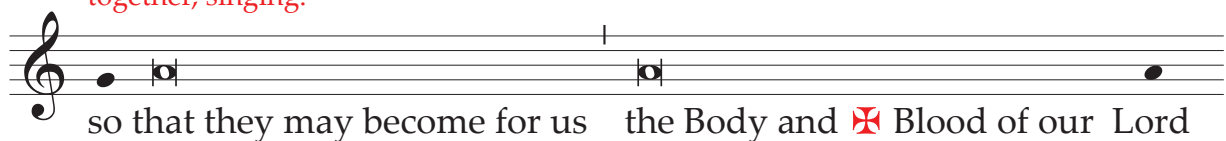
The principal celebrant, with hands extended, sings:



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



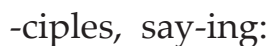
He joins his hands and makes the Sign of the Cross once over the bread and the chalice together, singing:





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

he took bread and, giving thanks, broke it, and gave it to his dis-



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



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

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



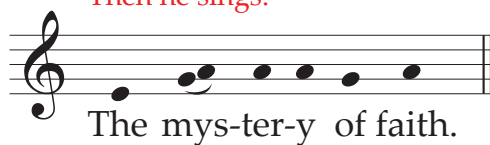
He bows slightly.



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

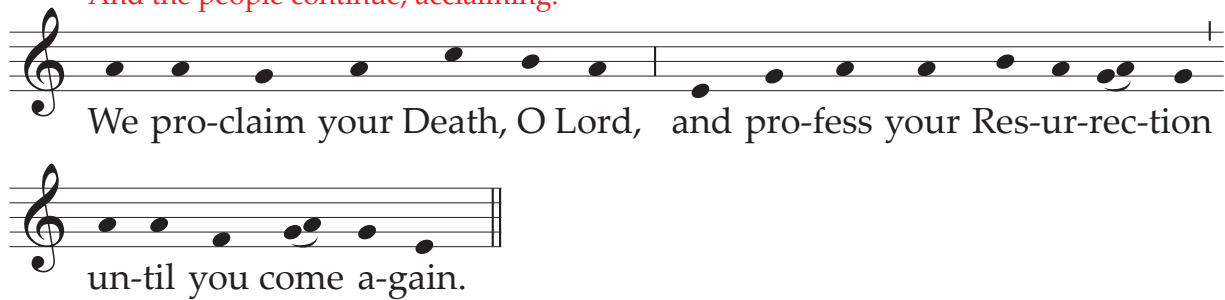
He shows the chalice to the people, places it on the corporal, and genuflects in adoration.

Then he sings:



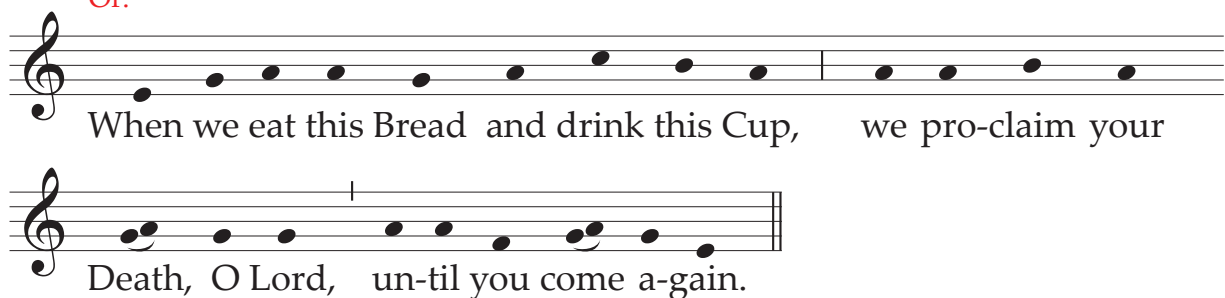
The mys-ter-y of faith.

And the people continue, acclaiming:



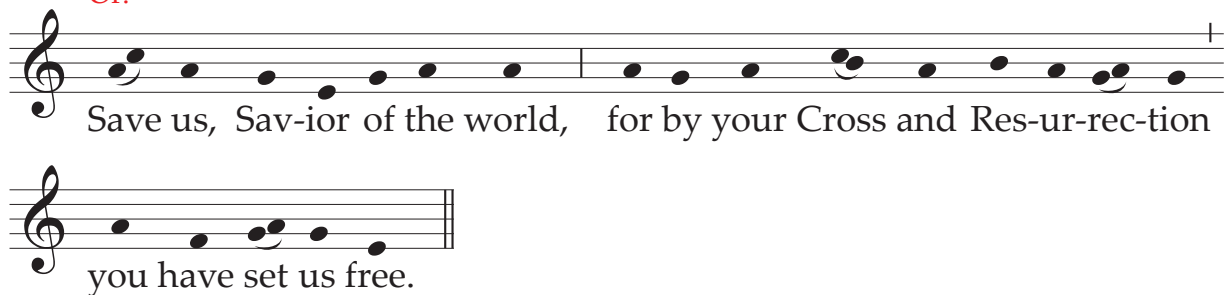
We pro-claim your Death, O Lord, and pro-fess your Res-ur-rec-tion  
un-til you come a-gain.

Or:

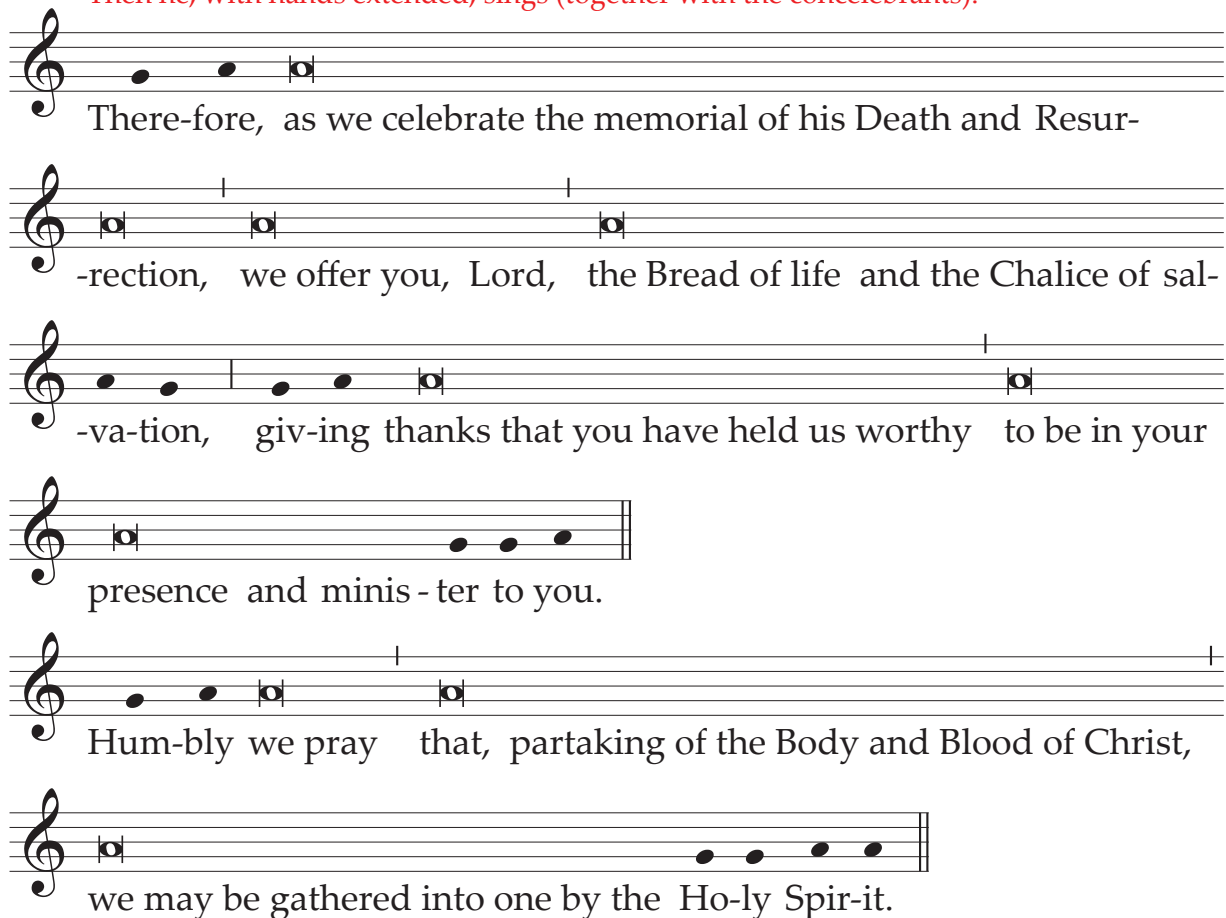


When we eat this Bread and drink this Cup, we pro-claim your  
Death, O Lord, un-til you come a-gain.

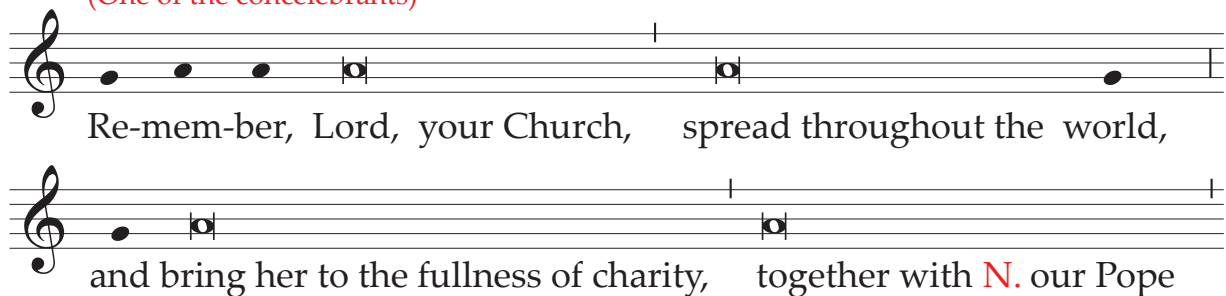
Or:



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



(One of the concelebrants)

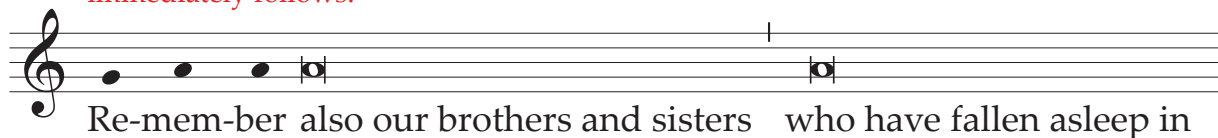




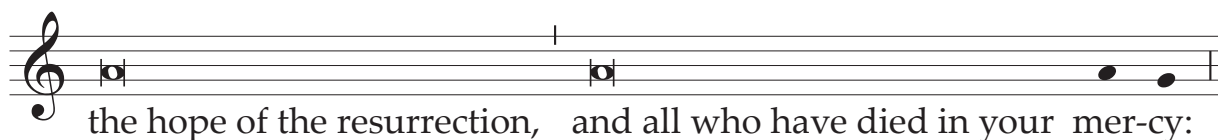
and **N.** our Bishop \* and all the cler-gy.

(Another of the concelebrants)

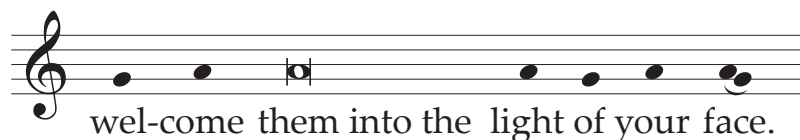
In Masses for the Dead, the proper form of the remembrance of the dead (Remember your servant **N.**) is sung (p. 000); and, after it has been sung, the prayer Have mercy on us all immediately follows.



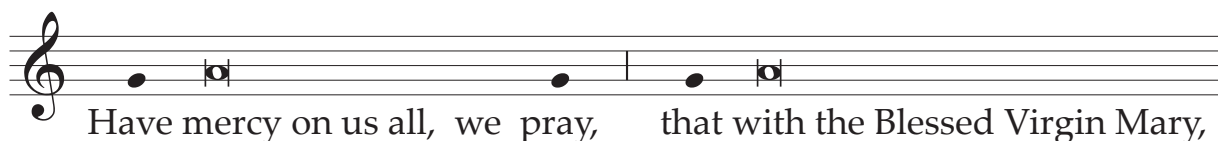
Re-mem-ber also our brothers and sisters who have fallen asleep in



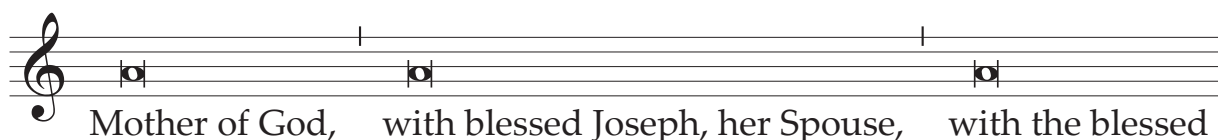
the hope of the resurrection, and all who have died in your mer-cy:



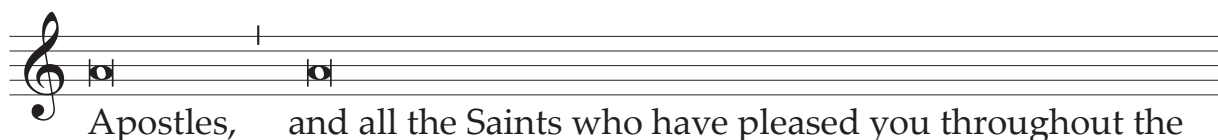
wel-come them into the light of your face.



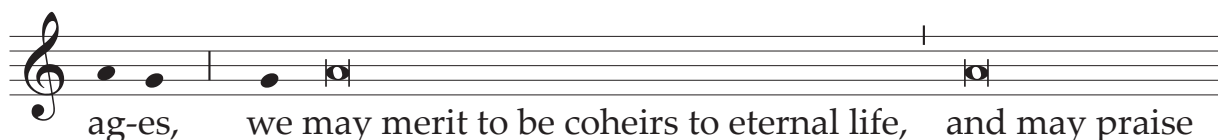
Have mercy on us all, we pray, that with the Blessed Virgin Mary,



Mother of God, with blessed Joseph, her Spouse, with the blessed

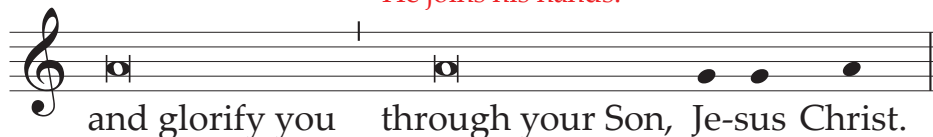


Apostles, and all the Saints who have pleased you throughout the



ag-es, we may merit to be coheirs to eternal life, and may praise

He joins his hands.



and glorify you through your Son, Je-sus Christ.

\* Mention may be made here of the Coadjutor 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 raising both, he sings (together with the concelebrants):

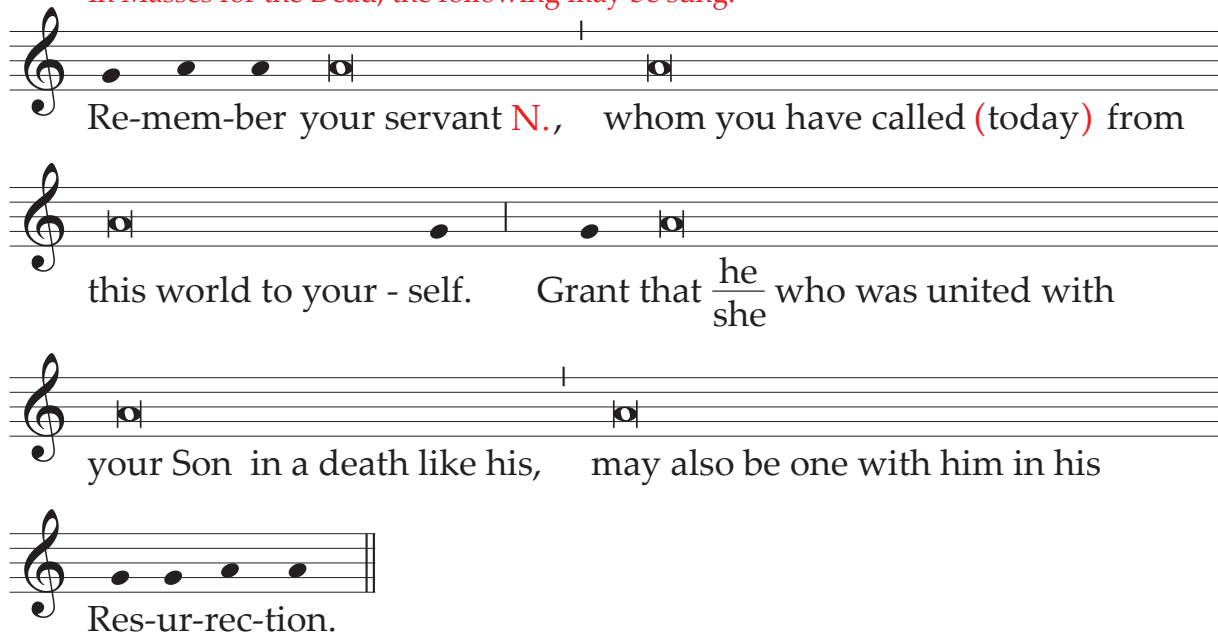


Through him, and with him, and in him, O God, almighty Father,  
in the unity of the Ho-ly Spir-it, all glo-ry and hon-or is yours,  
for ev - er and ev-er. **R.** A-men.

Then follows the Communion Rite, p. 000.

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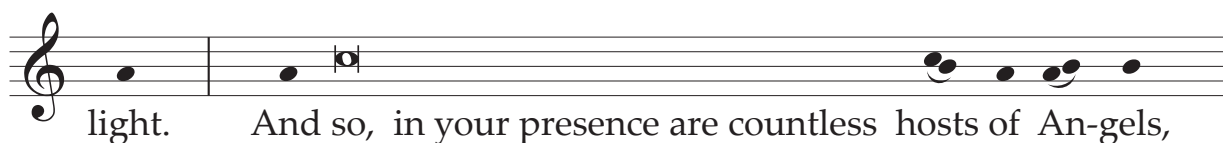
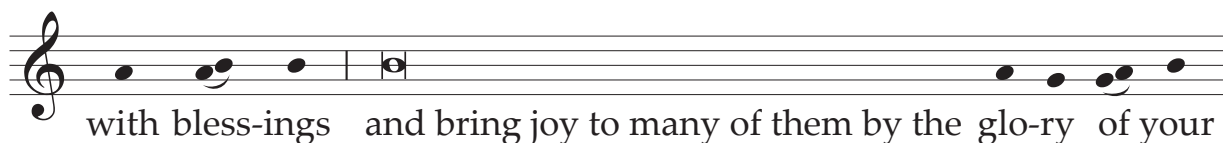
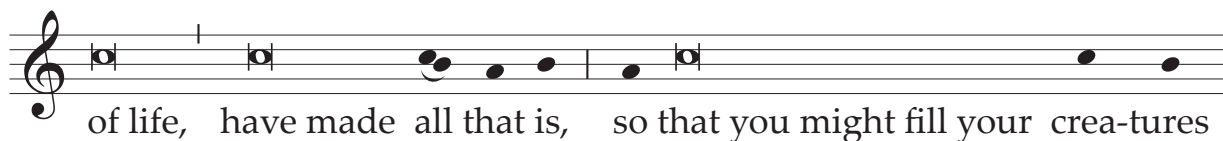
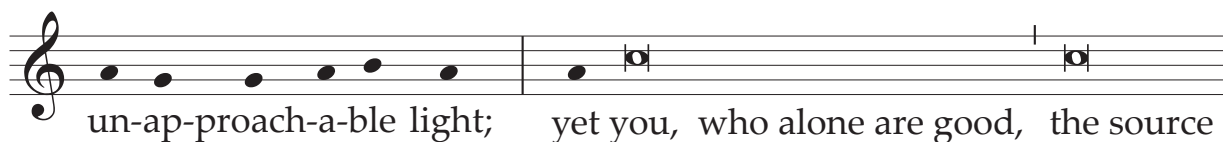
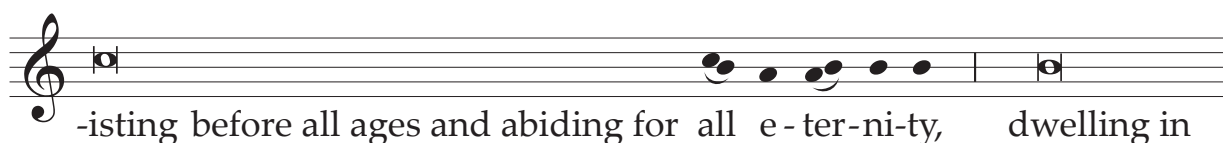
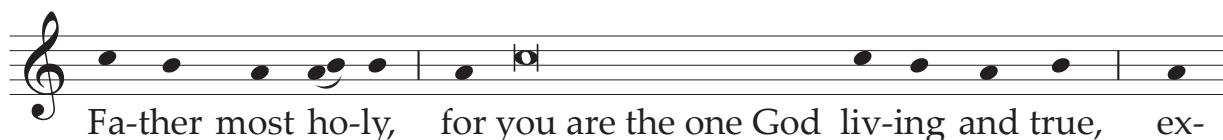
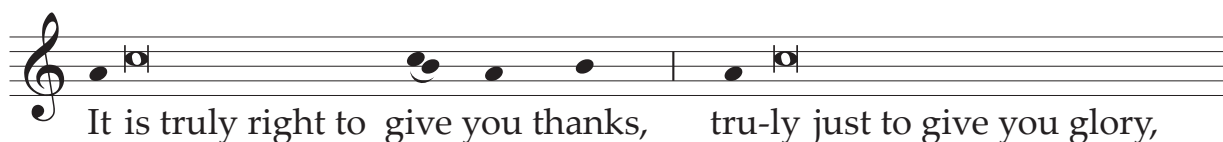
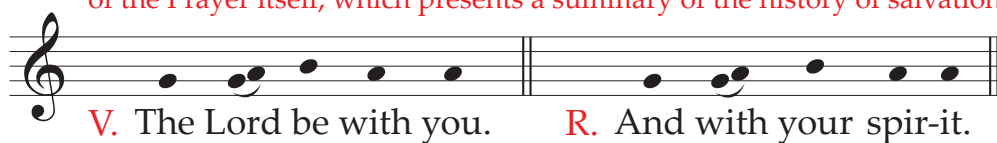
In Masses for the Dead, the following may be sung:



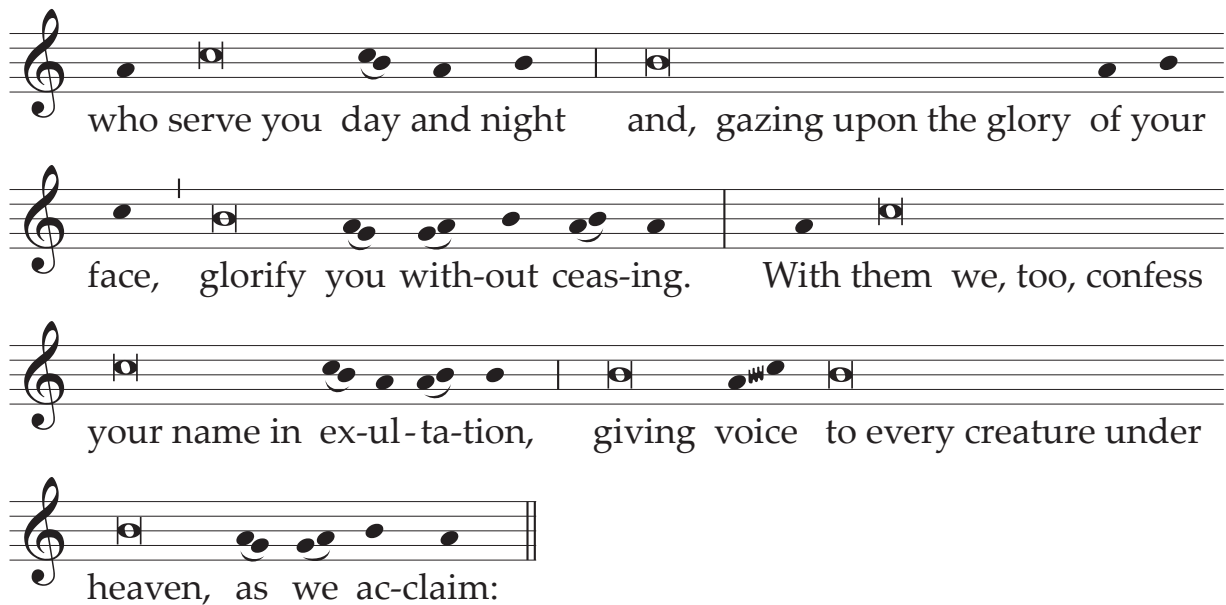
Re-mem-ber your servant **N.**, whom you have called (today) from  
this world to your - self. Grant that  $\frac{\text{he}}{\text{she}}$  who was united with  
your Son in a death like his, may also be one with him in his  
Res-ur-rec-tion.

## EUCCHARISTIC PRAYER IV

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

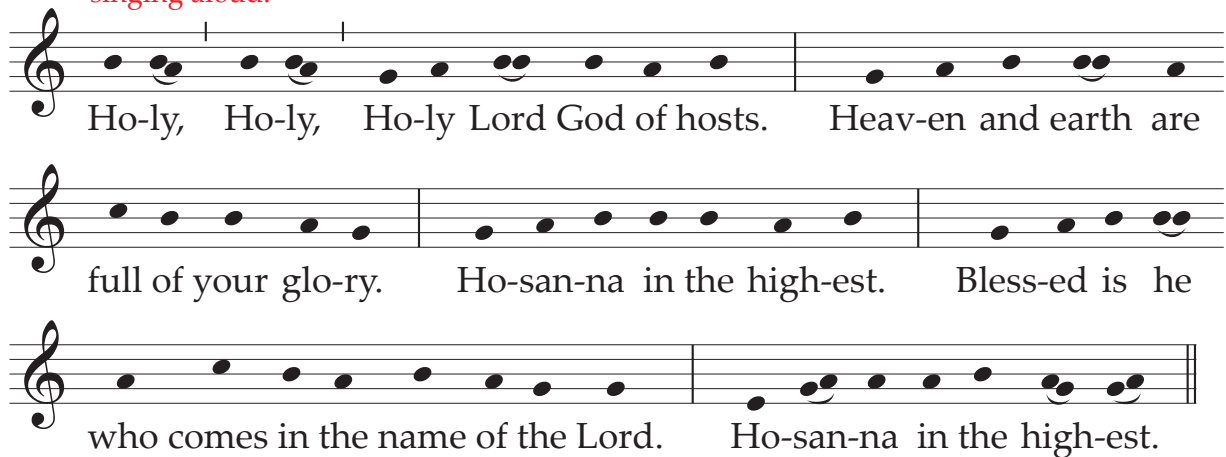






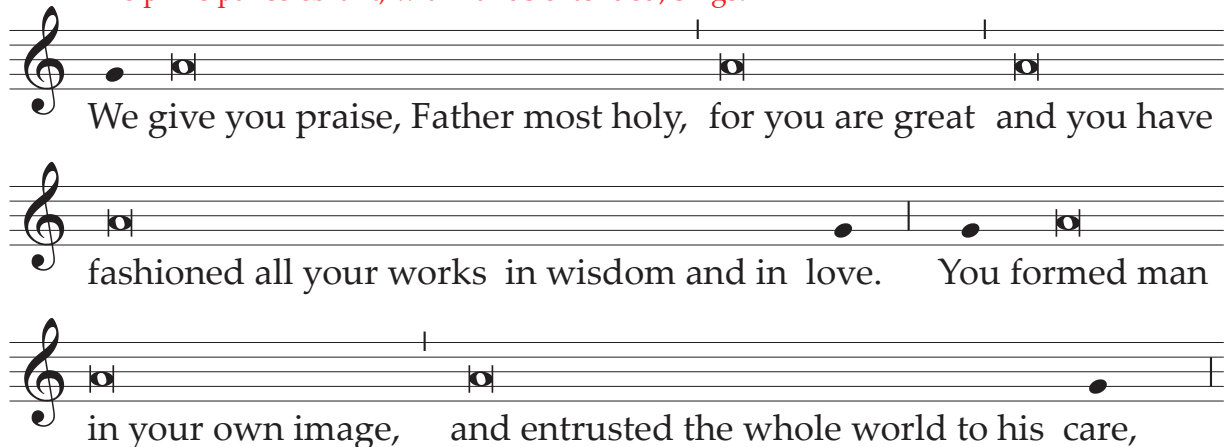
who serve you day and night and, gazing upon the glory of your  
face, glorify you without ceasing. With them we, too, confess  
your name in exultation, giving voice to every creature under  
heaven, as we acclaim:

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

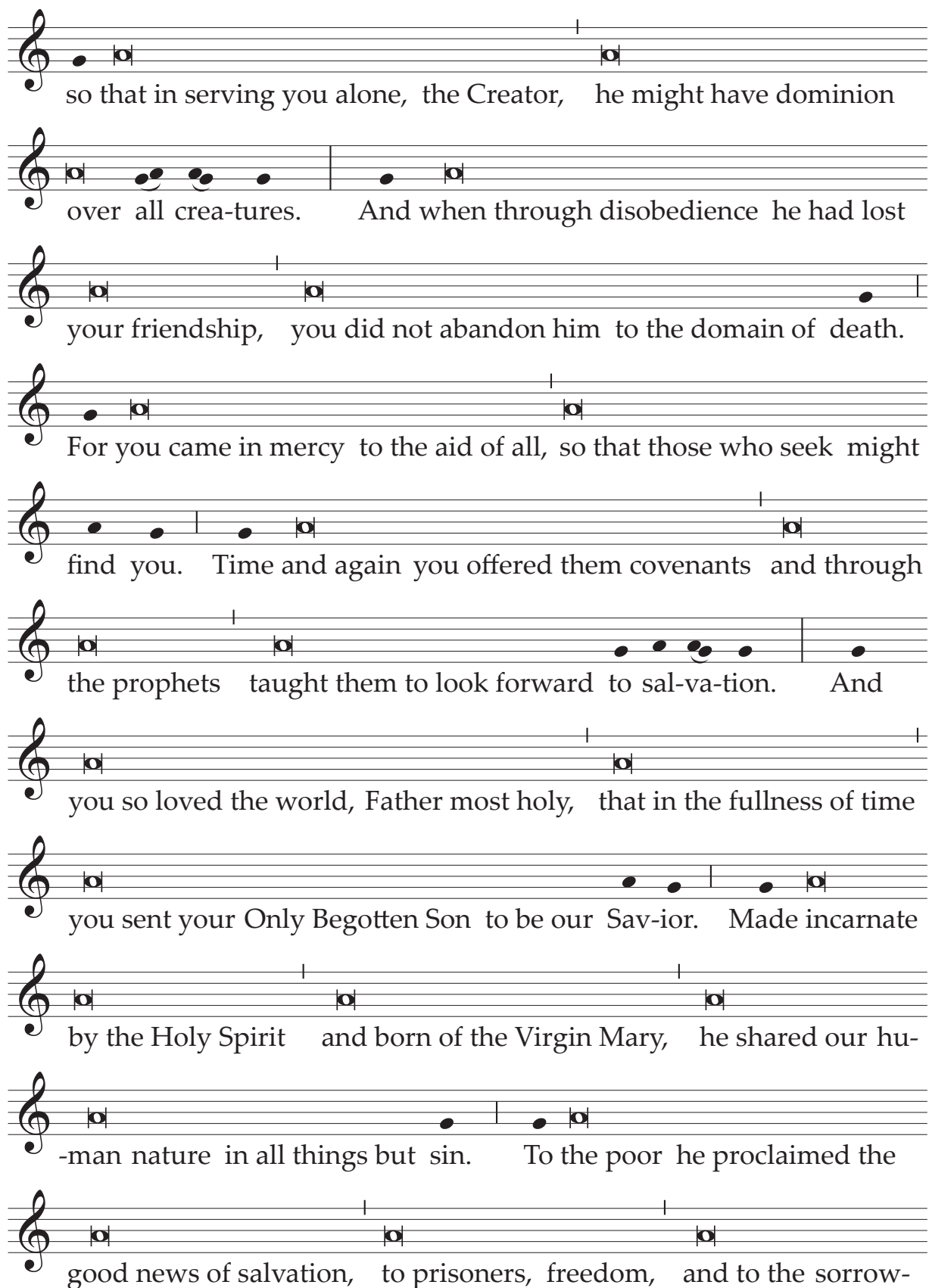


Ho-ly, Ho-ly, Ho-ly Lord God of hosts. Heav-en and earth are  
full of your glo-ry. Ho-san-na in the high-est. Bless-ed is he  
who comes in the name of the Lord. Ho-san-na in the high-est.

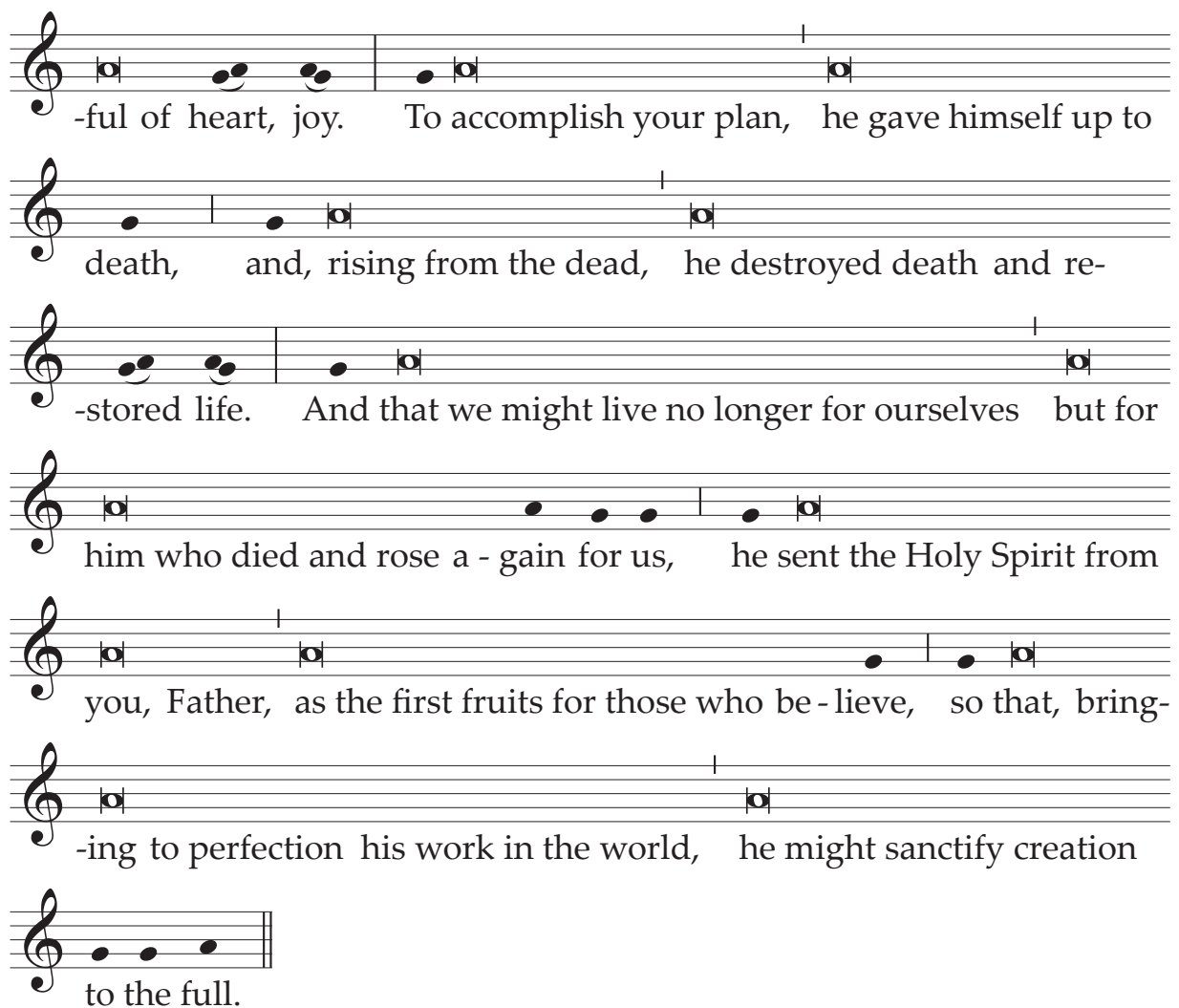
The principal celebrant, with hands extended, sings:



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,

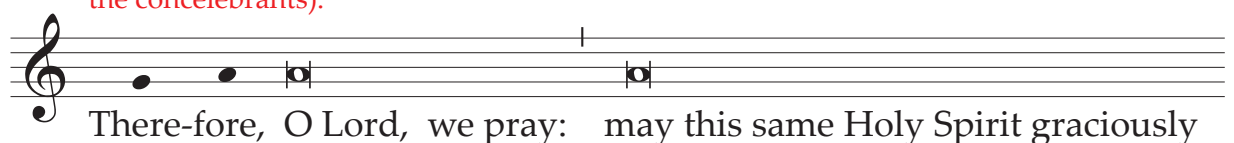


so that in serving you alone, the Creator, he might have dominion  
over all crea-tures. And when through disobedience he had lost  
your friendship, you did not abandon him to the domain of death.  
For you came in mercy to the aid of all, so that those who seek might  
find you. Time and again you 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. Made incarnate  
by the Holy Spirit and born of the Virgin Mary, he shared our hu-  
-man nature in all things but sin. To the poor he proclaimed the  
good news of salvation, to prisoners, freedom, and to the sorrow-



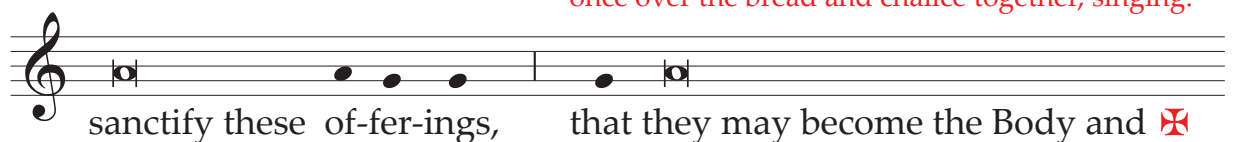
-ful of heart, joy. To accomplish your plan, he gave himself up to  
 death, and, rising from the dead, he destroyed death and re-  
 -stored life. And that we might live no longer for ourselves but for  
 him who died and rose a - gain for us, he sent the Holy Spirit from  
 you, Father, as the first fruits for those who be - lieve, so that, bring-  
 -ing to perfection his work in the world, he might sanctify creation  
 to the full.

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



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

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

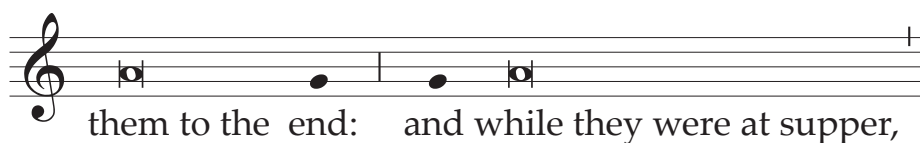
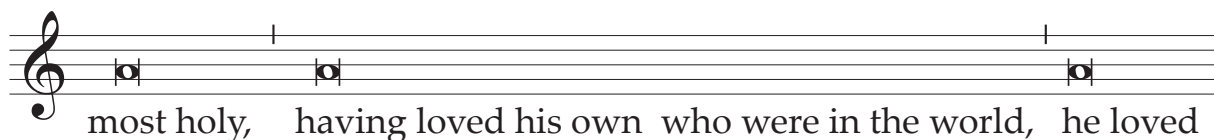
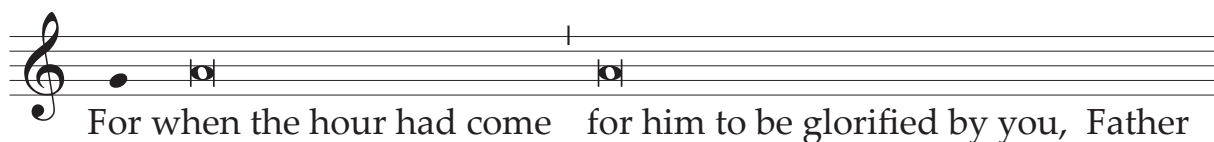
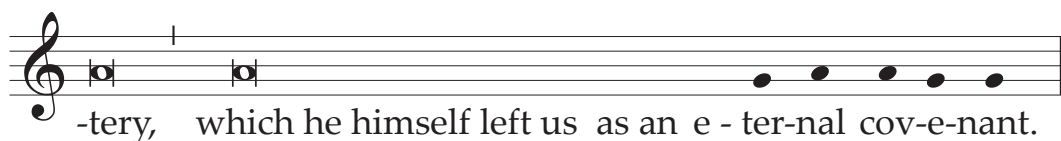


sanctify these of-fer-ings, that they may become the Body and ✠

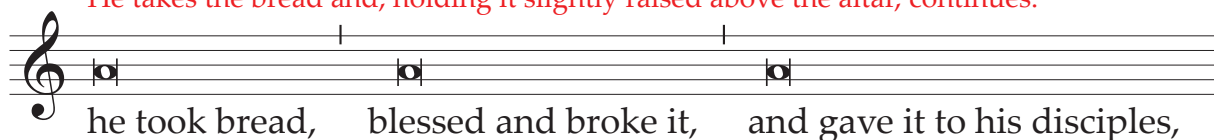
He joins his hands.



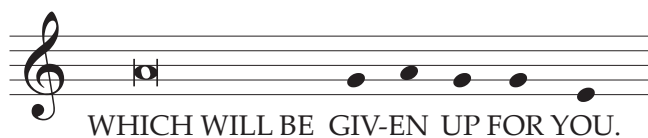
Blood of our Lord Jesus Christ for the celebration of this great mys-



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

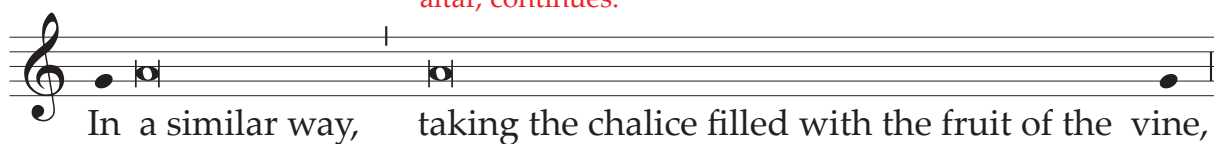


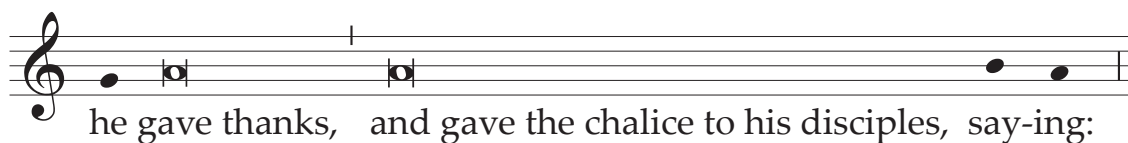
He bows slightly.



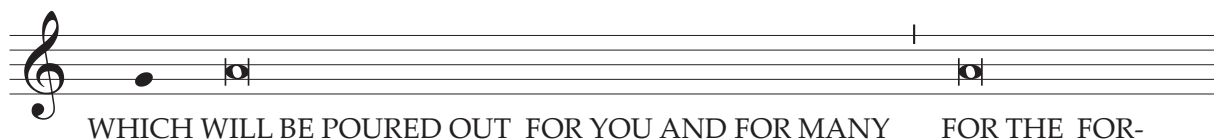
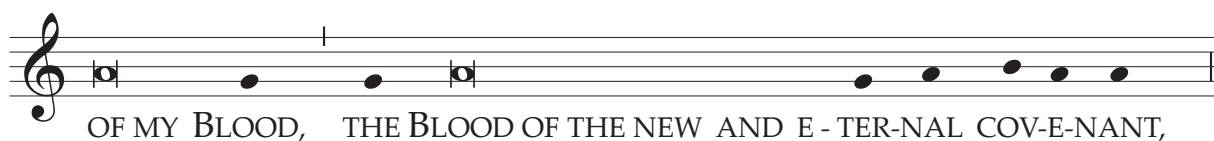
He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.

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



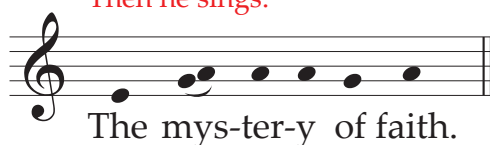


He bows slightly.



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

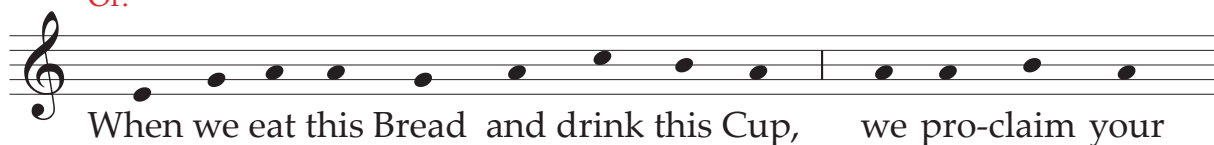
Then he sings:

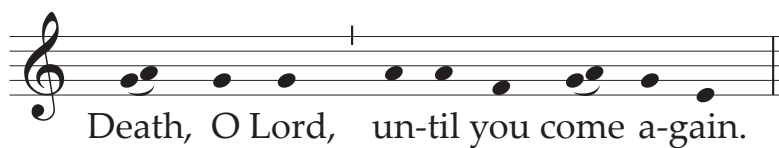


And the people continue, acclaiming:

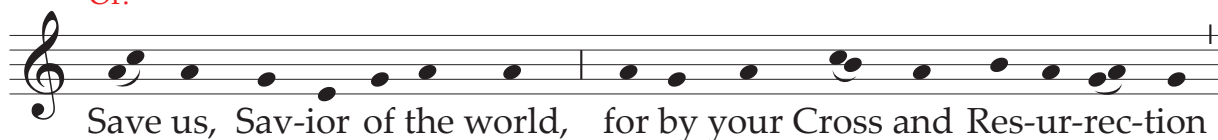


Or:

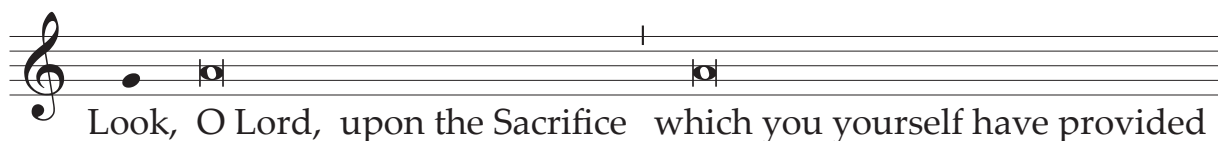
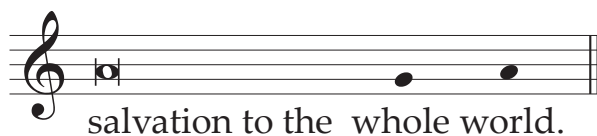
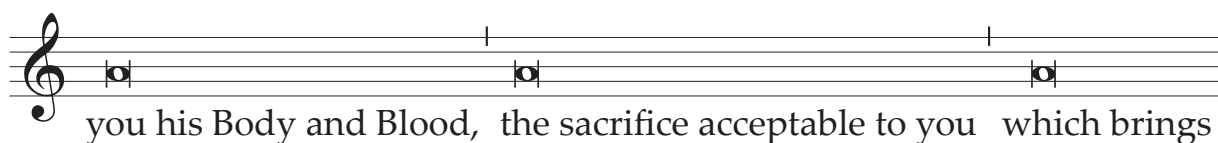
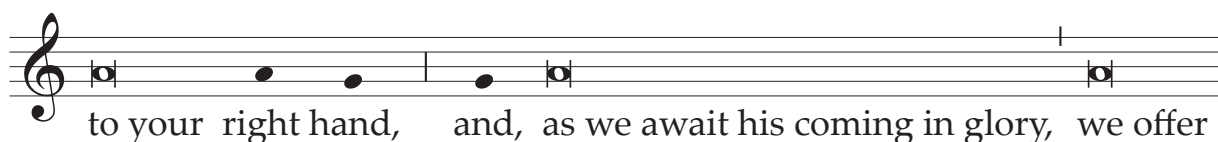
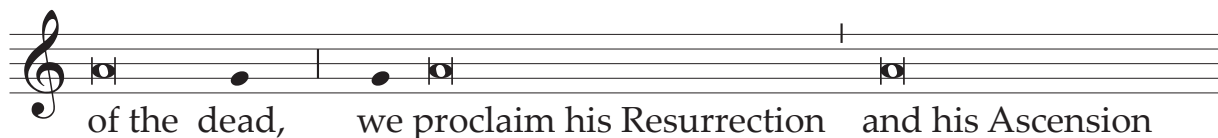
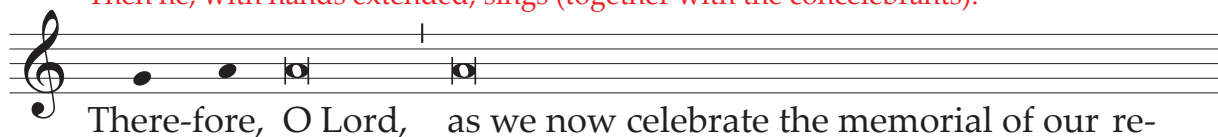


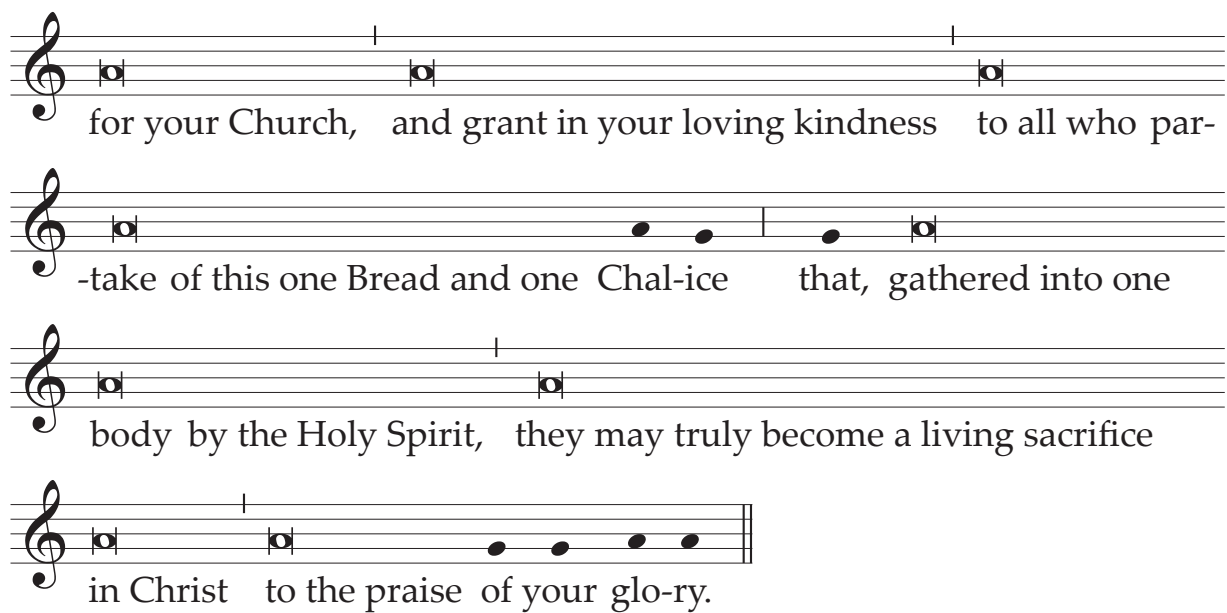


Or:



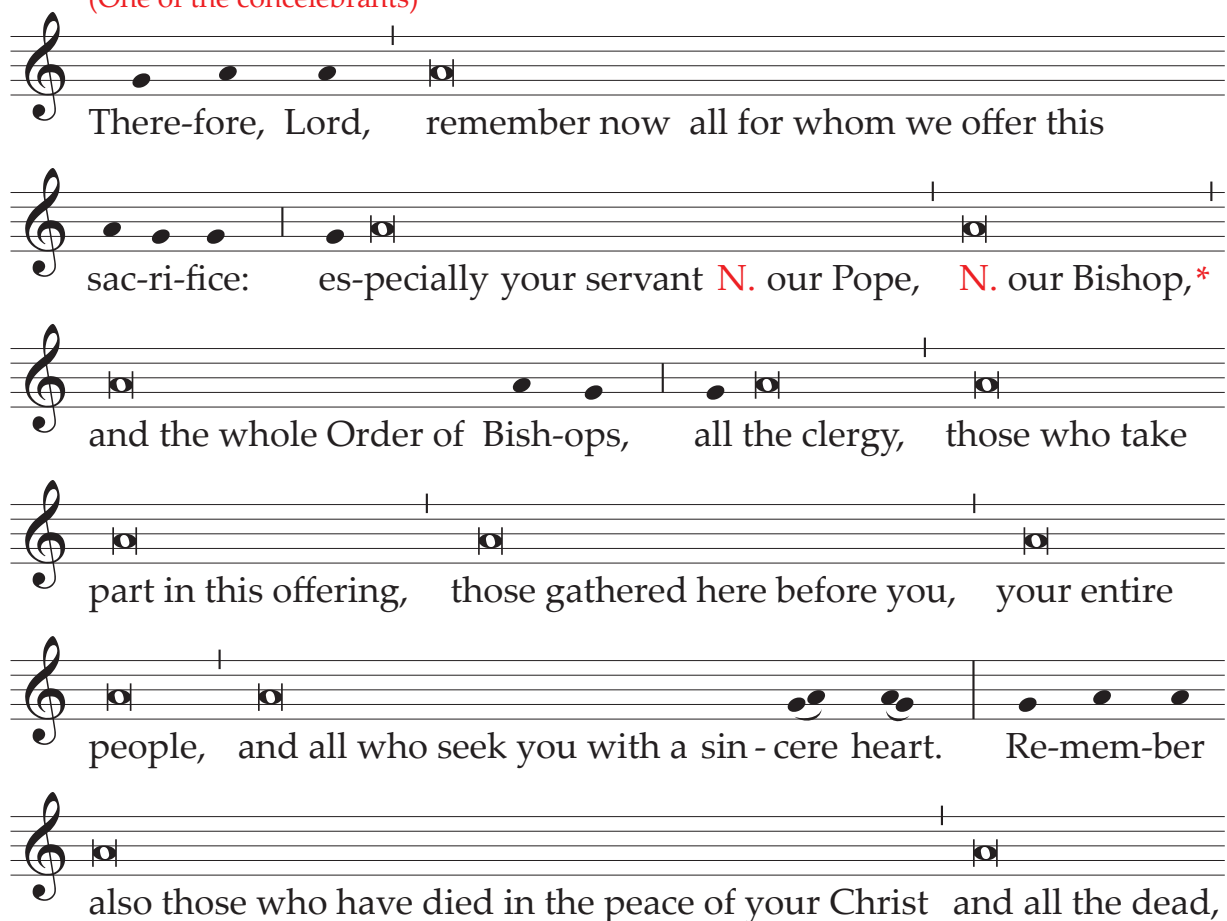
Then he, with hands extended, sings (together with the concelebrants):





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.

(One of the concelebrants)



There-fore, Lord, remember now all for whom we offer this  
 sac-ri-fice: es-pe-cially your servant **N.** our Pope, **N.** our Bishop,\*  
 and the whole Order of Bish-ops, all the clergy, those who take  
 part in this offering, those gathered here before you, your entire  
 people, and all who seek you with a sin - cere heart. Re-mem-ber  
 also those who have died in the peace of your Christ and all the dead,

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

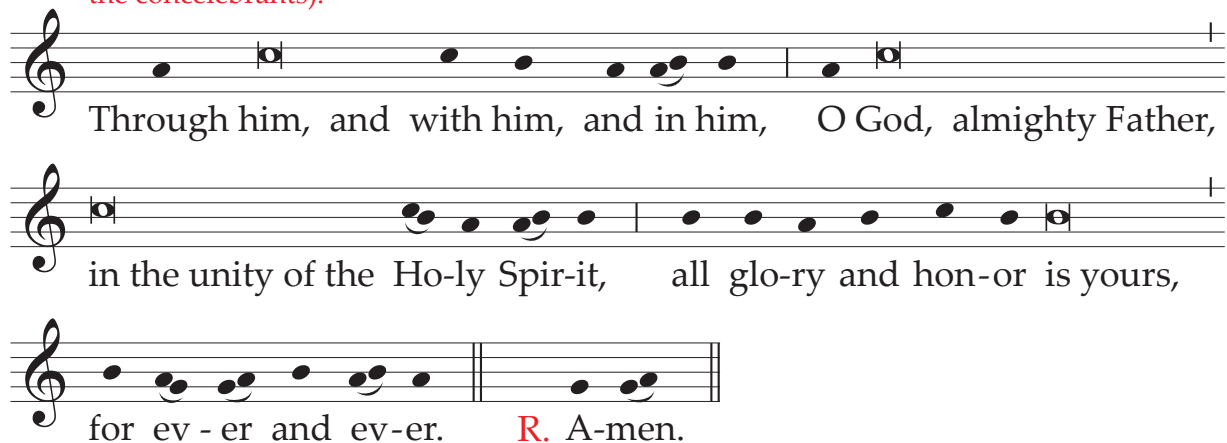


whose faith you a-lone have known. To all of us, your children,  
 grant, O merciful Father, that we may enter into a heavenly inher-  
 -itance with the Blessed Virgin Mary, Mother of God, with blessed  
 Joseph, her Spouse, and with your Apostles and Saints in your  
 king-dom. There, with the whole of creation, freed from the  
 corruption of sin and death, may we glorify you through Christ

He joins his hands.

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

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



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

Then follows the Communion Rite, p. 000.

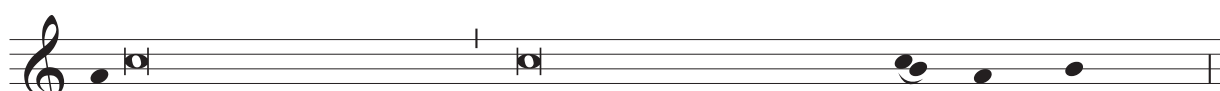


## EUCCHARISTIC PRAYER FOR RECONCILIATION I

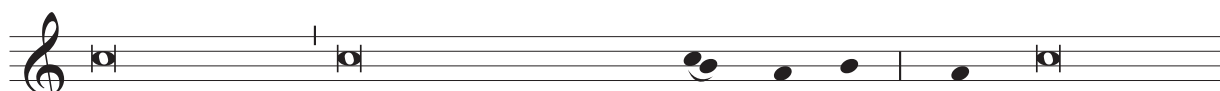
  
V. The Lord be with you. R. And with your spir-it.


  
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.

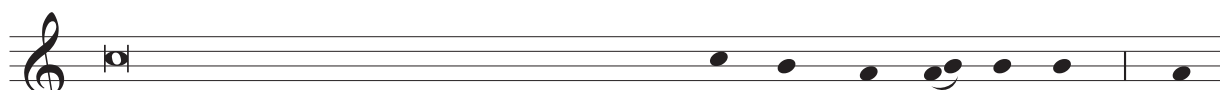
  
It is truly right and just that we should always give you thanks,

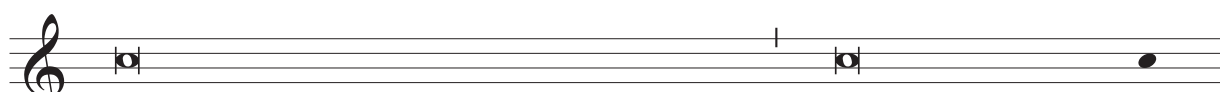
  
Lord, holy Father, almighty and e - ter-nal God. For you do not cease


  
to spur us on to possess a more a - bun-dant life and, being rich in

  
mercy, you constantly of-fer par-don and call on sin-ners to trust

  
in your for - give-ness a-lone. Nev-er did you turn away from us,

  
and, though time and again we have bro-ken your cov-e-nant, you

  
have bound the human family to yourself through Jesus your Son,

  
our Re-deem-er, with a new bond of love so tight that it can nev-er

be un-done. E-ven now you set before your people a time of grace

and recon-ci-li-a-tion, and, as they turn back to you in spirit,

you grant them hope in Christ Je-sus and a desire to be of ser-vice

to all, while they entrust them-selves more ful-ly to the Ho-ly

Spir-it. And so, filled with wonder, we extol the power of your

love, and, proclaiming our joy at the salvation that comes from

you, we join in the heavenly hymn of count-less hosts, as without

end we ac-claim:

## EUCCHARISTIC PRAYER FOR RECONCILIATION II



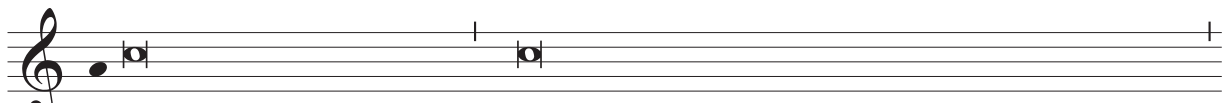
V. The Lord be with you. R. And with your spir-it.



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 that we should give you thanks and praise,



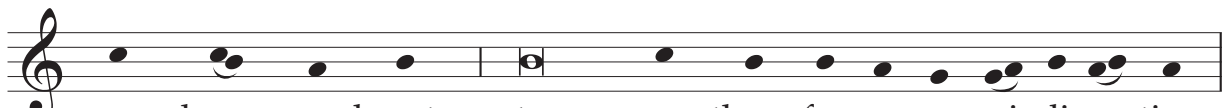
O God, al-might-y Fa-ther, for all you do in this world,



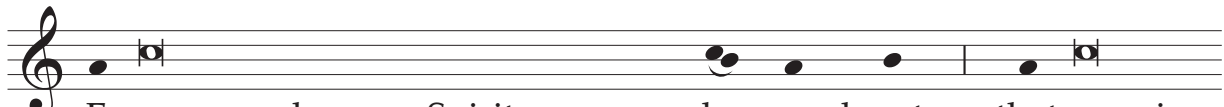
through our Lord Je-sus Christ. For though the human race is di-




-vided by dis-sen-sion and dis-cord, yet we know that by testing us



you change our hearts to pre-pare them for re-con-ci-li-a-tion.



E-ven more, by your Spirit you move hu-man hearts that enemies



may speak to each oth-er a-gain, adversaries join hands, and peo-



-ples seek to meet to-geth-er. By the working of your power

it comes a - bout, O Lord, that hatred is over - come by love, re-

-venge gives way to for-give-ness, and discord is changed to

mu-tu-al re-spect. There-fore, as we give you ceaseless thanks

with the choirs of heav-en, we cry out to your majes - ty on earth,

and without end we ac-claim:

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# THE EUCHARISTIC PRAYER FOR USE IN MASSES FOR VARIOUS NEEDS I

## The Church on the Path of Unity



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 to give you thanks and raise to you a  
hymn of glo-ry and praise, O Lord, Father of in-fi-nite good-ness.

For by the word of your Son's Gos-pel you have brought together  
one Church from every people, tongue, and na-tion, and, having  
filled her with life by the power of your Spir-it, you never  
cease through her to gather the whole human race in-to one. Man-  
-ifesting the covenant of your love, she dispenses without ceasing  
the blessed hope of your King-dom and shines bright as the sign

of your faith-ful-ness, which in Christ Je-sus our Lord you prom-

-ised would last for e-ter-ni-ty. And so, with all the Powers of

heaven, we worship you con-stant-ly on earth, while, with all the

Church, as one voice we ac-claim:

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## THE EUCHARISTIC PRAYER FOR USE IN MASSES FOR VARIOUS NEEDS II

### God Guides His Church along the Way of Salvation

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

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

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

It is truly right and just, our duty and our sal-va-tion, al-ways and  
everywhere to give you thanks, Lord, holy Father, creator of the  
world and source of all life. For you never forsake the works of  
your wis-dom, but by your prov-i-dence are even now at work in  
our midst. With mighty hand and out-stretched arm you led your  
peo-ple Is-ra-el through the de-sert. Now, as your Church makes  
her pilgrim journey in the world, you always accompany her by the  
power of the Ho-ly Spir-it and lead her along the paths of time

to the eternal joy of your King-dom, through Christ our Lord.

And so, with the An-gels and Saints, we, too, sing the hymn of your

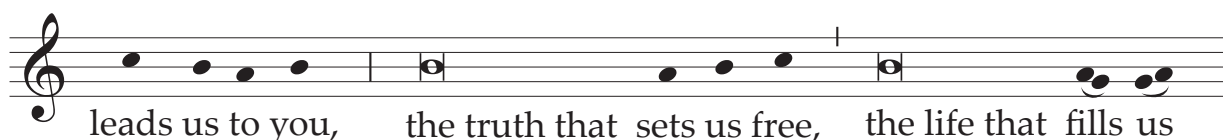
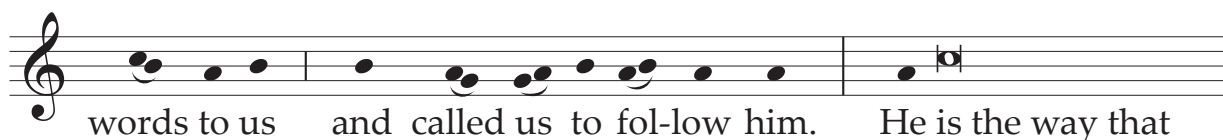
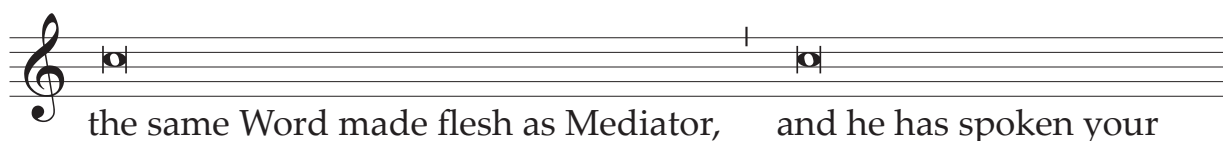
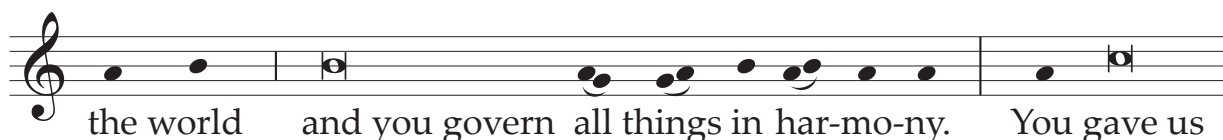
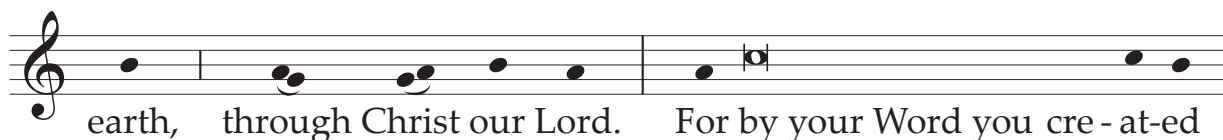
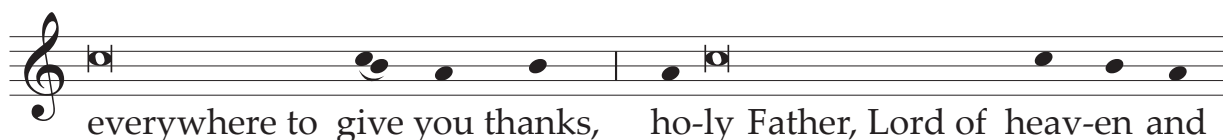
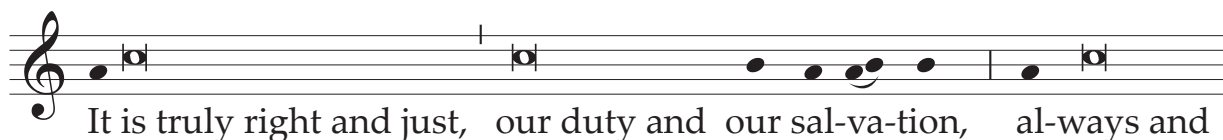
glo-ry, as without end we ac-claim:

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# THE EUCHARISTIC PRAYER FOR USE IN MASSES FOR VARIOUS NEEDS III

## Jesus, the Way to the Father



whom you made for the glory of your name, in-to one fam-i-ly,

redeemed by the Blood of his Cross and signed with the seal of the

Spir-it. There-fore, now and for ag-es un-end-ing, with all the

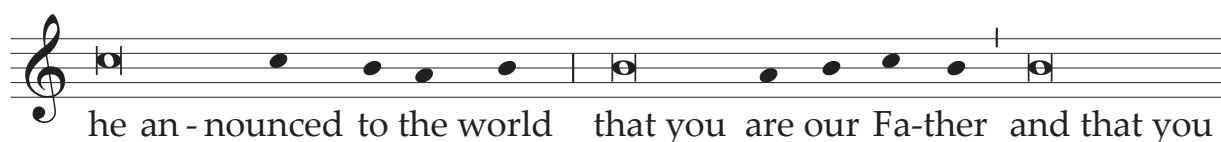
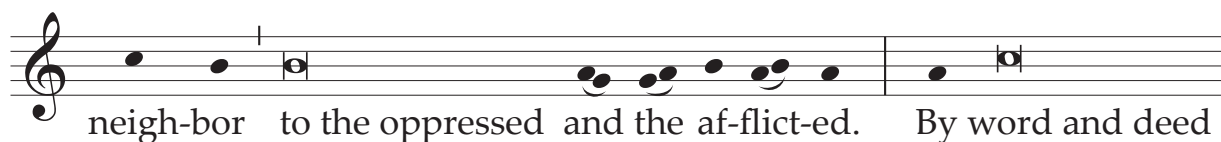
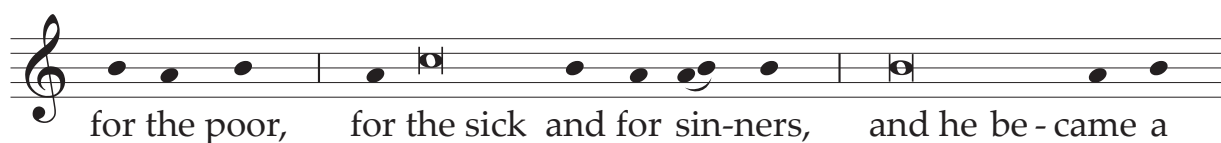
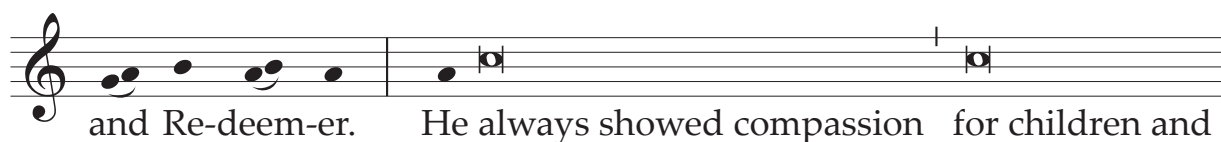
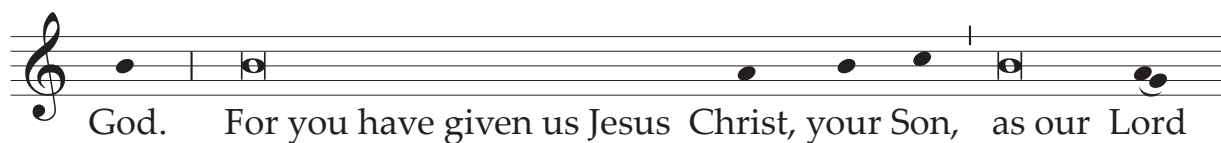
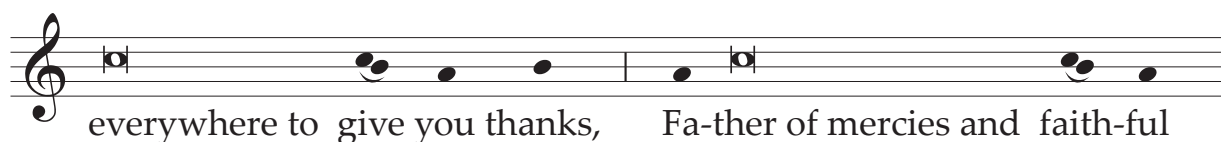
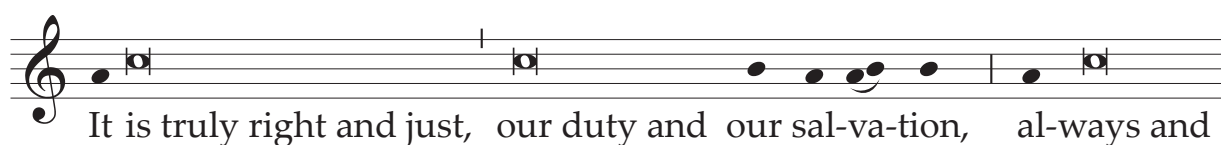
Angels, we proclaim your glo-ry, as in joyful cele-bra-tion we

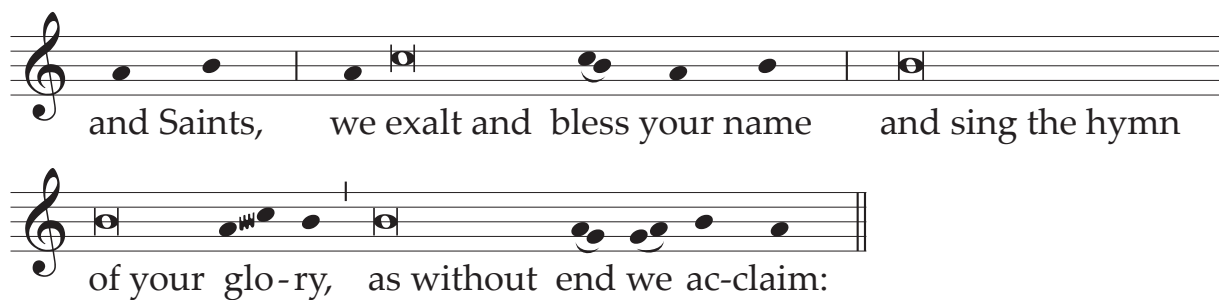
ac-claim:

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# THE EUCHARISTIC PRAYER FOR USE IN MASSES FOR VARIOUS NEEDS IV

## Jesus, Who Went about Doing Good

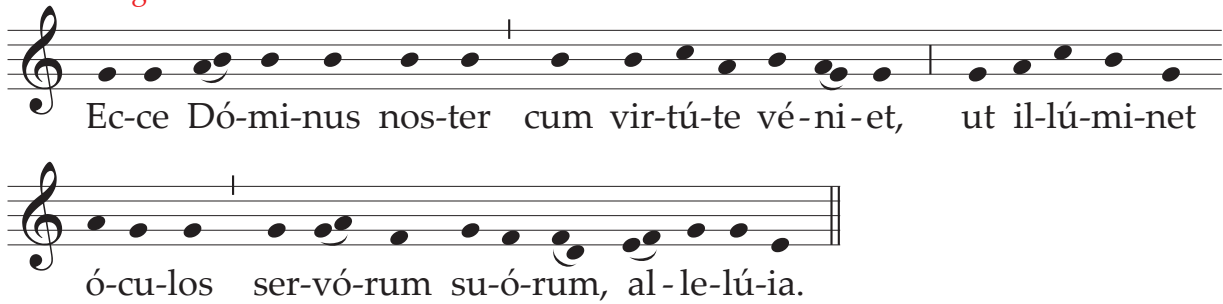




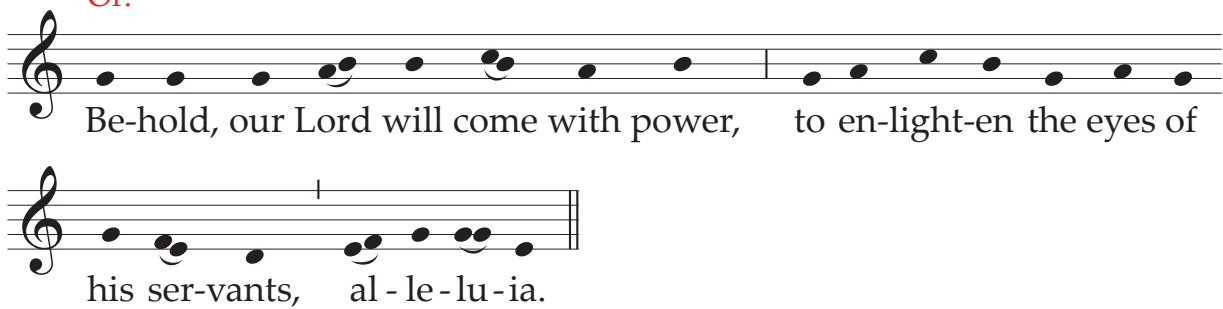
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2 February  
THE PRESENTATION OF THE LORD

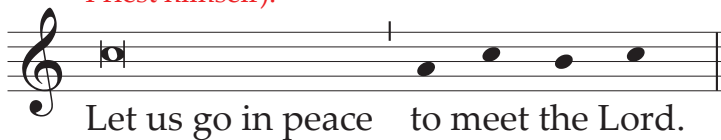
While the candles are being lit, the following antiphon or another appropriate chant is sung.



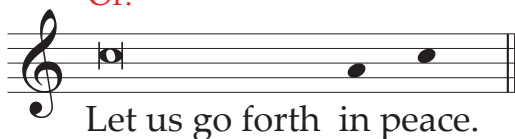
Or:



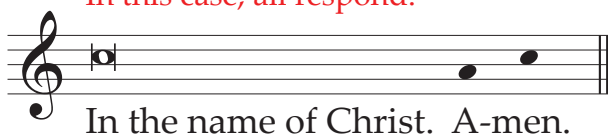
Then the Priest receives from the Deacon or a minister the lighted candle prepared for him and the procession begins, with the Deacon announcing (or, if there is no Deacon, the Priest himself):



Or:

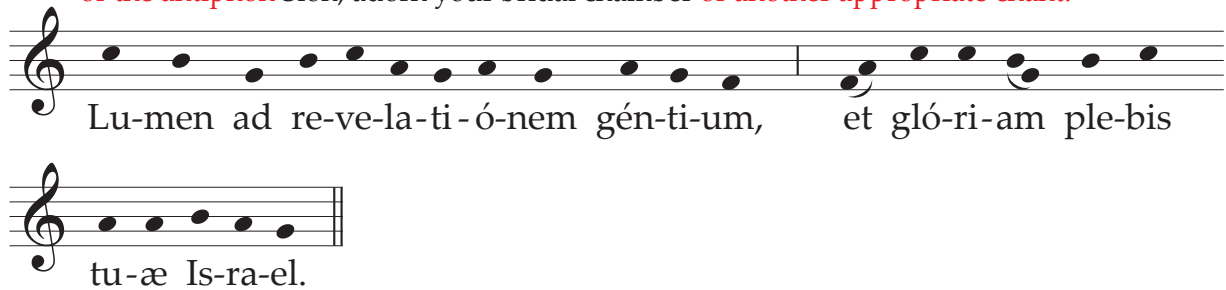


In this case, all respond:

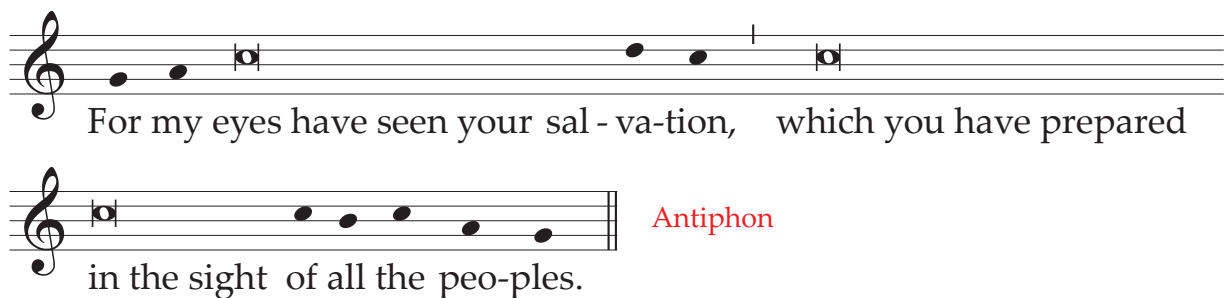
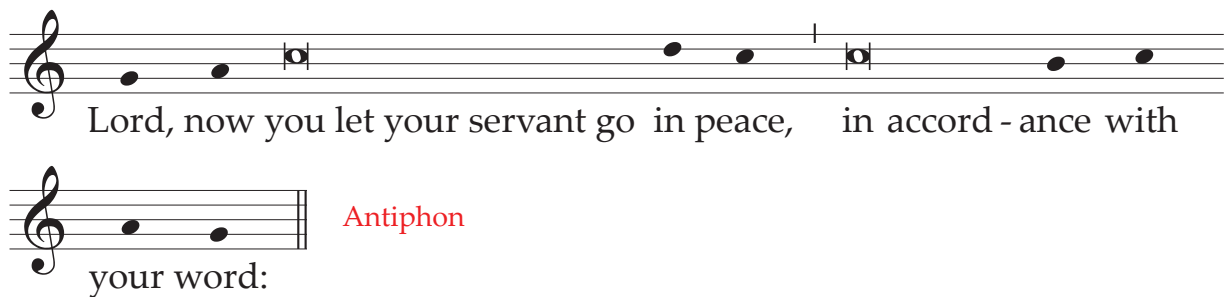
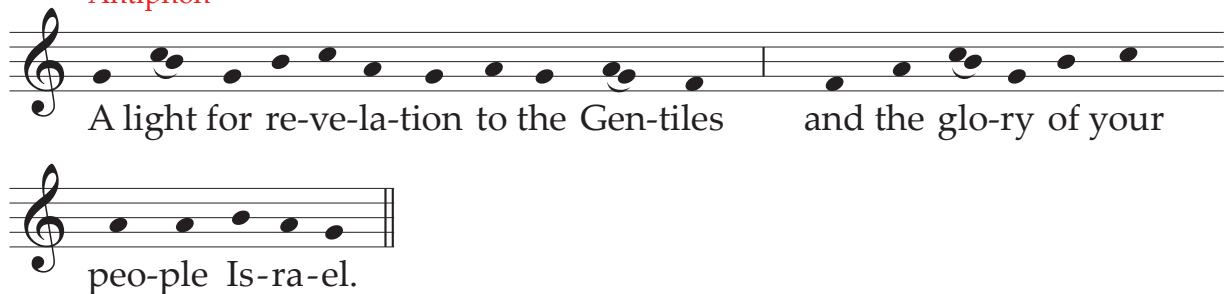


### Antiphon

All carry lighted candles. As the procession moves forward, one or other of the antiphons that follow is sung, namely the antiphon A light for revelation with the canticle (Lk 2:29-32), or the antiphon Sion, adorn your bridal chamber or another appropriate chant.



### Or: Antiphon



The mystery of the Presentation of the Lord



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

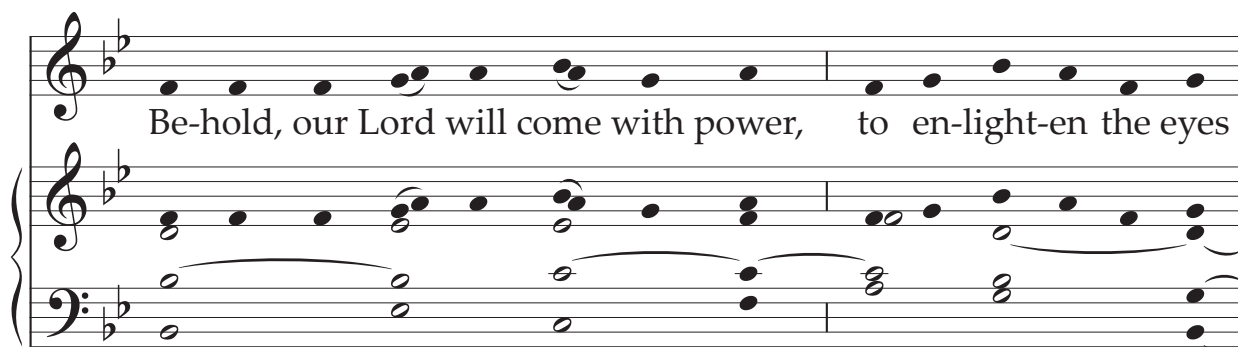
V. Lift up your hearts. R. We lift them up to the Lord.

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

It is truly right and just, our duty and our sal-va-tion, al-ways and  
everywhere to give you thanks, Lord, holy Father, almighty and e-  
-ter-nal God. For your co-eternal Son was presented on this day in  
the Tem-ple and revealed by the Spirit as the glo-ry of Is-ra-el  
and Light of the na-tions. And so, we, too, go forth, rejoicing to  
encounter your Sal-va-tion, and with the Angels and Saints praise  
you, as without end we ac-claim:

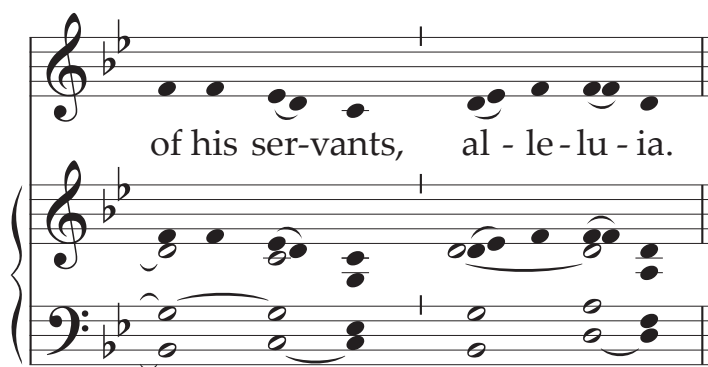
2 February

## THE PRESENTATION OF THE LORD



Be-hold, our Lord will come with power, to en-light-en the eyes

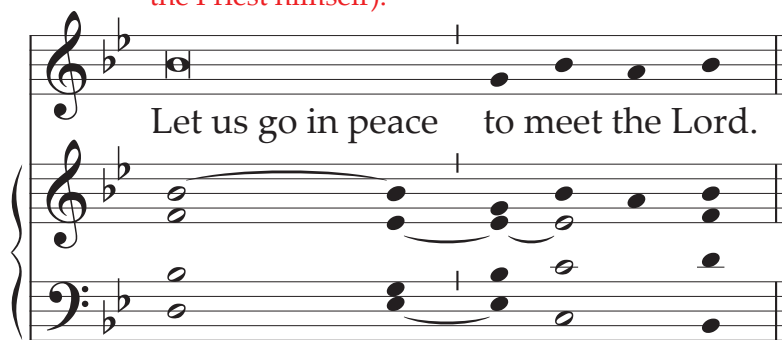
This musical score is for the first part of the Presentation of the Lord. It features a vocal line in G major (one flat) and a piano accompaniment. The vocal line consists of two measures: 'Be-hold, our Lord will come with power,' followed by 'to en-light-en the eyes'. The piano accompaniment consists of two measures, with the right hand playing chords and the left hand playing a simple bass line.



of his ser-vants, al - le - lu - ia.

This musical score is for the second part of the Presentation of the Lord. It features a vocal line in G major (one flat) and a piano accompaniment. The vocal line consists of two measures: 'of his ser-vants,' followed by 'al - le - lu - ia.'. The piano accompaniment consists of two measures, with the right hand playing chords and the left hand playing a simple bass line.

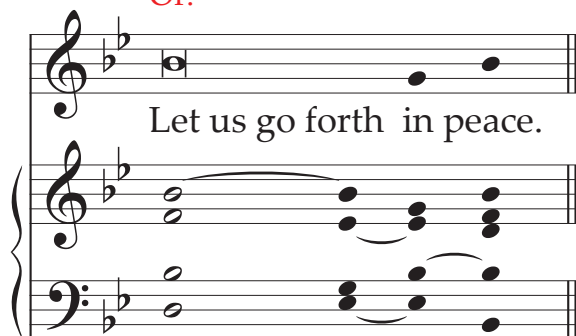
Then the Priest receives from the Deacon or a minister the lighted candle prepared for him and the procession begins, with the Deacon announcing (or, if there is no Deacon, the Priest himself):



Let us go in peace to meet the Lord.

This musical score is for the third part of the Presentation of the Lord. It features a vocal line in G major (one flat) and a piano accompaniment. The vocal line consists of two measures: 'Let us go in peace' followed by 'to meet the Lord.'. The piano accompaniment consists of two measures, with the right hand playing chords and the left hand playing a simple bass line.

Or:



Let us go forth in peace.

This musical score is for the fourth part of the Presentation of the Lord. It features a vocal line in G major (one flat) and a piano accompaniment. The vocal line consists of two measures: 'Let us go forth in peace.'. The piano accompaniment consists of two measures, with the right hand playing chords and the left hand playing a simple bass line.



In this case, all respond:

The musical score is written for three parts: a single voice part and a piano accompaniment. The key signature has two flats (B-flat and E-flat), and the time signature is common time (C). The single voice part begins with a whole note chord of B-flat and E-flat, followed by a half note G and a half note A. The piano accompaniment consists of two staves. The right hand starts with a whole note chord of B-flat and E-flat, followed by a half note G and a half note A. The left hand starts with a whole note chord of B-flat and E-flat, followed by a half note G and a half note A. The lyrics 'In the name of Christ. A-men.' are written below the single voice part.

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2 February

## THE PRESENTATION OF THE LORD

### Antiphon

A light for re-ve-la-tion to the Gen-tiles and the glo-ry of your

This musical score is for the first part of the Antiphon. It features a vocal line and a piano accompaniment. The vocal line is in G major (one flat) and 4/4 time. The piano accompaniment consists of a right hand with chords and a left hand with a simple bass line. The lyrics are 'A light for re-ve-la-tion to the Gen-tiles and the glo-ry of your'.

peo-ple Is-ra-el.

This musical score is for the second part of the Antiphon. It continues the vocal line and piano accompaniment from the first part. The lyrics are 'peo-ple Is-ra-el.'.

Lord, now you let your servant go in peace, in accord - ance with

This musical score is for the third part of the Antiphon. It continues the vocal line and piano accompaniment. The lyrics are 'Lord, now you let your servant go in peace, in accord - ance with'.

your word:

This musical score is for the fourth part of the Antiphon. It concludes the vocal line and piano accompaniment. The lyrics are 'your word:'.

### Antiphon

For my eyes have seen your sal - va - tion, which you have prepared

in the sight of all the peo - ples.

Antiphon

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19 March

SAINT JOSEPH, HUSBAND OF THE BLESSED VIRGIN MARY

The mission of Saint Joseph

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

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

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

It is truly right and just, our duty and our sal-va-tion, al-ways and  
everywhere to give you thanks, Lord, holy Father, almighty and e-  
-ter-nal God, and on the Solemnity of Saint Jo-seph to give you  
fit-ting praise, to glori-fy you and bless you. For this just man  
was given by you as spouse to the Virgin Moth-er of God and  
set as a wise and faithful servant in charge of your house-hold to  
watch like a father over your Only Be-got-ten Son, who was  
conceived by the overshadowing of the Ho-ly Spir-it, our Lord

Je-sus Christ. Through him the Angels praise your maj-es-ty,

Domin - ions a-dore and Powers trem-ble be-fore you. Heav-

-en and the Virtues of heaven and the bless-ed Ser - a-phim

worship to-geth-er with ex-ul - ta-tion. May our voices, we pray,

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


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25 March

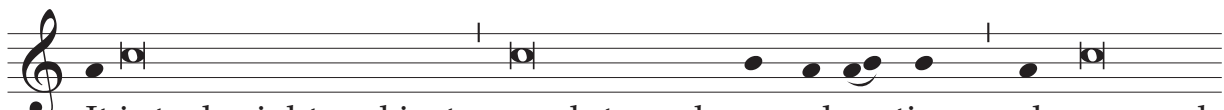
# THE ANNUNCIATION OF THE LORD

The mystery of the Incarnation

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

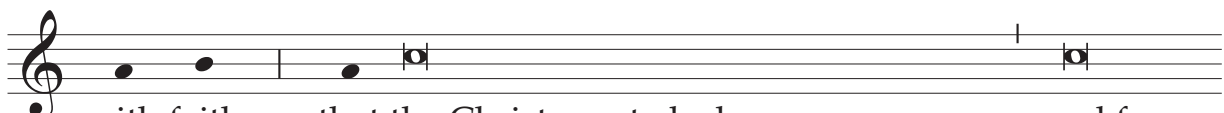
  
V. Lift up your hearts. R. We lift them up to the Lord.

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

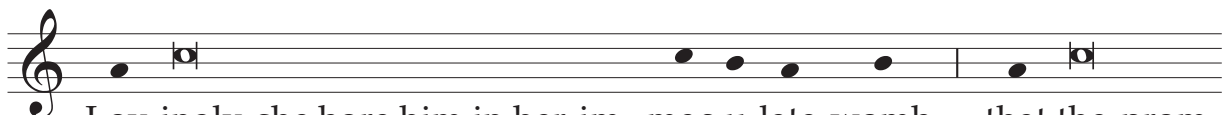
  
It is truly right and just, our duty and our sal-va-tion, al-ways and

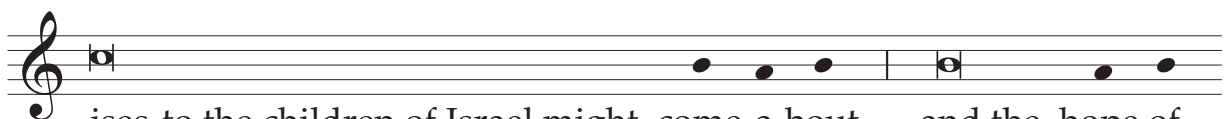
  
everywhere to give you thanks, Lord, holy Father, almighty and e-

  
-ter-nal God, through Christ our Lord. For the Virgin Mary heard

  
with faith that the Christ was to be born among men and for

  
men's sake by the over-shad-ow-ing pow-er of the Ho-ly Spir-it.

  
Lov-ingly she bore him in her im-mac-u-late womb, that the prom-

  
-ises to the children of Israel might come a-bout and the hope of

  
na-tions be accomplished be-yond all tell-ing. Through him the

host of Angels a - dores your maj-es-ty and re-joic-es in your


pres-ence for ev-er. May our voices, we pray, join with theirs in one

chorus of ex - ult-ant praise, as we ac-claim:

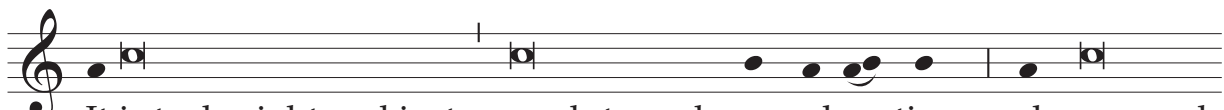
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1 May  
SAINT JOSEPH THE WORKER  
The mission of Saint Joseph


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

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

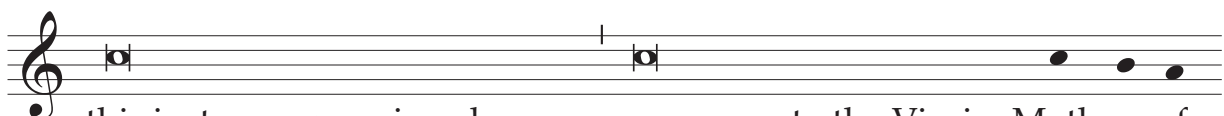
  
V. Let us give thanks to the Lord our God. R. It is right and just.

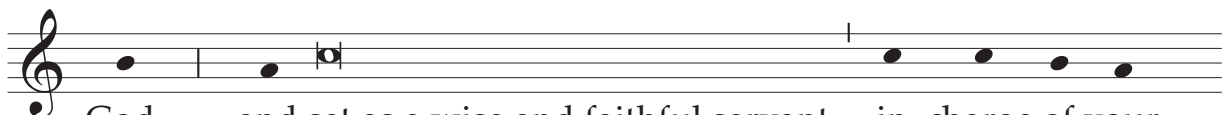
  
It is truly right and just, our duty and our sal-va-tion, al-ways and

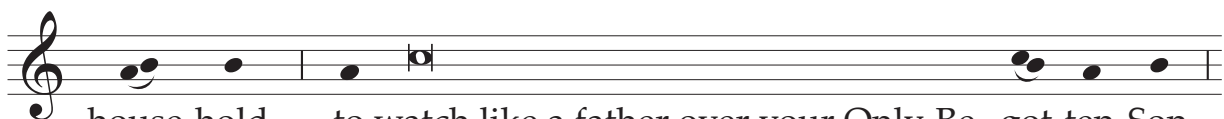
  
everywhere to give you thanks, Lord, holy Father, almighty

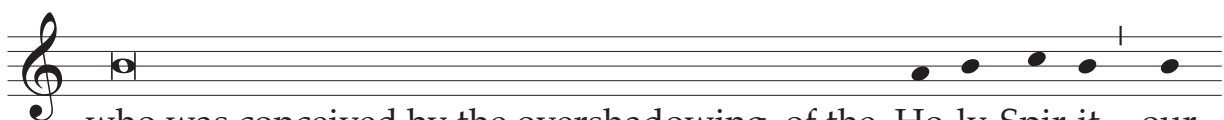
  
and e - ter-nal God, and on the commemoration of Saint Jo-seph

  
to give you fit-ting praise, to glori - fy you and bless you. For

  
this just man was given by you as spouse to the Virgin Moth-er of

  
God and set as a wise and faithful servant in charge of your

  
house-hold to watch like a father over your Only Be - got-ten Son,

  
who was conceived by the overshadowing of the Ho-ly Spir-it, our



Lord Je-sus Christ. Through him the Angels praise your maj-es-ty,

Domin - ions a-dore and Powers trem-ble be-fore you. Heav-

-en and the Virtues of heaven and the bless-ed Ser - a-phim

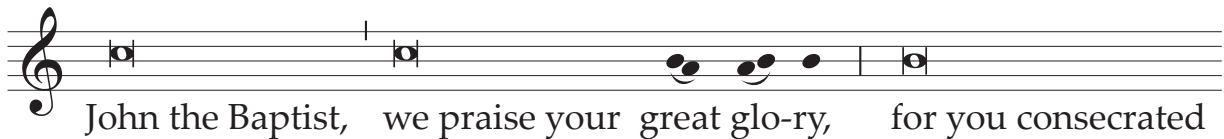
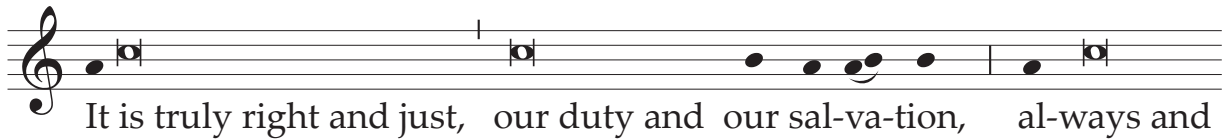
worship to-geth-er with ex-ul - ta-tion. May our voices, we pray,

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

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## VOTIVE MASS: SAINT JOSEPH

24 June  
THE NATIVITY OF SAINT JOHN THE BAPTIST  
The mission of the Precursor



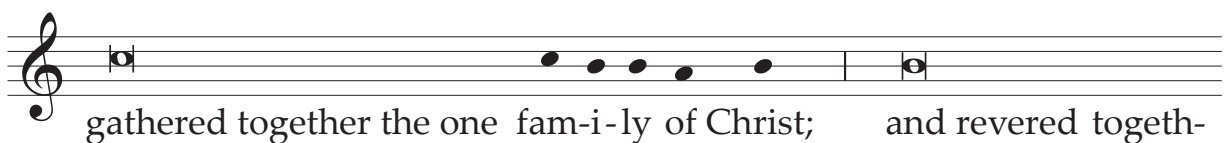
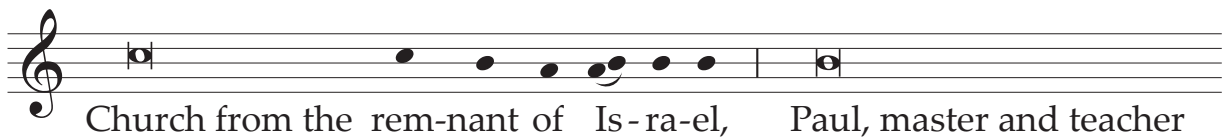
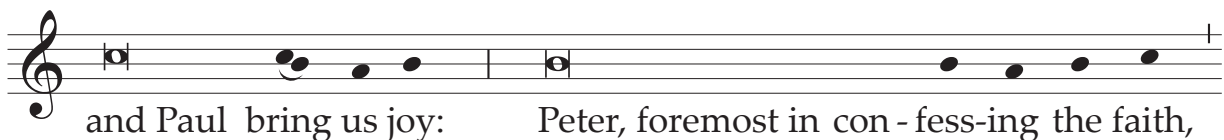
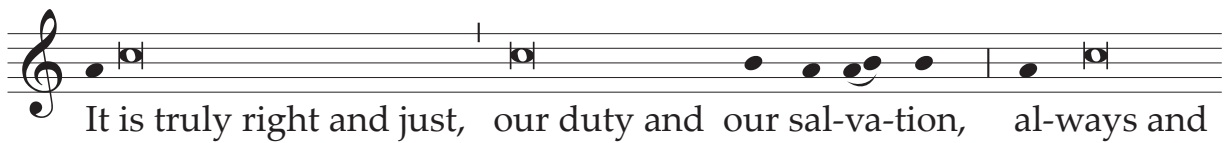
-ing waters, he baptized the very au-thor of Bap-tism and was priv-  
-ileged to bear him supreme wit-ness by the shed-ding of his blood.  
And so, with the Pow-ers of heav-en, we worship you con-stant-ly  
on earth, and before your maj-es-ty without end we ac-claim:

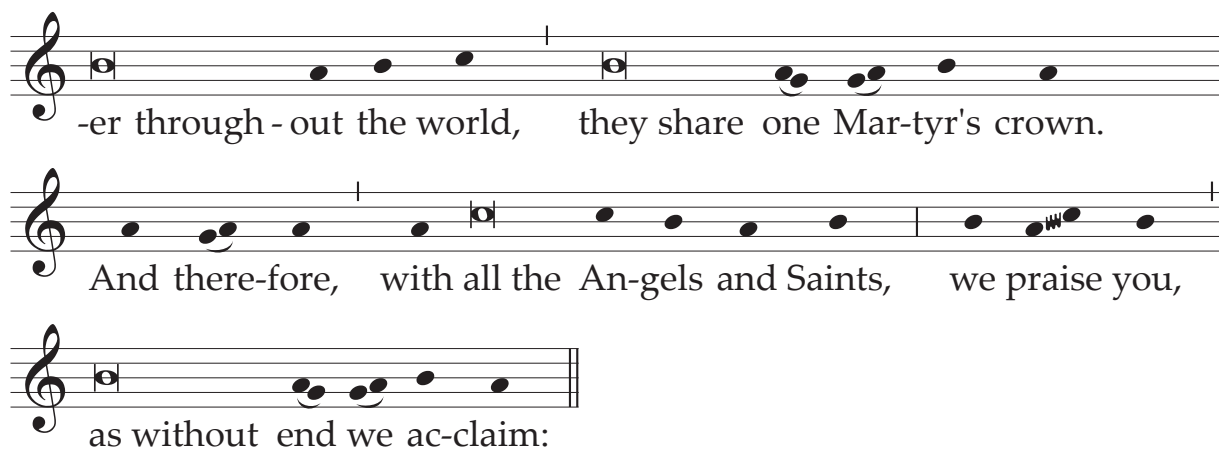
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29 June

SAINTS PETER AND PAUL, APOSTLES

The twofold mission of Peter and Paul in the Church





-er through - out the world, they share one Mar-tyr's crown.

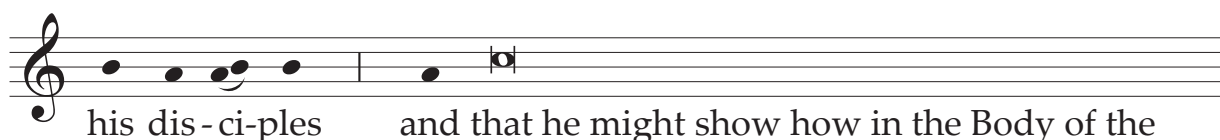
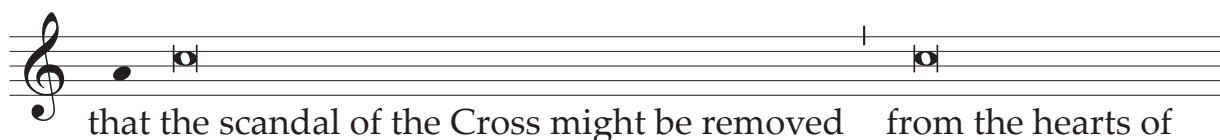
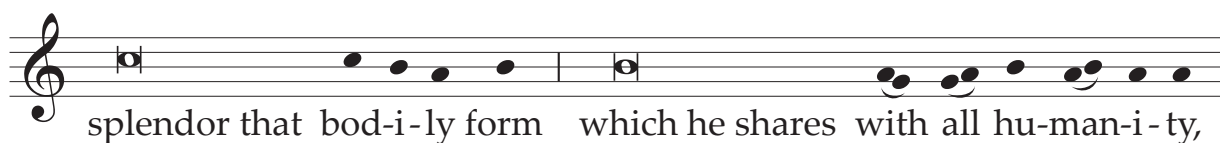
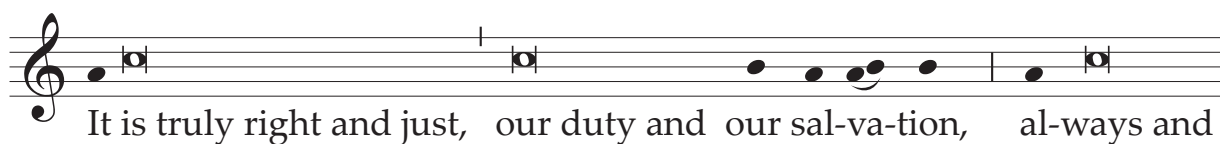
And there-fore, with all the An-gels and Saints, we praise you,

as without end we ac-claim:

The image shows three staves of musical notation in G-clef, F major, 4/4 time. The first staff contains the lyrics '-er through - out the world, they share one Mar-tyr's crown.' The second staff contains 'And there-fore, with all the An-gels and Saints, we praise you,'. The third staff contains 'as without end we ac-claim:'. The notation includes various note values (half, quarter, eighth notes), rests, and bar lines.

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6 August  
THE TRANSFIGURATION OF THE LORD  
The mystery of the Transfiguration



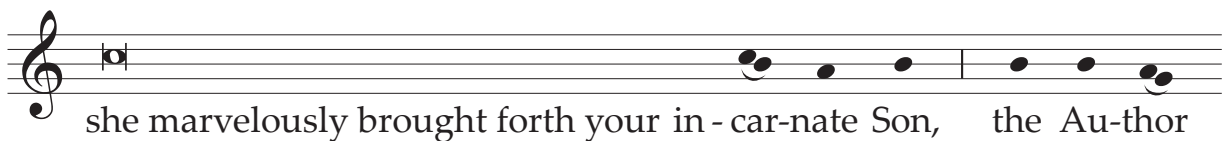
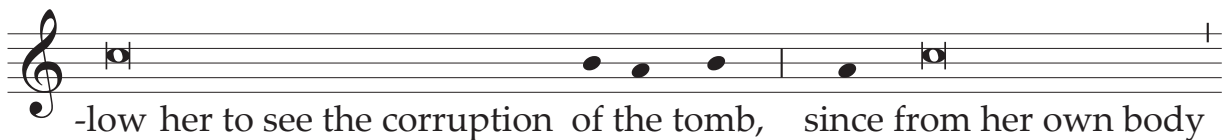
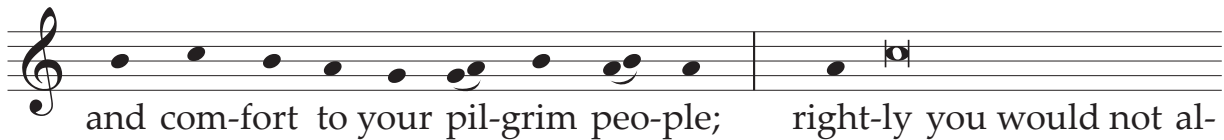
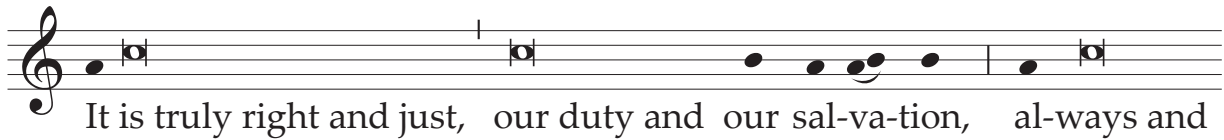
first in its Head. And so, with the Pow-ers of heav-en, we  
worship you con-stant-ly on earth, and before your maj-es-ty  
without end we ac-claim:

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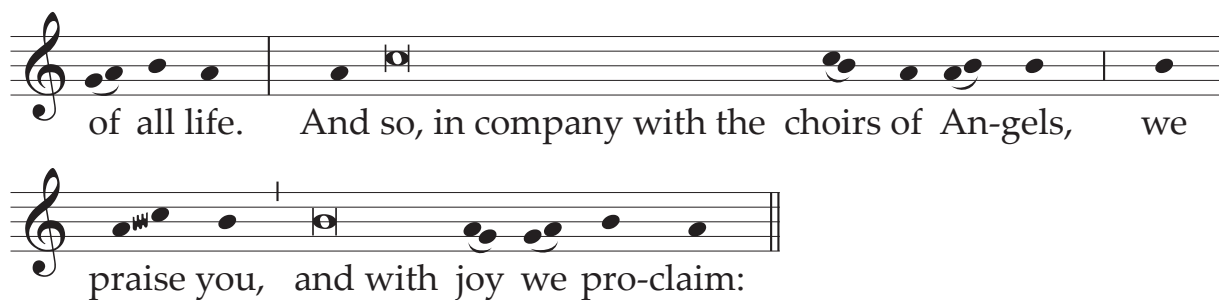
15 August

THE ASSUMPTION OF THE BLESSED VIRGIN MARY

The glory of Mary assumed into heaven





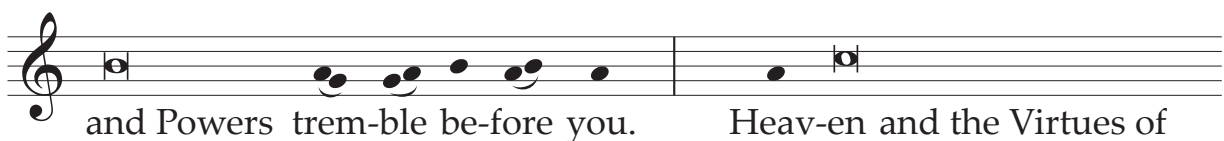
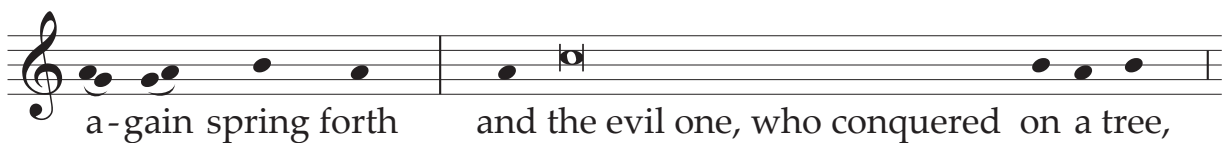
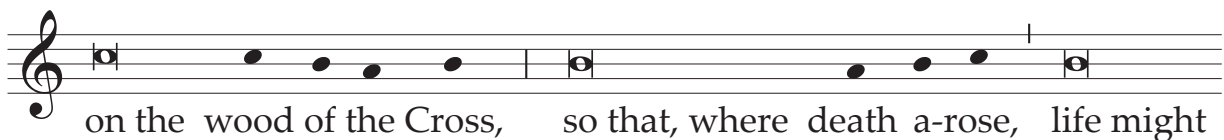
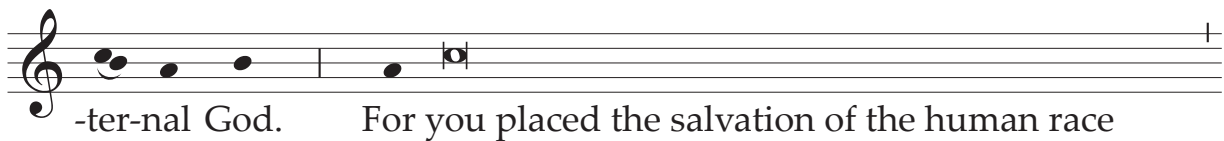
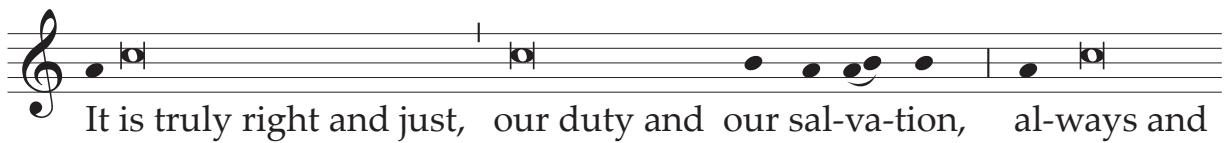


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14 September

## THE EXALTATION OF THE HOLY CROSS

The victory of the glorious Cross



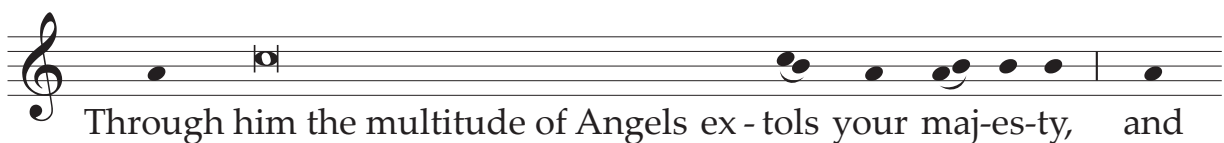
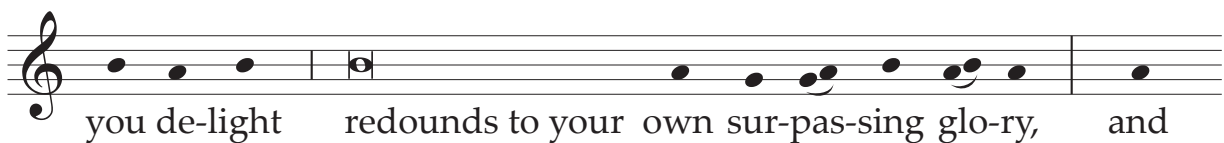
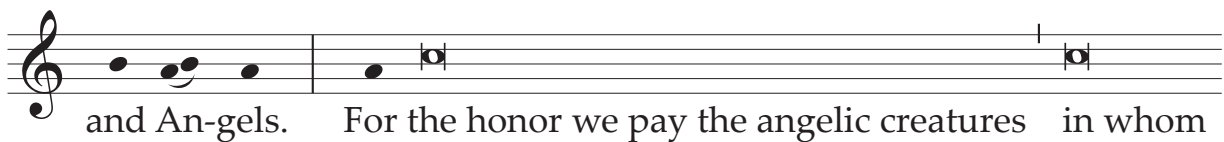
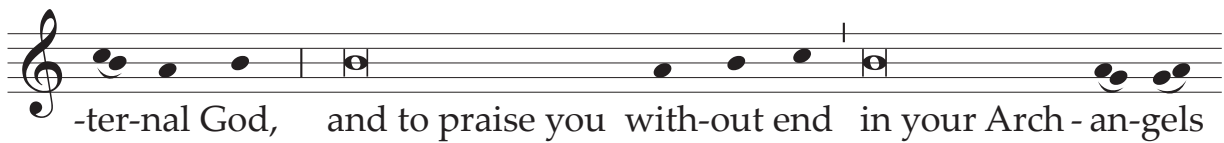
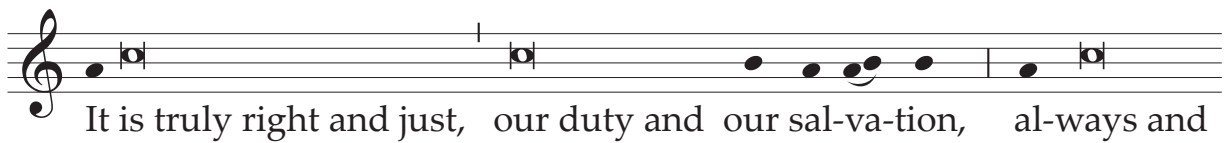
heaven and the bless-ed Ser-a-phim worship to-geth-er with  
 ex-ul-ta-tion. May our voices, we pray, join with theirs in hum-  
 -ble praise, as we ac-claim:

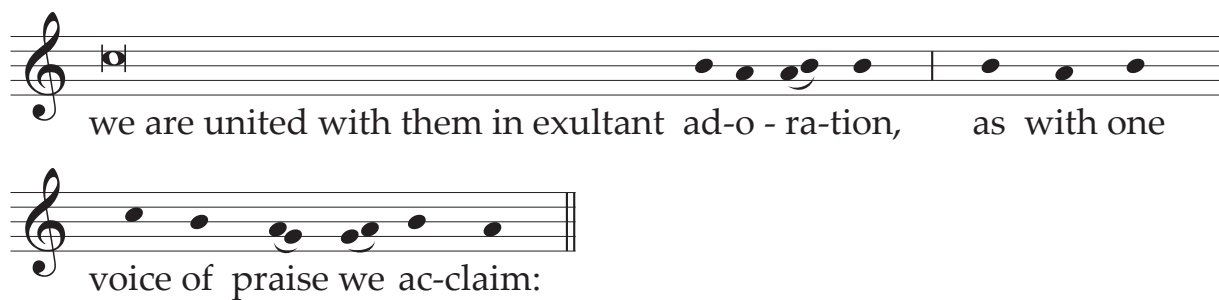
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29 September

SAINTS MICHAEL, GABRIEL, AND RAPHAEL, ARCHANGELS

God glorified through the Angels

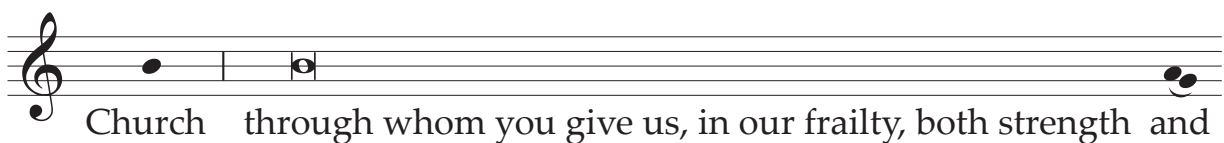
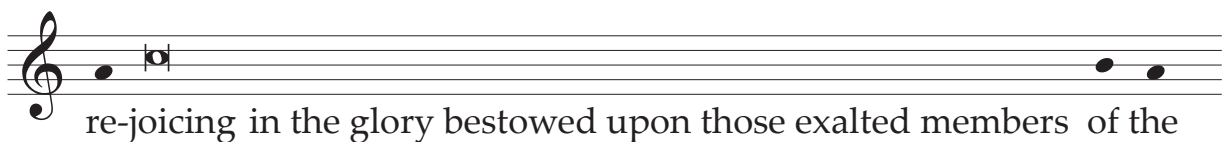
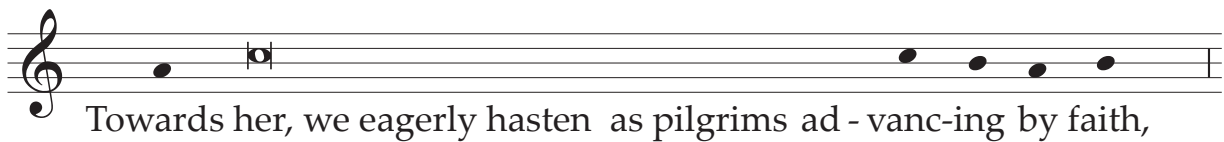
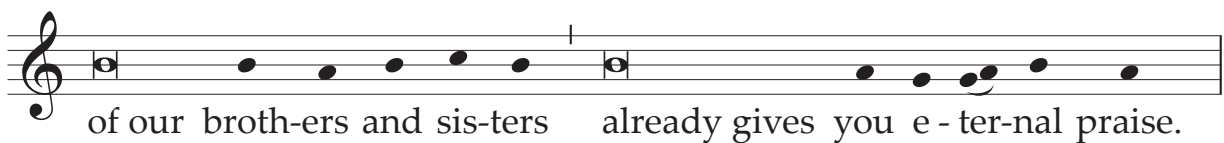
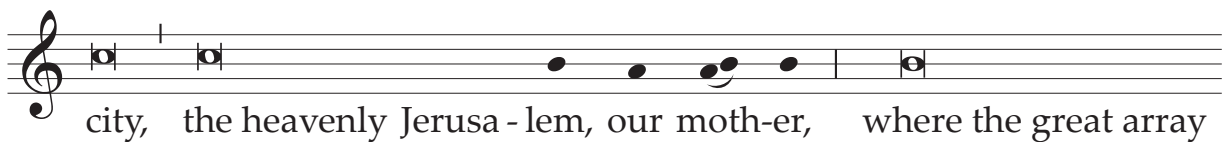
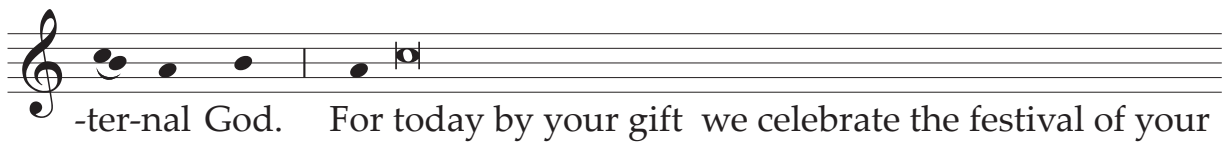
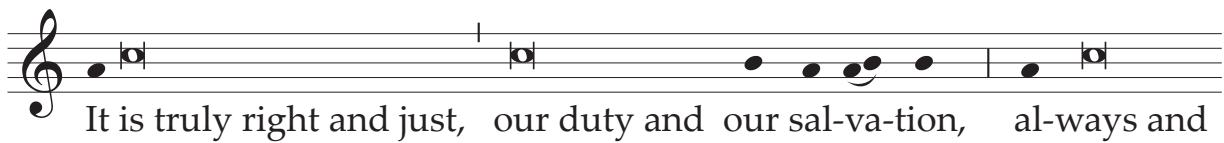


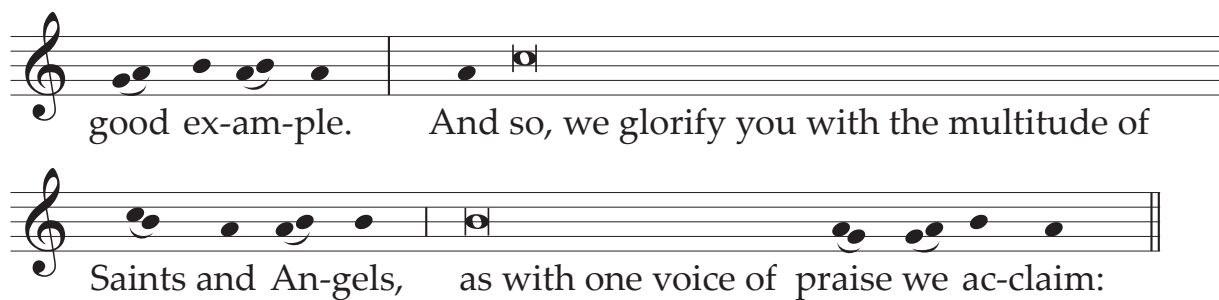


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1 November  
ALL SAINTS

The glory of Jerusalem, our mother



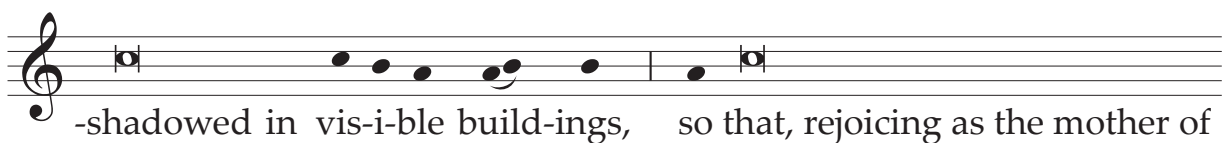
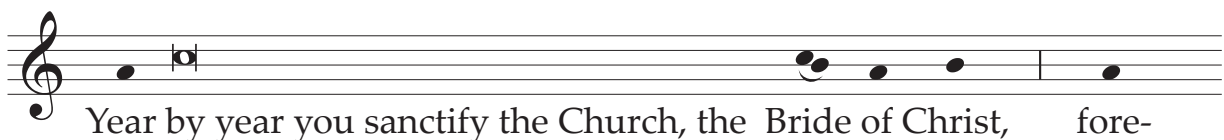
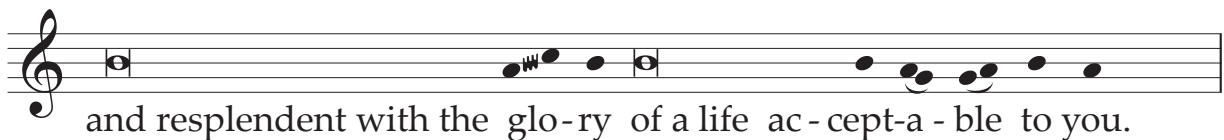
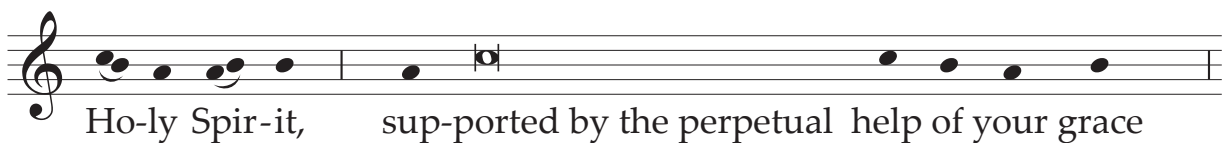
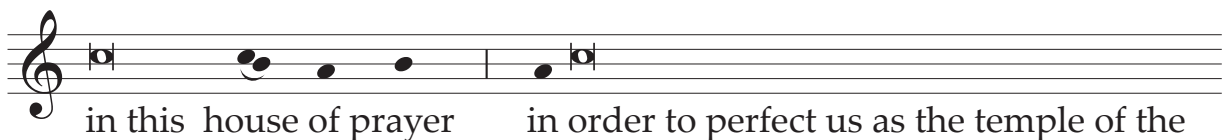
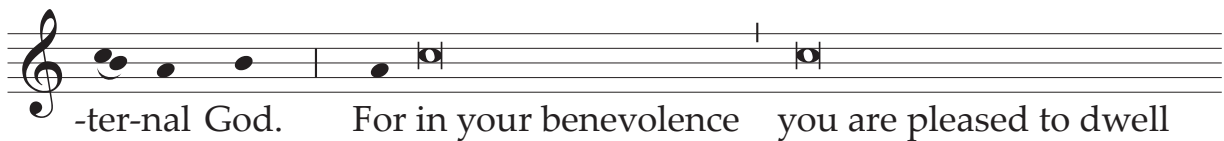
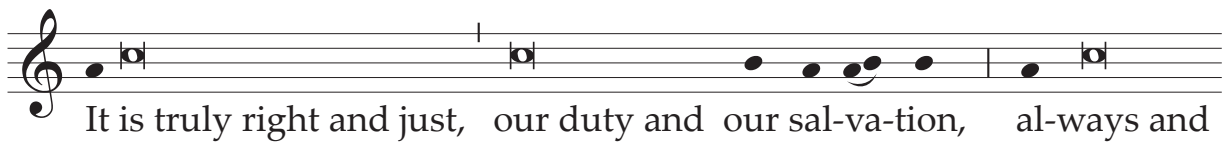


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9 November

## THE DEDICATION OF THE LATERAN BASILICA

The mystery of the Church, the Bride of Christ and Temple of the Spirit





count-less chil-dren, she may be giv-en her place in your  
heav-en-ly glo-ry. And so, with all the An-gels and Saints, we  
praise you, as without end we ac-claim:

The image shows three staves of musical notation in G-clef. The first staff contains the lyrics 'count-less chil-dren, she may be giv-en her place in your'. The second staff contains 'heav-en-ly glo-ry. And so, with all the An-gels and Saints, we'. The third staff contains 'praise you, as without end we ac-claim:'. The notation includes various note values, rests, and a double bar line at the end of the third staff.

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8 December

# THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY

The mystery of Mary and the Church

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

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

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

It is truly right and just, our duty and our sal-va-tion, al-ways and everywhere to give you thanks, Lord, holy Father, almighty and e-ter-nal God. For you preserved the most Blessed Virgin Mary from all stain of o-rig-i-nal sin, so that in her, endowed with the rich fullness of your grace, you might prepare a worthy Mother for your Son and signify the beginning of the Church, his beautiful Bride with-out spot or wrin-kle. She, the most pure Virgin, was to bring forth a Son, the in-no-cent Lamb who would wipe a-way

our of-fens-es; you placed her above all others to be for your peo-

-ple an ad-vo-cate of grace and a mod-el of ho-li-ness. And so, in

company with the choirs of An-gels, we praise you, and with joy

we pro-claim:

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COMMON OF THE DEDICATION OF A CHURCH I. Inside the Dedicated Church

The mystery of the Temple of God, which is the Church

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

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

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

It is truly right and just, our duty and our sal-va-tion, al-ways and  
everywhere to give you thanks, Lord, holy Father, almighty and e-  
-ter-nal God, through Christ our Lord. For in this visible house  
that you have let us build and where you never cease to show favor  
to the family on pilgrimage to you in this place, you wonderfully  
manifest and accomplish the mys-ter-y of your com-mun-ion with  
us. Here you build up for yourself the temple that we are and  
cause your Church, spread throughout the world, to grow ever more

and more as the Lord's own Bod-y, till she reaches her fullness

in the vi-sion of peace, the heavenly cit-y of Je-ru-sa-lem. And

so, with the countless ranks of the blessed, in the temple of your

glo-ry we praise you, we bless you, and proclaim your greatness,

as we ac-claim:

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## RITUAL MASS: THE DEDICATION OF A CHURCH

THE ORDINATION OF DEACONS  
Christ, the source of all ministry in the Church

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

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

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

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

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

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

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

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

that many min-is-tries be exer - cised in the Church. For Christ not

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

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



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

chooses them to lead your holy peo-ple in char-i - ty, to nour-

-ish them with the word and strengthen them with the Sac-ra-ments.

As they give up their lives for you and for the salvation of their

broth-ers and sis-ters, they strive to be conformed to the image of

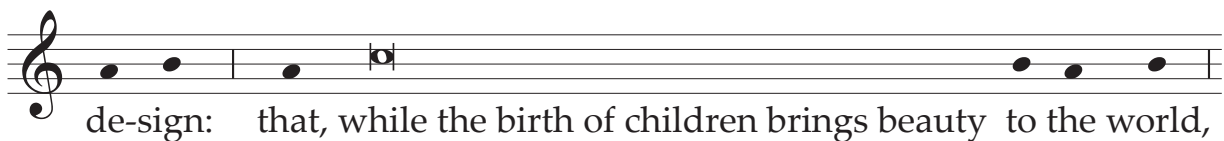
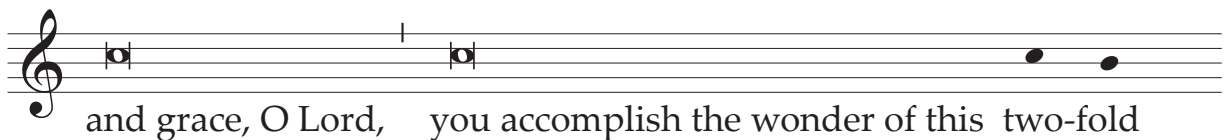
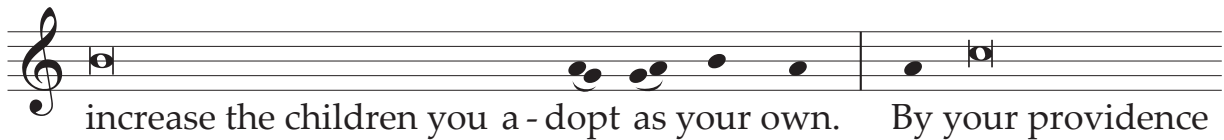
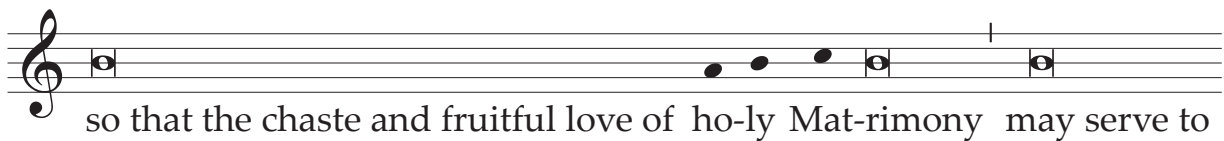
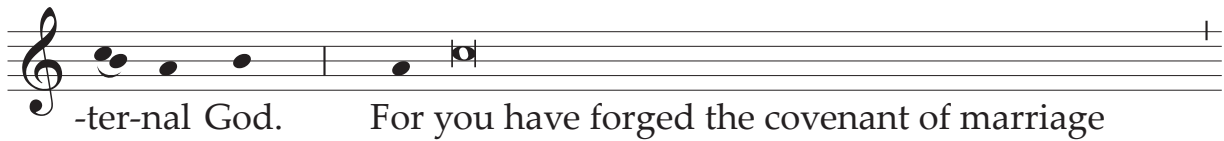
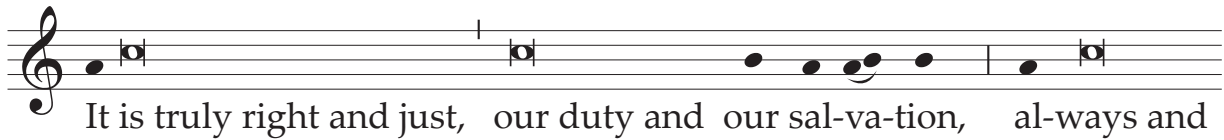
Christ him-self and offer you a con-stant wit-ness of faith and love.

And so, Lord, with all the An-gels and Saints, we, too, give you

thanks, as in exul - ta-tion we ac-claim:

## THE CELEBRATION OF MARRIAGE A

### The dignity of the Marriage covenant





their rebirth in Bap-tism gives increase to the Church, through Christ

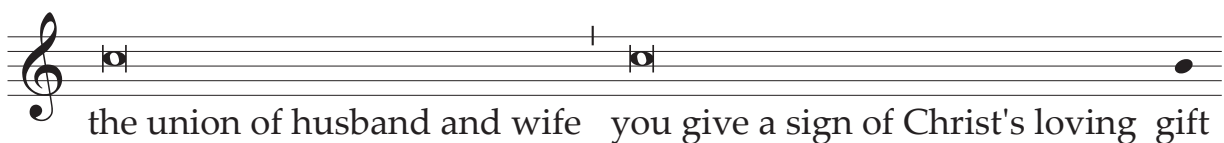
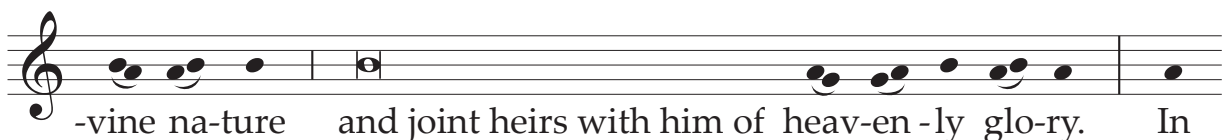
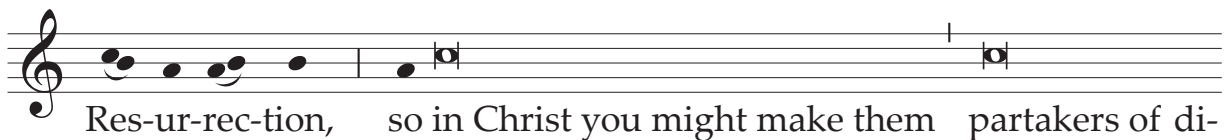
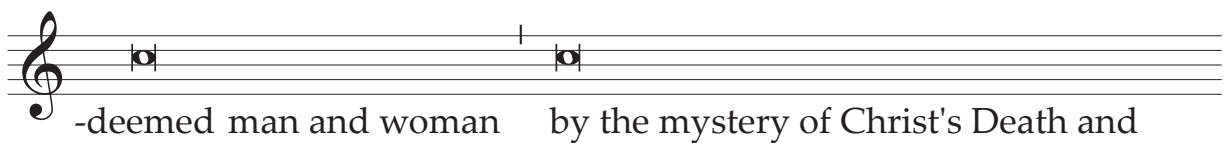
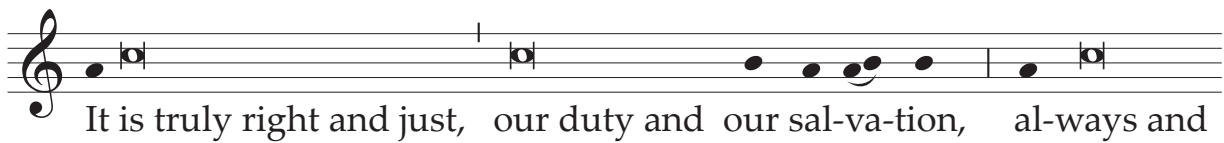
our Lord. Through him, with the Angels and all the Saints, we sing

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

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## THE CELEBRATION OF MARRIAGE B

### The great sacrament of Matrimony



of grace, so that the Sacrament we celebrate might draw us back  
more deep-ly into the wondrous de - sign of your love. And  
so, with the Angels and all the Saints, we praise you, and without  
end we ac-claim:

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## PERPETUAL PROFESSION

Religious life as service of God through the imitation of Christ



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

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

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

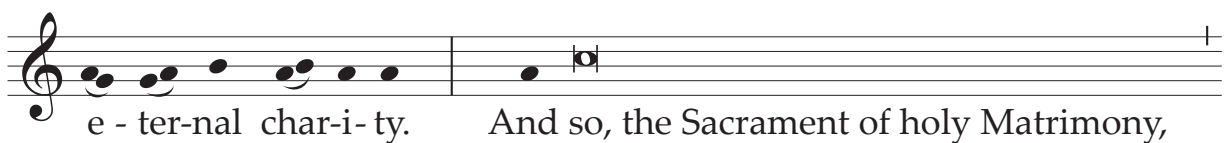
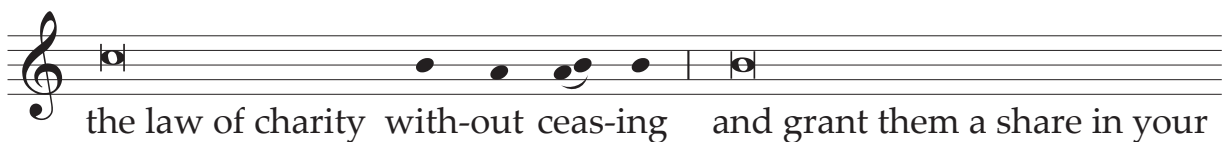
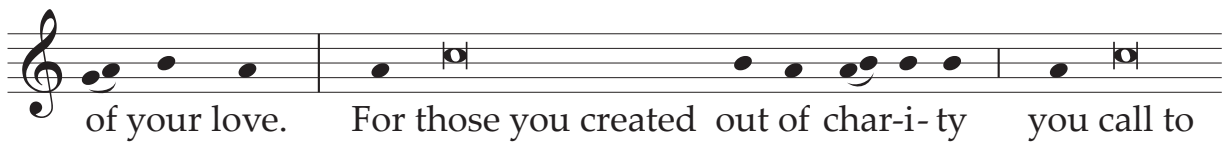
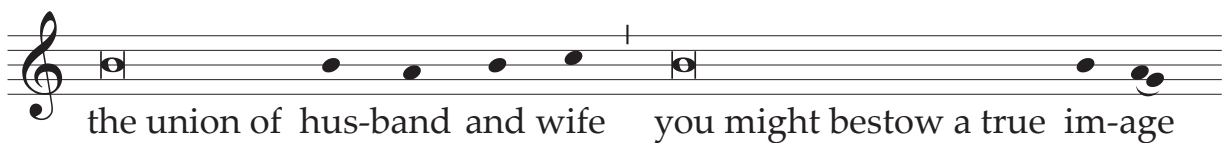
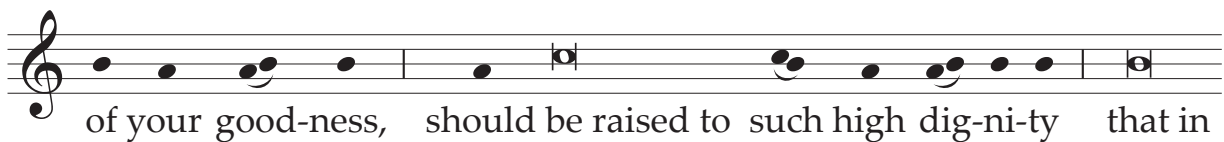
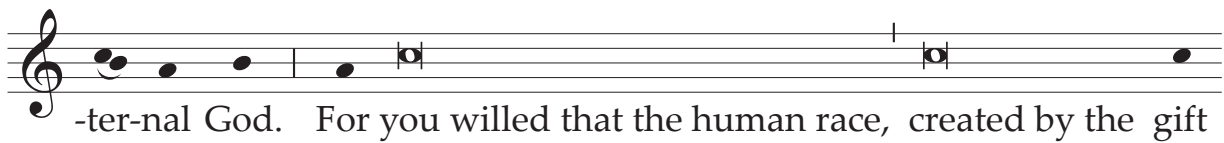
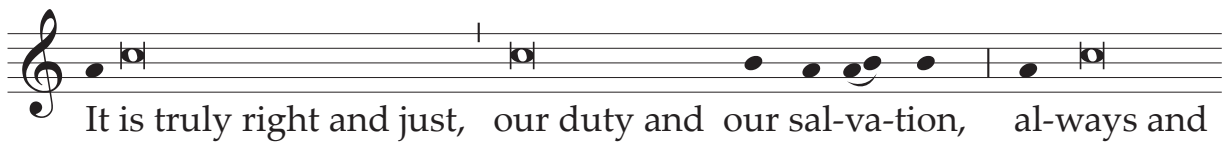
It is truly right and just, our duty and our sal-va-tion, al-ways and  
everywhere to give you thanks, Lord, holy Father, almighty and e-  
-ter-nal God, through Christ our Lord. He is the unblemished  
flower, who sprang from the root of the Vir-gin and declared the  
pure of heart bless-ed, teaching by his way of life the sur-  
-pas-sing worth of chas-ti-ty. He chose always to hold fast to what is  
pleas-ing to you and, becoming obedient for our sake even un-til  
death, he willingly offered him-self to you as a perfect and a

fra-grant sac-ri-fice. He consecrated to a fuller service of your  
maj-es-ty those who for love of you leave all earth-ly things and  
prom-ised they would find treas-ure in heav-en. And so, with  
the company of An-gels and Saints, we sing the hymn of your  
praise, as without end we ac-claim:

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## THE CELEBRATION OF MARRIAGE C

### Matrimony as a sign of divine charity

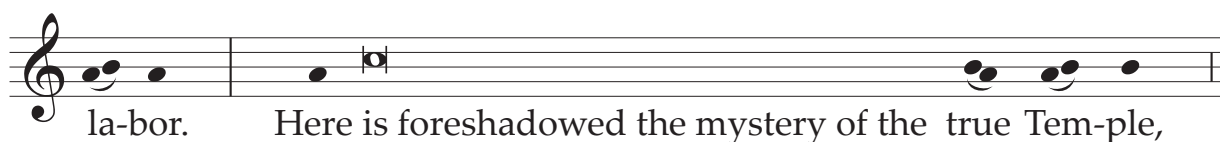
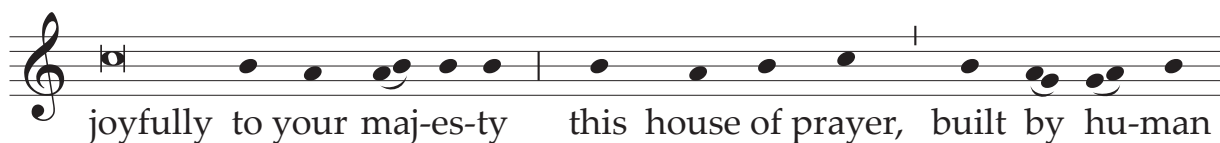
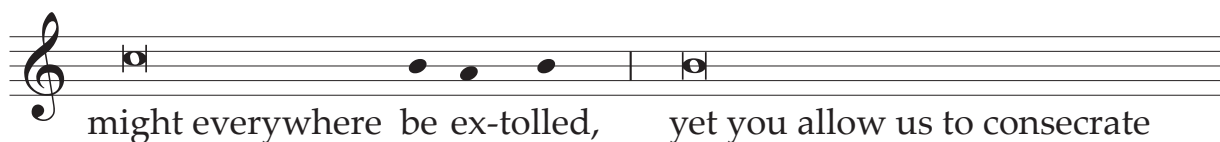
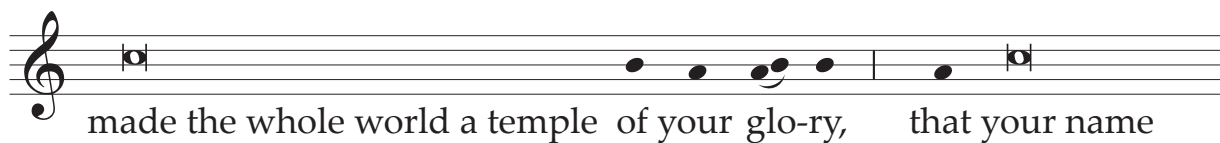
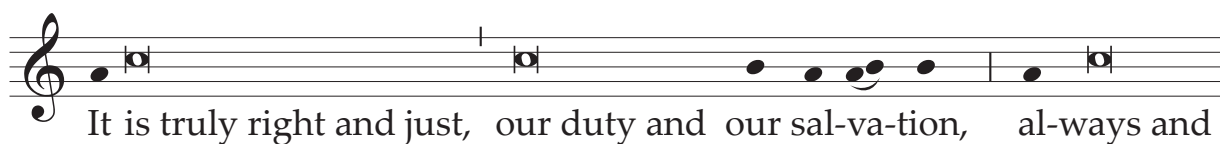


as the abiding sign of your own love, consecrates the love of man  
and wom-an, through Christ our Lord. Through him, with the An-  
-gels and all the Saints, we sing the hymn of your praise, as without  
end we ac-claim:

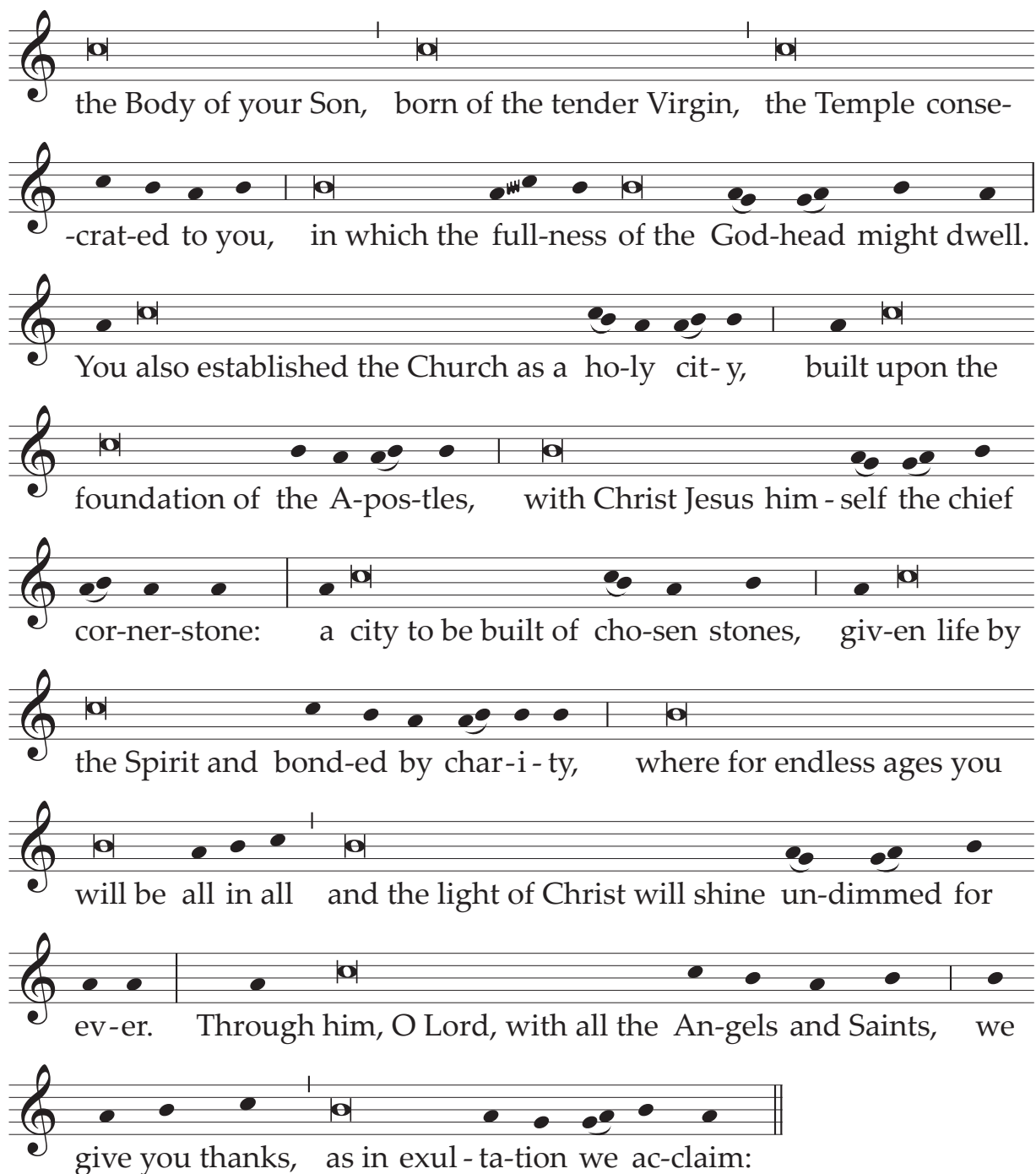
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## THE DEDICATION OF A CHURCH

### The mystery of God's Temple







the Body of your Son, born of the tender Virgin, the Temple conse-

-crat-ed to you, in which the full-ness of the God-head might dwell.

You also established the Church as a ho-ly cit-y, built upon the

foundation of the A-pos-tles, with Christ Jesus him-self the chief

cor-ner-stone: a city to be built of cho-sen stones, giv-en life by

the Spirit and bond-ed by char-i-ty, where for endless ages you

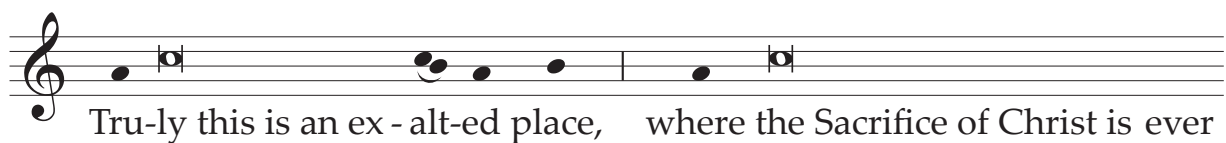
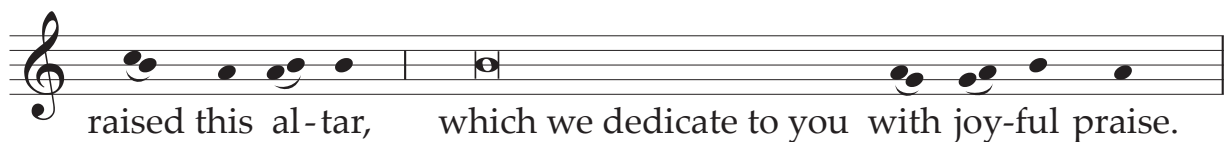
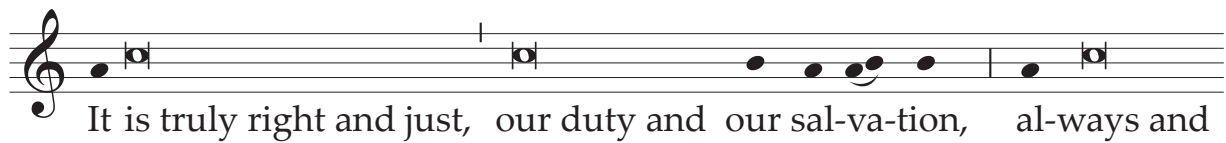
will be all in all and the light of Christ will shine un-dimmed for

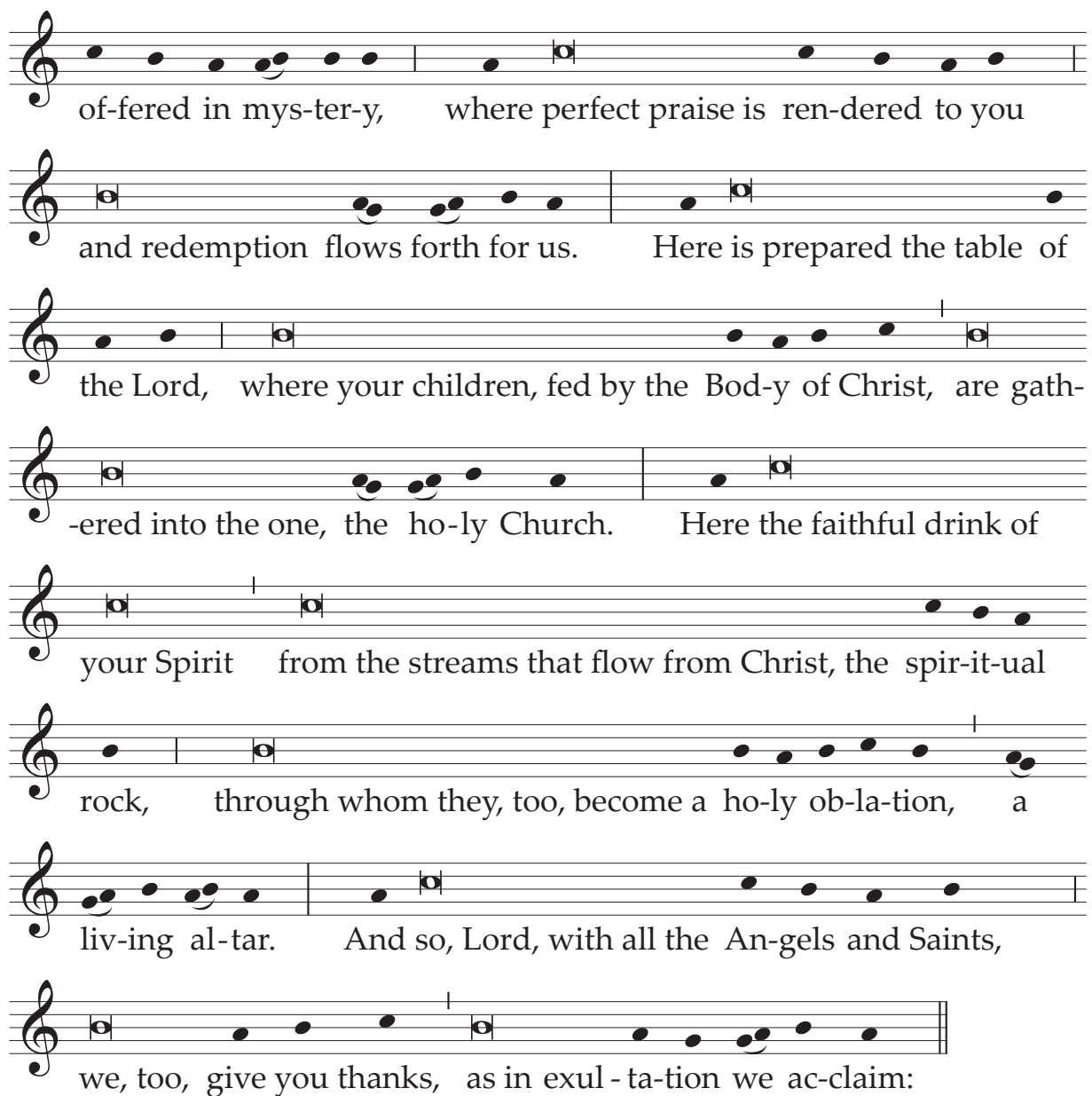
ev-er. Through him, O Lord, with all the An-gels and Saints, we

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

## THE DEDICATION OF AN ALTAR

Christ himself is the Altar





of-fered in mys-ter-y, where perfect praise is ren-dered to you

and redemption flows forth for us. Here is prepared the table of

the Lord, where your children, fed by the Bod-y of Christ, are gath-

-ered into the one, the ho-ly Church. Here the faithful drink of

your Spirit from the streams that flow from Christ, the spir-it-ual

rock, through whom they, too, become a ho-ly ob-la-tion, a

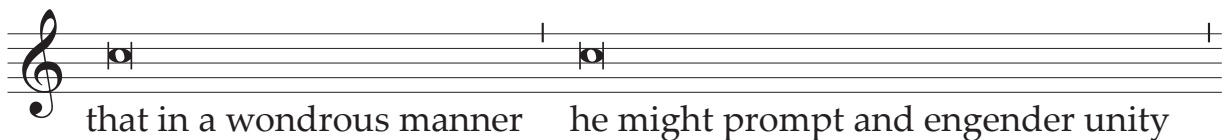
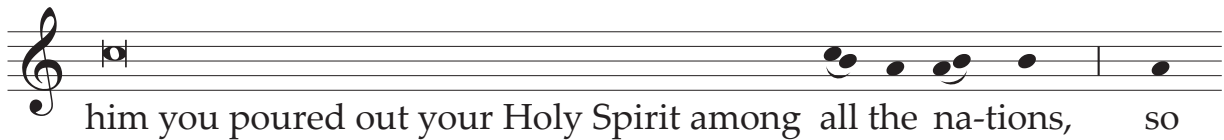
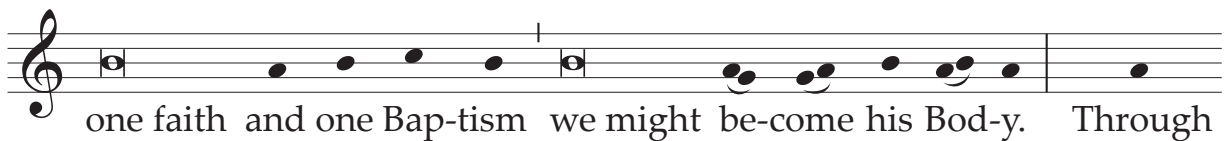
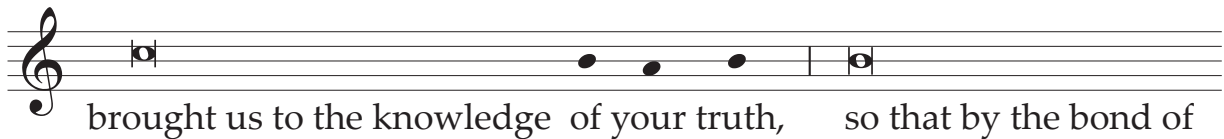
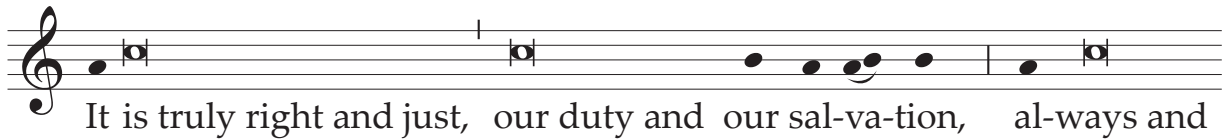
liv-ing al-tar. And so, Lord, with all the An-gels and Saints,

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

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## THE UNITY OF CHRISTIANS

The unity of the Body of Christ, which is the Church



chil-dren and filling and rul-ing the whole Church. And so, in  
company with the choirs of An-gels, we praise you, and with joy  
we pro-claim:

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## THE HOLY SPIRIT A

The sending of the Spirit by the Lord upon the Church



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

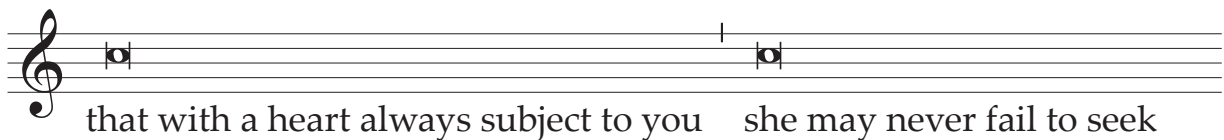
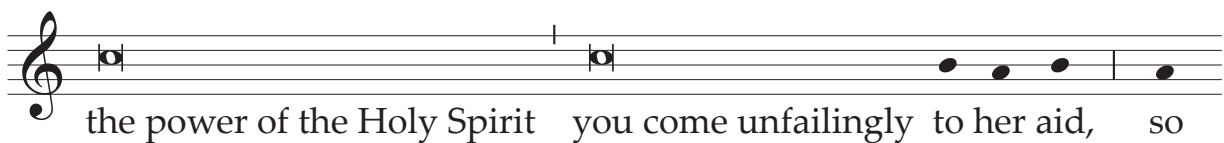
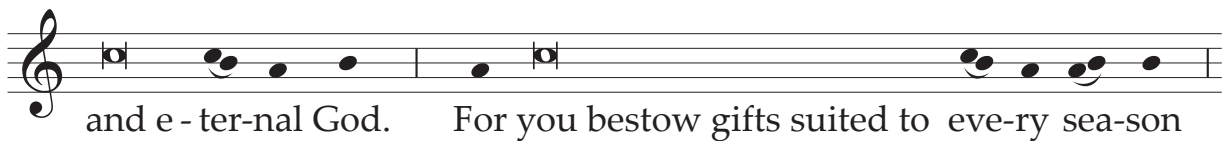
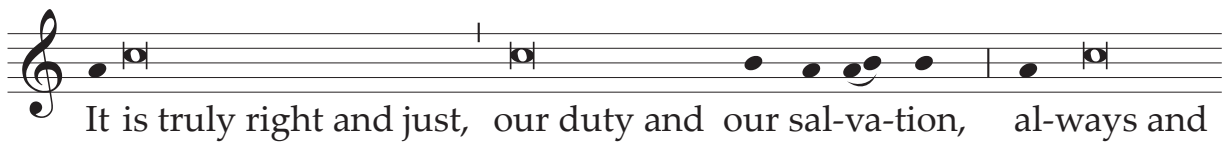
V. Lift up your hearts. R. We lift them up to the Lord.

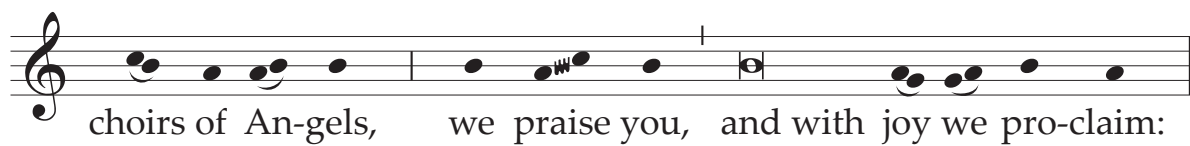
V. Let us give thanks to the Lord our God. R. It is right and just.

It is truly right and just, our duty and our sal-va-tion, al-ways and  
everywhere to give you thanks, Lord, holy Father, almighty and e-  
-ter-nal God, through Christ our Lord. As-cending above all the  
heavens and sitting at your right hand, he poured out the promised  
Ho-ly Spir-it on your a-do-pt-ed chil-dren. There-fore, now  
and for ages unending, with all the host of An-gels, we sing to  
you with all our hearts, crying out as we ac-claim:

## THE HOLY SPIRIT B

### The action of the Spirit in the Church



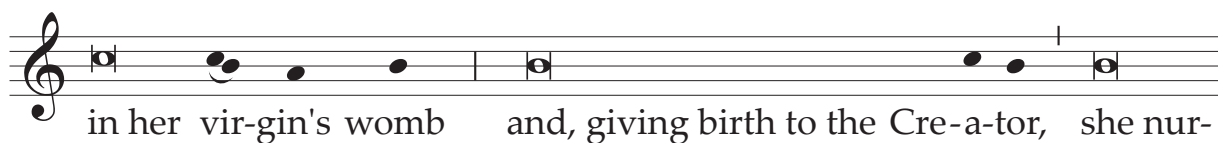
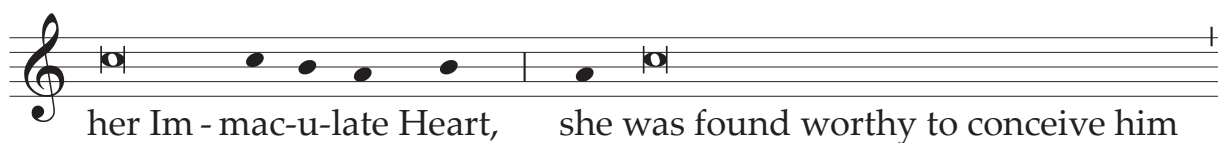
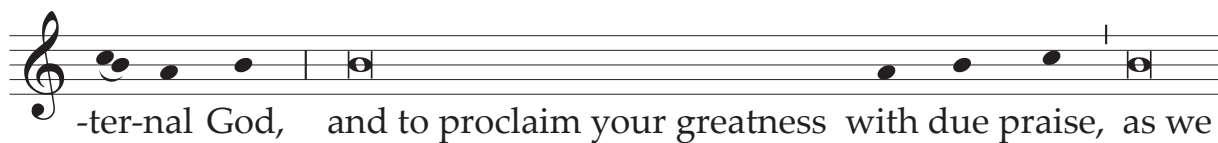
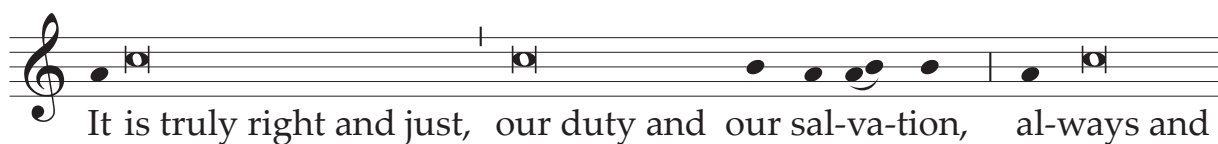


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## THE BLESSED VIRGIN MARY

Mary, pattern and Mother of the Church



sons and daugh-ters all those who by the Death of Christ

are born to heav-en-ly life. As the Apostles awaited the Spirit you

had prom-ised, she joined her supplication to the prayers of the

dis-ci-ples and so be - came the pat-tern of the Church at prayer.

Raised to the glory of heaven, she accompanies your pilgrim Church

with a moth-er's love and watches in kindness over the Church's

home-ward steps, until the Lord's Day shall come in glo - ri-ous

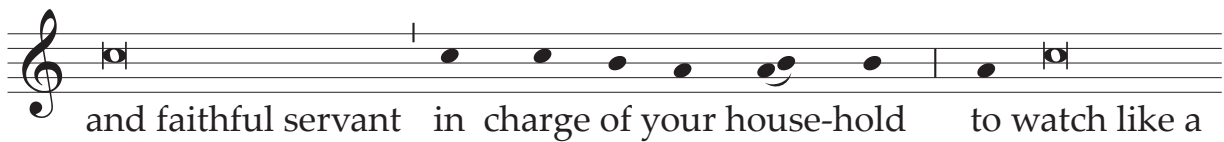
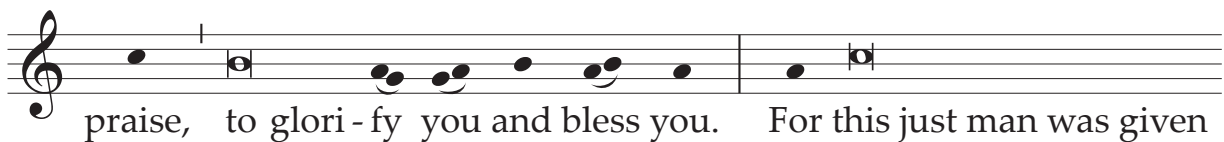
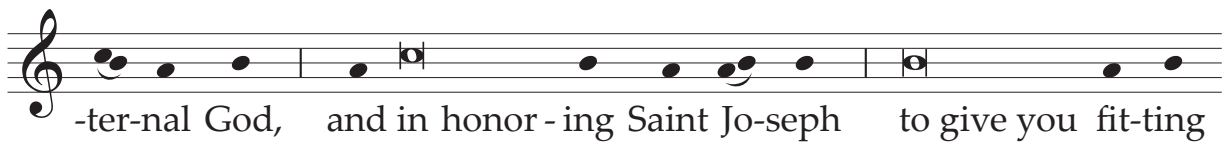
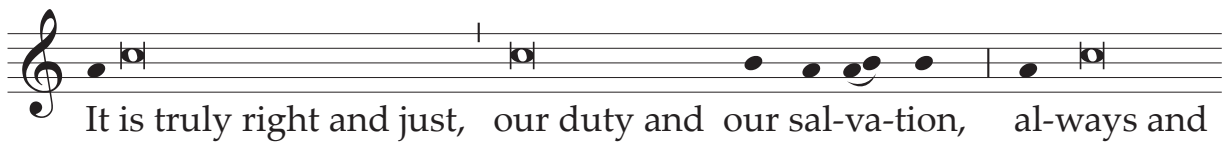
splen-dor. And so, with all the An-gels and Saints, we praise you,

as without end we ac-claim:

19 March

# SAINT JOSEPH, HUSBAND OF THE BLESSED VIRGIN MARY

## The mission of Saint Joseph



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

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

heaven and the bless-ed Ser-a-phim worship to-geth-er with

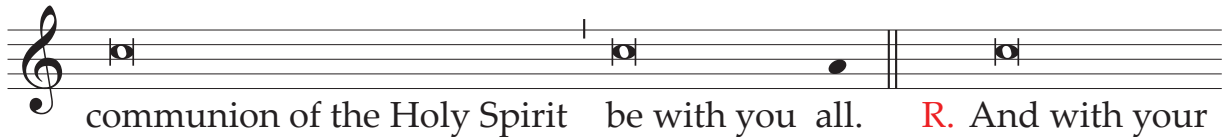
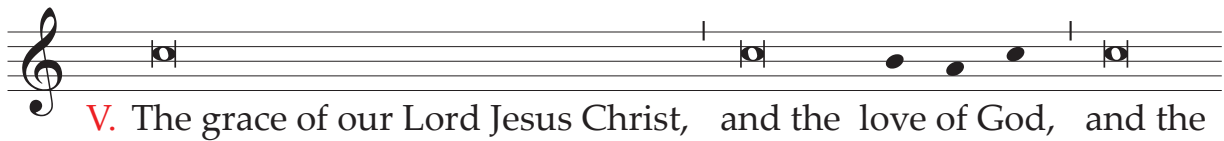
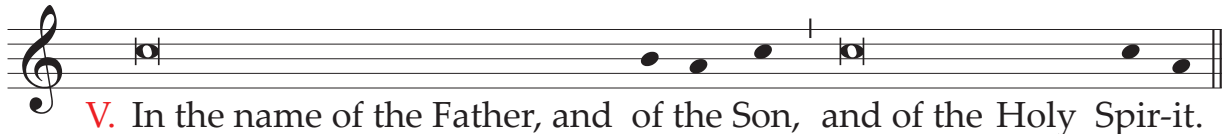
ex-ul - ta-tion. May our voices, we pray, join with theirs in hum-ble

praise, as we ac-claim:

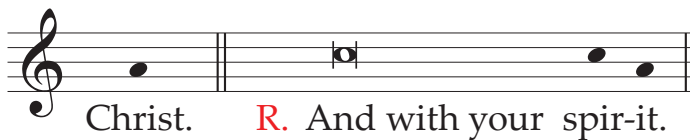
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# The Introductory Rites

## Greeting



Or:



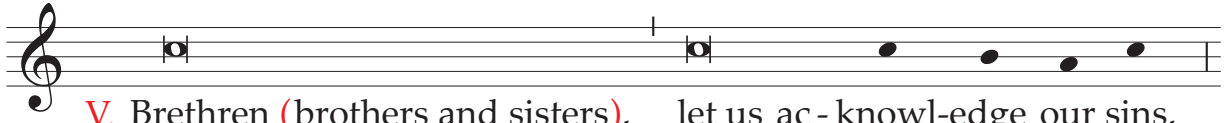
Or:



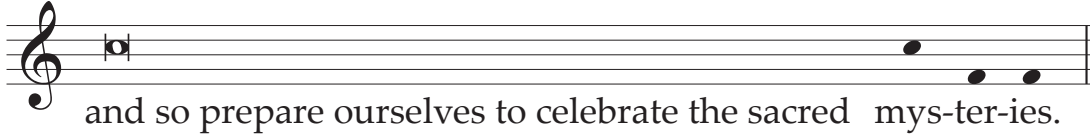
Greeting at a Pontifical Mass:



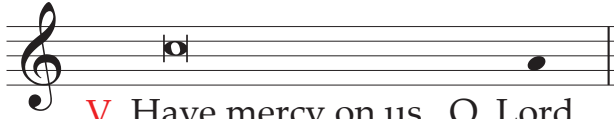
## Penitential Act



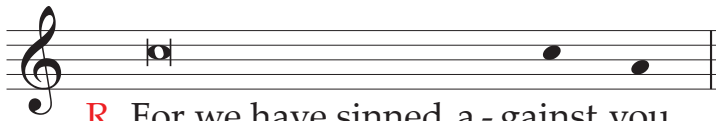
V. Brethren (brothers and sisters), let us ac-knowl-edge our sins,



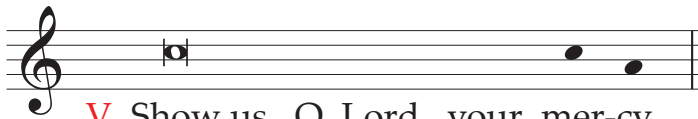
and so prepare ourselves to celebrate the sacred mys-ter-ies.



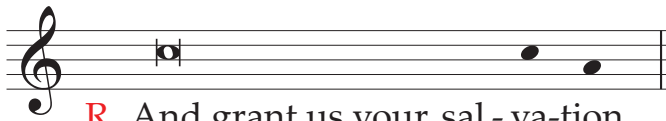
V. Have mercy on us, O Lord.



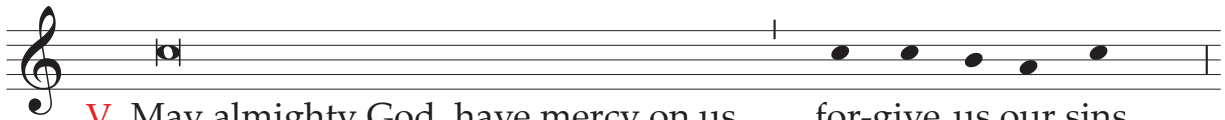
R. For we have sinned a-gainst you.



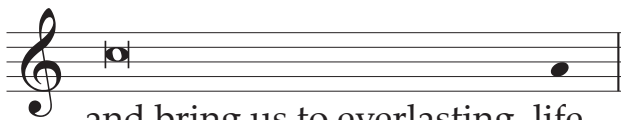
V. Show us, O Lord, your mer-cy.



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



V. May almighty God have mercy on us, for-give us our sins,

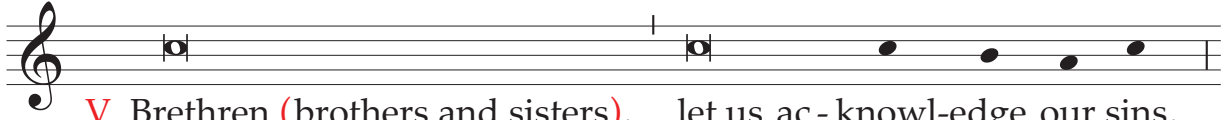


and bring us to everlasting life.

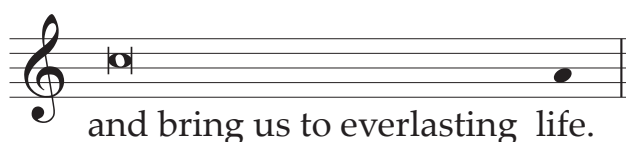
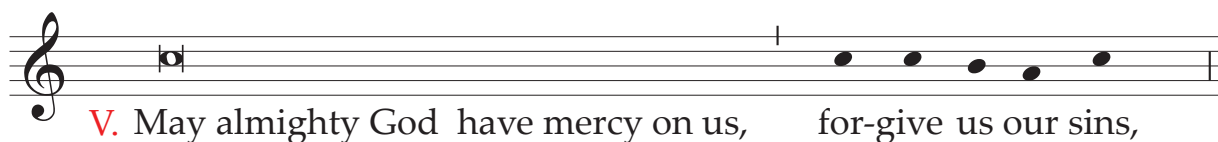
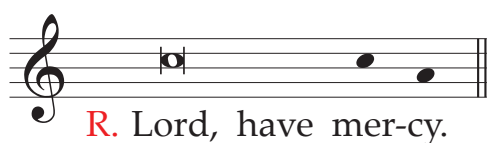
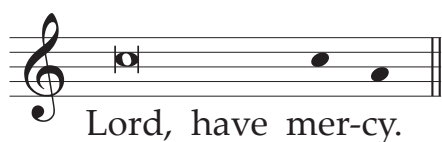
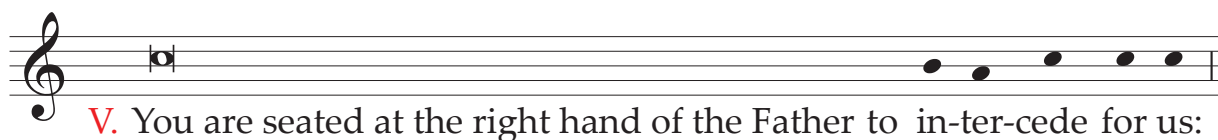
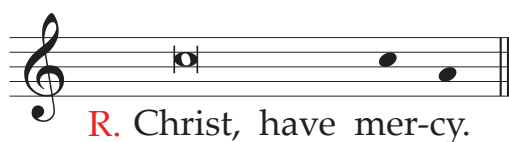
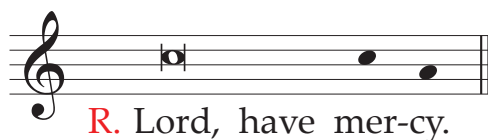
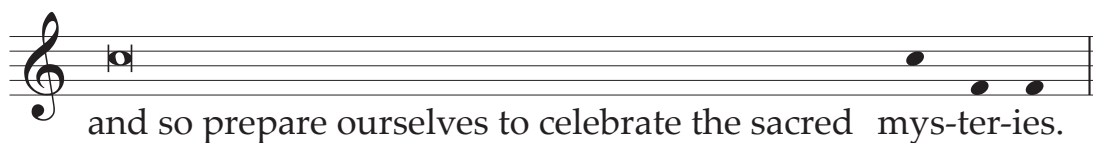


R. A-men.

Or:

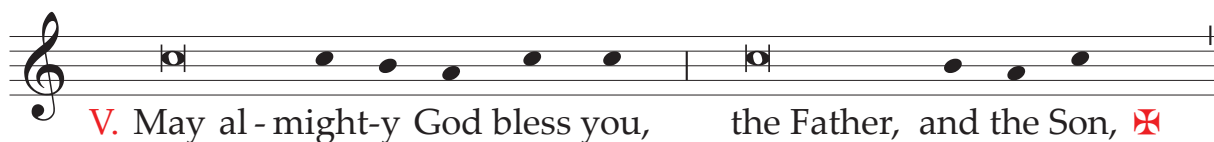


V. Brethren (brothers and sisters), let us ac-knowl-edge our sins,

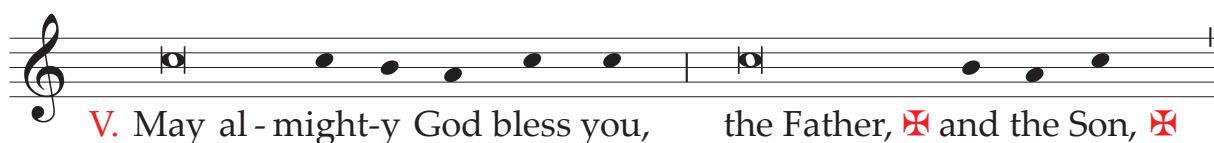
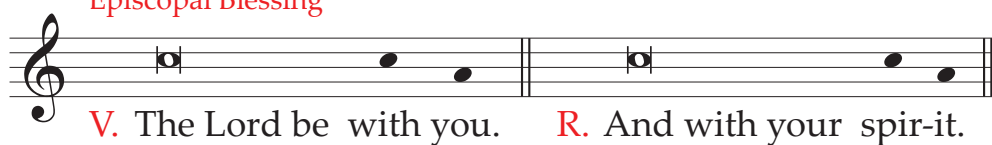


# The Concluding Rites

## Blessing



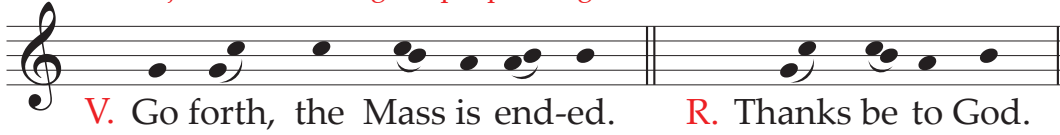
## Episcopal Blessing



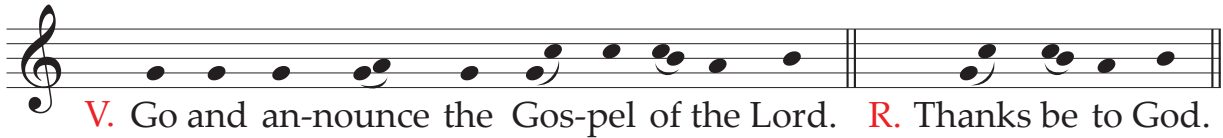


## Dismissal

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



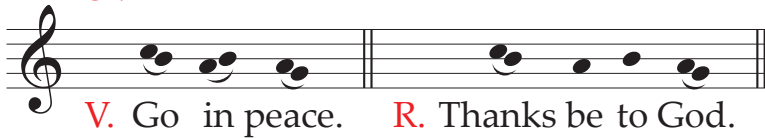
Or:



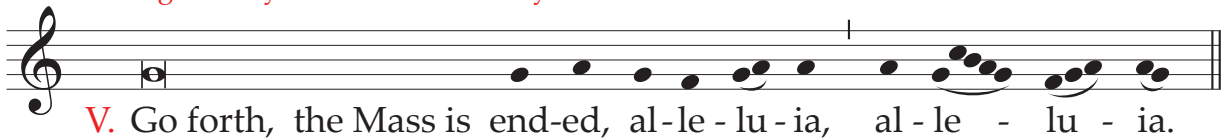
Or:



Or:



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



Or:




# Tones for the Presidential Prayers

## Solemn Tone


All the presidential prayers in the Missal (Collects, Prayers over the Offerings, Prayers after Communion) may be pointed for use with the solemn tone according to the following formula. The reciting tone is preceded by one "G" (before ascending to "A"), including after the Flex. At every cadence, whether a Flex or a Full Stop, the grave (v) 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 text accent, depending on the textual accent pattern. The grave at the Full Stop is always applied to the second to last syllable before the final accent, without respect to the accentuation of that syllable. When the Eucharistic Prayer is sung according to the tone in the Missal, the Prayer over the Offerings must be sung according to the solemn tone.

INVITATION



Let us pray.

RECITING TONE FLEX FULL STOP



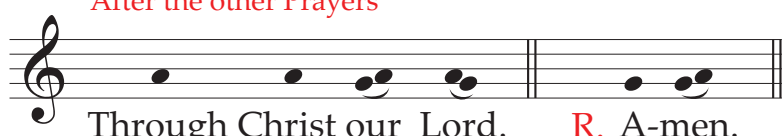
(grave) (grave) (acute)

(Through our Lord Jesus Christ, your Son,) who lives and reigns  
who live and reign

with you in the unity of the Ho-ly Spirit, one God, for  
God the Father

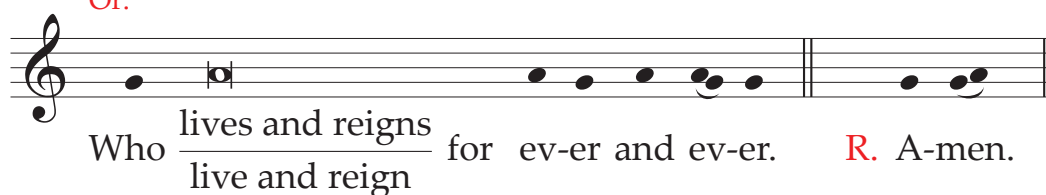
ev-er and ev-er. R. A-men.

After the other Prayers



Through Christ our Lord. R. A-men.

Or:

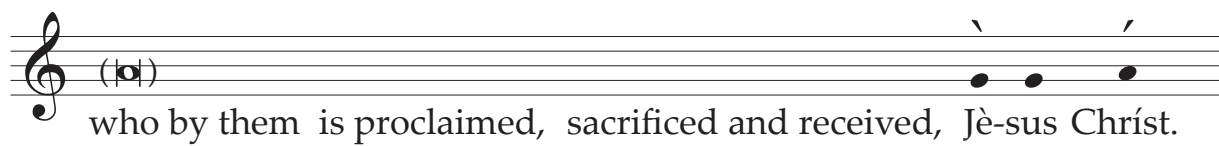


Collect (First Sunday of Advent)

Grant your faithful, we pray, almighty God, the resolve to run  
forth to meet your Christ with righteous deeds at his com-ing,  
so that, gathered at his right hand, they may be worthy to possess  
the heav-en-ly King-dom. Through our Lord Jesus Christ, your  
Son, who lives and reigns with you in the unity of the Ho-ly Spirit,  
one God, for ev-er and ev-er. R. A-men.

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

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



The presidential prayers (Collects, Prayers over the Offerings, Prayers after Communion) may also be sung according to the simple tone, which follows.

Let us pray.

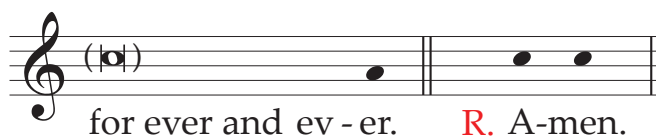
For the Flex and Full Stop, the pointing depends upon where the accent falls. When the final syllable is accented, a flex (+) sign or double grave (¨) is to be given to it. When the final syllable is not accented, this syllable is sung on the Reciting Tone and the flex sign or double grave is to be placed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

	FLEX	FULL STOP
1. <i>Deus</i>	Deus <sup>+</sup>	Deus <sup>+</sup>
2. <i>Dei</i>	Dei <sup>+</sup>	Dei <sup>+</sup>
3. <i>Deum</i>	Deum <sup>+</sup>	Deum <sup>+</sup>
4. <i>Deorum</i>	Deorum <sup>+</sup>	Deorum <sup>+</sup>
5. <i>Deorumque</i>	Deorum <sup>+</sup> que	Deorum <sup>+</sup> que
6. <i>Deorumque</i>	Deorum <sup>+</sup> que	Deorum <sup>+</sup> que
7. <i>Deorumque</i>	Deorum <sup>+</sup> que	Deorum <sup>+</sup> que
8. <i>Deorumque</i>	Deorum <sup>+</sup> que	Deorum <sup>+</sup> que
9. <i>Deorumque</i>	Deorum <sup>+</sup> que	Deorum <sup>+</sup> que
10. <i>Deorumque</i>	Deorum <sup>+</sup> que	Deorum <sup>+</sup> que
11. <i>Deorumque</i>	Deorum <sup>+</sup> que	Deorum <sup>+</sup> que
12. <i>Deorumque</i>	Deorum <sup>+</sup> que	Deorum <sup>+</sup> que
13. <i>Deorumque</i>	Deorum <sup>+</sup> que	Deorum <sup>+</sup> que
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17. <i>Deorumque</i>	Deorum <sup>+</sup> que	Deorum <sup>+</sup> que
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36. <i>Deorumque</i>	Deorum <sup>+</sup> que	Deorum <sup>+</sup> que
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51. <i>Deorumque</i>	Deorum <sup>+</sup> que	Deorum <sup>+</sup> que
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54. <i>Deorumque</i>	Deorum <sup>+</sup> que	Deorum <sup>+</sup> que
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56. <i>Deorumque</i>	Deorum <sup>+</sup> que	Deorum <sup>+</sup> que
57. <i>Deorumque</i>	Deorum <sup>+</sup> que	Deorum <sup>+</sup> que
58. <i>Deorumque</i>	Deorum <sup>+</sup> que	Deorum <sup>+</sup> que
59. <i>Deorumque</i>	Deorum <sup>+</sup> que	Deorum <sup>+</sup> que
60. <i>Deorumque</i>	Deorum <sup>+</sup> que	Deorum <sup>+</sup> que
61. <i>Deorumque</i>	Deorum <sup>+</sup> que	Deorum <sup>+</sup> que
62. <i>Deorumque</i>	Deorum <sup>+</sup> que	Deorum <sup>+</sup> que
63. <i>Deorumque</i>	Deorum <sup>+</sup> que	Deorum <sup>+</sup> que
64. <i>Deorumque</i>	Deorum <sup>+</sup> que	Deorum <sup>+</sup> que
65. <i>Deorumque</i>	Deorum <sup>+</sup> que	Deorum <sup>+</sup> que
66. <i>Deorumque</i>	Deorum <sup>+</sup> que	Deorum <sup>+</sup> que
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68. <i>Deorumque</i>	Deorum <sup>+</sup> que	Deorum <sup>+</sup> que
69. <i>Deorumque</i>	Deorum <sup>+</sup> que	Deorum <sup>+</sup> que
70. <i>Deorumque</i>	Deorum <sup>+</sup> que	Deorum <sup>+</sup> que
71. <i>Deorumque</i>	Deorum <sup>+</sup> que	Deorum <sup>+</sup> que
72. <i>Deorumque</i>	Deorum <sup>+</sup> que	Deorum <sup>+</sup> que
73. <i>Deorumque</i>	Deorum <sup>+</sup> que	Deorum <sup>+</sup> que
74. <i>Deorumque</i>	Deorum <sup>+</sup> que	Deorum

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

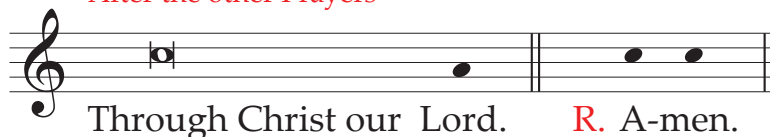
(Through our Lord Jesus Christ, your Son,) who lives and reigns  
who live and reign

with you  
God the Father in the unity of the Ho-ly Spir-it, one God,



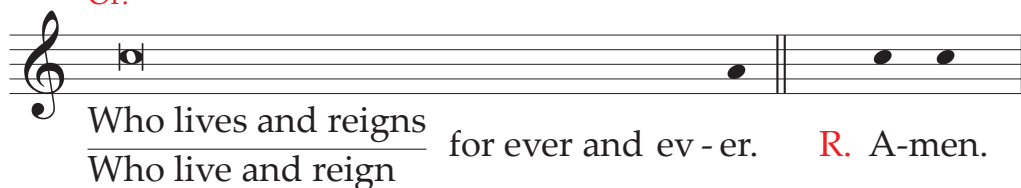
for ever and ev - er. **R.** A-men.

**After the other Prayers**



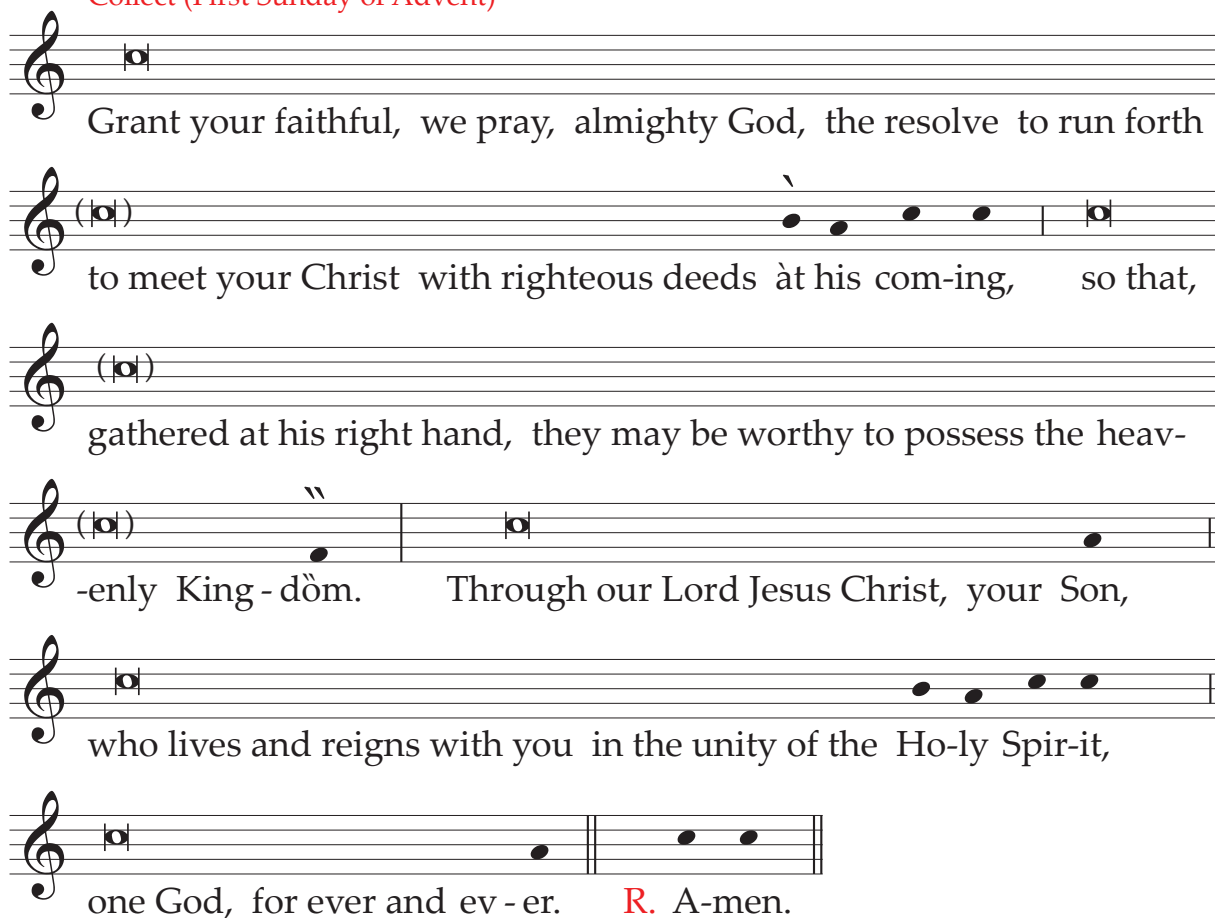
Through Christ our Lord. **R.** A-men.

**Or:**

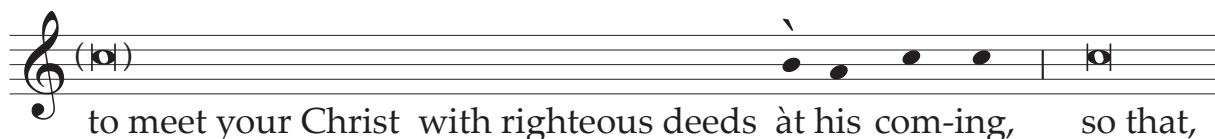


Who lives and reigns  
Who live and reign for ever and ev - er. **R.** A-men.

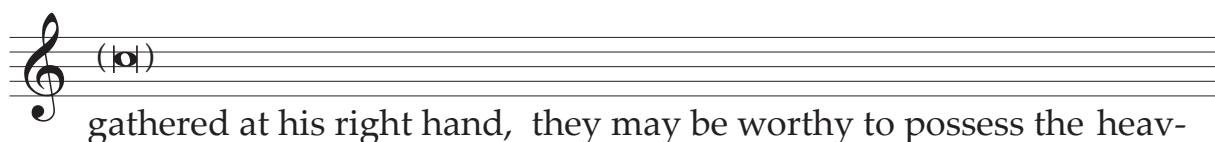
**Collect (First Sunday of Advent)**



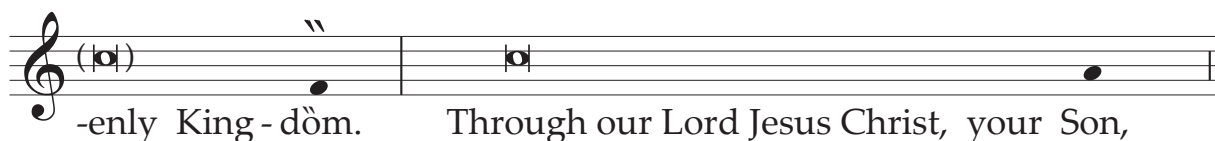
Grant your faithful, we pray, almighty God, the resolve to run forth



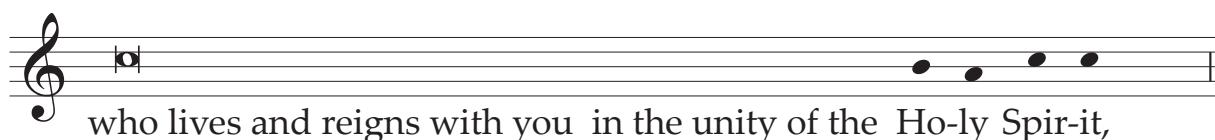
to meet your Christ with righteous deeds at his coming, so that,



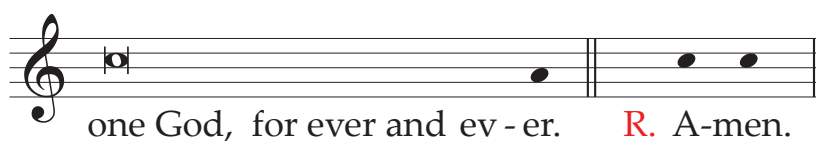
gathered at his right hand, they may be worthy to possess the heav-



-only King - dõm. Through our Lord Jesus Christ, your Son,



who lives and reigns with you in the unity of the Ho-ly Spir-it,



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

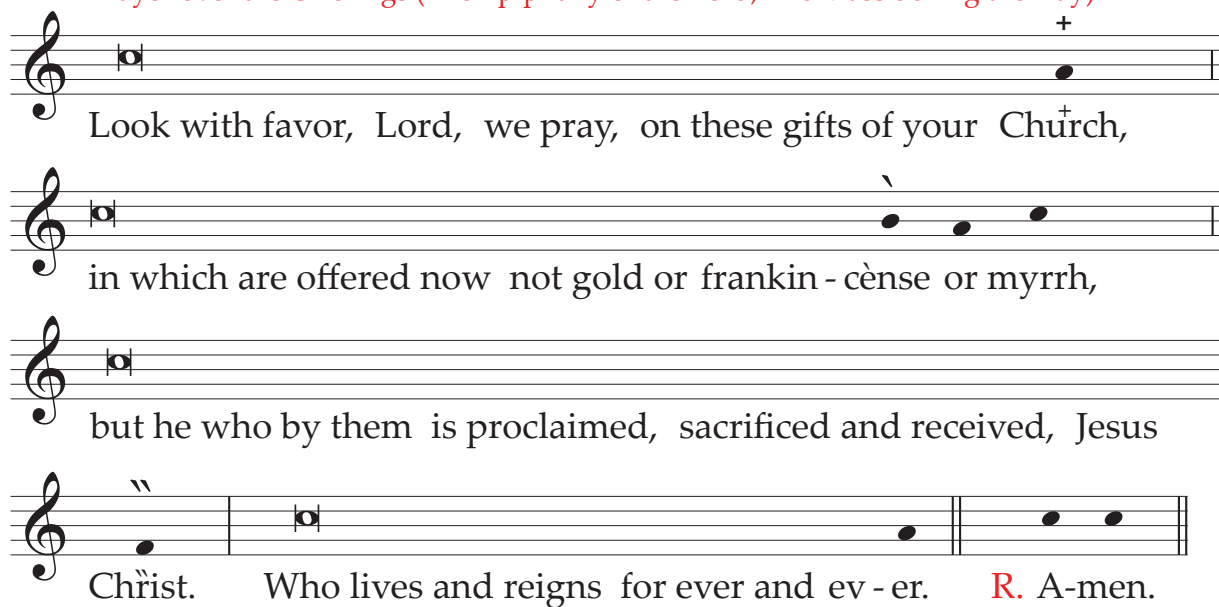
Prayer over the Offerings (The First Sunday of Advent)



Accept, we pray, O Lord, these offerings we make, gathered from  
among your gifts to us, and may what you grant us to celebrate  
devoutly here below gain for us the prize of eternal redemption.  
Through Christ our Lord. R. A-men.

The musical notation is on 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 is composed of quarter and eighth notes, with some rests. There are several fermatas (indicated by a double bar line and a curved line) over the words "us," "eternal redemption," and "Lord." The response "R. A-men." is written in red text.

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

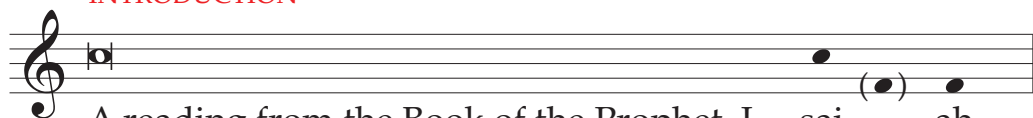


Look with favor, Lord, we pray, on these gifts of your Church,  
in which are offered now not gold or frankincense or myrrh,  
but he who by them is proclaimed, sacrificed and received, Jesus  
Christ. Who lives and reigns for ever and ever. R. A-men.

The musical notation is on 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 is composed of quarter and eighth notes, with some rests. There are several fermatas (indicated by a double bar line and a curved line) over the words "Church," "Jesus Christ," and "ever and ever." The response "R. A-men." is written in red text.

## I. Old Testament and Acts of the Apostles

## INTRODUCTION



A reading from the Book of the Prophet I - sai - ah.

A reading from the Book of the Prophet E - zek - i - el.

A reading from the first Book of Kings.

A reading from the Book of Prov - erbs.

A reading from the Book of Exodus.

A reading from the Book of Wisdom.

A reading from the Acts of the A - pos - tles.

## RECITING TONE

## FLEX

**FULL STOP**



*accent on  
last syllable*

*accent not on  
last syllable*

*accent on  
last syllable*

accent not on  
last syllable

## QUESTION



## CONCLUSION



*accent on  
last syllable*

accent not on  
last syllable

## ACCLAMATION



The word of the Lord.      Thanks be to God.

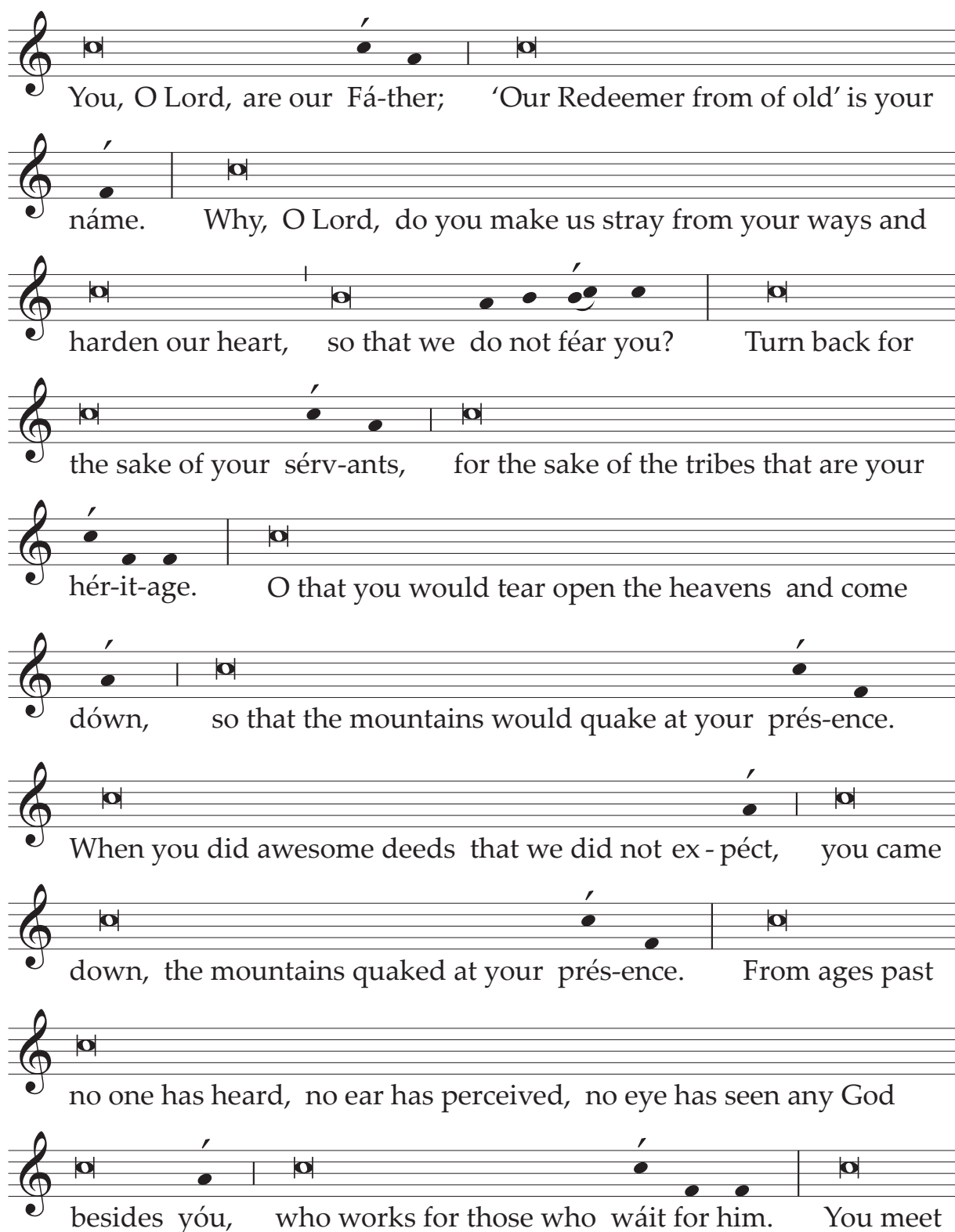


The flex is used at the end of major clauses within a sentence. In short sentences it may be omitted, and in long sentences it may be used more than once. For the flex, one leaves the reciting tone either on the last syllable or an earlier syllable, as the accentuation demands. The flex should not be used to introduce a question. The full stop is used at the end of every sentence. The question formula is used for all questions, except when the question occurs at the end of a reading. In the question formula, one leaves the reciting tone two syllables before the last accent. In long questions, the ending is used only for the last clause of the question, with the reciting tone for the first clause.

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

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



You, O Lord, are our Fá-ther; 'Our Redeemer from of old' is your  
náme. 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 open 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  
down, 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 sínned; 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

Fá - ther; we are the clay, and you are our potter; we are all the

work of your hánd.

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

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

You, Lord, are our Fá-ther, our redeemer you are named for év-er.

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

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

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

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

you, while you wrought awesome deeds we could not hope for,

such as they had not heard of from 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

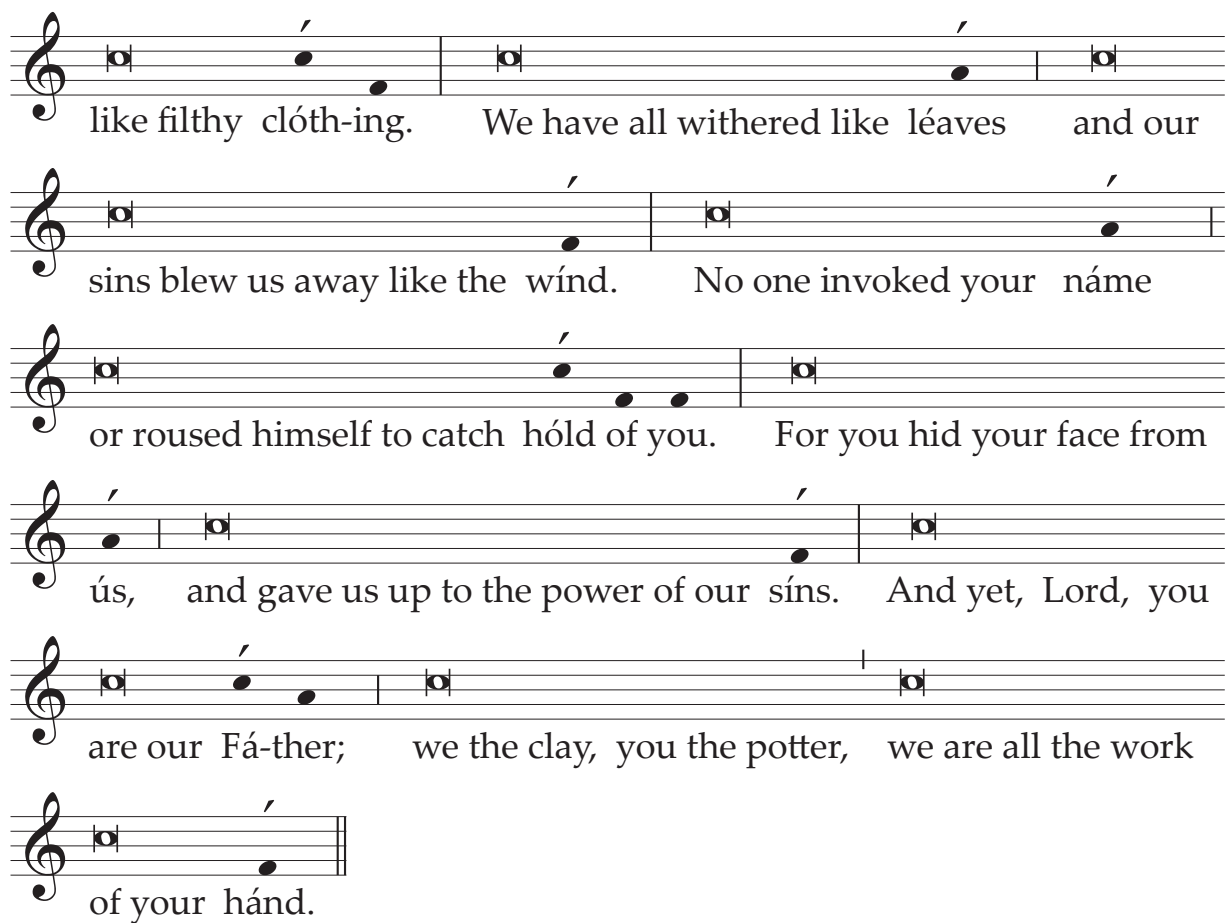
were mindful of you in our wáys! Behold, you are angry, and

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 fá-ther; 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 (JB)

Isaiah 63:16-17; 64:1.3-8

You, Lord, yourself are our Fá-ther; Our Redeemer is your ancient  
náme. Why, Lord, leave us to stray from your ways and harden  
our hearts a-gainst féar-ing you? Return, for the sake of your  
servants, the tribes of your in - hér-it-ance Oh, that you would tear  
the heavens open and come dówn - at your Presence the moun-  
-tains would mélt. No ear has heard, no eye has seen any god but  
you act like this for those who trúst him. You guide those who  
act with in - tég-ri-ty and keep your ways in mínd. You were  
angry when we were sín-ners; we had long been rebels a - gáinst  
you. We were all like men un - cléan, all that integrity of ours

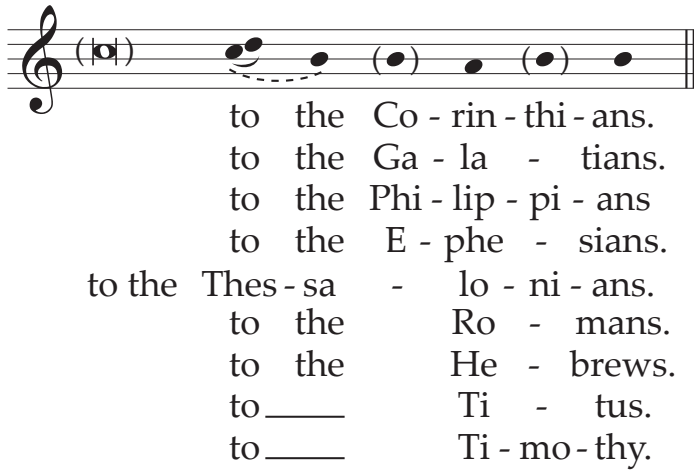
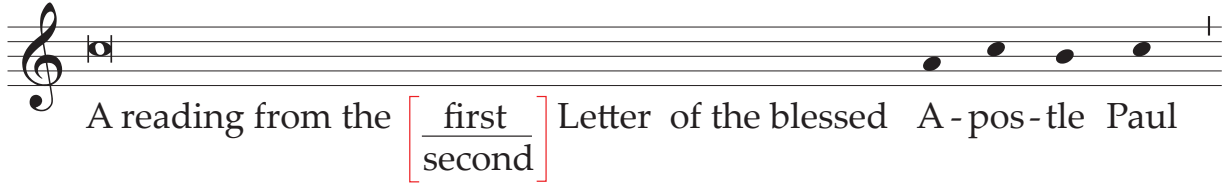


like filthy clóth-ing. We have all withered like léaves and our  
sins blew us away like the wínd. No one invoked your náme  
or roused himself to catch hólđ of you. For you hid your face from  
ús, and gave us up to the power of our síns. And yet, Lord, you  
are our Fá-ther; we the clay, you the potter, we are all the work  
of your hánd.

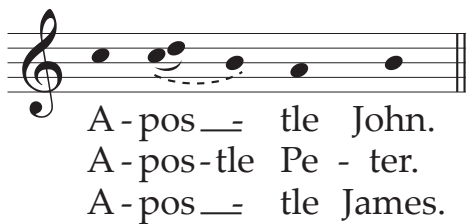
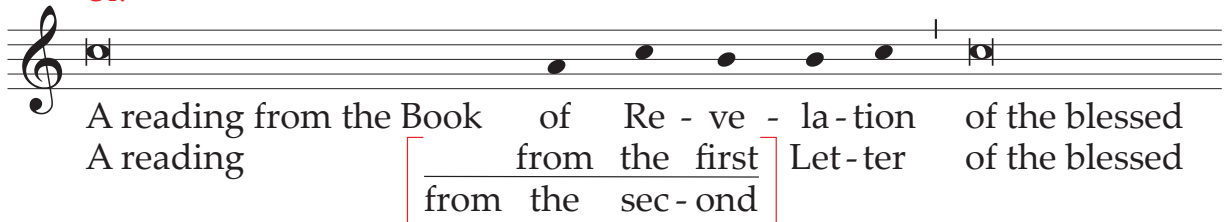
# Tones for the Readings

## II. The Epistle and the Book of Revelation

### INTRODUCTION

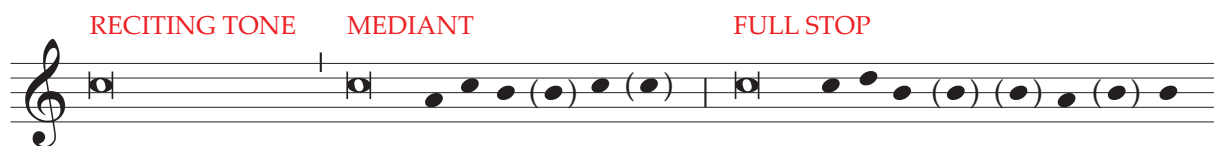


Or:





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

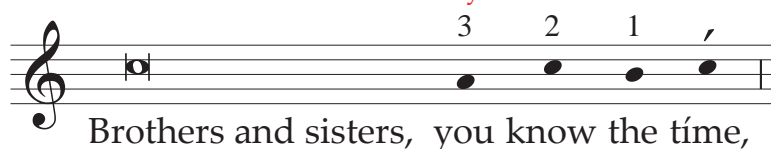


The mediant is used at the end of major clauses within a sentence. In short sentences it may be omitted, and in long sentences it may be used more than once. For the mediant, one always leaves the reciting tone three syllables before the last accent, and then completes the line as indicated for last accent on the final syllable or last accent not on the final syllable. The mediant should not be used to introduce a question. The full stop is used at the end of every sentence, with the formula applied as indicated for the various combinations and penultimate accent and last accent. The question formula is used for all questions, except when the question occurs at the end of a reading. In the question formula, one leaves the reciting tone two syllables before the last accent. In long questions, the ending is used only for the last clause of the question, with the reciting tone for the first clause. The conclusion with its two elements is used for the last two lines of the reading. For these two elements, one leaves the reciting tone one syllable before the last accent and then on the last accent.

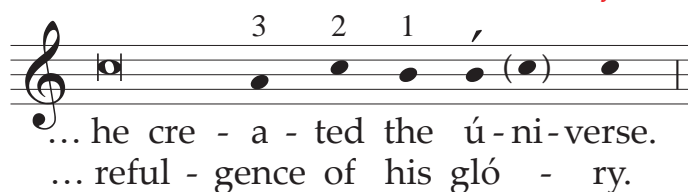
The Mediant and the Full Stop are pointed according to the following accent patterns.

#### 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:	{ ... he is	Lórd of	cre - á -	tion.
Penultimate accent followed by three unaccented syllables:	{ ... with	wón-ders of his	kínd -	ness.
	{ ... 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 ríght-eous-ness?

## CONCLUSION

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

Leave the reciting tone one syllable before the last accent:

Leave the reciting tone on the last accent:



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

## ACCLAMATION



The word of the Lord. Thanks be to God.

## 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 ár-mor of líght; 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.

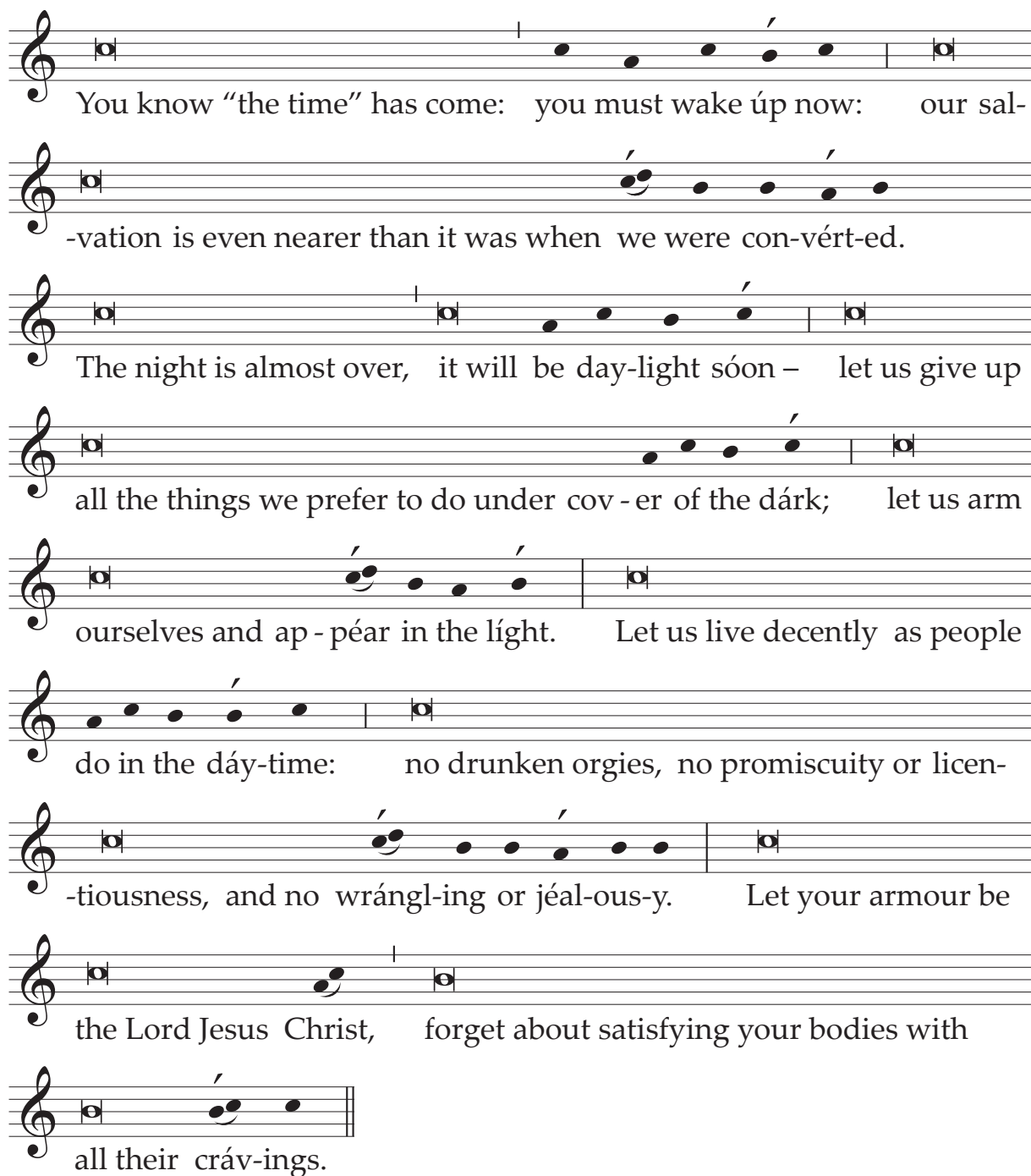
## Second Reading for the First Sunday of Advent, Year A (NAB)

Romans 13:11-14

Brothers and sisters, you know the time; it is the hour now for you  
to a - wáke from sléep. For our salvation is nearer now than when  
we first be-líeved; the night is advanced, the dáy is at hánd.  
Let us then throw off the works of dárk-ness and put on the  
ár-mor of líght; let us conduct ourselves properly as in the day,  
not in or-gies and drúnk-en-ness, not in promiscui - ty and  
li-cén-tious-ness, not in rí-val-ry and jéal-ous-y. But put on the  
Lord Jesus Christ, and make no provision for the desires of the flésh.

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

Romans 13:11-14

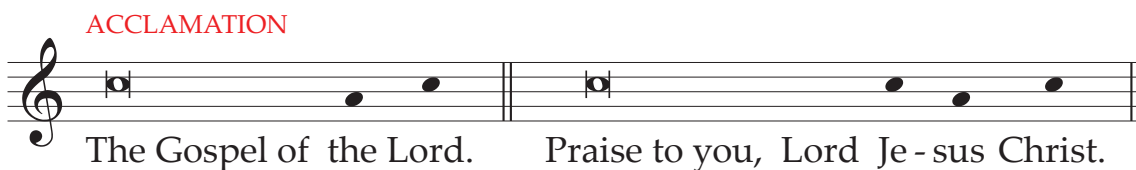
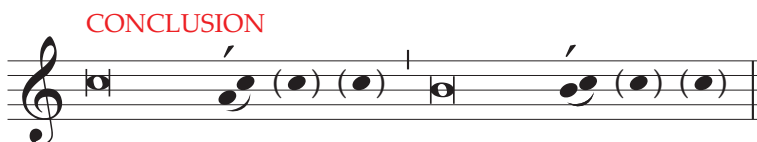
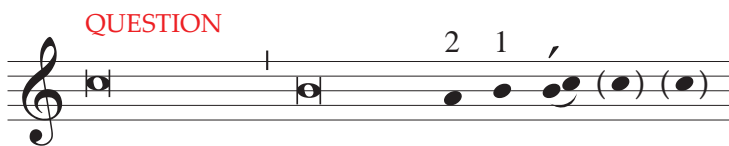
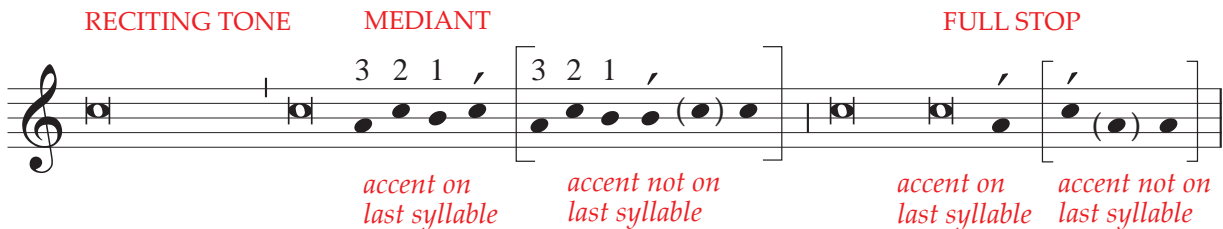
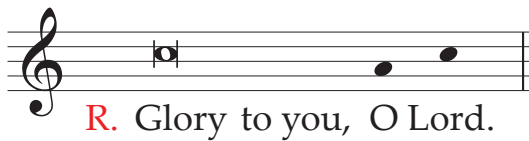


You know "the time" has come: you must wake úp now: our sal-  
-vation is even nearer than it was when we were con-vért-ed.  
The night is almost over, it will be day-light sóon – let us give up  
all the things we prefer to do under cov - er of the dárk; let us arm  
ourselves and ap - péar in the líght. Let us live decently as people  
do in the dáy-time: no drunken orgies, no promiscuity or licen-  
-tiousness, and no wrángl-ing or jéal-ous-y. Let your armour be  
the Lord Jesus Christ, forget about satisfying your bodies with  
all their cráv-ings.

# Tones for the Readings

## III. The Gospel

Before the Gospel



The mediant is used at the end of major clauses within a sentence. In short sentences it may be omitted, and in long sentences it may be used more than once. It should not be used to introduce a question. The full stop is used at the end of every sentence. The question formula is used for all questions, except when the question occurs at the end of a Gospel reading. In the question formula, one leaves the reciting tone two syllables before the last accent. In long questions, the ending is used only for the last clause of the question, with the reciting tone for the first clause. The conclusion with its two elements is used for the last two lines of the reading. For each of these two elements, one leaves the reciting tone on the last accent.

## Gospel Reading for Pentecost (NRSV)

John 20:19-23

It was evening on the day Jesus rose from the dead, the first day of  
the wéeek, and the doors of the house where the disciples had met  
were locked for fear of the Jéws. Jesus came and stood among  
them and said, 'Peace be with yóu'. Af-ter he sáid this,  
he showed them his hands and his síde. Then the disciples rejoiced  
when they saw the Lórd. Jesus said to them again, 'Peace be with  
yóu. As the Fa-ther has sént me, so I send yóu'. When he  
had sáid this, he breathed on them and said to them, 'Receive the  
Holy Spír-it. If you forgive the sins of any, they are for-gív-en  
them; if you retain the sins of án-y, they are re - táined'.

## Gospel Reading for Pentecost (NAB)

John 20:19-23



On the evening of that first day of the 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 retain are re-  
-tained."



## Gospel Reading for Pentecost (JB)

John 20:19-23

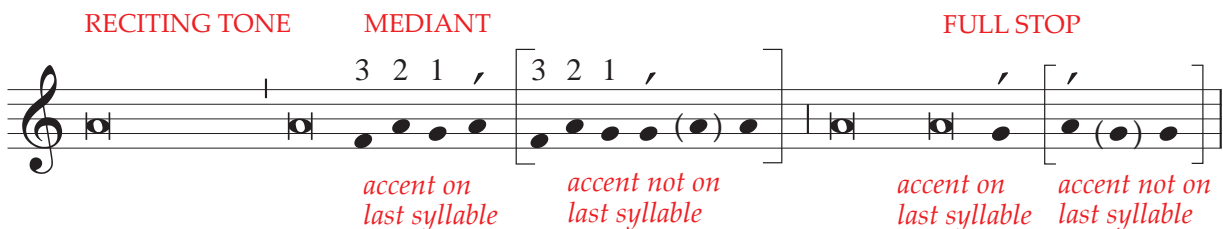
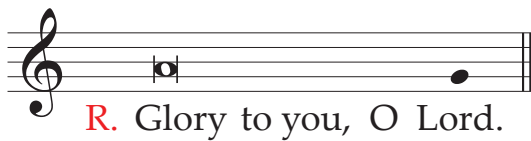
In the evening of that same day, the first day of the week, the doors  
were closed in the room where the disciples were, for fear of the Jews.  
Jesus came and stood among them. He said to them, "Peace be  
with you," and showed them his hands and his side. The disci-  
-ples were filled with joy when they saw the Lórd, and he said to  
them again, "Peace be with you. "As the Fa-ther sent me, so am  
I sending you." After saying this he breathed on them and said:  
"Receive the Holy Spír-it. For those whose sins you forgive, they  
are for - gív-en; for those whose sins you retain, they are re - táined."

# Tones for the Readings

## III. The Gospel

(Solemn Tone)

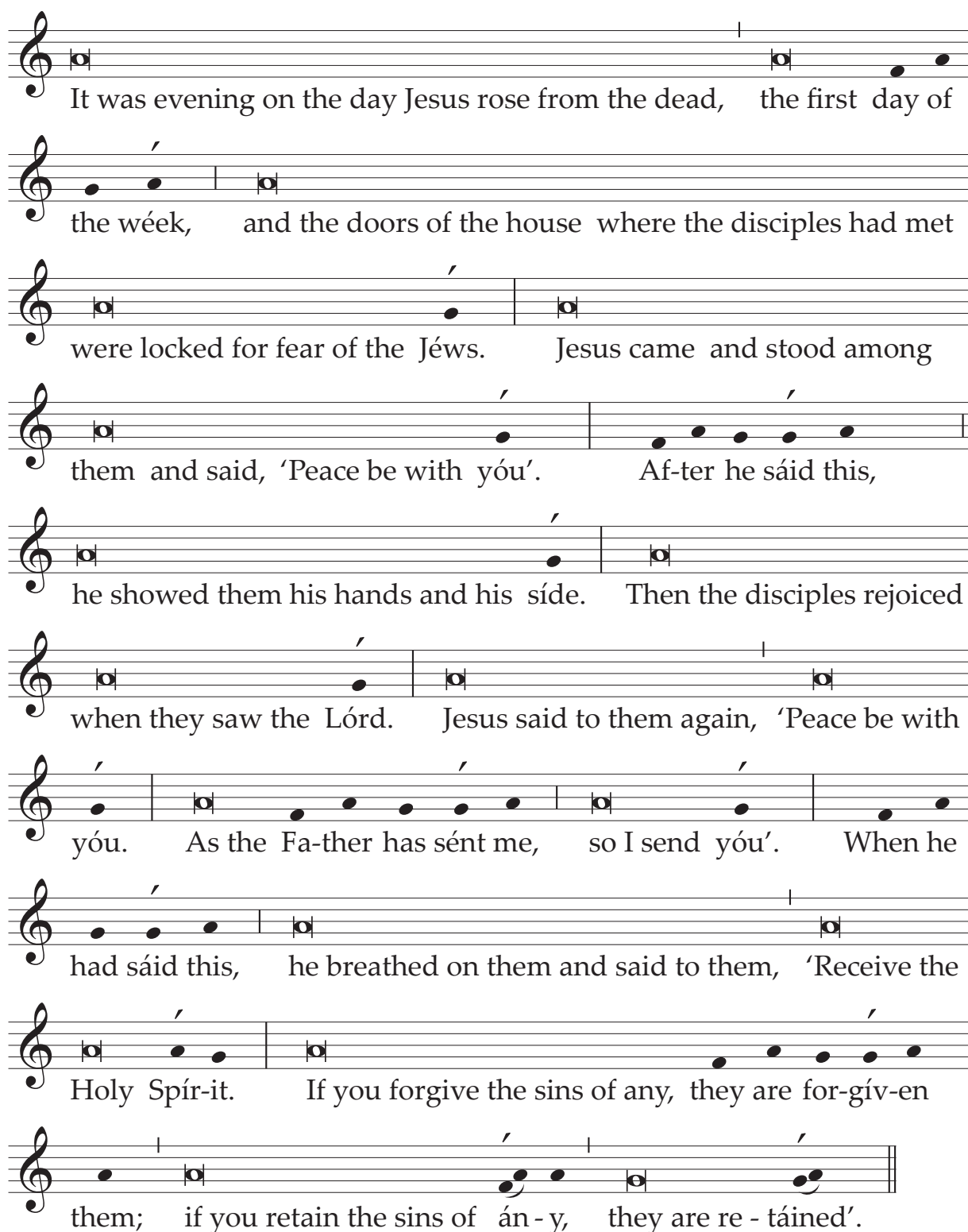
Before the Gospel



The mediant is used at the end of major clauses within a sentence. In short sentences it may be omitted, and in long sentences it may be used more than once. It should not be used to introduce a question. The full stop is used at the end of every sentence. The question formula is used for all questions, except when the question occurs at the end of a Gospel reading. In the question formula, one leaves the reciting tone two syllables before the last accent. In long questions, the ending is used only for the last clause of the question, with the reciting tone for the first clause. The conclusion with its two elements is used for the last two lines of the reading. For each of these two elements, one leaves the reciting tone on the last accent.

## Gospel Reading for Pentecost (NRSV)

John 20:19-23



It was evening on the day Jesus rose from the dead, the first day of  
the 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'. Af-ter he said this,  
he showed them his hands and his side. Then the disciples rejoiced  
when they saw the Lórd. Jesus said to them again, 'Peace be with  
you. As the Fa-ther has sent me, so I send you'. When he  
had said this, he breathed on them and said to them, 'Receive the  
Holy Spír-it. If you forgive the sins of any, they are for-gív-en  
them; if you retain the sins of án - y, they are re - táined'.

## Gospel Reading for Pentecost (NAB)

John 20:19-23

On the evening of that first day of the 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 forgiven them, and whose sins you retain are retained."

## Gospel Reading for Pentecost (JB)

John 20:19-23

The musical score is written on ten staves, each with a treble clef and a key signature of one flat (B-flat). The melody is simple and homophonic, with lyrics written below the notes. The lyrics are in English and French, with the French text in parentheses. The score is divided into two systems of five staves each. The first system contains the first four staves, and the second system contains the last six staves. The lyrics are as follows:

In the evening of that same day, the first day of the week, the doors  
were closed in the room where the disciples were, for fear of the Jews.  
Jesus came and stood among them. He said to them, "Peace be  
with you," and showed them his hands and his side. The disci-  
-ples were filled with joy when they saw the Lord, and he said to  
them again, "Peace be with you. "As the Father sent me, so am  
I sending you." After saying this he breathed on them and said:  
"Receive the Holy Spirit. For those whose sins you forgive, they  
are for-giv-en; for those whose sins you retain, they are re-tained."

## Credo III

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

I be-lieve in one Lord Je-sus Christ, the On-ly Be - got-ten Son of  
God, born of the Fa-ther be-fore all a - ges. God from God, Light  
from Light, true God from true God, be-got-ten, not made, con-  
-sub-stan-tial with the Fa-ther; through him all things were made.

For us men and for our sal-va-tion he came down from heav-en,  
*At the words that follow, up to and including and became man, all bow.*  
and by the Ho-ly Spir-it was in-car-nate of the Vir-gin Mar-y,  
and be-came man.

For our sake he was cru-ci-fied un-der Pon-tius Pi-late, he



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

in ac-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.

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

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

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

proph-ets. I be-lieve in one, ho-ly, ca-tho-lic and a-pos-tol-ic

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



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### Credo III

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

The first system of the musical score for 'Credo III' is written for three staves: Treble, Alto, and Bass. The key signature is D major (two sharps). The lyrics 'I be-lieve in one God, the Fa-ther al-might-y, mak-er of' are placed below the staves. The melody is primarily in the Treble staff, with accompaniment in the Alto and Bass staves. The system concludes with a double bar line.

heav-en and earth, of all things vis-i-ble and in-vis - i-ble.

The second system continues the musical score. The lyrics 'heav-en and earth, of all things vis-i-ble and in-vis - i-ble.' are placed below the staves. The musical notation continues across the three staves, with the Treble staff carrying the main melody. The system ends with a double bar line.

I be-lieve in one Lord Je - sus Christ, the On-ly Be-got-ten Son

The third system of the musical score features the lyrics 'I be-lieve in one Lord Je - sus Christ, the On-ly Be-got-ten Son'. The musical notation continues across the three staves, maintaining the D major key signature. The system concludes with a double bar line.

of God, born of the Fa - ther be-fore all a - ges. God from

The fourth and final system of the musical score contains the lyrics 'of God, born of the Fa - ther be-fore all a - ges. God from'. The musical notation continues across the three staves. The system concludes with a double bar line.

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

At the words that follow, up to and including

he came down from heav-en, and by the Ho-ly Spir-it was

and became man, *all bow.*

in-car-nate of the Vir-gin Mar - y, and be-came man.

The first system of the musical score is in D major (two sharps). It consists of a vocal line (treble clef) and a piano accompaniment (bass clef). The vocal line begins with a quarter rest, followed by a half note G4, a quarter note A4, a half note B4, a quarter note C5, a half note B4, a quarter note A4, and a half note G4. The piano accompaniment features a steady eighth-note bass line in the left hand and chords in the right hand.

For our sake he was cru - ci-fied un-der Pon-tius Pi-late, he

The second system continues the musical score. The vocal line has a quarter rest, followed by a half note G4, a quarter note A4, a half note B4, a quarter note C5, a half note B4, a quarter note A4, and a half note G4. The piano accompaniment continues with the same rhythmic pattern.

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

The third system includes a double bar line. The vocal line has a quarter rest, followed by a half note G4, a quarter note A4, a half note B4, a quarter note C5, a half note B4, a quarter note A4, and a half note G4. The piano accompaniment continues with the same rhythmic pattern.

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

The fourth system concludes the phrase. The vocal line has a quarter rest, followed by a half note G4, a quarter note A4, a half note B4, a quarter note C5, a half note B4, a quarter note A4, and a half note G4. The piano accompaniment continues with the same rhythmic pattern.

heav - en and is seat-ed at the right hand of the Fa - ther. He

will come a-gain in glo - ry to judge the liv-ing and the dead

and his king-dom will have no end.

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

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

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

through the proph-ets. I be-lieve in one, ho-ly, ca-tho-lic

and a-pos-tol-ic Church. I con-fess one Bap-tism for the

for-give-ness of sins and I look for-ward to the res-ur-rec-tion

This system consists of three staves. The top staff is a single melodic line in treble clef with a key signature of two sharps (F# and C#). The middle and bottom staves are accompaniment in treble and bass clefs, respectively, featuring block chords and some moving lines. The lyrics are written below the staves, with hyphens indicating syllables that span across measures.

of the dead and the life of the world to come.

This system continues the chant with three staves. The top staff has a melodic line that includes some grace notes. The middle and bottom staves provide harmonic support with block chords and sustained notes. The lyrics continue across the staves.

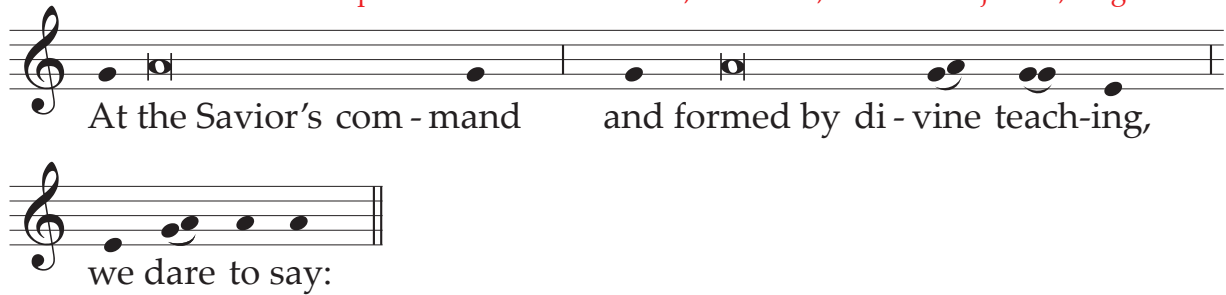
A - - - men.

This system concludes the chant with three staves. The top staff features a melodic line with many grace notes, creating a rapid, flowing effect. The middle and bottom staves have block chords. The lyrics "A - - - men." are written below the staves, with hyphens indicating a long note or a series of grace notes.

# The Lord's Prayer

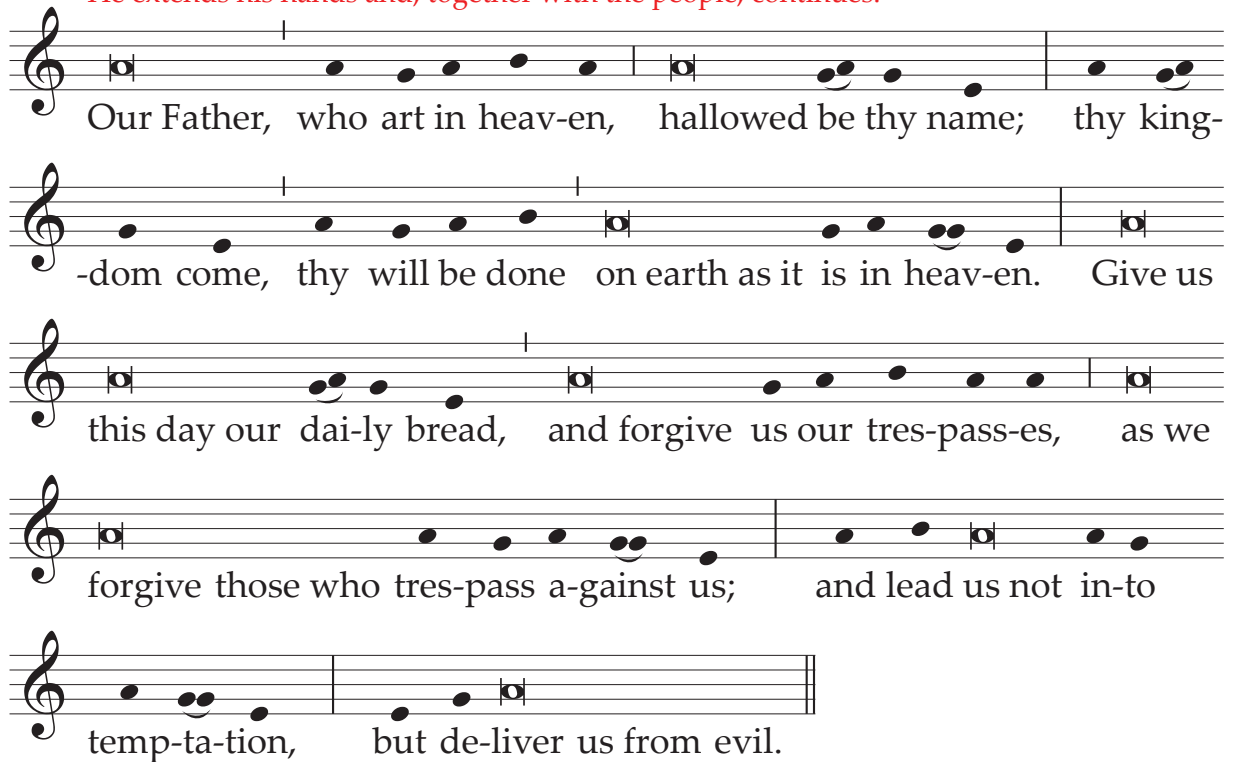
Tone B (Mozarabic)

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



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

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



Our Father, who art in heav-en, hallowed be thy name; thy king-  
-dom come, thy will be done on earth as it is in heav-en. Give us  
this day our dai-ly bread, and forgive us our tres-pass-es, as we  
forgive those who tres-pass a-against us; and lead us not in-to  
temp-ta-tion, but de-liver us from evil.

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# The Lord's Prayer

Tone B (Mozarabic)

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

At the Savior's com - mand and formed by di - vine teach-ing,

This musical system consists of a vocal line and a piano accompaniment. The vocal line is written on a single staff with a treble clef, featuring a series of eighth and quarter notes. The piano accompaniment is written on two staves (treble and bass clefs) and includes chords and melodic lines in both hands.

we dare to say:

This musical system continues the vocal and piano parts from the previous system. The vocal line ends with a final note and a double bar line. The piano accompaniment also concludes with a final chord and a double bar line.

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

Our Father, who art in heav-en, hallowed be thy name; thy king-

This musical system continues the vocal and piano parts. The vocal line features a mix of eighth and quarter notes. The piano accompaniment provides harmonic support with chords and moving lines.

-dom come, thy will be done on earth as it is in heav-en. Give us

This musical system concludes the vocal and piano parts. The vocal line ends with a final note and a double bar line. The piano accompaniment also concludes with a final chord and a double bar line.



this day our dai-ly bread, and forgive us our tres-pass-es, as we

This system consists of three staves. The top staff is a single melodic line in treble clef. The bottom two staves are a piano accompaniment in grand staff (treble and bass clefs). The music is in 4/4 time, with a key signature of one flat (B-flat). The lyrics are written below the top staff.

forgive those who tres-pass a-gainst us; and lead us not in-to

This system continues the musical phrase from the first system. It consists of three staves (melody and piano accompaniment) with the same notation and time signature. The lyrics continue below the top staff.

temp-ta-tion, but de-liver us from evil.

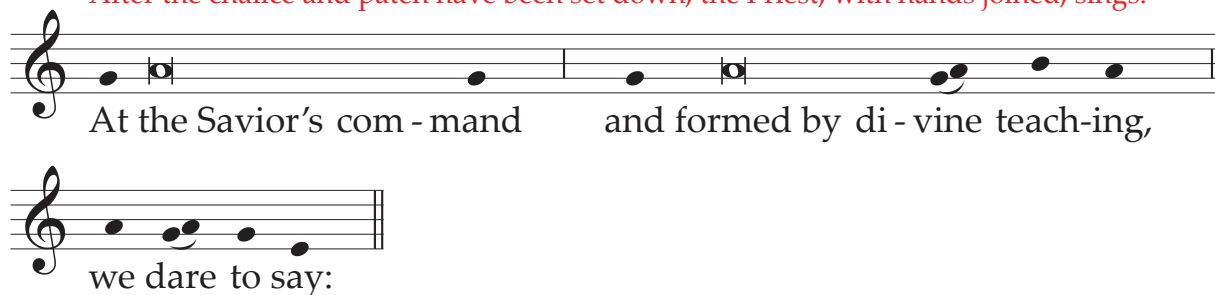
This system concludes the musical phrase. It consists of three staves (melody and piano accompaniment) with the same notation and time signature. The lyrics conclude below the top staff.

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# The Lord's Prayer

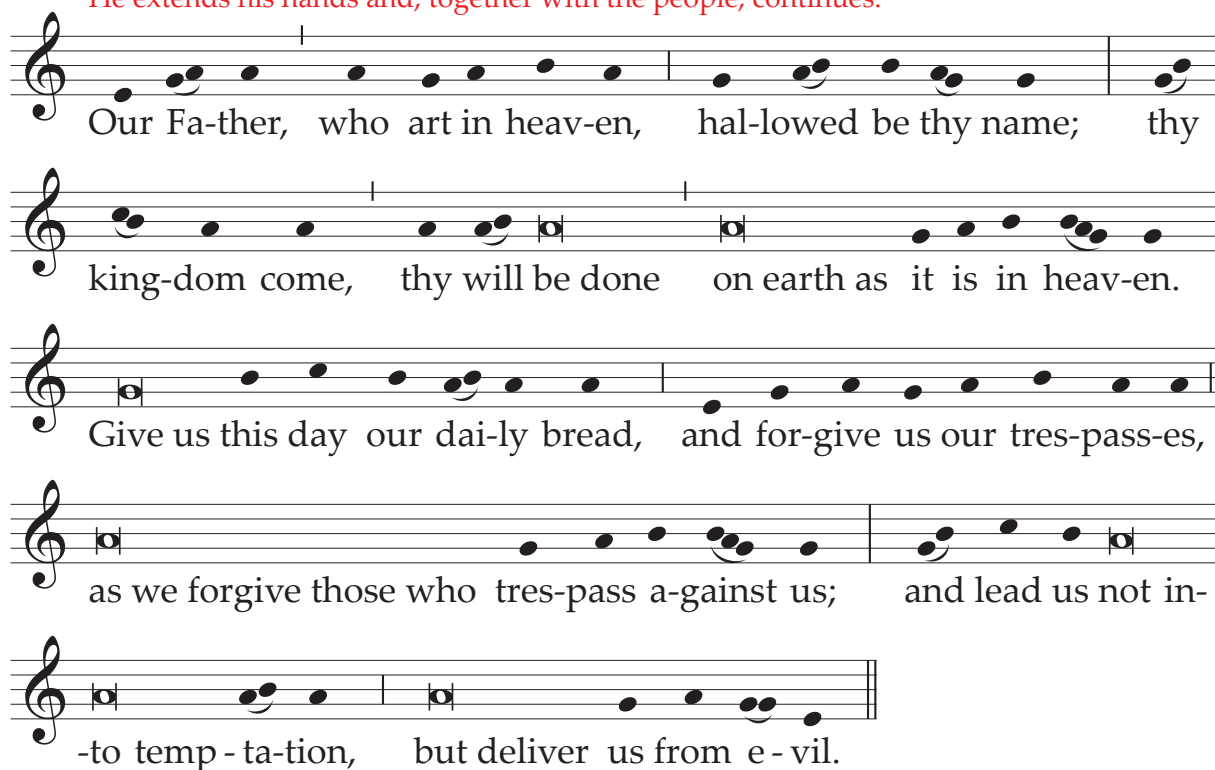
Tone C (Solemn Anaphora Tone)

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



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

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



Our 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 forgive those who tres-pass a-against us; and lead us not in-  
-to temp - ta-tion, but deliver us from e - vil.

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# The Lord's Prayer

Tone C (Solemn Anaphora Tone)

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

At the Savior's com - mand and formed by di - vine teach-ing,

This musical system consists of three staves. The top staff is a single melodic line in treble clef. The bottom two staves are a piano accompaniment in grand staff (treble and bass clefs). The music is in a solemn, slow style with long note values and rests.

we dare to say:

This musical system consists of three staves. The top staff is a single melodic line in treble clef. The bottom two staves are a piano accompaniment in grand staff (treble and bass clefs). The music continues the solemn style with long note values and rests.

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

Our Fa-ther, who art in heav-en, hal-lowed be thy name; thy

This musical system consists of three staves. The top staff is a single melodic line in treble clef. The bottom two staves are a piano accompaniment in grand staff (treble and bass clefs). The music continues the solemn style with long note values and rests.

king-dom come, thy will be done on earth as it is in heav - en.

This musical system consists of three staves. The top staff is a single melodic line in treble clef. The bottom two staves are a piano accompaniment in grand staff (treble and bass clefs). The music concludes the phrase with long note values and rests.

Give us this day our dai-ly bread, and for-give us our tres-pass-es,

as we forgive those who tres-pass a-against us; and lead us not in-

-to temp - ta-tion, but deliver us from e - vil.

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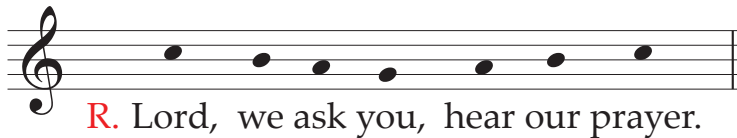
## PRAYER OF THE FAITHFUL

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

A

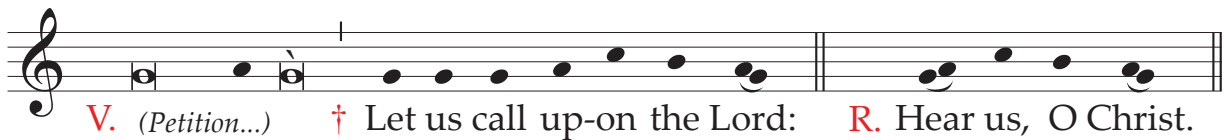


V. (Petition...) † Be pleased to hear us:



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

B



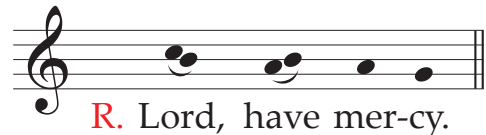
V. (Petition...) † Let us call up-on the Lord: R. Hear us, O Christ.

C



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

Or:



R. Lord, have mer-cy.

D



V. (Petition...) † Let us im-plore the Lord: Ký-ri-e, e - lé - i-son.

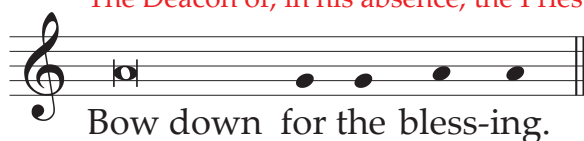


R. KÝ-ri-e, e - lé - i-son.

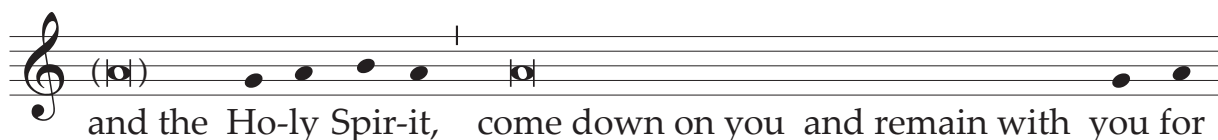
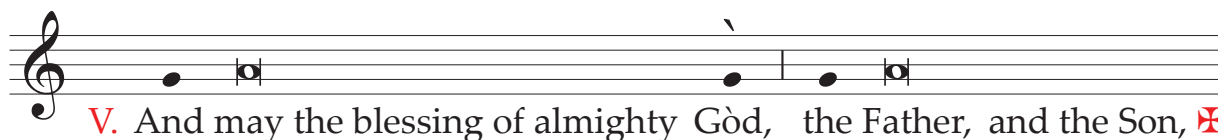
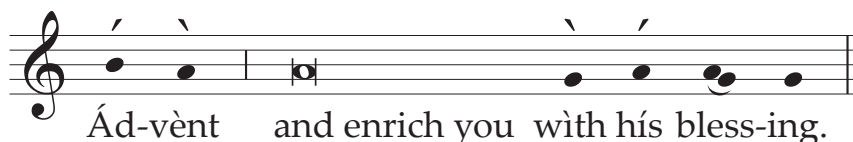
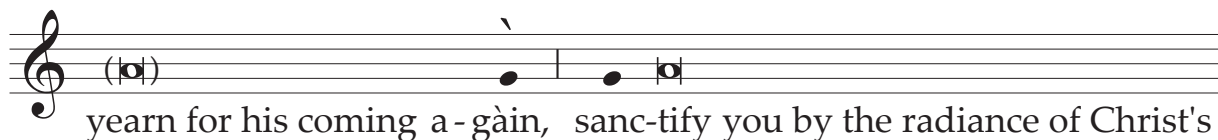
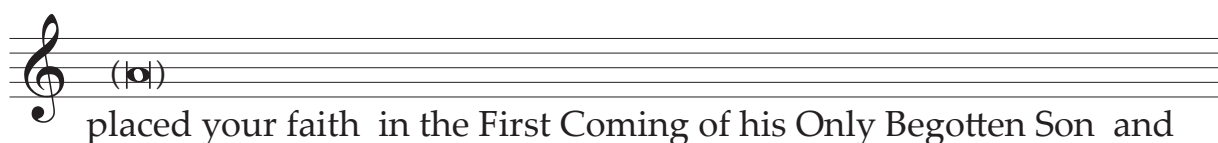
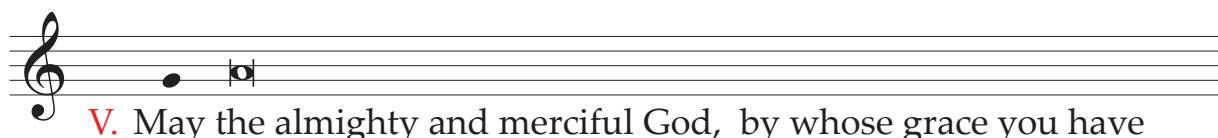
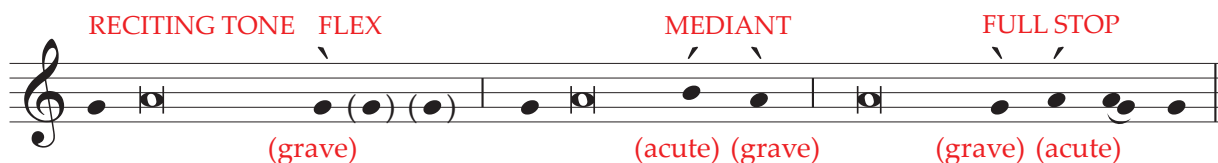
# At the Solemn Blessing

Solemn Tone

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



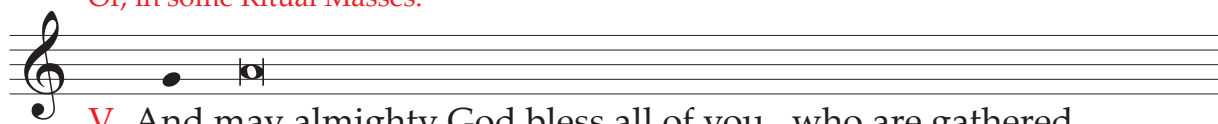
Then the Priest, with hands extended over the people, sings the blessing:





R. A-men.

Or, in some Ritual Masses:



V. And may almighty God bless all of you, who are gathered



here, the Father, (✠) and the Son, ✠ and the  
for these sacred rites,



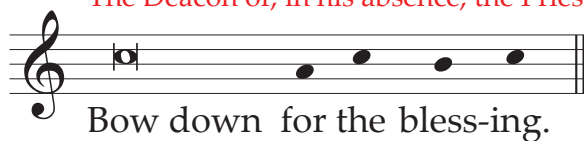
Ho-ly (✠) Spir-it.



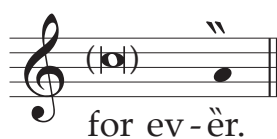
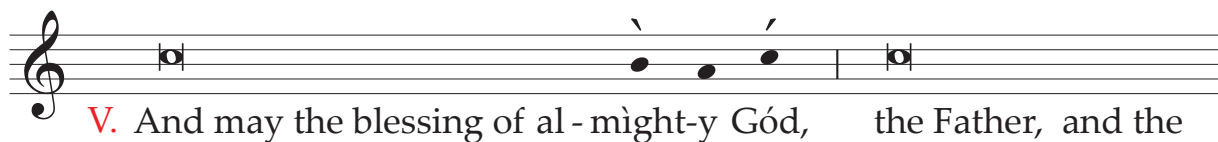
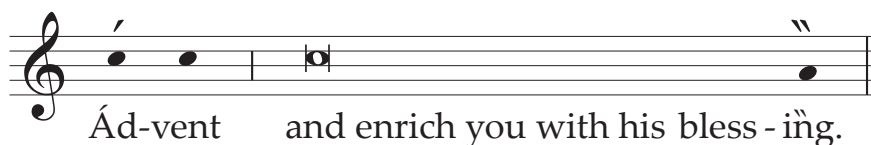
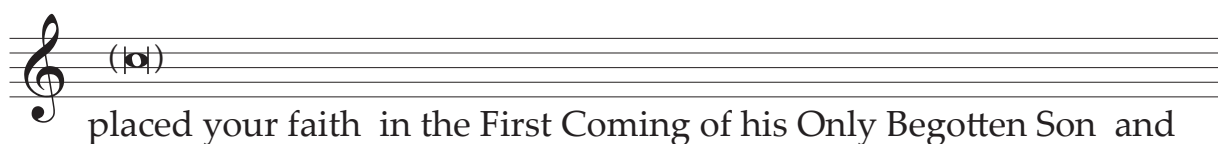
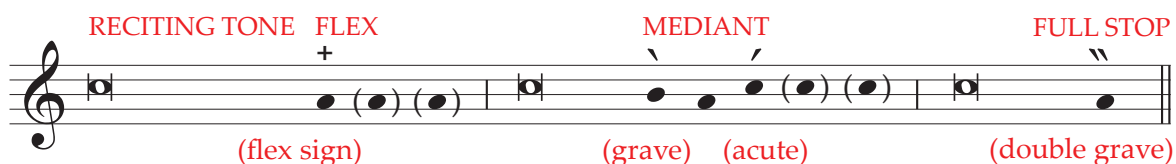
R. A-men.

Simple Tone

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



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

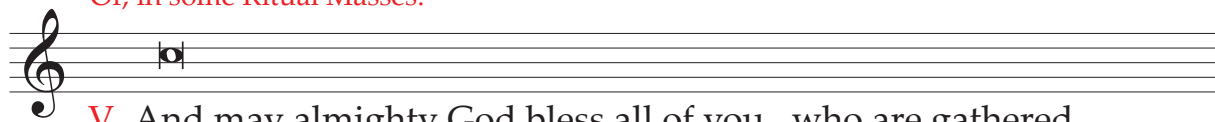




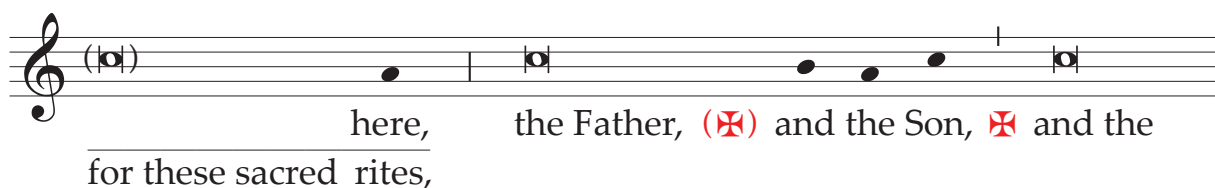


R. A-men.

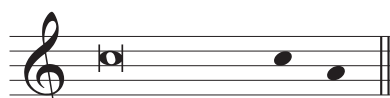
Or, in some Ritual Masses:



V. And may almighty God bless all of you, who are gathered



here, the Father, (X) and the Son, X and the  
for these sacred rites,



Holy (X) Spir-it.

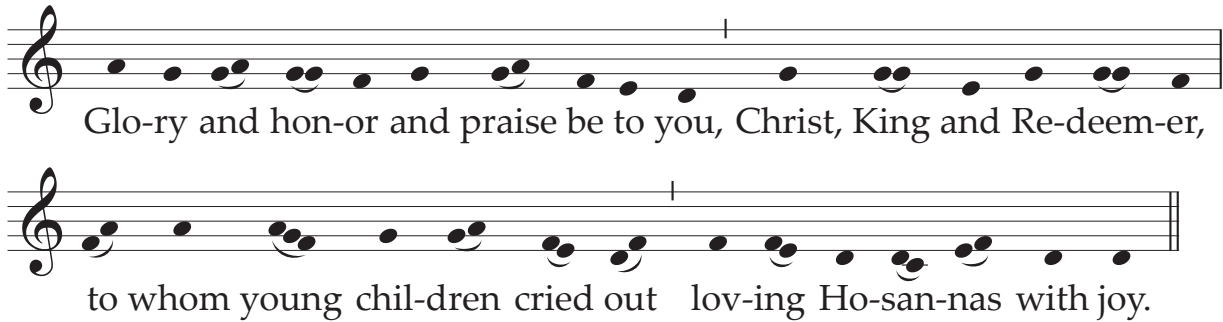


R. A-men.


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## Gloria laus et honor


### Refrain




Glo-ry and hon-or and praise be to you, Christ, King and Re-deem-er,  
to whom young chil-dren cried out lov-ing Ho-san-nas with joy.



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



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



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

## Gloria, laus et honor

### Refrain

Glo-ry and hon-or and praise be to you, Christ, King and Re-deem-er,

The first system of the Refrain features a vocal melody on a single treble staff and a piano accompaniment on grand staves (treble and bass). The melody consists of eighth and sixteenth notes, while the piano accompaniment uses chords and moving lines in both hands.

to whom young chil-dren cried out lov-ing Ho-san-nas with joy.

The second system continues the Refrain with similar musical notation, ending with a double bar line. The piano accompaniment includes a prominent bass line in the lower register.

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

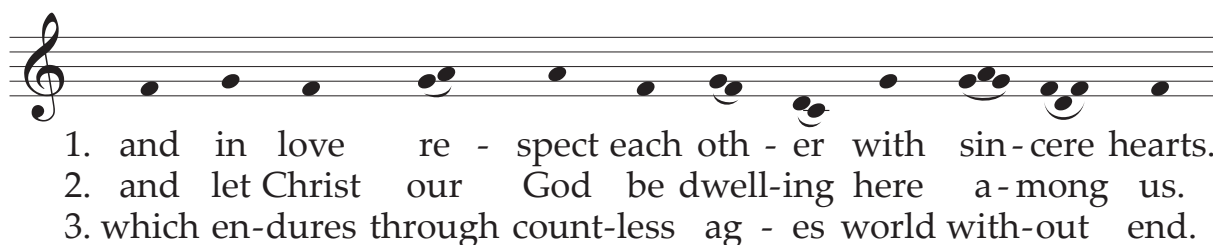
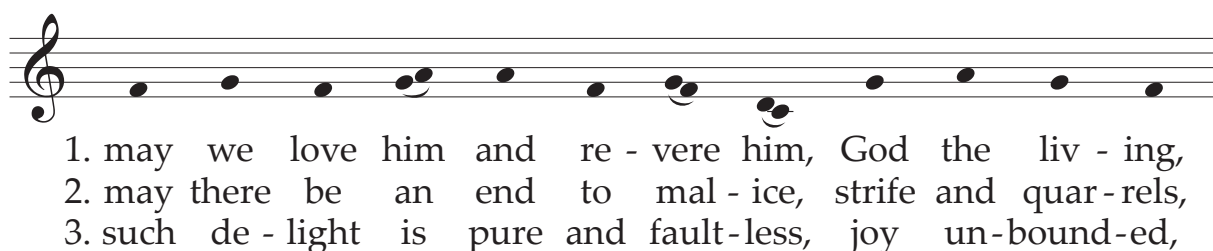
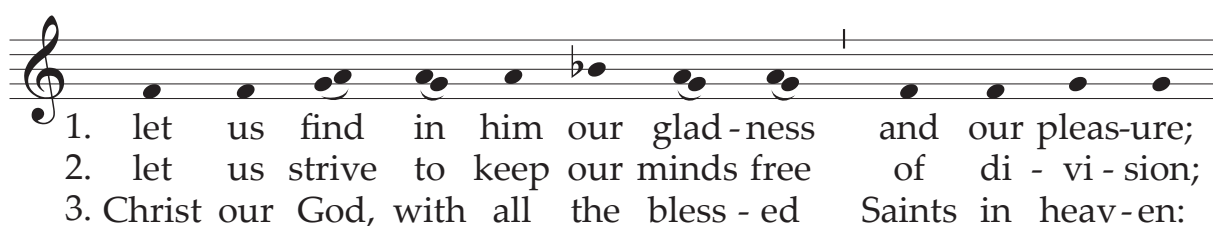
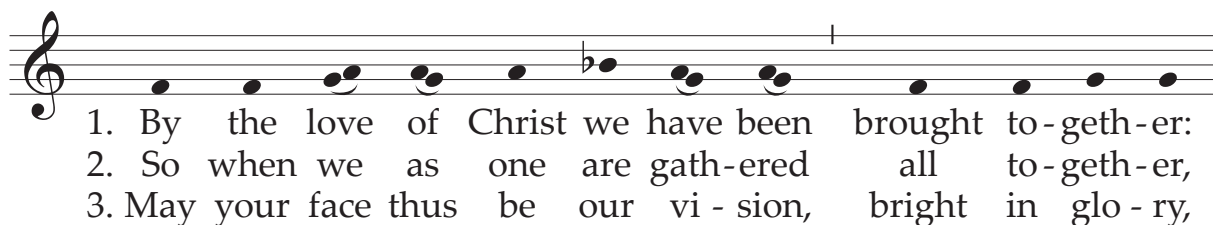
The third system contains five numbered verses of the Refrain. The musical notation for the first verse is shown, with the piano accompaniment featuring a long, sustained chord in the bass and moving lines in the treble.

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

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

## Ubi caritas

### Refrain



## Ubi caritas

### Refrain

Where true char-i - ty is dwell-ing, God is pre-sent there.

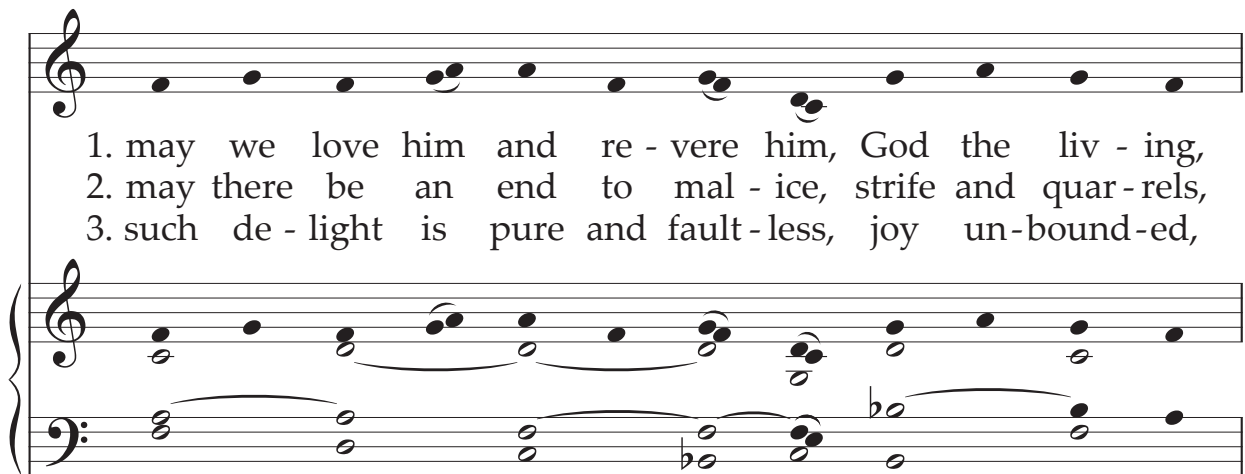
The musical score for the Refrain is written for voice and piano. The voice part is on a single staff with a treble clef, and the piano accompaniment is on two staves (treble and bass clefs). The key signature has one flat (B-flat), and the time signature is common time (C). The melody consists of a series of eighth and quarter notes, with a final half note. The piano accompaniment features a simple harmonic support with chords and moving lines in both hands.

1. By the love of Christ we have been brought to-geth-er:  
2. So when we as one are gath-ered all to-geth-er,  
3. May your face thus be our vi - sion, bright in glo - ry,

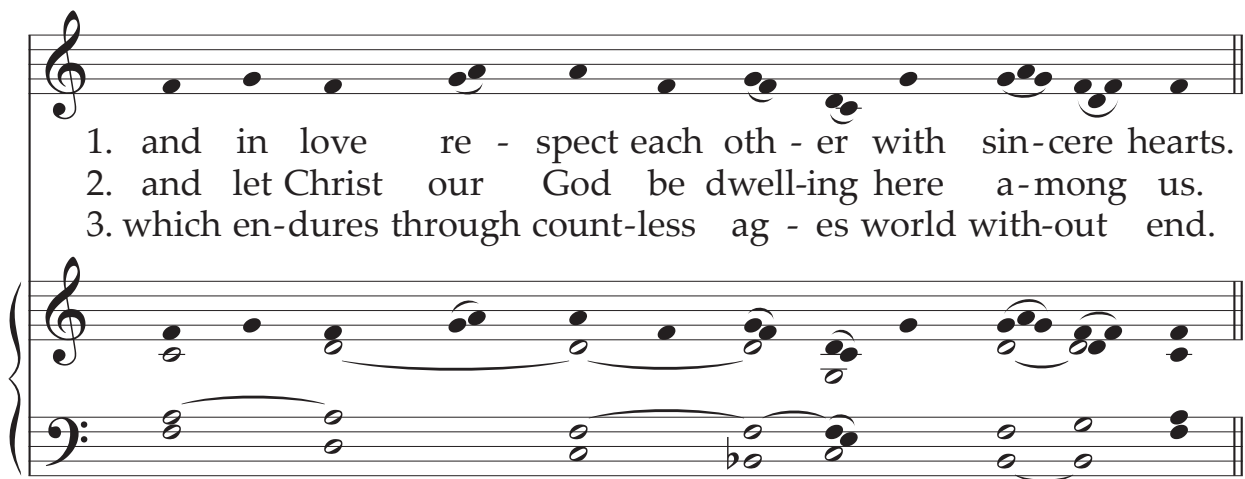
The musical score for the first three verses is written for voice and piano. The voice part is on a single staff with a treble clef, and the piano accompaniment is on two staves (treble and bass clefs). The key signature has one flat (B-flat), and the time signature is common time (C). The melody is identical to the Refrain. The piano accompaniment is also identical to the Refrain.

1. let us find in him our glad-ness and our pleas-ure;  
2. let us strive to keep our minds free of di - vi - sion;  
3. Christ our God, with all the bless - ed Saints in heav - en:

The musical score for the last three verses is written for voice and piano. The voice part is on a single staff with a treble clef, and the piano accompaniment is on two staves (treble and bass clefs). The key signature has one flat (B-flat), and the time signature is common time (C). The melody is identical to the Refrain. The piano accompaniment is also identical to the Refrain.



1. may we love him and re - vere him, God the liv - ing,  
 2. may there be an end to mal - ice, strife and quar - rels,  
 3. such de - light is pure and fault - less, joy un - bound - ed,



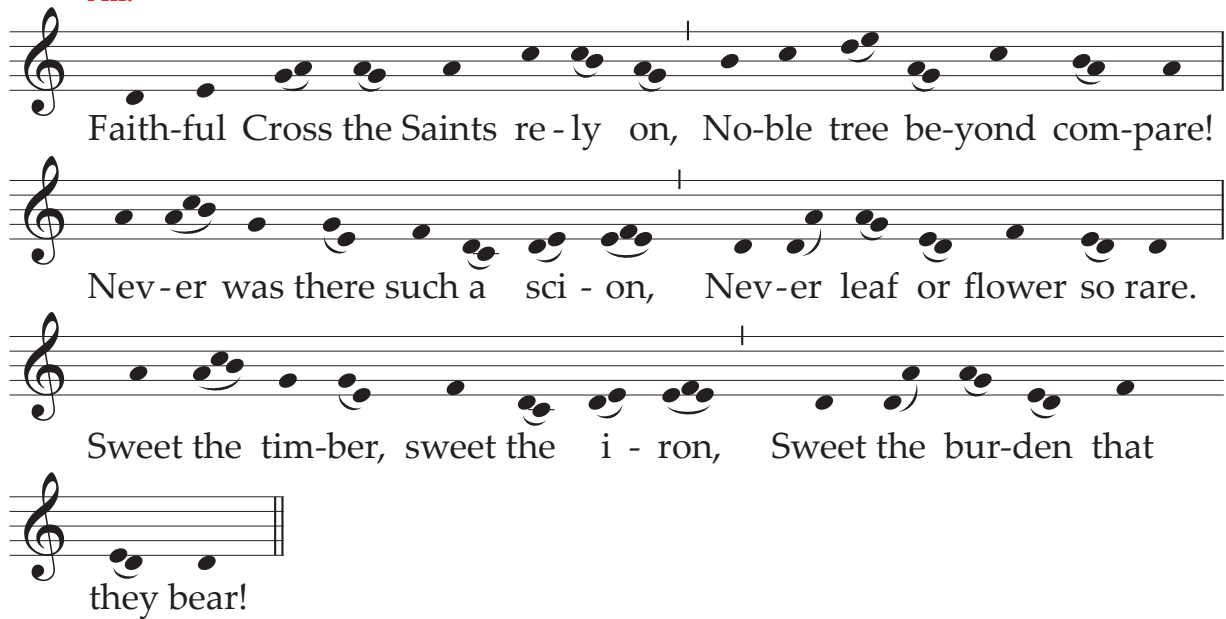
1. and in love re - spect each oth - er with sin - cere hearts.  
 2. and let Christ our God be dwell - ing here a - mong us.  
 3. which en - dures through count - less ag - es world with - out end.



3. A - men.

## Crux fidelis

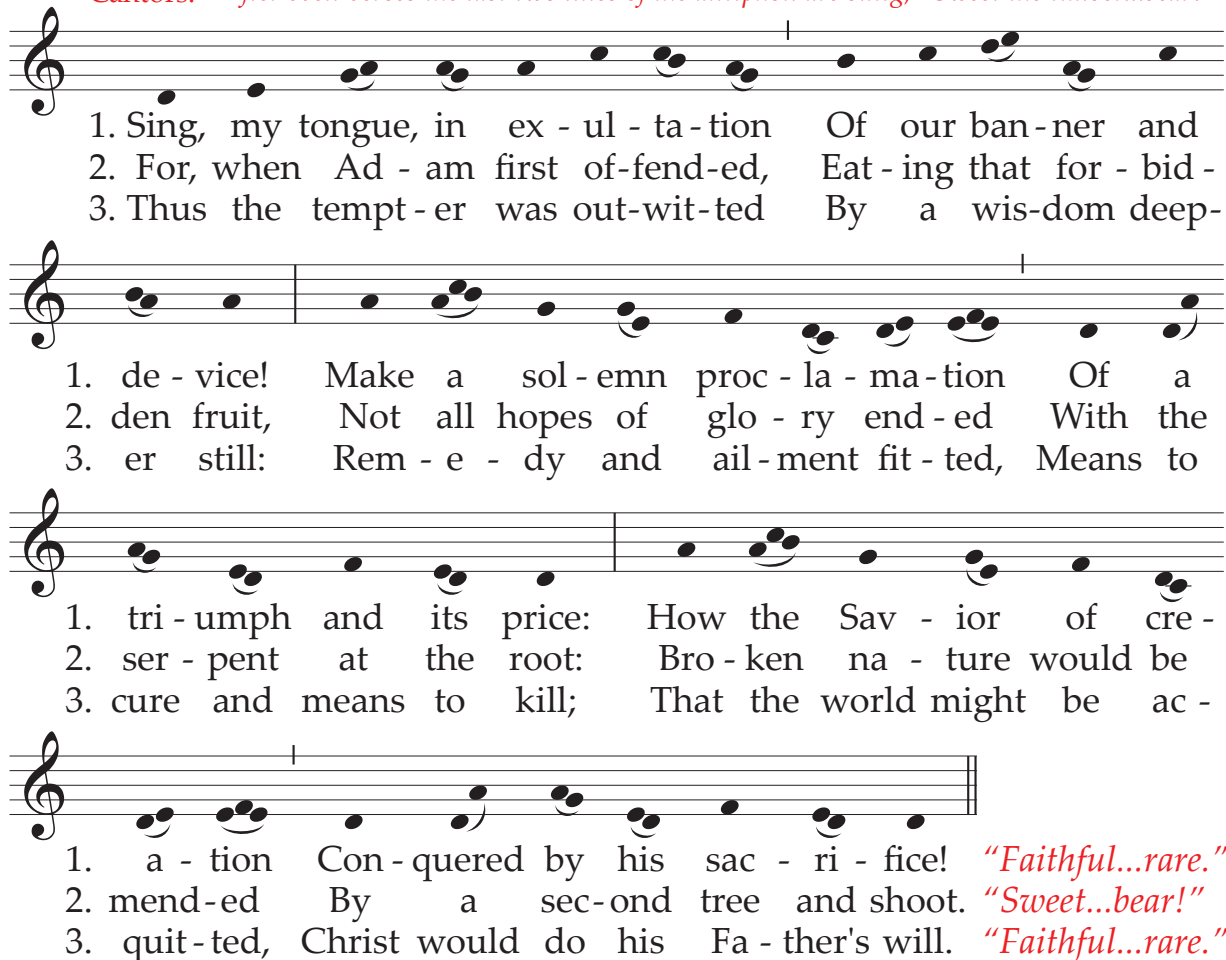
All:



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

*After odd verses the first two lines of the antiphon are sung, "Faithful...rare."*

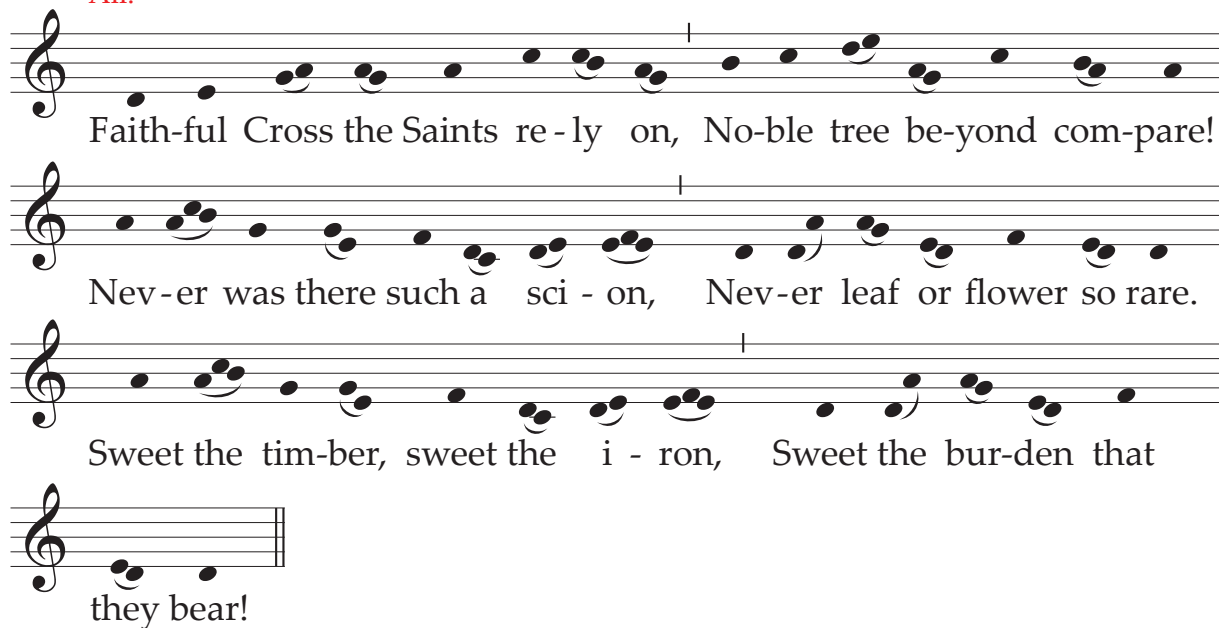
*Cantors: After even verses the last two lines of the antiphon are sung, "Sweet the timber...bear!"*



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

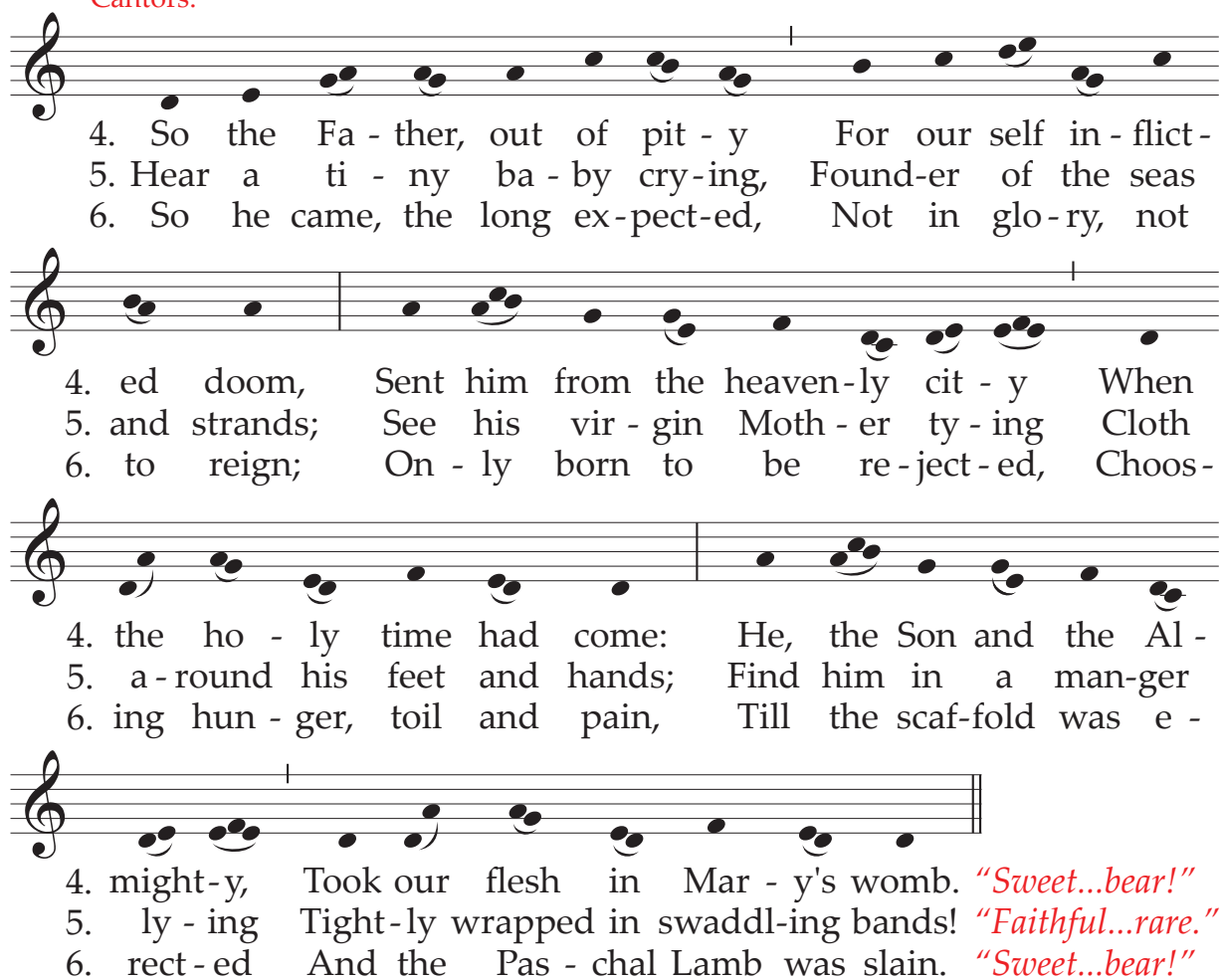


All:



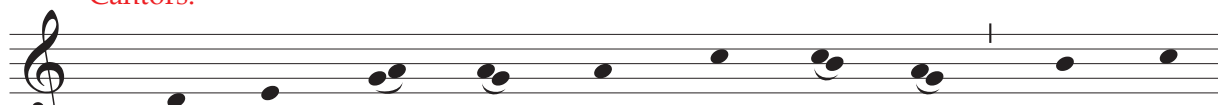
Faith-ful Cross the Saints re-ly on, No-ble tree be-yond com-pare!  
Nev-er was there such a sci-on, Nev-er leaf or flower so rare.  
Sweet the tim-ber, sweet the i-ron, Sweet the bur-den that  
they bear!

Cantors:

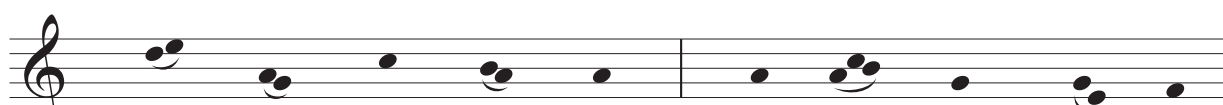


4. So the Fa-ther, out of pit-y For our self in-flict-  
5. Hear a ti-ny ba-by cry-ing, Found-er of the seas  
6. So he came, the long ex-pect-ed, Not in glo-ry, not  
4. ed doom, Sent him from the heaven-ly cit-y When  
5. and strands; See his vir-gin Moth-er ty-ing Cloth  
6. to reign; On-ly born to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


Cantors:



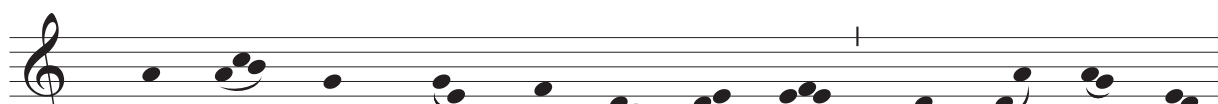
7. No dis - grace was too ab - hor - rent: Nailed and  
8. Loft - y tim - ber, smooth your rough-ness, Flex your  
9. Nobl - est tree of all cre - at - ed, Rich - ly  
10. Wis-dom, power, and ad - o - ra - tion To the




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



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



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



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

## Crux fidelis

All:

Faith-ful Cross the Saints re-ly on, No-ble tree be-yond com-pare!

The first system of the musical score for 'Crux fidelis'. It features a vocal line on a single treble staff and a piano accompaniment on grand staves (treble and bass). The vocal line begins with a half note G4, followed by quarter notes A4, B4, and C5, then a half note B4, quarter notes A4 and G4, a half note F#4, quarter notes E4 and D4, a half note C4, and finally a half note B3. The piano accompaniment consists of chords in the right hand and single notes in the left hand, primarily using the notes G, A, B, and C.

Nev-er was there such a sci-on, Nev-er leaf or flower so rare.

The second system of the musical score. The vocal line continues with a half note B3, quarter notes A3 and G3, a half note F#3, quarter notes E3 and D3, a half note C3, and finally a half note B2. The piano accompaniment continues with chords in the right hand and single notes in the left hand, primarily using the notes G, A, B, and C.

Sweet the tim-ber, sweet the i-ron, Sweet the bur-den that

The third system of the musical score. The vocal line continues with a half note B2, quarter notes A2 and G2, a half note F#2, quarter notes E2 and D2, a half note C2, and finally a half note B1. The piano accompaniment continues with chords in the right hand and single notes in the left hand, primarily using the notes G, A, B, and C.

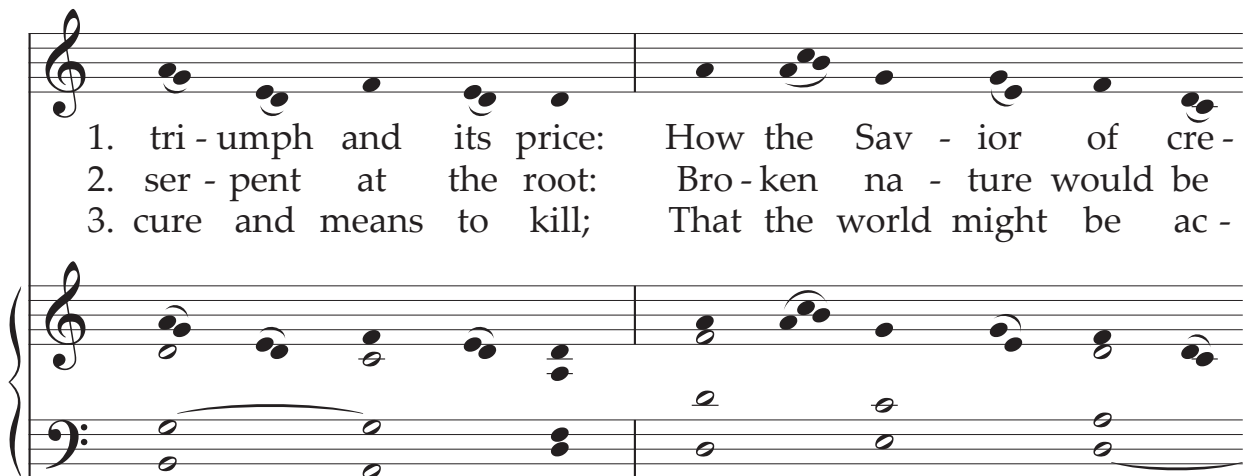
they bear!

*After odd verses the first two lines of the antiphon are sung, "Faithful...rare."*

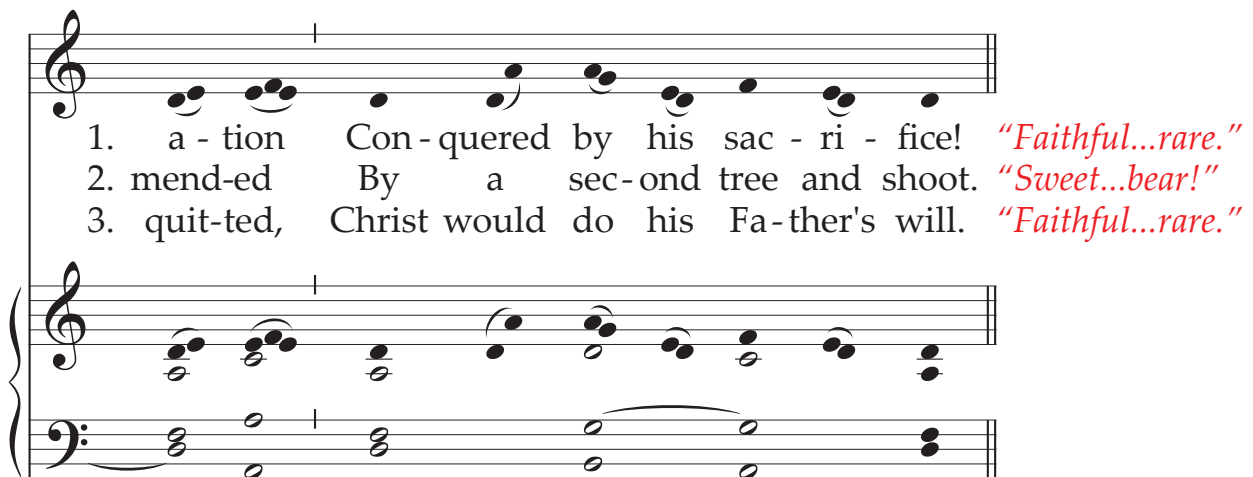
*Cantors: After even verses the last two lines of the antiphon are sung, "Sweet the timber...bear!"*

1. Sing, my tongue, in ex - ul - ta - tion Of our ban - ner and  
2. For, when Ad - am first of-fend-ed, Eat-ing that for - bid -  
3. Thus the tempt - er was out-wit - ted By a wis-dom deep-

1. de - vice! Make a sol - emn proc - la - ma - tion Of a  
2. den fruit, Not all hopes of glo - ry end - ed With the  
3. er still: Rem - e - dy and ail - ment fit - ted, Means to

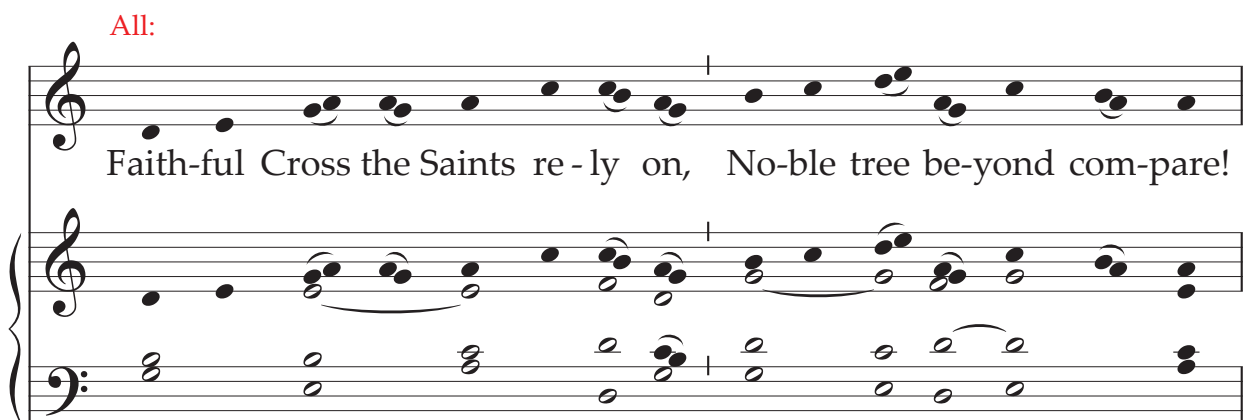


1. tri - umph and its price: How the Sav - ior of cre -  
 2. ser - pent at the root: Bro - ken na - ture would be  
 3. cure and means to kill; That the world might be ac -



1. a - tion Con - quered by his sac - ri - fice! *"Faithful...rare."*  
 2. mend - ed By a sec - ond tree and shoot. *"Sweet...bear!"*  
 3. quit - ted, Christ would do his Fa - ther's will. *"Faithful...rare."*

*All:*



Faith - ful Cross the Saints re - ly on, No - ble tree be - yond com - pare!

Nev-er was there such a sci - on, Nev-er leaf or flower so rare.

This system contains the first two lines of the musical score. The top line is a single treble clef staff with a melody of eighth and sixteenth notes. The bottom part is a grand staff (treble and bass clefs) with a piano accompaniment of chords and moving lines. The lyrics are written below the top staff.

Sweet the tim-ber, sweet the i - ron, Sweet the bur-den that

This system contains the next two lines of the musical score, continuing the melody and piano accompaniment from the first system. The lyrics are written below the top staff.

they bear!

This system contains the final line of the musical score. It shows the concluding notes of the melody and piano accompaniment. The lyrics "they bear!" are written below the top staff.

Cantors:

4. So the Fa - ther, out of pit - y For our self in - flict -  
5. Hear a ti - ny ba - by cry - ing, Found - er of the seas  
6. So he came, the long ex - pect - ed, Not in glo - ry, not

The first system of the musical score features a vocal line with three staves and a piano accompaniment with two staves. The vocal line begins with a treble clef and a key signature of one flat. The lyrics are written below the vocal staves, with line numbers 4, 5, and 6 indicating different parts of the hymn. The piano accompaniment starts with a grand staff (treble and bass clefs) and provides harmonic support for the vocal line.

4. ed doom, Sent him from the heaven - ly cit - y When  
5. and strands; See his vir - gin Moth - er ty - ing Cloth  
6. to reign; On - ly born to be re - ject - ed, Choos -

The second system continues the musical score. The vocal line and piano accompaniment maintain the same structure as the first system. The lyrics continue from the previous system, with line numbers 4, 5, and 6 indicating different parts of the hymn. The piano accompaniment provides harmonic support for the vocal line.

4. the ho - ly time had come: He, the Son and the Al -  
5. a - round his feet and hands; Find him in a man - ger  
6. ing hun - ger, toil and pain, Till the scaf - fold was e -

The third system concludes the musical score. The vocal line and piano accompaniment maintain the same structure as the previous systems. The lyrics conclude the hymn, with line numbers 4, 5, and 6 indicating different parts of the hymn. The piano accompaniment provides harmonic support for the vocal line.

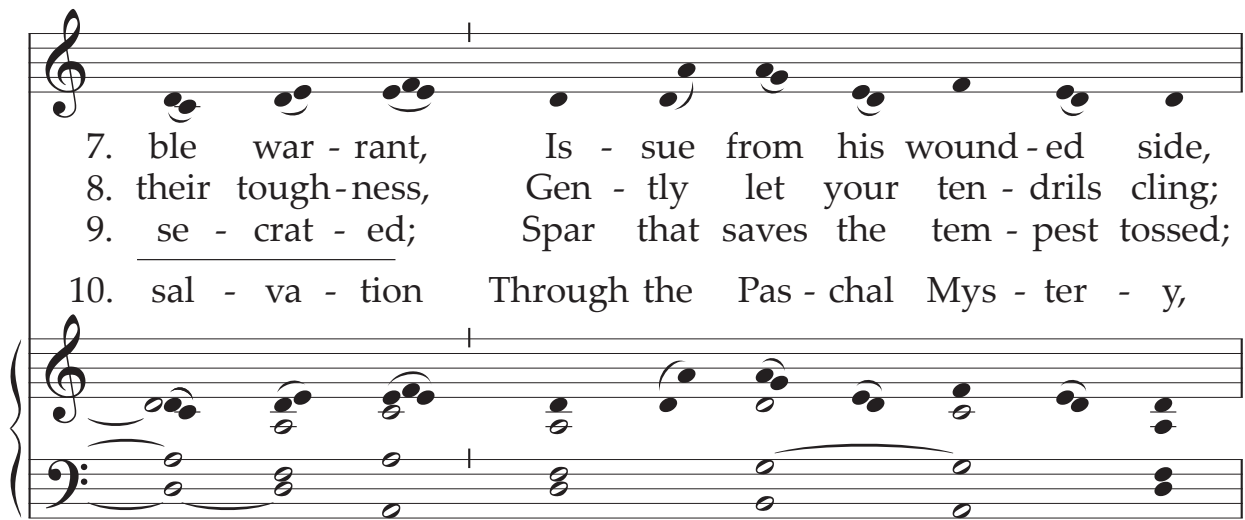
4. might-y, Took our flesh in Mar - y's womb. *"Sweet...bear!"*  
 5. ly - ing Tight-ly wrapped in swaddl-ing bands! *"Faithful...rare."*  
 6. rect - ed And the Pas - chal Lamb was slain. *"Sweet...bear!"*

*Cantors:*

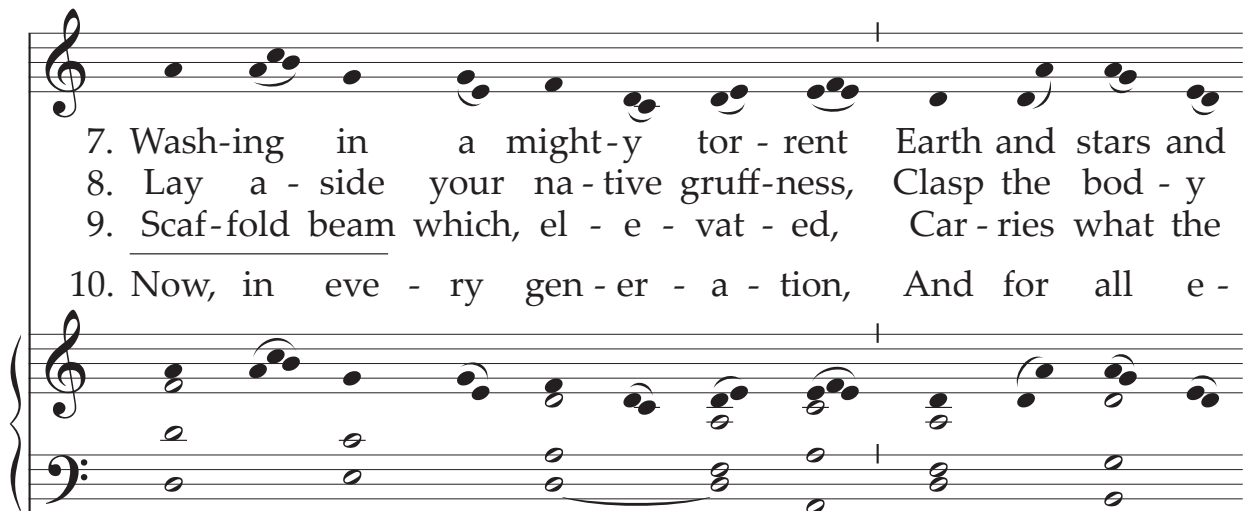
7. No dis - grace was too ab - hor - rent: Nailed and  
 8. Loft - y tim - ber, smooth your rough-ness, Flex your  
 9. Nobl - est tree of all cre - at - ed, Rich - ly  
 10. Wis-dom, power, and ad - o - ra - tion To the

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





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



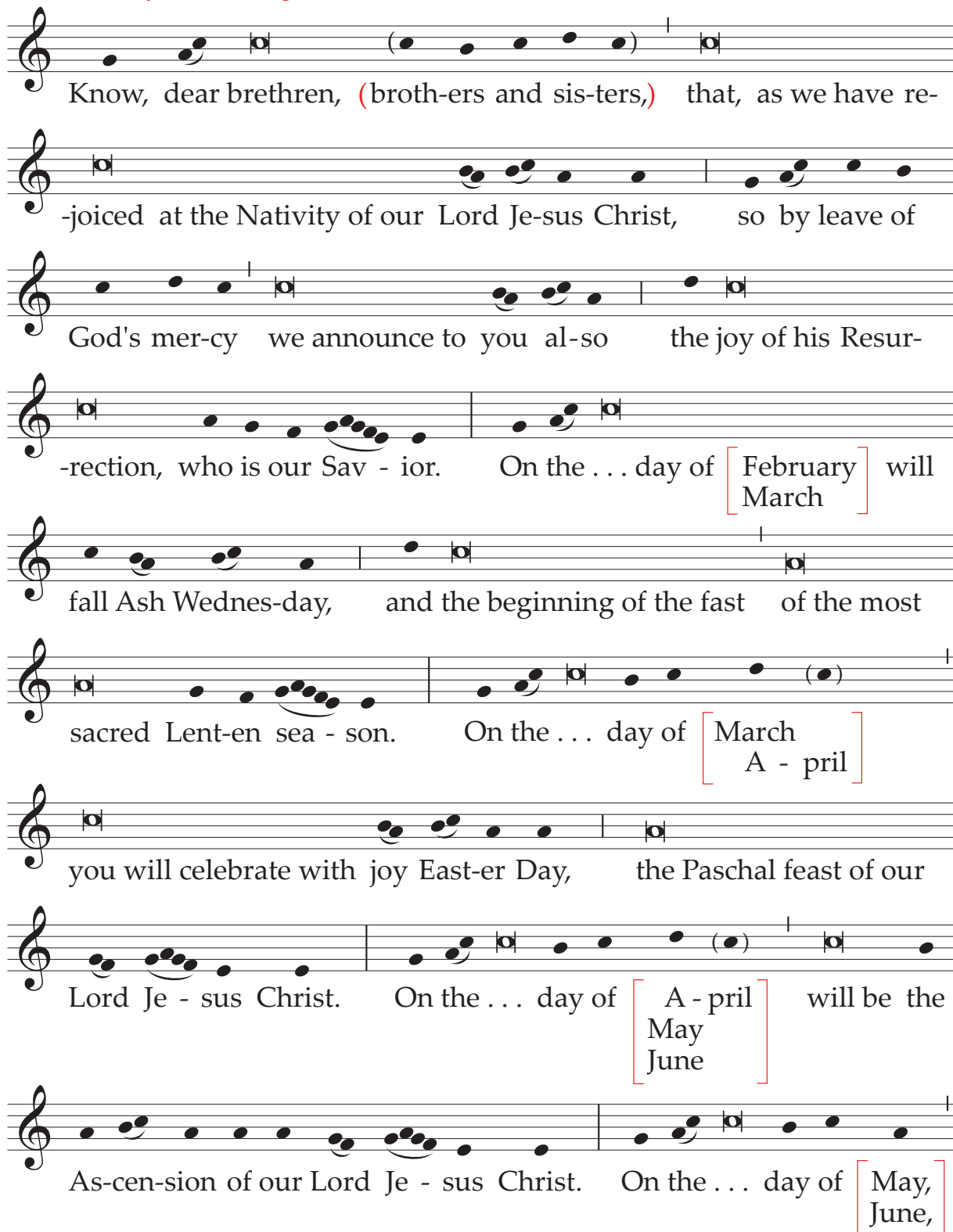
7. Wash - ing in a might - y tor - rent Earth and stars and  
 8. Lay a - side your na - tive gruff - ness, Clasp the bod - y  
 9. Scaf - fold beam which, el - e - vat - ed, Car - ries what the  
 10. Now, in eve - ry gen - er - a - tion, And for all e -



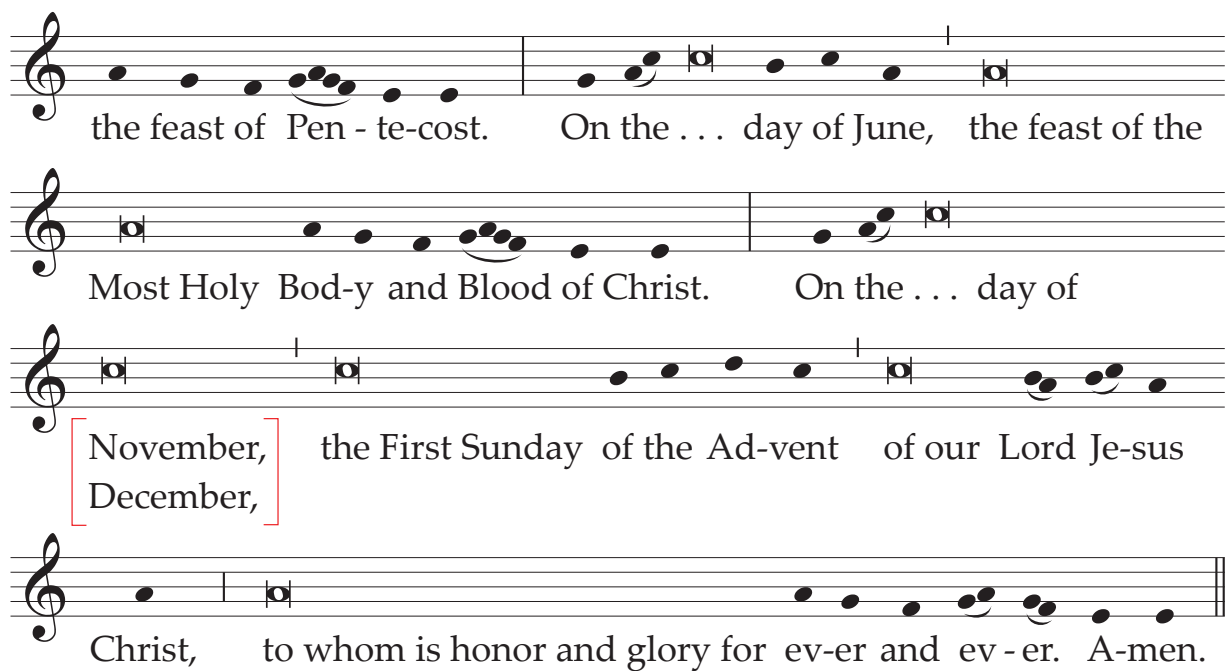
7. o - cean tide. *"Faithful...rare."*  
 8. of your King! *"Sweet...bear!"*  
 9. world has cost! *"Faithful...rare."*  
 10. ter - ni - ty. *"Sweet...bear!"*

## The Announcement 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 brethren, (broth-ers and sis-ters,) that, as we have re-  
-joiced at the Nativity of our Lord Je-sus Christ, so by leave of  
God's mer-cy we announce to you al-so the joy of his Resur-  
-rection, 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 Paschal feast 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.

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