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

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

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

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God. For in the mystery of the Word made flesh a new light of your glory has shone upon the eyes of our mind, so that, as we recognize in him God made visible, we may be caught up through him in love of things invisible. And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and Powers of heaven, we sing the hymn...
of your glory, as without end we acclaim:

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THE BAPTISM OF THE LORD

The Baptism 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 in the waters of the Jordan you revealed with signs and wonders a new Baptism, so that through the voice that came down from heav-en we might come to be-lieve in your

Word dwell-ing among us, and by the Spirit's descending in the likeness of a dove we might know that Christ your Servant

has been anointed with the oil of glad-ness and sent to bring
the good news to the poor. And so, with the Pow-ers of heav-en,
we worship you con-stant-ly on earth, and before your maj-es-ty
without end we ac-claim:

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THE SECOND SUNDAY OF LENT

The Transfiguration of the Lord

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

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

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

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. For after he had told the disciples of his coming Death, on the holy mountain he manifested to them his glory, to show, even by the testimony of the law and the prophets, that the Passion leads to the glory of the Resurrection. And so, with the Powers of heaven, we worship you constantly on earth, and before your majesty
without end we ac-claim:

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THE FIRST SUNDAY OF LENT

The Temptation of the Lord

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

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

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

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. By abstaining forty long days from earthly food, he consecrated through his fast the pattern of our Lenten observance, and, by overturning all the snares of the ancient serpent, taught us to cast out the leaven of malice, so that, celebrating worthily the Paschal Mystery, we might pass over at last to the eternal paschal feast. And
so, with the company of Angels and Saints, we sing the hymn of your praise, as without end we acclaim:

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THE THIRD SUNDAY OF LENT

The Samaritan Woman

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

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

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

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. For when he asked the Samaritan woman for water to drink, he had already created the gift of faith within her and so ardently did he thirst for her faith, that he kindled in her the fire of divine love. And so we, too, give you thanks and with the Angels praise your mighty deeds,

as we acclaim:

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THE FOURTH SUNDAY OF LENT

The Man born Blind

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

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

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

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. By the mystery of the Incarnation, he has led the human race that walked in darkness into the radiance of the faith and has brought those born in slavery to ancient sin through the waters of regeneration to make them your adopted children. Therefore, all creatures of heaven and earth sing a new song in adoration, and we, with
all the host of Angels, cry out, and without end ac-claim:

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THE FIFTH SUNDAY OF LENT

Lazarus

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

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

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

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. For as true man he wept for Lazarus his friend and as eternal God raised him from the tomb, just as, taking pity on the human race, he leads us by sacred mysteries to new life. Through him the host of Angels adores your majesty and rejoices in your presence for ever. May our voices, we pray, join with theirs in one chorus of exultant
praise, as we ac-claim:

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

Antiphon

Mt 21, 9


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

Or:

Let us go forth in peace.

In this case, all respond:

In the name of Christ. A-men.
PALM SUNDAY OF THE PASSION OF THE LORD

Passion Sunday

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

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

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

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

he suffered willingly for sinners and accepted unjust condemnation to save the guilty. His Death has washed away our sins, and his Resurrection has purchased our justification. And so, with all the Angels, we praise you, as in joyful celebration we acclaim:

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Palm Sunday

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.

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

Or:

Let us go forth in peace.

In this case, all respond:

In the name of Christ. Amen.
THE CHRISM MASS

The Priesthood of Christ and the ministry of Priests

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

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

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

It is truly right and just, our duty and our sal-va-tion, al-ways and
everywhere to give you thanks, Lord, holy Father, almighty and e-
ter-nal God. For by the anointing of the Ho-ly Spir-it you

made your Only Begotten Son High Priest of the new and e-ter-nal
cov-e-nant, and by your wondrous design were pleased to de-cree

that his one Priest-hood should con-tin-ue in the Church. For

Christ not only adorns with a royal priesthood the people he has

made his own, but with a brother's kindness he also chooses men
to become sharers in his sacred ministry through the laying on of hands. They are to renew in his name the sacrifice of human redemption, to set before your children the paschal banquet, to lead your holy people in charity, to nourish them with the word and strengthen them with the Sacraments. As they give up their lives for you and for the salvation of their brothers and sisters, they strive to be conformed to the image of Christ himself and offer you a constant witness of faith and love. And so, Lord, with all the Angels and Saints, we, too, give you thanks, as in exultation we acclaim:

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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 Dominions,
and with all the hosts and Powers of heaven, we sing the hymn
of your glory, as without end we acclaim:

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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:

Let us pray, dearly beloved, for the holy Church of God, that our God and Lord be pleased to give her peace, to guard her and to unite her throughout the whole world and grant that, leading our life in tranquility and quiet, we may glorify God the Father almighty.
Prayer in silence. Then the Priest sings:

Al-mighty ever-living God, who in Christ revealed your glory to all
the nations, watch over the works of your mercy, that
your Church, spread throughout all the world, may persevere with
steadfast faith in 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 Order of Bishops, may keep him safe and unharmed for the Lord’s holy Church, to govern the holy People of God.

Prayer in silence. Then the Priest sings:

Almighty ever-living God, by whose decree all things are founded, look with favor on our prayers and in your kindness protect the Pope chosen for us, that, under him, the Christian people, governed by you their maker, may grow in merit by reason of their faith.

Through Christ our Lord. R. Amen.

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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 faithful people.

Prayer in silence. Then the Priest sings:

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

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IV. For catechumens

The Deacon or lay minister sings:

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

Prayer in silence. Then the Priest sings:

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

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V. For the unity of Christians

The Deacon or lay minister sings:

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

Prayer in silence. Then the Priest sings:

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

Through Christ our Lord. R. Amen.

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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.

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VII. For those who do not believe in Christ

The Deacon or lay minister sings:

Let us pray also for those who do not believe in Christ, that,

enlightened by the Holy Spirit, they, too, may enter on the way of salvation.

Prayer in silence. Then the Priest sings:

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

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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.

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IX. For those in public office

The Deacon or lay minister sings:

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

Prayer in silence. Then the Priest sings:

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

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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-ers, 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.

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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:

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

Or:

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

May the light of Christ rising in glory dispel the darkness of our hearts and minds.

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:

The Light of Christ.

And all respond:

Thanks be to God.

Or:

Lu-men Chris-ti.

And all respond:

De-o grá-ti-as.

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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.

Exult, let them exult, the hosts of heaven, exult, let Angel
ministers of God exult, let the trumpet of salvation sound
a-loud our mighty King's triumph! Be glad, let earth be glad, as
glory floods her, a-flame with light from her eternal King,
let all corners of the earth be glad, knowing an end to gloom and
darkness. Re-joice, let Mother Church also re-joice, arrayed with
the lightning of his glory, let this holy building shake with joy,
filled with the mighty voices of the peoples. (Therefore,
dearest friends, standing in the awesome glory of this holy light,
invoke with me, I ask you, the mercy of God almighty,
that he, who has been pleased to number me, though unworthy,
among the Levites, may pour into me his light unshad-owed,
that I may sing this candle's perfect prais-es.)

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

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

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

It is truly right and just, with ardent love of mind and heart and
with devoted service of our voice, to acclaim our God invisible,
the almighty Father, and Jesus Christ, our Lord, his Son,
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-fu-ll-ness. These then are the feasts
of Pass-ever, in which is slain the Lamb, the one true Lamb,
whose Blood anoints the door-posts of be-lievers. 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
joining them to his holy ones. This is the night, when

Christ broke the prison-bars of death and rose victorious
from the underworld. Our birth would have been no gain,

had we not been redeemed. O wonder of your humble care

for us! O love, O charity beyond all telling, to ransom

a slave you gave away your Son! O truly necessary sin of

Adam, destroyed completely by the Death of Christ! O

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

O truly blessed night, worthy alone to know the time and

hour when Christ rose from the underworld! This is the night

of which it is written: The night shall be as bright as day,
dazzling is the night for me, and full of glad-ness. The sanctifying
power of this night dispels 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-ernn of-fer-ing, the work of bees and of your serv-ants' hands,
an even-ing 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 ignites 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 over-come
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 Morn-ing
Star who nev-er sets, Christ your Son, who, coming back from
death’s do-main, has shed his peace-ful light on hu-man-i-ty, and

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Shorter form of the Paschal Proclamation

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

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

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

V. Let us give thanks to the Lord our God. R. It is right and just.
It is truly right and just, with ardent love of mind and heart and with devoted service of our voice, to acclaim our God invisible, the almighty Father, and Jesus Christ, our Lord, his Son, his Only Begotten. Who for our sake paid Adam's debt to the eternal Father, and, pouring out his own dear Blood, wiped clean the record of our ancient sinfulness. These then are the feasts of Passover, in which is slain the Lamb, the one true Lamb, whose Blood anoints the doorposts of believers. This is the night, when once you led our forebears, Israel's children, from slavery in Egypt and made them pass dry-shod through the Red Sea. This is the night that with a pillar of fire
banished the darkness of sin. This is the night that even now,
throughout the world, sets Christian believers apart from worldly
vices and from the gloom of sin, leading them to grace and
joining them to his holy ones. This is the night, when
Christ broke the prison-bars of death and rose victorious
from the underworld. O wonder of your humble care for us!
O love, O charity beyond all telling, to ransom a slave
you gave away your Son! O truly necessary sin of Adam,
destroyed completely by the Death of Christ! O happy fault
that earned so great, so glorious a Redeemer! The sanctifying
power of this night dispels wickedness, washes faults away,
re-stores innocence to the fall-en, and joy to mourn-ers. O true-

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-enn 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

hon-er of your name, may perse-vere un-dimmed, to over come

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 peace-ful light on hu-man-i-ty, and

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.

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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.

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

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

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

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

From all evil, R. Lord, deliver us, we pray.
From every sin,
From everlasting death,
By your Incarnation,
By your Death and Resurrection,
By the outpouring
of the Holy Spirit,

Be merciful to us sinners, R. Lord, we ask you, hear our prayer.

If there are candidates to be baptized:

Bring these chosen ones to new birth through the grace of Baptism,

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

If there is no one to be baptized:

Make this font holy by your grace for the new birth of your children,

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

Jesus, Son of the living God, R. Lord, we ask you, hear our prayer.
Christ, hear us. R. Christ, hear us.

Christ, graciously hear us. R. Christ, graciously hear us.

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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 sacramental signs and who in many ways have prepared water, your creation, to show forth the grace of Baptism;

O God, whose Spirit in the first moments of the world’s creation hovered over the waters, so that the very substance of water would even then take to itself the power to sanctify; O God, who by the outpouring of the flood foreshadowed regeneration, so that from the mystery of one and the same element of water would come an end to vice and a beginning of virtue; O God, who caused the children of Abraham to pass dry-shod through the Red Sea, so that the chosen people, set free from 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-

ointed with the Ho-ly Spir-it, and, as he hung upon the Cross, gave forth water from his side a-long with blood, and after his Res-

urrection, commanded his dis-ci-ples: “Go forth, teach all na-tions, baptizing them in the name of the Father and of the Son and of the Ho-ly Spir-it,” look now, we pray, upon the face of your Church and graciously un-seal for her the foun-tain of Bap-tism. May

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

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

May the power of the Holy Spirit, O Lord, we pray, come down
through your Son into the fullness of this font,
and, holding the candle in the water, he continues:

so that all who have been buried with Christ by Baptism into death
may rise again to life with him. Who lives and reigns with you
in the unity of the Holy Spirit, one God, for ever and ever.

R. Amen.

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

Springs of water, bless the Lord; praise and exalt him above all
for ever.
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 created, which will be sprinkled upon us as a memorial of our Baptism. May he graciously renew us, that we may remain faithful to the Spirit whom we have received.

And after a brief pause in silence, he proclaims 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 water. For you created water to make the fields fruitful and to refresh and cleanse our bodies. You also made water the instrument of your mercy: for through water you freed
your people from slavery and quenched their thirst in the desert;
through water the Prophets proclaimed the new covenant you were
to enter upon with the human race; and last of all, through water,
which Christ made holy in the Jordan, you have renewed our cor-
rupted nature in the bath of regeneration. Therefore, 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 received their Baptism.

Through Christ our Lord. R. Amen.
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

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

for e-ver.

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Easter Vigil

Antiphon

I saw water flowing from the Temple, from its right-hand side,

alleluia; and all to whom this water came were saved and shall say: Alleluia, alleluia.
To dismiss the people the Deacon or, if there is no Deacon, the Priest himself sings:

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

All respond:

Thanks be to God, alleluia, alleluia.

This is observed throughout the Octave of Easter.

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PENTECOST SUNDAY
The mystery of Pentecost

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

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

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

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God. For, bringing your Paschal Mystery to completion, you bestowed the Holy Spirit today on those you made your adopted children by uniting them to your Only Begotten Son.

This same Spirit, as the Church came to birth, opened to all peoples the knowledge of God and brought together the many languages of the earth in profession of the one faith. Therefore,
overcome with paschal joy, every land, every people exults in your praise and even the heavenly Powers, with the angelic hosts, sing together the unending hymn of your glory, as they acclaim:

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THE MOST HOLY TRINITY
The mystery of the Most Holy Trinity

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

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

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

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God. For with your Only Begotten Son and the Holy Spirit you are one God, one Lord: not in the unity of a single person, but in a Trinity of one substance. For what you have revealed to us of your glory we believe equally of your Son and of the Holy Spirit, so that, in the confessing of the true and eternal God-head, you might be adored in what is proper to each Person,
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-phin, 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

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

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

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

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. For at the Last Supper with his Apostles, establishing for the ages to come the saving memorial of the Cross, he offered himself to you as the unblemished Lamb, the acceptable gift of perfect praise. Nourishing your faithful by this sacred mystery, you make them holy, so that the human race, bounded by one world, may be enlightened by one
faith and united by one bond of charity. And so, we approach
the table of this wondrous Sacrament, so that, bathed in the
sweetness of your grace, we may pass over to the heavenly
realities here fore-shadowed. Therefore, all creatures of heav-
en and earth sing a new song in adoration, and we, with all the
host of Angels, cry out, and without end we acclaim:

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THE MOST SACRED HEART OF JESUS

The boundless charity of Christ

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

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

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

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. For raised up high on the Cross, he gave himself up for us with a wonderful love and poured out blood and water from his pierced side, the well-spring of the Church’s Sacraments, so that, won over to the open heart of the Savior, all might draw water joyfully from the springs of salvation. And so, with all the Angels and Saints, we praise you,
as without end we ac-claim:

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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 spirit.

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

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

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God. For you anointed your Only Begotten Son, our Lord Jesus Christ, with the oil of gladness as eternal Priest and King of all creation, so that, by offering himself on the altar of the Cross as a spotless sacrifice to bring us peace, he might accomplish the mysteries of human redemption and, making all created things subject to his rule, he might present to the imme-
-sity of your maj-es-ty an eternal and u-ni-ver-sal king-dom, a

king-dom of truth and life, a king-dom of ho-li-ness and grace,

a king-dom 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:

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

The people reply:

A-men.

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

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

communion of the Holy Spirit be with you all.

Or:

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

Christ.

Or:

The Lord be with you.

The people reply:

And with your spirit.

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

Peace be with you.
Penitential Act

The Priest invites the faithful to make the Penitential Act:

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

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

Have mercy on us, O Lord.

The people reply:

For we have sinned against you.

The Priest:

Show us, O Lord, your mercy.

The people:

And grant us your salvation.

The absolution by the Priest follows:

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

The people reply:

A-men.
Or:

The Priest invites the faithful to make the Penitential Act:

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

A brief pause for silence follows. The Priest, or a Deacon, or another minister, then sings the following or other invocations with Kyrie, eleison (Lord, have mercy):

You were sent to heal the contrite of heart:

The people reply:

Lord, have mercy. Lord, have mercy.

Or:


The Priest:

You came to call sinners:

The people:

Christ, have mercy. Christ, have mercy.

Or:

The Priest:

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

The people:

Lord, have mercy. Lord, have mercy.

Or:


The absolution by the Priest follows:

May almighty God have mercy on us, forgive us our sins,

and bring us to everlasting life.

The people reply:

A-men.

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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 sacred mysteries.

A brief pause for silence follows.
The Priest, or a Deacon, or another minister, then sings the following or other invocations with Kyrie, eleison (Lord, have mercy):

Minister:

You were sent to heal the contrite of heart:

Minister; people reply:

Lord, have mercy.

Or:

Kýrie, e-lé - i-son.

Minister:

You came to call sinners:
Minister; people reply:

Christ, have mercy.

Minister:

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

Minister; people reply:

Lord, have mercy.

Minister; people reply:

Christe, e-le-i-son.

Minister; people reply:

Kýrie, e-le-i-son.

The absolution by the Priest follows:

May almighty God have mercy on us, forgive us our sins,

and bring us to everlasting life.
The people reply:

\[\text{A-men.}\]

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Kyrie

Minister; people reply:

Lord, have mercy.

Minister; people reply:

Christ, have mercy.

Minister; people reply:

Lord, have mercy.

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Kyrie

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


Or:

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

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

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

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Gloria

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

Glor-y to God in the high-est, and on earth peace

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

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

we give you thanks for your great glo-ry,

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

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

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

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

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

you are seat-ed at the right hand of the Fa-ther, have mer-cy on us.
For you a-lone are the Ho-ly One, you a-lone are the Lord,

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

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

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, Lam-b of God, Son of the Fa-ther,

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

you are seated at the right hand of the Father, have mercy on us.

For you alone are the Holy One, you alone are the Lord,

you alone are the Most High, Jesus Christ, with the Holy Spirit,
in the glory of God the Father. Amen.

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Credo I

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.

I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man.

For our sake he was crucified under Pontius Pilate, he
suffered death and was buried, and rose again on the third day
in accordance with the Scriptures. He ascended into heaven
and is seated at the right hand of the Father. He will come again
in glory to judge the living and the dead and his kingdom will
have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who
proceeds from the Father and the Son, who with the Father and
the Son is adored and glorified, who has spoken through the
prophets. I believe in one, holy, catholic and apostolic
Church. I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead and the life of the world to come. Amen.
I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.

I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, one in being with the Father, through all ages. Amen.
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
Virgin Mary, and became man.

For our sake he was crucified under Pontius Pilate, he

suffered death and was buried, and rose again on the third day

in accordance with the Scriptures. He ascended into heaven
and is seated at the right hand of the Father. He will come again
in glory to judge the living and the dead and his kingdom will
have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who
proceeds from the Father and the Son, who with the Father and

the Son is adored and glorified, who has spoken through the

prophets. I believe in one, holy, catholic and apostolic

Church. I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead and the
life of the world to come. Amen.

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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:

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

The people rise and reply:

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

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Preface Dialogue

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

\[ \text{The Lord be with you.} \]

The people reply:

\[ \text{And with your spirit.} \]

The Priest, raising his hands, continues:

\[ \text{Lift up your hearts.} \]

The people:

\[ \text{We lift them up to the Lord.} \]

The Priest, with hands extended, adds:

\[ \text{Let us give thanks to the Lord our God.} \]

The people:

\[ \text{It is right and just.} \]

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Sanctus

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

\[
\begin{align*}
\text{Ho-ly, Ho-ly, Ho-ly Lord God of hosts. Hea\-ven and earth are} \\
\text{full of your glo\-ry. Ho-san-na in the high-est. Bless-ed is he} \\
\text{who comes in the name of the Lord. Ho-san-na in the high-est.}
\end{align*}
\]

Or:

\[
\begin{align*}
\text{San-ctus, San-ctus, San-ctus Dó-mi-nus De-us Sá-ba-oth.} \\
\text{Be-ne-dí-ctus qui ve-nit in nó-mi-ne Dó-mi-ni. Ho-sán-na in} \\
\text{ex-cél-sis.}
\end{align*}
\]

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Sanctus

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

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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-till you come a-gain.

Or:

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

Death, O Lord, un-till 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.

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Memorial Acclamation

Then the Priest sings:

Or:

And the people continue, acclaiming:

Or:

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

When we eat this Bread and drink this Cup, we proclaim 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.

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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 Holy Spirit, all glory and honor is yours,
for ever and ever. R. Amen.

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

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It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. For all the oracles of the prophets foretold him, the Virgin Mother longed for him with love beyond all telling, John the Baptist sang of his coming and proclaimed his presence when he came. It is by his gift that already we rejoice at the mystery of his Nativity, so that he may find us watchful in prayer and exultant in his praise. And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and Powers of heaven, we sing the hymn of your glory, as without end we acclaim:

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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 in the mystery of the Word made flesh a

new light of your glory has shone upon the eyes of our mind,

so that, as we recognize in him God made vis-ible, we may be

caught up through him in love of things in-vis-i-ble. And so, with

Angels and Archangels, with Thrones and Do-min-ions, and

with all the hosts and Pow-ers of heav-en, we sing the hymn

PREFACE I OF THE NATIVITY OF THE LORD

Christ the Light
of your glory, as without end we acclaim:

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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:

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It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. For through him the holy exchange that restores our life has shone forth today in splendor: when our frailty is assumed by your Word not only does human mortality receive unending honor but by this wondrous union we, too, are made eternal. And so, in company with the choirs of Angels, we praise you, and with joy we proclaim:

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THE EPIPHANY OF THE LORD

Christ the light of the nations

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 today you have revealed the mystery of our salva-
tion in Christ as a light for the na-tions, and, when he appeared in our mor-tal na-ture, you made us new by the glory of his im-mor-tal na-ture. And so, with Angels and Archangels, with Thrones and Do-min-ions, and with all the hosts and Pow-ers of heav-en, we sing the hymn of your glo-ry, as without end we
ac-claim:

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PREFACE I OF LENT

The spiritual meaning of Lent

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. For by your gracious gift each year your faithful await the sacred paschal feasts with the joy of minds made pure, so that, more eagerly intent on prayer and on the works of charity, and participating in the mysteries by which they have been reborn, they may be led to the fullness of grace that you bestow on your sons and daughters.

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

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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-ordered 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, almight-y and e-
-ter-nal God. For you will that our self-denial should give you

thanks, hum-ble our sin-ful pride, con-tri-bute to the feeding of

the poor, and so help us imi-tate 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. Heaven 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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It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God. For through the saving Passion of your Son the whole world has received a heart to confess the infinite power of your majesty, since by the wondrous power of the Cross your judgment on the world is now revealed and the authority of Christ crucified. And so, Lord, with all the Angels and Saints, we, too, give you thanks, as in exultation we acclaim:

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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 salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. For the days of his saving Passion and glorious Resurrection are approaching, by which the pride of the ancient foe is vanquished and the mystery of our redemption in Christ is celebrated. Through him the host of angels adores your majesty and rejoices in your presence for ever. May our voices, we pray, join with theirs in one chorus of exultant praise, as we acclaim:

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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 above all to laud you on this day in this time

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-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 EASTER

New life in Christ

It is truly right and just, our duty and our salvation, at all times
to acclaim you, O Lord, but in this time above all to laud you
yet more glorious-ly, when Christ our Pass-over has been
sacri-ficed. Through him the children of light rise to eternal 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. Therefore, 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-gelic hosts, sing to-
gether the unending hymn of your glo-ry, as they ac-claim:

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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-ri-ous-ly, when Christ our Pass-o-ver has been sac-rif-iced. 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-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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It is truly right and just, our duty and our salvation, at all times
to acclaim you, O Lord, but in this time above all to laud you
yet more glorious-ly, when Christ our Pass-o-ver has been
sacri-ficed. For, with the old order destroyed, a universe cast down
is re-newed, and integrity of life is restored to us in Christ.
Therefore, overcome with pas-chal joy, every land, eve-ry
people 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 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-ri-ous-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-ults 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:

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

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

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

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God. For the Lord Jesus, the King of glory, conqueror of sin and death, ascended (today) to the highest heavens, as the Angels gazed in wonder. Mediator between God and man, judge of the world and Lord of hosts, he ascended, not to distance himself from our lowly state but that we, his members, might be confident of following where he, our Head and Founder, has gone.
before. Therefore, overcome with paschal joy, every land,
every people exults in your praise and even the heavenly
Powers, with the angelic hosts, sing together the unending hymn
of your glory, as they acclaim:

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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-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 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-mon-ing us to the glo-

-ry of be-ing now called a chosen race, a royal priesthood, a holy

c-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
end we ac-claim:

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It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. For out of compassion for the waywardness that is ours, he humbled himself and was born of the Virgin; by the passion of the Cross he freed us from endless death, and by rising from the dead he gave us life eternal. And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and Powers of heaven, we sing the hymn of your glory, as without end we acclaim:

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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:

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PREFACE IV OF THE SUNDAYS IN ORDINARY TIME

The history of salvation

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. For by his birth he brought renewal to humanity’s fallen state, and by his suffering, cancelled out our sins; by his rising from the dead he has opened the way to eternal life, and by ascending to you, O Father, he has unlocked the gates of heaven. And so, with the company of Angels and Saints, we sing the hymn of your praise, as without end we acclaim:

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It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God. For you laid the foundations of the world and have arranged the changing of times and seasons; you formed man in your own image and set humanity over the whole world in all its wonder, to rule in your name over all you have made and for ever praise you in your mighty works, through Christ our Lord.

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

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PREFACE VI OF THE SUNDAYS IN ORDINARY TIME

The pledge of the eternal Passover

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God. For in you we live and move and have our being, and while in this body we not only experience the daily effects of your care, but even now possess the pledge of life eternal. For, having received the first fruits of the Spirit, through whom you raised up Jesus from the dead, we hope for an everlasting share in the Paschal Mystery. And so, with all the Angels, we praise you, as in joyful celebration we acclaim:

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PREFACE VII OF THE SUNDAYS IN ORDINARY TIME

Salvation through the obedience of Christ

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God. For you so loved the world that in your mercy you sent us the Redeemer, 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 sinning, we had lost in disobedience. And so, Lord, with all the Angels and Saints, we, too, give you thanks, as in exultation we acclaim:

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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 salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God. For, when your children were scattered afar by sin, through the Blood of your Son and the power of the Spirit, you gathered them again to yourself, that a people, formed as one by the unity of the Trinity, made the body of Christ and the temple of the Holy Spirit, might, to the praise of your manifold wisdom, be manifest as the Church. And so, in company with the choirs of Angels, we praise you, and with joy we proclaim:

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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 sacri-fice and was the first to offer himself as the sav-ing Vic-tim, com-mand-
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 Dominions,

and with all the hosts and Powers of heaven, we sing the hymn

of your glory, as without end we acclaim:

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PREFACE II OF THE MOST HOLY EUCHARIST

The fruits of the Most Holy Eucharist

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

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

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

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. For at the Last Supper with his Apostles, establishing for the ages to come the saving memorial of the Cross, he offered himself to you as the unblemished Lamb, the acceptable gift of perfect praise. Nourishing your faithful by this sacred mystery, you make them holy, so that the human race, bounded by one world, may be enlightened by one
faith and united by one bond of charity. And so, we approach the table of this wondrous Sacrament, so that, bathed in the sweetness of your grace, we may pass over to the heavenly realities here fore-shadowed. Therefore, all creatures of heaven and earth sing a new song in adoration, and we, with all the host of Angels, cry out, and without end we acclaim:

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It is truly right and just, our duty and our sal-va-tion, al-ways and everywhere to give you thanks, Lord, holy Father, almighty and e-ter-nal God, and to praise, bless, and glori-fy your name on the Solemnity of the Motherhood of the Blessed ev-ver-Vir-gin on the feast day on the Nativity in venera-tion 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, Dom-in-ions a-dore and Powers trem-ble be-fore you. Hea-ven and the Virtues of heaven and the bless-ed Ser-a-phim worship to-geth-er
with ex-ulta-tion. May our voices, we pray, join with theirs in

hum-ble praise, as we ac-claim:

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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:
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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It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. For you have built your Church to stand firm on apostolic foundations, to be a lasting sign of your holiness on earth and offer all humanity your heavenly teaching. Therefore, now and for ages unending, with all the host of Angels, we sing to you with all our hearts, crying out as we acclaim:
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-ti-tude of the Saints, we sing the hymn of your praise, as without
end we ac-claim:

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PREFACE II OF SAINTS

The action of the Saints

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. For in the marvelous confession of your Saints, you make your Church fruitful with strength ever new and offer us sure signs of your love. And that your saving mysteries may be fulfilled, their great example lends us courage, their fervent prayers sustain us in all we do. And so, Lord, with all the Angels and Saints, we, too, give you thanks, as in exultation we acclaim:

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PREFACE I OF HOLY MARTYRS

The sign and example of martyrdom

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God. For the blood of your blessed Martyr N., poured out like Christ's to glorify your name, shows forth your marvelous works, by which in our weakness you perfect your power and on the feeble bestow strength to bear you witness, through Christ our Lord. And so, with the Powers of heaven, we worship you constantly on earth, and before your majesty without end we acclaim:

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It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God. For you are glorified when your Saints are praised; their very sufferings are but wonders of your might: in your mercy you give ardor to their faith, to their endurance you grant firm resolve, and in their struggle the victory is yours, through Christ our Lord. Therefore, all creatures of heaven and earth sing a new song in adoration, and we, with all the host of Angels, cry out, and without end we acclaim:
PREFACE OF HOLY PASTORS
The presence of holy Pastors in the Church

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. For, as on the festival of Saint N. you bid your Church rejoice, so, too, you strengthen her by the example of his holy life, teach her by his words of preaching, and keep her safe in answer to his prayers. And so, with the company of Angels and Saints, we sing the hymn of your praise, as without end we acclaim:

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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 salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God. For in the Saints who consecrated themselves to Christ for the sake of the Kingdom of Heaven, it is right to celebrate the wonders of your providence, by which you call human nature back to its original holiness and bring it to experience on this earth the gifts you promise in the new world to come. And so, with all the Angels and Saints, we praise you, as without end we acclaim:

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COMMON PREFACE I

The renewal of all things in Christ

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. In him you have been pleased to renew all things, giving us all a share in his fullness.

For though he was in the form of God, he emptied himself and by the blood of his Cross brought peace to all creation. Therefore he has been exalted above all things, and to all who obey him, has become the source of eternal salvation. And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and Powers of heaven, we sing the hymn of your glory, as without end we acclaim:

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COMMON PREFACE II
Salvation through Christ

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God. For in goodness you created man and, when he was justly condemned, in mercy you redeemed him, through Christ our Lord. Through him the Angels praise your majesty, Dominions adore and Powers tremble before you. Heavenly and the Virtues of heaven and the blessed Seraphim worship together with exultation. May our voices, we pray, join with theirs in humble praise, as we acclaim:

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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 salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. His Death we celebrate in love, his Resurrection we confess with living faith, and his Coming in glory we await with unwavering hope. And so, with all the Angels and Saints, we praise you, as without end we acclaim:

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COMMON PREFACE VI

The mystery of salvation in Christ

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Father most holy, through your beloved Son, Jesus Christ, your Word through whom you made all things, whom you sent as our Savior and Redeemer, incarnate by the Holy Spirit and born of the Virgin. Fulfilling your will and gaining for you a holy people, he stretched out his hands as he endured his Passion, so as to break the bonds of death and manifest the resurrection. And so, with the Angels and all the Saints, we declare your glory, as with one voice we acclaim:

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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, almight-y and e-
-ter-nal God, through Christ our Lord. In him the hope of blessed
resur-rec-tion has daw-ned, 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 dwell-ing 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:

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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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It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. For he is the salvation of the world, the life of the human race, the resurrection of the dead. Through him the host of Angels adores your majesty and rejoices in your presence for ever. May our voices, we pray, join with theirs in one chorus of exultant praise, as we acclaim:

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It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God. For it is at your summons that we come to birth, by your will that we are governed, and at your command that we return, on account 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 glory of his Resurrection.

And so, with the company of Angels and Saints, we sing the hymn of your praise, as without end we acclaim:
PREFACE V FOR THE DEAD
Our resurrection through the victory of Christ

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and everlasting God. For even though by our own fault we perish, yet by your compassion and your grace, when seized by death according to our sins, we are redeemed through Christ’s great victory, and with him called back into life. And so, with the Powers of heaven, we worship you constantly on earth, and before your majesty without end we acclaim:

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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:

At the Savior’s command and formed by divine teaching,

we dare to say:

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

Our Father, who art in heaven, hallowed be thy name; thy

kingdom come, thy will be done on earth as it is in heaven.

Give us this day our daily bread, and forgive us our trespasses,

as we forgive those who trespass against us; and lead us not

into temptation, but deliver us from evil.

Or:

Pater noster, qui es in caelis: sanctificetur nomen tuum;

adveniat regnum tuum; fiat voluntas tua, sicut in caelo,

et in terra. Panem nostrum cotidiana da nobis hodie;
et di-mít-te no-bis dé-bi-ta nos-tra, si-cut et nos di-mít-ti-mus
dé-bi-tó-ri-bus nos-tris; et ne nos in-du-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, acclimating:

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

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The Lord's Prayer

At the Savior’s command and formed by divine teaching,

we dare to say:

Our Father, who art in heaven, hallowed be thy name; thy

kingdom come, thy will be done on earth as it is in heaven.

Give us this day our daily bread, and forgive us our trespasses,
as we 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.

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Doxology

For the kingdom, the power and the glory are yours now and forever.

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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-

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

He joins his hands.

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.

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Agnus Dei

Lamb of God, * you take away the sins of the world,

have mercy on us.

Lamb of God, * you take away the sins of the world,

have mercy on us.

Or:

Agnus Dei, * qui tollis pecáta mundi: misère-re no-bis.

Agnus Dei, * qui tollis pecáta mundi: misère-re no-bis.

Agnus Dei, * qui tollis pecáta mundi: do-na no-bis pacem.

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.

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Agnus Dei

Lamb of God, * you take away the sins of the world,

have mercy on us.

Lamb of God, * you take away the sins of the world,

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

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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:

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

And together with the people he adds once:

Lord, I am not worthy that you should enter un-der my roof,

but only say the word and my soul shall be healed.

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The Concluding Rites

Blessing

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

The Lord be with you.

The people reply:

And with your spirit.

The Priest blesses the people, singing:

May almighty God bless you, the Father, and the Son, and the

Holy Spirit.

The people reply:

A-men.

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

The Lord be with you.

All reply:

And with your spirit.

The Celebrant sings:

Blessed be the name of the Lord.

All reply:

Now and for ever.
The Celebrant sings:

Our help is in the name of the Lord.

All reply:

Who made heaven and earth.

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

May almighty God bless you,

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

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

All:

Amen.
Dismissal

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

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

Or:

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

Or:

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

Or:

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

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

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

Or:

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

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

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EUCHARISTIC 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)

Re-mem-ber, Lord, your serv-ants N. and N.

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

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

For them, we offer you this sacri-fice of praise or they offer it for

them-selves and all who are dear to them: for the re-de-mption of

their souls, in hope of health and well-being, and pay-ing their hom-
age to you, the eternal God, liv-ing and true.
(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):

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

(He joins his hands.)

(Through Christ our Lord. Amen.)

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 respect; make it spiritual and acceptable, so that it may become for us the Body and Blood of your most beloved Son, our Lord Jesus Christ.

He joins his hands.
On the day before he was to suffer,

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

he took bread in his holy and venerable hands,

He raises his eyes.

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

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

He bows slightly.

TAKE THIS, ALL OF YOU, AND EAT OF IT, FOR THIS IS MY BODY,

WHICH WILL BE GIVEN UP FOR YOU.

He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.
After this, he continues:

In a similar way, when supper was ended,

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

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

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

He bows slightly.

Take this, all of you, and drink from it, for this is the chalice of my blood, the blood of the new and eternal covenant,

which will be poured out for you and for many for the forgiveness of sins. Do this in memory of me.

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

Then he sings:

The mystery of faith.

And the people continue, acclaiming:

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

Or:

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

Or:

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

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

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

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

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

of your Son, may be filled with every grace and heavenly blessing.

(He joins his hands.)

(Through Christ our Lord. A-men.)

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

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

through Christ our Lord.

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 bestow
them upon 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 Holy Spirit, all glory and honor is yours,
for ever and ever. R. Amen.

Then follows the Communion Rite, p. 000.

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PROPER FORMS OF THE COMMUNICANTES AND HANC IGITUR

On the Nativity of the Lord and throughout the Octave

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

On the Epiphany of the Lord

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

Celebrating the most sacred day on which our Lord Jesus Christ was handed over for our sake, and in communion with those whose memory we venerate, especially the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ, †

With hands extended, the Priest continues:

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

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

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

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

He joins his hands.

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

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

he took bread in his holy and venerable hands,

He raises his eyes.

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

He bows slightly.

Take this, all of you, and eat of it, for this is my Body,

which will be given up for you.

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

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

Celebrating the most sacred night of the Resurrection of our Lord

Jesus Christ in the flesh, and in communion with those whose memory we venerate, especially the glorious ever-Virgin Mary,

Mother of our God and Lord, Jesus Christ, 

Therefore, Lord, we pray: graciously accept this oblation of our
service, that of your whole family, which we make to you also for those to whom you have been pleased to give the new birth of water and the Holy Spirit, granting them forgiveness of all their sins; 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. (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-pe-cially the glorious ever-
-Virgin Mary, Mother of our God and Lord, Jesus Christ, ✝

On Pentecost Sunday

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

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EUCHARISTIC 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 offerings, these holy

With hands extended, he continues:

and unblemished sacrifices, which we offer you firstly for your holy

catholic Church. Be pleased to grant her peace, to guard, unite

and govern her throughout the whole world, together with your

servant N. our Pope and N. our Bishop,* and all those who, holding

to the truth, hand on the catholic and apostolic faith.

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

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

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

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

For them, we offer you this sacrifice of praise or they offer it for themselves and all who are dear to them: for the redemption of their souls, in hope of health and well-being, and paying their hom-age to you, the eternal God, liv-ing and true.
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, Chrys- -onus, 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):

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

(He joins his hands.)

(Through Christ our Lord. Amen.)
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.

\[ \text{Take this, all of you, and eat of it, for this is my Body,} \]

\[ \text{which will be given up for you.} \]

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

After this, he continues:

In a similar way, when supper was ended,

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

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

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

He bows slightly.

\[ \text{Take this, all of you, and drink from it, for this is the chalice of my Blood, the Blood of the New and Eternal Covenant,} \]

\[ \text{which will be poured out for you and for many for the} \]
FOR-GIVE-NESS OF SINS. DO THIS IN MEM-O-RY OF ME.

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

Then he sings:

The mys-ter-y of faith.

Or:

The mys-ter-y of faith.

And the people continue, acclaiming:

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

Or:

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

Or:

Save us, Sav-ior of the world, for by your Cross and Res-ur-rec-tion you have set us free.
Then he, with hands extended, sings (together with the concelebrants):

Therefore, O Lord, as we cele-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 offer-ings with serene and kind-ly coun-tenance, and to accept them, as once you were pleased to accept the gifts of your servant Abel the just, the sacrifice
of Abra-ham, our fa-ther in faith, and the offering of your high
priest Mel-chiz-e-dek, a holy sacrifice, a spot-less vic-tim.

Bowing, with hands joined, he continues:

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

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

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

(He joins his hands.)

(Through Christ our Lord. A-men.)
With hands extended, the Priest sings (one of the concelebrants):

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

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

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

(Another of the concelebrants) He strikes his breast with his right hand, singing: And, with hands extended, he continues:

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

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

He joins his hands.

through Christ our Lord.

And the principal celebrant continues, with hands joined:

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

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

them up-on us.

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,


Then follows the Communion Rite, p. 000.
EUCHARISTIC 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 holy, and you never cease to gather a
people to yourself, so that from the rising of the sun to its setting
a pure sacrifice may be offered to your name.

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

Therefore, 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:

-cration, that they may become the Body and ✠ Blood of your Son
He joins his hands.

our Lord Jesus Christ, at whose command we celebrate these mysteries.

For on the night he was betrayed

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

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

broke the bread and gave it to his disciples, saying:

He bows slightly.

TAKE THIS, ALL OF YOU, AND EAT OF IT, FOR THIS IS MY BODY,

WHICH WILL BE GIVEN UP FOR YOU.

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

After this, he continues:

In a similar way, when supper was ended,

He takes the chalice and, holding it slightly raised above the altar, continues:
and gave the chalice to his disciples, say-ing:

He bows slightly.

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

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

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

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

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

Then he sings:

The mys-ter-y of faith.

And the people continue, acclaming:

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

Or:

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

Or:

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

you have set us free.

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

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

-sion of your Son, his wondrous Resurrection and Ascension into

heaven, and as we look forward to his second com-ing, we offer

you in thanksgiving this holy and liv-ing sac-ri-fice.

Look, we pray, upon the oblation of your Church and, recognizing

the sacrificial Victim by whose death you willed to reconcile us

to your-self, grant that we, who are nourished by the Body and
Blood of your Son and filled with his Holy Spirit, may become one body, one spirit in Christ.

(One of the concelebrants)

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

(Another of the concelebrants)

May this Sacrifice of our reconciliation, we pray, O Lord, advance the peace and salvation of all the world. Be pleased to confirm in

* 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.

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

moned before you: in your compassion, O merciful Father, gather

to yourself all your children scattered 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 Holy Spirit, all glory and honor is yours,
for ever and ever. R. Amen.

Then follows the Communion Rite, p. 000.

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

† Remember your servant N., whom you have called (today) from
this world to yourself. Grant that he 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 glorious body. 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 kingdom. 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

He joins his hands.

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.†

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Eucharistic Prayer II

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

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

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

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

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Father most holy, through your beloved Son, Jesus Christ, your Word through whom you made all things, whom you sent as our Savior and Redeemer, incarnate by the Holy Spirit and born of the Virgin. Fulfilling your will and gaining for you a holy people, he stretched out his hands as he endured his Passion, so as to break the bonds of death.
and manifest the resurrection. And so, with the Angels and all the Saints we declare your glory, as with one voice we acclaim:

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

The principal celebrant, with hands extended, sings:

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

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

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

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

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

He joins his hands.

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

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

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

He bows slightly.

Take this, all of you, and eat of it, for this is my Body,

which will be given up for you.

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

After this, he continues:

In a similar way, when supper was ended,

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

he took the chalice and, once more giving thanks, he gave it to his disciples, saying:
He bows slightly.

Take this, all of you, and drink from it, for this is the chalice of my blood, the blood of the new and eternal covenant, which will be poured out for you and for many for the forgiveness of sins. Do this in memory of me.

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

Then he sings:

The mystery of faith.

And the people continue, acclaiming:

We proclaim your death, O Lord, and profess your resurrection until you come again.

Or:

When we eat this bread and drink this cup, we proclaim your death, O Lord, until you come again.
Or:

\[
\begin{align*}
\text{Save us, Savior of the world, for by your Cross and Resurrection you have set us free.}
\end{align*}
\]

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

\[
\begin{align*}
\text{Therefore, as we celebrate the memorial of his Death and Resurrection, we offer you, Lord, the Bread of life and the Chalice of salvation, giving thanks that you have held us worthy to be in your presence and minister to you.}
\end{align*}
\]

\[
\begin{align*}
\text{Humbly we pray that, partaking of the Body and Blood of Christ, we may be gathered into one by the Holy Spirit.}
\end{align*}
\]

(One of the concelebrants)

\[
\begin{align*}
\text{Remember, Lord, your Church, spread throughout the world, and bring her to the fullness of charity, together with N. our Pope}
\end{align*}
\]
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.

Remember also our brothers and sisters who have fallen asleep in the hope of the resurrection, and all who have died in your mercy:

Welcome them into the light of your face.

Have mercy on us all, we pray, that with the Blessed Virgin Mary, Mother of God, with blessed Joseph, her Spouse, with the blessed Apostles, and all the Saints who have pleased you throughout the ages, we may merit to be coheirs to eternal life, and may praise He joins his hands.

and glorify you through your Son, Jesus 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 Holy Spirit, all glory and honor is yours,
for ever and ever. R. Amen.

Then follows the Communion Rite, p. 000.

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

Remember your servant N., whom you have called (today) from this world to yourself. Grant that he who was united with your Son in a death like his, may also be one with him in his Resurrection.

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Eucharistic 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.

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

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

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

It is truly right to give you thanks, truly just to give you glory,

Father most holy, for you are the one God living and true, existing before all ages and abiding for all eternity, dwelling in unapproachable light; yet you, who alone are good, the source of life, have made all that is, so that you might fill your creatures with blessings and bring joy to many of them by the glory of your light. And so, in your presence are countless hosts of Angels,
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.**  
Heaven and earth are full of your glory.  
**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 creatures. 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 salvation. And you so loved the world, Father most holy, that in the fullness of time you sent your Only Begotten Son to be our Savior. Made incarnate by the Holy Spirit and born of the Virgin Mary, he shared our human nature in all things but sin. To the poor he proclaimed the good news of salvation, to prisoners, freedom, and to the 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 again for us, he sent the Holy Spirit from you, Father, as the first fruits for those who believe, so that, bringing 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):

Therefore, O Lord, we pray: may this same Holy Spirit graciously sanctify these offerings, that they may become the Body and Blood of our Lord Jesus Christ for the celebration of this great mys-
-tery, which he himself left us as an eternal covenant.

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

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

he took bread, blessed and broke it, and gave it to his disciples, saying:

He bows slightly.

Take this, all of you, and eat of it, for this is my Body, which will be given up for you.

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

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

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

He bows slightly.

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

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

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

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

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

Then 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, until you come again.

Or:

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

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

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

Look, O Lord, upon the Sacrifice which you yourself have provided
for your Church, and grant in your loving kindness to all who partake of this one Bread and one Chalice that, gathered into one body by the Holy Spirit, they may truly become a living sacrifice in Christ to the praise of your glory.

(One of the concelebrants)

Therefore, Lord, remember now all for whom we offer this sacrifice: especially your servant N. our Pope, N. our Bishop,* and the whole Order of Bishops, 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 sincere heart. Remember 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.

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Eucharistic Prayer for Reconciliation I

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

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

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

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

Lord, holy Father, almighty and eternal God. For you do not cease to spur us on to possess a more abundant life and, being rich in mercy, you constantly offer pardon and call on sinners to trust in your forgiveness alone. Never did you turn away from us, and, though time and again we have broken your covenant, you have bound the human family to yourself through Jesus your Son, our Redeemer, with a new bond of love so tight that it can never
be un-done. E-ven now you set before your people a time of grace and recon-cil-iation, 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, proclam-ing 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:

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EUCHARISTIC PRAYER FOR RECONCILIATION II

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

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

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

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

O God, almighty Father, for all you do in this world, through our Lord Jesus Christ. For though the human race is divided by dissension and discord, yet we know that by testing us you change our hearts to prepare them for reconciliation.

Even more, by your Spirit you move human hearts that enemies may speak to each other again, adversaries join hands, and peoples seek to meet together. By the working of your power...
it comes about, O Lord, that hatred is overcome by love, re-
venge gives way to forgiveness, and discord is changed to
mutual respect. Therefore, as we give you ceaseless thanks
with the choirs of heaven, we cry out to your majesty on earth,
and without end we acclaim:
V. The Lord be with you.  R. And with your spirit.

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

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

It is truly right and just to give you thanks and raise to you a hymn of glory and praise, O Lord, Father of infinite goodness.

For by the word of your Son’s Gospel you have brought together one Church from every people, tongue, and nation, and, having filled her with life by the power of your Spirit, you never cease through her to gather the whole human race into one. Manifesting the covenant of your love, she dispenses without ceasing the blessed hope of your Kingdom and shines bright as the sign
of your faith-ful-ness, which in Christ Jesus 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 spirit.

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

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

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, creator of the world and source of all life. For you never forsake the works of your wisdom, but by your providence are even now at work in our midst. With mighty hand and outstretched arm you led your people Israel through the desert. Now, as your Church makes her pilgrim journey in the world, you always accompany her by the power of the Holy Spirit and lead her along the paths of time.
to the eternal joy of your Kingdom, through Christ our Lord.

And so, with the Angels and Saints, we, too, sing the hymn of your glory, as without end we acclaim:

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THE EUCHARISTIC PRAYER FOR USE IN MASSES FOR VARIOUS NEEDS III

Jesus, the Way to the Father

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

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

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

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, holy Father, Lord of heaven and earth, through Christ our Lord. For by your Word you created the world and you govern all things in harmony. You gave us the same Word made flesh as Mediator, and he has spoken your words to us and called us to follow him. He is the way that leads us to you, the truth that sets us free, the life that fills us with gladness. Through your Son you gather men and women,
whom you made for the glory of your name, into one family,
redeemed by the Blood of his Cross and signed with the seal of the
Spirit. Therefore, now and for ages unending, with all the
Angels, we proclaim your glory, as in joyful celebration we
acclaim:

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THE EUCHARISTIC PRAYER FOR USE IN MASSES FOR VARIOUS NEEDS IV

Jesus, Who Went about Doing Good

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

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

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

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Father of mercies and faithful God. For you have given us Jesus Christ, your Son, as our Lord and Redeemer. He always showed compassion for children and for the poor, for the sick and for sinners, and he became a neighbor to the oppressed and the afflicted. By word and deed he announced to the world that you are our Father and that you care for all your sons and daughters. And so, with all the Angels
and Saints, we exalt and bless your name and sing the hymn of your glory, as without end we ac-claim:
While the candles are being lit, the following antiphon or another appropriate chant is sung.


Or:

Be-hold, our Lord will come with power, to en-light-en the eyes of his ser-vants, al-le-lú-ia.

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.

Or:

Let us go forth in peace.

In this case, all respond:

In the name of Christ. A-men.
Antiphon

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


Or:

Antiphon

A light for re-ve-la-tion to the Gen-tiles and the glo-ry of your peo-ple Is-ra-el.

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

For my eyes have seen your sal-va-tion, which you have prepared in the sight of all the peo-ple-s.
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, almight-y and e-
-ter-nal God. For your co-eternal Son was presented on this day in
the Temple 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:

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2 February

THE PRESENTATION OF THE LORD

Be-hold, our Lord will come with power, to en-light-en the eyes of his ser-vants, al-le-lu-ia.

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.

Or:

Let us go forth in peace.
In this case, all respond:

In the name of Christ. A-men.

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THE PRESENTATION OF THE LORD

Antiphon

A light for revelation to the Gentiles and the glory of your people Israel.

Lord, now you let your servant go in peace, in accordance with your word:

Antiphon
For my eyes have seen your salvation, which you have prepared

in the sight of all the peoples.

Antiphon
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
Jesus Christ. Through him the Angels praise your majesty,

Dominions adore and Powers tremble before you. Heaven and the Virtues of heaven and the blessed Seraphim worship together with exultation. May our voices, we pray,

join with theirs in humble praise, as we acclaim:

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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 spirit.

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

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

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. For the Virgin Mary heard with faith that the Christ was to be born among men and for men’s sake by the overshadowing power of the Holy Spirit.

Lovingly she bore him in her immaculate womb, that the promises to the children of Israel might come about and the hope of nations be accomplished beyond all telling. Through him the
host of Angels adores your majesty and rejoices in your presence for ever. May our voices, we pray, join with theirs in one chorus of exultant praise, as we acclaim:

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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 Joseph 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 Jesus Christ. Through him the Angels praise your majesty,
Dominions adore and Powers tremble before you. Heaven
and the Virtues of heaven and the blessed Seraphim
worship together with exultation. May our voices, we pray,
join with theirs in humble praise, as we acclaim:

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VOTIVE MASS: SAINT JOSEPH
24 June
THE NATIVITY OF SAINT JOHN THE BAPTIST
The mission of the Precursor

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. In his Precursor, Saint John the Baptist, we praise your great glo-ry, for you consecrated him for a sin-gu-lar hon-or among those born of wom-en. His birth brought great re-joic-ing; even in the womb he leapt for joy at the coming of hu-man sal-va-tion. He alone of all the proph-ets pointed out the Lamb of re-demp-tion. And to make holy the flow-
-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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SAINTS PETER AND PAUL, APOSTLES

The twofold mission of Peter and Paul in the Church

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

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

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

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God. For by your providence the blessed Apostles Peter and Paul bring us joy: Peter, foremost in confessing the faith, Paul, its outstanding preacher, Peter, who established the early Church from the remnant of Israel, Paul, master and teacher of the Gentiles that you call. And so, each in a different way gathered together the one family of Christ; and revered togeth-
-er throughout the world, they share one Martyr's crown.

And therefore, with all the Angels and Saints, we praise you,

as without end we acclaim:

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

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 et-ter-nal God, through Christ our Lord. For he revealed his glory in the presence of chosen wit-ness-es and filled with the greatest splendor that bod-i-ly form which he shares with all hu-man-i-ty, that the scandal of the Cross might be removed from the hearts of his dis-ci-ples and that he might show how in the Body of the whole Church is to be ful-filled what so wonderfully shone forth
first in its Head. And so, with the Powers of heaven, we

worship you constantly on earth, and before your majesty

without end we acclaim:

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

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

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

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. For today the Virgin Mother of God was assumed into heaven as the beginning and image of your Church’s coming to perfection and a sign of sure hope and comfort to your pilgrim people; rightly you would not allow her to see the corruption of the tomb, since from her own body she marvelously brought forth your incarnate Son, the Author
of all life. And so, in company with the choirs of Angels, we

praise you, and with joy we pro-claim:

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14 September
THE EXALTATION OF THE HOLY CROSS
The victory of the glorious Cross

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 placed the salvation of the human race on the wood of the Cross, so that, where death a-rose, life might a-gain spring forth and the evil one, who conquered on a tree, might likewise on a tree be con-quered, 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-phant 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

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

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

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

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, and to praise you without end in your Archangels and Angels. For the honor we pay the angelic creatures in whom you delight redounds to your own surpassing glory, and by their great dignity and splendor you show how infinitely great you are, to be exalted above all things, through Christ our Lord.

Through him the multitude of Angels exalts your majesty, and
we are united with them in exultant ad-o-ra-tion, as with one
voice of praise we ac-claim:

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1 November
ALL SAINTS
The glory of Jerusalem, our mother

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 today by your gift we celebrate the festival of your city, the heavenly Jerusa-lem, our moth-er, where the great array of our broth-ers and sis-ters already gives you e-ter-nal praise.

Towards her, we eagerly hasten as pilgrims ad-vanc-ing by faith, re-joicing in the glory bestowed upon those exalted members of the Church through whom you give us, in our frailty, both strength and
good example. And so, we glorify you with the multitude of Saints and Angels, as with one voice of praise we acclaim:

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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

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 in your benevolence you are pleased to dwell in this house of prayer in order to perfect us as the temple of the Ho-ly Spir-it, sup-port-ed by the perpetual help of your grace and resplendent with the glo-ry of a life ac-cept-a-ble to you.

Year by year you sanctify the Church, the Bride of Christ, fore-

-shadowed in vis-i-ble build-ings, so that, rejoicing as the mother of
count-less chil-dren, she may be giv-en her place in your
heav-en-ly glo-ry. And so, with all the An-gels and Saints, we
praise you, as without end we ac-claim:

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

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

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

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

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

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

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God. For by the anointing of the Holy Spirit you made your Only Begotten Son High Priest of the new and eternal covenant, and by your wondrous design were pleased to decree that many ministries be exercised in the Church. For Christ not only adorns with a royal priesthood the people he has made his own, but with a brother's kindness he also chooses men to become sharers
in his sacred ministry through the laying on of hands. He chooses them to lead your holy people in charity, to nourish them with the word and strengthen them with the Sacraments.

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

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

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THE CELEBRATION OF MARRIAGE A

The dignity of the Marriage covenant

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

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

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

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God. For you have forged the covenant of marriage as a sweet yoke of harmony and an unbreakable bond of peace, so that the chaste and fruitful love of holy Matrimony may serve to increase the children you adopt as your own. By your providence and grace, O Lord, you accomplish the wonder of this two-fold design: that, while the birth of children brings beauty to the world,
their rebirth in Baptism 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

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 him you have made a new covenant with your peo-ple, so that, as you have re-deemed man and woman by the mystery of Christ’s Death and Res-ur-rec-tion, so in Christ you might make them partakers of di-
vine na-ture and joint heirs with him of heav-en-ly glo-ry. In

the union of husband and wife you give a sign of Christ’s loving gift
of grace, so that the Sacrament we celebrate might draw us back more deeply into the wondrous design of your love. And so, with the Angels and all the Saints, we praise you, and without end we acclaim:

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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
dea-th, he willingly offered him-self to you as a perfect and a
fragrant sacrifice. He consecrated to a fuller service of your majesty those who for love of you leave all earthly things and promised they would find treasure in heaven. And so, with the company of Angels and Saints, we sing the hymn of your praise, as without end we acclaim:

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THE CELEBRATION OF MARRIAGE C

Matrimony as a sign of divine charity

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

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

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

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God. For you willed that the human race, created by the gift of your goodness, should be raised to such high dignity that in the union of husband and wife you might bestow a true image of your love. For those you created out of charity you call to the law of charity without ceasing and grant them a share in your eternal charity. And so, the Sacrament of holy Matrimony,
as the abiding sign of your own love, consecrates the love of man

and woman, through Christ our Lord. Through him, with the Angels and all the Saints, we sing the hymn of your praise, as without end we acclaim:

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THE DEDICATION OF A CHURCH

The mystery of God’s Temple

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

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

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

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Father most holy. For you have made the whole world a temple of your glory, that your name might everywhere be exalted, yet you allow us to consecrate to you apt places for the divine mysteries. And so, we dedicate joyfully to your majesty this house of prayer, built by human labor. Here is foreshadowed the mystery of the true Temple, here is prefigured the heavenly Jerusalem. For you made
the Body of your Son, born of the tender Virgin, the Temple conser-
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:

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THE DEDICATION OF AN ALTAR

Christ himself is the Altar

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

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

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

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. Having become both the true Priest and the true oblation, he has taught us to celebrate for ever the memorial of the Sacrifice that he himself offered to you on the altar of the Cross. Therefore, Lord, your people have raised this altar, which we dedicate to you with joyful praise.

Truly this is an exalted place, where the Sacrifice of Christ is ever
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

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

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

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

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. For through him you brought us to the knowledge of your truth, so that by the bond of one faith and one Baptism we might become his Body. Through him you poured out your Holy Spirit among all the nations, so that in a wondrous manner he might prompt and engender unity in the diversity of your gifts, dwelling within your adopted
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 spirit.

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

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

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. Ascending above all the heavens and sitting at your right hand, he poured out the promised Holy Spirit on your adopted children. Therefore, now and for ages unending, with all the host of Angels, we sing to you with all our hearts, crying out as we acclaim:

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THE HOLY SPIRIT B
The action of the Spirit in the Church

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

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

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

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God. For you bestow gifts suited to every season and guide the governing of your Church in wonderful ways. By the power of the Holy Spirit you come unfailingly to her aid, so that with a heart always subject to you she may never fail to seek your help in time of trouble nor cease to give you thanks in time of joy, through Christ our Lord. And so, in company with the
choirs of Angels, we praise you, and with joy we proclaim:
THE BLESSED VIRGIN MARY
Mary, pattern and Mother of 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 et-
er-nal God, and to proclaim your greatness with due praise, as we honor the Bless-ed Vir-gin Mar-y. Re-ceiving your Word in her Im-mac-u-late Heart, she was found worthy to conceive him in her vir-gin’s womb and, giving birth to the Cre-a-tor, she nur-
tured the be-gin-nings of the Church. Stand-ing beside the Cross, she received the testament of di-vine love and took to herself as
sons and daughters all those who by the Death of Christ are born to heavenly life. As the Apostles awaited the Spirit you had promised, she joined her supplication to the prayers of the disciples and so became the pattern of the Church at prayer. Raised to the glory of heaven, she accompanies your pilgrim Church with a mother’s love and watches in kindness over the Church’s home-ward steps, until the Lord’s Day shall come in glorious splendor. And so, with all the Angels and Saints, we praise you, as without end we acclaim:

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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 et-ter-nal God, and in honor-ing Saint Jo-seph to give you fit-ting praise, to glori fy you and bless you. For this just man was given by you as spouse to the Virgin Moth-er of God and set as a wise and faithful servant in charge of your house-hold to watch like a father over your Only Be-got-ten Son, who was conceived by the overshadowing of the Ho-ly Spir-it, our Lord Je-sus Christ.
Through him the Angels praise your majesty, Dominions adore and Powers tremble before you. Heaven and the Virtues of heaven and the blessed Seraphim worship together with exultation. May our voices, we pray, join with theirs in humble praise, as we acclaim:

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The Introductory Rites

Greeting

V. In the name of the Father, and of the Son, and of the Holy Spirit.
R. A-men.

V. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. R. And with your spirit.

Or:

V. Grace to you and peace from God our Father and the Lord Jesus Christ. R. And with your spirit.

Or:

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

Greeting at a Pontifical Mass:

V. Peace be with you. R. And with your spirit.

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Penitential Act

V. Brethren (brothers and sisters), let us acknowledge our sins,

and so prepare ourselves to celebrate the sacred mysteries.

V. Have mercy on us, O Lord.

R. For we have sinned against you.

V. Show us, O Lord, your mercy.

R. And grant us your salvation.

V. May almighty God have mercy on us, forgive us our sins,

and bring us to everlasting life.

R. Amen.

Or:

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

V. You were sent to heal the contrite of heart: Lord, have mercy.

R. Lord, have mercy.

V. You came to call sinners: Christ, have mercy.

R. Christ, have mercy.

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

Lord, have mercy.

R. Lord, have mercy.

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

R. Amen.
The Concluding Rites

Blessing

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


Episcopal Blessing

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

V. Blessed be the name of the Lord.     R. Now and for ever.

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


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Dismissal

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

V. Go forth, the Mass is ended. R. Thanks be to God.

Or:

V. Go and announce the Gospel of the Lord. R. Thanks be to God.

Or:

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

Or:

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

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

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

Or:

V. Go in peace, alleluia, alleluia.

R. Thanks be to God, alleluia, alleluia.

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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 ( understrike) 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)

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

with you in the unity of the Holy Spirit, one God, for


After the other Prayers

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 Kingdom. 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
who by them is proclaimed, sacrificed and received, Jē-sus Christ.

Simple Tone

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

INVITATION

Let us pray.

RECITING TONE  FLEX  MEDIANT  FULL STOP

(flex sign)  (grave)  (double grave)

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

Examples:

FLEX  FULL STOP

...on the gifts of your CHURCH, ...Jesus CHRIST
...from among your BLESS ings ...reDEMP- tion.

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

...FRANkin- cense or MYRRH...our TEMP- or- al OFFering

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

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

After the other Prayers


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-
enly King-döm. 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. Amen.

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

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

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Tones for the Readings

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.
second
A reading from the Book of Prov - erbs.
A reading from the Book of Ex - o - dus.
A reading from the Book of Wis - dom.

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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You, O Lord, are our Father; ‘Our Redeemer from of old’ is your name. Why, O Lord, do you make us stray from your ways and harden our heart, so that we do not fear you? Turn back for the sake of your servants, for the sake of the tribes that are your heritage. O that you would tear open the heavens and come down, so that the mountains would quake at your presence.

When you did awesome deeds that we did not expect, you came down, the mountains quaked at your presence. From ages past no one has heard, no ear has perceived, no eye has seen any God besides you, who works for those who wait for him. You meet

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those who gladly do right, those who remember you in your ways.

But you were angry, and we sinned; because you hid yourself we transgressed. We have all become like one who is unclean, and all our righteous deeds are like a filthy cloth. We all fade like a leaf, and our iniquities, like the wind, take us away.

There is no one who calls on your name, or attempts to take hold of you; for you have hidden your face from us, and have delivered us into the hand of our iniquity. Yet, O Lord, you are our Father; we are the clay, and you are our potter; we are all the work of your hand.
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 nót? 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 wait for him. Would that you might meet us doing right, that we were mindful of you in our váys! Behold, you are angry, and

we are sin-ful; all of us have become like unclean people, all our
good deeds are like polluted râgs; we have all withered like leaves,
and our guilt carries us away like the wind. There is none who
calls upon your name, who rouses himself to cling to you; for you
have hidden your face from us and have delivered us up to our guilt.
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; 64:3-8

You, Lord, yourself are our Father; Our Redeemer is your ancient name. Why, Lord, leave us to stray from your ways and harden our hearts against fearing you? Return, for the sake of your servants, the tribes of your inheritance Oh, that you would tear the heavens open and come down—at your Presence the mountains would melt. No ear has heard, no eye has seen any god but you act like this for those who trust him. You guide those who act with integrity and keep your ways in mind. You were angry when we were sinners; we had long been rebels against you. We were all like men unclean, all that integrity of ours

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like filthy clothing. We have all withered like leaves and our
sins blew us away like the wind. No one invoked your name
or roused himself to catch hold of you. For you hid your face from
us, and gave us up to the power of our sins. And yet, Lord, you
are our Father; we the clay, you the potter, we are all the work
of your hand.
Tones for the Readings

II. The Epistle and the Book of Revelation

INTRODUCTION

A reading from the [first] Letter of the blessed Apostle Paul

to the Corinthians.
to the Galatians.
to the Philippians.
to the Ephesians.
to the Thessalonians.
to the Romans.
to the Hebrews.
to Timothy.

Or:

A reading from the Book of Revelation of the blessed Apostle John.
Apostle Peter.
Apostle James.
Each sentence (or group of phrases) in the body of the reading takes the following three elements:

<table>
<thead>
<tr>
<th>RECITING TONE</th>
<th>MEDIANT</th>
<th>FULL STOP</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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:

```
3 2 1
```

Brothers and sisters, you know the time,

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

```
3 2 1
```

... he cre-a-ted the ú-ni-verse.
... reful-gence of his gló-ry.

**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:

\[
\begin{align*}
\text{Penultimate accent followed by one unaccented syllable:} & \quad \{ \text{... he will cóme and sáve us.} \\
\text{Penultimate accent followed by two unaccented syllables:} & \quad \{ \text{... he is Lord of cré-a-tion.} \\
\text{Penultimate accent followed by three unaccented syllables:} & \quad \{ \text{... with wón-ders of his kind ness.} \\
\text{... with wón-ders of his grá-cious-ness.} & \quad \{ \\
\end{align*}
\]

**QUESTIONS**

Questions are pointed with two syllables before the final accent:

\[
\begin{align*}
\text{... what could this bé?} & \quad \{ \\
\text{... who is this pér - son?} & \quad \{ \\
\text{... which leads to right-eous-ness?} & \quad \{ \\
\end{align*}
\]

**CONCLUSION**

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

\[
\begin{align*}
\text{Leave the reciting tone one syllable before the last accent:} & \quad \{ \\
\text{Leave the reciting tone on the last accent:} & \quad \{ \\
\text{... no provisions for the flésh,} & \quad \{ \\
\text{... praise you among the Gén-tiles,} & \quad \{ \\
\text{to gratify its de - sires.} & \quad \{ \\
\text{sing praises in your prés-ence.} & \quad \{ \\
\end{align*}
\]

**ACCLAMATION**

\[
\begin{align*}
\text{The word of the Lord.} & \quad \{ \\
\text{Thanks be to God.} & \quad \{ \\
\end{align*}
\]

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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 became believers; the night is far gone, the day is near. Let us then lay aside the works of darkness and put on the armor of light; let us live honorably as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. Instead, put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.
Brothers and sisters, you know the time; it is the hour now for you to awake from sleep. For our salvation is nearer now than when we first believed; the night is advanced, the day is at hand.

Let us then throw off the works of darkness and put on the armor of light; let us conduct ourselves properly as in the day, not in orgies and drunkenness, not in promiscuity and licentiousness, not in rivalry and jealousy. But put on the Lord Jesus Christ, and make no provision for the desires of the flesh.
Second Reading for the First Sunday of Advent, Year A (JB)

Romans 13:11-14

You know “the time” has come: you must wake up now: our salvation is even nearer than it was when we were converted.

The night is almost over, it will be daylight soon – let us give up all the things we prefer to do under cover of the dark; let us arm ourselves and appear in the light. Let us live decently as people do in the day-time: no drunken orgies, no promiscuity or licentiousness, and no wrangling or jealousy. Let your armour be the Lord Jesus Christ, forget about satisfying your bodies with all their cravings.
Tones for the Readings

III. The Gospel

Before the Gospel

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


R. Glory to you, O Lord.

RECITING TONE  MEDIANT  FULL STOP

accent on last syllable  accent not on last syllable  accent on last syllable  accent not on last syllable

QUESTION

CONCLUSION

ACCLAMATION


The mediant is used at the end of major clauses within a sentence. In short sentences it may be omitted, and in long sentences it may be used more than once. It should not be used to introduce a 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.

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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’. After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, ‘Peace be with you. As the Father has sent me, so I send you’. When he had said this, he breathed on them and said to them, ‘Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained’.

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Gospel Reading for Pentecost (NAB)

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.”
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 disciples 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 forgiven; for those whose sins you retain, they are retained.”
Tones for the Readings

III. The Gospel

(Solemn Tone)

Before the Gospel

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


R. Glory to you, O Lord.

RECITING TONE  MEDIANT  FULL STOP

accent on last syllable  accent not on last syllable  accent on last syllable  accent not on last syllable

QUESTION

CONCLUSION

ACCLAMATION

The Gospel of the Lord. Praise to you, Lord Jesus Christ.

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.

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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 disciples 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 forgiven; for those whose sins you retain, they are retained.”
Credo III

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.

I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, co-

substantial with the Father; through him all things were made.

For us men and for our salvation he came down from heaven, At the words that follow, up to and including and became man, all bow.

and by the Holy Spirit was incarnate of the Virgin Mary, and became man.

For our sake he was crucified under Pontius Pilate, he
suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the Giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead and the life of the world to come. Amen.
Credo III

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.

I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, True God from True God, begotten, not made, one in Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and was made man.

He was crucified for us under Pontius Pilate, he suffered death and was buried. On the third day he rose again according to the Scriptures, he appeared to his apostles and was received up into heaven, and is seated at the right hand of the Father.

He shall come again in glory to judge the living and the dead, whose kingdom shall have no end.

I believe in the Holy Spirit, the holy catholic church, the communion of saints, the redemption purchased by Jesus Christ, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.
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.

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 ascend-ed in-to
heaven and is seated at the right hand of the Father. He

will come again in glory to judge the living and the dead

and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who
proceeds from the Father and the Son, who with the Father

and the Son is adored and glorified, who has spoken

through the prophets. I believe in one, holy, catholic

and apostolic Church. I confess one Baptism for the
for-give-ness of sins and I look for-ward to the res-ur-rec-tion of the dead and the life of the world to come.

A-men.
The Lord's Prayer
Tone B (Mozarabic)

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

At the Savior’s command and formed by divine teaching,

we dare to say:

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

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

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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 command and formed by divine teaching,

we dare to say:

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

Our Father, who art in heaven, hallowed be thy name; thy king-

-dom come, thy will be done on earth as it is in heaven. 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.
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 command and formed by divine teaching,

we dare to say:

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

Our Father, who art in heaven, hallowed be thy name; thy kingdom come, thy will be done on earth as it is in heaven.

Give us this day our daily bread, and forgive us our trespasses,

as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

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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 command and formed by divine teaching,

we dare to say:

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

Our Father, who art in heaven, 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 daily bread, and forgive us our trespasses,
as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.
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.


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At the Solemn Blessing

Solemn Tone

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

Bow down for the blessing.

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

RECITING TONE  FLEX  MEDIAN T  FULL STOP

(grave)  (acute) (grave)  (grave) (acute)

V. May the almighty and merciful God, by whose grace you have placed your faith in the First Coming of his Only Begotten Son and yearn for his coming again, sanctify you by the radiance of Christ's Advent and enrich you with his blessing.

R. Amen.

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

Bow down for the blessing.

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

V. May the almighty and merciful God, by whose grace you have

placed your faith in the First Coming of his Only Begotten Son and

yearn for his coming again, sanctify you by the radiance of Christ's

Advent and enrich you with his blessing.

R. Amen.

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

Son, and the Holy Spirit, come down on you and remain with you

for ever.
R. 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,

Holy (✠) Spir-it.

R. A-men.
Gloria laus et honor

Refrain

Glo-ry and hon-or and praise be to you, Christ, King and Re-deem-er,

to whom young chil-dren cried out lov-ing Ho-san-nas with joy.

1. Is - ra - el's King are you, King Da - vid's mag-

2. Heav - en - ly hosts on high u - nite in

3. Bear - ing branch - es of palm, He-brews came

4. They of - fered gifts of praise to you, so

5. Those you were pleased to ac - cept; now ac - cept our

1. nif - i - cent off-spring; you are the rul - er who come

2. sing - ing your prais - es; men and wom - en on earth

3. crowd - ing to greet you; see how with prayers and hymns

4. near to your Pas - sion; see how we sing this song now

5. gifts of de - vo - tion, good and mer - ci - ful King,

1. blest in the name of the Lord.

2. and all cre - a - tion join in.

3. we come to pay you our vows.

4. to you reign - ing on high.

5. lov - er of all that is good.

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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-brews came
4. They of-fered gifts of praise to you, so
5. Those you were pleased to ac-cept; now ac-cept our
1. -nif-i-cent off-spring; you are the ruler who come
2. sing-ing your pra-is-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

Where true charity is dwelling, God is present there.

1. By the love of Christ we have been brought to-gether:
2. So when we as one are gathered all to-gether,
3. May your face thus be our vi-sion, bright in glo-ry,

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:

1. may we love him and re-ver 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.


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Refrain

Where true charity is dwelling, God is present there.

1. By the love of Christ we have been brought together:
2. So when we as one are gathered all together,
3. May your face thus be our vision, bright in glory,

1. Let us find in him our gladness and our pleasure;
2. Let us strive to keep our minds free of division;
3. Christ our God, with all the blessed Saints in heaven:
1. may we love him and revere him, God the living,  
2. may there be an end to malice, strife and quarrels,  
3. such delight is pure and faultless, joy unbound,  

1. and in love respect each other with sincere hearts.  
2. and let Christ our God be dwelling here among us.  
3. which endures through countless ages world without end.  

3. Amen.
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 de-vise! Make a sol-lemn procla-ma-tion Of a tri-umph and its price: How the Sav-ior of cre-
2. For, when Ad-am first of-fend-ed, Eat-ing that for-bid-den fruit, Not all hopes of glo-ry end-ed With the ser-pent at the root: Bro-ken na-ture would be mend-ed By a sec-ond tree and shoot. “Faithful...rare.”
3. Thus the tempt-er was out-wit-ted By a wis-dom deep-
er still: Rem-e-dy and ail-ment fit-ted, Means to quit-ted, Christ would do his Fa-ther's will. “Faithful...rare.”
4. But the won-der Work-ing God’s art and power! Grows a friend-ship of love and peace. For the set-ting as-yet not made. “Faithful...rare.”
All:

Faithful Cross the Saints rely on, Noble tree beyond compare!

Never was there such a scion, Never leaf or flower so rare.

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

Cantors:

4. So the Father, out of pity For our self inflict-
5. Hear a tiny baby crying, Found-er of the seas
6. So he came, the long expected, Not in glory, not

4. ed doom, Sent him from the heavenly city When
5. and strands; See his virgin Mother ty-ing Cloth
6. to reign; On-ly born to be re-jec-ted, Choos-

4. the holy 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 scaffold was e-

4. might-y, Took our flesh in Mar-ya's womb. "Sweet...bear!"
5. ly-ing Tight-ly wrapped in swaddling bands! "Faithful...rare."
6. rect-ed And the Pas-chal Lamb was slain. "Sweet...bear!"
Cantors:

7. No disgrace was too abhorrent: Nailed and mocked and parched he died; Blood and water, dou-
8. Lofty timber, smooth your roughness, Flex your boughs for blossoming; Let your fibers lose
9. Noblest tree of all created, Richly jeweled and embossed: Post by Lamb's blood con-
10. Wisdom, power, and adoration To the blessed Trinity For redemption and ble warrant, Is issue from his wounded side,

7. Washing in a mighty torrent Earth and stars and
8. Lay aside your native gruffness, Clasp the body
9. Scaffold beam which, elevat ed, Carries what the
10. Now, in every generation, And for all e-

7. Ocean 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!

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
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 exultation Of our banner and
defence! Make a solemn proclamation Of a
2. For, when Adam first offended, Eating that forbidding
den fruit, Not all hopes of glory ended With the
3. Thus the tempter was outwitted By a wisdom deepened
3. er still: Remedy and ailment fitted, Means to
1. triumph and its price: How the Savior of cre-
2. serpent at the root: Broken nature would be
3. cure and means to kill; That the world might be ac-

1. a-tion Conquered by his sacrificial! “Faithful...rare.”
2. mend-ed By a se-cound tree and shoot. “Sweet...bear!”
3. quit-tered, Christ would do his Fa-ther's will. “Faithful...rare.”

All:

Faithful Cross the Saints rely on, Noble tree beyond 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 Father, out of pity For our self inflict-
5. Hear a tiny baby crying, Founder of the seas
6. So he came, the long expected, Not in glory, not

4. ed doom, Sent him from the heavenly city When
5. and strands; See his virgin Mother tying Cloth
6. to reign; On-ly born to be reject-ed, Choos-

4. the holy time had come; He, the Son and the Al-
5. around his feet and hands; Find him in a man-ger
6. ing hunger, toil and pain, Till the scaffold 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-ent: Nailed and
8. Loft-y tim-ber, smooth your rough-ness, Flex your
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!”

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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, (brothers and sisters,) that, as we have rejoiced at the Nativity of our Lord Jesus Christ, so by leave of God’s mercy we announce to you also the joy of his Resurrection, who is our Savior. On the... day of [February] will fall Ash Wednesday, and the beginning of the fast of the most sacred Lenten season. On the... day of [March] you will celebrate with joy Eastertide, the Paschal feast of our Lord Jesus Christ. On the... day of [April] will be the Ascention of our Lord Jesus Christ. On the... day of [May, June,]
the feast of Pentecost. On the... day of June, the feast of the Most Holy Body and Blood of Christ. On the... day of

[November,] the First Sunday of the Advent of our Lord Jesus Christ, to whom is honor and glory for ever and ever. Amen.

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