

# The Order of Mass

Saint Hugh's Charterhouse

2021



## INTRODUCTORY RITES

*The Priest, bowing profoundly, prays in silence before the altar. Then he kisses it, and makes the Sign of the Cross, saying quietly:*

**I**n the name of the Father, and of the Son,  
and of the Holy Spirit. Amen.

*Then, extending his hands and joining them again, he greets the community, saying:*

**Ψ.** The Lord be with you.

**℞.** And with your spirit.

*The Priest receives the response of the community with a slight bow and then goes to the celebrant's chair.*

## PENITENTIAL ACT

*All make an examination of conscience in silence. Then the Priest says:*

**Ψ.** Our help is in the Name of the Lord.

**℞.** Who made heaven and earth.

*The Priest, bowing slightly with hands joined, says with the community:*

**I** confess to God and to you, my brothers,  
that I have greatly sinned by my fault through pride,  
in my thoughts and in my words,  
in what I have done and in what I have failed to do;  
I ask blessed Mary and all the Saints,  
and you, my brothers,  
to pray for me.

*The Priest stands upright and says:*

**M**ay almighty God have mercy on us  
through the intercession of blessed Mary  
and all the Saints,  
forgive us all our sins and bring us to everlasting life.

**R**. Amen.

*At the solitary Mass, the Priest, bowing slightly below the altar step, says:*

I confess to God that I have greatly sinned by my fault,  
through pride, in my thoughts and in my words,  
in what I have done and in what I have failed to do;  
I ask blessed Mary and all the Saints, to pray for me.  
May almighty God have mercy on me  
through the intercession of Blessed Mary and all the Saints,  
forgive me all my sins and bring me to everlasting life.

*Then he bows profoundly and prays in silence; and then he ascends to the altar and says the **Entrance antiphon**.*

## **KYRIE**

**Ψ**. Lord, have mercy.

**R**. Lord, have mercy.

**Ψ**. Lord, have mercy.

**R**. Christ, have mercy.

**Ψ**. Christ, have mercy.

**R**. Christ, have mercy.

**Ψ**. Lord, have mercy.

**R**. Lord, have mercy.

**Ψ**. Lord, have mercy.

## GLORIA IN EXCELSIS

### *The Gloria is said:*

- ◆ On all Solemnities, and days within the Octaves.
- ◆ Sundays and 12 Lessons feasts, outside Advent and Lent.
- ◆ Vigils of Easter and Pentecost.
- ◆ Feasts and memorials of our Lady (except the vigil of the Assumption), outside Advent and Lent.

### *It is said also at the votive Masses of:*

- ◆ The Holy Trinity and the Holy Spirit.
- ◆ Our Lord, except those of the Cross and Passion.
- ◆ Our Lady, except the Compassion.
- ◆ The Angels, Saint Joseph and Saint Bruno.
- ◆ Thanksgiving.

*At the solitary Mass, it can also be said at any Mass in honour of a Saint, outside Advent and Lent.*

**G**lory to God in the highest,  
and on earth peace to people of good will.

We praise you,  
we bless you,  
we adore you,  
we glorify you,  
we give you thanks for your great glory,  
Lord God, heavenly King,  
O God, almighty Father.

Lord Jesus Christ, Only Begotten Son,  
Lord God, Lamb of God, Son of the Father,  
you take away the sins of the world,  
have mercy on us;

you take away the sins of the world,  
**receive our prayer;** *(the Priest bows)*  
 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.

*The Priest with hands joined says:*

**L**et us pray.

*The Priest bows slightly and prays in silence for a while with all. Then he stands upright and, with hands clasped, says the **Collect Prayer**, which is normally concluded thus:*

Through our Lord Jesus Christ, your Son,  
 who lives and reigns with you in the unity of the  
     Holy Spirit,  
 one God, for ever and ever.

*If Christ is mentioned towards the end it is concluded thus:*

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

*If it is directed to the Son it is concluded thus:*

Who live and reign with God the Father  
 in the unity of the Holy Spirit,  
 one God, for ever and ever.

**R**. Amen.

## LITURGY OF THE WORD

### GOSPEL

*At Conventual Mass, when the Deacon approaches him, the Priest puts down his hood and stands up. If incense is used, the Priest puts some into the thurible.*

*The Deacon:* Your blessing, Father.

*The Priest says in a low voice:*

May the Lord be in your heart and on your lips,  
that you may faithfully proclaim the Gospel of peace.

*The Deacon replies:* Amen.

*At the solitary Mass, the Priest, bowing slightly with hands joined, says quietly:*

May the Lord be in my heart and on my lips, that I  
may faithfully proclaim the Gospel of peace.

### PROFESSION OF FAITH

*The Creed is said on the following days in all masses (except a Mass for the Dead):*

- ◆ On Solemnities, except those of St Stephen and Easter Monday.
- ◆ On Sundays.
- ◆ On 12 Lessons feasts of our Lord, of our Lady and of the Apostles and Evangelists, unless a vigil Mass, and on Holy Thursday.

**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.**     *(The Priest bows)*

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.

### **UNIVERSAL PRAYER**

*It is said on Sundays, and Solemnities with Creed, except on days of 1st & solemn profession. The Priest introduces the Prayer, and he concludes it with a collect.*



## THE LITURGY OF THE EUCHARIST

*The Offertory antiphon is omitted at the solitary Mass. At Conventual Mass, as the chant of the offertory begins, the Priest approaches the altar, making a profound bow. He unfolds the corporal and comes towards the Deacon who stands at the corner of the altar. While the Deacon pours a little water into the chalice, the Priest says quietly:*

From the side of our Lord Jesus Christ flowed  
blood and water for the salvation of the world.

*As he washes his fingers, he says:*

I wash my hands in innocence  
and take my place around your altar, O Lord,  
singing a song of thanksgiving,  
recounting all your wonders.  
O Lord, I love the house where you dwell,  
the place where your glory abides.  
(Do not sweep away my soul with sinners,  
nor my life with those who shed blood.)

*As he offers the gifts of bread and wine together, he says quietly:*

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

*He makes a Sign of the Cross with the chalice before placing it on the corporal, saying:*

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

*He places the chalice on the corporal, with the paten in front of it, and covers the chalice with the upper part of the corporal or with a pall.*

*If incense is to be offered, the Priest offers the gifts immediately after the Deacon has poured water into the chalice. Then he puts incense in the thurible and holds it over the gifts, saying:*

**Let my prayer be accepted as incense before you, Lord.**

*Then he incenses them in the form of a cross, saying:*

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

*Then in the form of a circle or crown, and then towards the cross, towards the right, towards the left, and three times in front of the altar.*

*After giving the thurible to the Deacon he washes his hands, and stands with hands joined at the corner of the altar, and turned towards the cross while the Deacon incenses it three times. He then stands in front of the centre of the altar with hands clasped while the Deacon goes around it.*

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*The Priest turns towards the community and, extending his hands and then joining them again, says:*

**Brethren, let us pray.**

*After a moment of silence he says the Prayer over the Offerings.*

## **THE EUCHARISTIC PRAYER**

*The Priest, with hands held in front of his shoulders, says:*

**Ψ. The Lord be with you.**

**℞. And with your spirit.**

**Ψ. Lift up your hearts.**

**℞. We lift them up to the Lord.**

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

**℞. It is right and just.**

### **PREFACE I OF ADVENT**

It is truly right and just  
that heaven and earth praise you, O God,  
through Christ our Lord.

For his first coming in the lowliness of human flesh  
fulfilled the longing of the ages.

When he comes again at the end of time  
as King of glory,  
he will renew all things.

And so, rejoicing to encounter your salvation,  
we praise you with the Angels and Saints,  
as without end we acclaim:

### **PREFACE II OF ADVENT**

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:

### **PREFACE OF THE NATIVITY OF THE LORD**

*This Preface is said from the Nativity of the Lord until 5 January, and in the Mass of the Holy Family. It can also be used in solemnities and feasts of the Lord that have no proper Preface.*

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 recognise 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:

## **PREFACE OF THE EPIPHANY OF THE LORD**

*This Preface is said from the Epiphany until the Baptism of the Lord.*

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 Only Begotten Son appeared  
in our mortal nature,  
you made us new by the light of his immortal nature.

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:

## **PREFACE I 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.

For through bodily fasting you restrain our faults,  
raise up our minds,  
and bestow both virtue and its rewards,  
through Christ our Lord.

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:

**PREFACE II 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:

**PREFACE I OF THE PASSION OF THE LORD**

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 placed the salvation of the human race  
on the wood of the Cross,

so that, where death arose,  
life might again spring forth  
and the evil one, who conquered on a tree,  
might likewise on a tree be conquered,  
through Christ our Lord.

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:

### **PREFACE II OF THE PASSION OF THE LORD**

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

For by becoming obedient even until death on a cross,  
he redeemed us,  
and by offering himself to you through the Holy Spirit,  
he showed himself to be both the priest  
and the lamb of sacrifice.

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

## **PREFACE I OF EASTER**

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

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

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

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

## **PREFACE II OF EASTER**

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 gloriously,  
when Christ our Passover has been sacrificed.

He never ceases to offer himself for us  
but defends us and ever pleads our cause before you:



he is the sacrificial Victim who dies no more,  
the Lamb, once slain, who lives for ever.

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:

### **PREFACE OF THE ASCENSION OF THE LORD**

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 his Resurrection  
he plainly appeared to all his disciples  
and was taken up to heaven in their sight,  
that, as we await your promise,  
he might make us sharers in his divinity.

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:

## **PREFACE I OF THE HOLY SPIRIT**

*This preface is said in the Masses of Pentecost and its Vigil. It can also be used in the votive Masses of the Holy Spirit. On the Vigil of Pentecost and on Pentecost, today is said. Outside of Easter time, paschal is omitted.*

It is truly right and just to give you thanks,  
and at all times to bless and praise you,  
almighty and eternal God.

For, bringing your Paschal Mystery to completion,  
you bestowed the Holy Spirit (today)  
on those you made your adopted children.  
This Spirit, filling and ruling the holy Church,  
engenders unity in a wondrous manner.

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:

## **PREFACE II OF THE HOLY SPIRIT**

*Outside of Easter time, paschal is omitted.*

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  
upon your adopted children.

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:

### **PREFACE I IN ORDINARY TIME**

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  
unending 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:

**PREFACE II IN ORDINARY TIME**

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:

**PREFACE III IN ORDINARY TIME**

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 Saviour and Redeemer,  
incarnate by the Holy Spirit and born of the Virgin.  
Fulfilling your will and gaining for you a holy people,  
he stretched out his hands as he endured his Passion,  
so as to break the bonds of death and manifest  
the resurrection.

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

### **PREFACE IV IN ORDINARY TIME**

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.  
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:

### **PREFACE OF THE MOST HOLY TRINITY**

*This Preface can be said in chapel on Sundays in Ordinary Time.*

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 Godhead,  
you might be adored in what is proper to each Person,  
their unity in substance,  
and their equality in majesty.

For this is praised by Angels and Archangels,  
Cherubim, too, and Seraphim,  
who never cease to cry out each day,  
as with one voice they acclaim:

### **PREFACE OF THE MOST HOLY EUCHARIST**

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 unblemished Priest and Victim,  
who offered himself and commanded to be offered.  
As we eat his flesh and drink his Blood,  
we have eternal life.

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

### **PREFACE OF THE MOST SACRED HEART OF JESUS**

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 wellspring of the Church's Sacraments;  
so that, won over to the open Heart of the Saviour,  
all might draw water joyfully from the wellsprings  
of Salvation.

And so, with all the Angels and Saints,  
we praise you, as without end we acclaim:

### **PREFACE OF OUR LORD JESUS CHRIST**

*This Preface is said in solemnities and feasts of the Lord that have no proper Preface.*

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:

### **PREFACE OF THE DEDICATION OF A 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.

For in your benevolence you are pleased  
to dwell in this house of prayer  
in order to perfect us as the temple of the Holy Spirit,  
supported by the perpetual help of your grace  
and resplendent with the glory of a life acceptable to you.

Year by year you sanctify the Church, the Bride of Christ,  
foreshadowed in visible buildings,  
so that, rejoicing as the mother of countless children,  
she may be given her place in your heavenly glory.

And so, with all the Angels and Saints,  
we praise you, as without end we acclaim:

### **PREFACE I OF THE BLESSED VIRGIN MARY**

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, bless, and glorify your name  
(as we celebrate the Motherhood / Compassion /  
Visitation / Assumption / Nativity /  
Presentation / Immaculate Conception /  
in veneration)  
of the Blessed ever-Virgin Mary.

For by the overshadowing of the Holy Spirit  
she conceived your Only Begotten Son,  
and without losing the glory of virginity,  
brought forth into the world the eternal Light,  
Jesus Christ our Lord.



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:

### **PREFACE II OF THE BLESSED VIRGIN MARY**

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, as we celebrate the memory of the Blessed  
Mary ever-Virgin,  
to praise, to bless, and to proclaim your holy name.

So intimately does she share in the mystery of Christ  
that she is still a mother,  
continuing to give you children with the Church,  
encouraging them by her love,  
and drawing them by her example  
to pursue perfect charity.

She is the model of all who live by the spirit of the Gospel;  
as we look up to her in prayer  
we learn from her mind to love you above all things,  
from her spirit to be rapt in contemplation of your Word,  
and from her heart to serve the needs of others.

And so, in company with the Choirs of Angels,  
we praise you, and with joy we proclaim:

### **PREFACE III OF THE BLESSED VIRGIN MARY**

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 chose the Virgin Mary  
to be the mother of Christ.  
Standing by the Cross of your Only Begotten Son,  
she adopted us as her children,  
embraced with him in one same maternal love.

And so, with the Powers of heaven,  
we worship you constantly on earth,  
and before your majesty  
without end we acclaim:

### **PREFACE OF THE ANGELS**

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 honour we pay the angelic creatures  
in whom you delight  
redounds to your own surpassing glory,  
and by their great dignity and splendour  
you show how infinitely great you are,  
to be exalted above all things,  
through Christ our Lord.

Through him the multitude of Angels extols  
your majesty,  
and we are united with them in exultant adoration,  
as with one voice of praise we acclaim:

### **PREFACE OF SAINT JOSEPH**

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 gave the Blessed Joseph  
as spouse to the Virgin Mother of God,  
to watch like a father over your Son  
and to take your Church under his special protection.

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:

### **PREFACE OF APOSTLES AND EVANGELISTS**

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, eternal Shepherd, do not desert your flock,  
but through the blessed Apostles  
watch over it and protect it always,

so that it may be governed  
by those you have appointed shepherds  
to lead it in the name of your Son.

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:

### **PREFACE OF HOLY MARTYRS**

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.**

(blessed Martyrs **N.** and **N.**),

poured out like Christ's to glorify your name,  
shows forth your marvellous 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:

### **PREFACE OF HOLY PASTORS AND DOCTORS**

It is truly right and just, our duty and our salvation,  
always to glorify you, almighty and eternal God,  
and to give you thanks in all things,  
through Jesus Christ your Only Begotten Son.

For he revealed the mystery of your love,  
and through the Holy Spirit  
raised up preachers of the Gospel  
to make ready a people fit for you.

And so, with all the Angels and Saints,  
we praise you, as without end we acclaim:

### **PREFACE OF HOLY MONKS**

It is truly right and just, almighty and eternal God,  
to praise you always and in all things,  
through Jesus Christ our Lord.

For, those who loved solitude  
followed him alone in the desert  
where he continued in prayer to God  
and accomplished the mystery of salvation.

And we, who, after them, have been called  
to follow Christ and to serve the Church,  
give you thanks, Lord, with all the blessed Saints,  
as without end we acclaim:

### **PREFACE OF HOLY VIRGINS**

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.

Born of the Virgin,  
he has drawn virgins after him,  
who, holding to him alone,  
joyfully enter the wedding feast.

There, with the Angels and Archangels,  
and with the great multitude of the Saints,  
they sing the hymn of your praise,  
as without end they acclaim:

### **PREFACE OF SAINTS**

It is truly right and just, almighty Father,  
to always offer you a hymn and a song of praise  
through Jesus Christ our Lord.

For in your Saints we admire the fullness of the Son,  
we perceive the power of the Holy Spirit,  
we are made sharers in the love of those  
who have lived to the praise of your glory.

Therefore, with the multitude of Angels  
and the immense company of the Blessed,  
we praise you, the fount of all holiness,  
as with joy we acclaim:

## **PREFACE FOR THE DEAD**

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 the hope of blessed resurrection has dawned,  
that those saddened by the certainty of dying  
might be consoled by the promise of immortality to come.  
Indeed for your faithful, Lord,  
life is changed not ended,  
and, when this earthly dwelling turns to dust,  
an eternal dwelling is made ready for them in heaven.

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:

\*\*\*\*\*

*Priest and people say together:*

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

## EUCCHARISTIC PRAYER I

*The Priest, bowing profoundly with hands joined, says:*

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

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

that you accept and bless ✠ these gifts, these offerings,  
these holy and unblemished sacrifices,

*With arms extended like Christ on the Cross, he continues:*

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

Remember, Lord, your servants **N.** and **N.**  
and all gathered here,  
whose faith and devotion are known to you.  
For them, we offer you this sacrifice of praise  
or they offer it for themselves  
and all who are dear to them:



for the redemption of their souls,  
 in hope of health and well-being,  
 and paying their homage to you,  
 the eternal God, living and true.

In communion with those whose memory we venerate,  
 especially the glorious ever-Virgin Mary,  
 Mother of our God and Lord, Jesus Christ,

---

### PROPER FORMS OF THE *COMMUNICANTES*

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

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

#### *On the Epiphany and Baptism of the Lord*

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

#### *From the Easter Vigil until the 2<sup>nd</sup> Sunday of Easter exclusive*

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

*On the Ascension of the Lord*

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

*On Pentecost (Vigil, Sunday and Monday)*

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,

---

and blessed Joseph, her Spouse,  
 your blessed Apostles and Martyrs,  
 Peter and Paul, Andrew,  
 (James, John,  
 Thomas, James, Philip,  
 Bartholomew, Matthew,  
 Simon and Jude;  
 Linus, Cletus, Clement, Sixtus,  
 Cornelius, Cyprian,  
 Lawrence, Chrysogonus,  
 John and Paul,  
 Cosmas and Damian)  
 and all your Saints;

we ask that through their merits and prayers,  
in all things we may be defended  
by your protecting help.

(Through Christ our Lord. Amen.)

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.

(Through Christ our Lord. Amen.)

---

*From the Easter Vigil until the 2<sup>nd</sup> Sunday of Easter exclusive,  
and on Pentecost (Vigil, Sunday and Monday)*

Therefore, Lord, we pray:

graciously accept this oblation of our service,

that of your whole family, which we make to you

also for those to whom you have been pleased to give

the new birth of water and the Holy Spirit,

granting them forgiveness of all their sins;

order our days in your peace,

and command that we be delivered from eternal damnation

and counted among the flock of those you have chosen.

(Through Christ our Lord. Amen.)

*On the day of Solemn Profession*

Therefore, Lord, we pray:

graciously accept this oblation of our service,

and of this your servant,

which we make to you on his profession day;  
sanctify this offering in your mercy,  
so that he who by your gift  
has dedicated his life to you today  
may, at the glorious coming of your Son,  
be admitted to the joy of the eternal Pasch.  
(Through Christ our Lord. Amen.)

---

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

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,

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

he took bread in his holy and venerable hands,

*He raises his eyes.*

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

*He bows slightly.*

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

*He raises the consecrated host, places it again on the paten, and bows profoundly.*

*After this, he continues:*

In a similar way, when supper was ended,

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

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

*He bows slightly.*

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

**DO THIS IN MEMORY OF ME.**

*He raises the chalice slightly, places it on the corporal, and bows profoundly.*

*Then, he says:*

The mystery of faith.

*Then, with arms extended, he continues:*

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

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 profoundly, with arms crossed before his breast, he continues:*

In humble prayer we ask you, almighty God:  
command that these gifts be borne  
by the hands of your holy Angel  
to your altar on high  
in the sight of your divine majesty,

so that all of us, who through this participation  
 at the altar  
 receive the most holy Body and Blood of your Son, ✠  
*He stands upright again and signs himself with the Sign of the  
 Cross, saying:*  
 may be filled with every grace and heavenly blessing.  
 (Through Christ our Lord. Amen.)

*With arms extended, he says:*

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

*He prays briefly.*

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

*He strikes his breast with his right hand, saying:*

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,  
through Christ our Lord.

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 uncovers the chalice and bows profoundly. He then stands upright and, taking the host and holding it with both hands over the chalice, he raises both, saying:*

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

*The people acclaim:*

**R.** Amen.

*Then the Priest places the chalice on the corporal, covers it and bows profoundly.*



## EUCCHARISTIC PRAYER II

*This Eucharistic Prayer may be said with its own Preface, or with any other Preface which is legitimate for the Mass which is being celebrated. On Solemnities and during octaves when the Mass is that of the Octave, the Preface must be that of the feast or the season.*

*The Priest, with hands held in front of his shoulders, says:*

**Ψ. The Lord be with you.**

**℞. And with your spirit.**

**Ψ. Lift up your hearts.**

**℞. We lift them up to the Lord.**

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

**℞. It is right and just.**

**I**T is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks,

Father most holy,  
through your beloved Son, Jesus Christ,  
your Word through whom you made all things,  
whom you sent as our Saviour and Redeemer,  
incarnate by the Holy Spirit and born of the Virgin.  
Fulfilling your will and gaining for you a holy people,  
he stretched out his hands as he endured his Passion,  
so as to break the bonds of death and manifest  
the resurrection.

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

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

*The Priest, with hands held in front of his shoulders, says:*

**Y**ou are indeed Holy, O Lord,  
 the fount of all holiness.

*He extends his hands over the offerings, and says:*

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

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

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 raises the consecrated host, places it again on the paten, and bows profoundly.*

*After this, he continues:*

In a similar way, when supper was ended,

*He takes the chalice with both hands 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 raises the chalice slightly, places it on the corporal, and bows profoundly.*

*Then, he says:*

The mystery of faith.

*Then, with arms extended, he continues:*

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.

*Bowing profoundly, with arms crossed before his breast, he continues:*

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

*He stands upright again and, with arms extended, continues:*

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

---

*On the day of Solemn Profession*

Be mindful also, Lord, of this brother,  
who has dedicated himself today  
to your perpetual service,  
and grant that he may always raise  
his heart and mind to you  
and glorify your name.

*In Masses for the Dead the following may be added:*

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

---

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 and glorify you  
through your Son, Jesus Christ.

*He uncovers the chalice and bows profoundly. He then stands upright  
and taking the host and holding it with both hands over the chalice,  
he raises both, saying:*

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

*The people acclaim:*

**R. Amen.**

*Then the Priest places the chalice on the corporal, covers it and bows  
profoundly.*

## EUCCHARISTIC PRAYER III

*The Priest, with arms extended like Christ on the Cross, says:*

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

*He holds his hands extended over the offerings and says:*

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

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

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

*He joins his hands.*

at whose command we celebrate these mysteries.

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 raises the consecrated host, places it again on the paten, and bows profoundly. After this, he continues:*

In a similar way, when supper was ended,

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

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

*He bows slightly.*

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

**DO THIS IN MEMORY OF ME.**

*He raises the chalice slightly, places it on the corporal, and bows profoundly. Then, he says:*

The mystery of faith.

*Then, with arms extended, he continues:*

Therefore, O Lord, as we celebrate the memorial  
of the saving Passion of your Son,  
his wondrous Resurrection  
and Ascension into heaven,  
and as we look forward to his second coming,

we offer you in thanksgiving  
this holy and living sacrifice.

*Bowing profoundly, with arms crossed before his breast, he continues:*

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

*He stands upright again and, with arms extended, continues:*

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 unfailing help.  
May this Sacrifice of our reconciliation,  
we pray, O Lord,  
advance the peace and salvation of all the world.  
Be pleased to confirm in faith and charity  
your pilgrim Church on earth,



with your servant **N.** our Pope and **N.** our Bishop,  
the Order of Bishops, all the clergy,  
and the entire people you have gained for your own.

---

*On the day of Solemn Profession*

Strengthen in his holy resolve, O Lord,  
this your servant,  
who today has bound himself to you perpetually  
in the sacred bonds of religious profession,  
and grant that he may show forth in your Church  
the new and eternal life  
purchased for us by Christ's redemption.

---

Listen graciously to the prayers of this family,  
whom you have summoned before you:  
in your compassion, O merciful Father,  
gather to yourself all your children  
scattered throughout the world.

To our departed brothers and sisters  
and to all who were pleasing to you  
at their passing from this life,  
give kind admittance to your kingdom.  
There we hope to enjoy for ever the fullness of your glory  
through Christ our Lord,  
through whom you bestow on the world all that is good.

---

*In Masses for the Dead, the following may be said:*

Remember your servant **N.**  
 whom you have called (today)  
 from this world to yourself.  
 Grant that he (she) who was united with your Son  
     in a death like his,  
 may also be one with him in his Resurrection,  
 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 like you for all the ages  
 and praise you without end, through Christ our Lord,  
 through whom you bestow on the world all that is good.

---

*He uncovers the chalice and bows profoundly. He then stands upright and taking the host and holding it with both hands over the chalice, he raises both, saying:*

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

*The people acclaim:*

**R). Amen.**

*Then the Priest places the chalice on the corporal, covers it and bows profoundly.*

## EUCCHARISTIC PRAYER IV

*This Eucharistic Prayer must be said with its own Preface. It cannot be said on Solemnities and during Octaves when the Mass is that of the Octave.*

*The Priest, with hands held in front of his shoulders, says:*

**Ψ. The Lord be with you.**

**℞. And with your spirit.**

**Ψ. Lift up your hearts.**

**℞. We lift them up to the Lord.**

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

**℞. It is right and just.**

**I**T 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,  
who serve you day and night  
and, gazing upon the glory of your face,  
glorify you without ceasing.

With them we, too, confess your name in exultation,  
giving voice to every creature under heaven,  
as we acclaim:

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

*The Priest, with arms extended like Christ on the Cross, says:*

**W**E 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 Saviour.  
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 sorrowful of heart, joy.

To accomplish your plan,  
he gave himself up to death,  
and, rising from the dead,  
he destroyed death and restored 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 holds his hands extended over the offerings and says:*

Therefore, O Lord, we pray:  
may this same Holy Spirit  
graciously sanctify these offerings,

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

that they may become  
the Body and ✠ Blood of our Lord Jesus Christ

*He joins his hands.*

for the celebration of this great mystery,  
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 raises the consecrated host, places it again on the paten, and bows profoundly. After this, he continues:*

In a similar way,

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

taking the chalice filled with the fruit of the vine,  
he gave thanks,

and gave the chalice to his disciples, saying:

*He bows slightly.*

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

**DO THIS IN MEMORY OF ME.**

*He raises the chalice slightly, places it on the corporal, and bows profoundly.*

*Then, he says:*

The mystery of faith.

*Then, with arms extended, he continues:*

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.

*Bowing profoundly, with arms crossed before his breast, he continues:*

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.

*He stands upright again and, with arms extended, continues:*

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,

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*On the day of Solemn Profession, the following may be added:*

be mindful also of this brother,  
who consecrates himself to you more closely today  
by perpetual profession,

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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,  
whose faith you alone have known.

To all of us, your children,  
grant, O merciful Father,  
that we may enter into a heavenly inheritance  
with the Blessed Virgin Mary, Mother of God,  
with blessed Joseph, her Spouse,  
and with your Apostles and Saints in your kingdom.



There, with the whole of creation,  
freed from the corruption of sin and death,  
may we glorify you through Christ our Lord,  
through whom you bestow on the world  
all that is good.

*He uncovers the chalice and bows profoundly. He then stands upright and taking the host and holding it with both hands over the chalice, he raises both, saying:*

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

*The people acclaim:*

**R.** Amen.

*Then the Priest places the chalice on the corporal, covers it and bows profoundly.*

## EUCCHARISTIC PRAYER FOR RECONCILIATION I

**Ψ. The Lord be with you.**

**℞. And with your spirit.**

**Ψ. Lift up your hearts.**

**℞. We lift them up to the Lord.**

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

**℞. It is right and just.**

**I**T 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 undone.

Even now you set before your people  
a time of grace and reconciliation,  
and, as they turn back to you in spirit,  
you grant them hope in Christ Jesus  
and a desire to be of service to all,  
while they entrust themselves  
more fully to the Holy Spirit.

And so, filled with wonder,  
we extol the power of your love,  
and, proclaiming our joy  
at the salvation that comes from you,  
we join in the heavenly hymn of countless hosts,  
as without end we acclaim:

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

*The Priest, with arms extended like Christ on the Cross, says:*

**Y**ou are indeed Holy, O Lord,  
and from the world's beginning  
are ceaselessly at work,  
so that the human race may become holy,  
just as you yourself are holy.

*He holds his hands extended over the offerings and says:*

Look, we pray, upon your people's offerings  
and pour out on them the power of your Spirit,

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

that they may become the Body and ✠ Blood  
of your beloved Son, Jesus Christ,  
in whom we, too, are your sons and daughters.

*With arms extended, he continues:*

Indeed, though we once were lost  
and could not approach you,  
you loved us with the greatest love:  
for your Son, who alone is just,  
handed himself over to death,  
and did not disdain to be nailed for our sake  
to the wood of the Cross.

But before his arms were outstretched  
    between heaven and earth,  
to become the lasting sign of your covenant,  
he desired to celebrate the Passover  
    with his disciples.

As he ate with them,

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

he took bread  
and, giving you thanks, he said the blessing,  
broke the bread and gave it to them, 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 raises the consecrated host, places it again on the paten, and bows profoundly.*

*After this, he continues:*

In a similar way, when supper was ended,  
knowing that he was about to reconcile all things  
in himself  
through his Blood to be shed on the Cross,

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

he took the chalice, filled with the fruit of the vine,  
and once more giving you thanks,  
handed the chalice to his disciples, saying:

*He bows slightly.*

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

**DO THIS IN MEMORY OF ME.**

*He raises the chalice slightly, places it on the corporal, and bows profoundly. Then, he says:*

The mystery of faith.

*Then, with arms extended, he continues:*

Therefore, as we celebrate  
the memorial of your Son Jesus Christ,  
who is our Passover and our surest peace,  
we celebrate his Death and Resurrection from the dead,  
and looking forward to his blessed Coming,  
we offer you, who are our faithful and merciful God,  
this sacrificial Victim  
who reconciles to you the human race.

*Bowing profoundly, with arms crossed before his breast, he continues:*

Look kindly, most compassionate Father,  
on those you unite to yourself  
by the Sacrifice of your Son,  
and grant that, by the power of the Holy Spirit,  
as they partake of this one Bread and one Chalice,  
they may be gathered into one Body in Christ,  
who heals every division.

*He stands upright again and, with arms extended, continues:*

Be pleased to keep us always  
in communion of mind and heart,  
together with **N.** our Pope and **N.** our Bishop.  
Help us to work together  
for the coming of your Kingdom,  
until the hour when we stand before you,  
Saints among the Saints in the halls of heaven,

with the Blessed Virgin Mary, Mother of God,  
the blessed Apostles and all the Saints,  
and with our deceased brothers and sisters,  
whom we humbly commend to your mercy.  
Then, freed at last from the wound of corruption  
and made fully into a new creation,  
we shall sing to you with gladness  
the thanksgiving of Christ,  
who lives for all eternity.

*He uncovers the chalice and bows profoundly. He then stands upright  
and taking the host and holding it with both hands over the chalice,  
he raises both, saying:*

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

*The people acclaim:*

**R.** Amen.

*Then the Priest places the chalice on the corporal, covers it and bows  
profoundly.*

## **EUCCHARISTIC PRAYER FOR RECONCILIATION II**

**Ψ. The Lord be with you.**

**℣. And with your spirit.**

**Ψ. Lift up your hearts.**

**℣. We lift them up to the Lord.**

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

**℣. It is right and just.**

**I**T 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 may 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,  
revenge 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:

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

*The Priest, with arms extended like Christ on the Cross, says:*

**Y**ou, therefore, almighty Father,  
we bless through Jesus Christ your Son,  
who comes in your name.  
He himself is the Word that brings salvation,  
the hand you extend to sinners,  
the way by which your peace is offered to us.  
When we ourselves had turned away from you  
on account of our sins,  
you brought us back to be reconciled, O Lord,  
so that, converted at last to you,  
we might love one another

through your Son,  
whom for our sake you handed over to death.

*He holds his hands extended over the offerings and says:*

And now, celebrating the reconciliation  
Christ has brought us,  
we entreat you:  
sanctify these gifts by the outpouring of your Spirit,

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

that they may become the Body and ✠ Blood  
of your Son,  
whose command we fulfil  
when we celebrate these mysteries.

*He joins his hands.*

For when about to give his life to set us free,  
as he reclined at supper,

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

he himself took bread into his hands,  
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 raises the consecrated host, places it again on the paten, and bows profoundly. After this, he continues:*

In a similar way, on that same evening,

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

he took the chalice of blessing in his hands,  
confessing your mercy,  
and gave the chalice to his disciples, saying:

*He bows slightly.*

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

**DO THIS IN MEMORY OF ME.**

*He raises the chalice slightly, places it on the corporal, and bows profoundly.  
Then, he says:*

The mystery of faith.

*Then, with arms extended, he continues:*

Celebrating, therefore, the memorial  
of the Death and Resurrection of your Son,  
who left us this pledge of his love,  
we offer you what you have bestowed on us,  
the Sacrifice of perfect reconciliation.

*Bowing profoundly, with arms crossed before his breast, he continues:*

Holy Father, we humbly beseech you  
to accept us also, together with your Son,  
and in this saving banquet  
graciously to endow us with his very Spirit,  
who takes away everything  
that estranges us from one another.

*He stands upright again and, with arms extended, continues:*

May he make your Church a sign of unity  
and an instrument of your peace among all people  
and may he keep us in communion  
with **N.** our Pope and **N.** our Bishop  
and all the Bishops  
and your entire people.

Just as you have gathered us now at the table of your Son,  
so also bring us together,  
with the glorious Virgin Mary, Mother of God,  
with your blessed Apostles and all the Saints,  
with our brothers and sisters  
and those of every race and tongue  
who have died in your friendship.  
Bring us to share with them  
the unending banquet of unity  
in a new heaven and a new earth,  
where the fullness of your peace will shine forth  
in Christ Jesus our Lord.

*He uncovers the chalice and bows profoundly. He then stands upright and taking the host and holding it with both hands over the chalice, he raises both, saying:*

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

*The people acclaim:*

**R.** Amen.

*Then the Priest places the chalice on the corporal, covers it and bows profoundly.*

## THE COMMUNION RITE

### THE LORD'S PRAYER

*The Priest, with hands joined, says:*

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

*He extends his arms and, together with the people, continues:*

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

*The Priest, with arms extended, continues:*

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

**PEACE**

Lord Jesus Christ, grant us peace,  
that peace which the world cannot give.

*At Conventual Mass, the Priest joins his hands and, extending and then joining them, he addresses the people:*

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

**R. And with your spirit.**

**BREAKING OF THE BREAD**

*The Priest uncovers the chalice and bows profoundly. He then breaks the host and places a small piece in the chalice. While breaking the host, he says:*

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.

**COMMUNION**

*The Priest bows profoundly to prepare silently for Communion. He can also say one of these prayers:*

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

*Or:*

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

*Standing slightly bowed and holding the paten under his chin, he consumes the Bread of life. Then, he takes the chalice in his right hand, and holding the purificator or the paten under it with his left hand, he consumes the Blood of the Lord.*

*Then he distributes Communion saying:*

**Ψ. The Body of Christ.**            **R. Amen.**

**Ψ. The Blood of Christ.**        **R. Amen.**

*Afterwards, a holy silence is observed for some time.*

*The Priest purifies the vessels and takes the first ablution. If it seems opportune, he purifies the corporal and the paten and then takes the second ablution at the corner of the altar.*

*At the solitary Mass, the Priest reads the Communion antiphon.*

## **PRAYER AFTER COMMUNION**

*The Priest with hands joined says:*

**Let us pray.**

*He bows slightly and prays in silence for a while with all. Then he stands upright and says the Prayer which is concluded like the Collect.*

*When an Office follows immediately after Mass, the short conclusion should be used in the Prayer, and the Mass concludes with the response Amen.*

## THE CONCLUDING RITES

*The Priest addresses the people:*

**Ψ. The Lord be with you.**

**R. And with your spirit.**

*The Deacon (or the Priest at the solitary Mass), adds:*

**Ψ. Let us praise the Lord.**

**R. Thanks be to God.**

*During Easter Time:*

**Ψ. Let us praise the Lord, alleluia, alleluia.**

**R. Thanks be to God, alleluia, alleluia.**

*Then the Priest bows profoundly before the altar and says quietly:*

Most Holy Trinity,  
may my act of worship be pleasing to you.

Accept this sacrifice of praise  
which I, your unworthy servant,  
have offered to you.

May it draw down your mercy upon myself,  
and upon all those for whom I have offered it,  
even to the gift of eternal life.

Amen.

*Then he kisses the altar and makes the Sign of the Cross. He takes off the sacred vestments and prostrates for thanksgiving.*

