



## First Sunday of Advent

YEAR A

ENTRANCE CHANT Ps 25 (24): 1-4

**A**D TE LEVÁVI  
 ánimam meam: **U**NTO YOU have I lifted  
 Deus meus, in up my soul. O my God, I  
 te confído, non eru- trust in you, let me not be put to  
 béscam: neque irrídeant me shame; do not allow my enemies  
 míci mei: étenim univérsi, qui te to laugh at me; for none of those  
 expéctant, non confundéntur. who are awaiting you will be dis-  
 ŷ. Vias tuas, Dómine, demónstra appointed. ŷ. Make your ways  
 mihi: et sémitas tuas édoce me. known unto me, O Lord, and teach  
 me your paths.

FIRST READING Is 2: 1-5

**T**HIS is what Isaiah, son of Amoz, | saw concerning Judah  
 and Jerusalem. | In days to come, | the mountain of the LORD's  
 house | shall be established as the highest mountain | and  
 raised above the hills. | All nations shall stream toward it; | many  
 peoples shall come and say: | "Come, let us climb the LORD's moun-  
 tain, | to the house of the God of Jacob, | that he may instruct us in  
 his ways, | and we may walk in his paths." | For from Zion shall go  
 forth instruction, | and the word of the LORD from Jerusalem. | He shall

judge between the nations, | and impose terms on many peoples. | They shall beat their swords into plowshares | and their spears into pruning hooks; | one nation shall not raise the sword against another, | nor shall they train for war again. | O house of Jacob, come, | let us walk in the light of the LORD!

RESPONSORIAL PSALM Ps 122 (121): 1-2, 3-4, 4-5, 6-7, 8-9



℣. I rejoiced because they said to me, | “We will go up to the house of the LORD.” | And now we have set foot | within your gates, O Jerusalem.

℣. Jerusalem, built as a city | with compact unity. | To it the tribes go up, | the tribes of the LORD.

℣. According to the decree for Israel, | to give thanks to the name of the LORD. | In it are set up judgment seats, | seats for the house of David.

℣. Pray for the peace of Jerusalem! | May those who love you prosper! | May peace be within your walls, | prosperity in your buildings.

℣. Because of my brothers and friends | I will say, “Peace be within you!” | Because of the house of the LORD, our God, | I will pray for your good.

OR: GRADUAL Ps 25 (24): 3-4

U NIVÉRSI, qui te expéctant,  
non confundéntur, Dómine.

℣. Vias tuas, Dómine, notas fac  
mihi: et sémitas tuas édoce me.

T HEY will not be disappoint-  
ed, O Lord, all those who are  
awaiting you. ℣. Make your ways  
known unto me, O Lord, and teach  
me your paths.

SECOND READING Rom 13: 11-14

B ROTHERS 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 lust, not in rivalry and jealousy. But put on the Lord Jesus Christ, and make no provision for the desires of the flesh.

GOSPEL ACCLAMATION Cf. Ps 85 (84): 8

Show us, Lord, your love; and grant us your salvation.

OR: ANCIENT ALLELUIA Ps 85 (84): 8

Osténde nobis, Dómine, miseri- Show us your mercy, O Lord, and  
córdiam tuam: et salutáre tuum da grant us your salvation.  
nobis.

GOSPEL Mt 24: 37-44

**J**ESUS SAID to his disciples: “As it was in the days of Noah, so it will be at the coming of the Son of Man. In those days before the flood, they were eating and drinking, marrying and giving in marriage, up to the day that Noah entered the ark. They did not know until the flood came and carried them all away. So will it be also at the coming of the Son of Man. Two men will be out in the field; one will be taken, and one will be left. Two women will be grinding at the mill; one will be taken, and one will be left. Therefore, stay awake! For you do not know on which day your Lord will come. Be sure of this: if the master of the house had known the hour of night when the thief was coming, he would have stayed awake and not let his house be broken into. So too, you also must be prepared, for at an hour you do not expect, the Son of Man will come.”

OFFERTORY CHANT Ps 25 (24): 1-3

**A**D te levávi ánimam meam:  
Deus meus, in te confido,  
non erubéscam: neque irrideant  
me inimíci mei: étenim univérsi,  
qui te expéctant, non confundén-  
tur.

**U**NTO you, O Lord, have I  
lifted up my soul; O my  
God, I trust in you, let me not be  
put to shame; do not allow my en-  
emies to laugh at me; for none of  
those who are awaiting you will be  
disappointed.

COMMUNION CHANT Ps 85 (84): 13

DÓMINUS dabit benignitatem: et terra nostra dabit fructum suum.

THE Lord will bestow his loving kindness, and our land will yield its fruit.



## First Sunday of Advent

YEAR B

ENTRANCE CHANT Ps 25 (24): 1-4

**A**D TE LEVÁVI ánimam meam: Deus meus, in te confído, non erubescam: neque irrídeant me inimíci mei: étenim univérsi, qui te expéctant, non confundéntur. *Ÿ.* Vias tuas, Dómine, démonstra mihi: et sémitas tuas édoce me.

**U**NTO YOU have I lifted up my soul. O my God, I trust in you, let me not be put to shame; do not allow my enemies to laugh at me; for none of those who are awaiting you will be disappointed. *Ÿ.* Make your ways known unto me, O Lord, and teach me your paths.

FIRST READING Is 63: 16b-17, 19b; 64: 2-7

**Y**OU, LORD, are our father, | our redeemer you are named forever. | Why do you let us wander, O LORD, from your ways, | and harden our hearts so that we fear you not? | Return for the sake of your servants, | the tribes of your heritage. | Oh, that you would rend the heavens and come down, | with the mountains quaking before you, | while you wrought awesome deeds we could not hope for, | such as they had not heard of from of old. | 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 ways! | Behold, you are angry, and we are sinful; | all of us



have become like unclean people, | all our good deeds are like polluted rags; | 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 father; | we are the clay and you the potter: | we are all the work of your hands.

## RESPONSORIAL PSALM Ps 80 (79): 2-3, 15-16, 18-19



Ÿ. O shepherd of Israel, hearken, | from your throne upon the cherubim, shine forth. | Rouse your power, | and come to save us.

Ÿ. Once again, O LORD of hosts, | look down from heaven, and see; | take care of this vine, | and protect what your right hand has planted | the son of man whom you yourself made strong.

Ÿ. May your help be with the man of your right hand, | with the son of man whom you yourself made strong. | Then we will no more withdraw from you; | give us new life, and we will call upon your name.

## OR: GRADUAL Ps 25 (24): 3-4

UNIVERSI, qui te expéctant, non confundéntur, Dómine.

Ÿ. Vias tuas, Dómine, notas fac mihi: et sémitas tuas édoce me.

THEY will not be disappointed, O Lord, all those who are

awaiting you. Ÿ. Make your ways known unto me, O Lord, and teach me your paths.

## SECOND READING I Cor 1: 3-9

BROTHERS and sisters: Grace to you and peace from God our Father and the Lord Jesus Christ.

I give thanks to my God always on your account for the grace

of God bestowed on you in Christ Jesus, that in him you were enriched in every way, with all discourse and all knowledge, as the testimony to Christ was confirmed among you, so that you are not lacking in any spiritual gift as you wait for the revelation of our Lord Jesus Christ. He will keep you firm to the end, irreproachable on the day of our Lord Jesus Christ. God is faithful, and by him you were called to fellowship with his Son, Jesus Christ our Lord.

GOSPEL ACCLAMATION Cf. Ps 85 (84): 8

Show us, Lord, your love; and grant us your salvation.

OR: ANCIENT ALLELUIA Ps 85 (84): 8

Osténde nobis, Dómine, miseri- Show us your mercy, O Lord, and  
córdiam tuam: et salutáre tuum da grant us your salvation.  
nobis.

GOSPEL Mk 13: 33-37

**J**ESUS SAID to his disciples: “Be watchful! Be alert! You do not know when the time will come. It is like a man traveling abroad. He leaves home and places his servants in charge, each with his own work, and orders the gatekeeper to be on the watch. Watch, therefore; you do not know when the lord of the house is coming, whether in the evening, or at midnight, or at cockcrow, or in the morning. May he not come suddenly and find you sleeping. What I say to you, I say to all: ‘Watch!’”

OFFERTORY CHANT Ps 25 (24): 1-3

**A**D te levávi ánimam meam:  
Deus meus, in te confído,  
non erubéscam: neque irrídeant  
me inimíci mei: étenim univérsi,  
qui te expéctant, non confundén-  
tur.

**U**NTO you, O Lord, have I  
lifted up my soul; O my  
God, I trust in you, let me not be  
put to shame; do not allow my en-  
emies to laugh at me; for none of  
those who are awaiting you will be  
disappointed.

COMMUNION CHANT Ps 85 (84): 13

**D**ÓMINUS dabit benignitá-  
tem: et terra nostra dabit  
fructum suum.

**T**HE Lord will bestow his lov-  
ing kindness, and our land  
will yield its fruit.



## *First Sunday of Advent*

YEAR C

ENTRANCE CHANT Ps 25 (24): 1-4

**A**D TE LEVÁVI  
ánimam meam:  
Deus meus, in  
te confído, non eru-  
béscam: neque irrídeant me ini-  
míci mei: étenim univérsi, qui te  
expéctant, non confundéntur.  
Ÿ. Vias tuas, Dómine, demónstra  
mihi: et sémitas tuas édoce me.

**U**NTO YOU have I lifted  
up my soul. O my God, I  
trust in you, let me not be put to  
shame; do not allow my enemies  
to laugh at me; for none of those  
who are awaiting you will be dis-  
appointed. Ÿ. Make your ways  
known unto me, O Lord, and teach  
me your paths.

FIRST READING Jer 33: 14-16

**T**HE days are coming, says the LORD, | when I will fulfill the  
promise | I made to the house of Israel and Judah. | In those  
days, in that time, | I will raise up for David a just shoot; |  
he shall do what is right and just in the land. | In those days Judah  
shall be safe | and Jerusalem shall dwell secure; | this is what they shall  
call her: | “The LORD our justice.”

## RESPONSORIAL PSALM Ps 25 (24): 4-5, 8-9, 10, 14



Ÿ. Your ways, O LORD, make known to me; | teach me your paths, | guide me in your truth and teach me, | for you are God my savior.

Ÿ. Good and upright is the LORD; | thus he shows sinners the way. | He guides the humble to justice, | and teaches the humble his way.

Ÿ. All the paths of the LORD are kindness and constancy | toward those who keep his covenant and his decrees. | The friendship of the LORD is with those who fear him, | and his covenant, for their instruction.

## OR: GRADUAL Ps 25 (24): 3-4

U NIVÉRSI, qui te expéctant,  
non confundéntur, Dómine.

Ÿ. Vias tuas, Dómine, notas fac  
mihi: et sémitas tuas édoce me.

T HEY will not be disappoint-  
ed, O Lord, all those who are  
awaiting you. Ÿ. Make your ways  
known unto me, O Lord, and teach  
me your paths.

## SECOND READING I Thess 3: 12-4:2

B ROTHERS and sisters: May the Lord make you increase and abound in love for one another and for all, just as we have for you, so as to strengthen your hearts, to be blameless in holiness before our God and Father at the coming of our Lord Jesus with all his holy ones. Amen.

Finally, brothers and sisters, we earnestly ask and exhort you in the Lord Jesus that, as you received from us how you should conduct yourselves to please God—and as you are conducting yourselves—you do so even more. For you know what instructions we gave you through the Lord Jesus.

## GOSPEL ACCLAMATION Cf. Ps 85 (84): 8

Show us, Lord, your love; and grant us your salvation.

OR: ANCIENT ALLELUIA Ps 85 (84): 8

Osténde nobis, Dómine, miseri- Show us your mercy, O Lord, and  
córdiam tuam: et salutáre tuum da grant us your salvation.  
nobis.

GOSPEL Lk 21: 25-28, 34-36

**T**ESUS SAID to his disciples: “There will be signs in the sun, the moon, and the stars, and on earth nations will be in dismay, perplexed by the roaring of the sea and the waves. People will die of fright in anticipation of what is coming upon the world, for the powers of the heavens will be shaken. And then they will see the Son of Man coming in a cloud with power and great glory. But when these signs begin to happen, stand erect and raise your heads because your redemption is at hand. “Beware that your hearts do not become drowsy from carousing and drunkenness and the anxieties of daily life, and that day catch you by surprise like a trap. For that day will assault everyone who lives on the face of the earth. Be vigilant at all times and pray that you have the strength to escape the tribulations that are imminent and to stand before the Son of Man.”

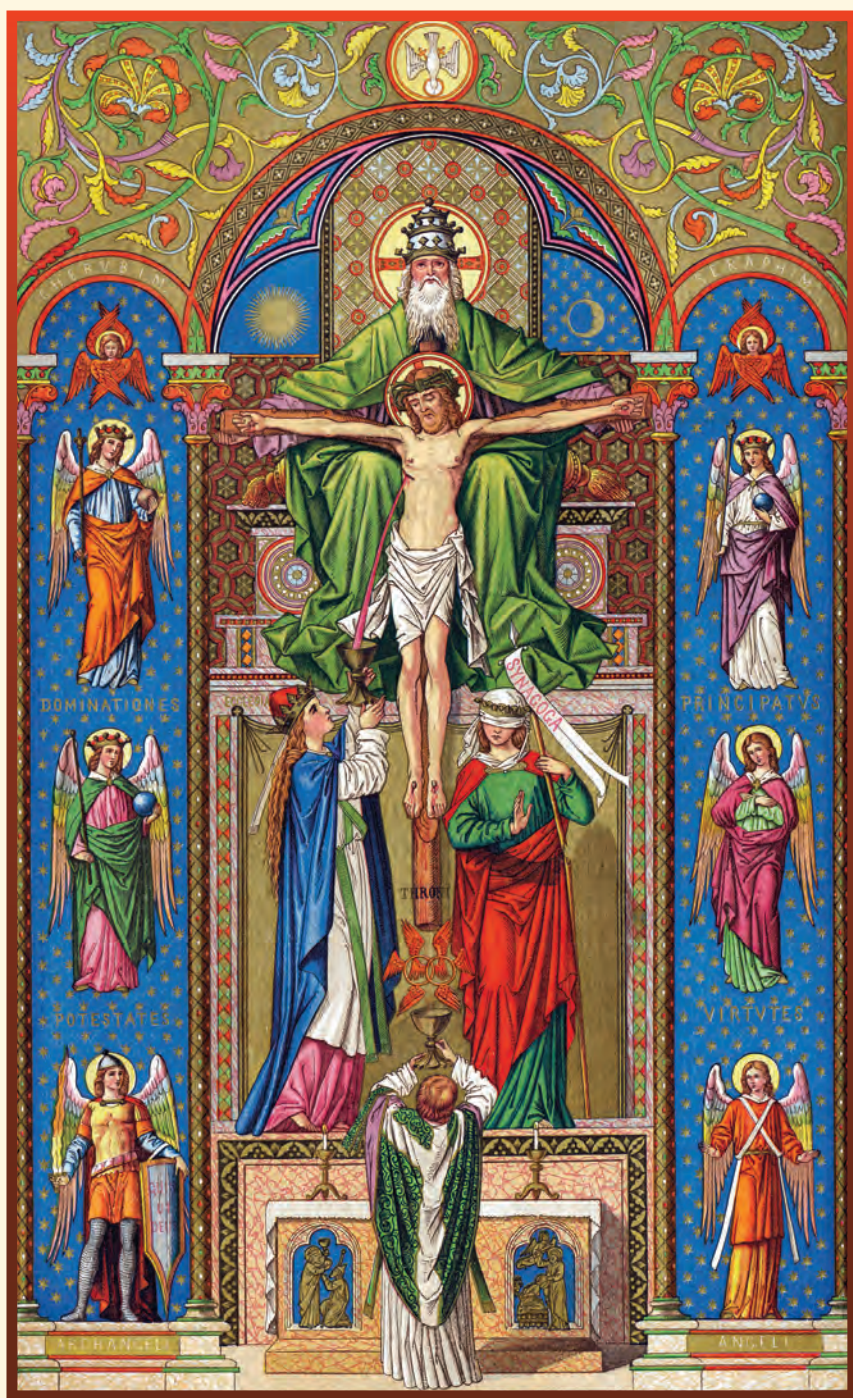
OFFERTORY CHANT Ps 25 (24): 1-3

**A**D te levávi ánimam meam: UNTO you, O Lord, have I  
Deus meus, in te confído, lifted up my soul; O my  
non erubéscam: neque irrídeant God, I trust in you, let me not be  
me inimíci mei: étenim univérsi, put to shame; do not allow my en-  
qui te expéctant, non confundén-emies to laugh at me; for none of  
tur. those who are awaiting you will be  
disappointed.

COMMUNION CHANT Ps 85 (84): 13

**D**ÓMINUS dabit benignitá- THE Lord will bestow his lov-  
tem: et terra nostra dabit ing kindness, and our land  
fructum suum. will yield its fruit.





**K**NEELING ALONE BEFORE THE ALTAR, Father Isaac Jogues experienced an overwhelming desire to suffer for God, offering himself — body, mind, and soul — as a clean oblation for the sins of men. He heard a voice within him saying over and over, “Thy prayer is heard. Be it done to thee as thou hast asked. Be comforted; be of strong heart.” Jogues had no doubt that God had spoken to him. “These words,” he wrote, “had issued from the lips of Him with whom saying and doing are only one and the same thing.”<sup>1</sup>



WE HAVE PROVIDED ancient manuscripts throughout this section to illustrate the astonishing antiquity of the Mass. The excerpt above<sup>2</sup> comes from a 700-page *Graduale* created in the Rhineland around the year 1390 AD. Each feast is carefully adorned with Biblical scenes as well as pictures of the saints, our Lord, and the Blessed Mother. This extreme level of attentiveness lavished on the Sacred liturgy was quite common during the Middle Ages. Additionally, written in minuscule letters on each page are Scripture passages related to the feast, often referenced by a short phrase or even a single word! It is difficult for our age to fully grasp how influential the Bible was for Catholics in the Middle Ages: its very phraseology permeated the culture.



# ORDER OF MASS

FOLLOWING THE ROMAN MISSAL, THIRD EDITION

THE ENTRANCE CHANT is sung as the Priest and ministers approach the altar. Traditionally, this chant is sung by the choir, but current ecclesiastical law<sup>3</sup> allows for

CONGR.  
STAND

the possibility of any Mass chant — from either the Ordinary or the Proper — being sung by the entire congregation.

## + Entrance Chant – *Proprium Missae*

Shown on the opposite page is the *Entrance Chant* for the Third Sunday of Advent (*Gaudete in Domino semper*). For more than 1600 years, each Mass has been assigned a unique *Entrance Chant*, and we use it when referring to individual Masses. For example, the Third Sunday of Advent is called “Gaudete Sunday.” Almost without exception, the *Proprium Missae* is Scriptural.

## — INTRODUCTORY RITES —

*Having arrived at the altar, the Priest bows profoundly with the ministers and venerates the altar with a kiss. If appropriate, he incenses the altar before going to the chair. When the Entrance Chant is concluded, the Priest and the faithful make the Sign of the Cross, while the Priest, facing the people, says:*

**I**N NÓMINE Patris, et Fílii, et  
Spíritus Sancti.   ℟. Amen.

**I**N THE NAME of the Father, |  
and of the Son, and of the Holy  
Spirit.   ℟. Amen.

## — GREETING —

*Extending his hands, the Priest greets the people with one of the following options:*

### *First Option:*

**G**RÁTIA DÓMINI nostri Iesu  
Christi, et cáritas Dei, et  
communicatio Sancti Spíritus sit  
cum ómnibus vobis.

℟. Et cum spíritu tuo.

### *First Option:*

**T**HE GRACE of our Lord Je-  
sus Christ, | and the love of  
God, | and the communion of the  
Holy Spirit | be with you all.

℟. And with your spirit.

*Second Option:*

**G**RÁTIA VOBIS et pax a Deo  
Patre nostro et Dómino Iesu  
Christo.

℣. Et cum spíritu tuo.

*Third Option:*

**D**ÓMINUS vobíscum.  
℣. Et cum spíritu tuo.

*Second Option:*

**G**RACE TO YOU and peace  
from God our Father | and  
the Lord Jesus Christ.

℣. And with your spirit.

*Third Option:*

**T**HE LORD be with you.  
℣. And with your spirit.

*When Mass is celebrated by a Bishop:*

**P**AX vobis.  
℣. Et cum spíritu tuo.

**P**EACE be with you.  
℣. And with your spirit.



PRIEST AND PEOPLE STRIKE THEIR BREAST DURING THE CONFITEOR

*Immediately before the Penitential Act, the Mass of the day may be briefly introduced.*

— PENITENTIAL ACT —

**F**RATRES, agnoscámus  
peccáta nostra, ut apti si-  
mus ad sacra mystéria celebránda.

**B**RETHREN\*, let us  
acknowledge our sins, |  
and so prepare ourselves  
to celebrate the sacred mysteries.

*A brief pause for silence follows.*

*Then the Penitential Act continues with Form A, Form B, or Form C.*

FORM A

*All recite together the formula of general confession, striking their breast (†) at the words “through my fault, through my fault, through my most grievous fault.”*

**C**ONFÍTEOR  
Deo omni-  
pó-  
ténti et vobis,  
fratres, | quia  
peccávi nimis | cogitatóne, verbo,  
ópere et omissióne: | † mea culpa,  
mea culpa, mea máxima culpa. |  
Ideo precor beátam Mariám sem-  
per Vírginem, | omnes Ángelos  
et Sanctos, | et vos, fratres, oráre  
pro me | ad Dóminum Deum  
nostrum.

**I**CONFESS to almighty God |  
and to you, my brothers and  
sisters, | that I have greatly  
sinned, | in my thoughts and  
in my words, | in what I have done  
and in what I have failed to do,  
| † through my fault, through my  
fault, | through my most grievous  
fault; | therefore I ask blessed  
Mary ever-Virgin, | all the Angels  
and Saints, | and you, my brothers  
and sisters, | to pray for me to the  
Lord our God.

*The absolution by the Priest follows:*

**M**ISEREÁTUR nostri om-  
nípotens Deus et, dimíssis  
peccátis nostris, perdúcat nos ad  
vitam æté-  
rnam. R. Amen.

**M**AY almighty God have  
mercy on us, | forgive us  
our sins, | and bring us to ever-  
lasting life. R. Amen.

\* Or: “Brothers and sisters”

## FORM B

*The Priest alternates with the congregation:*

**M**ISERERE NOSTRI, Dómine. R. Quia peccávimus tibi.

**H**AVE MERCY ON US, O Lord. R. For we have sinned against you.

**O**STÉNDE NOBIS, Dómine, misericórdiam tuam. R. Et salutáre tuum da nobis.

**S**HOW US, O Lord, your mercy. R. And grant us your salvation.

**M**ISEREÁTUR nostri omnipotens Deus et, dimíssis peccátis nostris, perdúcat nos ad vitam ætérnam. R. Amen.

**M**AY ALMIGHTY God have mercy on us, | forgive us our sins, | and bring us to everlasting life. R. Amen.

## FORM C

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

**Q**UI MISSUS ES sanáre contrítos corde: Kyrie, eléison. R. Kýrie, eléison.

**Y**OU WERE SENT to heal the contrite of heart: | Lord, have mercy. R. Lord, have mercy.

**Q**UI peccatóres vocáre venísti: Christe, eléison. R. Christe, eléison.

**Y**OU came to call sinners: | Christ, have mercy. R. Christ, have mercy.

**Q**UI ad dexteram Patris sedes, ad interpellándum pro nobis: Kyrie, eléison. R. Kýrie, eléison.

**Y**OU are seated at the right hand of the Father to intercede for us: | Lord, have mercy. R. Lord, have mercy.

**M**ISEREÁTUR nostri omnipotens Deus et, dimíssis

**M**AY almighty God have mercy on us, | forgive us

peccātis nostris, perdūcat nos ad      our sins, | and bring us to ever-  
vitam ætérnam.    R̃. Amen.      lasting life.    R̃. Amen.

*On Sundays, especially in Easter Time, the blessing and sprinkling of water as a memorial of Baptism may take place from time to time in all churches and chapels, even in Masses anticipated on Saturday evenings.*

## — BLESSING AND SPRINKLING OF WATER —

*If this rite is celebrated during Mass, it replaces the Penitential Act. After the greeting, the Priest stands at his chair and faces the people. With a vessel containing the water to be blessed before him, he calls upon the people to pray in these or similar words:*

**D**EAR BRETHREN \*, | let us humbly beseech the Lord our God | to bless this water he has created, | which will be sprinkled on us | as a memorial of our Baptism. | May he help us by his grace | to remain faithful to the Spirit we have received.

*And after a brief pause for silence, he continues with hands joined:*

**A**LMIGHTY ever-living God, | who willed that through water, | the fountain of life and the source of purification, | even souls should be cleansed | and receive the gift of eternal life; | be pleased, we pray, to ✠ bless this water, | by which we seek protection on this your day, O Lord. | Renew the living spring of your grace within us | and grant that by this water we may be defended | from all ills of spirit and body, | and so approach you with hearts made clean | and worthily receive your salvation. | Through Christ our Lord.    R̃. Amen.

*OR:*

**A**LMIGHTY Lord and God, | who are the source and origin of all life, | whether of body or soul, | we ask you to ✠ bless this water, | which we use in confidence | to implore forgiveness for our sins | and to obtain the protection of your grace | against all illness and every snare of the enemy. | Grant, O Lord, in your mercy, | that living waters may always spring up for our salvation, | and so may we approach you with a pure heart | and avoid all danger to body and soul. | Through Christ our Lord.    R̃. Amen.

\* Or: "Brothers and sisters"

*Or, during Easter Time:*

**L**ORD OUR GOD, | in your mercy be present to your people's prayers, | and, for us who recall the wondrous work of our creation | and the still greater work of our redemption, | graciously ✠ bless this water. | For you created water to make the fields fruitful | and to refresh and cleanse our bodies. | You also made water the instrument of your mercy: | for through water you freed your people from slavery | and quenched their thirst in the desert; | through water the Prophets proclaimed the new covenant | you were to enter upon with the human race; | and last of all, | through water, which Christ made holy in the Jordan, | you have renewed our corrupted nature | in the bath of regeneration. | Therefore, may this water be for us | a memorial of the Baptism we have received, | and grant that we may share | in the gladness of our brothers and sisters | who at Easter have received their Baptism. | Through Christ our Lord.   ℟. Amen.

*Where the circumstances of the place or the custom of the people suggest that the mixing of salt be preserved in the blessing of water, the Priest may bless salt, saying:*

**W**E HUMBLY ASK YOU, almighty God: | be pleased in your faithful love to bless ✠ this salt | you have created, | for it was you who commanded the prophet Elisha | to cast salt into water, | that impure water might be purified. | Grant, O Lord, we pray, | that, wherever this mixture of salt and water is sprinkled, | every attack of the enemy may be repulsed | and your Holy Spirit may be present | to keep us safe at all times. | Through Christ our Lord.   ℟. Amen.

*Then he pours the salt into the water, without saying anything. Afterward, taking the aspergillum, the Priest sprinkles himself and the ministers, then the clergy and people, moving through the church, if appropriate. Meanwhile, one of the following chants, or another appropriate chant is sung.*

ANTIPHON I (Outside of Easter Time) – Ps 51 (50): 9

**A**SPÉRGES ME, Dómine, hyssópo, et mundábor: | lavábis me, et super nivem dealbábor.

**S**PRINKLE ME with hyssop, O Lord, and I shall be cleansed; | wash me and I shall be whiter than snow.

ANTIPHON II (Outside of Easter Time) – Ez 36: 25-26

**E**FFÚNDAM super vos aquam mundam, | et mundabimini ab ómnibus inquinaméntis vestris, | et dabo vobis cor novum, dicit Dóminus.

**I** WILL POUR clean water upon you, | and you will be made clean of all your impurities, | and I shall give you a new spirit, says the Lord.

HYMN (Outside of Easter Time) – Cf. I Petr 1: 3-5

**B**ENEDÍCTUS Deus | et Pater Dómini nostri Iesu Christi, | qui secúndum misericórdiam suam magnam | regenerávit nos in spem vivam, | per resurrectiónem Iesu Christi ex mórtuis, | in hereditátem incorruptibilem, | in cælis conservátam nobis | in salútem témpore novíssimo revelándam!

**B**LESSED BE the God and Father of our Lord Jesus Christ, | who in his great mercy has given us new birth into a living hope | through the Resurrection of Jesus Christ from the dead, | into an inheritance that will not perish, | preserved for us in heaven | for the salvation to be revealed in the last time!



ANTIPHON I (During Easter Time) – Cf. Ez 47: 1-2, 9

**V**IDI AQUAM egrediéntem de templo | a látere dextro, allelúia; | et omnes, ad quos pervénit aqua ista, salvi facti sunt, | et dicent: allelúia, allelúia.

**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.

ANTIPHON II (During Easter Time) – Cf. Wis 3: 8; Ez 36: 25

**I**N DIE resurrectiónis meæ, dicit Dóminus, allelúia, | congregábo gentes et collígam regna, | et effúndam super vos aquam mundam, allelúia.

**O**N THE DAY of my resurrection, says the Lord, alleluia, | I will gather the nations and assemble the kingdoms | and I will pour clean water upon you, alleluia.



ANTIPHON III (During Easter Time) – Cf. Dan 3: 77, 79

**F**ONTES et ómnia, quæ movén-  
tur in aquis, | hymnum dícite  
Deo, allelúia.

**Y**OU SPRINGS and all that  
moves in the waters, | sing a  
hymn to God, alleluia.

ANTIPHON IV (During Easter Time) – I Petr 2: 9

**V**OS GENUS ELÉCTUM, |  
regále sacerdotium, gens  
sancta, | virtútes annuntiáte eius, |  
qui de ténebris vos vocávit | in  
admirábile lumen suum, allelúia.

**O** CHOSEN RACE, royal  
priesthood, holy nation, |  
proclaim the mighty works of him  
| who called you out of darkness  
into his wonderful light, alleluia.

ANTIPHON V (During Easter Time) – Trad.

**E**LÁTERE TUO, Christe, fons  
aquæ prorúmpit, | quo abluún-  
tur mundi sordes et vita renovátur,  
allelúia.

**F**ROM YOUR SIDE, O Christ, |  
bursts forth a spring of water, |  
by which the squalor of the world  
is washed away | and life is made  
new again, alleluia.

*Having returned to the chair, the Priest faces the people with hands joined, saying:*

**M**AY ALMIGHTY GOD cleanse us of our sins, | and through  
the celebration of this Eucharist | make us worthy to share  
at the table of his Kingdom.   ℟. Amen.

*Then, when it is prescribed, the hymn GLORIA IN EXCELSIS (Glory to God in the highest) is sung or said.*

— KYRIE ELEISON —

*The KYRIE ELEISON (Lord, have mercy) invocations follow, unless they have just occurred in a formula of the Penitential Act. If sung, the nine traditional repetitions may be used instead of six.*

**K**ÝRIE, ELÉISON.  
℟. Kýrie, eléison.  
Christe, eléison.  
℟. Christe, eléison.  
Kýrie, eléison.  
℟. Kýrie, eléison.

**L**ORD, HAVE MERCY.  
℟. Lord, have mercy.  
Christ, have mercy.  
℟. Christ, have mercy.  
Lord, have mercy.  
℟. Lord, have mercy.



## KYRIE & GLORIA, 1390 AD (SOEST)

The chants of the reformed rite come from the 1908 edition of Pope Pius X, and therefore group together the individual chants into “Mass Settings.” The excerpt above<sup>4</sup> shows Kyrie V paired with Gloria I (*ad libitum*), reminding us that musicians in the Middle Ages freely mixed the various chants of the Mass Ordinary, a practice still lawful.

## — GLORIA —

The GLORIA (Glory to God) is traditionally intoned by the Priest. However, if necessary, a cantor may intone. On certain days, the GLORIA is omitted.

**G**LÓRIA in excelsis Deo \*  
et in terra pax homínibus  
bonæ voluntátis.

**G**LORY to God in the high-  
est, \* and on earth peace  
to people of good will.

**L**AUDÁMUS te, | benedícimus  
te, | adorámus te, | glorificá-  
mus te, | grátias ágimus tibi prop-  
ter magnam glóriam tuam,

**W**E praise you, | we bless  
you, | we adore you, | we  
glorify you, | we give you thanks  
for your great glory,

**D**ÓMINE Deus, Rex cæléstis,  
| Deus Pater omnípotens.

**L**ORD God, heavenly King, |  
O God, almighty Father.

**D**ÓMINE Fili unigénite, Iesu  
Christe, | Dómine Deus,  
Agnus Dei, Fílius Patris,

**L**ORD Jesus Christ, Only Be-  
gotten Son, | Lord God, Lamb  
of God, Son of the Father,

**Q**UI tollis peccáta mundi,  
miserére nobis;

**Y**OU take away the sins of the  
world, | have mercy on us;

**Q**UI tollis peccáta mundi, sús-  
cipe deprecationem nostram.

**Y**OU take away the sins of the  
world, | receive our prayer;

**Q**UI sedes ad dexteram Patris,  
miserére nobis.

**Y**OU are seated at the right  
hand of the Father, | have  
mercy on us.

**Q**UÓNIAM tu solus Sanctus,  
tu solus Dóminus, | tu solus  
Altíssimus, | Iesu Christe,

**F**OR you alone are the Holy  
One, | you alone are the Lord,  
| you alone are the Most High, |  
Jesus Christ,

**E**CUM Sancto Spíritu: in  
glória Dei Patris.

**W**ITH the Holy Spirit, | in  
the glory of God the Father.

AMEN.

AMEN.



AFTER THE KYRIE, THE CELEBRANT INTONES THE «GLORIA IN EXCELSIS»



*When this hymn is concluded, the Priest, with hands joined, says “Orémus.” (“Let us pray.”) and all pray in silence with the Priest for a while. Then the Priest, with hands extended, says the Collect:*

**+ Collect Prayer – said or sung by the Priest**

*At the end of the Collect, the people acclaim, “Amen.”*

— LITURGY OF THE WORD —

CONGR.  
SIT

*Then the reader goes to the ambo and reads the First Reading, while all sit and listen:*

**+ First Reading – usually from the Old Testament**

*To indicate the end of the First Reading, the reader acclaims:*

**V**ERBUM Dómini.  
R̃. Deo grátias.

**T**HE WORD of the Lord.  
R̃. Thanks be to God.

**+ Chant after the First Reading – Responsorial Psalm or Gradual**

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

**+ Second Reading – usually from the Epistles of St. Paul**

*To indicate the end of the Second Reading, the reader acclaims:*

**V**ERBUM Dómini.  
R̃. Deo grátias.

**T**HE WORD of the Lord.  
R̃. Thanks be to God.

**T**HE CURRENT RUBRICS for Sung Masses in the Ordinary Form say: “After the first reading, the Gradual Responsory is sung by the cantors or by the choir.”<sup>5</sup> However, it is lawful to replace the Gradual with the Responsorial Psalm, which is considered a special type of Gradual,<sup>6</sup> and is sung “at the ambo or another suitable place, while the whole congregation sits and listens, normally taking part by means of the response, except when the psalm is sung straight through, that is, without a response.”

The Gradual chants constitute some of the most ancient music known to man, and, when sung well, their melismas admirably “foster meditation on the word of God.”<sup>7</sup> Alternately, the Responsorial Psalm may prove an apposite choice for congregations in the beginning stages of their journey into Sacred Scripture.<sup>8</sup>



**I**N THE EARLIEST CENTURIES of the Church, the lessons were read by a *lector* (someone who knew how to read<sup>9</sup>). With the passage of time, it became customary for ordained ministers to read the lessons. However, as part of the reforms of the Second Vatican Council, Pope Paul VI gave permission <sup>10</sup> for lay men and women to proclaim the readings at Mass. It should be remembered that “only those who know how to use their voices properly” ought to serve as lectors. <sup>11</sup> On some occasions it may be helpful for an M.C. or server to escort the lector(s) to and from the ambo. <sup>12</sup>

CONGR.  
STAND

*Then follows the Alleluia or another chant laid down by the rubrics, as the liturgical time requires. "The verses are taken from the Lectionary or the Gradual" (GIRM, §62a).*

### + Chant after the Second Reading – usually Alleluia

*Meanwhile, if incense is used, the Priest puts some into the thurible. After this, the Deacon who is to proclaim the Gospel, bowing profoundly before the Priest, asks for the blessing, saying in a low voice:*

Iube, domne, benedícere.

Your blessing, Father.



THE CELEBRANT BOWS PROFOUNDLY FOR THE «MUNDA COR MEUM»



*The Priest says in a low voice:*

**D**ÓMINUS SIT in corde tuo et in lábiis tuis: ut digne et competénter annúnties Evangélíum suum: in nómine Patris, et Filii, ✠ et Spíritus Sancti.

**M**AY THE LORD be in your heart and on your lips, | that you may proclaim his Gospel worthily and well, | in the name of the Father, and of the Son, ✠ and of the Holy Spirit.

*The Deacon makes the Sign of the Cross and replies, "Amen." If, however, a Deacon is not present, the Priest, bowing profoundly before the altar, says quietly:*

**M**UNDA COR MEUM ac lábia mea, omnípotens Deus, ut sanctum Evangélíum tuum digne váleam nuntiáre.

**C**LEANSE MY HEART and my lips, almighty God, | that I may worthily proclaim your holy Gospel.

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

**D**ÓMINUS vobíscum.  
℟. Et cum spíritu tuo.

**T**HE LORD be with you.  
℟. And with your spirit.

*During the following words, the Deacon, or the Priest, makes the Sign of the Cross on the book and on his forehead, lips, and breast.*

**L**ÉCTIO ✠ SANCTI  
Evangélíi secúndum **N**.  
℟. Glória tibi, Dómine.

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

**A** READING ✠ from the ho-  
ly Gospel according to **N**.  
℟. Glory to you, O Lord.

**+ A Reading from the Holy Gospel – read by the Deacon or Priest**

*At the end of the Gospel, the Deacon, or the Priest, acclaims:*

**V**ERBUM Dómini.  
℟. Laus tibi, Christe.

**T**HE GOSPEL of the Lord.  
℟. Praise to you, Lord Jesus Christ.

*At the end of the Gospel, he kisses the book, saying quietly:*

**P**ER EVANGÉLICA dicta  
deleántur nostra delícta.

**T**HROUGH the words of the  
Gospel | may our sins be  
wiped away.

CONGR.  
SIT

*Then follows the Homily, which is to be preached by a Priest or Deacon on all Sundays and Holydays of Obligation; on other days, it is recommended.*

— PROFESSION OF FAITH —

CONGR.  
STAND

*At the end of the Homily, the Creed, when prescribed, is either sung or said. Traditionally this chant is intoned by the Priest, but the choir or cantor may also lawfully intone.*

— NICENE CREED —

**C**REDO in unum Deum,  
\* Patrem omnipotén-  
tem, factórem cæli et  
terræ, | visibílium óm-  
nium et invisibílium.

**I**BELIEVE in one God, \*  
the Father almighty, |  
maker of heaven and  
earth, | of all things vis-  
ible and invisible.

**E**T in unum Dóminum Iesum  
Christum, | Fílium Dei Uni-  
génitum, | et ex Patre natum, ante  
omnia sácula.

**I**BELIEVE in one Lord Jesus  
Christ, | the Only Begotten Son  
of God, | born of the Father before  
all ages.

**D**EUM de Deo, lumen de  
lúmine, | Deum verum de  
Deo vero, | génitum, non factum,  
consubstantiálem Patri: | per quem  
omnia facta sunt.

**G**OD from God, Light from  
Light, | true God from true  
God, | begotten, not made, consub-  
stantial with the Father; | through  
him all things were made.

**Q**UI propter nos hómines et  
propter nostram salútem  
descéndit de cælis.

**F**OR us men and for our sal-  
vation | he came down from  
heaven,

At the following words (up to and including “and became man”), all make a profound bow;

but on the Solemnities of the *Annunciation* and of the *Nativity of the Lord*, all genuflect. <sup>13</sup>

ET INCARNATUS EST DE SPÍRITU SANCTO | EX MARÍA VÍRGINE, ET HOMO FACTUS EST.

AND BY THE HOLY SPIRIT WAS INCARNATE OF THE VIRGIN MARY, | AND BECAME MAN.

CRUCIFÍXUS étiam pro nobis sub Póntio Piláto; | passus et sepúltus est,

FOR our sake he was crucified under Pontius Pilate, | he suffered death and was buried,

ET resurréxit tértia die, secúndum Scriptúras, | et ascéndit in cælum, sedet ad dexteram Patris.

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.

ET íterum ventúrus est cum glória, | iudicáre vivos et mórtuos, | cuius regni non erit finis.

HE will come again in glory | to judge the living and the dead | and his kingdom will have no end.

ET in Spíritum Sanctum, Dóminum et vivificántem: | qui ex Patre Filióque procedít.

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

QUI cum Patre et Fílio simul adorátur et conglorificátur: | qui locútus est per prophétas.

WHO with the Father and the Son is adored and glorified, | who has spoken through the prophets.

ET unam, sanctam, cathólicam et apostólicam Ecclésiám. | Confíteor unum baptísma in remissionem peccatórum.

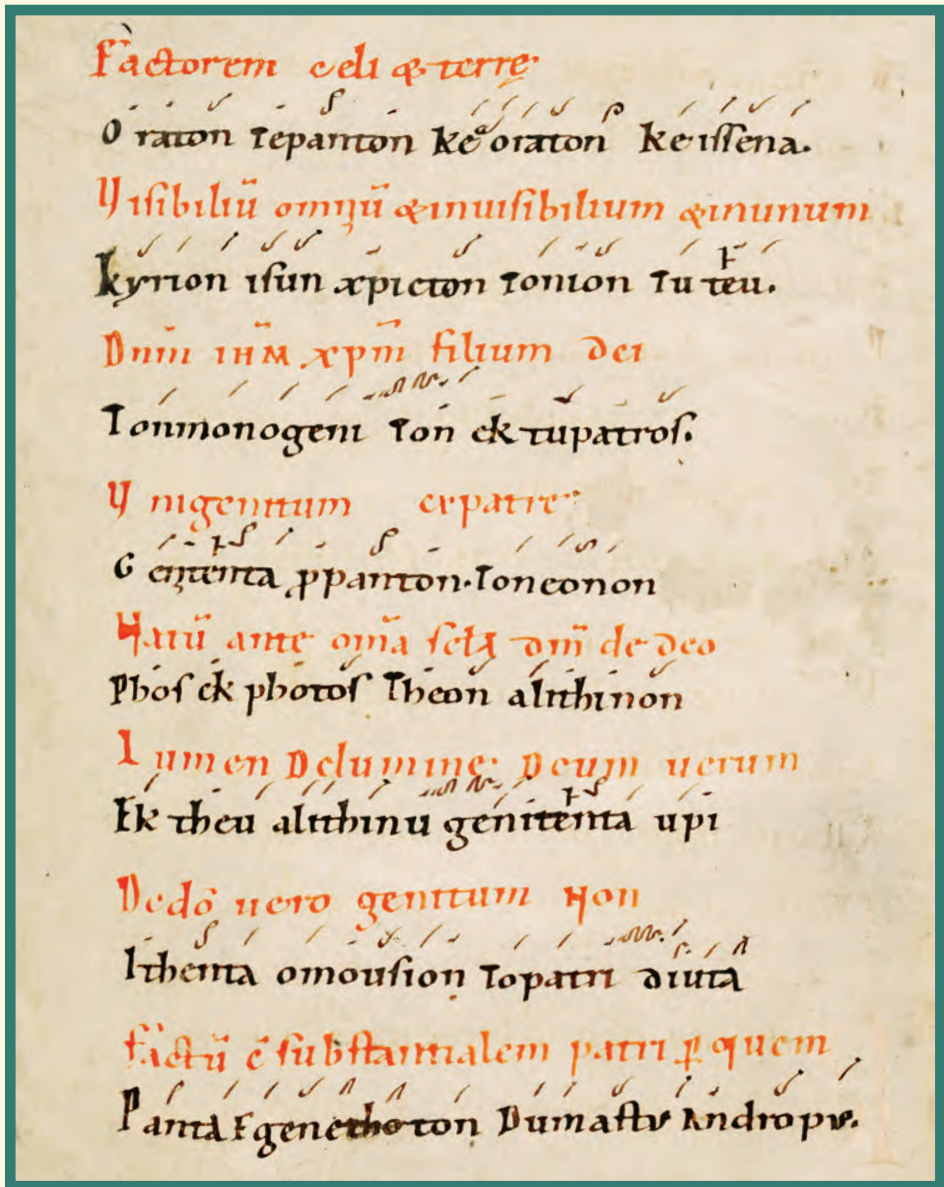
I BELIEVE in one, holy, catholic and apostolic Church. | I confess one Baptism for the forgiveness of sins

ET exspécto resurrectionem mortuórum, | et vitam ventúri sæculi.

AND I look forward to the resurrection of the dead | and the life of the world to come.

AMEN.

AMEN.



GREEK WAS THE ORIGINAL LANGUAGE of Christians in Rome, not Latin. Around 350AD, Latin began to displace Greek liturgically, but isolated instances of Greek lingered. Even today, our current rite retains a few instances of Greek (e.g. Trisagion of Good Friday). The manuscript above<sup>14</sup> was created around 1060AD, and shows the Nicene Creed in Latin (orange letters) and Greek (black letters). The musical notation indicates that it was sung in Greek, a relatively rare occurrence in 11th century Switzerland. Dr. Peter Wagner has commented: “The scribes seldom knew Greek, so these renderings of Greek texts into Latin characters teem with mistakes of every kind.”<sup>15</sup>

*Instead of the Nicene Creed, especially during Lent and Easter Time, the Apostles' Creed may be used.*

## — APOSTLES' CREED —

**E**RÉDO IN DEUM, \*  
 Patrem omnipoténtem, |  
 Creatórem cæli et terræ.  
 | Et in Iesum Christum, Fílium  
 eius únicum, Dóminum nostrum:

**I**BELIEVE IN GOD, \*  
 the Father almighty, | Cre-  
 ator of heaven and earth,  
 | and in Jesus Christ, his only Son,  
 our Lord,

At the following words (up to and including “and became man”), all make a profound bow;  
 but on the Solemnities of the *Annunciation* and of the *Nativity of the Lord*, all genuflect.

**Q**UI CONCÉPTUS EST DE  
 SPÍRITU SANCTO, | NATUS  
 EX MARÍA VÍRGINE,

**W**HO WAS CONCEIVED  
 BY THE HOLY SPIRIT, |  
 BORN OF THE VIRGIN MARY,

**P**ASSUS sub Póntio Piláto,  
 | crucifíxus, mórtuus, et  
 sepúltus: | descéndit ad ínferos; |  
 tértia die resurréxit a mórtuis;

**S**UFFERED under Pontius  
 Pilate, | was crucified, died  
 and was buried; | he descended  
 into hell; | on the third day he rose  
 again from the dead;

**A**SCÉNDIT ad cælos; | sedet  
 ad dexteram Dei Patris  
 omnipoténtis: | inde ventúrus est  
 iudicáre vivos et mórtuos.

**H**E ASCENDED into heaven,  
 | and is seated at the right  
 hand of God the Father almighty;  
 | from there he will come to judge  
 the living and the dead.

**C**REDO in Spíritum Sanctum,  
 | sanctam Ecclésiám cathóli-  
 cam, | Sanctórum communió-  
 nem, | remissiónem peccatórum, | carnis  
 resurrectiόnem, | vitam æté-  
 rnam.

**I**BELIEVE in the Holy Spirit, |  
 the holy catholic Church, | the  
 communion of saints, | the for-  
 giveness of sins, | the resurrec-  
 tion of the body, | and life everlasting.

AMEN.

AMEN.

Then follows the Universal Prayer, that is, the Prayer of the Faithful or Bidding Prayers.

CONGR.  
STAND

— UNIVERSAL PRAYER —

**E**SPECIALLY ON SUNDAYS and feasts of obligation there is to be restored, after the Gospel and the homily, “the common prayer” or “prayer of the faithful.” By this prayer, in which the people are to take part, intercession will be made for holy Church, for the civil authorities, for those oppressed by various needs, for all mankind, and for the salvation of the entire world (Cf. I Tim 2: 1-2.).<sup>16</sup>

The Universal Prayer is said or sung from the ambo or another suitable place by the Deacon, cantor, lector, or a member of the faithful. The response is not specified, but “Lord, hear our prayer” and “Kyrie eleison” are common.

— LITURGY OF THE EUCHARIST —

CONGR.  
SIT

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

+ Offertory Chant – *Proprium Missae*

REFLECTION BY ARCHBISHOP FULTON J. SHEEN

**B**Y GIVING BREAD, which is the very marrow of the earth, and wine, which is its very blood, we are giving the two substances which have most traditionally nourished man, and thereby, we are equivalently giving ourselves. We are therefore symbolically present at each and every Mass under the appearance of bread and wine. We are not passive spectators as we might be watching a spectacle in a theater.

The CONSECRATION will come soon after the Offertory, and at that moment, the sentiment of the faithful should be: *Dear Lord, I believe that Thou art really and truly present on the altar, under the appearance of bread and wine, but as sacrificed with Thee, I say, “This is my body. Take it as Thine own. I care not if the species or appearances in my life remain: my duties, or my health, or my wealth. These are but the accidents. But my substance — my body, my soul, my intellect, my will, all that makes me Thine — take, consecrate, transubstantiate; so that the Heavenly Father looking down upon Thee may say to me, as to Thee, ‘Thou art my beloved son. In thee am I well pleased’ (Mk 1:1).”*<sup>17</sup>



## — PROCESSION BRINGING THE GIFTS —

*It is desirable<sup>18</sup> that the faithful express their participation by making an offering, bringing forward bread and wine for the celebration of the Eucharist and perhaps other gifts to relieve the needs of the Church and the poor. The Offertory Procession fell into disuse over the centuries, but was restored by the liturgical reforms following the Second Vatican Council. Singing may always accompany the rite at the Offertory, even when there is no procession with the gifts.*



THE CHOIR SINGS THE OFFERTORY ANTIPHON.

On 4 December 1963, the Second Vatican Council solemnly declared as follows:

THE CHURCH acknowledges Gregorian chant as specially suited to the Roman liturgy: therefore, under normal circumstances, it should be given first place in liturgical services. But other kinds of sacred music, especially polyphony, are by no means excluded from liturgical celebrations, so long as they accord with the spirit of the liturgical action.<sup>19</sup>





*Standing at the altar, the Priest takes the paten with the bread and holds it slightly raised above the altar with both hands, saying in a low voice:*

**B**ENEDÍCTUS es, Dómine, Deus univérsi, quia de tua largitáte accépimus panem, quem tibi offérimus, fructum terræ et óperis mánuum hóminum: ex quo nobis fiet panis vitæ.

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

*Then he places the paten with the bread on the corporal. If, however, the Offertory Chant is not sung, the Priest may speak these words aloud; at the end, the people may acclaim:*

℟. Benedíctus Deus in sácula.

℟. Blessed be God for ever.

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

**P**ER huius aquæ et vini mystérium eius efficiámur divinitátis consórtes, qui humanitátis nostræ fieri dignátus est párticeps.

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

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

**B**ENEDÍCTUS es, Dómine, Deus univérsi, quia de tua largitáte accépiimus vinum, quod tibi offérimus, fructum vitis et óperis mánuum hóminum, ex quo nobis fiet potus spiritalis.

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

*Then he places the chalice on the corporal. If, however, the Offertory Chant is not sung, the Priest may speak these words aloud. At the end, the people may acclaim:*

℟. Benedíctus Deus in sæcula.

℟. Blessed be God for ever.

*After this, the Priest, bowing profoundly, says quietly:*

**I**N spíritu humilitátis et in ánimo contríto suscipiámur a te, Dómine; et sic fiat sacrificium nostrum in conspéctu tuo hódie, ut pláceat tibi, Dómine Deus.

**W**ITH 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.



POURING WATER INTO THE CHALICE, THE PRIEST SAYS «PER HUIUS AQUAE»



*If appropriate, he also incenses the offerings, the cross, and the altar. A Deacon or other minister then incenses the Priest and the people. Then the Priest, standing at the side of the altar, washes his hands, saying quietly:*

**L**AVA ME, DÓMINE, ab iniquitate mea, et a peccato meo munda me.

**W**ASH ME, O LORD, from my iniquity | and cleanse me from my sin.

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

**O**RATE, FRATRES: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

**P**RAY, BRETHREN, \* | that my sacrifice and yours | may be acceptable to God, | the almighty Father.

*The people rise and reply:*

**R.** **S**USCÍPIAT DÓMINUS sacrificium de manibus tuis | ad laudem et gloriam nominis sui, | ad utilitatem quoque nostram | totiusque Ecclesiae suae sanctae.

**R.** **M**AY 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.

\* Or: “Brothers and sisters”





THE PRIEST TURNS TO FACE THE PEOPLE SAYING «ORATE, FRATRES»

THE CURRENT RUBRICS in the Missal presume the Priest and congregation will face the same direction during the LITURGY OF THE EUCHARIST. However, facing the people, which has become common, is also fully lawful (although never mentioned by the Second Vatican Council) so long as no High Altar is present.<sup>20</sup> The Extraordinary Form has special rubrics<sup>21</sup> for Masses said “facing the people,” but such celebrations are rare.



THE PREFACE AND SANCTUS are strictly speaking part of the Eucharistic Prayer. For this reason, the current rubrics do not instruct the Priest to turn and face the people during the opening dialogue. The above manuscript<sup>22</sup> was created around 983 AD, and illustrates the great importance given to the Preface throughout history. Notice the ornate “monogram” (fairly common in the Middle Ages), which is an ingenious symbol containing within itself all the letters of “VERE DIGNUM,” a Latin phrase meaning “It is truly right.” Then, as now, the Preface invariably begins with those words.



*Then the Priest, with hands extended, says the Prayer over the Offerings:*

**+ Prayer Over The Offerings – said or sung by the Priest**

*At the conclusion of the Prayer over the Offering, the people acclaim, “Amen.”*

**— THE EUCHARISTIC PRAYER —**

*Extending his hands, the Priest begins the Eucharistic Prayer:*

**D**ÓMINUS vobíscum.  
℟. Et cum spíritu tuo.

**T**HE LORD be with you.  
℟. And with your spirit.

*Raising his hands, the Priest continues:*

**S**URSUM corda.  
℟. Habémus ad Dóminum.

**L**IFT UP your hearts.  
℟. We lift them up to the Lord.

*With hands extended, the Priest adds:*

**G**RÁTIAS agámus  
Dómino Deo nostro.  
℟. Dignum et iustum est.

**L**ET US give thanks  
to the Lord our God.  
℟. It is right and just.

*The Priest, with hands extended, continues the Preface, which varies depending on the feast, and always begins with the words, “It is truly right.”*

**+ Preface – said or sung by the Priest**

*At the conclusion of the Preface, the Priest joins his hands and says or sings with the congregation:*

**S**ANCTUS, Sanctus, Sanctus Dóminus Deus Sábaoth. | Pleni sunt cæli et terra glória tua. | Hosánna in excélsis. | Benedíctus qui venit in nómine Dómini. | Hosánna in excélsis.

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

*The Priest begins the Eucharistic Prayer with his hands extended.*

CONGR.  
KNEEL

IT WAS I WHO STRUCK DOWN THE KINGS OF CANAAN: AND THOU HAST STRUCK ME ON THE HEAD WITH A REED.

IT WAS I WHO BROUGHT THEE OUT OF EGYPT AND DROWNED PHARAOH IN THE RED SEA: AND THOU HAST BETRAYED ME INTO THE HANDS OF THE CHIEF PRIESTS.

IT WAS I WHO OPENED A WAY FOR THEE THROUGH THE SEA: AND THOU HAST OPENED MY SIDE WITH A SPEAR.



**P**ÓPULE MEUS, QUID FECI TIBI? AUT IN QUO CONSTRISTÁVITE? RESPÓNDE MIHI. *ŷ.* QUIA EDÚXI TE DE TERRA ÆGÝPTI: PARÁSTI CRUCEM SALVATÓRI TUO. O my people, what is it I have done unto thee? How have I grieved thee? Answer me. *ŷ.* Is it because I brought thee out of the land of Egypt, that thou hast made ready a cross for me, thy Savior? — *Micneas 6: 3-4*

## THE ROMAN CANON

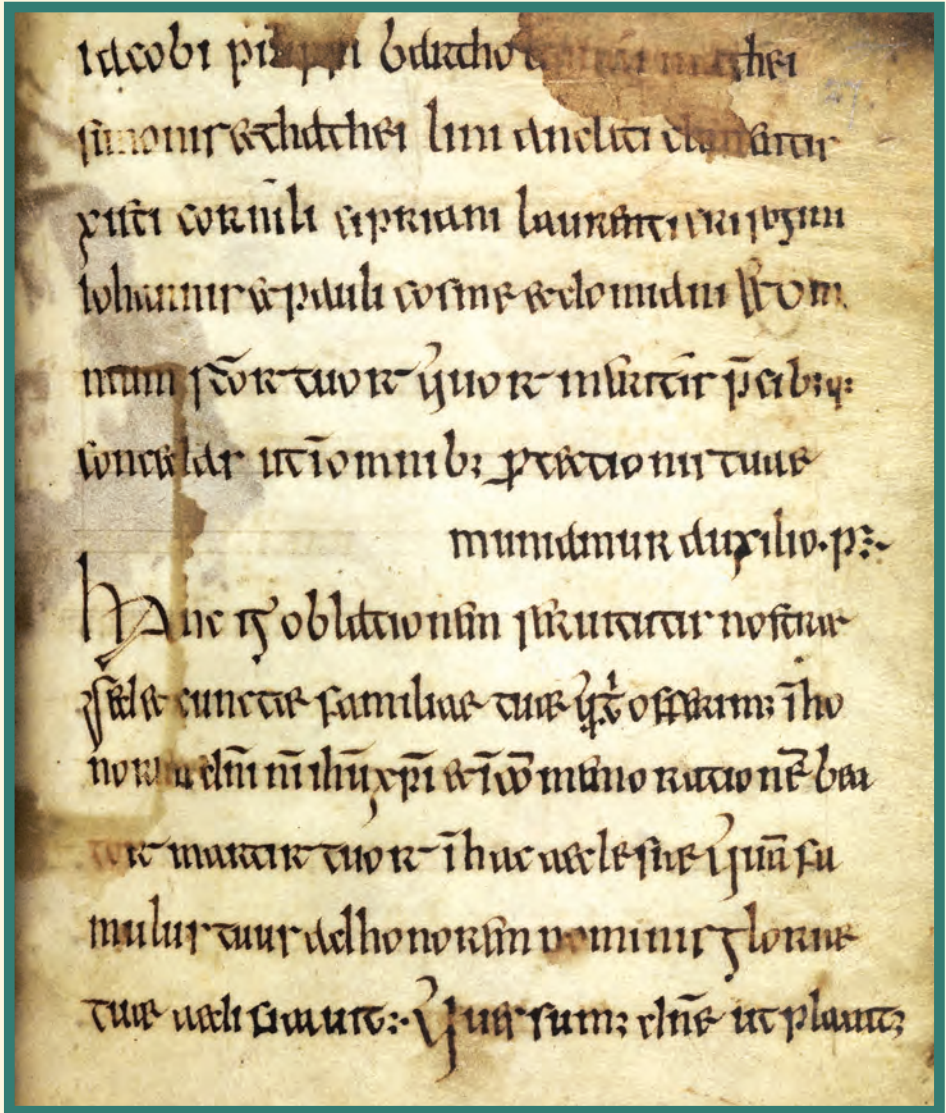
**T**E ÍGITUR, clementissime Pater, per Iesum Christum, Fílium tuum, Dóminum nostrum, súpplīces rogámus ac pétimus, *He joins his hands.* uti accépta hábeas *He signs the oblata.* et benedícas ☩ hæc dona, hæc múnera, hæc sancta sacrificia illibáta, *He extends his hands.* in primis, quæ tibi offérimus pro Ecclésia tua sancta cathólica: quam pacificáre, custodíre, adunáre et régere dignéris toto orbe terrárum: una cum fámulo tuo Papa nostro **N.** et Antístite nostro **N.** et ómnibus orthodoxis atque cathólicæ et apostólicæ fidei cultóribus.

**M**EMÉNTO, Dómine, famulórum famularúmque tuárum **N.** et **N.** *Joining his hands, he briefly recalls those for whom he intends to pray. Then, with hands extended, he continues:* et ómnium circumstántium, quorum tibi fides cógnita est et nota devótio, pro quibus tibi offérimus: vel qui tibi ófferunt hoc sacrificium laudis, pro se suisque ómnibus: pro redemptióne animárum suárum, pro spe salútis et incolumitátis suæ: tibíque reddunt vota sua ætérno Deo, vivo et vero.

**T**O YOU, therefore, most merciful Father, | we make humble prayer and petition | through Jesus Christ, your Son, our Lord: | *He joins his hands.* that you accept | *He signs the oblata.* and bless ☩ these gifts, these offerings, | these holy and unblemished sacrifices, | *He extends his hands.* 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.

**R**EMEMBER, Lord, | your servants **N.** and **N.** | *Joining his hands, he briefly recalls those for whom he intends to pray. Then, with hands extended, he continues:* and all gathered here, | whose faith and devotion are known to you. | For them, we offer you this sacrifice of praise | or they offer it for themselves | and all who are dear to them: | for the redemption of their souls, | in hope of health and well-being, | and paying their homage to you, | the eternal God, living and true.





## ROMAN CANON, 750 AD (or earlier)

THE FIRST EUCHARISTIC PRAYER has been miraculously preserved verbatim going back to the earliest manuscripts. The above excerpt <sup>23</sup> from Ireland was created sometime before 750 AD and shows the *Communicantes* (starting at “Iacobi”) and *Hanc Igitur* (beginning). Surprisingly, a local prayer has been inserted into the middle of the *Hanc Igitur*, asking God to preserve Ireland from idolatry. Even such minor additions are extremely rare, and this explains why the addition of St. Joseph’s name in December of 1962 caused astonishment in some quarters. As Fr. Adrian Fortescue put it: “No medieval bishop dared to touch the sacred Eucharistic prayer.” <sup>24</sup>

## WITHIN THE ACTION

**C**OMMUNICANTES,  
et memóriam vene-  
rantes, in primis glo-  
riósæ semper Vírginis  
Maríæ, Genetrícis Dei et Dómini  
nostri Iesu Christi: sed et beáti  
Ioseph, eiúsdem Vírginis Sponsi,  
et beatórum Apostolórum ac Már-  
tyrum tuórum, Petri et Pauli, An-  
dréæ, [Iacóbi, Ioánnis, Thomæ,  
Iacóbi, Philíppi, Bartholomæi,  
Matthæi, Simónis et Thaddæi: Lini,  
Cleti, Cleméntis, Xysti, Cornélii,  
Cypriáni, Lauréntii, Chrysógoni,  
Ioánnis et Pauli, Cosmæ et Damiá-  
ni] et ómnium Sanctórum tuórum;  
quorum méritis precibúsq; con-  
cédas, ut in ómnibus protectiónis  
tuæ muniámur auxílio. [Per Chri-  
stum Dóminum nostrum. Amen.]

**I**N COMMUNION WITH  
those whose memory we  
venerate, | especially the  
glorious ever-Virgin Mary, |  
Mother of our God and Lord, Je-  
sus Christ, | \* and blessed Joseph,  
her Spouse, | your blessed Apos-  
tles and Martyrs, | Peter and Paul,  
Andrew, | [James, John, | Thomas,  
James, Philip, | Bartholomew, Mat-  
thew, | Simon and Jude; | Linus,  
Cletus, Clement, Sixtus, | Corne-  
lius, Cyprian, | Lawrence, Chrys-  
ogonus, | 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.]

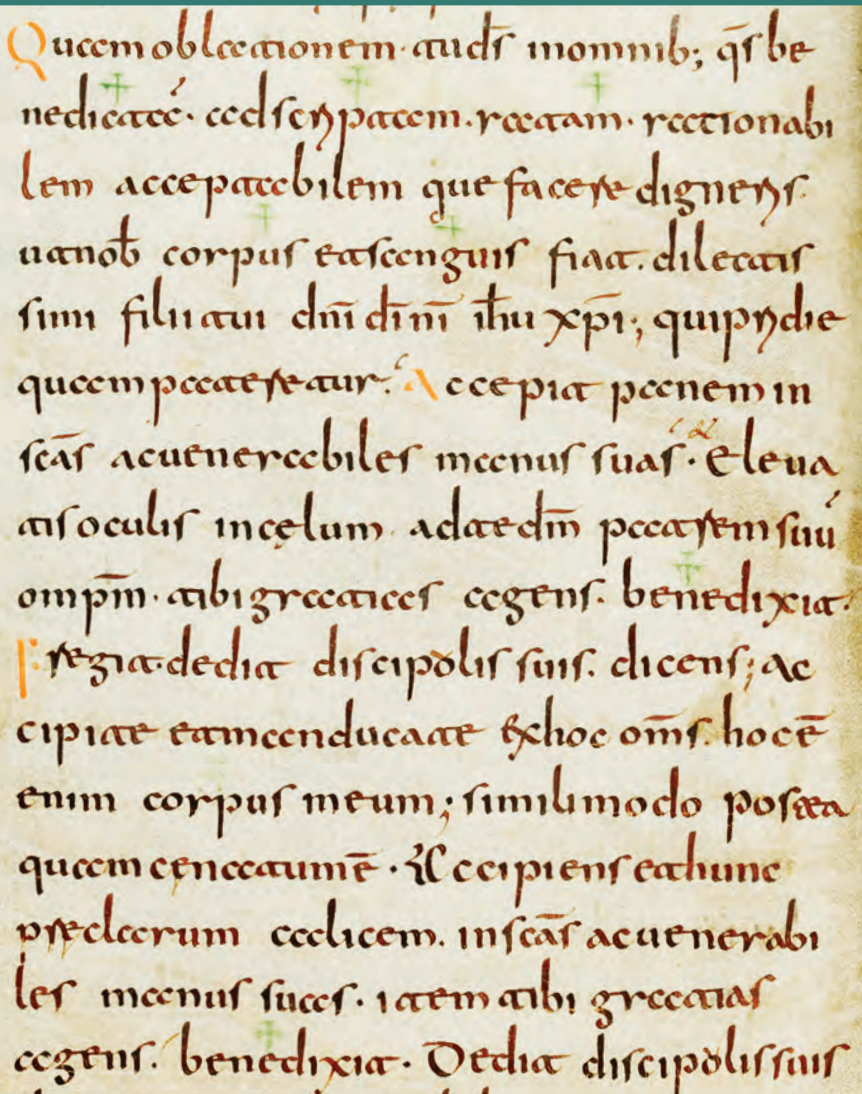
*With hands extended, the Priest continues:*

**H**ANC ÍGITUR oblati-  
onem servitútis nostræ,  
sed et cunctæ famí-  
liæ tuæ, quæsumus, Dómine, ut  
placátus accípias: diésque nos-  
tros in tua pace dispónas, atque  
ab ætérrna damnatióne nos éripi  
et in electórum tuórum iúbeas  
grege numerári. *He joins his hands.*  
[Per Christum Dóminum nostrum.  
Amen.]

**T**HEREFORE, Lord, \* we  
pray: | graciously accept  
this oblation of our ser-  
vice, | that of your whole family; |  
order our days in your peace, |  
and command that we be deliv-  
ered from eternal damnation | and  
counted among the flock of those  
you have chosen. | *He joins his hands.*  
[Through Christ our Lord. Amen.]

\* For forms proper to certain days, see pages 317-319.





Quam oblationem. audis in omnibus; quae be-  
 nedicatur. celsis spatium. rectam. rationabi-  
 lem acceptabilem quae facere dignetur.  
 ut nobis corpus et sanguis fiat. dilectis-  
 simi filii tui domini domini ihesu christi; qui pro die  
 quem propter te aut. **A**ccipiat peccata in  
 sanctas ac venerabiles membra suas. **E**leua-  
 tis oculis in celum. ad patrem pro peccatis suis  
 omnipotens tibi gratias agens. benedixit.  
**P**ropterea dedit discipulis suis. dicens; ac-  
 cipite et manducate hoc omne hoc est  
 enim corpus meum; similiter modo postea  
 quem cenavit. **R**ecipiens et hunc  
 precellens ecclesiam. in sanctas ac venerabi-  
 les membra suas. item tibi gratias  
 agens. benedixit. Dedit discipulis suis

## ROMAN CANON, 800 AD (or earlier)

The above excerpt<sup>25</sup> starts at the *Quam Oblationem* and comes from a copy of the *Gelasian Sacramentary* created around 800 AD. The earliest extant copy of the *Gelasian Sacramentary* dates from the 7th century.

Following the Second Vatican Council, the prayers at the Consecration were altered slightly: (A) The words “quod pro vobis tradetur” were added; (B) the words “mysterium fidei” were displaced; and (C) the *Memorial Acclamation*, inspired<sup>26</sup> by Eastern liturgies, was added. With the exception of extremely minor changes, not a word of the Roman Canon has been altered throughout the centuries going back as far as we have manuscript evidence.

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

**Q**UAM OBLATIONEM tu, Deus, in ómnibus, quæsumus, benedíctam, adscríptam, ratam, rationábilem, acceptabilémque fácere dignéris: ut nobis Corpus et Sanguis fiat dilectíssimi Fílii tui, Dómini nostri Iesu Christi. *He joins his hands.*

**B**E 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.*

**Q**UI, PRÍDIE quam paterétur, *He takes the bread and, holding it slightly raised above the altar, continues:* accépit panem in sanctas ac venerábiles manus suas, *He raises his eyes.* et elevátis óculis in cælum ad te Deum Patrem suum omnipoténtem, tibi grátias agens benedíxit, fregit, dedítque discíplis suis, dicens:

**O**N 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.*

ACCÍPITE ET MANDUCÁTE EX HOC OMNES: HOC EST ENIM CORPUS MEUM, QUOD PRO VOBIS TRADÉTUR.

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

*Having shown the consecrated host to the people and genuflected in adoration, he continues:*

**S**ÍMILI MODO, postquam cenátum est, *He takes the chalice and, holding it slightly raised above the altar, continues:* accípiens et hunc præclárum cálicem in sanctas ac venerábiles manus suas, item tibi grátias agens benedíxit, dedítque discíplis suis, dicens:

**I**N 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.*

ACCÍPITE ET BÍBITE EX EO OMNES:  
HIC EST ENIM CALIX SÁNGUINIS  
MEI NOVI ET ÆTÉRNÍ TESTAMÉNTI,  
QUI PRO VOBIS ET PRO MULTIS  
EFFUNDÉTUR IN REMISSIÓNEM  
PECCATÓRUM. HOC FÁCITE IN  
MEAM COMMEMORATIÓNEM.

TAKE THIS, ALL OF YOU, AND DRINK  
FROM IT, | FOR THIS IS THE CHAL-  
ICE OF MY BLOOD, | THE BLOOD  
OF THE NEW AND ETERNAL COV-  
ENANT, | 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 says:* **Mysterium fidei.**

*Then he says:* **The mystery of faith.**

*And the people continue, acclaiming:*

*And the people continue, acclaiming:*

**M**ORTEM tuam annuntiá-  
mus, Dómine, et tuam re-  
surrectiónem confitémur, donec  
véniás. *OR:*

**W**E proclaim your Death, O  
Lord, | and profess your  
Resurrection | until you come  
again. *OR:*

**Q**UOTIESCÚMQUE mandu-  
cámus panem hunc et cáli-  
cem bíbimus, mortem tuam annun-  
tiámus, Dómine, donec vénias. *OR:*

**W**HEN we eat this Bread and  
drink this Cup, | we pro-  
claim your Death, O Lord, | until  
you come again. *OR:*

**S**ALVÁTOR mundi, salva  
nos, qui per crucem et resur-  
rectiónem tuam liberásti nos.

**S**AVE us, Savior of the world, |  
for by your Cross and Resur-  
rection | you have set us free.



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

**V**NDE ET MÉMORIES,  
Dómine, nos servi tui,  
sed et plebs tua sancta,  
eiusdem Christi, Fílii tui, Dómini  
nostri, tam beátæ passiónis, nec-  
non et ab ínferis resurrectiónis,  
sed et in cælos gloriósæ ascensió-  
nis: offérimus præcláræ maiestáti  
tuæ de tuis donis ac datis hóstiam  
puram, hóstiam sanctam, hóstiam

**T**HEREFORE, O LORD,  
| as we celebrate the me-  
morial of the blessed  
Passion, | the Resurrection from  
the dead, | and the glorious Ascen-  
sion 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



Fregit. dedit discipulis suis dicens.  
 Accipite & manducate ex hoc omnes.  
 hoc est enī corpus meū. Simili  
 modo post quā cenatū est. accipi  
 ens & hunc p̄clarū calicē in scās ac  
 uenerabiles manus suas. ut tibi gra  
 tias agens. Benedixit. dedit disci  
 pulis suis dicens. Accipite & bibite  
 ex eo om̄s. hic est enim calix sangui  
 nis mei. noui & eterni testamenti.  
 mysteriū fidei. qui pro uobis & pro  
 multis effundetur in remissionem  
 peccatorū. Hec quotienscūq; feceri  
 tis. in mei memoriam facietis.  
 Unde & memores <sup>sum</sup> dñe nos tui serui.  
 sed & plebs tua scā. xpi filii tui dñi  
 nri. tam beate passionis. nec non  
 & ab inferis resurrectionis. sed & in

## ROMAN CANON, 983AD (or earlier)

The above excerpt from Switzerland<sup>27</sup> begins at the word “fregit” and ends in the middle of the *Unde et memores*.

immaculátam, Panem sanctum vi-  
tæ æternæ et Cálicem salútis per-  
pétuæ.

pure victim, | this holy victim, |  
this spotless victim, | the holy  
Bread of eternal life | and the  
Chalice of everlasting salvation.

**S**UPRA quæ propítio  
ac seréno vultu respí-  
cere dignéris: et accé-  
pta habére, sicuti accépta habére  
dignátus es múnera púeri tui iu-  
sti Abel, et sacrificium Patriárchæ  
nostri Abrahæ, et quod tibi óbtu-  
lit summus sacérdos tuus Mel-  
chisedech, sanctum sacrificium,  
immaculátam hóstiam.

**B**E PLEASED to look upon  
these offerings | with a  
serene and kindly coun-  
tenance, | 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.



HE BOWS WITH HANDS JOINED FOR THE «SUPPLICES TE»



*Bowing, with hands joined, he continues:*

**S**ÚPLICES TE rogámus, omnipotens Deus: iube hæc perférri per manus sancti Angeli tui in sublíme altáre tuum, in conspéctu divínæ maiestátis tuæ; ut, quotquot ex hac altáris participatióne sacrosánctum Filii tui Corpus et Sáanguinem sumpsérimus, *He stands upright again and signs himself with the Sign of the Cross, saying:* omni benedictióne cælésti et grátia repleámur. *He joins his hands.* [Per Christum Dóminum nostrum. Amen.]

**I**N HUMBLE PRAYER we ask you, almighty God: | command that these gifts be borne | by the hands of your holy Angel | to your altar on high | in the sight of your divine majesty, | so that all of us, who through this participation at the altar | receive the most holy Body and Blood of your Son, | *He stands upright again and signs himself with the Sign of the Cross, saying:* may be filled with every grace and heavenly blessing. | *He joins his hands.* [Through Christ our Lord. Amen.]

*He extends his hands for the following prayer:*

#### COMMEMORATION OF THE DEAD

**M**EMÉNTO étiam, Dómine, famulórum famularúmque tuárum **N.** et **N.**, qui nos præcessérunt cum signo fidei, et dórmiant in somno pacis.

**R**EMEMBER 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:*

**I**PSIS, DÓMINE, et ómnibus in Christo quiescéntibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecámur. *He joins his hands.* [Per Christum Dóminum nostrum. Amen.]

**G**RANT THEM, O Lord, we pray, | and all who sleep in Christ, | a place of refreshment, light and peace. | *He joins his hands.* [Through Christ our Lord. Amen.]



HE STRIKES HIS BREAST AT THE «NOBIS QUOQUE»

**N**

OBIS QUOQUE peccatōribus fāmulis tuis,

*And, with hands extended, he*

*continues:* de multītūdine miseratiōnum tuārum sperāntibus, partem āliquam et societātem donāre dignēris cum tuis sanctis Apōstolis et Martýribus: cum Ioānne, Stéphanō, Matthía, Bárnaba, [Ignátio, Alexándro, Marcellíno, Petro, Felicitáte, Perpétua, Agatha, Lúcia, Agnéte, Cæcília, Anastásia] et ómnibus Sanctis tuis: intra quorum nos consórtium, non æstimátor mériti, sed véniaē, quæsumus,

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

**T**O US, ALSO, your servants, | who, though sinners, | *And, with hands extended,*

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

largítor admítte. *He joins his hands.*  
 Per Christum Dóminum nostrum.

ing us your pardon, | *He joins his hands.*  
 through Christ our Lord.

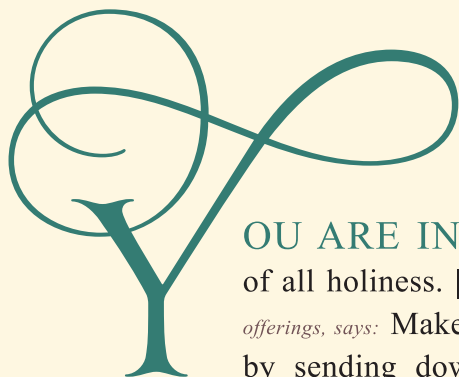
*And he continues:*

**P**ER QUEM hæc  
 ómnia, Dómine,  
 semper bona creas,  
 sanctíficas, vivíficas,  
 benedícis, et præstas nobis.

**T**HROUGH 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.

*At this point, please turn to page 305.*

## EUCCHARISTIC PRAYER II



*Eucharistic Prayer II, on account of its particular features, is more appropriately used on weekdays or in special circumstances.<sup>28</sup>*

**YOU ARE INDEED HOLY,** O Lord, | the fount of all holiness. | *He joins his hands and, holding them extended over the offerings, says:* Make holy, therefore, these gifts, we pray, | by sending down your Spirit | upon them like the dewfall, | *He joins his hands and makes the Sign of the Cross once over the bread and the chalice together, saying:* so that they may become for us | the Body and ✠ Blood of our Lord Jesus Christ. *He joins his hands.*

**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.*



THE WORDS OF CONSECRATION ARE PRONOUNCED "CLEARLY AND DISTINCTLY."

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:*

**I**N 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 says:* The mystery of faith.

*And the people continue, acclaiming:*

**W**E PROCLAIM your Death, O Lord, | and profess your  
Resurrection | until you come again. *OR:*

**W**HEN WE EAT this Bread and drink this Cup, | we pro-  
claim your Death, O Lord, | until you come again. *OR:*

**S**AVE US, Savior of the world, | for by your Cross and  
Resurrection | you have set us free.

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

**T**HEREFORE, AS WE CELEBRATE | the memorial of his  
Death and Resurrection, | we offer you, Lord, | the Bread of  
life and the Chalice of salvation, | giving thanks that you have  
held us worthy | to be in your presence and minister to you. | Humbly  
we pray | that, partaking of the Body and Blood of Christ, | we may be  
gathered into one by the Holy Spirit. | 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.



*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 | *He joins his hands.*  
through your Son, Jesus Christ.

*At this point, please turn to page 305.*

## EUCCHARISTIC PRAYER III

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

**T**HEREFORE, O LORD, we humbly implore you: | by the same Spirit graciously make holy | these gifts we have brought to you for consecration, | *He joins his hands and makes the Sign of the Cross once over the bread and chalice together, saying:* that they may become the Body and ✠ Blood | of your Son our Lord Jesus Christ, | *He joins his hands.* at whose command we celebrate these mysteries.



THE PRIEST EXTENDS HIS HANDS OVER THE OBLATA AT THE EPIKLESIS

**F**OR 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:*

**I**N A SIMILAR WAY, when supper was ended, | *He takes the chalice and, holding it slightly raised above the altar, continues:* he took the chalice, | and, giving you thanks, he said the blessing, | and gave the chalice to his disciples, saying: *He bows slightly.*

TAKE THIS, ALL OF YOU, AND DRINK FROM IT, | FOR THIS  
IS THE CHALICE OF MY BLOOD, | THE BLOOD OF THE NEW  
AND ETERNAL COVENANT, | WHICH WILL BE POURED  
OUT FOR YOU AND FOR MANY | FOR THE FORGIVENESS  
OF SINS. | DO THIS IN MEMORY OF ME.

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

*Then he says:* The mystery of faith.

**W**E PROCLAIM your Death, O Lord, | and profess your  
Resurrection | until you come again.

**W**HEN we eat this Bread and drink this Cup, | we proclaim  
your Death, O Lord, | until you come again.

**S**AVE US, Savior of the world, | for by your Cross and Resur-  
rection | you have set us free.

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

**T**HEREFORE, O LORD, as we celebrate the memorial |  
of the saving Passion of your Son, | his wondrous Resur-  
rection | and Ascension into heaven, | and as we look for-  
ward to his second coming, | we offer you in thanksgiving this holy  
and living sacrifice.



THE PRIEST EXTENDS HIS HANDS DURING THE EUCHARISTIC PRAYER

**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.

**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.**: *the Saint of the day or Patron Saint* ] | and with all the Saints, | on whose constant intercession in your presence | we rely for unfailing help.

**MAY THIS SACRIFICE** of our reconciliation, | we pray, O Lord, | advance the peace and salvation of all the world.

**B** **E 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.

**L**ISTEN 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.

**T**O OUR DEPARTED \* brothers and sisters | and to all who were pleasing to you | at their passing from this life, | give kind admittance to your kingdom. | There we hope to enjoy for ever the fullness of your glory | *He joins his hands.* through Christ our Lord, | through whom you bestow on the world all that is good.

*At this point, please turn to page 305.*

---

\* When Eucharistic Prayer III is used in Masses for the Dead, the following prayer may substitute for the prayer which begins "To our departed brothers and sisters."

**R**EMEMBER 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, | *He joins his hands.* through Christ our Lord, | through whom you bestow on the world all that is good.

---



## EUCCHARISTIC PRAYER IV



*It is not permitted to change the Preface of this Eucharistic Prayer, which presents a summary of the history of salvation. It may be used when a Mass has no Preface of its own and on Sundays during Ordinary Time.<sup>29</sup>*

**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



In the manner of the early Christians, the Priest extends his hands while praying the Eucharistic Prayer. This beautiful posture signifies a type of “surrender” of the will to God.



ELEVATION OF THE MOST PRECIOUS BLOOD OF OUR SAVIOR


WHY THEN IS THY APPAREL RED, and thy garments like theirs that tread in the winepress? I have trodden the winepress alone, and of the Gentiles there is not a man with me. — *Isaiah 63:2-3*

“Fear no difficulties. There will be none for you, since it is your entire consolation to see yourself crucified with the Son of God.” — *St. Jean de Brébeuf, speaking to St. Isaac Jogues upon his arrival at the missions (September, 1636).*

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

**THEREFORE, O LORD,** we pray: | may this same Holy Spirit | graciously sanctify these offerings, *He joins his hands and makes the Sign of the Cross once over the bread and chalice together, saying:* that they may become | the Body and  Blood of 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 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,** | *He takes the chalice and, raising it slightly 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 shows the chalice to the people, places it on the corporal, and genuflects in adoration.*

*Then he says:* The mystery of faith.

*And the people continue, acclaiming with one of the following:*

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,  
until you come again.

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

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

HEREFORE, 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.

HEREFORE, 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.

---

**R**EMEMBER ALSO | those who have died in the peace of your Christ | and all the dead, | whose faith you alone have known.

**T**O 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, | *He joins his hands.* through whom you bestow on the world all that is good.

*At this point, please turn to page 305.*



veniae q̄s largitor admittit. **P**ER  
 x̄p̄m dñm nr̄m. **P**er quem haec  
 omnia dñe semper bona creas.  
**S**c̄ificas. **V**iuificas. **B**enedicis. &  
 praestas nobis. **P**er ipsum. & cum  
 ipso. & in ipso. est tibi dō patri om  
 nipotenti in unitate sp̄s sc̄i omnis  
 honor & gloria. **P**er omnia sae  
 cula saeculorum. **A**men.

**O R E M U S .**

**P**RAECEPTIS SALUTARIBUS  
 moniti. & diuina institutione  
 formati. audemus dicere.  
**P**ATER NOSTER QUI  
 ES IN CAELIS. sc̄ificetur  
 nomen tuum. **A**dueniat re  
 gnū tuum. **F**iat uolūtas tu  
 a sicut in caelo & in terra.

## OUR FATHER, 1070 AD (or earlier)

The manuscript above<sup>30</sup> begins with the conclusion of Roman Canon (Eucharistic Prayer No. 1) and ends halfway through the Lord's Prayer ("Pater Noster").

In the earliest centuries of the Church, the Canon was often prayed aloud, but this practice soon gave way to quiet recitation. Priests continued to pronounce the final words (*Per omnia saecula saeculorum*) of several prayers audibly, so the congregation could reply "Amen" (which they were accustomed to doing).<sup>31</sup> This tradition lasted until the reforms of the Second Vatican Council. In our current rite, the entire Eucharistic Prayer is normally prayed aloud.

The Priest elevates the Sanctissimum and prays the CONCLUDING DOXOLOGY:

**P**ER IPSUM,  
ET CUM IPSO,  
ET IN IPSO,  
est tibi Deo Patri omnipo-  
ténti, in unitáte Spíritus Sancti,  
omnis honor et glória per ómnia  
sæcula sæculórum. R̃. AMEN.

**T**HROUGH 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. R̃. AMEN.

## — COMMUNION RITE —

*Having placed the Sanctissimum back on the Altar, the Priest, with hands joined, says:*

CONGR.  
STAND

Præcéptis salutáribus móniti, et  
divína institutióne formáti, audé-  
mus dícere: *He extends his hands and, togeth-*  
*er with the people, continues:*

**P**ATER NOSTER, qui es  
in cælis: | sanctificétur  
nomen tuum; | advé-  
niat regnum tuum; | fiat  
volúntas tua, | sicut in cælo, et in  
terra. | Panem nostrum cotidiánum  
da nobis hódie; | et dimítte nobis  
débita nostra, | sicut et nos dimít-  
timus debitóribus nostris; | et ne  
nos indúcas in tentatióne; | sed  
líbera nos a malo.

At the Savior's command | and  
formed by divine teaching, | we  
dare to say: *He extends his hands and, to-*  
*gether 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.

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

**L**ÍBERA NOS, quæsumus, Dó-  
mine, ab ómnibus malis, da  
propítius pacem in diébus nostris,  
ut, ope misericórdiæ tuæ adiúti, et  
a peccáto simus semper líberi et ab

**D**ELIVER 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

omni perturbatióne secúri: exspectántes beátam spem et advéntum Salvatóris nostri Iesu Christi.

from all distress, | as we await the blessed hope | and the coming of our Savior, Jesus Christ.

*He joins his hands, and the people conclude the prayer, acclaiming:*

℞. Quia tuum est regnum, | et potestas, | et glória in sæcula.

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

*Then the Priest, with hands extended, says aloud:*

**D**ÓMINE IESU CHRISTE, qui dixísti Apóstolis tuis: Pacem relínquo vobis, pacem meam do vobis: ne respicias peccáta nostra, sed fidem Ecclesiæ tuæ; eámque secúndum voluntátem tuam pacificáre et coadunáre dignéris. *He joins his hands.*

**L**ORD JESUS CHRIST, who said to your Apostles: | Peace I leave you, my peace I give you, | look not on our sins, | but on the faith of your Church, | and graciously grant her peace and unity | in accordance with your will. *He joins his hands.*

**Q**UI VIVIS et regnas in sæcula sæculórum. ℞. AMEN.

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

**W**HO LIVE and reign for ever and ever. ℞. AMEN.

Pax Dómini sit semper vobíscum. ℞. Et cum spíritu tuo.

The peace of the Lord be with you always. ℞. And with your spirit.

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

Offérte vobis pacem.

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

**H**ÆC COMMÍXTIO Córporis et Sánguinis Dómini nostri Iesu Christi fiat accipiéntibus nobis in vitam ætéram.

**M**AY THIS MINGLING of the Body and Blood | of our Lord Jesus Christ | bring eternal life to us who receive it.

“THERE IS NO DOUBT that, from very early times, it was a matter of course for Christians all over the known world to turn in prayer toward the rising sun, that is to say, toward the geographical east. In private and in liturgical prayer Christians turned, no longer toward the earthly Jerusalem, but toward the new, heavenly Jerusalem.”

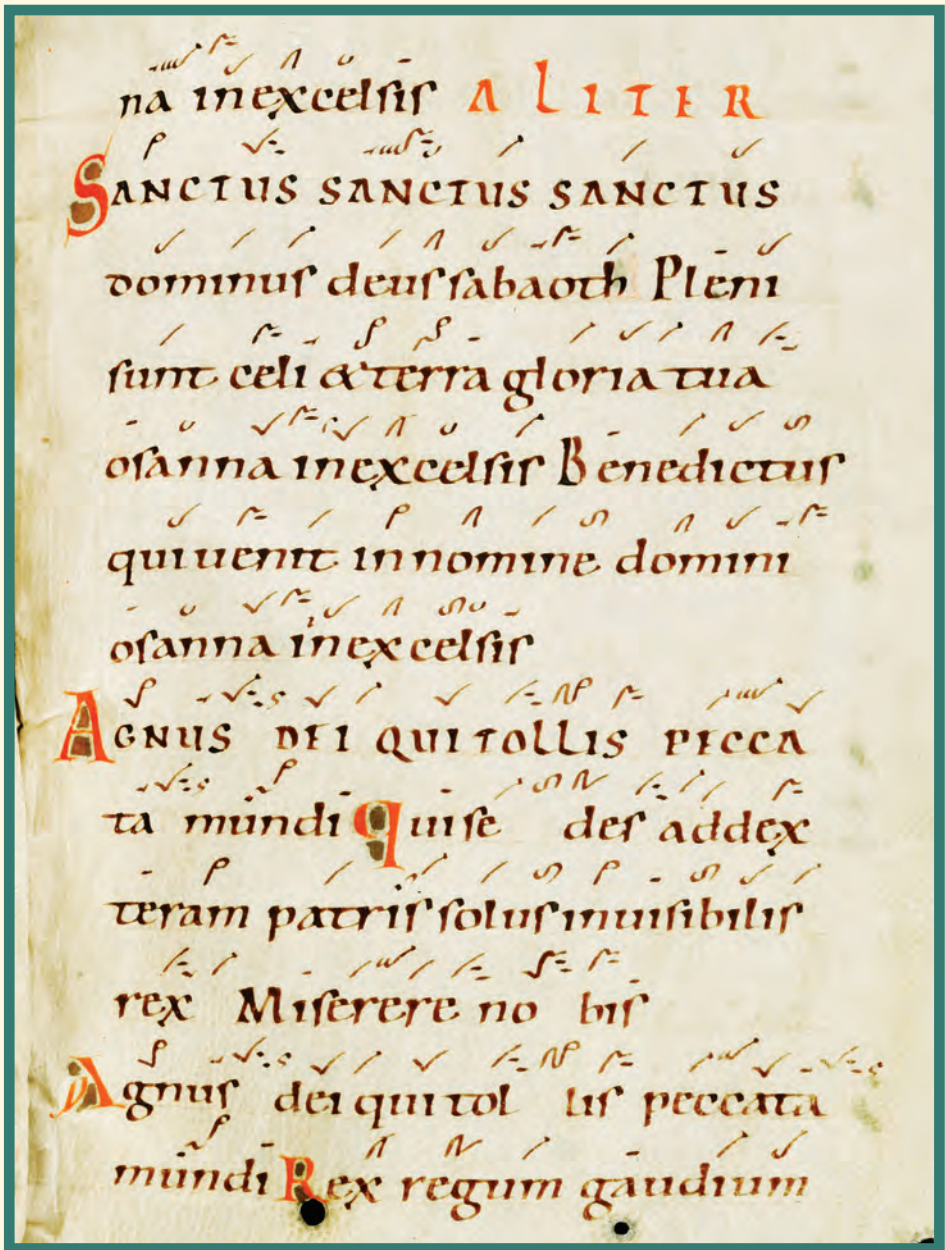
— Fr. Uwe Michael Lang, C.O.<sup>32</sup>



FACING THE PEOPLE, THE PRIEST SAYS «PAX DOMINI SIT SEMPER VOBISCUM»

At various points, the current Mass rubrics instruct the Priest to briefly turn and face the people (*ad populum conversus*) before turning back to the altar (*ad altare conversus*). This gesture serves as a reminder of the unity that ought to exist between Priest and congregation.





## AGNUS DEI, 1055 AD

The manuscript above<sup>33</sup> was created around the year 1055 AD. It shows two Gregorian chants: Sanctus I and Agnus Dei II. The Agnus Dei contains “tropes” (additional prayers). Not only the Mass Ordinary, but even the readings themselves were often troped prior to the Council of Trent (1545-1563), which ended this practice.



*Meanwhile the following is sung or said:*

**A**GNUS DEI, qui tollis  
peccáta mundi: mise-  
rére nobis.

**L**AMB OF GOD, you take  
away the sins of the world, |  
have mercy on us.

**A**GNUS Dei, qui tollis pec-  
cáta mundi: miserére no-  
bis.

**L**AMB of God, you take away  
the sins of the world, | have  
mercy on us.

**A**GNUS Dei, qui tollis pec-  
cáta mundi: dona nobis  
pacem.

**L**AMB of God, you take away  
the sins of the world, | grant  
us peace.

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

CONGR.  
KNEEL

**D**ÓMINE IESU CHRISTE,  
Fili Dei vivi, qui ex vo-  
luntáte Patris, cooperánte Spíritu  
Sancto, per mortem tuam mun-  
dum vivificásti: libera me per hoc  
sacrosánctum Corpus et Sánguini-  
nem tuum ab ómnibus iniquitá-  
tibus meis et univérsis malis: et  
fac me tuis semper inhærére man-  
dátis, et a te numquam separári  
permíttas.

**L**ORD 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:*

**P**ERCÉPTIO CÓRPORIS et  
Ságuinis tui, Dómine Iesu  
Christe, non mihi provéniat in  
iudícium et condemnatióem: sed  
pro tua pietáte prosit mihi ad tuta-  
méntum mentis et córporis, et ad  
medélam percipiéndam.

**M**AY THE RECEIVING of  
your Body and Blood, |  
Lord Jesus Christ, | not bring me  
to judgment and condemnation, |  
but through your loving mercy |  
be for me protection in mind and  
body | and a healing remedy.



CATHOLICS RECEIVING HOLY COMMUNION may choose to receive on the tongue, or (in territories where the Bishops' Conference has received permission from the Apostolic See) in the hand. "If, however, there is a risk of profanation, Holy Communion should not be given in the hand to the faithful."<sup>34</sup> With the 2011 promulgation of the *General Instruction of the Roman Missal*, the choice to receive standing or kneeling is "left to the discretion of the faithful."<sup>35</sup>

— 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, says aloud:*

**E**CCE Agnus Dei, ecce  
qui tollit peccáta mun-  
di. Beáti qui ad cenam  
Agni vocáti sunt.

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

*And together with the people he adds once:*

**D**ÓMINE, non sum dignus,  
ut intres sub tectum meum,  
sed tantum dic verbo et sanábitur  
ánima mea.

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

*Then, facing the altar, the Priest says quietly:*

**C**ORPUS Christi custódiat me  
in vitam ætérnam.

**M**AY the Body of Christ keep  
me safe for eternal life.

*And he reverently consumes the Body of Christ. Then he takes the chalice and says quietly:*

**S**ANGUIS Christi custódiat me  
in vitam ætérnam.

**M**AY the Blood of Christ keep  
me safe for eternal life.

*And he reverently consumes the Blood of Christ.*

*While the Priest is receiving the Body of Christ, the Communion Chant is begun:*

+ Communion Chant – *Proprium Missae*

*For the distribution of Holy Communion, the Priest takes the paten or ciborium and approaches the communicants. The Priest raises a host slightly and shows it to each communicant, saying: “Corpus Christi” (“The Body of Christ”). The communicant replies “Amen” before receiving. When the distribution of Holy Communion is over, the Priest or Deacon (or an acolyte) purifies the paten over the chalice and also the chalice itself. While he carries out the purification, the Priest says quietly:*

**Q**UOD ore sumpsimus,  
Dómine, pura mente ca-  
piámus, et de

**W**HAT has passed our lips  
as food, O Lord, | may we  
possess in purity of heart, | that

múnere temporáli fiat nobis remédium sempitérnum.      what has been given to us in time | may be our healing for eternity.

*Then the Priest may return to the chair, and the people remain kneeling or sit.<sup>36</sup> If appropriate, a sacred silence may be observed for a while, or a psalm or other canticle of praise or a hymn may be sung. Then, standing at the altar or at the chair and facing the people (who should stand when the Priest stands<sup>37</sup>), with hands joined, the Priest says Orémus (“Let us pray”). All pray in silence with the Priest for a while, unless silence has just been observed. Then the Priest, with hands extended, says the Prayer after Communion:*

CONGR.  
STAND

### + Prayer after Communion – said or sung by the Priest

*At the end of the Prayer after Communion, the people acclaim, “Amen.” If they are necessary, any brief announcements to the people follow here. Such announcements continue a tradition<sup>38</sup> going back more than thirteen centuries, wherein the Priest announced the “upcoming feasts and fasts” after the Sign of Peace. If the people sit for the announcements, they stand for the concluding rites.*

## — CONCLUDING RITES —

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

**D**ÓMINUS vobíscum.  
R. Et cum spírítu tuo.

**T**HE LORD be with you.  
R. And with your spírít.

### — FINAL BLESSING —

*Then the Priest blesses the people. On certain days or occasions, this formula of blessing is preceded, in accordance with the rubrics, by another more solemn formula of blessing or by a prayer over the people.*

**B**ENEDÍCÁT vos omnípotens  
Deus, Pater, et Fílius, ✠ et  
Spírítus Sanctus. R. Amen.

**M**AY almighty God bless you,  
| the Father, and the Son,  
✠ and the Holy Spírít. R. Amen.

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

**I**TE, MISSA EST.  
R. Deo grátias.

**G**O forth, the Mass is ended.  
R. Thanks be to God.

OR:

Ite, ad Evangélíum Dómini annuntiándum. R. Deo grátias.

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

OR:

Ite in pace, glorificándo vita vestra  
Dóminum. R. Deo grátias.

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

OR:

ITE IN PACE.  
R. Deo grátias.

GO IN PEACE.  
R. Thanks be to God.

*The Priest venerates the altar with a kiss and, having made a profound bow with the ministers, withdraws.  
If any liturgical action follows immediately, the rites of dismissal are omitted.*



Traditionally, the Priest stands at the altar for the Prayer after Communion and final blessing, but these actions may also be performed at the chair.<sup>39</sup> In either case, the Priest turns to face the people for the final blessing.



In a Pontifical Mass, the formula before the Ite, Missa Est is as follows. The bishop receives the miter and, extending his hands, says:

**D**ÓMINUS vobíscum.  
℞. Et cum spírítu tuo.

**T**HE LORD be with you.  
℞. And with your spirit.

**S**IT nomen Dómini benedíctum.  
℞. Ex hoc nunc et usque in sæ-  
culum.

**B**LESSED be the name of the  
Lord. ℞. Now and for ever.

**A**DIUTÓRIUM nostrum in  
nómine Dómini.  
℞. Qui fecit cælum et terram.

**O**UR HELP is in the name  
of the Lord.  
℞. Who made heaven and earth.

Then the bishop receives the pastoral staff, if he uses it, and says:

Benedícat vos omnipotens Deus,      May almighty God bless you,

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

Pater, ✠ et Fílius, ✠ et Spírítus ✠      the Father, ✠ and the Son, ✠ and  
Sanctus. ℞. Amen.      the Holy ✠ Spirit. ℞. Amen.

#### REFERENCES:

1. Rev. John A. O'Brien, S.J., *The First Martyrs of North America* (Notre Dame, Indiana: University of Notre Dame Press, 1953), 41.
2. *Rhineland 61* [MS-D-11], c. 1390AD, Folio 29. 3. *GIRM* (*General Instruction on the Roman Missal*), Third typical edition (Washington D.C.: United States Conference of Catholic Bishops, 2011), §48. 4. *Rhineland 61* [MS-D-11], c. 1390AD, Folio 526.
5. *Ordo cantus missae*, Ed. typica altera (Rome: Libreria Editrice Vaticana, 1988), §5. 6. *Lectionary for Mass*, Second typical edition (Washington D.C.: Confraternity of Christian Doctrine, 2001), Introduction, §19. 7. *GIRM* (2011), §61. 8. Apostolic Constitution of Pope Paul VI (*Missale Romanum*), 3 April 1969, §12. 9. Rev. Adrian Fortescue, *The Mass: A Study of the Roman Liturgy* (London: Longmans & Green, 1912), 263. 10. Sacred Congregation for Divine Worship, *Liturgicae Instaurationes* (5 September 1970), §7.
11. Rev. Deryck Hanshell, "Hints on Celebrating Mass," *Sacred Music Journal* 107 (Spring 1980): 7-14. 12. Bishop Peter J. Elliott, *Ceremonies of the Modern Roman Rite*, Revised edition (San Francisco: Ignatius Press, 2005), §259. 13. *GIRM* (2011), §137.
14. *S. Gall* 382, c. 1060AD, Folio 8. 15. Peter Wagner, *Introduction to the Gregorian melodies: a handbook of plainsong*, Second Edition (London: Plainsong & Mediaeval Music Society, 1901), 46-47. 16. Second Vatican Council, *Sacrosanctum Concilium* (4 December 1963), §53. 17. Archbishop Fulton J. Sheen, *The Eternal Gift: A Narration of the Mass* (Chicago, 1941).
18. *Roman Missal*, Third Edition (Washington D.C.: United States Conference of Catholic Bishops, 2011) §22. 19. Second Vatican Council, *Sacrosanctum Concilium* (4 December 1963), §116. 20. Congregation for Divine Worship, "Praying Ad Orientem Versus," *Notitiae* 332 (May 1993), Directive No. III. 21. *Missale Romanum*, Juxta Typicam Vaticanam, "Ritus Servandus in Celebratione Missae" (Rome: Typis Polyglottis Vaticanis, 1962), V: 3 and XII: 2. 22. *St. Ursus Sacramentary*, c. 983AD, Folio 13v.
23. *Stowe Missal*, c. 750AD, Folio 27r. 24. Fortescue, 205. 25. *S. Gall* 348, c. 800AD, Folio 370. 26. Fortescue, 337. 27. *St. Ursus Sacramentary*, c. 983AD, Folio 16v. 28. *GIRM* (2011), §365b. 29. *GIRM* (2011), §365d. 30. *S. Gall* 341, c. 1070AD, Folio 49.
31. Rev. Joseph Jungmann, *Missarum sollemnia*, trans. Rev. Francis Brunner (Benziger Brothers, 1955) Volume II, 273.
32. Rev. Uwe Lang, *Turning Towards the Lord: Orientation in Liturgical Prayer* (San Francisco: Ignatius, 2004), 45. 33. *S. Gall* 378, c. 1055AD, Folio 125. 34. Congregation for Divine Worship, *Redemptionis Sacramentum* (25 March 2004), §92. 35. USCCB, *Newsletter* 48 (January 2012), §5. 36. *GIRM* (2011), §43. 37. Elliott, 354. 38. Fortescue, 372. 39. *Roman Missal*, Third Edition (2011), §139.