

ORDO MISSAE

(In Nativitatis Domini: Mass I – in media nocte)

While the priest and ministers enter the Entrance Chant is sung, and the Altar is incensed; if needed the choir may extend the Entrance Chant with psalm verses to cover the incensation. If it is not sung it is read by the priest before the Sign of the Cross.

The Lord said to me: You are my Son. It is I who have begotten you this day.

Why do the nations conspire, and the peoples plot in vain.

Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen.

The Lord said to me: You are my Son. It is I who have begotten you this day.

Meanwhile the priest, while ascending the steps of the Altar, says the following prayer.

Take away from us our sins, O Lord, we beseech you, that we may enter with pure minds into the Holy of Holies. Through Christ our Lord. Amen.

And, bowing down and kissing the Altar, he says.

We beseech you, O Lord, by the merits of your saints whose relics lie here, and of all the saints: deign in your mercy to pardon me all my sins. Amen.

The Priest then incenses the Altar at Sung Mass.

After incensing the Altar the priest goes to the chair (sedilia), and facing North (that is, across the sanctuary) says the following, alternating with the people. At Sung Mass (Missa Cantata, Missa Solemnis) they may be sung. If Mass is not sung the Priest recites the Entrance Chant here, before the Sign of the Cross.

INTRODUCTORY RITES

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

✠. Amen.

✠. I will go to the altar of God.

✠. To God, the joy of my youth.

✠. Our help ✠ is in the name of the Lord.

✠. Who made heaven and earth.

Then, all bowing (if possible towards the Altar or Tabernacle), the Confiteor is said by priest and people together.

I confess to Almighty God, to Blessed Mary, ever-Virgin, to Blessed Michael the Archangel, to Blessed John the Baptist, to the Holy Apostles Peter and Paul, and to all the Saints, and to you, Brethren, that I have sinned exceedingly in thought, word, and deed, (And striking the breast thrice continue:) Through my fault, through my fault, through my most grievous fault. Therefore I ask Blessed Mary, ever-Virgin, Blessed Michael the Archangel, Blessed John the Baptist, the Holy Apostles Peter and Paul, and all Saints, and you Brethren, to pray for me to the Lord our God.

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

℟. Amen.

The Priest then says the Absolution, all signing themselves, the Priest sign himself in like manner.

℣. May the Almighty and Merciful Lord grant us pardon, ✠ absolution, and remission of our sins.

℟. Amen.

All stand upright.

℣. You will turn, O God, and bring us life.

℟. And your people shall rejoice in you.

℣. Show us, O Lord, your mercy.

℟. And grant us your salvation.

℣. O Lord, hear my prayer.

℟. And let my cry come to you.

℣. The Lord be with you.

℟. And with your spirit.

℣. Let us pray.

KYRIE ELEISON

The invocations: Kyrie eleison, follow.

℣. Kyrie eleison. ℟. Kyrie eleison. ℣. Kyrie eleison.

℟. Christe eleison. ℣. Christe eleison. ℟. Christe eleison.

℣. Kyrie eleison. ℟. Kyrie eleison. ℣. Kyrie eleison.

Or:

℣. Lord, have mercy. ℟. Lord, have mercy. ℣. Lord, have mercy.

℟. Christ, have mercy. ℣. Christ, have mercy. ℟. Christ, have mercy.

℣. Lord, have mercy. ℟. Lord, have mercy. ℣. Lord, have mercy.

GLORIA IN EXCELSIS

When it is prescribed, the Gloria in excelsis (Glory to God in the highest) is sung (or said). It is intoned by the Priest, who extends his hands, raises them and joins them before his breast, raises his eyes to heaven, and saying.

Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam, Domine Deus, Rex caelestis, Deus Pater omnipotens. Domini Fili unigenite, Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus Sanctus. Tu solus Dominus. Tu solus Altissimus, Jesu Christe. Cum Sancto Spiritu ✠ in gloria Dei Patris. Amen.

Or:

Glory to God in the highest, and on earth peace to people of good will. We praise you. We bless you. We adore you. We glorify you. We give you thanks for your great glory. Lord God, heavenly King, O God, almighty Father. Lord Jesus Christ, Only Begotten Son. Lord God, Lamb of God, Son of the Father. You take away the sins of the world, have mercy on us. You take away the sins of the world, receive our prayer. You are seated at the right hand of the Father, have mercy on us. For you alone are the Holy One. You alone are the Lord. You alone are the Most High, Jesus Christ. With the Holy Spirit ✠ in the glory of God the Father. Amen.

COLLECT

When this hymn is concluded, the Priest turns towards the people, and opening and closing his hands says.

℣. The Lord be with you.

℟. And with your spirit.

Turning again towards the North wall of the Sanctuary he says the Collect.

Let us pray. *He extends his hands.*

O God, who have made this most sacred night | radiant with the splendour of true light | grant, we pray, that we, | who have known the mysteries of his light on earth, | may also delight in his gladness in heaven. | Who lives and reigns with you in the unity of the Holy Spirit, | one God, for ever and ever.

All respond.

Amen.

All are seated.

LITURGY OF THE WORD

PROPHECY

At Sung Mass, the Prophecy is sung by the Lector, assisted by the Master of Ceremonies, in the midst of the 'choir', standing and facing the people. If he is not present the Priest himself sings it. At a recited Mass (Low Mass) it is read by the Priest.

A reading from the Book of the Prophet Isaiah. (Is. 9: 1-6.)

The people who walked in darkness | have seen a great light; | upon those who dwelt in the land of gloom | a light has shone. | You have brought them abundant joy | and great rejoicing, | as they rejoice before you as at the harvest, | as people make merry when dividing spoils. | For the yoke that burdened them, | the pole on their shoulder, | and the rod of their taskmaster | you have smashed, as on the day of Midian. | For every boot that tramped in battle, | every cloak rolled in blood, | will be burned as fuel for flames. | for a child is born to us, a son is given us; | upon his shoulder dominion rests. | They name him Wonder-Counselor, God-Hero, | Father-Forever, Prince of Peace. | His dominion is vast | and forever peaceful, | from David's throne, and over his kingdom, | which he confirms and sustains | by judgement and justice, | both now and forever. | The zeal of the Lord of hosts will do this!

The Word of the Lord.

All respond.

Thanks be to God.

GRADUAL

The Gradual follows. At Sung Mass it is sung by the Choir, at Low Mass, it is read by the Priest.

Sovereign strength is yours on the day of your great might. Amidst the splendours of the heavenly sanctuary, from the womb, before the morning star, I have begotten you. **V.** The Lord said unto my Lord: “Sit at my right hand, until I make your enemies a stool for your feet. (Sovereign strength ...)

EPISTLE

At Sung Mass, the Epistle is sung by the Subdeacon, assisted by the Lector, facing the people, from the South side (Epistle side) of the Sanctuary. If he is not present the Priest himself sings it. At a recited Mass (Low Mass) it is read by the Priest.

A reading from the Letter of Saint Paul to Titus (Ti. 2: 11-14.)

Beloved: | The grace of God has appeared, saving all | and training us to reject godless ways and worldly desires | and to live temperately, justly, and devoutly in this age, | as we await the blessed hope, | the appearance of the glory of our God | and saviour Jesus Christ, | who gave himself for us to deliver us from all lawlessness | and to cleanse for himself a people as his own, | eager to do what is good.

The Word of the Lord.

All respond.

Thanks be to God.

ALLELUIA

The Alleluia follows. At Sung Mass it is sung by the Choir, at Low Mass, it is read by the Priest.

Alleluia. Alleluia. **V.** The Lord said unto me: “You are my Son, today I have begotten you.” Alleluia.

GOSPEL

During the Alleluia, the Gospel procession forms. The Deacon goes to the Altar, places the Gospel Book on the Altar, genuflects, with hands joined, and says.

Cleanse my heart and my lips, O Almighty God, who cleansed the lips of the Prophet Isaiah with a burning coal. In your gracious mercy deign to purify me that I may worthily proclaim your holy Gospel. Through Christ our Lord. Amen.

The Deacon rises, then goes to the Priest, who has in the meantime blessed the incense, kneels before him and says.

Your blessing, Father.

The Priest then says.

The Lord be in your heart and on your lips, that you may proclaim his holy Gospel worthily and well. In the name of the Father and of the Son ✠ and of the Holy Spirit.

The Deacon signs himself and replies.

Amen.

And the procession proceeds to the place where the Gospel is read.

At Sung Mass, the Gospel is sung by the Deacon, assisted by the Subdeacon, facing the people, from the North side of the Sanctuary. If there is no Deacon present the Priest himself sings it. At a recited Mass (Low Mass) it is read by the Priest.

When the Gospel is to be read by the Priest, he first goes to the Altar, and bowing low says the prayer Cleanse my heart and lips as above. That prayer concluded he says the following.

Your blessing, O Lord. The Lord be in my heart and on my lips that I may proclaim his holy Gospel worthily and well. Amen.

All stand. With hands joined, facing the book, he says.

℣. The Lord be with you.

℟. And with your spirit.

℣. ✠ A reading from the holy Gospel according to Luke. (Lk. 2: 1-14.)

℟. Glory to you, O Lord.

While saying: A reading from... the Deacon signs the beginning of the Gospel with his thumb, and then signs himself : on the forehead, on the lips, and on the breast, with his thumb. The Deacon then thrice incenses the Book of the Gospels.

In those days, a decree went out from Caesar Augustus | that the whole world should be enrolled. | This was the first enrolment, | when Quirinius was governor of Syria. | So all went to be enrolled, each to his own town. | And Joseph too went up from Galilee from the town of Nazareth | to Judea, to the city of David that is called Bethlehem, | because he was of the house and family of David, | to be enrolled with Mary, his betrothed, who was with child. | While they were there, | the time came for her to have her child, | and she gave birth to her first-born son. | She wrapped him in swaddling clothes and laid him in a manger, | because there was no room for them in the inn.

Now there were shepherds in that region living in the fields | and keeping the night watch over their flock. | The angel of the Lord appeared to them | and the glory of the Lord shone around them, | and they were struck with great fear. | The angel said to them, | “Do not be afraid; | for behold, I proclaim to you good news of great joy | that will be for all the people. | For today in the city of David | a saviour has been born for you who is Christ and Lord. | And this will be a sign for you: | you will find an infant wrapped in swaddling clothes | and lying in a manger.” | And suddenly there was a multitude of the heavenly host with the angel, | praising God and saying: | “Glory to God in the highest | and on earth peace to those on whom is favour rests.”

The Gospel of the Lord.

All respond.

Thanks be to God.

The Subdeacon takes the Book to the priest who kisses it, saying in a low voice.

Through the words of the Gospel may our sins be wiped away.

HOMILY

All are seated. The Homily (or Sermon) follows; It is required on all Sundays and HolyDays of Obligation (days of Precept). On all other days it is recommended. It is preached by either a Priest of Bishop, but not a Deacon.

NICENE CREED

After the Homily, the Priest returns to the Sedilia and the Nicene Creed is sung or said when prescribed. It is not permissible to replace this Creed with any other. If the Creed is not to be said, skip at once to the bidding prayers.

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

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

Here, all genuflect.

And my the Holy Spirit was incarnate of the Virgin Mary and became man.

All rise.

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

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds with the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets.

I believe in one, holy, catholic, and apostolic Church. In confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead ☩ and the life of the world to come. Amen.

BIDDING PRAYERS

The Bidding Prayers follow. If there is no Creed, they are said after the Homily, if there is no Homily, they are said after the Gospel. These petitions may be altered to include any local need, e.g. an aversion of war or pestilence, etc. The phrase and having professed our Faith in Him is omitted if the Creed is not said.

Beloved in Christ, united in the bonds of charity, I bid you now accompany me in prayer for His Holy Catholic Church and the World:

For our Sovereign Pontiff N., the Pope; for N., our Bishop; *mention may here be made of the Coadjutor or Auxiliary bishop(s)* for all priests, and all ranks of clergy; for all religious men and women; and for all faithful Christians.

For our leaders of Governments, and for all Christian Rulers; For our President (Governor, King, Emperor, etc.) that he (she) may be guided by Your Almighty hand into the ways of true peace.

For the Holy Soul(s) of N. & N. (for whom this Sacrifice of the Mass is offered); and for all the departed faithful. And for all those, living and dead for whom we have been asked to pray.

We beseech you, O merciful God, to hear these, our humble petitions, which we bring before you today, through Christ our Lord.

The people respond. Amen.

LITURGY OF THE EUCHARIST

OFFERTORY

After the Bidding Prayers, the Priest turns to the people and says.

℣. The Lord be with you.

℟. And with your spirit.

℣. Let us pray.

The Priest ascends the Altar, and kisses it. The Deacon gives him the Burse with the Corporal in it, and spreads it on the centre of the Altar. The Offertory Chant is here sung by the Choir. When Mass is said, it is recited, aloud, by the priest. When sung, it may be extended by Psalm-verses to cover the whole Offertory Rite, per the usual custom.

Let the heavens rejoice and the earth exult before the face of the Lord: for he is coming.

The priest continues.

The Deacon, if there is one, gives the priest the patten with the Host, or, if there is no Deacon, the priest himself, uncovering the Chalice, takes the patten with the Host on it, with both hands, and raising it slightly above the Altar, says in a low voice.

Accept, O Holy Father, Almighty and Eternal God, this spotless host, which I, your unworthy servant offer you, my living and true God, to atone for my numberless sins, offences, and negligences; on behalf of all here present and also for all faithful Christians living and dead, that it may profit me and them as a means of salvation unto life everlasting. Amen.

He makes the sign of the cross with the patten over the Altar, and then places the Host on the Corporal. The Deacon then brings the wine to the priest, and the Subdeacon the water. The Priest fills the Chalice with wine, and adds a drop of water, while blessing it with the sign of the Cross and saying.

O God, who wonderfully created the dignity of human nature and still more wonderfully restored it, grant that through the mystery of this water and wine, we may share in his divinity, who humbled himself to share in our humanity, Jesus Christ, you Son, Our Lord, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

The Priest takes the Chalice of wine mixed with water, with both hands, and raising it slightly above the Altar, says in a low voice.

We offer you, O Lord, the chalice of salvation, humbly begging of your mercy that it may rise before your divine Majesty, with a pleasing fragrance, for our salvation and for that of the whole world. Amen.

He makes the sign of the cross with the Chalice over the Altar, and then places it upon the Corporal. Bowing low before the Altar, with hands joined, he says.

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

He stands erect, and extends his hands, raises them and joins them before his breast, raises his eyes to heaven, and then says.

Come, O Sanctifier, almighty and eternal God, and bless ✠ this sacrifice prepared for the glory of your holy Name.

If Mass is sung and incense is used, the priest puts incense into the thurible and blesses it, saying.

Through the intercession of blessed Michael the Archangel, who stands at the right hand of the altar of incense, and all your elect, deign to bless ✠ this incense, and accept it as an odour of sweetness. Through Christ our Lord. Amen.

He takes the thurible from the Deacon (of if there is no Deacon, the thurifer) and blesses the oblations, in the manner prescribed by the rubrics, saying.

May this | blessed | incense | ascend | to you, O Lord; / and may your mercy | descend | upon us.

The Priest incenses the Altar in the manner prescribed by the rubrics, saying.

Psalm 140, 2-4

Let my prayer arise before you like incense, the raising of my hands like an evening oblation. Set, O Lord, a guard over my mouth; keep watch at the door of my lips! Do not turn my heart to things that are wrong, to evil deeds with men who are sinners.

The Priest hands the thurible back to the Deacon, saying.

May the Lord inflame within us the fire of his love and the eternal flame of charity. Amen.

After this the Priest is incensed by the Deacon, then all are incensed in proper order. Meanwhile, the priest washes his hands, saying.

Psalm 25

I will wash my hands among the innocent, and will walk 'round your altar, O God. To hear the voice of your praise and to tell all your wondrous deeds. Lord, I love the beauty of your house, and the place where your glory dwells. Destroy not my soul with the impious, O God, nor my life with men of blood. In whose hands there is iniquity, whose right hand is full of bribes. But as for me, I will walk in my innocence, rescue me and be gracious to me. My food in on the straight way, in assemblies will I bless you, O Lord. Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen.

The Glory be is omitted in Masses for the Dead, and also during Passion-tide.

Returning to the middle of the Altar, bowing, with hand joined upon it, the Priest says.

Accept, Most Holy Trinity, this offering which we are making to you in remembrance of the Passion, Resurrection, and Ascension of Jesus Christ, our Lord; and in honour of Blessed Mary, ever-Virgin, Blessed John the Baptist, the Holy Apostles, Peter and Paul, and of these, and of all the saints; that it may add to their honour and aid our salvation; and may they deign to intercede in heaven for us who honour their memory here on earth. Through the same Christ our Lord. Amen.

The Priest kisses the altar and turns to the people and says aloud, extending and joining his hands.

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

And turns back to the Altar, as the people respond.

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

The Priest adds, quietly.

Amen.

PRAYER OVER THE OBLATIONS

The Priest then sings the prayer(s) Over the Oblations, without saying Let us pray. At Low Mass they are recited aloud in a clear voice.

May the oblation of this day's feast | be pleasing to you, O Lord, we pray, | that through this most holy exchange | we may be found in the likeness of Christ | in whom our nature is united to you. | Who lives and reigns for ever and ever.

The people respond.

Amen.

PREFACE

After this the Preface is begun by the Priest. Facing the Altar, and with his hands placed upon it, he sings (says).

The Lord be with you.

The people respond.

And with your spirit.

The Priest raises his hands, saying.

Lift up your hearts.

The people respond.

We have lifted them up to the Lord.

The Priest joins his hands at the breast, and bows his head, saying.

Let us give thanks to the Lord our God.

The people respond.

It is right and just.

With hands extended, he continues.

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

He joins his hands, and bows his head saying (singing), together with the people. All sign themselves at the words Benedictus qui venit (Blessed is he who comes). Alternately, the priest may recite the Sanctus while it is sung and begin the Canon Missae in a low voice.

Sanctus, sanctus, sanctus Dominus Deus sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis. ✠ Benedictus qui venit in nomine Domini. Hosanna in excelsis.

Or:

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

CANON MISSAE

EUCCHARISTIC PRAYER I

This Eucharistic Prayer must be said on all Sundays and all Solemnities and Feasts of our Lord and our Lady, as prescribed by the rubrics. It is especially recommended on the feasts of those saints whose names are contained in the prayer. In addition, being the ancient Eucharistic Prayer of the Roman Rite, it may be used on all days of the year.

The preface ended, the Priest extends, raises and joins his hands, raises his eyes to heaven, bows profoundly to the Altar, and rests his joined hands upon it, saying in a low voice.

TO you, therefore, most merciful Father, we make humble prayer and petition, through Jesus Christ, your Son, our Lord: *He kisses the Altar, and then, with hands joined before the breast, says:* That you accept *He signs the Host and Chalice together three times, saying:* and bless these ✠ gifts, these ✠ offerings, these ✠ holy and unblemished sacrifices, *with hands extended, he continues:* which we offer you firstly for your holy Catholic Church. Be pleased to grant her peace, to guard unite and bless her throughout the 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.

Commemoration of the Living

Remember, Lord, your servants **N.** and **N.** *He joins his hands, and prays briefly for those whom he intends to pray, then with hands extended, continues:* and all gathered here, whose faith and devotion are known to you. For them, we offer 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 praying their homage to you, the eternal God, living and true.

Within the Action

During the year, as contained within, pg. 000. ✠

On the Nativity of the Lord and through the Octave

Celebrating the most sacred night (day) on which blessed Mary the immaculate Virgin brought forth the Saviour for this world, and in communion with those whose memory we venerate, especially the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ, † 000

O the Epiphany of the Lord and through the Octave

Celebrating the most sacred day on which your Only Begotten Son, eternal with you in your glory, appeared in a human body, truly sharing our flesh, and in communion with those whose memory we venerate, especially the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ, † 000

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

Celebrating the most sacred night (day) of the Resurrection of our Lord Jesus Christ in the flesh, and in communion with those whose memory we venerate, especially the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ, † 000

On the Ascension of Our Lord and through the Octave

Celebrating the most sacred day on which your Only Begotten Son, our Lord, placed at the right hand of your glory our weak human nature, which he had united to himself, and in communion with those whose memory we venerate, especially the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ, † 000

On Pentecost Sunday and through the Octave

Celebrating the most sacred day of Pentecost, on which the Holy Spirit appeared to the Apostles in tongues of fire, and in communion with those whose memory we venerate, especially the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ, † 000

† and with blessed Joseph her spouse, your blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Jude; Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrsogonus, John and Paul, Cosmas and Damian, and all your Saints; we ask that through their merits and prayers, in all things we ma be defended by your protecting help. *He joins his hands.* Through Christ our Lord. Amen.

Outside of Easter and Pentecost

With his hands extended over the oblations, he says.

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

Be pleased, O God, as contained herein, pg. 000

From the Vigil of Easter through the Second Sunday of Easter, and from the Vigil of Pentecost through the following Saturday.

Therefore, Lord, we pray: graciously accept this oblation of our service, that of your whole family, which we make to you also for those to whom you have been pleased to give the new birth of water and the Holy Spirit, granting them forgiveness of their sins; order our days in your peace, and command that we be delivered from eternal damnation and counted among the flock you have chosen. *He joins his hands.* Through Christ our Lord. Amen.

Be pleased, O God, as contained herein, pg. 000

✠
In communion with those whose memory we venerate, especially the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ, and with blessed Joseph her spouse, your blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Jude; Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrsogonus, John and Paul, Cosmas and Damian, and all your Saints; we ask that through their merits and prayers, in all things we ma be defended by your protecting help. *He joins his hands.* Through Christ our Lord. Amen.

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Be pleased, O God, we pray, to ✠ bless, acknowl ✠ edge, and ap ✠ prove this offering in every respect; make it spiritual and acceptable so that it may become for us *He signs the Host, the Bo ✠ dy He signs the Chalice, and Blo ✠ od* of your most beloved Son, *He joins his hands,* our Lord Jesus Christ.

On the day before he was to suffer, *He takes the Host, and holding it slightly raised above the Altar, continues,* he took bread in his holy and venerable hands, *He raises his eyes heaven-ward,* and with eyes raised to heaven to you, O God, his almighty Father, *He bows his head,* giving you thanks, *He signs the Host,* he said the bless ✠ ing, broke the bread and gave it to his disciples saying: Take this, all of you, and eat of it.

Bowing profoundly and holding the Host between the thumb and index finger of both hands, he says the following words of Consecration slowly and distinctly, attending to the Host, and upon all the Hosts, if more many are to be consecrated.

HOC EST ENIM CORPUS MEUM.

After pronouncing these words, the Priest, holding the Consecrated Host in his hands, genuflects in adoration, rises, and shows It to the People. He places the Host on the Corporal and genuflects again in adoration. Henceforth, until the ablutions after the distribution of Holy Communion, he never separates the thumbs and index fingers of his hands, unless he is holding the Host. Taking the pall off the Chalice, he says.

In a similar way, when supper was ended, *He takes the Chalice in his hands, and holding it slightly raised above the Altar, continues,* he took this precious chalice in his holy and venerable hands, and *He bows his head,* once more giving you thanks, *He holds the Chalice in his left hand, and signs it with his right,* he said the blessing, and gave the chalice to his disciples, saying: Take this, all of you, and drink from it.

Bowing profoundly and holding the Chalice, he says the following words of Consecration slowly and distinctly, attending to the Chalice.

**HOC EST ENIM CALIX SANGUINIS MEI,
NOVI ET ÆTERNI TESTAMENTI:
MYSTERIUM FIDEI:
QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR
IN REMISSIONEM PECCATORUM.**

After pronouncing these words, he places the Chalice on the Corporal, and says.

Haec quotiescumque feceritis, in mei memoriam facietis.

He genuflects in adoration: rises, and shows the Chalice to the People, places it upon the Corporal, covers it with the pall, and genuflects again in adoration. Here he remains kneeling, and all sing the following; at Low Mass it is said by the priest, in a clear voice, together with the people.

During Advent, Christmas, and Feasts of Our Lady

Ave verum corpus natum de Maria Virgine : Vere passum, immolatum in cruce pro homine : Cujus latus perforatum fluxit aqua et sanguine. Esto nobis praegustatum mortis in examine : O Jesu dulcis! O Jesu pie! O Jesu, fili Mariae!

Or: Hail, true body, born of the Virgin Mary : Truly suffered, died on the cross for mankind : From whose pierced side flowed water and blood! Be for us a foretaste of death in the last hour! O gentle Jesus! O sweet Jesus! O Jesus, Son of Mary!

During Lent and Eastertide, and on the Exaltation of the Cross

Salvator mundi, salva nos, qui per crucem et resurrectionem tuam liberasti nos.

Or: O Saviour of the world, save us, for by your cross and resurrection you have set us free.

At Requiem Mass

Pie Jesu Domine, dona eis requiem sempiternam.

Or: O sweet Lord Jesus, grant them eternal rest.

At all other times of the Year

O salutaris Hostia, Quae caeli pandis ostium, Bellapremunt hostilia, Da robur fer auxilium.

Or: O saving Victim, opening wide The gate of heaven to man below! Our foes press on from every side : Your aid supply, your strength bestow.

He rises and extends his hands, saying, in a low voice.

Therefore, O Lord, as we celebrate the memorial of the blessed Passion, the Resurrection from the dead and the glorious Ascension into heaven of Christ, your Son, our Lord, we, your servants and your holy people, offer to your glorious majesty from the gifts that you have given us, *He joins his hands and signs the Host and Chalice together thrice, saying, this pure ✠ victim, this holy ✠ victim, this spotless ✠ victim, He signs the Host, saying, the holy Bread ✠ of eternal life and he signs the Chalice, saying, and the Chalice ✠ of everlasting salvation.*

He extends his hands and continues.

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

Bowing profoundly, with hands joined and placed upon the Altar, he says.

In humble prayer we ask you, almighty God: command that these gifts be borne by the hands of your holy Angel to your altar on high in the sight of your divine majesty, so that all of us, *He kisses the altar, who through this participation at the altar receive He joins his hands, and signs once the Host and once Chalice, the most holy Body and Blood of your Son, He stands upright and signs himself, saying, may be filled with every grace and heavenly blessing. He joins his hands. Through Christ our Lord. Amen.*

Commemoration of the Dead

He extends his hands, and says.

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

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

Grant to them, O Lord, we pray, and all who sleep in Christ, a place of refreshment, light and peace. *He joins his hands, and bows his head, saying, Through Christ our Lord. Amen.*

He strikes his breast with his right hand, and raises his voice slightly, saying.

To us also, your servants, though sinners, *He continues with hands extended as before, and in a low voice, 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, Mercellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia and all your Saints; admit us, we beseech you, into their company, not weighing our merits, but granting us pardon. He joins his hands. Through Christ our Lord.*

Through whom, you continue to make all these good things, O Lord; *He signs the Host and Chalice together, three times, saying, you sanctify ✠ them, fill them with ✠ life, bless ✠ them, and bestow them upon us.*

The Priest uncovers the Chalice, genuflects, takes the Host between the thumb and index fingers of his right hand, and takes the Chalice with his left, holding it slightly above the Altar. He makes the sign of the Cross three times between the lips of the Chalice, saying (or singing).

Through ✠ him, and with ✠ him, and in ✠ him, *He makes the sign of the Cross twice with the Host between himself and the Chalice, saying, O God, ✠ almighty Father, in the unity of the Holy ✠ Spirit,* **He elevates the the Chalice with the Host, saying, all glory and honour be yours, for ever and ever.**

The people respond:

Amen.

Mass continues with the Communion Rite, pg. 000

CANON MISSAE

EUCCHARISTIC PRAYER II

This Eucharistic Prayer may be said on Memorials (obligatory and optional) of Saints, as prescribed by the rubrics. In addition it may be used on all ferial days of the year, it is not, however permissible to use this prayer on Feasts, Solemnities, or Sundays.

The preface ended, the Priest extends, raises and joins his hands, raises his eyes to heaven, bows profoundly to the Altar, and rests his joined hands upon it, saying in a low voice.

You are indeed Holy, O Lord, *He kisses the Altar, the fount of all holiness. He extends his hands over the oblation saying, Make holy, therefore, these gifts we pray, by sending your Spirit upon them like the dew-fall, He joins his hands, so that they may become for us, he signs the Host once, the Bo* ✠ *dy, and the Chalice, and the Blo* ✠ *od, of our Lord Jesus Christ.*

At the time he was betrayed and entered into his Passion, He takes the Host, and holding it slightly raised above the Altar, continues, he took bread and, He bows his head, giving you thanks, broke the bread and gave it to his disciples saying: Take this, all of you, and eat of it.

Bowing profoundly and holding the Host between the thumb and index finger of both hands, he says the following words of Consecration slowly and distinctly, attending to the Host, and upon all the Hosts, if more many are to be consecrated.

HOC EST ENIM CORPUS MEUM.

After pronouncing these words, the Priest, holding the Consecrated Host in his hands, genuflects in adoration, rises, and shows It to the People. He places the Host on the Corporal and genuflects again in adoration. Henceforth, until the ablutions after the distribution of Holy Communion, he never separates the thumbs and index fingers of his hands, unless he is holding the Host. Taking the pall off the Chalice, he says.

In a similar way, when supper was ended, *He takes the Chalice in his hands, and holding it slightly raised above the Altar, continues, he took this precious chalice in his holy and venerable hands, and He bows his head, once more giving you thanks, He holds the Chalice in his left hand, and signs it with his right, he said the bless ✠ **ing, and gave the chalice to his disciples, saying: Take this, all of you, and drink from it.***

Bowing profoundly and holding the Chalice, he says the following words of Consecration slowly and distinctly, attending to the Chalice.

**HOC EST ENIM CALIX SANGUINIS MEI,
NOVI ET ÆTERNI TESTAMENTI:
MYSTERIUM FIDEI:
QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR
IN REMISSIONEM PECCATORUM.**

After pronouncing these words, he places the Chalice on the Corporal, and says.

Haec quotiescumque feceritis, in mei memoriam facietis.

He genuflects in adoration: rises, and shows the Chalice to the People, places it upon the Corporal, covers it with the pall, and genuflects again in adoration. Here he remains kneeling, and all sing the following; at Low Mass it is said by the priest, in a clear voice, together with the people.

During Advent, Christmas, and Feasts of Our Lady

Ave verum corpus natum de Maria Virgine : Vere passum, immolatum in cruce pro homine : Cujus latus perforatum fluxit aqua et sanguine. Esto nobis praegustatum mortis in examine : O Jesu dulcis! O Jesu pie! O Jesu, fili Mariae!

Or: Hail, true body, born of the Virgin Mary : Truly suffered, died on the cross for mankind : From whose pierced side flowed water and blood! Be for us a foretaste of death in the last hour! O gentle Jesus! O sweet Jesus! O Jesus, Son of Mary!

During Lent and Eastertide, and on the Exaltation of the Cross

Salvator mundi, salva nos, qui per crucem et resurrectionem uam liberasti nos.

Or: O Saviour of the world, save us, for by your cross and resurrection you have set us free.

At Requiem Mass

Pie Jesu Domine, dona eis requiem sempiternam.

Or: O sweet Lord Jesus, grant them eternal rest.

At all other times of the Year

O salutaris Hostia, Quae caeli pandis ostium, Bellapremunt hostilia, Da robur fer auxilium.

Or: O saving Victim, opening wide The gate of heaven to man below! Our foes press on from every side : Your aid supply, your strength bestow.

He rises and extends his hands, saying quietly.

Therefore, as we celebrate the memorial of his Death and Resurrection, we offer you, Lord *He signs the Host, saying,* the holy Bread ✠ of life *and he signs the Chalice, saying,* and the Chalice ✠ of salvation, giving thanks that you have held us worthy to be in your presence and minister to you.

Bowing profoundly, with hands joined and placed upon the Altar, he says.

Humble we pray *He kisses the altar, that partaking He joins his hands, and signs once the Host and once Chalice,* the Bo ✠ dy and Blo ✠ od of Christ, *He stands upright and signs himself, saying,* we may be gathered into one by the Holy Spirit.

With hands extended he continues.

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

He joins his hands.

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

With hands extended he says,

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.

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.

Remember 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. *He strikes his breast with his right hand, and raises his voice. Have mercy on us all, we pray, He extends his hands as before, and continues in a low voice,* that with the blessed Virgin Mary, Mother of God, 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 my praise and glorify you *He joins his hands* through your Son, Jesus Christ.

The Priest uncovers the Chalice, genuflects, takes the Host between the thumb and index fingers of his right hand, and takes the Chalice with his left, holding it slightly above the Altar. He makes the sign of the Cross three times between the lips of the Chalice, saying (or singing).

Through ✠ him, and with ✠ him, and in ✠ him, *He makes the sign of the Cross twice with the Host between himself and the Chalice, saying, O God, ✠ almighty Father, in the unity of the Holy ✠ Spirit, He elevates the the Chalice with the Host, saying,* **all glory and honour is yours, for ever and ever.**

The people respond:

Amen.

Mass continues with the Communion Rite, pg. 000

CANON MISSAE

EUCCHARISTIC PRAYER III

This Eucharistic Prayer may be said on Feasts of Saints, but not of the Blessed Virgin, as well as Memorials (obligatory and optional) as prescribed by the rubrics. In addition it may be used on all ferial days of the year, it is not, however permissible to use this prayer on Feasts of the Blessed Virgin, Solemnities, or Sundays.

The preface ended, the Priest extends, raises and joins his hands, raises his eyes to heaven, bows profoundly to the Altar, and rests his joined hands upon it, saying in a low voice.

You are indeed Holy, O Lord, and all you have created rightly gives you praise, for through your Son our Lord Jesus Christ, *He kisses the Altar and then joins his hands at the breast,* by the power of the Holy Spirit, you give life to all things and make *He signs the Host and Chalice once together, saying,* them ✠ holy, *He extends his hands, and continues,* 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 extends his hands over the oblations, saying.

Therefore, 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,* that they may become *he signs the Host once and the Chalice once,* the Bo ✠ dy and the Blo ✠ od of your Son our Lord Jesus Christ, *He joins his hands,* at whose command we celebrate these mysteries.

For on the night he was betrayed, *He takes the Host, and holding it slightly raised above the Altar, continues,* he himself took bread, and *He bows his head,* giving you thanks, *He signs the Host,* he said the bless ✠ ing, broke the bread and gave it to his disciples saying: Take this, all of you, and eat of it.

Bowing profoundly and holding the Host between the thumb and index finger of both hands, he says the following words of Consecration slowly and distinctly, attending to the Host, and upon all the Hosts, if more many are to be consecrated.

HOC EST ENIM CORPUS MEUM.

After pronouncing these words, the Priest, holding the Consecrated Host in his hands, genuflects in adoration, rises, and shows It to the People. He places the Host on the Corporal and genuflects again in adoration. Henceforth, until the ablutions after the distribution of Holy Communion, he never separates the thumbs and index fingers of his hands, unless he is holding the Host. Taking the pall off the Chalice, he says.

In a similar way, when supper was ended, *He takes the Chalice in his hands, and holding it slightly raised above the Altar, continues, he took the chalice, He bows his head, and, giving you thanks, He holds the Chalice in his left hand, and signs it with his right, he said the blessing, and gave the chalice to his disciples, saying: Take this, all of you, and drink from it.*

Bowing profoundly and holding the Chalice, he says the following words of Consecration slowly and distinctly, attending to the Chalice.

**HOC EST ENIM CALIX SANGUINIS MEI,
NOVI ET ÆTERNI TESTAMENTI:
MYSTERIUM FIDEI:
QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR
IN REMISSIONEM PECCATORUM.**

After pronouncing these words, he places the Chalice on the Corporal, and says.

Haec quotiescumque feceritis, in mei memoriam facietis.

He genuflects in adoration: rises, and shows the Chalice to the People, places it upon the Corporal, covers it with the pall, and genuflects again in adoration. Here he remains kneeling, and all sing the following; at Low Mass it is said by the priest, in a clear voice, together with the people.

During Advent, Christmas, on Corpus Christi, and Feasts of Our Lady

Ave verum corpus natum de Maria Virgine : Vere passum, immolatum in cruce pro homine : Cujus latus perforatum fluxit aqua et sanguine. Esto nobis praegustatum mortis in examine : O Jesu dulcis! O Jesu pie! O Jesu, fili Mariae!

Or: Hail, true body, born of the Virgin Mary : Truly suffered, died on the cross for mankind : From whose pierced side flowed water and blood! Be for us a foretaste of death in the last hour! O gentle Jesus! O sweet Jesus! O Jesus, Son of Mary!

During Lent and Eastertide, and on the Exaltation of the Cross

Salvator mundi, salva nos, qui per crucem et resurrectionem tuam liberasti nos.

Or: O Saviour of the world, save us, for by your cross and resurrection you have set us free.

At Requiem Mass

Pie Jesu Domine, dona eis requiem sempiternam.

Or: O sweet Lord Jesus, grant them eternal rest.

At all other times of the Year

O salutaris Hostia, Quae caeli pandis ostium, Bellapremunt hostilia, Da robur fer auxilium.

Or: O saving Victim, opening wide The gate of heaven to man below! Our foes press on from every side : Your aid supply, your strength bestow.

He rises and extends his hands, saying quietly.

Therefore, O Lord, as we celebrate the memorial of the saving Passion of your Son, his wondrous Resurrection and Ascension into heaven, and as we look forward to his second coming, we offer you in thanksgiving *He joins his hands and signs the Host and Chalice together saying,* this holy ✠ and living sacrifice.

Look, we pray, upon the oblation of your Church and, *He kissethe Altar* recognizing the sacrificial Victim by whose death you willed to reconcile us to yourself, grant that we, who are nourished *He signs the Host, saying,* by the Bo ✠ dy *and he signs the Chalice, saying,* and the Blood ✠ of your Son and filled with his Holy Spirit, may become one body, one spirit in Christ.

He extends his hands, saying.

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 your blessed Apostles and glorious Martyrs (with Saint **N.** *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. Be pleased to confirm in faith and charity your pilgrim Church on earth, with your servant **N.** our Pope and **N.** our Bishop, the Order of Bishops, all the clergy, and the entire people you have gained for your own.

Listen graciously to the prayers of this family, whom you have summoned before you: *He strikes his breast with his right hand, and raising his voice says,* in your compassion, O merciful Father, *He extends his hands as before, and continues in a low voice,* gather to yourself all your children scattered throughout the world.

To our departed brothers and sisters and to all who were pleasing to you at their passing from this life, give kind admittance to your kingdom. There we hope to enjoy for ever the fullness of your glory †

In Masses for the Dead, the following is said in place of the above.

Remember your servant **N.** whom you have called (today) from this world to yourself. Grant that he (she) who was united with your Son in a death like his, may also be one with him in his Resurrection, when from the earth he will raise up in the flesh those who have died, and transform our own 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 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.

The Priest uncovers the Chalice, genuflects, takes the Host between the thumb and index fingers of his right hand, and takes the Chalice with his left, holding it slightly above the Altar. He makes the sign of the Cross three times between the lips of the Chalice, saying (or singing).

Through ✠ him, and with ✠ him, and in ✠ him, *He makes the sign of the Cross twice with the Host between himself and the Chalice, saying, O God, ✠ almighty Father, in the unity of the Holy ✠ Spirit, He elevates the the Chalice with the Host, saying, all glory and honour be yours, for ever and ever.*

The people respond:

Amen.

Mass continues with the Communion Rite, pg. 000

COMMUNION RITE

He places the Host and the Chalice on the Corporal, covers the Chalice with the pall, genuflects, rises and says in a clear voice, or sings, with hands joined.

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

Or:

Oremus: Praeceptis salutaribus moniti, et divina institutione formati, audemus dicere:

He extends his hands and says or sings together with the people:

Pater noster, qui es in caelis: sanctificetur nomen tuum; adveniat regnum tuum; fiat voluntas tua, sicut in caelo et in terra. Panem nostrum cotidianum da nobis hodie; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris; et ne nos inducas in tentationem; sed libera nos a malo.

He adds silently. Amen.

He then takes the paten in his right hand, and holds it vertically between his index and middle fingers, with the edge on the Altar. He says.

Deliver us, Lord, we pray from every evil, past present, and to come; and by the intercession of the Blessed and glorious Mary, ever-Virgin, Mother of God, together with your Blessed Apostles Peter and Paul, and Andrew, and all the Saints, *He signs himself with the paten,* grant us peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress. *He puts the Host on the paten, uncovers the Chalice, genuflects, rises, takes the Host, and, holding it over the Chalice, breaks it in two, down the middle, while saying.* Through the same, our Lord, Jesus Christ, your Son. *He puts the piece in his right hand on the paten, then breaks off a particle of the piece in his left hand, while saying.* Who lives and reigns with you in the unity of the Holy Spirit, one God. *He places the piece of the Host in his left hand on the paten, and holds the particle in his right above the Chalice, and holds the Chalice at the node with this left hand, while saying.* For ever and ever.

The people respond.

Amen.

He makes the sign of the Cross thrice with the particle over the Chalice, saying.

The peace ✠ of the Lord ✠ with you ✠ always.

The people respond.

And with your spirit.

The priest then puts a the particle of the Host into the Chalice, while saying in a low voice.

May this mingling and consecration of the Body and Blood of our Lord Jesus Christ bring eternal life to us who receive it. Amen.

He covers the Chalice with the pall, genuflects, rises, and bows to the Sacrament, joins his hands, and beats his breast thrice while saying the following in a low voice. At Low Mass it is recited by the priest aloud with the People.

Agnus Dei, qui tollis peccata mundi, miserere nobis. Agnus Dei, qui tollis peccata mundi, miserere nobis. Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Or:

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

In Requiem Masses, miserere nobis (have mercy on us) and dona nobis pacem (grant us peace) is not said; in its place dona eis requiem (grant them rest) is said twice, and the third time is said dona eis requiem sempiternam (grant them eternal rest).

Then, with hands joined upon the Altar, and bowing low, he says the following in a low voice. The first prayer is omitted at Requiem Mass.

Lord Jesus Christ, who said to your Apostles: Peace I leave you, my peace I give you, look not on my sins but on the faith of your Church, and graciously give her peace and unity according to your will. Who lives and reigns for ever and ever.

If the Pax is to be given among the ministers at Solemn Mass, the following is said while the Pax is given. The Pax is not given at Requiem Mass.

Peace be with you

R. And with your spirit.

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

May the receiving of your Body, Lord Jesus Christ, which I, though unworthy, presume to receive, not bring me to judgement and condemnation, but through your loving mercy be for me a protection in mind and body and a healing remedy. Who lives and reigns with God the Father, in the unity of the Holy Spirit, one God, for ever and ever. Amen.

He genuflects, and taking the Chalice in his left hand and the two halves of the Host in his right hand, holding them over the Chalice, the Priest turns to the people and says.

Behold the Lamb of God, behold him who takes away the sins of the world.

He says three times, with the people:

Lord I am to worthy that you should enter under my roof, but only say the word and my soul shall be healed.

The priest turns back to the Altar, places the Chalice on the Corporal and the holding the two halves of the Host in his right hand, genuflects. He rises and says.

I will take the Bread of Heaven, and call on the name of the Lord.

He signs himself with the Host in his right hand, holding the paten under the Host with the left, saying.

May the Body of our Lord Jesus Christ preserve my soul unto everlasting life. Amen.

And he inclines and reverently consumes the sacred Host. He places the paten on the Corporal, and joins his hands, and quietly meditates for a short time on the Most Blessed Sacrament.

He then uncovers the Chalice, genuflects, collects the fragments on the paten, and empties them into the Chalice, saying meanwhile.

What return shall I make to the Lord for all he has given me? I will take the chalice of salvation, and I will call upon the name of the Lord. Praising will I call upon the Lord and I shall be saved from my enemies.

He takes the Chalice in his right hand, and signing himself with it, says.

May the Blood of our Lord Jesus Christ preserve my soul unto everlasting life. Amen.

And, supporting base of the Chalice with his left hand, reverently consumes all of the Precious Blood together with the particle of the Host. He replaces the Chalice on the Corporal, joins his hands, and quietly meditates for a short time. The Communion Chant is sung by the choir, and is begun when the Priest receives the Sacred Host, if Mass is recited, the Communion Chant is read here, in a clear voice, by the Priest.

In the splendour of the holy ones, from the womb, before the day-star I have begotten you.

If others are to communicate, he takes the Ciborium to the communicants, who receive kneeling and on the tongue. Holding the Host slightly above the Ciborium, and making the Sign of the Cross with the Host, the Priest says to each communicant.

May the Body of our Lord Jesus Christ preserve your soul unto everlasting life. Amen.

The priest replaces the Ciborium in the Tabernacle. He then purifies the Chalice with wine, saying.

What has passed our lips as food, O Lord, may we possess in purity of heart, that what has been given to us in time may be our healing for eternity.

The Priest holds the Chalice with the thumb and forefinger of both hand over the bowl of the Chalice, while the Deacon, or other minister in his absence, pours wine and then water over his fingers. The priest rubs his fingers together to dislodge all the particles of the Sacred Host from his fingers. He says the following prayer and consumes the ablution.

May your Body, O Lord, which I have eaten, and your Blood which I have drunk, cleave to the very soul, and grant that no trace of sin be found in me, whom these pure and holy mysteries have renewed. Who lives and reigns for ever and ever. Amen.

He then folds up the Corporal and places it back in the burse, and covers the Chalice in the usual manner. He then kisses the Altar and turns to the people and says the Post Communion Collect. All stand.

℣. The Lord be with you.

℟. And with your spirit.

Turning again towards the Altar he says the Collect.

Let us pray. *He extends his hands.*

Grant us, we pray, O Lord our God, | that we, who are gladdened by participation | in the feast of our Redeemer's Nativity, | may through an honourable way of life become worthy of union with him | Who lives and reigns for ever and ever.

All respond.

Amen.

CONCLUDING RITES

THE LAST GOSPEL, BLESSING & DISMISSAL

All remain standing. The Priest goes to the North side of the Altar and with hands joined, facing the book, he says.

℣. The Lord be with you.

℟. And with your spirit.

℣. ✠ The beginning of the Holy Gospel according to John (Jn. 1: 1-14.)

℟. Glory to you, O Lord.

While saying: The beginning of ... the Priest signs the beginning of the Gospel with his thumb, and then signs himself : on the forehead, on the lips, and on the breast, with his thumb, as at the First Gospel. Incense is not used.

In the beginning was the Word, | and the Word was with God, | and the Word was God. | He was in the beginning with God. | All things came to be through him, | and without him nothing came to be. | What came to be through him was life, | and this life was the light of the human race; | the light shines in the darkness, | and the darkness has not over come it.

A man name John was sent from God. | He came for testimony, to testify to the light, | so that all might believe through him. | He was not the light, | but came to testify to the light. | The true light, which enlightens everyone, | was coming into the world.

He was in the world, | and the world came to be through him, | but the world did not know him. | He came to what was his own, | but his own people did not accept him.

But to those who did accept him | he gave power to become children of God, | to those who believe in his name, | who were born not by natural generation | nor by human choice nor by a man's decision | but of God.

Here all genuflect. **AND THE WORD BECAME FLESH** | *All rise, and he continues,* and made his dwelling among us, | and we say his glory, | the glory as of the Father's only Son, | full of grace and truth.

The Gospel of the Lord.

All respond.

Thanks be to God.

He returns to the middle of the Altar, kisses it, and turns to the people and says. On some days a Solemn Blessing or Prayer over the People is said.

The Lord be with you.

℟. And with your spirit.

℣. May Almighty God bless you, the Father, and the Son, ✠ and the Holy Spirit.

℟. Amen.

The priest then gives the dismissal:

Go forth, the Mass is ended

℟. Thanks be to God.

Or:

Ite, missa est.

℟. Deo gratias.

When the "Gloria" has been omitted, or if there is a procession or other liturgical ceremony after Mass:

Let us bless the Lord.

R. Thanks be to God.

Or:

Benedicamus Domino.

R. Deo gratias.

At Requiem Mass the following is said:

May they rest in peace.

R. Amen.

Or:

Requiescant in pace.

R. Amen.

The Priest turns to the Altar, venerates it with a kiss, while saying.

May the tribute of my worship be pleasing to you, most Holy Trinity, and grant that the sacrifice which I, all unworthy, have offered in the presence of your majesty, may be acceptable to you, and through your mercy obtain forgiveness for me and all for whom I have offered it. Through Christ our Lord. Amen.

The Priest and ministers withdraw in the usual manner.

SOLEMN BLESSING

2. Nativity of the Lord

After the Last Gospel, the Priest says The Lord be with you as usual with its response. Then the Deacon, or in his absence the Priest himself, says the invitation: Bow down for the blessing; then the Priest with hands extended over the People says the following with the people responding Amen.

May the God of infinite goodness, who by the Incarnation of his Son has driven darkness from the world and by that glorious Birth has illumined this most holy night (day), drive far from you the darkness of vice and illumine your hearts with the light of virtue.

R. Amen.

May God, who willed that the great joy of his Son's saving Birth be announced to shepherds by the Angel, fill your minds with the gladness he gives and make you heralds of his Gospel.

R. Amen.

And may God, who by he incarnation brought together the earthly and heavenly realm, fill you with the gift of his peace and favour and make you sharers with the Church of heaven.

R. Amen.

And may the blessing of almighty God, the Father, and the Son, ✠ and the Holy Spirit, come down upon you and remain with you for ever.

R. Amen.

The rite of dismissal continues as above.