

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

V. You were sent to heal the con-trite of heart: Lord, have mer-cy.

R. Lord, have mer-cy.

V. You came to call sin-ners: Christ, have mer-cy.

R. Christ, have mer-cy.

V. You are seated at the right hand of the Father to in-ter-cede for us:

Lord, have mer-cy.

R. Lord, have mer-cy.

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

and bring us to everlasting life.

R. A-men.

Penitential Act

*Assembly:* 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.

Kyrie The Roman Missal

Ky-ri - e e - le - i - son. Ky - ri - e e - le - i - son.  
 Chri - ste e - le - i - son. Chri - ste e - le - i - son. Ky - ri - e  
 e - le - i - son. Ky - ri - e e - le - i - son.

75

**Kyrie**

<p><i>Cantor:</i></p> <p>Ký - ri - e, e - lé - i - son.</p>	<p><i>Assembly:</i></p> <p>Ký - ri - e, e - lé - i - son.</p>
<p><i>Cantor:</i></p> <p>Chris - te, e - lé - i - son.</p>	<p><i>Assembly:</i></p> <p>Chris - te, e - lé - i - son.</p>
<p><i>Cantor:</i></p> <p>Ký - ri - e, e - lé - i - son.</p>	<p><i>Assembly:</i></p> <p>Ký - ri - e, e - lé - i - son.</p>

Music: *Missa Simplex*, Richard Proulx, 1937-2010; adapt. by Michael Dominic O'Connor, O.P.

If, however, a Deacon is not present, the Priest, bowing before the altar, says quietly:

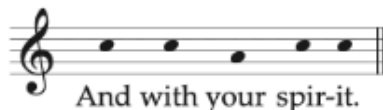
**Cleanse my heart and my lips, almighty God,  
that I may worthily proclaim your holy Gospel.**

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



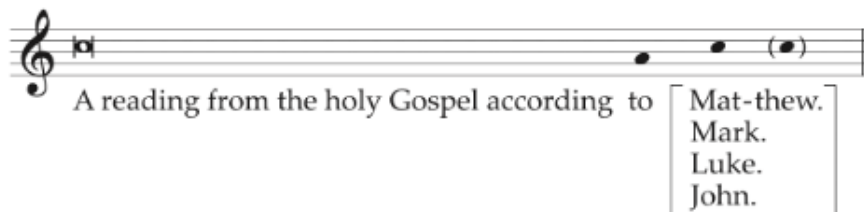
**The Lord be with you.**

The people reply:



And with your spirit.

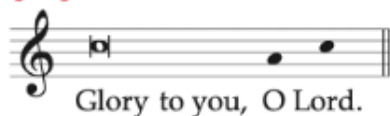
The Deacon, or the Priest:



**A reading from the holy Gospel according to N.**

and, at the same time, he makes the Sign of the Cross on the book and on his forehead, lips, and breast.

The people acclaim:



Glory to you, O Lord.

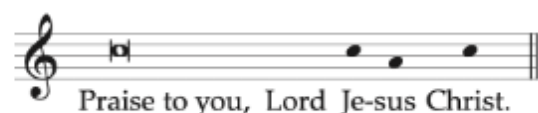
Then the Deacon, or the Priest, incenses the book, if incense is used, and proclaims the Gospel.

16. At the end of the Gospel, the Deacon, or the Priest, acclaims:



**The Gospel of the Lord.**

All reply:



Praise to you, Lord Jesus Christ.

Then he kisses the book, saying quietly:

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

# PRAYER OF THE FAITHFUL

The text that follows the dagger (†) in the invocations given below can also be used to conclude intentions that are not sung; alternatively, the final words of the individual intentions can take its place.

**A**

V. (*Petition...*) † Be pleased to hear us:

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

**B**

V. (*Petition...*) † Let us call up-on the Lord: R. Hear us, O Christ.

**C**

V. (*Petition...*) † Let us pray to the Lord: R. Lord, hear our prayer.

Or:

R. Lord, have mercy.

**D**

V. (*Petition...*) † Let us im-plore the Lord: Ký-ri-e, e - lé - i-son.

R. Ký-ri-e, e - lé - i-son.

# SIGN OF PEACE

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

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

The people reply:

And with your spir-it.

Sign of Peace

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

Let us offer each other the sign of peace.

# SOLEMN BLESSING

## At the Solemn Blessing

Solemn Tone

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

Bow down for the bless-ing.

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

RECITING TONE FLEX MEDIANT FULL STOP  
(grave) (acute) (grave) (grave) (acute)

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

# SOLEMN BLESSING

Simple Tone

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

Bow down for the bless-ing.

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

RECITING TONE FLEX MEDIANT FULL STOP  
(flex sign) (grave) (acute) (double grave)

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

# Dismissal

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



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

Or:



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

Or:



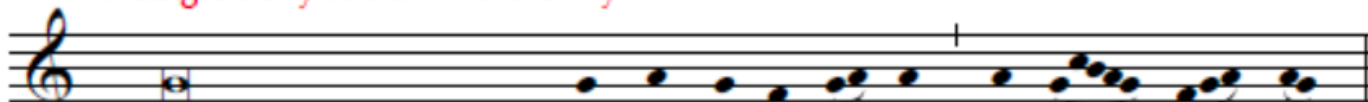
V. Go in peace, glorifying the Lord by your life. R. Thanks be to God.

Or:



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

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

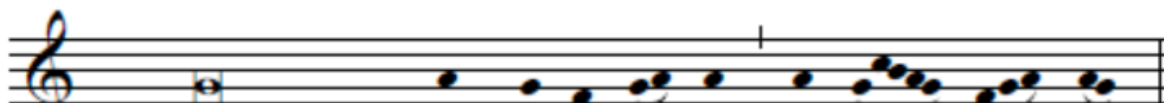


V. Go forth, the Mass is end-ed, al-le - lu - ia, al - le - lu - ia.

Or:



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



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

# THE NATIVITY OF OUR LORD JESUS CHRIST

## from the *Roman Martyrology*

The announcement of the Solemnity of the Nativity of the Lord from the *Roman Martyrology* draws upon Sacred Scripture to declare in a formal way the birth of Christ. It begins with creation and relates the birth of the Lord to the major events and personages of sacred and secular history. The particular events contained in the announcement help pastorally to situate the birth of Jesus in the context of salvation history.

This text, *The Nativity of our Lord Jesus Christ*, may be chanted or recited, most appropriately on December 24, during the celebration of the Liturgy of the Hours. It may also be chanted or recited before the beginning of Christmas Mass during the Night. It may not replace any part of the Mass.

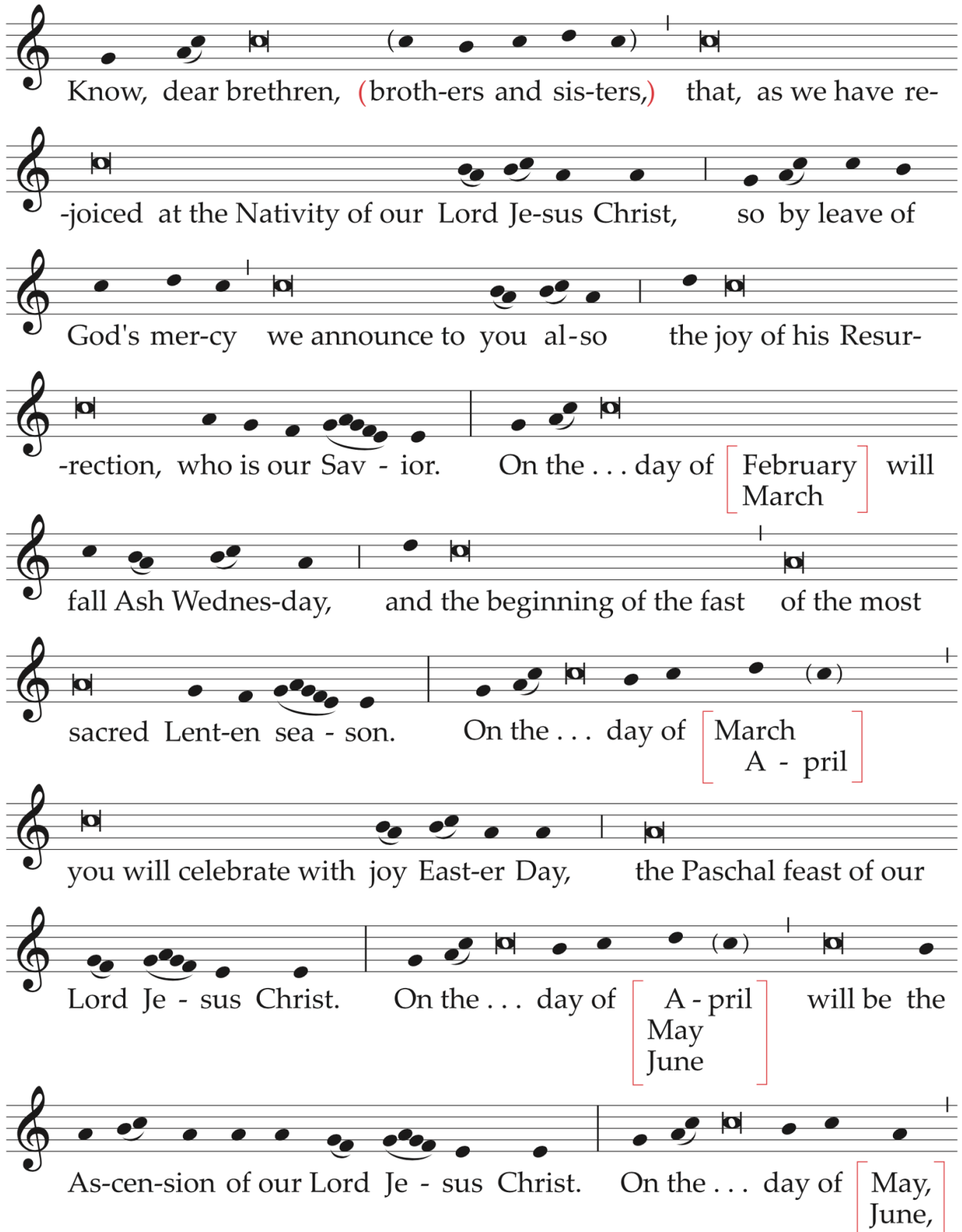
The twenty-fifth day of De - cem-ber, when ages beyond number  
 had run their course from the creation of the world, when God in the  
 beginning created hea - ven and earth, and formed man in his own  
 like-ness; when century upon century had passed since the Al-  
 -mighty set his bow in the clouds after the Great Flood, as a sign of  
 covenant and peace; in the twenty-first century since Abraham,  
 our father in faith, came out of the Ur of the Chal-dees; in the  
 thirteenth century since the People of Israel were led by Moses in the

Exodus from E-gypt; around the thousandth year since David was  
 anoint-ed King; in the sixty-fifth week of the prophecy of Dan-iel:  
 in the one hundred and ninety-fourth O-lym-pi-ad, in the year  
 seven hundred and fifty-two since the foundation of the City of  
 Rome, in the forty-second year of the reign of Caesar Octavi-  
 -an Au-gus-tus, the whole world be-ing at peace, JESUS CHRIST,  
 eternal God and Son of the eternal Father, desiring to consecrate the  
 world by his most loving presence, was conceived by the Holy Spirit,  
 and when nine months had passed since his conception, was born  
 of the Virgin Mary in Bethlehem of Judah, and was made man:  
 The Nativity of Our Lord Je-sus Christ according to the flesh.



## The Announcement of Easter and the Moveable Feasts

On the Epiphany of the Lord, after the singing of the Gospel, a Deacon or cantor, in keeping with an ancient practice of Holy Church, announces from the ambo the moveable feasts of the current year according to this formula:



Know, dear brethren, (broth-ers and sis-ters,) that, as we have re-  
 -joiced at the Nativity of our Lord Je-sus Christ, so by leave of  
 God's mer-cy we announce to you al-so the joy of his Resur-  
 -rection, who is our Sav - ior. On the . . . day of [February] will  
 March  
 fall Ash Wednes-day, and the beginning of the fast of the most  
 sacred Lent-en sea - son. On the . . . day of [March  
 A - pril]  
 you will celebrate with joy East-er Day, the Paschal feast of our  
 Lord Je - sus Christ. On the . . . day of [A - pril]  
 May  
 June  
 As-cen-sion of our Lord Je - sus Christ. On the . . . day of [May,  
 June,]

the feast of Pen - te-cost. On the . . . day of June, the feast of the

Most Holy Bod-y and Blood of Christ. On the . . . day of

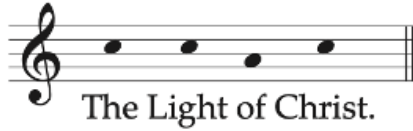
November, the First Sunday of the Ad-vent of our Lord Je-sus  
December,

Christ, to whom is honor and glory for ev-er and ev - er. A-men.

## Procession

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

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

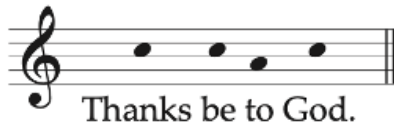


Or:



**The Light of Christ.**

And all reply:



Or:



Thanks be to God.

# THE PASCHAL PROCLAMATION

## Longer form of the Paschal Proclamation

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

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

The Proclamation may also be sung in the shorter form.

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

dearest friends, standing in the awe-some glo-ry of this ho-ly light,  
in-voke with me, I ask you, the mer-cy of God al-might-y,  
that he, who has been pleased to number me, though un-wor-thy,  
a - mong the Le-vites, may pour into me his light un-shad-owed,  
that I may sing this can-dle's per-fect prais-es.)

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

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

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

It is truly right and just, with ardent love of mind and heart and  
with devoted service of our voice, to acclaim our God in-vis-i-ble,  
the al - mighty Fa-ther, and Jesus Christ, our Lord, his Son, his



On-ly Be-got-ten. Who for our sake paid Adam's debt to the e-  
-ter-nal Fa-ther, and, pouring out his own dear Blood, wiped clean  
the re-cord of our an-cient sin-ful-ness. These then are the feasts  
of Pass-o-ver, in which is slain the Lamb, the one true Lamb,  
whose Blood anoints the door - posts of be-liev-ers. This is the  
night, when once you led our fore-bears, Is-ra-el's chil-dren,  
from slaver - y in E-gypt and made them pass dry - shod through  
the Red Sea. This is the night that with a pil-lar of fire  
banished the dark-ness of sin. This is the night that even now,  
throughout the world, sets Christian believers apart from world-ly  
vic-es and from the gloom of sin, lead-ing them to grace and

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

dazzling is the night for me, and full of glad-ness. The sanctifying

power of this night dis-pels wick-ed-ness, washes faults a-way,

re-stores innocence to the fall-en, and joy to mourn-ers, drives

out ha-tred, fos-ters con-cord, and brings down the might-y.

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

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

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

Church. But now we know the praises of this pil-lar, which glow-

-ing fire ig - nites for God's hon-or, a fire into many flames

di-vid-ed, yet nev-er dimmed by shar - ing of its light, for it is

fed by melt-ing wax, drawn out by moth-er bees to build a torch



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