





## PAENITENTIARIA APOSTOLICA

Prot. N. 124/13/I

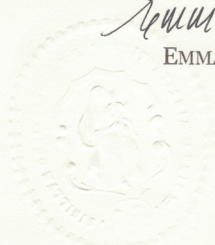
BEATISSIME PATER,

Christophorus Gray, Dioeceseos Civitatis Lacus Salsi Diaconus qui, die XXIX proximi mensis Iunii, ab Exc.mo Dioecesano Episcopo Ioanne Carolo Wester, ad sacrum promovebitur presbyteratum, humiliter a Sanctitate Tua plenariam implorat Indulgentiam pro fidelibus qui, omnem affectum erga quodcumque peccatum excludentes, sese sacramentali Confessione purificantes, et Sanctissima Eucharistia reficientes, preces demum ad mentem eiusdem Sanctitatis Tuae pie fundentes, primae coram populo Oratoris Missae devote interfuerint: **a.-** in Cathedrali Civitatis Lacus Salsi Ecclesia, sub tit. S. Mariae Magdalenae (bis die XXX Iunii MMXIII); **b.-** in Abbatiali Cisterciensium Strictioris Observantiae Ecclesia, sub tit. SS.mae Trinitatis, civitatis "Huntsville" (die I Iulii MMXIII); **c.-** in Conventuali Carmelitarum Discalceatarum Ecclesia, sub tit. Immaculati Cordis Mariae, civitatis "Holladay" (die II Iulii MMXIII).

Et Deus, etc.

**Die XVII Maii MMXIII**

PAENITENTIARIA APOSTOLICA, de mandato Summi Pontificis, propositis precibus libenter annuit. Ita fideles ad supernaturales virtutes, praesertim Fidei, Spei et Caritatis, magis semper in actum vitae traducendas instimulabuntur, et solidabunt suam communionem cum Romano Pontifice, totius Catholicae Ecclesiae unitatis visibili fundamento. Contrariis quibuscumque minime obstantibus.



*Emmanuel S. R. E. Card. Monteiro de Castro*

EMMANUEL S. R. E. Card. MONTEIRO DE CASTRO  
*Paenitentiaris Maior*

*Christophorus Nykiel*

CHRISTOPHORUS NYKIEL  
*Regens*

# FIRST MASS OF THANKSGIVING

CELEBRATED BY FR. CHRISTOPHER GRAY  
AND HIS FRIENDS FR. MICHAEL PAWLOWICZ,  
FR. SIMON CARIAN, FR. CHARLES SAMSON,  
FR. SAMUEL SPIERING, FR. BENJAMIN ROSS, &  
OTHERS *including the Very Rev. Msgr. Joseph Mayo  
on June 30, 2013, the XIII<sup>th</sup> Sunday in Ordinary Time  
at the Cathedral of the Madeleine in Salt Lake City,  
also being the day on which the Martyrology recognizes the Holy  
Roman Martyrs, to whom we owe so much.*

ROMAE MMXIII ❁ EX TIPOGRAPHIA LYDIANA

## INTENTION

Even if the corporal does not cover the entire altar or if certain vessels are not on the corporal, we intend to consecrate all the consecrable hosts and wine on the altar.

### Formula of Intent

My intention is to celebrate Mass and to consecrate the Body and Blood of our Lord Jesus Christ according to the Rite of Holy Roman Church, to the praise of almighty God and all the Church triumphant, for my good and that of all the Church militant, for all who have commended themselves to my prayers in general and in particular, and for the welfare of Holy Roman Church. Amen.

May the almighty and merciful Lord grant us joy with peace, amendment of life, room for true repentance, the grace and consolation of the Holy Spirit and perseverance in good works. Amen.

*Ego volo celebrare Missam, et conficere Corpus et Sanguinem Domini nostri Jesu Christi, juxta ritum sanctæ Romanæ Ecclesiæ, ad laudem omnipotentis Dei, totiusque curiæ triumphantis, ad utilitatem meam, totiusque curiæ militantis, pro omnibus, qui se commendaverunt orationibus meis in genere et in specie, et pro felici statu sanctæ Romanæ Ecclesiæ. Amen.*

*Gaudium cum pace, emendationem vitæ, spatium veræ pœnitentiæ, gratiam et consolationem Sancti Spiritus, perseverantiam in bonis operibus, tribuat nobis omnipotens et misericors Dominus. Amen.*

The principal celebrant's ministerial intention:  
For graces to be poured upon  
of the Most Rev. John C. Wester, Bishop of Salt Lake City.



## PREPARATION FOR MASS

Prælegendum from the Mozarabic Missal:

**Ad tuum altäre concurro,  
æternæ omnípotens Deus,  
et prece, qua váleo,  
tuam misericórdiam  
pro mea popuíque salúte expóscó,  
offerens hoc sacrificium maiestáti tuæ,  
quod grate dignéris ipse suscipere,  
eiúsque intervéntu,  
quia pius es,  
petitioni meæ efféctum concéde.  
Da menti meæ intentiónem,  
quæ suscípiat profúndam bonitátem tuam.  
Da sic te pétère pro pópulo,  
ut tuo se gratulétur muníri præsidio.  
Da mihi lácrimas ex tuo afféctu intérnas,  
quæ peccatórum possint exsólvere víncula  
et acquirere grátiam postulátam.**

OMNIPOTENS sempiternæ Deus, ecce accedo ad sacramentum unigeniti Filii tui, Domini nostri, Iesu Christi; accedo tamquam infirmus ad medicum vitæ, immundus ad fontem misericordiæ, cæcus ad lumen claritatis æternæ, pauper et egenus ad Dominum cæli et terræ. Rogo ergo immensæ largitatis tuæ abundantiam, quatenus meam curare digneris infirmitatem, lavare foeditatem, illuminare cæcitatem, ditare paupertatem, vestire nuditatem; ut panem Angelorum, Regem regum et Dominum dominantium, tanta suscipiam reverentia et humilitate, tanta contritione et devotione, tanta puritate et fide, tali proposito et intentione, sicut expedit salutis animæ meæ. Da mihi, quæso, Dominici Corporis et Sanguinis non solum suscipere sacramentum, sed etiam rem et virtutem sacramenti. O mitissime Deus, da mihi Corpus unigeniti Filii tui, Domini nostri, Iesu Christi, quod traxit de Virgine Maria, sic suscipere, ut corpori suo mystico merear incorporari, et inter eius membra connumerari. O amantissime Pater, concede mihi dilectum Filium tuum, quem nunc velatum in via suscipere propono, revelata tandem facie perpetuo contemplari: Qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum. Amen.

V ENI CREATOR Spiritus,  
mentes tuorum visita,  
imple superna gratia  
quae tu creasti pectora.

Qui diceris Paraclitus,  
altissimi donum Dei,  
fons vivus, ignis, caritas,  
et spiritalis unctio.

Tu, septiformis munere,  
digitus paternae dexteræ,  
Tu rite promissum Patris,  
sermone ditans guttura.

Accende lumen sensibus:  
infunde amorem cordibus:  
infirmis nostri corporis  
virtute firmans perpeti.

Hostem repellas longius,  
pacemque dones protinus:  
ductore sic te praeviso  
vitemus omne noxium.

Per te sciamus da Patrem,  
noscamus atque Filium;  
Teque utriusque Spiritum  
credamus omni tempore.

Deo Patri sit gloria,  
et Filio, qui a mortuis  
surrexit, ac Paraclito,  
in saeculorum saecula.  
Amen.

V. Emítte Spíritum tuum, et creabúntur.  
R. Et renovábis fáciem terrae.

Oremus.

Deus qui corda fidelium Sancti Spiritus  
illustratione docuisti: + da nobis in  
eodem Spiritu recta sapere, \* et de  
eius semper consolatione gaudere. Per  
Christum Dominum nostrum. Amen.

## INTROIT

OMNES GENTES \* plaudite manibus: iubilate Deo in voce exsultationis.  
Ps. Quoniam Dominus excelsus, terribilis: Rex magnus super omnem terram.

## ENTRANCE HYMN

### Processional Hymn

*Praise My Soul, the King of Heaven*

*Lauda anima*



1. Praise, my soul, the King of heav - en; To his feet your  
2. Praise him for his grace and fa - vor To his peo - ple  
3. Fa - ther - like he tends and spares us; Well our fee - ble  
4. An - gels, help us to a - dore him; You be - hold him



trib - ute bring; Ran - somed, healed, re - stored, for - giv - en,  
in dis - tress; Praise him still the same as ev - er,  
frame he knows; In his hands he gent - ly bears us,  
face to face; Sun and moon, bow down be - fore him,



Ev - er - more his prais - es sing: Al - le - lu - ia!  
Slow to chide, and swift to bless: Al - le - lu - ia!  
Res - cues us from all our foes. Al - le - lu - ia!  
Dwel - lers all in time and space: Al - le - lu - ia!



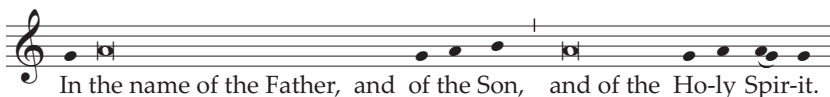
Al - le - lu - ia! Praise the ev - er - las - ting King.  
Al - le - lu - ia! Glo - rious in his faith - ful - ness.  
Al - le - lu - ia! Wide - ly yet his mer - cy flows.  
Al - le - lu - ia! Praise with us the God of grace.

## THE INTRODUCTORY RITES

1. When the people are gathered, the Priest approaches the altar with the ministers while the Entrance Chant is sung.

When he has arrived at the altar, after making a profound bow with the ministers, the Priest venerates the altar with a kiss and, if appropriate, incenses the cross and the altar. Then, with the ministers, he goes to the chair.

When the Entrance Chant is concluded, the Priest and the faithful, standing, sign themselves with the Sign of the Cross, while the Priest, facing the people, says:



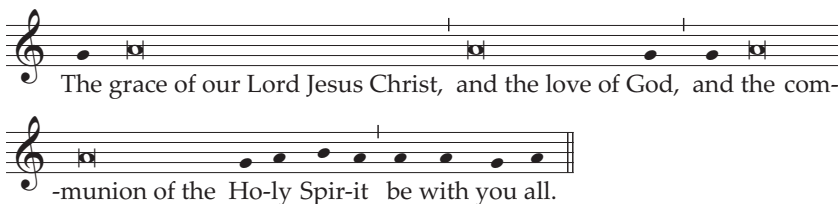
**In the name of the Father, and of the Son, and of the Holy Spirit.**

The people reply:



**Amen.**

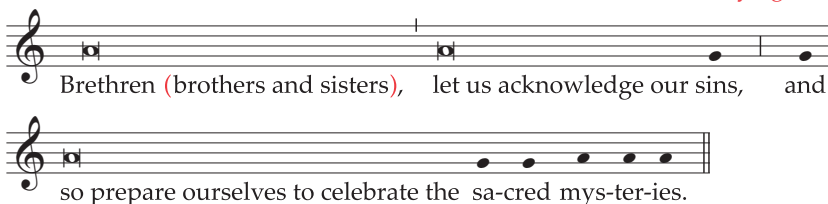
2. Then the Priest, extending his hands, greets the people, saying:



**The grace of our Lord Jesus Christ,  
and the love of God,  
and the communion of the Holy Spirit  
be with you all.**

## Penitential Act\*

4. Then follows the Penitential Act, to which the Priest invites the faithful, saying:



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

A brief pause for silence follows. Then all recite together the formula of general confession:

**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,

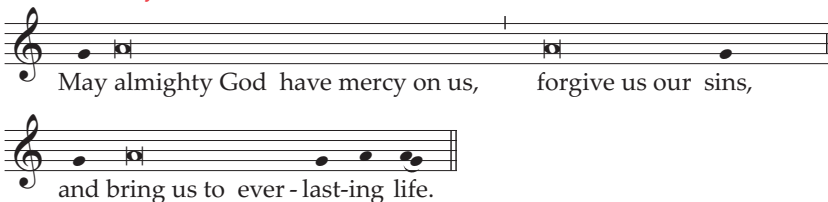
And, striking their breast, they say:

**through my fault, through my fault,  
through my most grievous fault;**

Then they continue:

**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:



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

KYRIE  
the Mass Ordinary is the *Cantus Missæ*  
by J.G. Rheinberger  
(1839-1901)

**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.**  
**Domine 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.**

*all sit.*



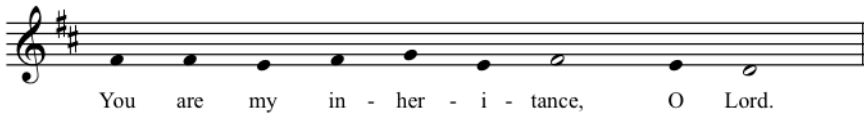
## COLLECT

O God, who through the grace of adoption  
chose us to be children of light,  
grant, we pray,  
that we may not be wrapped in the darkness of error  
but always be seen to stand in the bright light of truth.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever.

### Psalm Response

*You are my inheritance*

Psalm 16



**C**<sup>v</sup> Redo in unum De-um, Patrem omnipo-téntem, factó-rem cæ-li et terræ, vi-si-bí-li-um  
óm-ni-um, et invi-si-bí-li-um. Et in unum Dóminum Je-sum Christum, Fí-li-um De-i  
uni-gé-ni-tum. Et ex Patre na- tum ante ómni-a sæ- cu-la. De-um de De-o, lumen  
de lúmi-ne, De-um ve-rum de De-o ve-ro. Gé-ni-tum, non fac- tum, consubstanti- á-lem  
Patri: per quem ómni-a fac- ta sunt. Qui propter nos hómi-nes, et propter nostram  
sa-lú-tem descéndit de cæ-lis. Et incarná-tus est de Spí-ri-tu Sancto ex Ma-rí-a Vírgi-ne:

Et homo factus est. Cru-ci-fi-xus ét-i-am pro no-bis: sub Pónti-o Pi-lá-to passus, et  
 sepúl-tus est. Et re-surré-xit térti-a di-e, se-cúndum Scriptú-ras. Et ascéndit in cæ-lum:  
 sedet ad dèxte-ram Pa-tris. Et í-te-rum ventú-rus est cum gló-ri-a, judi-cá-re vi-vos  
 et mórtu-os: cu-ius regní non e-rit fi-nis. Et in Spí-ri-tum Sanctum, Dóminum, et  
 vi-vi-fi-cántem: qui ex Patre Fi-li-óque pro-cé-dit. Qui cum Patre et Fí-li-o simul ador-á-tur.  
 et conglo-ri-fi-cá-tur: qui locú-tus est per Prophé-tas. Et unam sanctam cathó-li-cam et  
 apostó-li-cam Ecclé-si-am. Confi-te-or unum baptísma in remissi-ónem pecca-to-rum. Et  
 exspecto re-surrecti-ónem mortu-o-rum. Et vi-tam ventú-ri sæ-cu-li. A-men.

## OFFERTORY MOTET

### *Jubilate Deo*

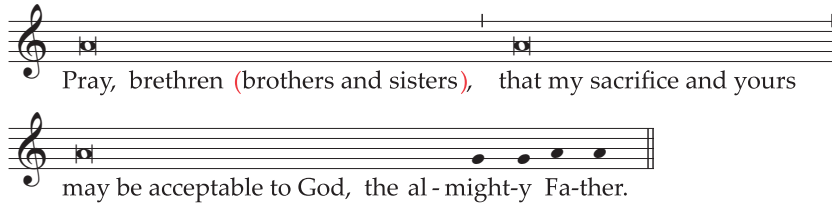
Giovanni Gabrielli (1554-1612)

Jubilate Deo, omnis terra. Quia sic benedicetur homo qui timet Dominum.

Jubilate Deo, omnis terra. Deus Israel conjungat vos, et ipse sit vobiscum. Mittat vobis  
 auxilium de sancto, et de Sion tueatur vos.

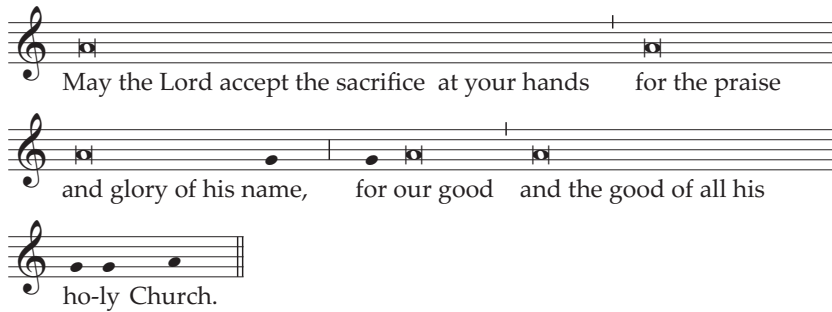
Jubilate Deo, omnis terra. Benedicat vobis Dominus ex Sion qui fecit coelum et terram,

Jubilate Deo, omnis terra. Servite Domino, in laetitia!



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

The people rise and reply:



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

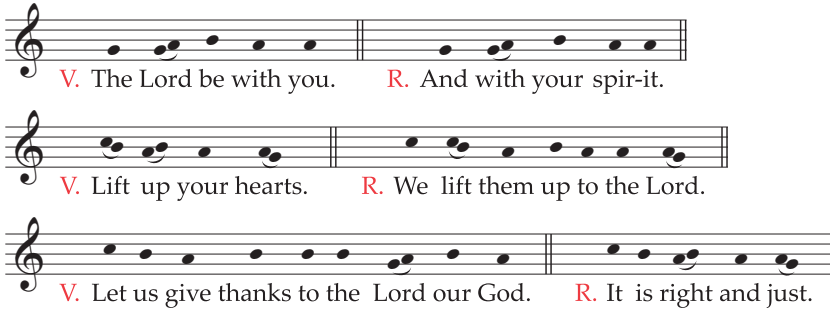
## PRAYER OVER THE OFFERINGS

O God, who graciously accomplish  
the effects of your mysteries,  
grant, we pray,  
that the deeds by which we serve you  
may be worthy of these sacred gifts.  
Through Christ our Lord.

## PREFACE VIII OF THE SUNDAYS IN ORDINARY TIME

The Church united by the unity of the Trinity

59. The following Preface is said on Sundays in Ordinary Time.



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.

**I**t is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks,  
Lord, holy Father, almighty and eternal God.

For, when your children were scattered afar by sin,  
through the Blood of your Son and the power of the Spirit,  
you gathered them again to yourself,  
that a people, formed as one by the unity of the Trinity,  
made the body of Christ and the temple of the Holy Spirit,  
might, to the praise of your manifold wisdom,  
be manifest as the Church.

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

Holy, Holy, Holy Lord God of hosts . . .

It is truly right and just, our duty and our sal-va-tion, al-ways and  
 everywhere to give you thanks, Lord, holy Father, almighty and e-  
 -ter-nal God. For, when your children were scattered a - far by sin,  
 through the Blood of your Son and the power of the Spir-it, you  
 gath-ered them a - gain to your-self, that a people, formed as one  
 by the unity of the Trin-i-ty, made the body of Christ and the  
 temple of the Ho-ly Spir-it, might, to the praise of your ma-ni-fold  
 wis-dom, be mani - fest as the Church. And so, in company with the  
 choirs of An-gels, we praise you, and with joy we pro-claim:

**Holy, Holy, Holy Lord God of hosts . . .**



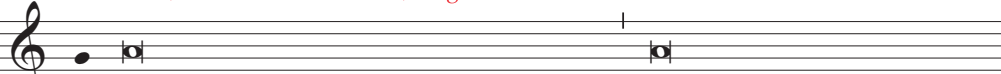


# EUCHARISTIC PRAYER I

or THE ROMAN CANON

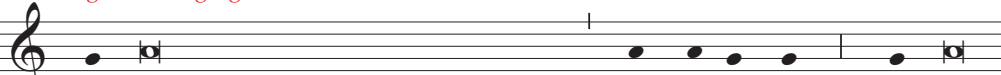
(Solemn Tone)

The Priest, with hands extended, sings:




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

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



that you accept and bless ✠ these gifts, these of-fer-ings, these holy


With hands extended, he continues:



and unblemished sacrifices, which we offer you firstly for your holy  
cath-o-lic Church. Be pleased to grant her peace, to guard, unite  
and govern her throughout the whole world, to-geth-er with your  
servant N. our Pope and N. our Bishop,\* and all those who, holding  
to the truth, hand on the catholic and apos - tol-ic faith.

(One of the concelebrants)

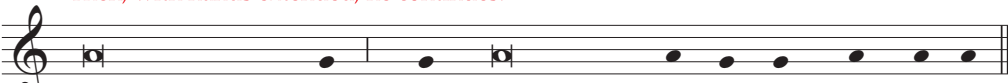
F  
R



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

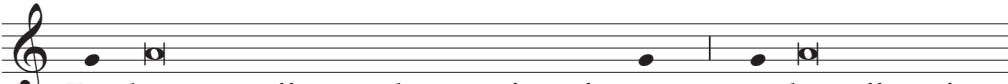
The Priest joins his hands and prays briefly for those for whom he intends to pray.  
Then, with hands extended, he continues:

S  
A  
M

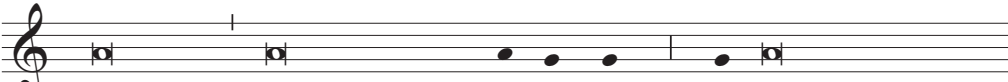


and all gathered here, whose faith and de - vo - tion are known to you.

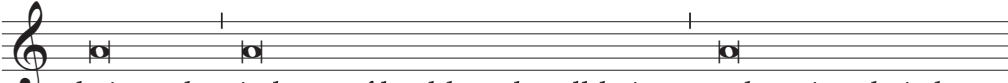
S  
O  
N



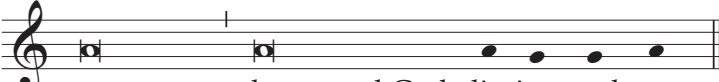
For them, we offer you this sacrifice of praise or they offer it for



themselves and all who are dear to them: for the redemption of



their souls, in hope of health and well-being, and paying their hom-



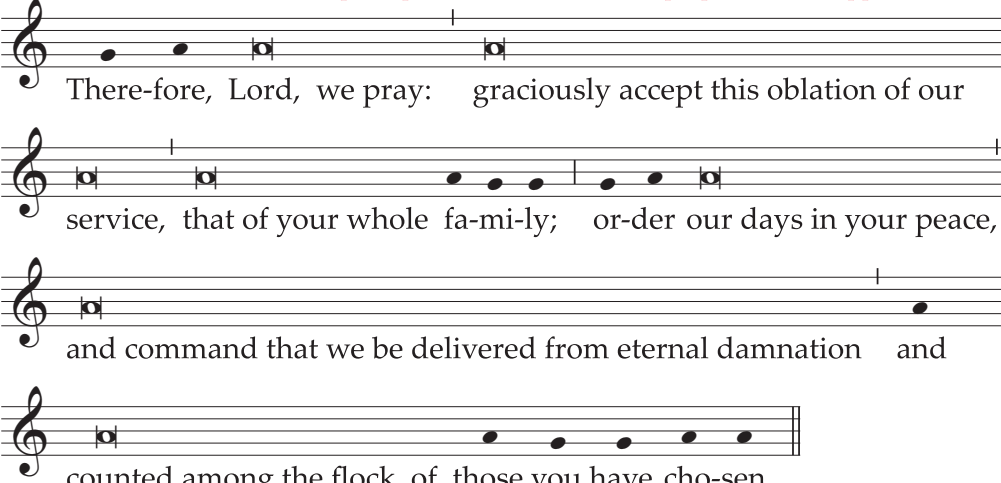
-age to you, the eternal God, liv-ing and true.

(Another of the concelebrants) (proper formulas, pp. 704-709)

CONFARIAN

In communion with those whose memory we venerate, especially  
the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus  
Christ, † and blessed Joseph, her Spouse, your blessed Apostles  
and Martyrs, Peter and Paul, Andrew, (James, John, Thomas,  
James, Philip, Bartholomew, Matthew, Simon and Jude; Li-nus,  
Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chryso-  
-gonus, John and Paul, Cosmas and Damian) and all your Saints;  
we ask that through their merits and prayers, in all things we may  
be defended by your pro - tect-ing help.  
(Through Christ our Lord. A-men.)


With hands extended, the principal celebrant continues (proper formulas, pp. 704-709):



There-fore, Lord, we pray: graciously accept this oblation of our  
service, that of your whole fa-mi-ly; or-der our days in your peace,  
and command that we be delivered from eternal damnation and  
counted among the flock of those you have cho-sen.

The musical notation consists of four staves. The first staff begins with a treble clef and a key signature of one flat (B-flat). The melody is composed of quarter and eighth notes, with rests. Vertical bar lines indicate the end of phrases. The lyrics are aligned under the notes.

(He joins his hands.)



(Through Christ our Lord. A-men.)

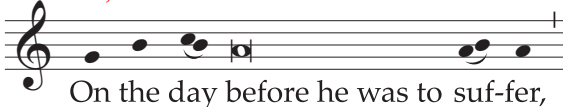
The musical notation consists of a single staff. It begins with a treble clef and a key signature of one flat. The melody is composed of quarter and eighth notes. The lyrics are aligned under the notes.

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



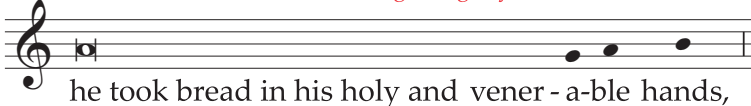
Be pleased, O God, we pray, to bless, acknowledge, and approve  
this offering in ev'-ry re-spect; make it spiritual and ac-cept-a-ble,  
so that it may become for us the Body and Blood of your most belov-  
-ed Son, our Lord Je-sus Christ.

He joins his hands.



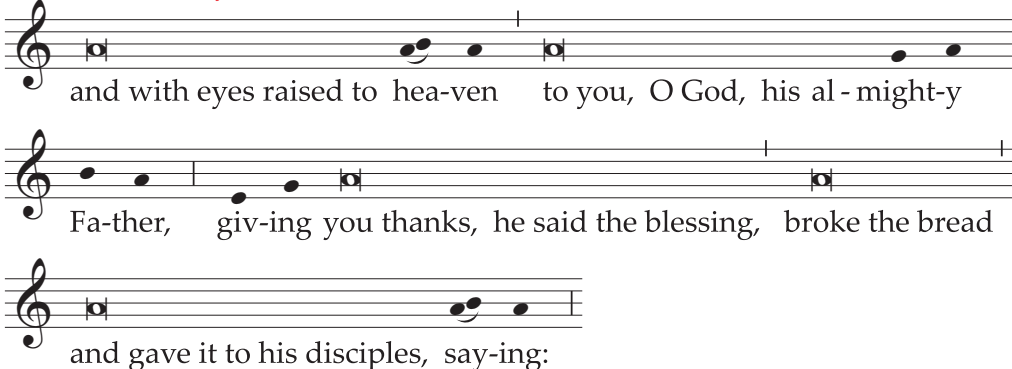
On the day before he was to suf-fer,

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



he took bread in his holy and vener - a-ble hands,

He raises his eyes.



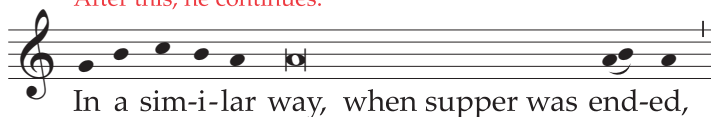
and with eyes raised to hea-ven to you, O God, his al - might-y  
Fa-ther, giv-ing you thanks, he said the blessing, broke the bread  
and gave it to his disciples, say-ing:

He bows slightly.

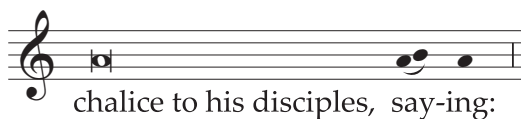
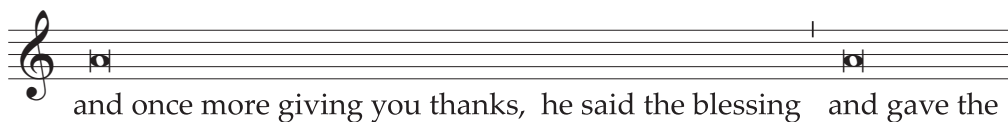
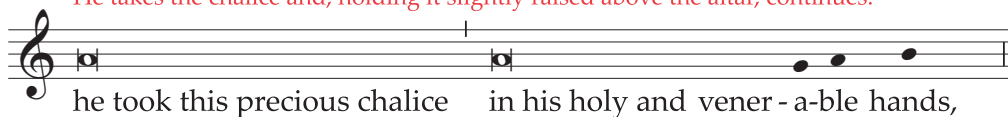


He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.

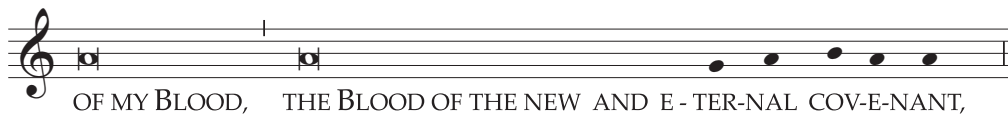
After this, he continues:



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



He bows slightly.

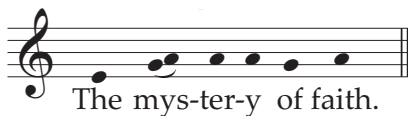




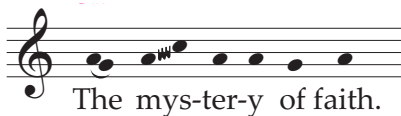


The Priest shows the chalice to the people, places it on the corporal, and genuflects in adoration.

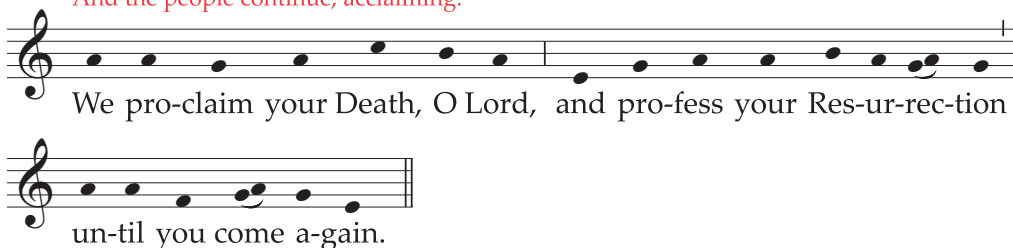
Then he sings:



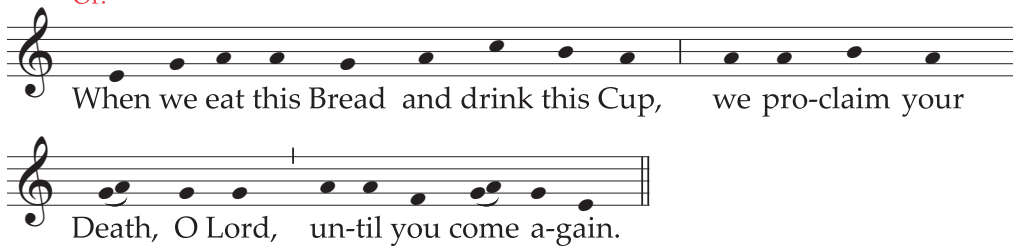
Or:



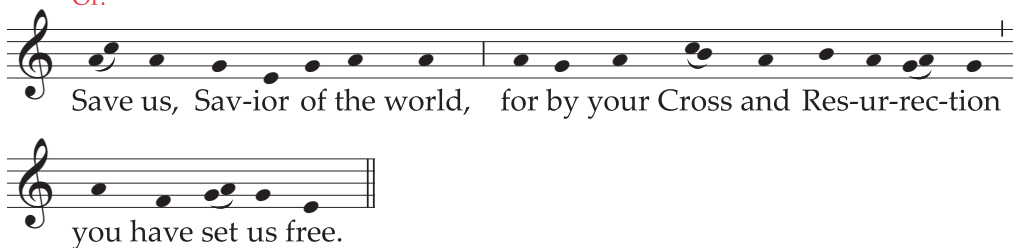
And the people continue, acclaiming:



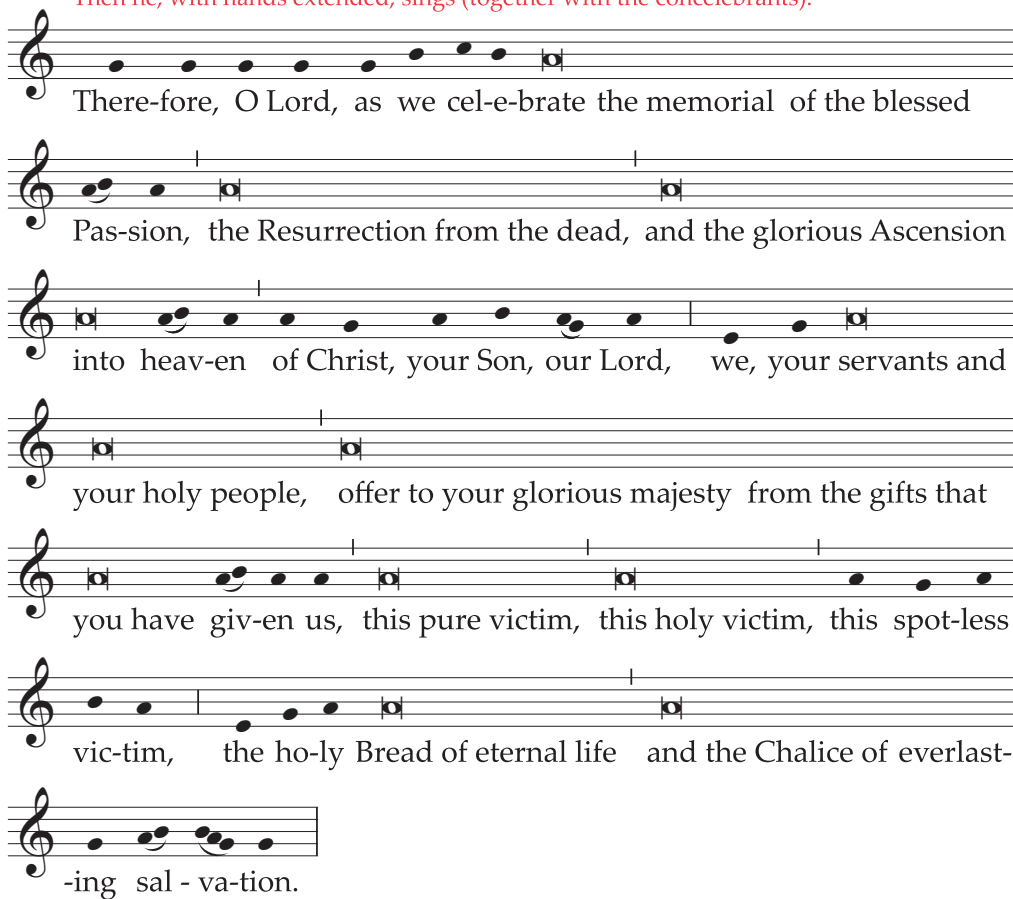
Or:



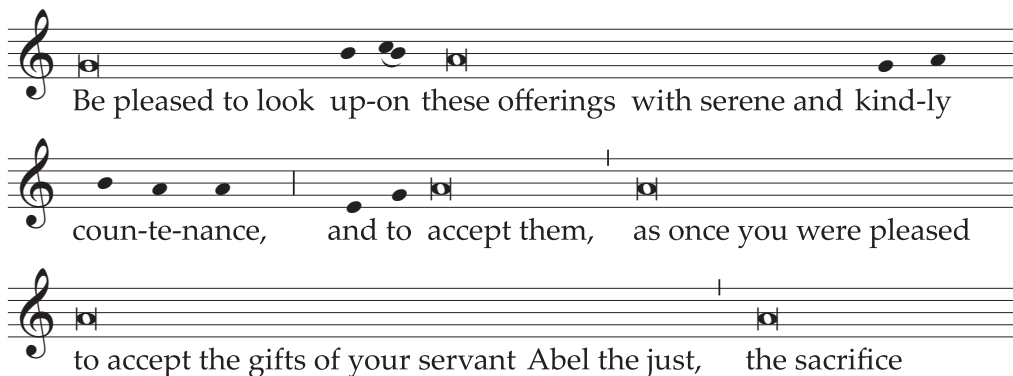
Or:



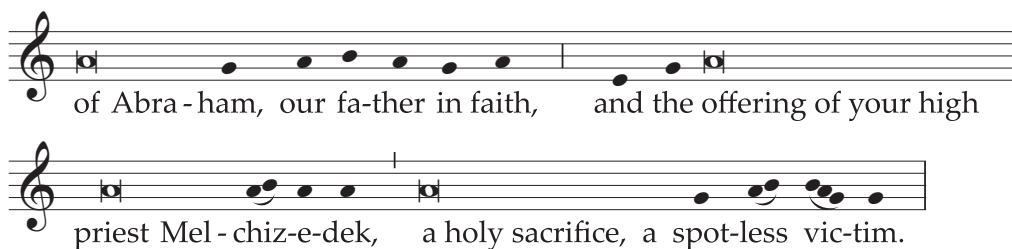
Then he, with hands extended, sings (together with the concelebrants):



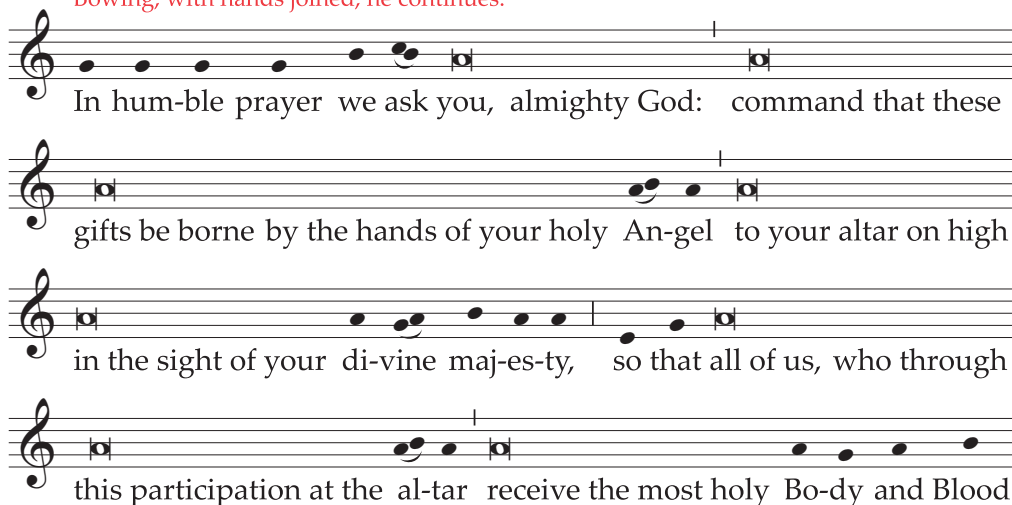
There-fore, O Lord, as we cel-e-brate the memorial of the blessed  
Pas-sion, the Resurrection from the dead, and the glorious Ascension  
into heav-en of Christ, your Son, our Lord, we, your servants and  
your holy people, offer to your glorious majesty from the gifts that  
you have giv-en us, this pure victim, this holy victim, this spot-less  
vic-tim, the ho-ly Bread of eternal life and the Chalice of everlast-  
-ing sal - va-tion.



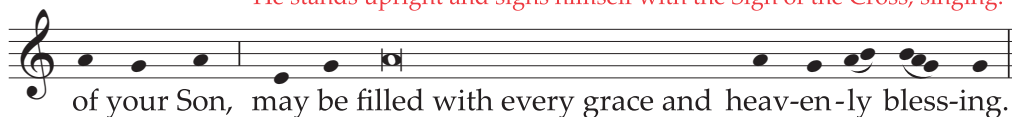
Be pleased to look up-on these offerings with serene and kind-ly  
coun-te-nance, and to accept them, as once you were pleased  
to accept the gifts of your servant Abel the just, the sacrifice



Bowing, with hands joined, he continues:



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

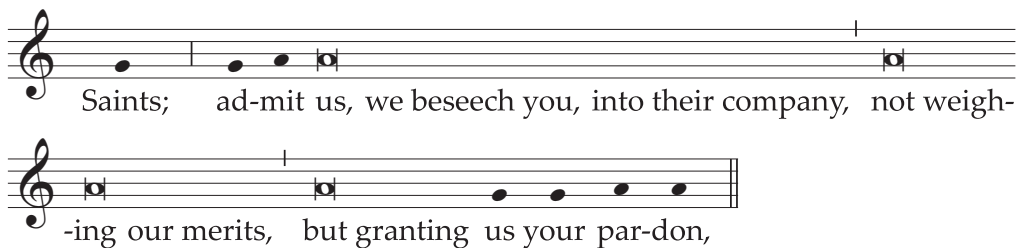


(He joins his hands.)

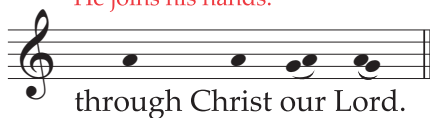


With hands extended, the Priest sings (one of the concelebrants):

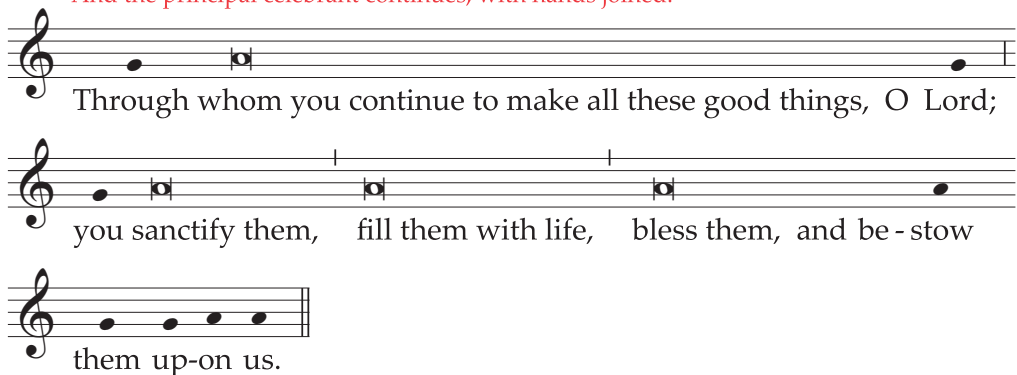
F  
R  
  
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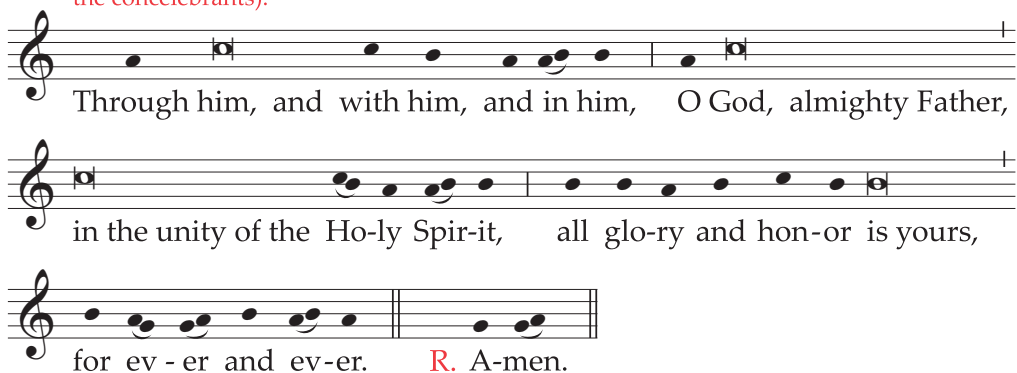
He joins his hands.



And the principal celebrant continues, with hands joined:



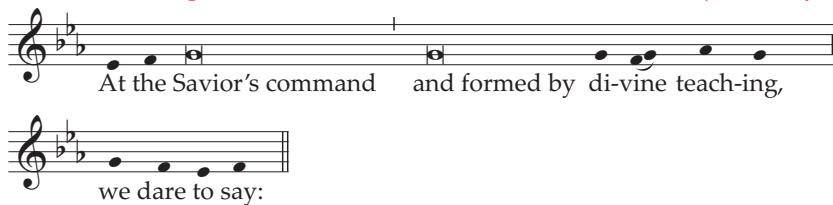
He takes the chalice and the paten with the host and raising both, he sings (together with the concelebrants):



Then follows the Communion Rite, p. 663.

## THE COMMUNION RITE

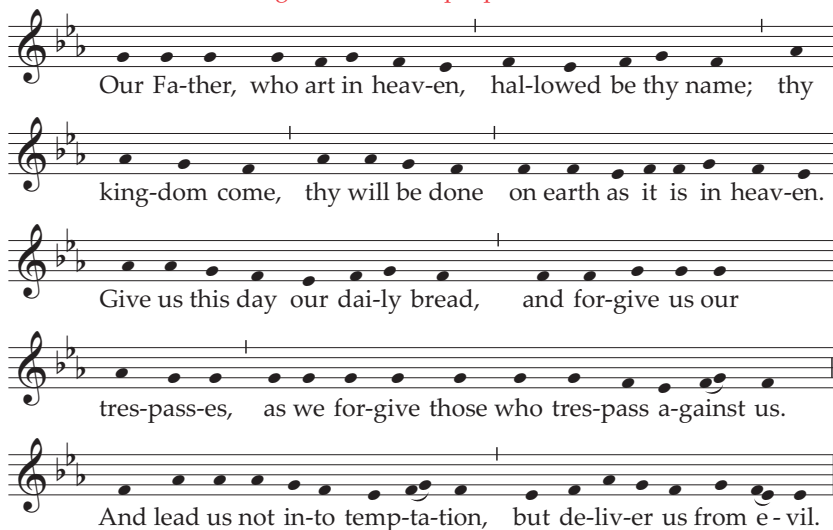
124. After the chalice and paten have been set down, the Priest, with hands joined, says:



At the Savior's command and formed by di-vine teach-ing,  
we dare to say:

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

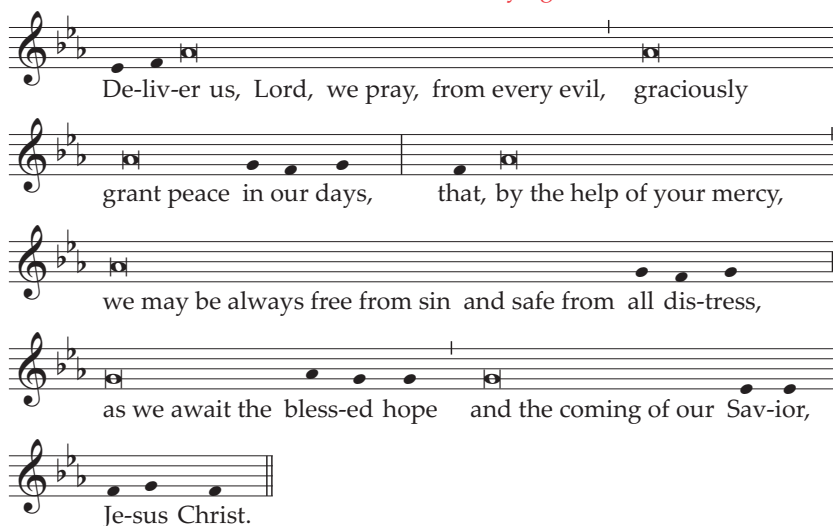
He extends his hands and, together with the people, continues:



Our Fa-ther, who art in heav-en, hal-low-ed be thy name; thy  
king-dom come, thy will be done on earth as it is in heav-en.  
Give us this day our dai-ly bread, and for-give us our  
tres-pass-es, as we for-give those who tres-pass a-gainst us.  
And lead us not in-to temp-ta-tion, but de-liv-er us from e - vil.



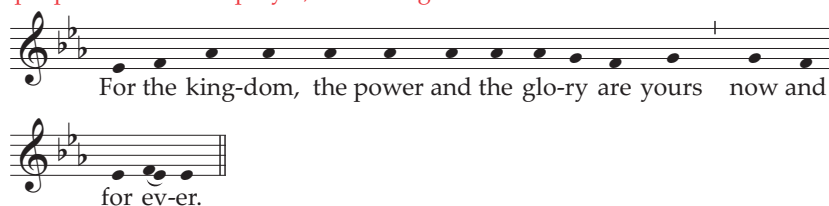
125. With hands extended, the Priest alone continues, saying:



De-liv-er us, Lord, we pray, from every evil, graciously  
grant peace in our days, that, by the help of your mercy,  
we may be always free from sin and safe from all dis-tress,  
as we await the bless-ed hope and the coming of our Sav-ior,  
Je-sus Christ.

He joins his hands.

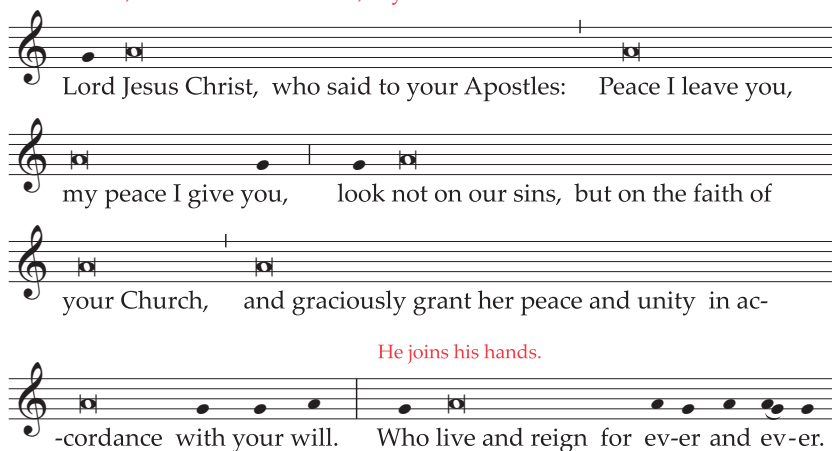
The people conclude the prayer, acclaiming:



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

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

126. Then the Priest, with hands extended, says aloud:



Lord Jesus Christ, who said to your Apostles: Peace I leave you,  
my peace I give you, look not on our sins, but on the faith of  
your Church, and graciously grant her peace and unity in ac-  
-cordance with your will. Who live and reign for ev-er and ev-er.

He joins his hands.

**Lord Jesus Christ,  
who said to your Apostles:  
Peace I leave you, my peace I give you,  
look not on our sins,  
but on the faith of your Church,  
and graciously grant her peace and unity  
in accordance with your will.**

He joins his hands.

**Who live and reign for ever and ever.**

The people reply:



A-men.

Amen.

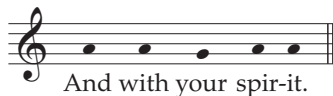
127. The Priest, turned towards the people, extending and then joining his hands, adds:



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

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

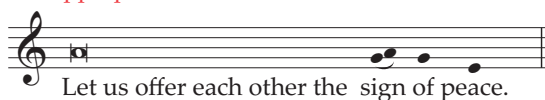
The people reply:



And with your spir-it.

And with your spirit.

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



Let us offer each other the sign of peace.

**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.

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

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

131. Then the Priest, with hands joined, says quietly:

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

Or:

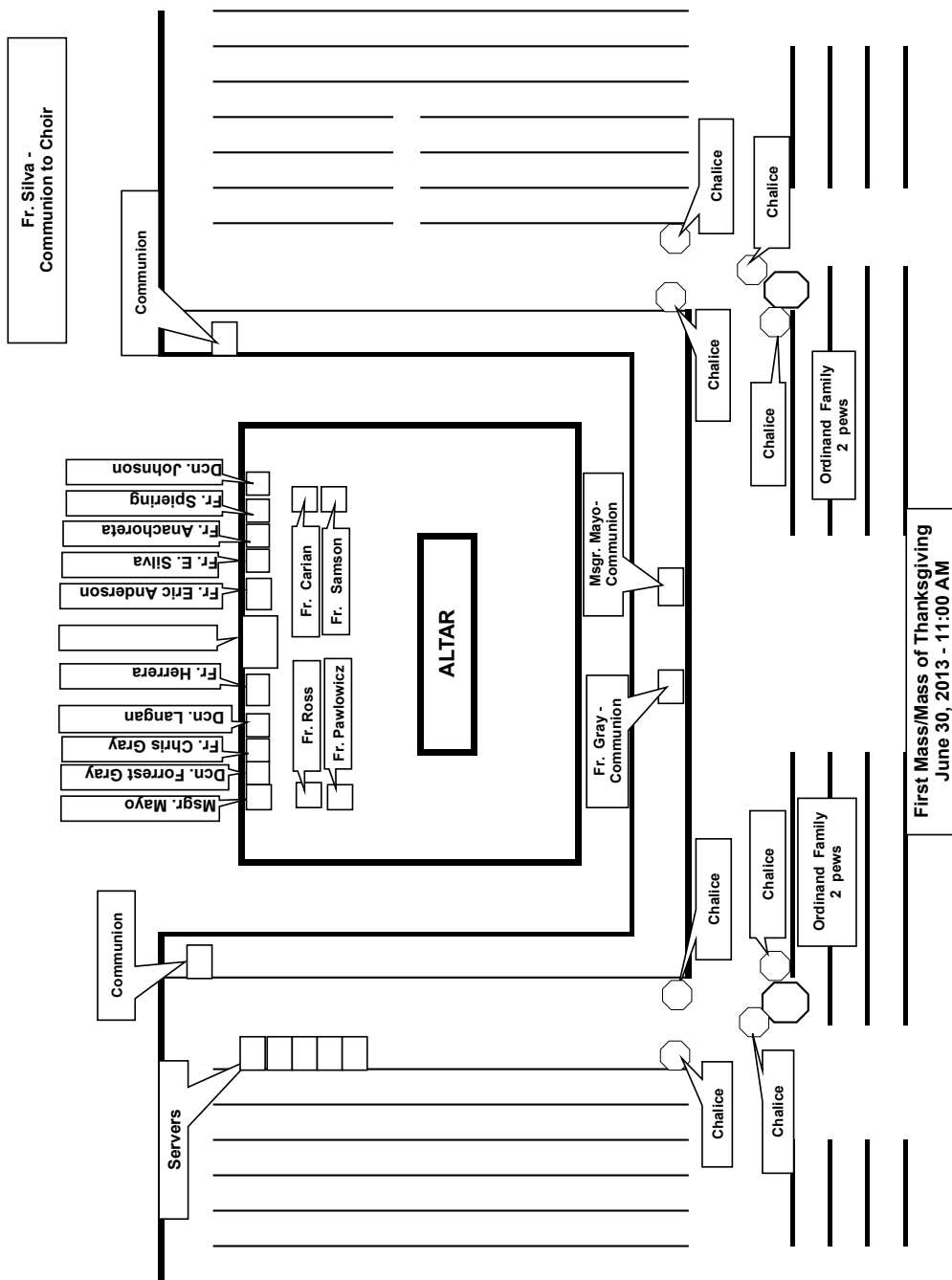
**May the receiving of your Body and Blood,  
Lord Jesus Christ,  
not bring me to judgment and condemnation,  
but through your loving mercy  
be for me protection in mind and body  
and a healing remedy.**

## DESCRIPTION OF COMMUNION

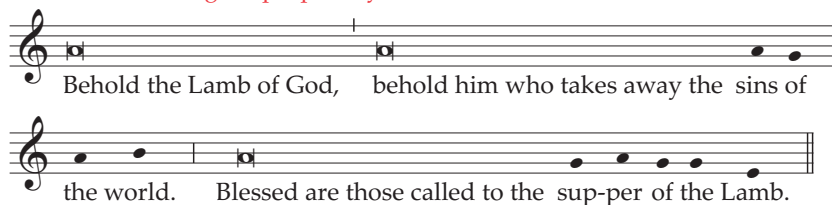
All concelebrants will receive the Precious Body and Blood from the altar.

- If you are distributing the Precious Body (namely, the first concelebrant communicating after the principal celebrant as well as two concelebrants after the eight concelebrants who will distribute the precious blood), after having received **from the principal chalice**, take a patten and proceed to your place, waiting to begin for the others who are to also distribute the Precious Blood. Please do not consume this chalice until all concelebrants have communicated.
- If you are distributing the Precious Blood, receive **from the chalice which you will use for distribution** and proceed to the places where you have been assigned.
- Someone must also distribute the Precious Body to the choir (smallest patten).

When you have finished distributing Holy Communion, leave the vessel on the altar, collecting the Precious Body in the ciborium and consuming any remaining precious blood at the altar. The deacons and MC will transfer the vessels to the credence table.

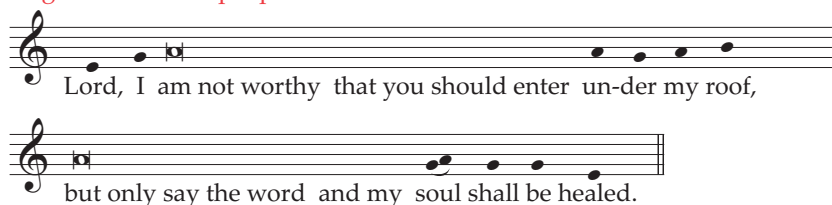


132. The Priest genuflects, takes the host and, holding it slightly raised above the paten or above the chalice, while facing the people, says aloud:



**Behold 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:



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

133. The Priest, facing the altar, says quietly:  
**May 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:

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

And he reverently consumes the Blood of Christ.

134. After this, he takes the paten or ciborium and approaches the communicants. The Priest raises a host slightly and shows it to each of the communicants, saying:

**The Body of Christ.**

The communicant replies:

**Amen.**

# COMMUNION MOTET

## *O sacrum convivium*

T.L. de Victoria (1548-1611)

O sacrum convivium!  
in quo Christus sumitur:  
recolitur memoria passionis eius:  
mens impletur gratia:  
et futurae gloriae nobis pignus datur.  
Alleluia.



1. O God beyond all prais-ing, We wor-ship you to-day And—  
2. Then hear, O gra-cious Sav-ior, Ac-cept the love we bring, That  
sing the love a-maz-ing That songs can-not re-pay; For—  
we who know your fa-vor May serve you as our king; And  
we can on-ly won-der At— ev-'ry gift you send, At—  
wheth-er our to-mor-rows Be— filled with good or ill, We'll  
bles sings with-out num-ber And mer-cies with-out end: We—  
tri-umph through our sor-rows And rise to bless you still: To—  
lift our hearts be-fore you And wait up-on your word, We—  
mar-vel at your beau-ty And glo-ry in your ways, And  
hon-or and a-dore you, Our great and migh-ty Lord.  
make a joy-ful du-ty Our sac-ri-fice of praise.

## PRAYER AFTER COMMUNION

May this divine sacrifice we have offered and received  
fill us with life, O Lord, we pray,  
so that, bound to you in lasting charity,  
we may bear fruit that lasts for ever.  
Through Christ our Lord.

## THE CONCLUDING RITES

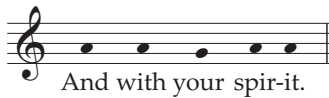
140. If they are necessary, any brief announcements to the people follow here.

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



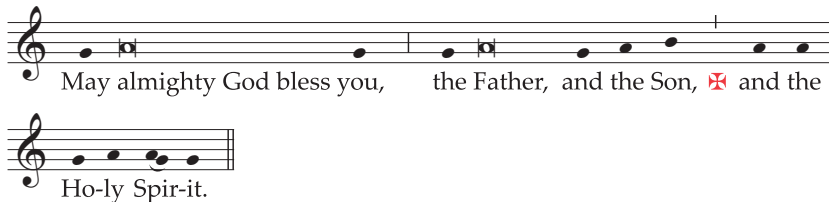
**The Lord be with you.**

The people reply:



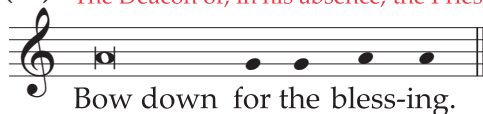
**And with your spirit.**

The Priest blesses the people, saying:



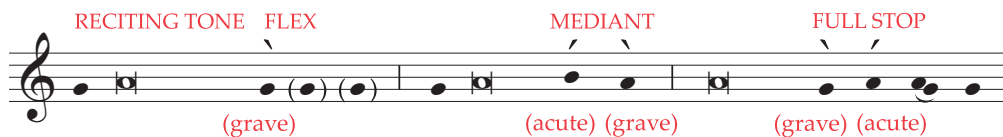


(or) The Deacon or, in his absence, the Priest himself, sings the invitation:



Bow down for the blessing.

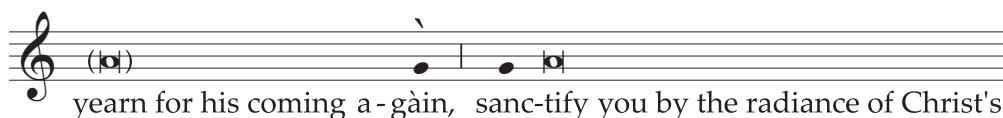
Then the Priest, with hands extended over the people, sings the blessing:



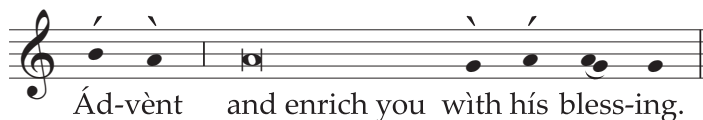
V. May the almighty and merciful God, by whose grace you have



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



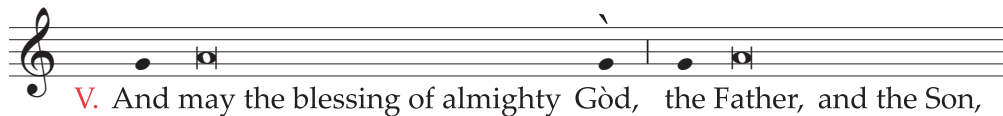
yearn for his coming a-gain, sanc-tify you by the radiance of Christ's



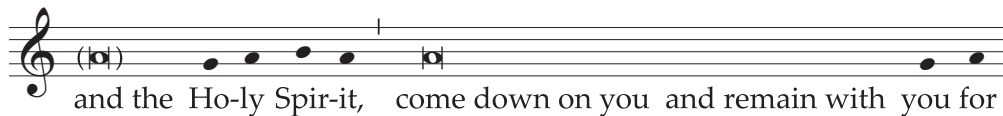
Ad-vent and enrich you with his blessing.



R. A-men.



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



and the Ho-ly Spir-it, come down on you and remain with you for



ev-er.

VII  
I

- te, mis- sa est.  
De-o gra- ti- as

# GRATIAS TIBI AGO, Domine, sancte Pater, omnipotens æterne

Deus, qui me peccatorem, indignum famulum tuum, nullis meis meritis, sed sola dignatione misericordiæ tuæ satiare dignatus es pretioso Corpore et Sanguine Filii tui, Domini nostri Iesu Christi. Et precor, ut hæc sancta communio non sit mihi reatus ad poenam, sed intercessio salutaris ad veniam. Sit mihi armatura fidei et scutum bonæ voluntatis. Sit vitiorum meorum evacuatio, concupiscentiæ et libidinis exterminatio, caritatis et patientiæ, humilitatis et oboedientiæ omniumque virtutum augmentatio: contra insidias inimicorum omnium, tam visibilium quam invisibilium firma defensio; motuum meorum, tam carnalium quam spiritualium, perfecta quietatio: in te uno ac vero Deo firma adhæsiō; atque finis mei felix consummatio. Et precor te, ut ad illud ineffabile convivium me peccatorem perducere digneris, ubi tu, cum Filio tuo et Spiritu Sancto, Sanctis tuis es lux vera, satiety plena, gaudium sempiternum, iucunditas consummata et felicitas perfecta. Per eundem Christum Dominum nostrum. Amen.

*... and thanks to you as well, my brother priests, who have helped me solemnize this Holy Sacrifice. To the Most Holy Trinity alone be the glory. Amen.*

