



Narthex (or "Vestibule")

A true narthex is either an outside, covered porch-like structure or an inside area separated from the nave (the "body" of the church) by a screen, but this word has come to mean "entry" or "foyer." Originally, penitents and Catechumens were confined to this area until their reconciliation with or initiation into the Church. A westwork (or "westwerk") is the front of a large cathedral that has a tall facade and, usually, towers and an upper chamber (imagine the front entry of Notre Dame Cathedral in Paris with its towers and sculpture). When entering a church, we dip our fingers into the holy water font, cross ourselves and recall and show gratitude for our Baptism. We then genuflect on our right knee while facing Christ in the tabernacle beside our pew before sitting down. When leaving, we genuflect toward the tabernacle once more beside the pew we've just left.

Nave

Referring to the "barque of Peter" and "Noah's Ark," the word "nave" is derived from the Latin word for ship, navis, and has come to mean the area where the parishioners sit or stand (pews are a very late addition to the nave area, and, even today, parishioners stand during the liturgy in many Eastern Catholic and Orthodox Churches). In Gothic architecture, the nave had an aisle (or two) on both sides.

Crossing

The place where the nave, chancel and transept intersect. This area is often domed.

Transept

The transverse arm of a cruciform church is called the transept. Because the liturgy is supposed to be celebrated ad orientem (facing East), the left side of the transept is called the North transept and the right side of the transept is called the South transept. This is so even if the actual orientation of the Church is other than with the Altar at the East side. Some churches have transepts at the West end of the church, too -- especially English Gothic churches.

Sanctuary and Choir (Chancel)

The word "chancel" comes from the word cancelli, meaning "lattice work," once used to rail off the choir, where the religious would sit on long benches to sing the responses at Mass and chant the Divine Office, from the nave, where the people sit. Medieval churches often had "rood screens" ("rood" means "cross") separating the Sanctuary and choir from the body of the nave. The rood screen had the rood -- the Crucifix -- often flanked by images of the Virgin and St. John and by oil lamps. This screen totally separated the sanctuary from the place the people sat so that the sanctuary was truly treated as the Holy of Holies. (In Eastern Catholic churches and in Orthodox churches, the sanctuary is separated from the congregation by a lovely iconostasis -- a screen or wall with at least two icons (some are covered with them). The iconostasis has three doors: the Door of the Proskomide (preparation for Liturgy) on the left; the Royal Door in the middle which leads directly to the altar; and the Deacon's Door at the right (from the parishioner's point of view). The rise of Renaissance architecture saw the disappearance of the choir area, the bringing forward of the sanctuary, and the general disappearance of the rood screens. The sanctuary was, instead, separated from the nave (as they should be today if there is no rood screen or iconostasis) by altar rails at which communicants must kneel to receive the Eucharist. Aside from being the place of the Altar, the sanctuary is the place where the Tabernacle, which holds the Blessed Sacrament, is kept and over which there should always be burning a tabernacle light. The other place where the Tabernacle might be kept is a separate, conspicuous, well-adorned side chapel in churches in which the Altar area is used for the solemn conduct of the Divine Office or for Pontifical ceremonies. When we see the Tabernacle, we genuflect. If the Blessed Sacrament is exposed, we kneel on both knees.

Apse

As the term is commonly used in church architecture, "apse" denotes the often domed, semicircular or polygonal termination where the altar is located.

Altar

The High Altar (the main altar) is the place where the Eucharistic Sacrifice is offered (in a single church, there should be more than one Altar). While ancient synagogue liturgy was oriented toward Jerusalem, Christian liturgy is supposed to be celebrated with the priest and the congregation facing East ("ad orientem"), the direction whence Jesus, as symbolized by the rising Sun, will come again; the High Altar, therefore, has traditionally been at the East side of the church. In older churches, you might still see gorgeous altar screens or "Altar pieces" behind the Altar. The more fanciful, ornate ones are called "reredos" and can be quite exquisite, full of sculpture and with different panels. The High Altar should: be fixed, of natural stone (bishops conferences have some leeway here), and contain a relic of a Saint (martyrs are favored). The Altar is venerated because it is the place of sacrifice, and because it is the place of Sacrifice, the Tabernacle is usually kept on it. Some churches may have side altars (and some may even have side chapels devoted to various Saints). These are used for private Masses.

Pulpit

The podium on the left side of the church as you face the Altar (the "Gospel side"), from where the Gospel is read (and which is reserved for clergy). Not all churches have both a lectern (see below) and a pulpit; some just have one single speaker's podium called an ambo. Note that the Gospel side of the church is also informally referred to as the "Mary side" of the church because it is there a statue of her is often placed.

Lectern

The stand on the right side of the church as you face the Altar (the "Epistle side") from where the Epistles are read (and which can be used by lay-people). Not all churches have both a lectern and a pulpit (see above); some just have one single speaker's podium called an ambo. Note that the Epistle side of the church is also informally referred to as the "St. Joseph side" of the church because it is there a statue of him is often placed. You can remember which side of the Church is which by taking the vantage point of Christ on the Crucifix: His right is the Gospel/Mary side of the Church; His left is the Epistle/Joseph side of the Church. Mary and the Gospel are greater than Joseph and the Epistle so are at Jesus' right. This will be so unless there is a statue of, say, our Lord, in which case it will be placed to the right of Jesus' vantage point from the Crucifix while Mary is to the left.

Ambulatory

An ambulatory is basically a sort of walkway which can be either inside or outside of a structure. In Gothic architecture, ambulatories often had projecting chapels and were especially common around the apse. If an ambulatory is outdoors and is built such that one side is wall while the other has columns or arches, especially opening onto a courtyard, it is often called a cloister (the word "cloister" also refers to the area within a monastery to which some religious are confined).

Sacristy (or "Vestry")

The Sacristy is where sacred vestments, liturgical vessels, etc., are stored. When the sacristy is behind the chancel and has two entrances, the priests enter on the Gospel side and exit through the Epistle side door. In the sacristy you will find the sacrarium -- a special sink with a pipe that bypasses the sewer, unlike an ordinary sink, but instead goes straight into the earth. This sink is made thus to preserve the dignity of sacred things which can no longer be used. For ex., the sacred vessels are rinsed there so that no particle of the consecrated Host or no drop of the Precious Blood will end up in the sewer. The first rinse used to clean Altar linens, old baptismal water, sacred oils, blessed ashes, etc., all these are disposed of in the sacrarium, returning those substances to the earth.

Liturgical Vestments and the Vesting Prayers

Historical Background

The vestments used by the sacred ministers in liturgical celebrations derive from ancient Greek and Roman secular clothing. In the first centuries the raiment of persons of a certain social level (the "honestiores," persons of rank with property) was adopted for the Christian liturgy and this practice was maintained in the Church, even after the peace of Constantine. As we see in some Christian writers, the sacred ministers wore the best clothing, which was most probably reserved for liturgical use.[1]

While in Christian antiquity the liturgical vestments were distinguished from secular clothing, not by their particular form but by the quality of the material and their special decorum, in the course of the barbarian invasions the customs and, with them, the vesture of new peoples were introduced into the West and brought about changes in profane clothing. But the Church kept, without essential alteration, the vestments used by the clergy in public worship; in this way the secular use of clothing was distinguished from the liturgical use.

Finally, in the Carolingian epoch (which began in roughly the 8th century), the vestments proper to the various degrees of the sacrament of orders, with a few exceptions, took on their definitive form, which they retain to this day.

Function and Significance

Beyond the historical circumstances, the sacred vestments had an important function in the liturgical celebrations: In the first place, the fact that they are not worn in ordinary life, and thus possess a "liturgical" character, helps one to be detached from the everyday and its concerns in the celebration of divine worship. Furthermore, the ample form of the vestments, the alb, for example, the dalmatic and the chasuble, put the individuality of the one who wears them in second place in order to emphasize his liturgical role. One might say that the "camouflaging" of the minister's body by the vestments depersonalizes him in a way; it is that healthy depersonalization that de-centers the celebrating minister and recognizes the true protagonist of the liturgical action: Christ. The form of the vestments, therefore, says that the liturgy is celebrated "in persona Christi" and not in the priest's own name. He who performs a liturgical function does not do so as a private person, but as a minister of the Church and an instrument in the hands of Jesus Christ. The sacred character of the vestments also has to do with their being donned according to what is prescribed in the Roman Ritual.

In the extraordinary form of the Roman Rite (the so-called Mass of Pius V), the putting on of the liturgical vestments is accompanied by prayers for each garment, prayers whose text one still finds in many sacristies. Even if these prayers are no longer obligatory (but neither are they prohibited) by the Missal of the ordinary form promulgated by Paul VI, their use is recommended since they help in the priest's preparation and recollection before the celebration of the Eucharistic sacrifice. As a confirmation of the utility of these prayers it must be noted that they are included in the "Compendium Eucharisticum," recently published by the Congregation for Divine Worship and the Discipline of the Sacraments.[2] Moreover it is useful to recall that Pius XII, with the decree of Jan. 14, 1940, assigned an indulgence of 100 days for the individual prayers.

The Vestments and the Prayers

1) At the beginning of his vesting he washes his hands, reciting an appropriate prayer; beyond the practical hygienic purpose, this act has a profound symbolism, inasmuch as it signifies passage from the profane to the sacred, from the world of sin to the pure sanctuary of the Most High. The washing of the hands is in some manner equivalent to removing the sandals before the burning bush (cf. Exodus 3:5). The prayer hints at this spiritual dimension: "Da, Domine, virtutem manibus meis ad abstergendam omnem maculam; ut sine pollutione mentis et corporis valeam tibi servire" (Give virtue to my hands, O Lord, that being cleansed from all stain I might serve you with purity of mind and body).[3]

After the washing of the hands, the vesting proper begins.

2) **Amice** - The priest begins with the amice, a rectangular linen cloth, which has two strings and is placed over the shoulders and around the neck; the strings are then tied about the waist. The amice has the purpose of covering the everyday clothing, even if it is the priest's clerical garb. In this sense, it is important to recall that the amice is worn even when the celebrant is wearing a modern alb, which often does not have a large opening at the neck but fits closely around the collar. Despite the close fitting neck of the modern alb, the everyday clothing still remains visible and it is necessary for the celebrant to cover his collar even in this case.[4]

In the Roman Rite, the amice is donned before the alb. While putting it on the priest recites the following prayer: "Impone, Domine, capiti meo galeam salutis, ad expugnandos diabolicos incursus" (Place upon me, O Lord, the helmet of salvation, that I may overcome the assaults of the devil).

With the reference to St. Paul's Letter to the Ephesians (6:17), the amice is understood as "the helmet of salvation," that must protect him who wears it from the demon's temptations, especially evil thoughts and desires, during the liturgical celebration. This symbolism is still more clear in the custom followed since the Middle Ages by the Benedictines, Franciscans and Dominicans, who first put the amice upon their heads and then let it fall upon the chasuble or dalmatic.

3) **Alb** - The alb is the long white garment worn by the sacred ministers, which recalls the new and immaculate clothing that every Christian has received through baptism. The alb is, therefore, a symbol of the sanctifying grace received in the first sacrament and is also considered to be a symbol of the purity of heart that is necessary to enter into the joy of the eternal vision of God in heaven (cf. Matthew 5:8).

This is expressed in the prayer the priest says when he dons the alb. The prayer is a reference to Revelation 7:14: "Dealba me, Domine, et munda cor meum; ut, in sanguine Agni dealbatus, gaudiis perfruar sempiternis" (Make me white, O Lord, and cleanse my heart; that being made white in the Blood of the Lamb I may deserve an eternal reward).

4) **Cincture**_- Over the alb and around the waist is placed the girdle or cincture, a cord made of wool or other suitable material that is used as a belt. All those who wear albs must also wear the cincture (frequently today this traditional custom is not followed).[5] For deacons, priests and bishops, the cincture may be of different colors according to the liturgical season or the memorial of the day. In the symbolism of the liturgical vestments the cincture represents the virtue of self-mastery, which St. Paul also counts among the fruits of the Spirit (cf. Galatians 5:22). The corresponding prayer, taking its cue from the first Letter of Peter (1:13), says: "Praecinge me, Domine, cingulo puritatis, et exstingue in lumbis meis humorem libidinis; ut maneat in me virtus continentiae et castitatis" (Gird me, O Lord, with the cincture of purity, and quench in my heart the fire of concupiscence, that the virtue of continence and chastity may abide in me).

5) **Maniple**_- The maniple is an article of liturgical dress used in the celebration of the extraordinary form of the Holy Mass of the Roman Rite. It fell into disuse in the years of the post-conciliar reform, even though it was never abrogated. The maniple is similar to the stole but is not as long: It is fixed in the middle with a clasp or strings similar to those of the chasuble. During the celebration of the Holy Mass in the extraordinary form, the celebrant, the deacon and the subdeacon wear the maniple on their left forearm. This article of liturgical garb perhaps derives from a handkerchief, or "mappula," that the Romans wore knotted on their left arm. As the "mappula" was used to wipe away tears or sweat, medieval ecclesiastical writers regarded the maniple as a symbol of the toils of the priesthood.

This understanding found its way into the prayer recited when the maniple is put on: "Merear, Domine, portare manipulum fletus et doloris; ut cum exultatione recipiam mercedem laboris" (May I deserve, O Lord, to bear the maniple of weeping and sorrow in order that I may joyfully reap the reward of my labors).

As we see, in the first part the prayer references the weeping and sorrow that accompany the priestly ministry, but in the second part the fruit of the work is noted. It would not be out of place to recall the passage of a Psalm that may have inspired the latter symbolism of the maniple.

The Vulgate renders Psalm 125:5-6 thus: "Qui seminant in lacrimis in exultatione metent; euntes ibant et flebant portantes semina sua, venientes autem venient in exultatione portantes manipulos suos" (They that sow in tears shall reap in joy. Going they went and wept, casting their seeds, but coming they shall come with joyfulness, carrying their maniples).

6) **Stole** - The stole is the distinctive element of the raiment of the ordained minister and it is always worn in the celebration of the sacraments and sacramentals. It is a strip of material that is embroidered, according to the norm, whose color varies with respect to the liturgical season or feast day.

Putting on the alb, the priest recites this prayer: "Redde mihi, Domine, stolam immortalitatis, quam perdi in praevocatione primi parentis; et, quamvis indignus accedo ad tuum sacrum mysterium, merear tamen gaudium sempiternum" (Lord, restore the stole of immortality, which I lost through the collusion of our first parents, and, unworthy as I am to approach Thy sacred mysteries, may I yet gain eternal joy).

Since the stole is an article of enormous importance, which, more than any other garment, indicates the state of ordained office, one cannot but lament the abuse, that is now quite widespread, in which the priest does not wear a stole when he wears a chasuble.[6]

7) **Chasuble** - Finally, the chasuble is put on, the vestment proper to him who celebrates the Holy Mass. In the past the liturgical books used the two Latin terms "casuala" and "planeta" synonymously. While the term "planeta" was especially used in Rome and has remains in use in Italy ("pianeta" in Italian), the term "casula"

derives from the typical form of the vestment that at the beginning completely covered the sacred minister who wore it. The Latin "casula" is found in other languages in a modified form. Thus one finds "casulla" in Spanish, "chasuble" in French and English, and "Kasel" in German.

The prayer for the donning of the chasuble references the exhortation in the Letter to the Colossians (3:14) -- "Above all these things [put on] charity, which is the bond of perfection" -- and the Lord's words in Matthew, 11:30: "Domine, qui dixisti: iugum meum suave est, et onus meum leve: fac, ut istud portare sic valeam, quod consequar tuam gratiam. Amen" (O Lord, who has said, "My yoke is sweet and My burden light," grant that I may so carry it as to merit Thy grace).

In conclusion, one hopes that the rediscovery of the symbolism of the liturgical vestments and the vesting prayers will encourage priests to take up again the practice of praying as they are dressing for the liturgy so as to prepare themselves for the celebration with the necessary recollection.

<p><u>Scenes from the Passion that may help you visualize each part of the Mass</u></p> <p>Entrance: Jesus entering into Jerusalem during Palm Sunday</p> <p>Baptism of Jesus in the Jordan</p> <p>Jesus greeting the crowds and the disciples throughout</p> <p>Jesus in the Garden of Gethsemane</p>	<p><i>When the people are gathered, the Priest approaches the altar with the ministers while the Entrance Chant is sung.</i></p> <p><i>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.</i></p> <p><i>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:</i></p> <p>In the name of the Father, and of the Son, and of the Holy Spirit.</p> <p><i>The people reply:</i> Amen.</p> <p><i>Then the Priest, extending his hands, greets the people, saying:</i></p> <p>The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. <i>Or:</i> Grace to you and peace from God our Father and the Lord Jesus Christ. <i>Or:</i> The Lord be with you.</p> <p><i>The people reply:</i> And with your spirit.</p> <p><i>The Priest, or a Deacon, or another minister, may very briefly introduce the faithful to the Mass of the day.</i></p> <p><u>PENITENTIAL ACT</u> <i>Then follows the Penitential Act, to which the Priest invites the faithful, saying:</i></p> <p>Brethren (brothers and sisters), let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.</p> <p><i>A brief pause for silence follows. Then all recite together the formula of general confession:</i> 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</p>
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<p>Jesus at the Last Supper, praying with and for the apostles</p>	<p>what I have failed to do, <i>And, striking their breast, they say:</i> through my fault, through my fault, through my most grievous fault; <i>Then they continue:</i> 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. <i>The absolution by the Priest follows:</i> May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.</p> <p><i>The people reply:</i> Amen.</p> <p><i>The Kyrie eleison (Lord, have mercy) invocations follow, unless they have just occurred in a formula of the Penitential Act.</i> V. Lord, have mercy. R. Lord, have mercy. V. Christ, have mercy. R. Christ, have mercy. V. Lord, have mercy. R. Lord, have mercy. <i>Or:</i> V. Kyrie, eleison. R. Kyrie, eleison. V. Christe, eleison. R. Christe, eleison. V. Kyrie, eleison. R. Kyrie, eleison.</p> <p><i>When this hymn is concluded, the Priest, with hands joined, says:</i> Let us pray.</p> <p><i>And all pray in silence with the Priest for a while.</i></p> <p><i>Then the Priest, with hands extended, says the Collect prayer, at the end of which the people acclaim:</i> Amen.</p> <p><u>THE LITURGY OF THE WORD</u> <i>Then the reader goes to the ambo and reads the First Reading, while all sit and listen.</i></p> <p><i>To indicate the end of the reading, the reader acclaims:</i> The word of the Lord.</p> <p><i>All reply:</i> Thanks be to God.</p> <p><i>The psalmist or cantor sings or says the Psalm, with the people making the response.</i></p> <p><i>After this, if there is to be a Second Reading, a reader reads it from the ambo, as above.</i></p>
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<p>The flashbacks to the mount of beatitude where Jesus is teaching the people</p>	<p><i>There follows the Alleluia or another chant laid down by the rubrics, as the liturgical time requires.</i></p> <p><i>The Priest, bowing before the altar, says quietly:</i> Cleanse my heart and my lips, almighty God, that I may worthily proclaim your holy Gospel.</p> <p><i>The Priest then proceeds to the ambo, accompanied, if appropriate, by ministers with incense and candles. There he says:</i> The Lord be with you.</p> <p><i>The people reply:</i> And with your spirit.</p> <p><i>The Priest:</i> A reading from the holy Gospel according to N.</p> <p><i>and, at the same time, he makes the Sign of the Cross on the book and on his forehead, lips, and breast.</i></p> <p><i>The people acclaim:</i> Glory to you, O Lord.</p> <p><i>The Priest, incenses the book, if incense is used, and proclaims the Gospel.</i></p> <p><i>At the end of the Gospel, the Priest acclaims:</i> The Gospel of the Lord.</p> <p><i>All reply:</i> Praise to you, Lord Jesus Christ.</p> <p><i>Then he kisses the book, saying quietly:</i> Through the words of the Gospel may our sins be wiped away.</p>
<p>Flashback scenes of Jesus talking to Mary, the apostles and others</p>	<p><i>Then follows the Homily, which is to be preached by a Priest or Deacon on all Sundays and Holydays of Obligation; on other days, it is recommended.</i></p> <p><i>Then follows the Universal Prayer, that is, the Prayer of the Faithful or Bidding Prayers.</i></p> <p><i>When all this has been done, the Offertory Chant begins. Meanwhile, the ministers place the corporal, the purificator, the chalice, the pall, and the Missal on the altar.</i></p> <p><i>It is desirable that the faithful express their participation by making an offering, bringing forward bread and wine for the celebration of the Eucharist and perhaps other gifts to relieve the needs of the Church and of the poor.</i></p> <p><i>The Priest, standing at the altar, takes the paten with the bread and holds it slightly raised above the altar with both hands, saying in a low voice:</i> Blessed are you, Lord God of all creation, for through your goodness we have received the bread we offer you: fruit of the earth and work of human hands, it will become for us the bread of life.</p>
<p>Scenes of the Last Supper; washing of the feet</p>	<p><i>Then he places the paten with the bread on the corporal.</i> Blessed be God for ever.</p> <p><i>The Deacon, or the Priest, pours wine and a little water into the chalice, saying quietly:</i></p>

<p>Pilate washing his hands while Jesus is on trial</p>	<p>By the mystery of this water and wine may we come to share in the divinity of Christ who humbled himself to share in our humanity.</p> <p><i>The Priest then takes the chalice and holds it slightly raised above the altar with both hands, saying in a low voice:</i> Blessed are you, Lord God of all creation, for through your goodness we have received the wine we offer you: fruit of the vine and work of human hands, it will become our spiritual drink.</p> <p><i>Then he places the chalice on the corporal.</i> Blessed be God for ever.</p> <p><i>After this, the Priest, bowing profoundly, says quietly:</i></p> <p>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.</p> <p><i>If appropriate, he also incenses the offerings, the cross, and the altar. A Deacon or other minister then incenses the Priest and the people.</i></p> <p><i>Then the Priest, standing at the side of the altar, washes his hands, saying quietly:</i> Wash me, O Lord, from my iniquity and cleanse me from my sin.</p> <p><i>Standing at the middle of the altar, facing the people, extending and then joining his hands, he says:</i> Pray, brethren (brothers and sisters), that my sacrifice and yours may be acceptable to God, the almighty Father.</p> <p><i>The people rise and reply:</i> 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.</p> <p><i>Then the Priest, with hands extended, says the Prayer over the Offerings, at the end of which the people acclaim:</i> Amen.</p> <p><u>THE EUCHARISTIC PRAYER</u> <i>Then the Priest begins the Eucharistic Prayer.</i></p>
<p>Behold the man - Jesus standing before the crowd, scourged and crowned with thorns</p>	<p><i>Extending his hands, he says:</i> The Lord be with you.</p> <p><i>The people reply:</i> And with your spirit.</p> <p><i>The Priest, raising his hands, continues:</i> Lift up your hearts.</p> <p><i>The people:</i> We lift them up to the Lord.</p> <p><i>The Priest, with hands extended, adds:</i> Let us give thanks to the Lord our God.</p> <p><i>The people:</i> It is right and just.</p>

<p>Jesus embracing the cross and beginning to walk the way to Calvary</p>	<p><i>The Priest, with hands extended, continues the Preface.</i></p> <p><i>At the end of the Preface he joins his hands and concludes the Preface with the people, singing or saying aloud:</i> Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.</p> <p><i>The Priest, with hands extended, says:</i> You are indeed Holy, O Lord, the fount of all holiness.</p>
<p>Dove appearing over Jesus</p>	<p><i>He joins his hands and, holding them extended over the offerings, says:</i> Make holy, therefore, these gifts, we pray, by sending down your Spirit upon them like the dewfall,</p> <p><i>He joins his hands and makes the Sign of the Cross once over the bread and the chalice together, saying:</i> so that they may become for us the Body and + Blood of our Lord Jesus Christ.</p> <p><i>He joins his hands.</i></p> <p><i>In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.</i> At the time he was betrayed and entered willingly into his Passion,</p>
<p>Jesus falling to the ground and crawling to lay on the cross, then being nailed to the cross</p>	<p><i>He takes the bread and, holding it slightly raised above the altar, continues:</i> he took bread and, giving thanks, broke it, and gave it to his disciples, saying:</p> <p><i>He bows slightly.</i> TAKE THIS, ALL OF YOU, AND EAT OF IT, FOR THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.</p> <p><i>He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.</i></p>
<p>Jesus hanging on the cross, blood flowing out of his body</p>	<p><i>After this, he continues:</i> In a similar way, when supper was ended, <i>He takes the chalice and, holding it slightly raised above the altar, continues:</i> he took the chalice and, once more giving thanks, he gave it to his disciples, saying:</p> <p><i>He bows slightly.</i> TAKE THIS, ALL OF YOU, AND DRINK FROM IT, FOR THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND ETERNAL COVENANT, WHICH WILL BE POURED OUT FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS. DO THIS IN MEMORY OF ME.</p> <p><i>He shows the chalice to the people, places it on the corporal, and genuflects in adoration.</i></p> <p><i>Then he says:</i> The mystery of faith.</p>

John and Mary standing at the foot of the cross; Mary kissing the feet of Jesus	<p><i>And the people continue, acclaiming:</i> We proclaim your Death, O Lord, and profess your Resurrection until you come again. <i>Or:</i> When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again. <i>Or:</i> Save us, Savior of the world, for by your Cross and Resurrection you have set us free.</p>
Jesus praying to the Father: Eloï, Eloï, lama sachbatani	<p><i>Then the Priest, with hands extended, says:</i> Therefore, as we celebrate the memorial of his Death and Resurrection, we offer you, Lord, the Bread of life and the Chalice of salvation, giving thanks that you have held us worthy to be in your presence and minister to you.</p>
Jesus says: 'behold your mother' and 'behold your son'	<p>Humbly we pray that, partaking of the Body and Blood of Christ, we may be gathered into one by the Holy Spirit.</p>
Jesus says to the thief: today you will be with me in paradise	<p>Remember, Lord, your Church, spread throughout the world, and bring her to the fullness of charity, together with Francis our Pope N. and N. our Bishop, and all the clergy.</p>
Mary and the other women weeping; the soldiers looking on in fear	<p>Remember also our brothers and sisters who have fallen asleep in the hope of the resurrection, and all who have died in your mercy: welcome them into the light of your face.</p>
Jesus says, 'I thirst'	<p>Have mercy on us all, we pray, that with the Blessed Virgin Mary, Mother of God, with blessed Joseph, her Spouse with the blessed Apostles, and all the Saints who have pleased you throughout the ages, we may merit to be coheirs to eternal life, and may praise and glorify you</p>
Jesus says, 'into your hands, I commend my spirit'	<p><i>He joins his hands.</i> through your Son, Jesus Christ.</p> <p><i>He takes the chalice and the paten with the host and, raising both, he says:</i> Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever.</p> <p><i>The people acclaim:</i> Amen.</p> <p><u>Communion Rite</u> <i>After the chalice and paten have been set down, the Priest, with hands joined, says:</i> At the Savior's command and formed by divine teaching, we dare to say:</p> <p><i>He extends his hands and, together with the people, continues:</i> Our Father, who art in heaven, hallowed be thy name; thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us; and</p>

<p>The veil is torn in two; the earth quakes; the thunder and lightning pop</p> <p>Taking the dead body of Jesus from the cross</p> <p>Jesus in his mother's arms</p> <p>Wiping up the blood from the scourging; the shot of the bloody nails and crown of thorns</p>	<p>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.</p> <p><i>The Priest genuflects, takes the host and, holding it slightly raised above the paten or above the chalice, while facing the people, says aloud:</i> 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.</p> <p><i>And together with the people he adds once:</i> Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.</p> <p><i>The Priest, facing the altar, says quietly:</i> May the Body of Christ keep me safe for eternal life.</p> <p><i>And he reverently consumes the Body of Christ.</i></p> <p><i>Then he takes the chalice and says quietly:</i> May the Blood of Christ keep me safe for eternal life.</p> <p><i>And he reverently consumes the Blood of Christ.</i></p> <p><i>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:</i> The Body of Christ.</p> <p><i>The communicant replies:</i> Amen.</p> <p><i>and receives Holy Communion.</i></p> <p><i>While the Priest is receiving the Body of Christ, the Communion Chant begins.</i></p> <p><i>When the distribution of Communion is over, the Priest or a Deacon or an acolyte purifies the paten over the chalice and also the chalice itself.</i></p> <p><i>While he carries out the purification, the Priest says quietly:</i> 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.</p> <p><i>Then the Priest may return to the chair. If appropriate, a sacred silence may be observed for a while, or a psalm or other canticle of praise or a hymn may be sung.</i></p> <p><i>Then, standing at the altar or at the chair and facing the people, with hands joined, the Priest says:</i> Let us pray.</p> <p><i>All pray in silence with the Priest for a while, unless silence has just been observed. Then the Priest, with hands extended, says the Prayer after Communion, at the end of which the people acclaim:</i> Amen.</p>
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<p>The scene of the resurrected Jesus walking out of the tomb</p>	<p><u>THE CONCLUDING RITES</u> <i>Then the dismissal takes place. The Priest, facing the people and extending his hands, says:</i> The Lord be with you.</p> <p><i>The people reply:</i> And with your spirit.</p> <p><i>The Priest blesses the people, saying:</i> May almighty God bless you, the Father, and the Son, + and the Holy Spirit.</p> <p><i>The people reply:</i> Amen.</p> <p><i>Then the Priest with hands joined and facing the people, says:</i> Go forth, the Mass is ended. <i>Or:</i> Go and announce the Gospel of the Lord. <i>Or:</i> Go in peace, glorifying the Lord by your life. <i>Or:</i> Go in peace.</p> <p><i>The people reply:</i> Thanks be to God.</p> <p><i>Then the Priest venerates the altar as usual with a kiss, as at the beginning. After making a profound bow with the ministers, he withdraws.</i></p>
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