

Draft CDA Sacramentary

Please note this is a DRAFT working text adapting the revised 3rd English edition of the Roman Missal
**for use with signing Deaf congregations
which within Britain use BSL / SSE**

November 2011

Key to use:

[...] = word is spoken but not signed, as already implicit in signs/expressions

{...} = *suggested sign* for preceding word(s)

ABC (bold font) = response of all congregation

my = underlined word (my) is signed/expressed with emphasis

xyz (italicised) = rubric/instruction guiding Priest/Deacon

Graphic symbols and new signs have been created such as Glory, glorify, praise etc. retaining old signs for Blest/Blessed (verb blessing) and blessed (noun).

These may be seen online: <http://www.cda-uk.com/videos.html>

NB As much as possible it will be very helpful to have a trained Deaf person lead the deaf congregation in signing these new unfamiliar Mass responses.

As Latin and Greek prayers are now often sung during traditional High or Pontifical Mass, these texts are included with the translated English words on the following line to enable Sign Interpreters to be better able to translate these into Sign Language for the benefit of the signing Deaf congregation. The ADDENDUM gives the Latin and English side by side as an alternative. Please advise us if more Latin/English texts are needed!

The Propers of Seasons and Ordinary Time, including Prefaces, will be added in stages. We will upload Advent + Christmas; then Ordinary Time to Lent; then Lent, Triduum, Easter and the rest of Ordinary Time as the year unfolds. At a later stage Feasts and Solemnities will be added, as the liturgical season progresses. All of these will be integrated into this CDA Sacramentary for signing Deaf people. Likewise, Eucharistic Prayers for Reconciliation + Various Occasions will be added as soon as possible later and page numbering completed.

As this is an interim adaptation of the full missal text, comments and suggestions are welcomed to enable us to complete the adaptation into Sign Language.

INTRODUCTORY RITE

GREETING

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

Amen.

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

or

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

or

The Lord be with you.

And with {Also} your {←} spirit.

The Priest, or a Deacon, or another minister, or preferably a trained Deaf person, may very briefly introduce the faithful to the Mass of the day.

PENITENTIAL

Brothers and sisters, let us acknowledge {recognise} our sins, and prepare ourselves to celebrate the sacred mysteries.

**I confess to almighty God,
and to you {↔}, my brothers and sisters
that I [have] sinned greatly {terribly},
[in] my thoughts and [in] my words {talk/signs},
[in] what {things} I have done {made} and
[in] what {things} I failed to do,
through {because} my fault {guilt}, [through] my fault {guilt},
through my most grievous {terrible} fault {guilt};
[therefore] I ask blessed {👍 ↓ 👍} Mary ever-Virgin,
all the Angels and Saints,
and you {↔}, my brothers and sisters,
to pray for me to our Lord God.**

May {let} almighty God [have] mercy on us, forgive us our sins, and bring us to everlasting life. **Amen.**

OR:

Brothers and sisters let us acknowledge *{recognise}* our sins, and prepare ourselves to celebrate the sacred mysteries.

[Have] mercy on us, [O] Lord.

[For] *{Because}* we sinned against you *{↗God}*.

Show us, [O] Lord, your mercy.

And grant *{give}* us your salvation.

May *{let}* almighty God [have] mercy on us, forgive us our sins, and bring us to everlasting life. **Amen.**

OR:

Brothers and sisters, let us acknowledge *{recognise}* our sins, and prepare ourselves to celebrate the sacred mysteries.

You *{Jesus}* were sent to heal the contrite *{sorry}* [of heart]:
Lord, [have] mercy.

OR: Kyrie, eleison.

Lord, [have] mercy.

OR: Kyrie, eleison.

You *{Jesus}* came to call *{welcome}* sinners:

Christ, [have] mercy.

OR: Christe, eleison.

Christ, [have] mercy.

OR: Christe, eleison.

You *{Jesus}* are seated at the right hand *{side}* of the Father to intercede *{pray}* for us:

Lord, [have] mercy.

OR: Kyrie, eleison.

Lord, [have] mercy.

OR: Kyrie, eleison.

May *{let}* almighty God [have] mercy on us, forgive us our sins, and bring us to everlasting life. **Amen.**

The Kyrie eleison (Lord, have mercy) follows, unless just used in a form of the Penitential Act.

Lord, [have] mercy.
Christ, [have] mercy.
Lord, [have] mercy.

**Lord, [have] mercy.
Christ, [have] mercy.
Lord, [have] mercy.**

Or, although a traditional pontifical High Mass may use Greek or Latin words, [NB Addendum] here we use Sign Language using English words as in the following lines:

Kyrie eleison
Lord, [have] mercy

**Kyrie eleison
Lord, [have] mercy**

Christe eleison
Christ [have] mercy

**Christe eleison
Christ [have] mercy**

Kyrie, eleison
Lord, [have] mercy

**Kyrie eleison
Lord, [have] mercy**



GLORIA

Glory to {↵↶} God in the highest {↑},
and on earth peace to people of good will {heart}.

We praise {✋↑✋} you {↗God},
we bless {☺☺☺↗} you {↗God},
we adore {↔} you {↗God},
we glorify {↵↶} you {↗God},
we give you {↗God} 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 {↗God} take away the sins of the world,
[have] mercy on us;
you {↗God} take away the sins of the world,
receive our prayer;
you {↗God} are seated at the right hand {side} of the Father,
[have] mercy on us.

You {↗God} alone are the Holy One,
you {↗God} alone are the Lord,
you {↗God} alone are the Most High {↑}, Jesus Christ,
with the Holy Spirit,
in the glory of {↵↶↵} God the Father.
Amen.

COLLECT

Let us pray...

GLORIA

Gloria in excelsis Deo,

Glory to {↖ ↗} God in the highest {↑},

et in terra pax hominibus bonae voluntatis.

and on earth peace to people of good will {heart}.

Laudamus te,

We praise {✋ ↑ ✋} you {↗God},

benedictimus te,

we bless {☺ ☺ ☺ ↗} you {↗God},

adoramus te,

we adore {↔} you {↗God},

glorificamus te,

we glorify {↖ ↗} you {↗God},

gratias agimus tibi, propter magnam gloriam tuam,

we give you {↗God} thanks for your great glory {↕ ↕},

Domine Deus, Rex caelestis, Deus Pater omnimotens.

Lord God, heavenly King, God, almighty Father.

Domine Fili unigenite, Iesu Christe,

Lord Jesus Christ, Only Begotten {↙} Son,

Domine Deus, Agnus Dei, Filius Patris,

Lord God, Lamb of God, Son of the Father,

qui tollis peccata mundi, miserere nobis;

you {↗} take away the sins of the world, [have] mercy on us;

qui tollis peccata mundi, suscipe deprecationem nostram;

you {↗} take away the sins of the world, receive our prayer;

qui sedes ad dexteram Patris, miserere nobis.

you {↗} are seated at the right hand {side} of the Father,

[have] mercy on us.

Quoniam tu solus Sanctus, tu solus Dominus,

You {↗} alone are the Holy One, you {↗} alone are the Lord,

tu solus Altissimus, Iesu Christe

you {↗} alone are the Most High, Jesus Christ,

cum Sancto Spiritu:
with the Holy Spirit,
in gloria Dei Patris. Amen
in the glory of {↵↶} God the Father. Amen.

MANCHESTER HOLLYWOOD GLORIA

*(Attributed to the late Canon Charles Hollywood, 1934-2003, Chaplain with the Deaf in Salford Diocese;
the Congregation signs with celebrant)*

**Glory to {↵↶} God the Father,
Glory to {↵↶} God the Son,
Glory to {↵↶} God the Holy Spirit.
Each is God,
yet God is One.**

LITURGY OF WORD

FIRST READING

To indicate the end of the reading, the reader signs:

The Word {Sign} of the Lord.

Thanks [be] to God.

PSALM

Reader signs the RESPONSE twice (so congregation joins in signing the 2nd response) before signing verses.

SECOND READING

To indicate the end of the reading, the reader signs:

The Word {Sign} of the Lord.

Thanks [be] to God.

GOSPEL ACCLAMATION

GOSPEL

The Lord be with you.

And with {Also} your {←} spirit.

A reading from the holy Gospel according to N.

At the same time, the Deacon or the Priest makes the Sign of the Cross on the book and on his forehead, lips, breast and both palms of his hands.

Glory to {↙↘} you {↗God}, [O] Lord.

At the end of the Gospel, the Deacon or the Priest, acclaims/signs:

The Gospel of the Lord.

Praise {👐↑↑👐} to you {↗}, Lord Jesus Christ.

HOMILY

CREED

(use with hearing congregation or at High Mass)

I believe in one God, the Father almighty,
creator 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 {created},
consubstantial with {being same as God} the Father;
through him {Jesus} all things were made {created}.

For us and for our salvation Jesus came down from heaven,
and by {through} the Holy Spirit
was incarnate of the Virgin Mary, and became man.

[PAUSE]

For our sake {us} Jesus was crucified under {because of}
Pontius Pilate,

he {Jesus} suffered death and was buried,
and rose again on the third day

in accordance with {following} the Scriptures {Bible}.

He {Jesus} ascended into heaven

and is seated at the right hand {side} of {God} the Father.

He {Jesus} will come again in glory {↔↕↔} to judge the living
and the dead and his kingdom will have no end {continue}.

I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds {comes} from the Father and the Son,
with {God} the Father and the Son he is adored {↔↔} and
glorified {↔↔},

[who has] {been} spoken through the prophets.

I believe in one, holy, catholic and apostolic Church.

**I confess *{profess}* 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 *{new life onwards}*. Amen.**

DRAFT

CREDO *At a traditional sung Latin High Mass we use Sign Language using following English words:*

Credo in unum Deum,

I believe in one God,

Patrem omnipotentem, factorem caeli et terrae, visibilium omnium et invisibilium.

the Father almighty, creator of heaven and earth, of all things visible and invisible.

Et in unum Dominum Iesum Christum, Filium Dei unigenitum,

I believe in one Lord Jesus Christ, Only Begotten { ↙ } Son of God

et ex Patre natum ante Omnia saecula.

born of the Father before all ages.

Deum de Deo, lumen de lumine, Deum verum de Deo vero,

God from God, Light from Light, true God from true God,

genitum, non factum, consubstantialem Patri:

begotten { ↙ }, not created, consubstantial with {being same as God} the Father;

per quem omnia facta sunt.

through him all things were created.

Qui propter nos homines et propter nostram salutem descendit de caelis.

For us and for our salvation Jesus came down from heaven,

et incarnatus est de Spiritu Sancto ex Maria Virgine,

and through the Holy Spirit was incarnate of the Virgin Mary,

et homo factus est.

and became man.

Crucifixus etiam pro nobis sub Pontio Pilato,

For us Jesus was crucified because of Pontius Pilate,

passus et sepultus est,

Jesus suffered death and was buried,

et resurrexit tertia die, secundum Scripturas,

and rose again on the third day following Scriptures.

et ascendit in caelum, sedet ad dexteram Patris.

Jesus ascended into heaven and is seated at the right hand of God the Father.

Et iterum venturus est cum gloria, iudicare vivos et mortuos,
Jesus will come again in glory {↔↔} **to judge the living and the dead**
cuius regni non erit finis.
and his kingdom will have no end {continue}.

Et in Spiritum Sanctum, Dominum et vivificantem:
I believe in the Holy Spirit, the Lord, the giver of life,
qui ex Patre Filioque procedit;
who comes from the Father and the Son
qui cum Patre et Filio, simul adoratur et conglorificatur:
with God the Father and the Son he is adored {↔↔}
and glorified {↔↔},
qui locutus est per prophetas.
been spoken through prophets.

Et unam, sanctam, catholicam et apostolicam Ecclesiam.
I believe in one, holy, catholic and apostolic Church.
Confiteor unum baptisma in remissionem peccatorum.
I profess one baptism for the forgiveness of sins
et exspecto resurrectionem mortuorum, et vitam venturi saeculi. Amen
and I look forward to the resurrection of the dead and new life
onwards. Amen.

APOSTLES CREED

(use throughout year including Lent & Easter)

**I believe in God,
the Father almighty,
Creator of heaven and earth.
[and] *{I believe}* in Jesus Christ, his only Son, our Lord,
[who was] conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under *{because of}* Pontius Pilate,
was crucified, died and was buried;
he *{Jesus}* descended into hell;
on the third day he *{Jesus}* rose from the dead;
he *{Jesus}* ascended into heaven,
and is seated at the right hand of God the Father almighty;
he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting.
Amen.**

MANCHESTER HOLLYWOOD CREED

*(Attributed to the late Canon Charles Hollywood, 1934-2003, Chaplain with the Deaf in Salford Diocese;
the Congregation signs with celebrant)*

**I believe in God the Father,
I believe in God the Son,
I believe in God the Holy Spirit.
Each is God,
yet God is One.**

RENEWAL OF BAPTISMAL PROMISES *(use during Easter season)*

It is recommended that a trained Deaf person be adjacent to the Priest so that the congregation may follow the signed responses.

Dear brothers and sisters, in baptism we share in the Paschal {*resurrection*} Mystery of Christ's journey from death to new life. As we now walk with Jesus let us renew our baptismal promises:

Do you renounce {*reject*} Satan? **Yes, I reject Satan.**

Do you reject all Satan's works? **Yes, I reject Satan's works.**

Do you reject Satan's empty {*false*} show? **Yes, I reject Satan's false show.**

Or, the following adapted according to local needs:

Do you reject sin, and want to live as free children of God? **Yes.**

Do you reject evil, and not let sin control you? **Yes.**

Do you reject Satan, the source of evil? **Yes.**

Then the Priest continues:

Do you believe in God, the Father almighty, Creator of heaven and earth? **Yes, I believe.**

Do you believe in Jesus Christ, his only Son, our Lord, conceived by the Holy Spirit, born of the Virgin Mary, suffered death and was buried, rose again from the dead and seated at the right hand {*side*} of the Father? **Yes, I believe.**

Do you believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting? **Yes, I believe.**

And the Priest concludes:

Almighty God, the Father of our Lord Jesus Christ, gave us new birth by water and the Holy Spirit, and forgave our sins.

By his grace, may God keep us with Christ Jesus our Lord forever and ever. **Amen.**

Priest sprinkles people with the blessed water.

PRAYERS OF FAITHFUL *or* BIDDING PRAYERS

Intercessions (Ordinary Time) usually end:

... This is our prayer,
We pray to the Lord

Or (perhaps during Advent & Lent):

... Lord in your mercy,
Receive {accept} our prayer.

Or (perhaps during Christmas & Easter):

... We pray,
Praise {👐 ↑↑ 👐} the Lord! Alleluia!

NB Use discretion with above endings if celebrating Funeral Mass or a Mass for the Dead.

DRAFT

LITURGY OF EUCHARIST

OFFERTORY

Blessed {👍🔄👍➡} are you {➡God}, Lord God of all creation,
[for] through your goodness {because you are good}
we received the bread we offer {bring} you {➡God}:
fruit of the earth and work of human hands,
it will become for us the bread of life.

Blessed {👍🔄👍➡} be God for ever.

Deacon, or Priest, pours wine and a little water into the chalice, silently thinks:

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.

Blessed {👍🔄👍➡} are you {➡God}, Lord God of all creation,
[for] through your goodness {because you are good}
we received the wine we offer {bring} you {➡God}:
fruit of the vine and work of human hands,
it will become our spiritual drink.

Blessed {👍🔄👍➡} be God for ever.

After this, the Priest, bows deeply and silently prays:

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

Then the Priest, standing at the side of the altar, washes his hands, silently prays:

Wash me, O Lord, from my iniquity
and cleanse me from my sin.

Pray, brothers and sisters,
that my sacrifice and yours may {will} be acceptable to God,
the almighty Father.

**May {let} the Lord accept the sacrifice at your hands
[for] the praise {👋↑↑👋} and glory of {↔️↕️↔️} God's name,
[for] our good and the good of all his holy Church.**

EUCHARISTIC PRAYER

The Lord be with you.

And with {A/so} your {←} spirit.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right and just {fair}.

PREFACE

Preface ends with:

Holy, Holy, Holy Lord God of hosts {angels many}.

Heaven and earth are full of your {↗God} glory {↔↕↔}.

Hosanna in the highest {↑}.

Blessed {☺☺☺↗} is he [who] comes in the name of the Lord.

Hosanna in the highest {↑}.

Or, at Solemn celebrations we sign English words whilst following the sung Latin:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth.

Holy, Holy, Holy Lord God of hosts {angels many}.

Pleni sunt caeli et terra glória tua. Hosánna in excélsis.

Heaven and earth are full of your {↗God} glory {↔↕↔}.

Hosanna in highest {↑}.

Benedíctus qui venit in nómine Dómini.

Blessed {☺☺☺↗} is he [who] comes in the name of the Lord.

Hosánna in excélsis.

Hosanna in the highest {↑}.

EUCHARISTIC PRAYER FOR DEAF PEOPLE

The Lord be with you.

And with {A/so} your {↵} spirit.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right and just {fair}.

Father, we thank you {↗God},

because you {↗God} give us a world that is wonderful,
we can live in peace

and be happy with our families and our friends.

Father, we thank you {↗}, because you give us Jesus, your Son.

Before, we, your people, wandered far away from you,
but Jesus led us back to you {↗God}.

Now, we can walk a new way with you {↗God}, Father,
and with each other.

This is why with all the Angels and Saints,
we thank you and praise {👐↑↑👐} you {↗God}:

Holy, Holy, Holy Lord God of hosts {angels many}.

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 {↑}.

Father, truly you {↗God} are holy.

Let your Holy Spirit come down on this bread and wine.

The Holy Spirit will bless ✕ them and change them
into the body and blood of Jesus.

At the Last Supper before Jesus died, Jesus took bread.
He thanked you {↗God}, Father.
He broke the bread, and gave it to his friends.
Jesus said:

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

After Supper again Jesus thanked you {↗God}, Father.
Jesus took the chalice of wine, and gave it to his friends.
Jesus said:

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 FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.

The mystery of faith.

① **We proclaim your Death, [O] Lord {Jesus},
[and] profess your Resurrection
until you {↗} come again.**

Or:

② **[When] {As} we eat this Bread and drink this Cup,
we proclaim your Death, [O] Lord {Jesus},
until you {↗} come again.**

Or:

③ **Save us, {Jesus} Saviour of the world,
for by {through} your Cross and Resurrection
you {↗} have set us free {you free us}.**

Father, truly we remember Jesus.
We proclaim his death, his resurrection and his ascension.
We look forward to the day [when] Jesus will come again in glory ↵

Father, we offer you {↗God} this bread and this cup,
the body and blood of Jesus.
We offer ourselves to you {↗God} in Jesus.

Father, let your Holy Spirit come down on us
[when] {as} we receive this body and blood of Jesus.
The Holy Spirit will bring us together as friends
and help us grow together in love.

Father, watch over your Church.
Help Pope **N.**, Bishop **N.**,
and all our priests and deacons.

Protect us, your living people.

Remember our dead people (and especially **N.** recently dead).

Lead us all home to you {↗God} to live with Mary,
the Mother of Jesus, and with the Saints.

Father, we praise {👏 ↑↑ 👏} you {↗} forever with Jesus, your Son,
in the fellowship of the Holy Spirit.

Father, we praise {👏 ↑↑ 👏} you {↗God},
we thank you {↗God},
we adore {↔} you {↗God}
forever and ever.

Amen.

EUCHARISTIC PRAYER I - The Roman Canon

The Lord be with you.

And with {A/so} your {←} spirit.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right and just {fair}.

Preface follows, and ends with people signing:

Holy, Holy, Holy Lord God of hosts {angels many}.

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 {↑}.

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

He makes the Sign of the Cross once over the bread and chalice together:

and bless ☩ these gifts, these offerings,
these holy and unblemished {perfect} sacrifices,
which we offer you firstly
for your holy catholic Church.

Be pleased to grant her peace,
to guard, unite and govern her
throughout the whole world,

together with your servant **N.** our Pope
and **N.** our Bishop,¹

and all those who, holding to the truth,
hand {pass} on the catholic and apostolic faith.

¹ Mention may be made here of the Coadjutor Bishop, or Auxiliary Bishops, as noted in the *General Instruction of the Roman Missal*, no. 149.

(C₁) Remember, Lord, your servants **N.** and **N.**

Priest joins his hands and prays briefly for those for whom he intends to pray:

and all gathered here,

whose faith and devotion are known to you.

For them, we offer you this sacrifice of praise { 🖐️ ↑↑ 🖐️ }

or they offer it for themselves

and all who are dear to them:

for the redemption of their souls,

in hope of health and well-being,

and [paying their homage to] {worshipping} you,

the eternal God, living and true.

COMMUNICANTES

(C₂) In communion with those whose memory we venerate

{honour}, 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;

Linus, Cletus, Clement, Sixtus,

Cornelius, Cyprian,

Lawrence, Chrysogonus,

John and Paul,

Cosmas and Damian)

and all your Saints;

we ask that through their merits and prayers,

in all things we may be defended

by your protecting help.

(Through Christ our Lord. Amen.)

PROPER FORMS OF THE *COMMUNICANTES*

On the Nativity of the Lord and throughout 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, †

On the Epiphany of the Lord

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, †

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, †

On the Ascension of the Lord

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, †

On Pentecost Sunday

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, †

DRAFT

(PC) [Therefore,] Lord, we pray:
graciously {*kindly*} accept this oblation {*offering*} of our service,
that of your whole family;
order {*arrange*} our days in your peace,
and command that we be delivered {*freed*} from eternal damnation
and counted among [the flock of] those you have chosen.
(Through Christ our Lord. Amen.)

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

[Therefore,] Lord, we pray:
graciously {*kindly*} accept this oblation {*offering*} 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 all their sins;
order {*arrange*} our days in your peace,
and command that we be delivered {*freed*} from eternal damnation
and counted among [the flock of] those you have chosen.
(Through Christ our Lord. Amen.)

(CC) Be pleased, [O] God, we pray,
to bless {👉👇👈}, acknowledge {*recognise*},
and approve this offering in every respect {*way*};
make it spiritual and acceptable,
so that it may become for us
the Body and Blood of your most beloved Son,
our Lord Jesus Christ.

On the day before he was to suffer,
he took bread in his holy and venerable {*honourable*} hands,
and with eyes raised to heaven *PC raises his eyes*
to you, [O] God, his almighty Father,

giving you thanks, he said the blessing,
broke the bread
and gave it to his disciples, saying:

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

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

In a similar {same} way, [when supper was ended] {after supper},
he took this precious chalice
in his holy and venerable {honourable} hands,
He takes the chalice, holds it slightly above the altar, replaces it onto corporal, and continues:
and once more {again} giving you thanks, he said the blessing
{👍👇👇👍} and gave the chalice to his disciples, saying:

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 FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.

PC shows the chalice to the people, places it on the corporal, and genuflects in adoration. Then signs/says:

(PC) The mystery of faith.

① **We proclaim your Death, [O] Lord {Jesus},
[and] profess your Resurrection
until you {↗} come again.**

Or:

② **[When] {As} we eat this Bread and drink this Cup,
we proclaim your Death, [O] Lord {Jesus},
until you {↗} come again.**

Or:

③ **Save us, {Jesus} Saviour of the world,
for by {through} your Cross and Resurrection
you {↗} have set us free {you free us}.**

(CC) [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, this pure victim, this holy victim, this spotless {perfect} victim, the holy Bread of eternal life and the Chalice of everlasting salvation.

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

In humble prayer we ask you, almighty God: command that these gifts be borne {carried} by the hands of your holy Angel to your altar on high in the sight of your divine majesty, so that all of us, who through this participation at the altar receive the most holy Body and Blood of your Son,

He signs himself with the Sign of the Cross

may be filled with every grace and heavenly blessing {👍👇👇👍}.
(Through Christ our Lord. Amen.)

(C₃) Remember also, Lord, your servants *N.* and *N.*,
[who] have gone {*died*} before us with the sign of faith
and rest in the sleep of peace.

He joins his hands and prays briefly for those who have died and for whom he intends to pray.

Grant them, [O] Lord, we pray,
and all who sleep in Christ,
a place of refreshment, light and peace.
(Through Christ our Lord. Amen.)

He strikes his breast with his right hand, saying:

(C₄) To us, also, your servants, who, though sinners,
hope in your abundant {*many*} mercies,
graciously grant some share
and fellowship with your holy Apostles and Martyrs:
with John the Baptist, Stephen,
Matthias, Barnabas,

(Ignatius, Alexander,
Marcellinus, Peter,
Felicity, Perpetua,
Agatha, Lucy,
Agnes, Cecilia, Anastasia)

and all your Saints;
admit {*welcome*} us, we beseech you,
into their company,
not weighing our merits,
but granting us your pardon,
through Christ our Lord.

(PC) Through whom
you continue to make all these good things, O Lord;

you sanctify {☺ ↴ ↴ ☺} them, fill them with life,
bless {☺ ↴ ↴ ☺} them, and bestow them upon us.

He takes the chalice and the paten with the host and raises both for a moment before replacing onto the altar, then he signs/says:

(CC) Through him, and with him, and in him,
[O] God, almighty Father,
in the unity of the Holy Spirit,
all glory {↵ ↵ ↵} and honour is yours,
forever and ever.

Amen.

DRAFT

EUCHARISTIC PRAYER II

The Lord be with you.

And with {A/so} your {←} spirit.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right and just {fair}.

It is truly right and just {fair}, our duty {must} and salvation, always and everywhere to give you {→God} thanks, Father most holy, through your beloved Son, Jesus Christ; {Jesus is} your Word {Sign} through whom you {→} made {created} all things. You sent Jesus as our Saviour and Redeemer {guide}, incarnate through the Holy Spirit and born of the Virgin.

Jesus fulfilled {accomplished} your will and gained {won} for you → a holy people, he {Jesus} stretched out his hands [as he was] crucified, the bonds of death was broken, revealing {showing} the resurrection.

And so, with the Angels and all the Saints we declare your glory {↔↓↔}, as together we acclaim:

Holy, Holy, Holy Lord God of hosts {angels many}.

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 {↑}.

(PC) You {→God} are indeed Holy, [O] Lord, the fount {source/start} of all holiness.

(CC) Make holy {👍👇👇👍} these gifts, we pray,
by sending down your Spirit upon them like the dewfall {springs}
so that they may become for us
the Body and Blood of our Lord, Jesus Christ. ✠

At the time he was betrayed
and entered willingly into his
Passion

{The day before Jesus willingly
{humbly} suffered,}

he {Jesus} took bread and, giving thanks,
Priest takes the bread, holds it slightly above the altar, replaces it onto paten, and continues:
broke it, and gave it to his disciples, saying:

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

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

In a similar way {same}, after supper,
Jesus took the chalice

He takes the chalice, holds it slightly above the altar, replaces it onto corporal, and continues:
and, once more {again} giving thanks,
he gave it to his disciples, saying:

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 FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.

PC shows the chalice to the people, places it on the corporal, and genuflects in adoration. Then signs/says:

(PC) The mystery of faith.

① **We proclaim your Death, [O] Lord {Jesus}, [and] profess your Resurrection until you {↗} come again.**

Or:

② **[When] {As} we eat this Bread and drink this Cup, we proclaim your Death, [O] Lord {Jesus}, until you {↗} come again.**

Or:

③ **Save us, {Jesus} Saviour of the world, for by {through} your Cross and Resurrection you {↗} have set us free {you free us}.**

(CC) [Therefore,] as we celebrate the memorial of his Death and Resurrection, we offer you {↗God}, Lord, the Bread of life and the Chalice of salvation, thanking you {↗God} for holding us worthy to be in your presence and minister to {serve} you {↗God}. Humbly we pray that, partaking {taking} the Body and Blood of Christ, we may gather into {become} one {body} through the Holy Spirit.

(C₁) Remember, Lord, your Church, spread throughout the world, and bring {lead} her to the fullness of {perfect} charity, together with **N.** our Pope and **N.** our Bishop (+ assistant Bishops) and all the clergy {priests and deacons}.

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

(C₂) Remember your servant **N.**, whom you {↗God} called {welcomed} (today) from this world to yourself.

Grant that s/he, united with your Son in a death like {similar} Jesus', may be one {united} with Jesus in his Resurrection.

(C₂) Remember also our brothers and sisters who have fallen asleep {*died*} in the hope of the resurrection, and all who have died in your mercy: welcome them into the light of your face. Have mercy on us all, we pray, that with the Blessed {👉👇👇👉} Virgin Mary, Mother of God, with the blessed {👉👇👇👉} Apostles, and all the Saints who pleased you {↗God} throughout the ages, we may be worthy of eternal life {*share with Jesus eternal life*}, and may praise {👐↑↑👐} and glorify {↙↗} you {↗God} through your Son, Jesus Christ.

He takes the chalice and the paten with the host and raises both for a moment before replacing onto the altar, then he signs/says:

(CC) Through him, and with him, and in him,
[O] God, almighty Father,
in the unity of the Holy Spirit,
all glory {↙↗} and honour is yours,
forever and ever.
Amen.

EUCHARISTIC PRAYER III

The Lord be with you.

And with {A/so} your {←} spirit.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right and just {fair}.

Preface follows and ends with people signing:

Holy, Holy, Holy Lord God of hosts {angels many}.

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 {↑}.

(PC) You {↗God} are indeed Holy, [O] Lord,
and all you {↗} have created
rightly gives you praise {☞↑↑☞ you ↗},
for through your Son our Lord Jesus Christ,
by the power and working of the Holy Spirit,
you {↗God} give life to all things and make them holy,
[and] you never cease {stop} 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.

(CC) [Therefore, O] Lord, we humbly implore {beg} you:
by the same Spirit graciously make holy {☺↓↓☺}
these gifts we have brought to you {↗} for consecration ✠,
that they may become the Body and Blood
of your Son our Lord Jesus Christ,
at whose command we celebrate these mysteries.

[For] on the night he was betrayed {someone betrayed Jesus},

he {Jesus} himself took bread,

Priest takes the bread, holds it slightly above the altar, replaces it onto paten, and continues:

and, giving you {↗} thanks, he said the blessing {👍👇👇👍},
broke the bread and gave it to his disciples, saying:

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

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

In a similar {same} way, when supper was ended {after supper},
he {Jesus} took the chalice,

He takes the chalice, holds it slightly above the altar, replaces it onto corporal, and continues:

and, giving you thanks, he said the blessing {👍👇👇👍},
and gave the chalice to his disciples, saying:

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.

PC shows the chalice to the people, places it on the corporal, and genuflects in adoration. Then he signs/says:

(PC) The mystery of faith.

① **We proclaim your Death, [O] Lord {Jesus},
[and] profess your Resurrection
until you {↗} come again.**

Or:

② **[When] {As} we eat this Bread and drink this Cup,
we proclaim your Death, [O] Lord {Jesus},
until you {↗} come again.**

Or:

③ **Save us, {Jesus} Saviour of the world,
for by {through} your Cross and Resurrection
you {↗} have set us free {you free us}.**

(CC) [Therefore, O] Lord, as we celebrate the memorial of the saving Passion of your Son, his wondrous {wonderful} Resurrection and Ascension into heaven, and as we look forward to his second coming, we offer you {↗} in thanksgiving this holy and living sacrifice.

Look, we pray, upon the oblation {offering} of your Church and, recognizing the sacrificial Victim by whose death you willed {wanted} to reconcile us to yourself, grant that we, who are nourished {fed} by the Body and Blood of your Son and filled with his Holy Spirit, may become one body, one spirit in Christ.

(C₁) May he {Jesus} make of us an eternal offering to you {↗}, so that we may obtain an inheritance with your elect {chosen}, especially with the most Blessed {👍 ↓ 👍 👍} Virgin Mary, Mother of God, with your blessed {👍 ↓ 👍 👍} Apostles and glorious {↔️ ↕️ ↔️} Martyrs (with Saint *N.*: the Saint of the day or Patron Saint) and with all the Saints, on whose constant intercession {prayers} in your presence we rely for unfailing help.

(C₂) May this Sacrifice of our reconciliation, we pray, [O] Lord, advance the peace and salvation of all the world. Be pleased to confirm {strengthen} in faith and charity your pilgrim Church on earth, with your servant *N.* our Pope and *N.* our Bishop,² the Order {group} of Bishops,

² Mention may be made here of the Coadjutor Bishop, or Auxiliary Bishops, as noted in the *General Instruction of the Roman Missal*, no. 149.

all the clergy *{priests and deacons}*,
and the entire people you *{↗}* have gained *{won}* for your own.

Listen graciously *{kindly}* to the prayers of this family,
whom you have summoned *{called/welcomed}* before you *{↗}*:
in your compassion, [O] merciful Father,
gather to yourself all your children
scattered *{spread}* throughout the world.

† *(C₃)* To our departed *{dead}* brothers and sisters
and to all who were pleasing to you *{↗}*
at their passing from this life *{dying}*,
give kind admittance to your kingdom.
There we hope to enjoy for ever the fullness of your glory *{↔↕↔}*
through Christ our Lord,
through whom you *{↗}* bestow on *{give}* the world all that is good.

†

*He takes the chalice and the paten with the host and raises both for a moment before replacing onto the altar,
then he signs/says:*

(CC) Through him, and with him, and in him,
[O] God, almighty Father,
in the unity of the Holy Spirit,
all glory *{↔↕↔}* and honour is yours,
forever and ever.

Amen.

When this Eucharistic Prayer is used in Masses for the Dead, the following may be said:

† (C₃) Remember your servant **N.**

whom you {↗} have called (today)

from this world to yourself.

Grant that s/he who was united with your Son in a death like his,
may also be one with him {Jesus} in his Resurrection,
when from the earth

he {Jesus} will raise up in the flesh those who have died,
and transform {change} our lowly {humble} body

[after the pattern of] {same as} his own glorious {↙↘ ↗} body.

To our departed brothers and sisters, too,

and to all who were pleasing to you {↗}

at their passing from this life,

give kind admittance to your kingdom.

There we hope to enjoy for ever the fullness of your glory {↙↘ ↗},
when you {↗} will wipe away every tear from our eyes.

For seeing you {↗}, our God, as you {↗} are,

we shall be like you {↗} for all the ages {forever}

and praise {✋ ↑↑ ✋ ↗} you without end {always},

through Christ our Lord,

through whom you {↗} bestow on {give} the world all that is good.

†

He takes the chalice and the paten with the host and raises both for a moment before replacing onto the altar, then he signs/says:

(CC) Through him, and with him, and in him,

[O] God, almighty Father,

in the unity of the Holy Spirit,

all glory {↙↘ ↗} and honour is yours,

for ever and ever.

Amen.

EUCCHARISTIC PRAYER IV

It is not permitted to change the Preface of this Eucharistic Prayer because of the structure of the Prayer itself, which presents a summary of the history of salvation.

The Lord be with you.

And with {A/so} your {↩} spirit.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right and just {fair}.

It is truly right to give you thanks,
truly just to give you glory {↔↔}, Father most holy,
for you are the one God living and true,
existing before all ages and abiding for all eternity,
dwelling in unapproachable light;
yet you, who alone are good, the source {start} of life,
have made all that is,
so that you might fill your creatures with blessings {👍👎👎👍}
and bring joy to many of them by the glory of {↔↔} your light.
And so, in your presence are countless hosts of Angels,
who serve you day and night
and, gazing upon the glory {↔↔} of your face,
glorify {↔↔} you without ceasing {end}.
With them we, too, confess your name in exultation {leap for joy},
giving voice to every creature under heaven,
as we acclaim:

Holy, Holy, Holy Lord God of hosts {angels many}.

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 {↑}.

(PC) We give you praise {👐 ↑↑ 👐 you ↗}, Father most holy,
for you are great
and you have fashioned {created} all your works
in wisdom and in love.
You formed man {man + woman} in your own image
and entrusted the whole world to his care,
so that in serving you alone, the Creator,
he {humans} might have dominion {control} over all creatures.
And when through disobedience he had lost your friendship,
you did not abandon him to the domain of death.
For you {because} came in mercy to the aid {help} of all,
so that those who seek {search} might find you.
Time and again you offered them covenants {promises}
and through the prophets
taught them to look forward to salvation.

[And] you so loved the world, Father most holy,
that in the fullness of time
you sent your Only Begotten Son to be our Saviour.
[Made] incarnate by the Holy Spirit
and born of the Virgin Mary,
he {Jesus} shared our human nature
in all things but sin.
To the poor he {Jesus} proclaimed the good news of salvation,
to prisoners, freedom,
and to the sorrowful {sad} of heart, joy.
To accomplish your plan,
he {Jesus} gave himself up to death,
and, rising from the dead,
he destroyed death and restored life.

And that we might live no longer for ourselves
but for him {Jesus} [who] died and rose again for us,

he sent the Holy Spirit from you, Father,
as the first fruits {*gift*} for those who believe,
so that, bringing to perfection his work in the world,
he might sanctify {👍👇👇👍} creation to the full.

(CC) [Therefore, O] Lord, we pray:
may this same Holy Spirit
graciously {*kindly*} sanctify ✠ these offerings,
PC makes the Sign of the Cross once over the bread and chalice together
that they may become
the Body and Blood of our Lord Jesus Christ
for the celebration of this great mystery,
which he himself left us
as an eternal covenant.

[For when] {*As*} the hour had come
for him to be glorified {👉👈} by you, Father most holy,
having loved his own who were in the world,
he loved them to the end:
and [while] {*as*} they were at supper,
he {*Jesus*} took bread,

PC takes the bread, holds it slightly above the altar, replaces it onto paten, and continues:

blessed {👍👇👇👍} and broke it,
and gave it to his disciples, saying,

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

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

In a similar {*same*} way,
taking the chalice filled with the fruit of the vine,

PC takes the chalice, holds it slightly above the altar, replaces it onto corporal, and continues:

he {*Jesus*} gave thanks,

and gave the chalice to his disciples, saying:

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.

*PC shows the chalice to the people, places it on the corporal, and genuflects in adoration.
Then he signs/says:*

(PC) The mystery of faith.

① **We proclaim your Death, [O] Lord {Jesus},
[and] profess your Resurrection
until you {↗} come again.**

Or:

② **[When] {As} we eat this Bread and drink this Cup,
we proclaim your Death, [O] Lord {Jesus},
until you {↗} come again.**

Or:

③ **Save us, {Jesus} Saviour of the world,
for by {through} your Cross and Resurrection
you {↗} have set us free {you free us}.**

(CC) [Therefore, O] Lord,
as we now celebrate the memorial of our redemption,
we remember Christ's Death
and his descent to the realm of the dead,
we proclaim his Resurrection
and his Ascension to your right hand,
and, as we await his coming in glory {↔↕↔},
we offer you his Body and Blood,
the sacrifice acceptable to you
which brings salvation to the whole world.

Look, O Lord, upon the Sacrifice
which you yourself have provided for your Church,
and grant in your loving kindness
to all who partake of this one Bread and one Chalice
that, gathered into one body by the Holy Spirit,
they may truly become a living sacrifice in Christ
to the praise { 🖐️ ↑↑ 🖐️ } of your glory { ↙️ ↓️ ↘️ }.

(C₁) Therefore, Lord, remember now
all for whom we offer this sacrifice:
especially your servant **N.** our Pope,
N. our Bishop,³ and the whole Order {*group*} of Bishops,
all the clergy {*priests and deacons*},
those who take part in this offering,
those gathered here before you,
your entire people,
and all who seek you with a sincere heart.

(C₂) Remember also
those who have died in the peace of your Christ
and all the dead,
whose faith you alone have known.
To all of us, your children,
grant, O merciful Father,
that we may enter into a heavenly inheritance
with the Blessed { 🙌️ ↓️ ↓️ 🙌️ } Virgin Mary, Mother of God,
and with your Apostles and Saints in your kingdom.
There, with the whole of creation,
freed from the corruption of sin and death,
may we glorify { 🙌️ ↗️ } you through Christ our Lord,
through whom you bestow on the world all that is good.

³ Mention may be made here of the Coadjutor Bishop, or Auxiliary Bishops, as noted in the *General Instruction of the Roman Missal*, no. 149.

He takes the chalice and the paten with the host and raises both for a moment before replacing onto the altar, then he signs/says:

(CC) Through him, and with him, and in him,
[O] God, almighty Father,
in the unity of the Holy Spirit,
all glory { ↵ ↵ } and honour is yours,
forever and ever.

Amen.

DRAFT

COMMUNION RITE

At the Saviour's command, and formed by Divine teaching, we dare *{bold}* to say *{sign}*:

**Our Father, who are in heaven,
hallowed be your name;
your kingdom come,
your will be done
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.**

Or, at Solemn celebrations we sign English words whilst following the sung Latin:

Pater noster, qui es in caelis: sanctificetur nomen tuum;
Our Father, who are in heaven, hallowed be your name;
adveniat regnum tuum; fiat voluntas tua, sicut in caelo, et in terra.
thy kingdom come, thy will be done on earth as it is in heaven.
Panem nostrum cotidianum da nobis hodie;
Give us this day our daily bread,
et dimitte nobis debita nostra,
and forgive us our trespasses
sicut et nos dimittimus debitoribus nostris;
as we forgive those who trespass against us;
et ne nos inducas in tentationem; sed libera nos a malo.
and lead us not into temptation, but deliver us from evil.

Deliver us, Lord, we pray, from every {all} evil,
graciously grant peace in our {every} day,
that, by the help of your mercy,
we may always be free from sin
and safe from all distress {emotion},
as we await the blessed {👍👇👇👍} hope
and the coming of our Saviour, Jesus Christ.

**[For] the kingdom,
the power and the glory {↔↔} are yours
now and for ever.**

Lord Jesus Christ, you {↗} said to your Apostles:
Peace I leave you, my peace I give you.
Look not on our sins, but look on the faith of your Church,
and grant her peace and unity
in accordance with {following} your will.
You {Jesus} live and reign forever and ever.
Amen.

The peace of the Lord be with you always.
And with {Also} your {←} spirit.

Let us offer each other the sign of peace.

All offer one another a gesture, in keeping with local customs, that expresses peace, communion, and charity. The Priest gives the sign of peace to a Deacon or minister.

During the Lamb of God, while the priest breaks the bread placing a small piece in the chalice, a trained Deaf person leads the congregation in signing the Lamb of God.

**Lamb of God, you {↗God} take away the sins of the world,
have mercy on us.**

**Lamb of God, you {↗God} take away the sins of the world,
have mercy on us.**

**Lamb of God, you {↗God} take away the sins of the world,
grant us peace.**

Or, at Solemn celebrations with sung Latin, we sign the English words on the following lines:

Agnus Dei, qui tollis peccata mundi:

**Lamb of God, you {↗God} take away the sins of the world,
miserere nobis.**

have mercy on us.

Agnus Dei, qui tollis peccata mundi:

**Lamb of God, you {↗God} take away the sins of the world,
miserere nobis.**

have mercy on us.

Agnus Dei, qui tollis peccata mundi:

**Lamb of God, you {↗God} take away the sins of the world,
dona nobis pacem.**

grant us peace.

Then the Priest genuflects after mentally praying:

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.

Priest holds up the broken host then signs:

Behold the Lamb of God,
behold him [who] takes away the sins of the world.
Blessed {👍↓👍} are those {they} called {welcome} to the supper
of the Lamb.

**Lord, I am not worthy {not good}
that you {↗} should enter under my roof {into my heart},
but only say the word {yes}
and my soul shall {will} be healed.**

Priest silently prays: May the Body and Blood of Christ keep me safe for eternal life.

Priest reverently consumes the Body of Christ.

Then he takes the chalice and reverently consumes the Blood of Christ.

Priest/Deacon takes the paten or ciborium and approaches the communicants.

Priest/Deacon raises a host slightly showing it to each communicant, signing:

Body of Christ.
Amen.

If Communion is offered under both kinds, the Minister raises chalice slightly showing it to each communicant, signing:

Blood of Christ.
Amen.

After the distribution of Communion, the Priest or Deacon, or an acolyte, purifies the paten over the chalice and also the chalice itself. While he carries out the purification, the Priest/Deacon/Minister mentally prays:

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.

PRAYER AFTER COMMUNION

Let us pray.

All pray in silence with the Priest for a while, unless silence has just been observed.

Then the Priest signs the Prayer after Communion, at the end of which the people respond:
Amen.

DRAFT

CONCLUDING RITE

If necessary, any brief ANNOUNCEMENTS to the congregation are given now.

DISMISSAL

The Lord be with you.

And with {Also} your {←} spirit.

May {let} almighty God bless {☮ ↓ ↓ ☮} you:
the Father, and the Son, ✠ and the Holy Spirit.

Amen.

In a Pontifical Mass, the celebrant receives the mitre and signs:

The Lord be with you.

And with {Also} your {←} spirit.

The celebrant signs:

Blessed {☮ ☺ ☮ ↗} be the name of the Lord.

Now and for ever.

The celebrant signs:

Our help is in the name of the Lord.

Who {God} made heaven and earth.

The celebrant signs:

May {let} almighty God bless {☮ ↓ ↓ ☮} you,

then the celebrant receives the pastoral staff, if he uses it, and makes sign of cross:

the Father, ✠ and the Son, ✠ and the Holy ✠ Spirit.

Amen.

Then the Deacon, or the Priest himself, signs:

Go forth, the Mass is ended *{finished}*.

Or:

Go and announce the Gospel of the Lord.

Or:

Go in peace, glorifying {↙ ↘} the Lord by your life *{through good example}*.

Or:

Go in peace.

People reply:

Thanks [be] to God.

DRAFT

ADDENDUM

[This section is an alternative to the Latin & English integrated in the main body of this Sacramentary – it is intended to help Sign Language Interpreters/Communicators]

At traditional pontifical High Mass which may have Greek or Latin words, we sign using Catholic Liturgical signs following the English in the second column:

KYRIE

Kyrie eleison	Kyrie eleison	Lord, mercy	Lord, mercy
Christe eleison	Christe eleison	Christ mercy	Christ mercy
Kyrie, eleison	Kyrie eleison	Lord, mercy	Lord, mercy

DRAFT

GLORIA

Gloria in excelsis Deo,

et in terra pax hominibus bonae voluntatis.

Laudamus te,

benedictimus te,

adoramus te,

glorificamus te,

gratias agimus tibi

propter magnam gloriam tuam,

Domine Deus, Rex caelestis,

Deus Pater omnimotens.

Domine Fili unigenite, Iesu

Christe,

Domine Deus, Agnus Dei,

Filius Patris,

qui tollis peccata mundi,

miserere nobis;

qui tollis peccata mundi,

suscipe deprecationem nostrum;

qui sedes ad dexteram Patris,

miserere nobis.

Quoniam tu solus Sanctus,

tu solus Dominus,

tu solus Altissimus,

Iesu Christe

cum Sancto Spiritu:

in gloria Dei Patris.

Amen

Glory to {↵↗} God in the highest {↑}

and on earth peace to people of good will {heart}.

We praise {✋↑↑✋} you {↗God},

we bless {☺☺☺↗} you {↗God},

we adore {↖↗} you {↗God},

we glorify {↵↗} you {↗God},

we give you thanks for your

great glory {↵↗↗},

Lord God, heavenly King,

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

side of the Father,

have mercy on us.

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.

CREDO

Credo in unum Deum,
Patrem omnipotentem, factorem
caeli et terrae, visibilium omnium et
invisibilium.

Et in unum Dominum Iesum
Christum, Filium Dei unigenitum et
ex Patre natum ante Omnia
saecula.

Deum de Deo, lumen de lumine,
Deum verum de Deo vero,
genitum, non factum,
consubstantialem Patri:
per quem Omnia facta sunt.

Qui propter nos homines et propter
nostram salutem descendit de
caelis. Et incarnatus est de Spiritu
Sancto ex Maria Virgine,
et homo factus est.

Crucifixus etiam pro nobis sub
Pontio Pilato, passus et sepultus
est,
et resurrexit tertia die, secundum
Scripturas,
et ascendit in caelum, sedet ad
dexteram Patris.

Et iterum venturus est cum gloria,
iudicare vivos et mortuos, cuius
regni non erit finis.

Et in Spiritum Sanctum,
Dominum et vivificantem:
qui ex Patre Filioque procedit;

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

**I believe in one Lord Jesus
Christ, the Only born Son of God
born of the Father all ages.**

**God from God, Light from Light,
true God from true God,
begotten { ↙ }, not created,
consubstantial with {being same
as} God the Father; through him
all things were created.**

**For us and for our salvation
Jesus came down from heaven,
and through the Holy Spirit was
incarnate of the Virgin Mary, and
became man.**

**For us Jesus was crucified
because of Pontius Pilate,
Jesus suffered death and was
buried, and rose again on the
third day following Scriptures.
Jesus ascended into heaven and
is seated at the right hand of
God the Father.**

**Jesus will come again in glory ↗
to judge the living and the dead
and his kingdom will never end.**

**I believe in the Holy Spirit,
the Lord, the giver of life,
who comes from the Father and**

qui cum Patre et Filio,
simul adoratur et conglorificatur:
qui locutus est per prophetas.

Et unam, sanctam, catholicam et
apostolicam Ecclesiam.
Confiteor unum baptisma in
remissionem peccatorum.
Et exspecto resurrectionem
mortuorum, et vitam venturae
saeculi. Amen

the Son,
with God the Father and the Son
he is adored {↔},
and glorified {↔},
been spoken through prophets.

I believe in one, holy, catholic
and apostolic Church.
I profess one baptism for the
forgiveness of sins
and I look forward to the
resurrection of the dead
and new life onwards. Amen.

SANCTUS

Sanctus, Sanctus, Sanctus
Dóminus Deus Sábaoth.
Pleni sunt caeli et terra glória tua.

Hosánna in excélsis.
Benedíctus qui venit in nómine
Dómini.
Hosánna in excélsis.

Holy, Holy, Holy
Lord God of hosts {angels many}.
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 {↑}.

PATER NOSTER

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.

**Our Father,
who are in heaven,
hallowed be your name;
your kingdom come,
your will be done
on earth as it is in heaven.
Give us this day
our daily bread,
and forgive us our trespasses,
as we forgive those who
trespass against us;
and lead us not
into temptation,
but deliver us from evil.**

AGNUS DEI

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.

**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.**

EUCCHARISTIC PRAYERS outstanding:

EUCCHARISTIC PRAYER Reconciliation I & II

EUCCHARISTIC PRAYER for Various Needs I - IV

+ Propers & Prefaces

to follow later...

DRAFT