

THE ORDER OF MASS

The Introductory Rites

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

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

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

[Greeting1Pub.tif]

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

The people reply:

[Greeting2Pub]

Amen.

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

[Greeting3Pub]

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

Or:

[Greeting4Pub]

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

Or:

[Greeting5Pub]

The Lord be with you.

The people reply:

[Greeting6Pub]

And with your spirit.

In this first greeting a Bishop, instead of The Lord be with you, says:

[Greeting7Pub]

Peace be with you.

3. The Priest, or a Deacon, or another minister, may very briefly introduce the faithful to the Mass of the day.

Penitential Act^{*}

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

[PenitentialAct1Pub]

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

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

I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and in what I have failed to do,

And, striking their breast, they say:

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

Then they continue:

therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.

The absolution by the Priest follows:

[PenitentialAct6Pub]

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

The people reply:

[PenitentialAct7Pub]

Amen.

Or:

^{*} From time to time on Sundays, especially in Easter Time, instead of the customary Penitential Act, the blessing and sprinkling of water may take place (as in Appendix II, pp. 000-000) as a reminder of Baptism.

5. The Priest invites the faithful to make the Penitential Act:

[PenitentialAct1Pub]

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

A brief pause for silence follows.

The Priest then says:

[PenitentialAct2Pub]

Have mercy on us, O Lord.

The people reply:

[PenitentialAct3Pub]

For we have sinned against you.

The Priest:

[PenitentialAct4Pub]

Show us, O Lord, your mercy.

The people:

[PenitentialAct5Pub]

And grant us your salvation.

The absolution by the Priest follows:

[PenitentialAct6Pub]

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

The people reply:

[PenitentialAct7Pub]

Amen.

Or:

6. The Priest invites the faithful to make the Penitential Act:

[PenitentialAct8Pub]

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

A brief pause for silence follows.

The Priest, or a Deacon or another minister, then says the following or other invocations with Kyrie, eleison (Lord, have mercy):

[PenitentialAct9Pub]

You were sent to heal the contrite of heart:

[PenitentialAct10aPub] [PenitentialAct11aPub]

Lord, have mercy. Or: Kyrie, eleison.

The people reply:

[PenitentialAct10bPub] [PenitentialAct11bPub]

Lord, have mercy. Or: Kyrie, eleison.

The Priest:

[PenitentialAct12Pub]

You came to call sinners:

[PenitentialAct13aPub] [PenitentialAct14aPub]

Christ, have mercy. Or: Christe, eleison.

The people:

[PenitentialAct13bPub] [PenitentialAct14bPub]

Christ, have mercy. Or: Christe, eleison.

The Priest:

[PenitentialAct15Pub]

You are seated at the right hand of the Father to intercede for us:

[PenitentialAct16aPub] [PenitentialAct17aPub]

Lord, have mercy. Or: Kyrie, eleison.

The people:

[PenitentialAct16aPub] [PenitentialAct17bPub]

Lord, have mercy. Or: Kyrie, eleison.

The absolution by the Priest follows:

[PenitentialAct18Pub]

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

The people reply:

[PenitentialAct19Pub]

Amen.

7. The Kyrie eleison (Lord, have mercy) invocations follow, unless they have just occurred in a formula of the Penitential Act.

[Kyrie2Pub]

V. Lord, have mercy.
 V. Christ, have mercy.
 V. Lord, have mercy.

R. Lord, have mercy.
 R. Christ, have mercy.
 R. Lord, have mercy.

Or:

[Kyrie1Pub]

V. Kyrie, eleison.
 V. Christe, eleison.
 V. Kyrie, eleison.

R. Kyrie, eleison.
 R. Christe, eleison.
 R. Kyrie, eleison.

8. Then, when it is prescribed, this hymn is either sung or said:

[Gloria2Pub, Gloria3Pub]

Glory to God in the highest,
 and on earth peace to people of good will.

We praise you,
 we bless you,
 we adore you,
 we glorify you,
 we give you thanks for your great glory,
 Lord God, heavenly King,
 O God, almighty Father.

Lord Jesus Christ, Only Begotten Son,
 Lord God, Lamb of God, Son of the Father,
 you take away the sins of the world,
 have mercy on us;
 you take away the sins of the world,
 receive our prayer;
 you are seated at the right hand of the Father,
 have mercy on us.

For you alone are the Holy One,
 you alone are the Lord,
 you alone are the Most High,

Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.

9. When this hymn is concluded, the Priest, with hands joined, says:
Let us pray.

And all pray in silence with the Priest for a while.

Then the Priest, with hands extended, says the Collect prayer, at the end of which the people acclaim:

Amen.

The Liturgy of the Word

10. Then the reader goes to the ambo and reads the First Reading, while all sit and listen.

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

[LiturgyWord1Pub]

The Word of the Lord.

All reply:

[LiturgyWord2Pub]

Thanks be to God.

11. The psalmist or cantor sings or says the Psalm, with the people making the response.

12. After this, if there is to be a Second Reading, a reader reads it from the ambo, as above.

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

[LiturgyWord3Pub]

The Word of the Lord.

All reply:

[LiturgyWord4Pub]

Thanks be to God.

13. There follows the Alleluia or another chant laid down by the rubrics, as the liturgical time requires.

14. Meanwhile, if incense is used, the Priest puts some into the thurible. After this, the Deacon who is to proclaim the Gospel, bowing profoundly before the Priest, asks for the blessing, saying in a low voice:

Your blessing, Father.

The Priest says in a low voice:

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

The Deacon signs himself with the Sign of the Cross and replies:

Amen.

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

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

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

[LiturgyWord5Pub]

The Lord be with you.

The people reply:

[LiturgyWord6Pub]

And with your spirit.

The Deacon, or the Priest:

[LiturgyWord7Pub]

A reading from the holy Gospel according to N.

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

The people acclaim:

[LiturgyWord8Pub]

Glory to you, O Lord.

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

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

[LiturgyWord9Pub]

The Gospel of the Lord.

All reply:

[LiturgyWord10Pub]

Praise to you, Lord Jesus Christ.

Then he kisses the book, saying quietly:

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

17. 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.

18. At the end of the Homily, the Symbol or Profession of Faith or Creed, when prescribed, is either sung or said:

[Credo1aPub, Credo1bPub]

An alternate musical setting of the Creed may be found in Appendix I, pp. 0000-0000.

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

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

At the words that follow up to and including and became man, all bow.

and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.

For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.

He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

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

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

19. *Instead of the Niceno-Constantinopolitan Creed, especially during Lent and Easter Time, the baptismal Symbol of the Roman Church, known as the Apostles' Creed, may be used.*

I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,

At the words that follow, up to and including the Virgin Mary, all bow.

who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there 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.

20. *Then follows the Universal Prayer, that is, the Prayer of the Faithful or Bidding Prayers.*

The Liturgy of the Eucharist

21. 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.

22. 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.

23. 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:

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.

Then he places the paten with the bread on the corporal.

If, however, the Offertory Chant is not sung, the Priest may speak these words aloud; at the end, the people may acclaim:

Blessed be God for ever.

24. The Deacon, or the Priest, pours wine and a little water into the chalice, saying quietly:

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.

25. The Priest then takes the chalice and holds it slightly raised above the altar with both hands, saying in a low voice:

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.

Then he places the chalice on the corporal.

If, however, the Offertory Chant is not sung, the Priest may speak these words aloud; at the end, the people may acclaim:

Blessed be God for ever.

26. After this, the Priest, bowing profoundly, says quietly:

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.

27. If appropriate, he also incenses the offerings, the cross, and the altar. A Deacon or other minister then incenses the Priest and the people.

28. Then the Priest, standing at the side of the altar, washes his hands, saying quietly:

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

29. Standing at the middle of the altar, facing the people, extending and then joining his hands, he says:

[OrateFratres1Pub]

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

The people rise and reply:

[OrateFratres2Pub]

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.

30. Then the Priest, with hands extended, says the Prayer over the Offerings, at the end of which the people acclaim:

Amen.

THE EUCHARISTIC PRAYER

31. Then the Priest begins the Eucharistic Prayer.

[PrefaceDialoguePub]

Extending his hands, he says:

The Lord be with you.

The people reply:

And with your spirit.

The Priest, raising his hands, continues:

Lift up your hearts.

The people:

We lift them up to the Lord.

The Priest, with hands extended, adds:

Let us give thanks to the Lord our God.

The people:

It is right and just.

The Priest, with hands extended, continues the Preface.

At the end of the Preface he joins his hands and concludes the Preface with the people, singing or saying aloud:

[Sanctus1Pub]

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.

Or:

[Sanctus2Pub]

32. In all Masses, the Priest celebrant is permitted to sing parts of the Eucharistic Prayer provided with musical notation below, pp. 000ff., especially the principal parts.

In Eucharistic Prayer I, the Roman Canon, the words included in brackets may be omitted.

PREFACE I OF ADVENT

The two comings of Christ

33. The following Preface is said in Masses of Advent from the First Sunday of Advent to 16 December and in other Masses that are celebrated in Advent and have no proper Preface.

[PrefaceDialoguePub]

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

For he assumed at his first coming
the lowliness of human flesh,
and so fulfilled the design you formed long ago,
and opened for us the way to eternal salvation,
that, when he comes again in glory and majesty
and all is at last made manifest,
we who watch for that day
may inherit the great promise
in which now we dare to hope.

And so, with Angels and Archangels,
with Thrones and Dominions,
and with all the hosts and Powers of heaven,
we sing the hymn of your glory,
as without end we acclaim:

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

[13TwoComingsPub]

PREFACE II OF ADVENT

The twofold expectation of Christ

34. The following Preface is said in Masses of Advent from 17 December to 24 December and in other Masses that are celebrated in Advent and have no proper Preface.

[PrefaceDialoguePub]

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

For all the oracles of the prophets foretold him,
the Virgin Mother longed for him
with love beyond all telling,
John the Baptist sang of his coming
and proclaimed his presence when he came.

It is by his gift that already we rejoice
at the mystery of his Nativity,
so that he may find us watchful in prayer
and exultant in his praise.

And so, with Angels and Archangels,
with Thrones and Dominions,
and with all the hosts and Powers of heaven,
we sing the hymn of your glory,
as without end we acclaim:

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

[14ExpectationPub]

PREFACE I OF THE NATIVITY OF THE LORD

Christ the Light

35. The following Preface is said in Masses of the Nativity of the Lord and of its Octave Day, and within the Octave, even in Masses that otherwise might have a proper Preface, with the exception of Masses that have a proper Preface concerning the divine mysteries or divine Persons. It is also used on weekdays of Christmas Time.

[PrefaceDialoguePub]

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

For in the mystery of the Word made flesh
a new light of your glory has shone upon the eyes of our mind,
so that, as we recognize in him God made visible,
we may be caught up through him in love of things invisible.

And so, with Angels and Archangels,
with Thrones and Dominions,
and with all the hosts and Powers of heaven,
we sing the hymn of your glory,
as without end we acclaim:

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

When the Roman Canon is used, there is a proper Communicantes, p. 000. At the Vigil Mass and the Mass during the Night of the Nativity of the Lord: Celebrating the most sacred night, etc., is said, while Celebrating the most sacred day, etc., is then said throughout the Octave of the Nativity of the Lord.

[15ChristTheLightND1Pub, 15ChristTheLightD2Pub]

PREFACE II OF THE NATIVITY OF THE LORD

The restoration of all things in the Incarnation

36. The following Preface is said in Masses of the Nativity of the Lord and of its Octave Day, and within the Octave, even in Masses that otherwise might have a proper Preface, with the exception of Masses that have a proper Preface concerning the divine mysteries or divine Persons. It is also used on weekdays of Christmas Time.

[PrefaceDialoguePub]

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

For on the feast of this awe-filled mystery,
though invisible in his own divine nature,
he has appeared visibly in ours;
and begotten before all ages,
he has begun to exist in time;
so that, raising up in himself all that was cast down,
he might restore unity to all creation
and call straying humanity back to the heavenly Kingdom.

And so, with all the Angels, we praise you,
as in joyful celebration we acclaim:

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

When the Roman Canon is used, there is a proper *Communicantes*, p. 000. At the Vigil Mass and the Mass during the Night of the Nativity of the Lord: Celebrating the most sacred night, etc., is said, while Celebrating the most sacred day, etc., is then said throughout the Octave of the Nativity of the Lord.

[16RestorationPub]

PREFACE III OF THE NATIVITY OF THE LORD

The exchange in the Incarnation of the Word

37. The following Preface is said in Masses of the Nativity of the Lord and of its Octave Day, and within the Octave, even in Masses that otherwise might have a proper Preface, with the exception of Masses that have a proper Preface concerning the divine mysteries or divine Persons. It is also used on weekdays of Christmas Time.

[PrefaceDialoguePub]

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks.
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

For through him the holy exchange that restores our life
has shone forth today in splendour:
when our frailty is assumed by your Word
not only does human mortality receive unending honour
but by this wondrous union we, too, are made eternal.

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

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

When the Roman Canon is used, there is a proper *Communicantes*, p. 000. At the Vigil Mass and the Mass during the Night of the Nativity of the Lord: Celebrating the most sacred night, etc., is said, while Celebrating the most sacred day, etc., is then said throughout the Octave of the Nativity of the Lord.

[17aIncarnationPub]

PREFACE OF THE EPIPHANY OF THE LORD

Christ the light of the nations

38. The following Preface is said in Masses of the Solemnity of the Epiphany. This Preface, or one of the Prefaces of the Nativity, may be said even on days after the Epiphany up to the Saturday that precedes the Feast of the Baptism of the Lord.

[PrefaceDialoguePub]

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

For today you have revealed the mystery
of our salvation in Christ
as a light for the nations,
and when he appeared in our mortal nature,
you made us new by the glory of his immortal nature.

And so, with Angels and Archangels,
with Thrones and Dominions,
and with all the hosts and Powers of heaven,
we sing the hymn of your glory,
as without end we acclaim:

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

When the Roman Canon is used on the Solemnity of the Epiphany, there is a proper Communicantes, p. 000.

[18LightOfNationsND1Pub, 18LightOfNationsD2Pub]

PREFACE I OF LENT

The spiritual meaning of Lent

39. The following Preface is said in Masses of Lent, especially on Sundays when a more specific Preface is not prescribed.

[PrefaceDialoguePub]

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

For by your gracious gift each year
your faithful await the sacred paschal feasts
with the joy of minds made pure,
so that, more eagerly intent on prayer
and on the works of charity,
and participating in the mysteries
by which they have been reborn,
they may be led to the fullness of grace
that you bestow on your sons and daughters.

And so, with Angels and Archangels,
with Thrones and Dominions,
and with all the hosts and Powers of heaven,
we sing the hymn of your glory,
as without end we acclaim:

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

[19LentPub]

PREFACE II OF LENT

Spiritual penance

40. The following Preface is said in Masses of Lent, especially on Sundays when a more specific Preface is not prescribed.

[PrefaceDialoguePub]

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

For you have given your children a sacred time
for the renewing and purifying of their hearts,
that, freed from disordered affections,
they may so deal with the things of this passing world
as to hold rather to the things that eternally endure.

And so, with all the Angels and Saints,
we praise you, as without end we acclaim:

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

[20PenancePub]

PREFACE III OF LENT

The fruits of abstinence

41. The following Preface is said in Masses of the weekdays of Lent and on days of fasting.

[PrefaceDialoguePub]

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

For you will that our self-denial should give you thanks,
humble our sinful pride,
contribute to the feeding of the poor,
and so help us imitate you in your kindness.

And so we glorify you with countless Angels,
as with one voice of praise we acclaim:

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

[21AbstinencePub]

PREFACE IV OF LENT

The fruits of fasting

42. The following Preface is said in Masses of the weekdays of Lent and on days of fasting.

[PrefaceDialoguePub]

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

For through bodily fasting you restrain our faults,
raise up our minds,
and bestow both virtue and its rewards,
through Christ our Lord.

Through him the Angels praise your majesty,
Dominions adore and Powers tremble before you.
Heaven and the Virtues of heaven and the blessed Seraphim
worship together with exultation.

May our voices, we pray, join with theirs
in humble praise, as we acclaim:

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

[22FastingPub]

PREFACE I OF THE PASSION OF THE LORD

The power of the Cross

43. The following Preface is said during the Fifth Week of Lent and in Masses of the mysteries of the Cross and Passion of the Lord.

[PrefaceDialoguePub]

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

For through the saving Passion of your Son
the whole world has received a heart
to confess the infinite power of your majesty,
since by the wondrous power of the Cross
your judgement on the world is now revealed
and the authority of Christ crucified.

And so, Lord, with all the Angels and Saints,
we, too, give you thanks, as in exultation we acclaim:

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

[23CrossPub]

PREFACE II OF THE PASSION OF THE LORD

The victory of the Passion

44. **The following Preface is said on Monday, Tuesday, and Wednesday of Holy Week.**

[PrefaceDialoguePub]

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

For the days of his saving Passion
and glorious Resurrection are approaching,
by which the pride of the ancient foe is vanquished
and the mystery of our redemption in Christ is celebrated.

Through him the host of Angels adores your majesty
and rejoices in your presence for ever.

May our voices, we pray, join with theirs
in one chorus of exultant praise, as we acclaim:

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

[24PassionVictoryPub]

PREFACE I OF EASTER

The Paschal Mystery

45. The following Preface is said during Easter Time.

At the Easter Vigil, is said on this night; on Easter Sunday and throughout the Octave of Easter, is said on this day; on other days of Easter Time, is said in this time.

[PrefaceDialoguePub]

It is truly right and just, our duty and our salvation,
at all times to acclaim you, O Lord,
but (on this night / on this day / in this time) above all
to laud you yet more gloriously,
when Christ our Passover has been sacrificed.

For he is the true Lamb
who has taken away the sins of the world;
by dying he has destroyed our death,
and by rising, restored our life.

Therefore, overcome with paschal joy,
every land, every people exults in your praise
and even the heavenly Powers, with the angelic hosts,
sing together the unending hymn of your glory,
as they acclaim:

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

When the Roman Canon is used, there is a proper Communicantes and a proper Hanc igitur, as below, p. 000. In the Communicantes at the Easter Vigil, Celebrating the most sacred night, etc. is said.

[15PaschalND1Pub, 15PaschalD2Pub]

PREFACE II OF EASTER

New life in Christ

46. The following Preface is said during Easter Time.

[PrefaceDialoguePub]

It is truly right and just, our duty and our salvation,
at all times to acclaim you, O Lord,
but in this time above all to laud you yet more gloriously,
when Christ our Passover has been sacrificed.

Through him the children of light rise to eternal life
and the halls of the heavenly Kingdom
are thrown open to the faithful;
for his Death is our ransom from death,
and in his rising the life of all has risen.

Therefore, overcome with paschal joy,
every land, every people exults in your praise
and even the heavenly Powers, with the angelic hosts,
sing together the unending hymn of your glory,
as they acclaim:

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

[26NewLifePub]

PREFACE III OF EASTER

Christ living and always interceding for us

47. The following Preface is said during Easter Time.

[PrefaceDialoguePub]

It is truly right and just, our duty and our salvation,
at all times to acclaim you, O Lord,
but in this time above all to laud you yet more gloriously,
when Christ our Passover has been sacrificed.

He never ceases to offer himself for us
but defends us and ever pleads our cause before you:
he is the sacrificial Victim who dies no more,
the Lamb, once slain, who lives for ever.

Therefore, overcome with paschal joy,
every land, every people exults in your praise
and even the heavenly Powers, with the angelic hosts,
sing together the unending hymn of your glory,
as they acclaim:

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

[27ChristLivingPub]

PREFACE IV OF EASTER

The restoration of the universe through the Paschal Mystery

48. The following Preface is said during Easter Time.

[PrefaceDialoguePub]

It is truly right and just, our duty and our salvation,
at all times to acclaim you, O Lord,
but in this time above all to laud you yet more gloriously,
when Christ our Passover has been sacrificed.

For, with the old order destroyed,
a universe cast down is renewed,
and integrity of life is restored to us in Christ.

Therefore, overcome with paschal joy,
every land, every people exults in your praise
and even the heavenly Powers, with the angelic hosts,
sing together the unending hymn of your glory,
as they acclaim:

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

[28RestorationPub]

PREFACE V OF EASTER

Christ, Priest and Victim

49. The following Preface is said during Easter Time.

[PrefaceDialoguePub]

It is truly right and just, our duty and our salvation,
at all times to acclaim you, O Lord,
but in this time above all to laud you yet more gloriously,
when Christ our Passover has been sacrificed.

By the oblation of his Body
he brought the sacrifices of old to fulfilment
in the reality of the Cross
and, by commending himself to you for our salvation,
showed himself the Priest, the Altar and the Lamb of sacrifice.

Therefore, overcome with paschal joy,
every land, every people exults in your praise
and even the heavenly Powers, with the angelic hosts,
sing together the unending hymn of your glory,
as they acclaim:

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

[29VictimPub]

PREFACE I OF THE ASCENSION OF THE LORD

The mystery of the Ascension

50. The following Preface is said on the day of the Ascension of the Lord. It may be said on the days between the Ascension and Pentecost in all Masses that have no proper Preface.

[PrefaceDialoguePub]

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

For the Lord Jesus, the King of glory,
conqueror of sin and death,
ascended (today) to the highest heavens,
as the Angels gazed in wonder.

Mediator between God and man,
judge of the world and Lord of hosts,
he ascended not to distance himself from our lowly state
but that we, his members, might be confident of following
where he, our Head and Founder, has gone before.

Therefore, overcome with paschal joy,
every land, every people exults in your praise
and even the heavenly Powers, with the angelic hosts,
sing together the unending hymn of your glory,
as they acclaim:

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

When the Roman Canon is used on the Ascension, there is a proper Communicantes,
p. 000.

[30bAscensionND1Pub, 30bAscensionD2Pub]

PREFACE II OF THE ASCENSION OF THE LORD

The mystery of the Ascension

51. The following Preface is said on the day of the Ascension of the Lord. It may be said on the days between the Ascension and Pentecost in all Masses that have no proper Preface.

[PrefaceDialoguePub]

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

For after his Resurrection
he plainly appeared to all his disciples
and was taken up to heaven in their sight,
that he might make us sharers in his divinity.

Therefore, overcome with paschal joy,
every land, every people exults in your praise
and even the heavenly Powers, with the angelic hosts,
sing together the unending hymn of your glory,
as they acclaim:

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

When the Roman Canon is used on the Ascension, there is a proper Communicantes,
p. 000.

[31AscensionPub]

PREFACE I OF THE SUNDAYS IN ORDINARY TIME

The Paschal Mystery and the People of God

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

[PrefaceDialoguePub]

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

For through his Paschal Mystery,
he accomplished the marvellous deed,
by which he has freed us from the yoke of sin and death,
summoning us to the glory of being now called
a chosen race, a royal priesthood,
a holy nation, a people for your own possession,
to proclaim everywhere your mighty works,
for you have called us out of darkness
into your own wonderful light.

And so, with Angels and Archangels,
with Thrones and Dominions,
and with all the hosts and Powers of heaven,
we sing the hymn of your glory,
as without end we acclaim:

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

[32PaschalMysteryPub]

PREFACE II OF THE SUNDAYS IN ORDINARY TIME

The mystery of salvation

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

[PrefaceDialoguePub]

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

For out of compassion for the waywardness that is ours,
he humbled himself and was born of the Virgin;
by the passion of the Cross he freed us from unending death,
and by rising from the dead he gave us life eternal.

And so, with Angels and Archangels,
with Thrones and Dominions,
and with all the hosts and Powers of heaven,
we sing the hymn of your glory,
as without end we acclaim:

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

[33SalvationPub]

PREFACE III OF THE SUNDAYS IN ORDINARY TIME

The salvation of man by a man

54. **The following Preface is said on Sundays in Ordinary Time.**

[PrefaceDialoguePub]

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

For we know it belongs to your boundless glory,
that you came to the aid of mortal beings with your divinity
and even fashioned for us a remedy out of mortality itself,
that the cause of our downfall
might become the means of our salvation,
through Christ our Lord.

Through him the host of Angels adores your majesty
and rejoices in your presence for ever.

May our voices, we pray, join with theirs
in one chorus of exultant praise, as we acclaim:

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

[34SalvationOfManPub]

PREFACE IV OF THE SUNDAYS IN ORDINARY TIME

The history of salvation

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

[PrefaceDialoguePub]

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

For by his birth he brought renewal
to humanity's fallen state,
and by his suffering, cancelled out our sins;
by his rising from the dead,
he has opened the way to eternal life,
and by ascending to you, O Father,
he has unlocked the gates of heaven.

And so, with the company of Angels and Saints,
we sing the hymn of your praise,
as without end we acclaim:

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

[35SalvationHistoryPub]

PREFACE V OF THE SUNDAYS IN ORDINARY TIME

Creation

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

[PrefaceDialoguePub]

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

For you laid the foundations of the world
and have arranged the changing of times and seasons;
you formed man in your own image
and set humanity over the whole world in all its wonder,
to rule in your name over all you have made
and for ever praise you in your mighty works,
through Christ our Lord.

And so, with all the Angels, we praise you,
as in joyful celebration we acclaim:

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

[36CreationPub]

PREFACE VI OF THE SUNDAYS IN ORDINARY TIME

The pledge of the eternal Passover

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

[PrefaceDialoguePub]

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

For in you we live and move and have our being,
and while in this body
we not only experience the daily effects of your care,
but even now possess the pledge of life eternal.

For, having received the first fruits of the Spirit,
through whom you raised up Jesus from the dead,
we hope for an everlasting share in the Paschal Mystery.

And so, with all the Angels, we praise you,
as in joyful celebration we acclaim:

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

[37PassoverPub]

PREFACE VII OF THE SUNDAYS IN ORDINARY TIME

Salvation through the obedience of Christ

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

[PrefaceDialoguePub]

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

For you so loved the world
that in your mercy you sent us the Redeemer,
to live like us in all things but sin,
so that you might love in us what you loved in your Son,
by whose obedience we have been restored to those gifts of yours
that, by sinning, we had lost in disobedience.

And so, Lord, with all the Angels and Saints,
we, too, give you thanks, as in exultation we acclaim:

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

[38ObediencePub]

PREFACE VIII OF THE SUNDAYS IN ORDINARY TIME

The Church united by the unity of the Trinity

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

[PrefaceDialoguePub]

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

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

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

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

[39TrinityPub]

PREFACE I OF THE MOST HOLY EUCHARIST

The Sacrifice and the Sacrament of Christ

60. The following Preface is said in the Mass of the Lord's Supper (text with music, p. 000). It may also be said on the Solemnity of the Most Holy Body and Blood of Christ and in Votive Masses of the Most Holy Eucharist.

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right and just.

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

For he is the true and eternal Priest,
who instituted the pattern of an everlasting sacrifice
and was the first to offer himself as the saving Victim,
commanding us to make this offering as his memorial.
As we eat his flesh that was sacrificed for us,
we are made strong,
and, as we drink his Blood that was poured out for us,
we are washed clean.

And so, with Angels and Archangels,
with Thrones and Dominions,
and with all the hosts and Powers of heaven,
we sing the hymn of your glory,
as without end we acclaim:

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

When the Roman Canon is used in the Mass of the Lord's Supper, there is a proper Communicantes, Hanc igitur and Qui pridie, For ease of use, the entire Canon has been printed with these incorporated, pp. 000-000.

PREFACE II OF THE MOST HOLY EUCHARIST

The fruits of the Most Holy Eucharist

61. The following Preface is said on the Solemnity of the Most Holy Body and Blood of Christ (Corpus Christi) and in Votive Masses of the Most Holy Eucharist (text with music, p. 000).

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right and just.

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

For at the Last Supper with his Apostles,
establishing for the ages to come the saving memorial of the Cross,
he offered himself to you as the unblemished Lamb,
the acceptable gift of perfect praise.

Nourishing your faithful by this sacred mystery,
you make them holy, so that the human race,
bounded by one world,
may be enlightened by one faith
and united by one bond of charity.

And so, we approach the table of this wondrous Sacrament,
so that, bathed in the sweetness of your grace,
we may pass over to the heavenly realities here foreshadowed.

Therefore, all creatures of heaven and earth
sing a new song in adoration,
and we, with all the host of Angels,
cry out, and without end we acclaim:

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

PREFACE I OF THE BLESSED VIRGIN MARY

The Motherhood of the Blessed Virgin Mary

62. The following Preface is said in Masses of the Blessed Virgin Mary, with the mention at the appropriate place of the particular celebration, as indicated in the individual Masses.

[PrefaceDialoguePub]

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
and to praise, bless, and glorify your name
(on the feast day / in veneration)
of the Blessed ever-Virgin Mary.

For by the overshadowing of the Holy Spirit
she conceived your Only Begotten Son,
and without losing the glory of virginity,
brought forth into the world the eternal Light,
Jesus Christ our Lord.

Through him the Angels praise your majesty,
Dominions adore and Powers tremble before you.
Heaven and the Virtues of heaven and the blessed Seraphim
worship together with exultation.
May our voices, we pray, join with theirs
in humble praise, as we acclaim:

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

[42VirginMary1Pub, 42VirginMary2Pub]

PREFACE II OF THE BLESSED VIRGIN MARY

The Church praises God with the words of Mary

63. The following Preface is said in Masses of the Blessed Virgin Mary.

[PrefaceDialoguePub]

It is truly right and just, our duty and our salvation,
to praise your mighty deeds in the exaltation of all the Saints,
and especially, as we celebrate the memory of the Blessed Virgin Mary,
to proclaim your kindness as we echo her thankful hymn of praise.

For truly even to earth's ends you have done great things
and extended your abundant mercy from age to age:
when you looked on the lowliness of your handmaid,
you gave us through her the author of our salvation,
your Son, Jesus Christ, our Lord.

Through him the host of Angels adores your majesty
and rejoices in your presence for ever.

May our voices, we pray, join with theirs
in one chorus of exultant praise, as we acclaim:

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

[43aWordsOfMaryPub]

PREFACE I OF APOSTLES

The Apostles, shepherds of God's people

64. The following Preface is said in Masses of the Apostles, especially of Saints Peter and Paul.

[PrefaceDialoguePub]

always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God.

For you, eternal Shepherd, do not desert your flock,
but through the blessed Apostles
watch over it and protect it always,
so that it may be governed
by those you have appointed shepherds
to lead it in the name of your Son.

And so, with Angels and Archangels,
with Thrones and Dominions,
and with all the hosts and Powers of heaven,
we sing the hymn of your glory,
as without end we acclaim:

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

[44ApostlesPub]

PREFACE II OF APOSTLES

The apostolic foundation and witness

65. The following Preface is said in Masses of the Apostles and Evangelists.

[PrefaceDialoguePub]

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

For you have built your Church
to stand firm on apostolic foundations,
to be a lasting sign of your holiness on earth
and offer all humanity your heavenly teaching.

Therefore, now and for ages unending,
with all the host of Angels,
we sing to you with all our hearts,
crying out as we acclaim:

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

[45WitnessPub]

PREFACE I OF SAINTS

The glory of the Saints

66. The following Preface is said in Masses of All Saints, of Patron Saints and of Saints who are Titulars of a church, and on Solemnities and Feasts of Saints, unless a proper Preface is to be said. This Preface may be said also on Memorials of Saints.

[PrefaceDialoguePub]

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

For you are praised in the company of your Saints
and, in crowning their merits, you crown your own gifts.
By their way of life you offer us an example,
by communion with them you give us companionship,
by their intercession, sure support,
so that, encouraged by so great a cloud of witnesses,
we may run as victors in the race before us
and win with them the imperishable crown of glory,
through Christ our Lord.

And so, with the Angels and Archangels,
and with the great multitude of the Saints,
we sing the hymn of your praise,
as without end we acclaim:

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

[46Saints1Pub, 46Saints2Pub]

PREFACE II OF SAINTS

The action of the Saints

67. The following Preface is said in Masses of All Saints, of Patron Saints and of Saints who are Titulars of a church, and on Solemnities and Feasts of Saints, unless a proper Preface is to be said. This Preface may be said also on Memorials of Saints.

[PrefaceDialoguePub]

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

For in the marvellous confession of your Saints,
you make your Church fruitful with strength ever new
and offer us sure signs of your love.
And that your saving mysteries may be fulfilled,
their great example lends us courage,
their fervent prayers sustain us in all we do.

And so, Lord, with all the Angels and Saints,
we, too, give you thanks, as in exultation we acclaim:

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

[47SaintsActivitiesPub]

PREFACE I OF HOLY MARTYRS

The sign and example of martyrdom

68. The following Preface is said on the Solemnities and Feasts of Holy Martyrs. It may also be said on their Memorials.

[PrefaceDialoguePub]

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

For the blood of your blessed Martyr **N.**,
poured out like Christ's to glorify your name,
shows forth your marvellous works,
by which in our weakness you perfect your power
and on the feeble bestow strength to bear you witness,
through Christ our Lord.

And so, with the Powers of heaven,
we worship you constantly on earth,
and before your majesty
without end we acclaim:

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

[48MartyrdomPub]

PREFACE II OF HOLY MARTYRS

The wonders of God in the victory of the Martyrs

69. The following Preface is said on the Solemnities and Feasts of Holy Martyrs. It may also be said on their Memorials.

[PrefaceDialoguePub]

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

For you are glorified when your Saints are praised;
their very sufferings are but wonders of your might:
in your mercy you give ardour to their faith,
to their endurance you grant firm resolve,
and in their struggle the victory is yours,
through Christ our Lord.

Therefore, all creatures of heaven and earth
sing a new song in adoration,
and we, with all the host of Angels,
cry out, and without end we acclaim:

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

[49WondersPub]

PREFACE OF HOLY PASTORS

The presence of holy Pastors in the Church

70. The following Preface is said on the Solemnities and Feasts of Holy Pastors. It may also be said on their Memorials.

[PrefaceDialoguePub]

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

For, as on the festival of Saint **N.** you bid your Church rejoice,
so, too, you strengthen her by the example of his holy life,
teach her by his words of preaching,
and keep her safe in answer to his prayers.

And so, with the company of Angels and Saints,
we sing the hymn of your praise,
as without end we acclaim:

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

[50PastorsPub]

PREFACE OF HOLY VIRGINS AND RELIGIOUS

The sign of a life consecrated to God

71. The following Preface is said on the Solemnities and Feasts of Holy Virgins and Religious. It may also be said on their Memorials.

[PrefaceDialoguePub]

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

For in the Saints who consecrated themselves to Christ
for the sake of the Kingdom of Heaven,
it is right to celebrate the wonders of your providence,
by which you call human nature back to its original holiness
and bring it to experience on this earth
the gifts you promise in the new world to come.

And so, with all the Angels and Saints,
we praise you, as without end we acclaim:

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

[51ConsecratedLifePub]

COMMON PREFACE I

The renewal of all things in Christ

72. The following Preface is said in Masses that have no proper Preface, and for which a Preface related to a specific liturgical time is not indicated.

[PrefaceDialoguePub]

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

In him you have been pleased to renew all things,
giving us all a share in his fullness.
For though he was in the form of God, he emptied himself
and by the blood of his Cross brought peace to all creation.
Therefore he has been exalted above all things,
and to all who obey him,
has become the source of eternal salvation.

And so, with Angels and Archangels,
with Thrones and Dominions,
and with all the hosts and Powers of heaven,
we sing the hymn of your glory,
as without end we acclaim:

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

[52RenewalPub]

COMMON PREFACE II

Salvation through Christ

73. The following Preface is said in Masses that have no proper Preface, and for which a Preface related to a specific liturgical time is not indicated.

[PrefaceDialoguePub]

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

For in goodness you created man
and, when he was justly condemned,
in mercy you redeemed him,
through Christ our Lord.

Through him the Angels praise your majesty,
Dominions adore and Powers tremble before you.
Heaven and the Virtues of heaven and the blessed Seraphim
worship together with exultation.

May our voices, we pray, join with theirs
in humble praise, as we acclaim:

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

[53ChristSalvationPub]

COMMON PREFACE III

Praise to God for the creation and restoration of the human race

74. The following Preface is said in Masses that have no proper Preface, and for which a Preface related to a specific liturgical time is not indicated.

[PrefaceDialoguePub]

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

For just as through your beloved Son
you created the human race,
so also through him
with great goodness you formed it anew.

And so, it is right that all your creatures serve you,
all the redeemed praise you,
and all your Saints with one heart bless you.
Therefore, we, too, extol you with all the Angels,
as in joyful celebration we acclaim:

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

[54HumanRacePub]

COMMON PREFACE IV

Praise, the gift of God

75. The following Preface is said in Masses that have no proper Preface, and for which a Preface related to a specific liturgical time is not indicated.

[PrefaceDialoguePub]

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

For, although you have no need of our praise,
yet our thanksgiving is itself your gift,
since our praises add nothing to your greatness,
but profit us for salvation,
through Christ our Lord.

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

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

[55PraisePub]

COMMON PREFACE V

The proclamation of the Mystery of Christ

76. The following Preface is said in Masses that have no proper Preface, and for which a Preface related to a specific liturgical time is not indicated.

[PrefaceDialoguePub]

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

His Death we celebrate in love,
his Resurrection we confess with living faith,
and his Coming in glory we await with unwavering hope.

And so, with all the Angels and Saints,
we praise you, as without end we acclaim:

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

[56ProclamationPub]

COMMON PREFACE VI

The mystery of salvation in Christ

77. The following Preface is said in Masses that have no proper Preface, and for which a Preface related to a specific liturgical time is not indicated.

[PrefaceDialoguePub]

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks, Father most holy,
through your beloved Son, Jesus Christ,
your Word through whom you made all things,
whom you sent as our Saviour and Redeemer,
incarnate by the Holy Spirit and born of the Virgin.

Fulfilling your will and gaining for you a holy people,
he stretched out his hands as he endured his Passion,
so as to break the bonds of death and manifest the resurrection.

And so, with the Angels and all the Saints,
we declare your glory,
as with one voice we acclaim:

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

[57SalvationPub]

PREFACE I FOR THE DEAD

The hope of resurrection in Christ

78. The following Preface is said in Masses for the Dead.

[PrefaceDialoguePub]

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

In him the hope of blessed resurrection has dawned,
that those saddened by the certainty of dying,
might be consoled by the promise of immortality to come.
Indeed for your faithful, Lord,
life is changed not ended,
and, when this earthly dwelling turns to dust,
an eternal dwelling is made ready for them in heaven.

And so, with Angels and Archangels,
with Thrones and Dominions,
and with all the hosts and Powers of heaven,
we sing the hymn of your glory,
as without end we acclaim:

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

[58ResurrectionPub]

PREFACE II FOR THE DEAD

Christ died so that we might live

79. The following Preface is said in Masses for the Dead.

[PrefaceDialoguePub]

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

For as one alone he accepted death,
so that we might all escape from dying;
as one man he chose to die,
so that in your sight we all might live for ever.

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

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

[59ChristDiedPub]

PREFACE III FOR THE DEAD

Christ, the salvation and the life

80. The following Preface is said in Masses for the Dead.

[PrefaceDialoguePub]

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

For he is the salvation of the world,
the life of the human race,
the resurrection of the dead.

Through him the host of Angels adores your majesty
and rejoices in your presence for ever.
May our voices, we pray, join with theirs
in one chorus of exultant praise, as we acclaim:

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

[60LifePub]

PREFACE IV FOR THE DEAD
From earthly life to heavenly glory

81. The following Preface is said in Masses for the Dead.

[PrefaceDialoguePub]

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

For it is at your summons that we come to birth,
by your will that we are governed,
and at your command that we return,
on account of sin,
to that earth from which we came.

And when you give the sign,
we who have been redeemed by the Death of your Son,
shall be raised up to the glory of his Resurrection.

And so, with the company of Angels and Saints,
we sing the hymn of your praise,
as without end we acclaim:

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

[61HeavenlyGloryPub]

PREFACE V FOR THE DEAD

Our resurrection through the victory of Christ

82. The following Preface is said in Masses for the Dead.

[PrefaceDialoguePub]

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

For even though by our own fault we perish,
yet by your compassion and your grace,
when seized by death according to our sins,
we are redeemed through Christ's great victory,
and with him called back into life.

And so, with the Powers of heaven,
we worship you constantly on earth,
and before your majesty
without end we acclaim:

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

[62VictoryPub]

THE EUCHARISTIC PRAYERS

EUCCHARISTIC PRAYER I
(THE ROMAN CANON)

83. V. The Lord be with you.
R. And with your spirit.
V. Lift up your hearts.
R. We lift them up to the Lord.
V. Let us give thanks to the Lord our God.
R. It is right and just.

Then follows the Preface to be used in accord with the rubrics, which concludes:

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.

84. The Priest, with hands extended, says:

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

He joins his hands and says

that you accept

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

and bless ✠ these gifts, these offerings,
these holy and unblemished sacrifices,

With hands extended, he continues:

which we offer you firstly
for your holy catholic Church.
Be pleased to grant her peace,
to guard, unite and govern her
throughout the whole world,
together with your servant N. our Pope
and N. our Bishop,*
and all those who, holding to the truth,
hand on the catholic and apostolic faith.

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

85. Commemoration of the Living.

Remember, Lord, your servants N. and N.

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

Then, with hands extended, he continues:

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 you,
the eternal God, living and true.

86. Within the Action.

In communion with those whose memory we venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord, Jesus Christ,
† and blessed Joseph, her Spouse,
your blessed Apostles and Martyrs,
Peter and Paul, Andrew,
(James, John,
Thomas, James, Philip,
Bartholomew, Matthew,
Simon and Jude;
Linus, Cletus, Clement, Sixtus,
Cornelius, Cyprian,
Laurence, 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, †

87. **With hands extended, the Priest continues:**

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

He joins his hands.

(Through Christ our Lord. Amen.)

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

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

He joins his hands.

(Through Christ our Lord. Amen.)

88. **Holding his hands extended over the offerings, he says:**

Be pleased, O God, we pray,
to bless, acknowledge,
and approve this offering in every respect;
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.

He joins his hands.

89. **In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.**

On the day before he was to suffer,

He takes the bread

and, holding it slightly raised above the altar, continues:

he took bread in his holy and venerable hands,

He raises his eyes.

and with eyes raised to heaven
to you, O God, his almighty Father,
giving you thanks, he said the blessing,
broke the bread
and gave it to his disciples, saying:

He bends slightly.

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

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

90. After this, the Priest continues:

In a similar way, when supper was ended,

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

he took this precious chalice
in his holy and venerable hands,
and once more giving you thanks, he said the blessing
and gave the chalice to his disciples, saying:

He bends slightly.

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.

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

91. Then he says:

[MemorialAcc1Pub] or [MemorialAcc1SolPub]

The mystery of faith.

And the people continue, acclaiming:

[MemorialAcc2Pub]

We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.

Or:

[MemorialAcc3Pub]

When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

Or:

[MemorialAcc4Pub]

Save us, Saviour of the world,
for by your Cross and Resurrection
you have set us free.

92. Then the Priest, with hands extended, says:

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 victim,
the holy Bread of eternal life
and the Chalice of everlasting salvation.

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

94. **Bowing, with hands joined, he continues:**

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

He stands upright again and signs himself with the Sign of the Cross, saying:
may be filled with every grace and heavenly blessing.

He joins his hands.

(Through Christ our Lord. Amen.)

95. **Commemoration of the Dead**

With hands extended, the Priest says:

Remember also, Lord, your servants **N.** and **N.**,
who have gone 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.

Then, with hands extended, he continues:

Grant them, O Lord, we pray,
and all who sleep in Christ,
a place of refreshment, light and peace.

He joins his hands.

(Through Christ our Lord. Amen.)

96. **He strikes his breast with his right hand, saying:**

To us, also, your servants, who, though sinners,

And, with hands extended, he continues:

hope in your abundant mercies,
graciously grant some share
and fellowship with your holy Apostles and Martyrs:
with John the Baptist, Stephen,
Matthias, Barnabas,
(Ignatius, Alexander,
Marcellinus, Peter,
Felicity, Perpetua,

Agatha, Lucy,
Agnes, Cecilia, Anastasia)
and all your Saints;
admit us, we beseech you,
into their company,
not weighing our merits,
but granting us your pardon,

He joins his hands.

through Christ our Lord.

97. **And he continues:**

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.

98. **He takes the chalice and the paten with the host and, raising both, he says:**

[DoxologyPub]

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.

The people acclaim:

Amen.

Then follows the Communion Rite, p. 000.

EUCCHARISTIC PRAYER II

99. Although it is provided with its own Preface, this Eucharistic Prayer may also be used with other Prefaces, especially those that present an overall view of the mystery of salvation, such as the Common Prefaces.

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right and just.

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks, Father most holy,
through your beloved Son, Jesus Christ,
your Word through whom you made all things,
whom you sent as our Saviour and Redeemer,
incarnate by the Holy Spirit and born of the Virgin.

Fulfilling your will and gaining for you a holy people,
he stretched out his hands as he endured his Passion,
so as to break the bonds of death and manifest the resurrection.

And so, with the Angels and all the Saints
we declare your glory,
as with one voice we acclaim:

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.

100. The Priest, with hands extended, says:

You are indeed Holy, O Lord,
the fount of all holiness.

101. He joins his hands and, holding them extended over the offerings, says:

Make holy, therefore, these gifts, we pray,
by sending down your Spirit upon them like the dewfall,

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

so that they may become for us
the Body and ✠ Blood of our Lord Jesus Christ.

He joins his hands.

102. In the formulas that follow, the words of the Lord should be pronounced clearly
and distinctly, as the nature of these words requires.

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

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

he took bread and, giving thanks, broke it,
and gave it to his disciples, saying:

He bends slightly.

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

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

103. After this, he continues:

In a similar way, when supper was ended,

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

he took the chalice
and, once more giving thanks,
he gave it to his disciples, saying:

He bends slightly.

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.

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

104. Then he says:

[MemorialAcc1Pub]

The mystery of faith.

And the people continue, acclaiming:

[MemorialAcc2Pub]

We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.

Or:

[MemorialAcc3Pub]

When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

Or:

[MemorialAcc4Pub]

Save us, Saviour of the world,
for by your Cross and Resurrection
you have set us free.

105. Then the Priest, with hands extended, says:

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.

Humbly we pray
that, partaking of the Body and Blood of Christ,
we may be gathered into one by the Holy Spirit.

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

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

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

Remember your servant N.,
whom you have called (today)
from this world to yourself.
Grant that he (she) who was united with your Son in a death like his,
may also be one with him in his Resurrection.

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.
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 have pleased you throughout the ages,
we may merit to be coheirs to eternal life,
and may praise and glorify you

He joins his hands.

through your Son, Jesus Christ.

106. He takes the chalice and the paten with the host and, raising both, he says:

[DoxologyPub]

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.

The people acclaim:

Amen.

Then follows the Communion Rite, p. 000.

EUCCHARISTIC PRAYER III

107. **V.** The Lord be with you.
R. And with your spirit.
V. Lift up your hearts.
R. We lift them up to the Lord.
V. Let us give thanks to the Lord our God.
R. It is right and just.

Then follows the Preface to be used in accord with the rubrics, which concludes:

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.

108. **The Priest, with hands extended, says:**

You are indeed Holy, O Lord,
and all you have created
rightly gives you praise,
for through your Son our Lord Jesus Christ,
by the power and working of the Holy Spirit,
you give life to all things and make them holy,
and you never cease to gather a people to yourself,
so that from the rising of the sun to its setting
a pure sacrifice may be offered to your name.

109. **He joins his hands and, holding them extended over the offerings, says:**

Therefore, O Lord, we humbly implore you:
by the same Spirit graciously make holy
these gifts we have brought to you for consecration,

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

that they may become the Body and ✠ Blood
of your Son our Lord Jesus Christ,

He joins his hands.

at whose command we celebrate these mysteries.

110. In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.

For on the night he was betrayed

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

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

He bends slightly.

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

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

111. After this, he continues:

In a similar way, when supper was ended,

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

he took the chalice,
and, giving you thanks, he said the blessing,
and gave the chalice to his disciples, saying:

He bends slightly.

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.

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

112. Then he says:

[MemorialAcc1Pub]

The mystery of faith.

And the people continue, acclaiming:

[MemorialAcc2Pub]

We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.

Or:

[MemorialAcc3Pub]

When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

Or:

[MemorialAcc4Pub]

Save us, Saviour of the world,
for by your Cross and Resurrection
you have set us free.

113. Then the Priest, with hands extended, says:

Therefore, O Lord, as we celebrate the memorial
of the saving Passion of your Son,
his wondrous Resurrection
and Ascension into heaven,
and as we look forward to his second coming,
we offer you in thanksgiving
this holy and living sacrifice.

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

May he make of us
an eternal offering to you,
so that we may obtain an inheritance with your elect,
especially with the most Blessed Virgin Mary, Mother of God,
with your blessed Apostles and glorious Martyrs
(with Saint N.: the Saint of the day or Patron Saint)
and with all the Saints,

on whose constant intercession in your presence
we rely for unfailing help.

May this Sacrifice of our reconciliation,
we pray, O Lord,
advance the peace and salvation of all the world.
Be pleased to confirm in faith and charity
your pilgrim Church on earth,
with your servant **N.** our Pope and **N.** our Bishop,^{*}
the Order of Bishops, all the clergy,
and the entire people you have gained for your own.

Listen graciously to the prayers of this family,
whom you have summoned before you:
in your compassion, O merciful Father,
gather to yourself all your children
scattered throughout the world.

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

He joins his hands.

through Christ our Lord,
through whom you bestow on the world all that is good. †

114. **He takes the chalice and the paten with the host and, raising both, he says:**

[DoxologyPub]

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.

The people acclaim:

Amen.

Then follows the Communion Rite, p. 000.

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

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

† Remember your servant **N.**
whom you have called (today)
from this world to yourself.
Grant that he (she) who was united with your Son in a death like his,
may also be one with him in his Resurrection,
when from the earth
he will raise up in the flesh those who have died,
and transform our lowly body
after the pattern of his own glorious body.
To our departed brothers and sisters, too,
and to all who were pleasing to you
at their passing from this life,
give kind admittance to your kingdom.
There we hope to enjoy for ever the fullness of your glory,
when you will wipe away every tear from our eyes.
For seeing you, our God, as you are,
we shall be like you for all the ages
and praise you without end,

He joins his hands.

through Christ our Lord,
through whom you bestow on the world all that is good. †

EUCCHARISTIC PRAYER IV

116. 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.

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right and just.

It is truly right 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 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.

With them we, too, confess your name in exultation,
giving voice to every creature under heaven,
as we acclaim:

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.

117. The Priest, with hands extended, says:

We give you praise, Father most holy,
for you are great
and you have fashioned all your works
in wisdom and in love.
You formed man in your own image
and entrusted the whole world to his care,

so that in serving you alone, the Creator,
he might have dominion over all creatures.
And when through disobedience he had lost your friendship,
you did not abandon him to the domain of death.
For you came in mercy to the aid of all,
so that those who seek might find you.
Time and again you offered them covenants
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 shared our human nature
in all things but sin.
To the poor he proclaimed the good news of salvation,
to prisoners, freedom,
and to the sorrowful of heart, joy.
To accomplish your plan,
he 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 who died and rose again for us,
he sent the Holy Spirit from you, Father,
as the first fruits for those who believe,
so that, bringing to perfection his work in the world,
he might sanctify creation to the full.

118. He joins his hands and, holding them extended over the offerings, says:

Therefore, O Lord, we pray:
may this same Holy Spirit
graciously sanctify these offerings,

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

that they may become
the Body and ✠ Blood of our Lord Jesus Christ

He joins his hands.

for the celebration of this great mystery,
 which he himself left us
 as an eternal covenant.

119. *In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.*

For when 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 they were at supper,

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

he took bread, blessed and broke it,
 and gave it to his disciples, saying,

He bends slightly.

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

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

120. *After this, he continues:*

In a similar way,

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

taking the chalice filled with the fruit of the vine,
 he gave thanks,
 and gave the chalice to his disciples, saying:

He bends slightly.

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.

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

121. Then he says:

[MemorialAcc1Pub]

The mystery of faith.

And the people continue, acclaiming:

[MemorialAcc2Pub]

We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.

Or:

[MemorialAcc3Pub]

When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

Or:

[MemorialAcc4Pub]

Save us, Saviour of the world,
for by your Cross and Resurrection
you have set us free.

122. Then, with hands extended, the Priest says:

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.

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

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,

He joins his hands.

through whom you bestow on the world all that is good.

123. **He takes the chalice and the paten with the host and, raising both, he says:**

[DoxologyPub]

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.

The people acclaim:

Amen.

Then follows the Communion Rite, p. 000.

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

The Communion Rite

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

[LordsPrayer1Pub]

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

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

[LordsPrayer2Pub]

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 lead us not into temptation,
but deliver us from evil.

Or:

[LordsPrayer3Pub]

[LordsPrayer4Pub]

Alternate musical settings of the Lord's Prayer may be found in Appendix I, pp. 0000-0000.

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

[LordsPrayer5Pub]

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

He joins his hands.

The people conclude the prayer, acclaiming:

[LordsPrayer6Pub]

For the kingdom,

the power and the glory are yours
now and for ever.

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

[SignOfPeace1Pub]

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

He joins his hands.

Who live and reign for ever and ever.

The people reply:

[SignOfPeace2Pub]

Amen.

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

[SignOfPeace3Pub]

The peace of the Lord be with you always.

The people reply:

[SignOfPeace4Pub]

And with your spirit.

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

[SignOfPeace5Pub]

Let us offer each other the sign of peace.

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

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

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

130. **Meanwhile the following is sung or said:**

[AgnusDei1Pub]

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.

Or:

[AgnusDei2Pub]

The invocation may even be repeated several times if the fraction is prolonged. Only the final time, however, is grant us peace said.

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

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

Or:

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

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

[Communion1Pub]

Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.

And together with the people he adds once:

[Communion2Pub]

Lord, I am not worthy
that you should enter under my roof,

but only say the word
and my soul shall be healed.

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

May the Body of Christ
keep me safe for eternal life.

And he reverently consumes the Body of Christ.

Then he takes the chalice and says quietly:

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

And he reverently consumes the Blood of Christ.

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

The Body of Christ.

The communicant replies:

Amen.

And receives Holy Communion.

If a Deacon also distributes Holy Communion, he does so in the same manner.

135. If any are present who are to receive Holy Communion under both kinds, the rite described in the proper place is to be followed.

136. While the Priest is receiving the Body of Christ, the Communion Chant begins.

137. 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.

While he carries out the purification, the Priest says quietly:

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.

138. 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.

139. Then, standing at the altar or at the chair and facing the people, with hands joined, the Priest says:

Let us pray.

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:

Amen.

The Concluding Rites

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

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

[Blessing1Pub]

The Lord be with you.

The people reply:

[Blessing2Pub]

And with your spirit.

The Priest blesses the people, saying:

[Blessing3Pub]

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

The people reply:

[Blessing4Pub]

Amen.

142. On certain days or occasions, this formula of blessing is preceded, in accordance with the rubrics, by another more solemn formula of blessing or by a prayer over the people (cf. pp. 000ff.).

143. In a Pontifical Mass, the celebrant receives the miter and, extending his hands, says:

[Blessing5Pub]

The Lord be with you.

All reply:

[Blessing6Pub]

And with your spirit.

The celebrant says:

[Blessing7Pub]

Blessed be the name of the Lord.

All reply:

[Blessing8Pub]

Now and for ever.

The celebrant says:

[Blessing9Pub]

Our help is in the name of the Lord.

All reply:

[Blessing10Pub]

Who made heaven and earth.

Then the celebrant receives the pastoral staff, if he uses it, and says:

[Blessing11aPub]

May almighty God bless you,

making the Sign of the Cross over the people three times, he adds:

[Blessing11bPub]

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

All:

[Blessing12Pub]

Amen.

144. Then the Deacon, or the Priest himself, with hands joined and facing the people, says:

[Dismissal1Pub]

Go forth, the Mass is ended.

Or:

[Dismissal2Pub]

Go and announce the Gospel of the Lord.

Or:

[Dismissal3Pub]

Go in peace, glorifying the Lord by your life.

Or:

[Dismissal4Pub]

Go in peace.

The people reply:

Thanks be to God.

145. 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.

146. If any liturgical action follows immediately, the rites of dismissal are omitted.

BLESSINGS AT THE END OF MASS AND PRAYERS OVER THE PEOPLE

SOLEMN BLESSINGS

The following blessings may be used, at the discretion of the Priest, at the end of the celebration of Mass, or of a Liturgy of the Word, or of the Office, or of the Sacraments.

The Deacon or, in his absence, the Priest himself, says the invitation: Bow down for the blessing. Then the Priest, with hands extended over the people, says the blessing, with all responding: Amen.

I. For Celebrations in the Different Liturgical Times

1. Advent

May the almighty and merciful God,
whose Only Begotten Son's first coming you believe has come
and whose future coming you now await,
make you holy by the radiance of Christ's Advent
and enrich you with his blessing.

R. Amen.

As you run the race of this present life,
may he make you firm in faith,
joyful in hope and active in charity.

R. Amen.

So that you, who now rejoice with devotion
at our Redeemer's coming in the flesh,
may be endowed with the rich reward of eternal life
when he comes again in majesty.

R. Amen.

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

R. Amen.

2. The Nativity of the Lord

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

R. Amen.

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

R. Amen.

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

R. Amen.

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

R. Amen.

3. The Beginning of the Year

May God, the source and origin of all blessing,
grant you grace,
pour out his blessing in abundance,
and keep you safe from harm throughout the year.

R. Amen.

May he give you integrity in the faith,
endurance in hope,
and perseverance in charity
with holy patience to the end.

R. Amen.

May he order your days and your deeds in his peace,
grant your prayers in this and in every place,
and lead you happily to eternal life.

R. Amen.

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

R. Amen.

4. The Epiphany of the Lord

May God, who has called you
out of darkness into his wonderful light,
pour out in kindness his blessing upon you
and make your hearts firm
in faith, hope and charity.

R. Amen.

And since in all confidence you follow Christ,
who today appeared in the world
as a light shining in darkness,
may God make you, too,
a light for your brothers and sisters.

R. Amen.

And so when your pilgrimage is ended,
may you come to him
whom the Magi sought as they followed the star
and whom they found with great joy, the Light from Light,
who is Christ the Lord.

R. Amen.

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

R. Amen.

5. The Passion of the Lord

May God, the Father of mercies,
who has given you an example of love
in the Passion of his Only Begotten Son,
grant that, by serving God and your neighbour,
you may lay hold of the wondrous gift of his blessing.

R. Amen.

So that you may receive the reward of everlasting life from him,
through whose earthly Death
you believe that you escape eternal death.

R. Amen.

And by following the example of his self abasement,
may you possess a share in his Resurrection.

R. Amen.

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

R. Amen.

6. Easter Time

May God, who by the Resurrection of his Only Begotten Son
was pleased to confer on you
the gift of redemption and of adoption,
give you gladness by his blessing.

R. Amen.

May he, by whose redeeming work
you have received the gift of everlasting freedom,
make you heirs to an eternal inheritance.

R. Amen.

And may you, who have already risen with Christ
in Baptism through faith,
by living in a right manner on this earth,
be united with him in the homeland of heaven.

R. Amen.

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

R. Amen.

7. The Ascension of the Lord

May almighty God bless you,
for on this very day his Only Begotten Son
pierced the heights of heaven
and unlocked for you the way
to ascend to where he is.

R. Amen.

May he grant that,
as Christ after his Resurrection
was seen plainly by his disciples,
so when he comes as Judge
he may show himself merciful to you for all eternity.

R. Amen.

And may you, who believe he is seated
with the Father in his majesty,
know with joy the fulfilment of his promise
to stay with you until the end of time.

R. Amen.

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

R. Amen.

8. The Holy Spirit

May God, the Father of lights,
who was pleased to enlighten the disciples' minds
by the outpouring of the Spirit, the Paraclete,
grant you gladness by his blessing
and make you always abound with the gifts of the same Spirit.

R. Amen.

May the wondrous flame that appeared above the disciples,
powerfully cleanse your hearts from every evil
and pervade them with its purifying light.

R. Amen.

And may God, who has been pleased to unite many tongues
in the profession of one faith,
give you perseverance in that same faith
and, by believing, may you journey from hope to clear vision.

R. Amen.

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

R. Amen.

9. Ordinary Time I

May the Lord bless you and keep you.

R. Amen.

May he let his face shine upon you
and show you his mercy.

R. Amen.

May he turn his countenance towards you
and give you his peace.

R. Amen.

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

R. Amen.

10. Ordinary Time II

May the peace of God,
which surpasses all understanding,
keep your hearts and minds
in the knowledge and love of God,
and of his Son, our Lord Jesus Christ.

R. Amen.

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

R. Amen.

11. Ordinary Time III

May almighty God bless you in his kindness
and pour out saving wisdom upon you.

R. Amen.

May he nourish you always with the teachings of the faith
and make you persevere in holy deeds.

R. Amen.

May he turn your steps towards himself
and show you the path of charity and peace.

R. Amen.

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

R. Amen.

12. Ordinary Time IV

May the God of all consolation order your days in his peace
and grant you the gifts of his blessing.

R. Amen.

May he free you always from every distress
and confirm your hearts in his love.

R. Amen.

So that on this life's journey
you may be effective in good works,
rich in the gifts of hope, faith and charity,
and may come happily to eternal life.

R. Amen.

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

R. Amen.

13. Ordinary Time V

May almighty God always keep every adversity far from you
and in his kindness pour out upon you the gifts of his blessing.

R. Amen.

May God keep your hearts attentive to his words,
that they may be filled with everlasting gladness.

R. Amen.

And so, may you always understand what is good and right,
and be found ever hastening along
in the path of God's commands,
made coheirs with the citizens of heaven.

R. Amen.

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

R. Amen.

14. Ordinary Time VI

May God bless you with every heavenly blessing,
make you always holy and pure in his sight,
pour out in abundance upon you the riches of his glory,
and teach you with the words of truth;
may he instruct you in the Gospel of salvation,
and ever endow you with fraternal charity.
Through Christ our Lord.

R. Amen.

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

R. Amen.

II. For Celebrations of the Saints

15. The Blessed Virgin Mary

May God, who through the childbearing of the Blessed Virgin Mary willed in his great kindness to redeem the human race, be pleased to enrich you with his blessing.

R. Amen.

May you know always and everywhere the protection of her, through whom you have been found worthy to receive the author of life.

R. Amen.

May you, who have devoutly gathered on this day, carry away with you the gifts of spiritual joys and heavenly rewards.

R. Amen.

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

R. Amen.

16. Saints Peter and Paul, Apostles

May almighty God bless you, for he has made you steadfast in Saint Peter's saving confession and through it has set you on the solid rock of the Church's faith.

R. Amen.

And having instructed you by the tireless preaching of Saint Paul, may God teach you constantly by his example to win brothers and sisters for Christ.

R. Amen.

So that by the keys of St Peter and the words of St Paul, and by the support of their intercession, God may bring us happily to that homeland that Peter attained on a cross and Paul by the blade of a sword.

R. Amen.

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

R. Amen.

17. The Apostles

May God, who has granted you
to stand firm on apostolic foundations,
graciously bless you through the glorious merits
of the holy Apostles **N.** and **N.** (the holy Apostle **N.**).

R. Amen.

And may he who endowed you
with the teaching and example of the Apostles,
make you, under their protection,
witnesses to the truth before all.

R. Amen.

So that through the intercession of the Apostles,
you may inherit the eternal homeland,
for by their teaching you possess firmness of faith.

R. Amen.

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

R. Amen.

18. All Saints

May God, the glory and joy of the Saints,
who has caused you to be strengthened
by means of their outstanding prayers,
bless you with unending blessings

R. Amen.

Freed through their intercession from present ills
and formed by the example of their holy way of life,
may you be ever devoted
to serving God and your neighbour.

R. Amen.

So that, together with all,
you may possess the joys of the homeland,
where Holy Church rejoices
that her children are admitted in perpetual peace
to the company of the citizens of heaven.

R. Amen.

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

R. Amen.

III. Other Blessings

19. For the Dedication of a Church

May God, the Lord of heaven and earth,
who has gathered you today for the dedication of this church,
make you abound in heavenly blessings.

R. Amen.

And may he who has willed that all his scattered children
should be gathered together in his Son,
grant that you may become his temple
and the dwelling place of the Holy Spirit.

R. Amen.

And so, when you are thoroughly cleansed,
may God dwell within you
and grant you to possess with all the Saints
the inheritance of eternal happiness.

R. Amen.

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

R. Amen.

20. In Celebrations for the Dead

May the God of all consolation bless you,
for in his unfathomable goodness he created the human race,
and in the Resurrection of his Only Begotten Son
he has given believers the hope of rising again.

R. Amen.

To us who are alive, may God grant pardon for our sins,
and to all the dead, a place of light and peace.

R. Amen.

So may we all live happily for ever with Christ,
whom we believe truly rose from the dead.

R. Amen.

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

R. Amen.

PRAYERS OVER THE PEOPLE

The following prayers may be used, at the discretion of the Priest, at the end of the celebration of Mass, or of a Liturgy of the Word, or of the Office, or of the Sacraments.

The Deacon or, in his absence, the Priest himself, says the invitation: Bow down for the blessing. Then the Priest, with hands outstretched over the people, says the prayer, with all responding: Amen.

After the prayer, the Priest always adds: And may the blessing of almighty God, the Father, and the Son, ✠ and the Holy Spirit, come down on you and remain with you for ever. R. Amen.

1. Be gracious to your people, O Lord,
and do not withhold consolation on earth
from those you call to strive for heaven.
Through Christ our Lord.
2. Grant, O Lord, we pray,
that the Christian people
may understand the truths they profess
and love the heavenly liturgy
in which they participate.
Through Christ our Lord.
3. May your people receive your holy blessing,
O Lord, we pray,
and, by that gift,
spurn all that would harm them
and obtain what they desire.
Through Christ our Lord.
4. Turn your people to you with all their heart,
O Lord, we pray,
for you protect even those who go astray,
but when they serve you with undivided heart,
you sustain them with still greater care.
Through Christ our Lord.
5. Graciously enlighten your family, O Lord, we pray,
that by holding fast to what is pleasing to you,
they may be worthy to accomplish all that is good.
Through Christ our Lord.

6. Bestow pardon and peace, O Lord, we pray,
upon your faithful,
that they may be cleansed from every offence
and serve you with untroubled hearts.
Through Christ our Lord.
7. May your heavenly favour, O Lord, we pray,
increase in number the people subject to you
and make them always obedient to your commands.
Through Christ our Lord.
8. Be propitious to your people, O God,
that, freed from every evil,
they may serve you with all their heart
and ever stand firm under your protection.
Through Christ our Lord.
9. May your family always rejoice together, O God,
over the mysteries of redemption they have celebrated,
and grant its members the perseverance
to attain the effects that flow from them.
Through Christ our Lord.
10. Lord God, from the abundance of your mercies
provide for your servants and ensure their safety,
so that, strengthened by your blessings,
they may at all times abound in thanksgiving
and bless you with unending exultation.
Through Christ our Lord.
11. Keep your family, we pray, O Lord,
in your constant care,
so that, under your protection,
they may be free from all troubles
and by good works show dedication to your name.
Through Christ our Lord.
12. Purify your faithful, both in body and in mind,
O Lord, we pray,
so that, feeling the compunction you inspire,
they may be able to avoid harmful pleasures
and ever feed upon your delights.
Through Christ our Lord.

13. May the effects of your sacred blessing, O Lord,
make themselves felt among your faithful,
to prepare with spiritual sustenance the minds of all,
that they may be strengthened by the power of your love
to carry out works of charity.
Through Christ our Lord.
14. The hearts of your faithful submitted to your name,
entreat your help, O Lord,
and since without you they can do nothing that is just,
grant by your abundant mercy
that they may both know what is right
and receive all that they need for their good.
Through Christ our Lord.
15. Hasten to the aid of your faithful people
who call upon you, O Lord, we pray,
and graciously give strength in their human weakness,
so that, being dedicated to you in complete sincerity,
they may find gladness in your remedies
both now and in the life to come.
Through Christ our Lord.
16. Look with favour on your family, O Lord,
and bestow your endless mercy on those who seek it:
and just as without your mercy,
they can do nothing truly worthy of you,
so through it,
may they merit to obey your saving commands.
Through Christ our Lord.
17. Bestow increase of heavenly grace
on your faithful, O Lord;
may they praise you with their lips,
with their souls, with their lives;
and since it is by your gift that we exist,
may our whole lives be yours.
Through Christ our Lord.

18. Direct your people, O Lord, we pray,
with heavenly instruction,
that by avoiding every evil
and pursuing all that is good,
they may earn not your anger
but your unending mercy.
Through Christ our Lord.
19. Be near to those who call on you, O Lord,
and graciously grant your protection
to all who place their hope in your mercy,
that they may remain faithful in holiness of life
and, having enough for their needs in this world,
they may be made full heirs of your promise for eternity.
Through Christ our Lord.
20. Bestow the grace of your kindness
upon your supplicant people, O Lord,
that, formed by you, their creator,
and restored by you, their sustainer,
through your constant action they may be saved.
Through Christ our Lord.
21. May your faithful people, O Lord, we pray,
always respond to the promptings of your love
and, moved by wholesome compunction,
may they do gladly what you command,
so as to receive the things you promise.
Through Christ our Lord.
22. May the weakness of your devoted people
stir your compassion, O Lord, we pray,
and let their faithful pleading win your mercy,
that what they do not presume upon by their merits
they may receive by your generous pardon.
Through Christ our Lord.
23. In defence of your children, O Lord, we pray,
stretch forth the right hand of your majesty,
so that, obeying your fatherly will,
they may have the unfailing protection
of your fatherly care.
Through Christ our Lord.

24. Look, O Lord, on the prayers of your family,
and grant them the assistance they humbly implore,
so that, strengthened by the help they need,
they may persevere in confessing your name.
Through Christ our Lord.
25. Keep your family safe, O Lord, we pray,
and grant them the abundance of your mercies,
that they may find growth
through the teachings and the gifts of heaven.
Through Christ our Lord.
26. May your faithful people rejoice, we pray, O Lord,
to be upheld up by your right hand,
and, progressing in the Christian life,
may they delight in good things
both now and in the time to come.
Through Christ our Lord.

On Feasts of Saints

27. May the Christian people exult, O Lord,
at the glorification of the illustrious members of your Son's Body,
and may they gain a share in the eternal lot
of the Saints on whose feast day
they reaffirm their devotion to you,
rejoicing with them for ever in your glory.
Through Christ our Lord.
28. Turn the hearts of your people
always to you, O Lord, we pray,
and, as you give them the help of such great patrons as these,
grant also the unfailing help of your protection.
Through Christ our Lord.

CHANTS FOR THE EUCHARISTIC PRAYER

[EuchPrayer1Pub1-11]

[Communicantes1-6Pub]

[EuchPrayer1Sol1-11]

[EuchPrayer2Pub1-7]

[EuchPrayer3Pub1-8]

[EuchPrayer4Pub1-9]

THE ORDER OF MASS
WITH THE PARTICIPATION OF
A SINGLE MINISTER

The Introductory Rites

1. The Priest approaches the altar with the minister and after making a profound bow with the minister, venerates the altar with a kiss and goes to the chair.

Then the minister or the Priest himself recites the Entrance Antiphon and the Priest and the minister, standing, sign themselves with the Sign of the Cross, while the Priest, facing the minister, says:

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

The minister replies:

Amen.

2. Then the Priest, facing the minister and extending his hands, greets him, saying:
The Lord be with you.

The minister replies:

And with your spirit.

Other formulas of greeting may also be used, as found in the Order of Mass (pp. 000-000).

3. Then the Priest and the minister recite together the formula of general confession:

I confess to almighty God
and to you, my brother,
that I have greatly sinned
in my thoughts and in my words,
in what I have done and in what I have failed to do,

And, striking their breast, they say:

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

Then they continue:

therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brother,
to pray for me to the Lord our God.

The absolution by the Priest follows:

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

The minister replies:

Amen.

Other formulas for the Penitential Act may also be used, as found in the Order of Mass (pp. 000-000).

4. The Kyrie (Lord, have mercy) invocations follow, the Priest reciting them in alternation with the minister:

Priest: Lord, have mercy.

Minister: Lord, have mercy.

Priest: Christ, have mercy.

Minister: Christ, have mercy.

Priest: Lord, have mercy.

Minister: Lord, have mercy.

Or:

Priest: Kyrie, eléison.

Minister: Kyrie, eléison.

Priest: Christe, eléison.

Minister: Christe, eléison.

Priest: Kyrie, eléison.

Minister: Kyrie, eléison.

5. Then, when it is prescribed, the Priest and the minister recite together the hymn Gloria in excelsis (Glory to God in the highest).

6. When this hymn is concluded, the Priest, with hands joined, says:

Let us pray.

After a moment of prayer in silence, he extends his hands and says the Collect prayer, at the end of which the minister acclaims:

Amen.

The Liturgy of the Word

7. Then the minister or the Priest himself reads the First Reading, the Psalm and the Second Reading, if there is to be one, along with the other chant.

8. Then the Priest, bowing profoundly before the altar, says quietly:

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

9. After this, with hands joined, he says:

The Lord be with you.

The minister replies:

And with your spirit.

The Priest:

A reading from the holy Gospel according to N.

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

The minister acclaims:

Glory to you, O Lord.

Then the Priest proclaims the Gospel, at the end of which he acclaims:

The Gospel of the Lord.

The minister replies:

Praise to you, Lord Jesus Christ.

Then the Priest kisses the book, saying quietly:

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

10. When it is prescribed, the Priest and the minister recite together the Symbol or Profession of Faith or Creed.

11. After this there may follow the Universal Prayer, that is, the Prayer of the Faithful or Bidding Prayers. In it the Priest says the introduction and conclusion and the minister the intentions.

The Liturgy of the Eucharist

12. The minister places the corporal, the purificator and the chalice on the altar, unless this was already done at the beginning of Mass. The Priest goes to the middle of the altar.

13. Then the minister brings the paten with the bread, which the Priest takes and holds slightly raised above the altar with both hands, saying:

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.

Then he places the paten with the bread on the corporal.

At the end, the minister may acclaim:

Blessed be God for ever.

14. After this the Priest pours wine and a little water into the chalice, saying quietly:

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.

15. Then he takes the chalice and holds it slightly raised above the altar with both hands, saying:

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.

Then he places the chalice on the corporal.

At the end, the minister may acclaim:

Blessed be God for ever.

16. After this, the Priest, bowing profoundly, says quietly:

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.

17. Then standing at the side of the altar, he washes his hands, saying quietly:

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

18. Standing at the middle of the altar, facing the minister, extending and then joining his hands, he says:

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

The minister replies:

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.

Then the Priest, with hands extended, says the Prayer over the Offerings, at the end of which the minister acclaims: Amen.

19. Then the Priest says the Eucharistic Prayer, according to the norms indicated in each Eucharistic Prayer (pp. 000-000 and 000-000).

The Communion Rite

20. After the doxology at the end of the Eucharistic Prayer, and after the chalice and paten have been set down, the Priest, with hands joined, says:

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

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

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 lead us not into temptation,
but deliver us from evil.

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

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

He joins his hands.

The minister concludes the prayer, acclaiming:

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

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

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

He joins his hands.

Who live and reign for ever and ever.

The minister replies:

Amen.

23. The Priest, facing the minister, extending and then joining his hands, adds:

The peace of the Lord be with you always.

The minister replies:

And with your spirit.

Then, if appropriate, the Priest gives the sign of peace to the minister.

24. Then he takes the host and breaks it over the paten, while the minister says:

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.

The Priest places a small piece in the chalice, saying quietly:

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

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

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

Or:

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

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

Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.

And together with the minister he adds once:

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

If the minister is not to receive Communion, the Priest, having taken up the host, immediately says, Lord, I am not worthy, etc.

27. The Priest then says quietly:

May the Body of Christ
keep me safe for eternal life.

And he reverently consumes the Body of Christ.

Then he takes the chalice and says quietly:

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

And he reverently consumes the Blood of Christ.

28. Meanwhile the minister recites the Communion Antiphon.

29. After this, the Priest takes the paten and approaches the minister, if he is to receive Communion, and raises a host slightly, showing it to the minister and saying:

The Body of Christ.

The minister replies:

Amen.

And receives Holy Communion.

30. Then the Priest purifies the paten over the chalice and also the chalice itself. The chalice, paten, corporal and purificator are taken by the minister to the credence table or left on the altar.

While he carries out the purification, the Priest says quietly:

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.

31. A sacred silence may be observed for a while.

32. Then, with hands joined, the Priest says:

Let us pray.

After a brief pause for silence, unless silence has just been observed, he extends his hands and says the Prayer after Communion, at the end of which the minister acclaims:

Amen.

The Concluding Rites

33. Then the Priest, facing the minister and extending his hands, says:

The Lord be with you.

The minister replies:

And with your spirit.

The Priest blesses the minister, saying:

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

The minister replies:

Amen.

34. Then the Priest venerates the altar with a kiss, and after making a profound bow with the minister, he withdraws.

APPENDIX
TO THE ORDER OF MASS

Eucharistic Prayer for Reconciliation I in a concelebration

The Preface and You are indeed Holy, O Lord to just as you yourself are holy inclusive are said by the principal celebrant alone, with hands extended.

From Look, we pray to we, too, are your sons and daughters inclusive is said together by all the concelebrants, with hands extended toward the offerings.

From But before to who heals every division inclusive, all the concelebrants together speak in this manner:

a) The part But before, with hands joined.

b) While speaking the words of the Lord, each extends his right hand toward the bread and toward the chalice, if this seems appropriate; as the host and the chalice are elevated at the Consecration, however, the concelebrants look toward them and then bow profoundly.

c) The parts Therefore, as we celebrate the memorial and Look kindly, most compassionate Father, with hands extended.

It is appropriate that the intercession Be pleased to keep us always in communion of mind and heart be assigned to one or other of the concelebrants, who pronounces this prayer alone, with hands extended.

The following parts especially may be sung: But before; As he ate with them; In a similar way; Therefore, as we celebrate the memorial; Look kindly, most compassionate Father, as well as the concluding doxology.

The concluding doxology of the Eucharistic Prayer is pronounced by the principal celebrant alone, or by all the concelebrants together with the principal celebrant.

EUCCHARISTIC PRAYERS FOR RECONCILIATION

The Eucharistic Prayers for Reconciliation may be used in Masses in which the mystery of reconciliation is conveyed to the faithful in a special way, as, for example, in the Masses for Promoting Harmony, For Reconciliation, For the Preservation of Peace and Justice, In Time of War or Civil Disturbance, For the Forgiveness of Sins, For Charity, of the Mystery of the Holy Cross, of the Most Holy Eucharist, of the Most Precious Blood of our Lord Jesus Christ, as well as in Masses during Lent. Although these Eucharistic Prayers have been provided with a proper Preface, they may also be used with other Prefaces that refer to penance and conversion, as, for example, the Prefaces of Lent.

I

[89Reconciliation1D1Pub, 89Reconciliation1D2Pub]

Text without music:

- V. The Lord be with you.
R. And with your spirit.

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

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

It is truly right and just
that we should always give you thanks,
Lord, holy Father, almighty and eternal God.

For you do not cease to spur us on
to possess a more abundant life
and, being rich in mercy,
you constantly offer pardon
and call on sinners
to trust in your forgiveness alone.

Never did you turn away from us,
and, though time and again we have broken your covenant,
you have bound the human family to yourself
through Jesus your Son, our Redeemer,
with a new bond of love so tight
that it can never be undone.

Even now you set before your people
a time of grace and reconciliation,
and, as they turn back to you in spirit,

you grant them hope in Christ Jesus
and a desire to be of service to all,
while they entrust themselves
more fully to the Holy Spirit.

And so, filled with wonder,
we extol the power of your love,
and, proclaiming our joy
at the salvation that comes from you,
we join in the heavenly hymn of countless hosts,
as without end we acclaim:

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.

2. **The Priest, with hands extended, says:**

You are indeed Holy, O Lord,
and from the world's beginning
are ceaselessly at work,
so that the human race may become holy,
just as you yourself are holy.

3. **He joins his hands and, holding them extended over the offerings, says:**

Look, we pray, upon your people's offerings
and pour out on them the power of your Spirit,

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

that they may become the Body and ✠ Blood

He joins his hands.

of your beloved Son, Jesus Christ,
in whom we, too, are your sons and daughters.
Indeed, though we once were lost
and could not approach you,
you loved us with the greatest love:
for your Son, who alone is just,
handed himself over to death,
and did not disdain to be nailed for our sake
to the wood of the Cross.

But before his arms were outstretched between heaven and earth,
to become the lasting sign of your covenant,
he desired to celebrate the Passover with his disciples.

4. In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.

As he ate with them,

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

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

He bends slightly.

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

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

5. After this, he continues:

In a similar way, when supper was ended,
knowing that he was about to reconcile all things in himself
through his Blood to be shed on the Cross,

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

he took the chalice, filled with the fruit of the vine,
and once more giving you thanks,
handed the chalice to his disciples, saying:

He bends slightly.

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.

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

6. Then he says:

The mystery of faith.

And the people continue, acclaiming:

We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.

Or:

When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

Or:

Save us, Saviour of the world,
for by your Cross and Resurrection
you have set us free.

7. Then the Priest, with hands extended, says:

Therefore, as we celebrate
the memorial of your Son Jesus Christ,
who is our Passover and our surest peace,
we celebrate his Death and Resurrection from the dead,
and looking forward to his blessed Coming,
we offer you, who are our faithful and merciful God,
this sacrificial Victim
who reconciles to you the human race.

Look kindly, most compassionate Father,
on those you unite to yourself
by the Sacrifice of your Son,
and grant that, by the power of the Holy Spirit,
as they partake of this one Bread and one Chalice,
they may be gathered into one Body in Christ,
who heals every division.

Be pleased to keep us always
in communion of mind and heart,
together with **N.** our Pope and **N.** our Bishop.*
Help us to work together
for the coming of your Kingdom,
until the hour when we stand before you,

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

Saints among the Saints in the halls of heaven,
with the Blessed Virgin Mary, Mother of God,
the blessed Apostles and all the Saints,
and with our deceased brothers and sisters,
whom we humbly commend to your mercy.

Then, freed at last from the wound of corruption
and made fully into a new creation,
we shall sing to you with gladness

He joins his hands.

the thanksgiving of Christ,
who lives for all eternity.

8. *He takes the chalice and the paten with the host and, raising both, he says:*

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.

The people acclaim:

Amen.

Then follows the Communion Rite, p. 000.

Eucharistic Prayer for Reconciliation II in a concelebration

The Preface and You, therefore, almighty Father to handed over to death inclusive are said by the principal celebrant alone, with hands extended.

From And now, celebrating the reconciliation to when we celebrate these mysteries inclusive is spoken together by all the concelebrants, with hands extended toward the offerings.

From he himself to the sacrifice of perfect reconciliation inclusive, all the concelebrants together speak in this manner:

- a) The part he himself, with hands joined.
- b) While speaking the words of the Lord, each extends his right hand toward the bread and toward the chalice, if this seems appropriate; as the host and the chalice are elevated at the Consecration, however, the concelebrants look toward them and then bow profoundly.
- c) The parts Celebrating therefore the memorial, with hands extended.

It is appropriate that the intercessions Holy Father, we humbly beseech you and Just as you have gathered us now be assigned to one or other of the concelebrants, who pronounces this prayer alone, with hands extended.

The following parts especially may be sung: And now, celebrating the reconciliation; he himself; In a similar way on that same evening; Celebrating therefore the memorial, as well as the concluding doxology.

The concluding doxology of the Eucharistic Prayer is pronounced by the principal celebrant alone, or by all the concelebrants together with the principal celebrant.

EUCCHARISTIC PRAYER FOR RECONCILIATION

II

[90Reconciliation2D1Pub, 90Reconciliation2D2Pub]

Text without music:

1. V. The Lord be with you.
R. And with your spirit.
V. Lift up your hearts.
R. We lift them up to the Lord.
V. Let us give thanks to the Lord our God.
R. It is right and just.

It is truly right and just
that we should give you thanks and praise,
O God, almighty Father,
for all you do in this world,
through our Lord Jesus Christ.

For though the human race
is divided by dissension and discord,
yet we know that by testing us
you change our hearts
to prepare them for reconciliation.

Even more, by your Spirit you move human hearts
that enemies may speak to each other again,
adversaries may join hands,
and peoples seek to meet together.

By the working of your power
it comes about, O Lord,
that hatred is overcome by love,
revenge gives way to forgiveness,
and discord is changed to mutual respect.

Therefore, as we give you ceaseless thanks
with the choirs of heaven,
we cry out to your majesty on earth,
and without end we acclaim:

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.

2. **The Priest, with hands extended, says:**

You, therefore, almighty Father,
we bless through Jesus Christ your Son,
who comes in your name.
He himself is the Word that brings salvation,
the hand you extend to sinners,
the way by which your peace is offered to us.
When we ourselves had turned away from you
on account of our sins,
you brought us back to be reconciled, O Lord,
so that, converted at last to you,
we might love one another
through your Son,
whom for our sake you handed over to death.

3. **He joins his hands and, holding them extended over the offerings, says:**

And now, celebrating the reconciliation
Christ has brought us,
we entreat you:
sanctify these gifts by the outpouring of your Spirit,

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

that they may become the Body and ✠ Blood of your Son,
whose command we fulfil
when we celebrate these mysteries.

He joins his hands.

4. **In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.**

For when about to give his life to set us free,
as he reclined at supper,

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

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

He bends slightly.

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

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

5. After this, he continues:

In a similar way, on that same evening,

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

he took the chalice of blessing in his hands,
confessing your mercy,
and gave the chalice to his disciples, saying:

He bends slightly.

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.

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

6. Then he says:

The mystery of faith.

And the people continue, acclaiming:

We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.

Or:

When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

Or:

Save us, Saviour of the world,
for by your Cross and Resurrection
you have set us free.

7. Then the Priest, with hands extended, says:

Celebrating, therefore, the memorial
of the Death and Resurrection of your Son,
who left us this pledge of his love,
we offer you what you have bestowed on us,
the Sacrifice of perfect reconciliation.

Holy Father, we humbly beseech you
to accept us also, together with your Son,
and in this saving banquet
graciously to endow us with his very Spirit,
who takes away everything
that estranges us from one another.

May he make your Church a sign of unity
and an instrument of your peace among all people
and may he keep us in communion
with **N.** our Pope and **N.** our Bishop*
and all the Bishops
and your entire people.

Just as you have gathered us now at the table of your Son,
so also bring us together,
with the glorious Virgin Mary, Mother of God,
with your blessed Apostles and all the Saints,
with our brothers and sisters
and those of every race and tongue
who have died in your friendship.
Bring us to share with them the unending banquet of unity
in a new heaven and a new earth,
where the fullness of your peace will shine forth

He joins his hands.

in Christ Jesus our Lord.

8. He takes the chalice and the paten with the host and, raising both, he says:

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.

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

The people continue:

Amen.

Then follows the Communion Rite, p. 000.

Eucharistic Prayer for Various Needs in a concelebration

The Preface and You are indeed Holy to and breaks the bread inclusive are said by the principal celebrant alone, with hands extended.

From Therefore, Father most merciful to of our Lord Jesus Christ inclusive is spoken together by all the concelebrants, with hands extended toward the offerings.

From On the day before he was to suffer to in whose Body and Blood we have communion inclusive, all the concelebrants together speak in this manner:

a) The part On the day before he was to suffer, with hands joined.

b) While speaking the words of the Lord, each extends his right hand toward the bread and toward the chalice, if this seems appropriate; as the host and the chalice are elevated at the Consecration, however, the concelebrants look toward them and then bow profoundly.

c) The parts Therefore, holy Father and Look with favour on the oblation of your Church, with hands extended.

It is appropriate that the intercessions Lord, renew your Church; or And so, having called us to your table; or By our partaking; or Bring your Church, O Lord; as well as Remember our Brothers and sisters; be assigned to one or other of the concelebrants, who pronounces these prayers alone, with hands extended.

The following parts especially may be sung: On the day before he was to suffer; In a similar way; Therefore, holy Father; Look with favour on the oblation of your Church, as well as the concluding doxology.

The concluding doxology of the Eucharistic Prayer is pronounced by the principal celebrant alone, or by all the concelebrants along with the principal celebrant.

EUCCHARISTIC PRAYER FOR USE IN MASSES FOR VARIOUS NEEDS

I

The Church on the Path of Unity

1. The following form of this Eucharistic Prayer is appropriately used with Mass formularies such as, For the Church, For the Pope, For the Bishop, For the Election of a Pope or a Bishop, For a Council or Synod, For Priests, For the Priest Himself, For Ministers of the Church, and For a Spiritual or Pastoral Gathering.

[91UnityD1Pub, 91UnityD2Pub]

Text without music:

- V. The Lord be with you.
R. And with your spirit.
- V. Lift up your hearts.
R. We lift them up to the Lord.
- V. Let us give thanks to the Lord our God.
R. It is right and just.

It is truly right and just to give you thanks
and raise to you a hymn of glory and praise,
O Lord, Father of infinite goodness.

For by the word of your Son's Gospel
you have brought together one Church
from every people, tongue, and nation,
and, having filled her with life by the power of your Spirit,
you never cease through her
to gather the whole human race into one.

Manifesting the covenant of your love,
she dispenses without ceasing
the blessed hope of your Kingdom
and shines bright as the sign of your faithfulness,
which in Christ Jesus our Lord
you promised would last for eternity.

And so, with all the Powers of heaven,
we worship you constantly on earth,
while, with all the Church,
as one voice we acclaim:

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.

2. **The Priest, with hands extended, says:**

You are indeed Holy and to be glorified, O God,
 who love the human race
 and who always walk with us on the journey of life.
 Blessed indeed is your Son,
 present in our midst
 when we are gathered by his love,
 and when, as once for the disciples, so now for us,
 he opens the Scriptures and breaks the bread.

3. **He joins his hands and, holding them extended over the offerings, says:**

Therefore, Father most merciful,
 we ask that you send forth your Holy Spirit
 to sanctify these gifts of bread and wine,

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

that they may become for us
 the Body and ✠ Blood

He joins his hands.

of our Lord Jesus Christ.

4. **In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.**

On the day before he was to suffer,
 on the night of the Last Supper,

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

he took bread and said the blessing,
 broke the bread and gave it to his disciples, saying:

He bends slightly.

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

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

5. After this, he continues:

In a similar way, when supper was ended,

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

he took the chalice, gave you thanks
and gave the chalice to his disciples, saying:

He bends slightly.

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.

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

6. Then he says:

The mystery of faith.

And the people continue, acclaiming:

We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.

Or:

When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

Or:

Save us, Saviour of the world,
for by your Cross and Resurrection
you have set us free.

7. Then the Priest, with hands extended, says:

Therefore, holy Father,
as we celebrate the memorial of Christ your Son, our Saviour,
whom you led through his Passion and Death on the Cross
to the glory of the Resurrection,
and whom you have seated at your right hand,
we proclaim the work of your love until he comes again
and we offer you the Bread of life

and the Chalice of blessing.

Look with favour on the oblation of your Church,
in which we show forth
the paschal Sacrifice of Christ that has been handed on to us,
and grant that, by the power of the Spirit of your love,
we may be counted now and until the day of eternity
among the members of your Son,
in whose Body and Blood we have communion.

Lord, renew your Church (which is in N.)
by the light of the Gospel.
Strengthen the bond of unity
between the faithful and the pastors of your people,
together with N. our Pope, N. our Bishop,*
and the whole Order of Bishops,
that in a world torn by strife
your people may shine forth
as a prophetic sign of unity and concord.

Remember our brothers and sisters (N. and N.),
who have fallen asleep in the peace of your Christ,
and all the dead, whose faith you alone have known.
Admit them to rejoice in the light of your face,
and in the resurrection give them the fullness of life.

Grant also to us,
when our earthly pilgrimage is done,
that we may come to an eternal dwelling place
and live with you for ever;
there, in communion with the Blessed Virgin Mary, Mother of God,
with the Apostles and Martyrs,
(with Saint N.: the Saint of the day or Patron)
and with all the Saints,
we shall praise and exalt you

He joins his hands.

through Jesus Christ, your Son.

8. He takes the chalice and the paten with the host and, raising both, he says:

Through him, and with him, and in him,
O God, almighty Father,
in the unity of the Holy Spirit,

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

all glory and honour is yours,
for ever and ever.

The people acclaim:

Amen.

Then follows the Communion Rite, p. 000.

II

God Guides His Church along the Way of Salvation

1. The following form of this Eucharistic Prayer is appropriately used with Mass formularies such as, For the Church, For Vocations to Holy Orders, For the Laity, For the Family, For Religious, For Vocations to Religious Life, For Charity, For Relatives and Friends, and For Giving Thanks to God.

[92SalvationD1Pub, 92SalvationD2Pub]

Text without music:

- V. The Lord be with you.
 R. And with your spirit.
- V. Lift up your hearts.
 R. We lift them up to the Lord.
- V. Let us give thanks to the Lord our God.
 R. It is right and just.

It is truly right and just, our duty and our salvation,
 always and everywhere to give you thanks,
 Lord, holy Father,
 creator of the world and source of all life.

For you never forsake the works of your wisdom,
 but by your providence are even now at work in our midst.
 With mighty hand and outstretched arm
 you led your people Israel through the desert.
 Now, as your Church makes her pilgrim journey in the world,
 you always accompany her
 by the power of the Holy Spirit
 and lead her along the paths of time
 to the eternal joy of your Kingdom,
 through Christ our Lord.

And so, with the Angels and Saints,
 we, too, sing the hymn of your glory,
 as without end we acclaim:

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.

2. The Priest, with hands extended, says:

You are indeed Holy and to be glorified, O God,
who love the human race
and who always walk with us on the journey of life.
Blessed indeed is your Son,
present in our midst
when we are gathered by his love
and when, as once for the disciples, so now for us,
he opens the Scriptures and breaks the bread.

3. He joins his hands and, holding them extended over the offerings, says:

Therefore, Father most merciful,
we ask that you send forth your Holy Spirit
to sanctify these gifts of bread and wine,

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

that they may become for us
the Body and ✠ Blood

He joins his hands.

of our Lord Jesus Christ.

4. In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.

On the day before he was to suffer,
on the night of the Last Supper,

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

he took bread and said the blessing,
broke the bread and gave it to his disciples, saying:

He bends slightly.

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

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

5. After this, he continues:

In a similar way, when supper was ended,

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

he took the chalice, gave you thanks
and gave the chalice to his disciples, saying:

He bends slightly.

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.

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

6. Then he says:

The mystery of faith.

And the people continue, acclaiming:

We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.

Or:

When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

Or:

Save us, Saviour of the world,
for by your Cross and Resurrection
you have set us free.

7. Then the Priest, with hands extended, says:

Therefore, holy Father,
as we celebrate the memorial of Christ your Son, our Saviour,
whom you led through his Passion and Death on the Cross
to the glory of the Resurrection,
and whom you have seated at your right hand,
we proclaim the work of your love until he comes again
and we offer you the Bread of life
and the Chalice of blessing.

Look with favour on the oblation of your Church,
in which we show forth
the paschal Sacrifice of Christ that has been handed on to us,
and grant that, by the power of the Spirit of your love,
we may be counted now and until the day of eternity

among the members of your Son,
in whose Body and Blood we have communion.

And so, having called us to your table, Lord,
confirm us in unity,
so that, together with **N.** our Pope and **N.** our Bishop,*
with all Bishops, Priests and Deacons,
and your entire people,
as we walk your ways with faith and hope,
we may strive to bring joy and trust into the world.

Remember our brothers and sisters (**N.** and **N.**),
who have fallen asleep in the peace of your Christ,
and all the dead, whose faith you alone have known.
Admit them to rejoice in the light of your face,
and in the resurrection give them the fullness of life.

Grant also to us,
when our earthly pilgrimage is done,
that we may come to an eternal dwelling place
and live with you for ever;
there, in communion with the Blessed Virgin Mary, Mother of God,
with the Apostles and Martyrs,
(with Saint **N.**: *the Saint of the day or Patron*)
and with all the Saints,
we shall praise and exalt you

He joins his hands.

through Jesus Christ, your Son.

8. **He takes the chalice and the paten with the host and, raising both, he says:**

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.

The people acclaim:

Amen.

Then follows the Communion Rite, p. 000.

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

III

Jesus, the Way to the Father

1. The following form of this Eucharistic Prayer is appropriately used with Mass formularies such as, For the Evangelization of Peoples, For Persecuted Christians, For the Nation or State, For Those in Public Office, For a Governing Assembly, At the Beginning of the Civil Year, and For the Progress of Peoples.

[93JesusD1Pub, 93JesusD2Pub]

Text without music:

- V. The Lord be with you.
 R. And with your spirit.
- V. Lift up your hearts.
 R. We lift them up to the Lord.
- V. Let us give thanks to the Lord our God.
 R. It is right and just.

It is truly right and just, our duty and our salvation,
 always and everywhere to give you thanks,
 holy Father, Lord of heaven and earth,
 through Christ our Lord.

For by your Word you created the world
 and you govern all things in harmony.
 You gave us the same Word made flesh as Mediator,
 and he has spoken your words to us
 and called us to follow him.
 He is the way that leads us to you,
 the truth that sets us free,
 the life that fills us with gladness.

Through your Son
 you gather men and women,
 whom you made for the glory of your name,
 into one family,
 redeemed by the Blood of his Cross
 and signed with the seal of the Spirit.

Therefore now and for ages unending,
 with all the Angels,
 we proclaim your glory,
 as in joyful celebration we acclaim:

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.

2. **The Priest, with hands extended, says:**

You are indeed Holy and to be glorified, O God,
who love the human race
and who always walk with us on the journey of life.
Blessed indeed is your Son,
present in our midst
when we are gathered by his love
and when, as once for the disciples, so now for us,
he opens the Scriptures and breaks the bread.

3. **He joins his hands and, holding them extended over the offerings, says:**

Therefore, Father most merciful,
we ask that you send forth your Holy Spirit
to sanctify these gifts of bread and wine,

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

that they may become for us
the Body and ✠ Blood

He joins his hands.

of our Lord Jesus Christ.

4. **In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.**

On the day before he was to suffer,
on the night of the Last Supper,

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

he took bread and said the blessing,
broke the bread and gave it to his disciples, saying:

He bends slightly.

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

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

5. After this, he continues:

In a similar way, when supper was ended,

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

he took the chalice, gave you thanks
and gave the chalice to his disciples, saying:

He bends slightly.

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.

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

6. Then he says:

The mystery of faith.

And the people continue, acclaiming:

We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.

Or:

When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

Or:

Save us, Saviour of the world,
for by your Cross and Resurrection
you have set us free.

7. Then the Priest, with hands extended, says:

Therefore, holy Father,
as we celebrate the memorial of Christ your Son, our Saviour,
whom you led through his Passion and Death on the Cross
to the glory of the Resurrection,
and whom you have seated at your right hand,
we proclaim the work of your love until he comes again
and we offer you the Bread of life

and the Chalice of blessing.

Look with favour on the oblation of your Church,
in which we show forth
the paschal Sacrifice of Christ that has been handed on to us,
and grant that, by the power of the Spirit of your love,
we may be counted now and until the day of eternity
among the members of your Son,
in whose Body and Blood we have communion.

By our partaking of this mystery, almighty Father,
give us life through your Spirit,
grant that we may be conformed to the image of your Son,
and confirm us in the bond of communion,
together with **N.** our Pope and **N.** our Bishop, *
with all other Bishops,
with Priests and Deacons,
and with your entire people.

Grant that all the faithful of the Church,
looking into the signs of the times by the light of faith,
may constantly devote themselves
to the service of the Gospel.

Keep us attentive to the needs of all
that, sharing their grief and pain,
their joy and hope,
we may faithfully bring them the good news of salvation
and go forward with them
along the way of your Kingdom.

Remember our brothers and sisters (**N.** and **N.**),
who have fallen asleep in the peace of your Christ,
and all the dead, whose faith you alone have known.
Admit them to rejoice in the light of your face,
and in the resurrection give them the fullness of life.

Grant also to us,
when our earthly pilgrimage is done,
that we may come to an eternal dwelling place
and live with you for ever;
there, in communion with the Blessed Virgin Mary, Mother of God,
with the Apostles and Martyrs,
(with Saint **N.**: *the Saint of the day or Patron*)

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

and with all the Saints,
we shall praise and exalt you

He joins his hands.

through Jesus Christ, your Son.

8. **He takes the chalice and the paten with the host and, raising both, he says:**

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.

The people acclaim:

Amen.

Then follows the Communion Rite, p. 000.

IV

Jesus, Who Went About Doing Good

1. The following form of this Eucharistic Prayer is appropriately used with Mass formularies such as, For Refugees and Exiles, In Time of Famine or For Those Suffering Hunger, For Our Oppressors, For Those Held in Captivity, For Those in Prison, For the Sick, For the Dying, For the Grace of a Happy Death, and In Any Need.

[94DoingGoodD1Pub, 94DoingGoodD2Pub]

Text without music:

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right and just.

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Father of mercies and faithful God.

For you have given us Jesus Christ, your Son,
as our Lord and Redeemer.

He always showed compassion
for children and for the poor,
for the sick and for sinners,
and he became a neighbour
to the oppressed and the afflicted.

By word and deed he announced to the world
that you are our Father
and that you care for all your sons and daughters.

And so, with all the Angels and Saints,
we exalt and bless your name
and sing the hymn of your glory,
as without end we acclaim:

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.

2. The Priest, with hands extended, says:

You are indeed Holy and to be glorified, O God,
 who love the human race
 and who always walk with us on the journey of life.
 Blessed indeed is your Son,
 present in our midst
 when we are gathered by his love
 and when, as once for the disciples, so now for us,
 he opens the Scriptures and breaks the bread.

3. He joins his hands and, holding them extended over the offerings, says:

Therefore, Father most merciful,
 we ask that you send forth your Holy Spirit
 to sanctify these gifts of bread and wine,

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

that they may become for us
 the Body and ✠ Blood

He joins his hands.

of our Lord Jesus Christ.

4. In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.

On the day before he was to suffer,
 on the night of the Last Supper,

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

he took bread and said the blessing,
 broke the bread and gave it to his disciples, saying:

He bends slightly.

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

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

5. After this, he continues:

In a similar way, when supper was ended,

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

he took the chalice, gave you thanks

and gave the chalice to his disciples, saying:

He bends slightly.

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.

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

6. *Then he says:*

The mystery of faith.

And the people continue, acclaiming:

We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.

Or:

When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

Or:

Save us, Saviour of the world,
for by your Cross and Resurrection
you have set us free.

7. *Then the Priest, with hands extended, says:*

Therefore, holy Father,
as we celebrate the memorial of Christ your Son, our Saviour,
whom you led through his Passion and Death on the Cross
to the glory of the Resurrection,
and whom you have seated at your right hand,
we proclaim the work of your love until he comes again
and we offer you the Bread of life
and the Chalice of blessing.

Look with favour on the oblation of your Church,
in which we show forth
the paschal Sacrifice of Christ that has been handed on to us,
and grant that, by the power of the Spirit of your love,

we may be counted now and until the day of eternity
among the members of your Son,
in whose Body and Blood we have communion.

Bring your Church, O Lord,
to perfect faith and charity,
together with **N.** our Pope and **N.** our Bishop,^{*}
with all Bishops, Priests and Deacons,
and the entire people you have made your own.

Open our eyes
to the needs of our brothers and sisters;
inspire in us words and actions
to comfort those who labour and are burdened.
Make us serve them truly,
after the example of Christ and at his command.
And may your Church stand as a living witness
to truth and freedom,
to peace and justice,
that all people may be raised up to a new hope.

Remember our brothers and sisters (**N.** and **N.**),
who have fallen asleep in the peace of your Christ,
and all the dead, whose faith you alone have known.
Admit them to rejoice in the light of your face,
and in the resurrection give them the fullness of life.
Grant also to us,
when our earthly pilgrimage is done,
that we may come to an eternal dwelling place
and live with you for ever;
there, in communion with the Blessed Virgin Mary, Mother of God,
with the Apostles and Martyrs,
(with Saint **N.**: *the Saint of the day or Patron*)
and with all the Saints,
we shall praise and exalt you

He joins his hands.

through Jesus Christ, your Son.

8. **He takes the chalice and the paten with the host and, raising both, he says:**

Through him, and with him, and in him,
O God, almighty Father,
in the unity of the Holy Spirit,

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

all glory and honour is yours,
for ever and ever.

The people acclaim:

Amen.

Then follows the Communion Rite, p. 000.