



The Sacramentary

Volume One
Part 2



EUCHARISTIC PRAYERS I-IV

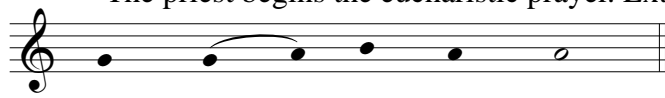
Let us give thanks to the Lord our God

PREFACE DIALOGUE

EUCCHARISTIC PRAYER I
(THE ROMAN CANON)

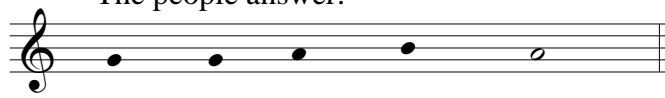
The priest leads the assembly in the eucharistic prayer. The people take part reverently and attentively and make the acclamations. The eucharistic prayer may be sung (see page 707).

The priest begins the eucharistic prayer. Extending his hands, he sings or says:



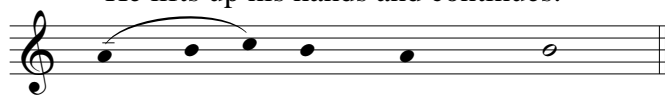
The Lord— be with you.

The people answer:



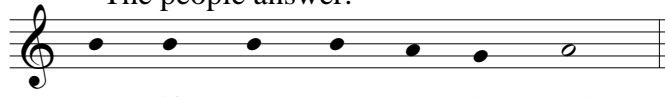
And al - so with you.

He lifts up his hands and continues:



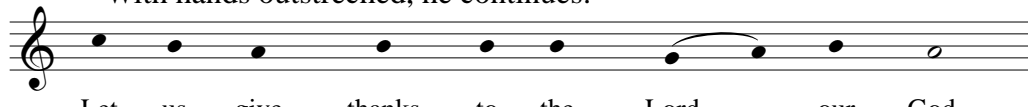
Lift— up your hearts.

The people answer:




We lift them up to the Lord.

With hands outstretched, he continues:



Let us give thanks to the Lord— our God.

The people answer:



It is right to give thanks— and praise.—

The priest continues the preface with hands outstretched.

Alternative openings for the prefaces may be found on pages 442-443.

At the end of the preface, the priest joins his hands and, together with the people, sings or says:

Ho - ly, ho - ly, ho - ly Lord, God of power and might, heav - en and earth are
full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he who
comes in the name of the Lord. Ho - san - na in the high - est.

The musical notation consists of three staves of music in a single system. Each staff begins with a treble clef. The notes are primarily quarter and eighth notes, with some half notes. The lyrics are placed below the notes, with hyphens indicating syllables that span across multiple notes. The first staff contains the lyrics 'Ho - ly, ho - ly, ho - ly Lord, God of power and might, heav - en and earth are'. The second staff contains 'full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he who'. The third staff contains 'comes in the name of the Lord. Ho - san - na in the high - est.' The system ends with a double bar line.

After the *Sanctus* has been completed, the priest continues the eucharistic prayer with hands outstretched. The words in brackets may be omitted.

All-merciful Father,
we come before you with praise and thanksgiving
through Jesus Christ your Son.

P

He joins his hands and, making the sign of the cross once over both bread and cup, says:

Through him we ask you to accept and bless + these gifts
we offer you in sacrifice.

With hands outstretched, he continues:

We offer them for your holy catholic Church:
watch over it, Lord, and guide it,
grant it peace and unity throughout the world.
We offer them for N. our Pope,
for N. our Bishop,
and for all who hold and teach the catholic faith
that comes to us from the apostles.

BAPTISM

Remember, Lord, your faithful people,
who have guided your elect to holy baptism
[especially these godparents N. and N.]. ▷

THE SCRUTINIES

Remember, Lord, your faithful people,
who will present your elect for holy baptism
[especially these godparents N. and N.]. ▷

Remember, Lord, your faithful people,
especially those for whom we now pray [N. and N.].

1C

The priest joins his hands and prays briefly. Then he continues with hands outstretched:

- ▷ Remember all of us gathered here before you.
You know that we believe in you
and dedicate ourselves to you.
We offer you this sacrifice of praise
for ourselves and those who are dear to us;
we pray to you, our living and true God,
for our well-being and redemption.

CHRISTMAS AND DURING THE OCTAVE

As we celebrate that most holy day [night]
when blessed Mary, without loss of her virginity,
gave the world its Saviour,
we pray in communion with the whole Church, ▷

THE EPIPHANY OF THE LORD

As we celebrate that most holy day
when your only Son,
who is one with you in eternal glory,
revealed himself to the world in human flesh,
we pray in communion with the whole Church, ▷

EASTER VIGIL TO THE SECOND SUNDAY OF EASTER

As we celebrate that most holy day [night]
when Jesus Christ our Lord
rose bodily from the dead,
we pray in communion with the whole Church, ▷

THE ASCENSION OF THE LORD

As we celebrate that most holy day
when your only Son our Lord
lifted up to the glory of heaven our mortal nature,
which he had made his own,
we pray in communion with the whole Church, ▷

PENTECOST

As we celebrate the day of Pentecost,
when the Holy Spirit appeared to the apostles
in tongues of fire,
we pray in communion with the whole Church, ▷

▷ We pray in communion with the whole Church,
with those whose memory we now honour:
especially with Mary,
the glorious and ever-virgin mother of Jesus Christ, our Lord and God,
with Joseph, her husband,
the apostles and martyrs,
Peter and Paul, Andrew,
[James, John,
Thomas, James, Philip,
Bartholomew, Matthew, Simon and Jude;
with Linus, Cletus, Clement, Sixtus,
Cornelius, Cyprian, Lawrence, Chrysogonus,
John and Paul, Cosmas and Damian,]
and with all the saints.
By their merits and prayers
grant us your constant help and protection.
[Through Christ our Lord. Amen.]

2C

BAPTISM

Lord, accept this offering from your whole family.
We offer it especially for those to whom
you have given
new birth through water and the Holy Spirit
with pardon for all their sins.
Make them living members of the Body of Christ
and inscribe their names in the book of life.

He joins his hands.

[Through Christ our Lord. Amen.] ▷

THE SCRUTINIES

Lord, accept this offering from your whole family.
We offer it for the elect,
whom you have set apart and called
to receive eternal life and the gift of your grace
in the living waters of baptism.

He joins his hands.

[through Christ our Lord. Amen.] ▷

MARRIAGE

Lord, accept this offering from your whole family
and from N and N for whom we now pray.
You have brought them to their wedding day;
bless them with [the joy of children
and] a long and happy life together.

He joins his hands.

[Through Christ our Lord. Amen.] ▷

EASTER VIGIL TO THE SECOND SUNDAY OF EASTER

Lord, accept this offering from your whole family.
We offer it for those to whom you have given
new birth through water and the Holy Spirit
with pardon for all their sins.
Grant us your peace in this life,
save us from final damnation,
and count us among those you have chosen.

He joins his hands.

[Through Christ our Lord. Amen.] ▷

With hands outstretched, the priest continues:

Lord, accept this offering from your whole family.
Grant us your peace in this life,
save us from final damnation,
and count us among those you have chosen.

P

He joins his hands.

[Through Christ our Lord. Amen.]

With hands outstretched over the offerings, the priest says:

▷ Bless and approve our offering,
make it acceptable to you,
an offering in spirit and in truth:
let it become for us
the body and blood of your beloved Son,
our Lord Jesus Christ.

CC

He joins his hands.

In the text that follows, the words of the Lord should be proclaimed clearly and distinctly, as their meaning demands.

The day before he suffered

The priest takes the bread and, raising it a little above the altar, continues:

he took bread in his sacred hands,

He looks upward.

and looking up to heaven

to you, his almighty Father,

he gave you thanks and praise;

he broke the bread,

gave it to his disciples, and said:

He bows slightly.

TAKE THIS, ALL OF YOU, AND EAT IT:

THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.

He shows the consecrated bread to the people, replaces it on the plate, and genuflects in adoration.

Then he continues:

When supper was ended, he took the cup;

He takes the cup and, raising it a little above the altar, continues:

again he gave you thanks and praise,

gave the cup to his disciples, and said:

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT:

THIS IS THE CUP OF MY BLOOD,

THE BLOOD OF THE NEW AND EVERLASTING COVENANT.

IT WILL BE SHED FOR YOU AND FOR ALL,

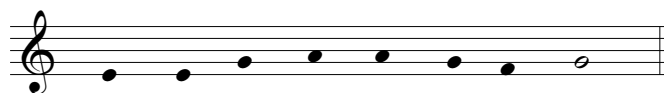
SO THAT SINS MAY BE FORGIVEN.

DO THIS IN MEMORY OF ME.

He shows the cup to the people, replaces it on the corporal, and genuflects in adoration.

Then the priest or deacon sings or says one of the following invitations.

A



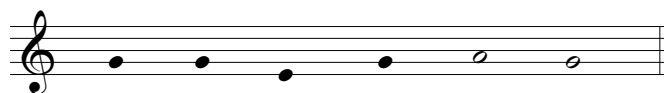
Great is the mys - ter - y of faith.

And the people take up the acclamation:



Christ has died, Christ is ris - en, Christ will come a - gain.

B

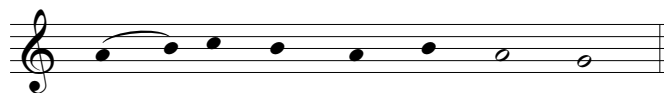


Praise to you, Lord Je - sus.

And the people take up the acclamation:



Dy - ing you de - stroyed our death, ris - ing you re - stored our life.



Lord — Je - sus, come in glo - ry.

C



Christ is the bread of life.

And the people take up the acclamation:



When we eat this bread and drink this cup, we pro-claim your death, Lord Je - sus,



un - til you come in glo - ry.

D



Je - sus Christ is Lord.

And the people take up the acclamation:



Lord, by your cross and res-ur-rec - tion you have set us free. You are the



Sav - iour of the world.

Then, with hands outstretched, the priest says:

And so, Lord God,
we celebrate the memory of Christ, your Son:
we, your holy people and your ministers,
call to mind his passion,
his resurrection from the dead,
and his ascension into glory;
and from the many gifts you have given us
we offer to you, God of glory and majesty,
this holy and perfect sacrifice,
the bread of life and the cup of eternal salvation.

CC

Look with favour on these offerings
and accept them as once you accepted
the gifts of your just servant Abel,
the sacrifice of Abraham, our father in faith,
and the bread and wine offered by your priest Melchizedek.

Bowing profoundly and with his hands joined, he continues:

Almighty God,
command that your angel carry this sacrifice
to your altar in heaven.
Then, as we receive from this altar
the sacred body and blood of your Son,

He stands up straight and makes the sign of the cross, saying:
let us be filled with every grace and blessing.

He joins his hands.

[Through Christ our Lord. Amen.]

With hands outstretched, he says:

Remember, Lord, your servants who have died 3C
and have gone before us marked with the sign of faith,
especially those for whom we now pray [N. and N.].

The priest joins his hands and prays briefly. Then he continues with hands outstretched:

Grant them and all who sleep in Christ
a haven of light and peace.

He joins his hands.

[Through Christ our Lord. Amen.]

The priest strikes his breast with his right hand, saying:

For ourselves, too, 4C
sinners who trust in your mercy and love,

With hands outstretched, he continues:

we ask some share in the fellowship of your 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.

Welcome us into their company,
not considering what we deserve,
but freely granting us your pardon.

He joins his hands and continues:

Through Christ our Lord you give us all these gifts, P
you fill them with life and goodness,
you bless them and make them holy.

The deacon, standing next to the priest, lifts up the cup. The priest takes the plate with the consecrated bread and, lifting it up, sings or says the doxology. If there is no deacon, the priest himself lifts up both the plate and the cup.

P/CC

Through him, with— him, in— him, in the u-ni-ty of the Ho - ly Spir - it,
 all glo - ry and hon - our is yours, al - might - y Fa - ther,
 for ev - er and ev - er.

The people answer:

A - men. _____

Or, in the place of the single **Amen**, the following may be sung:

A - men. _____ A - men. _____ A - men.

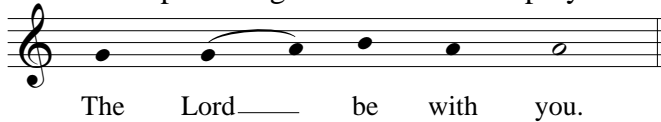
The plate and the cup are replaced on the altar after the acclamation.

EUCCHARISTIC PRAYER II

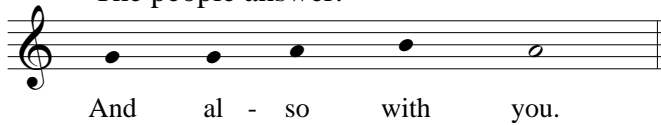
This eucharistic prayer has a proper preface which forms part of its structure. However, it may be used with other prefaces, especially those which present the mystery of salvation succinctly (see GIRM 322:2).

The priest leads the assembly in the eucharistic prayer. The people take part reverently and attentively and make the acclamations. The eucharistic prayer may be sung (see page 719).

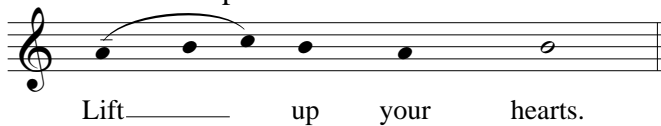
The priest begins the eucharistic prayer. Extending his hands, he sings or says:



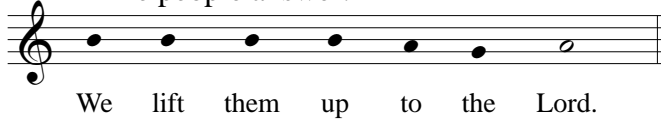
The people answer:



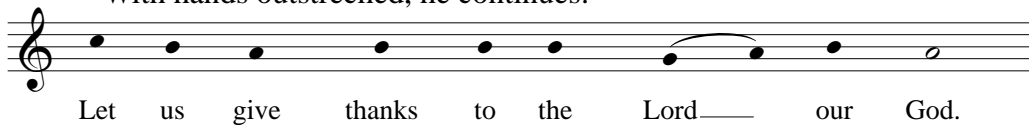
He lifts up his hands and continues:



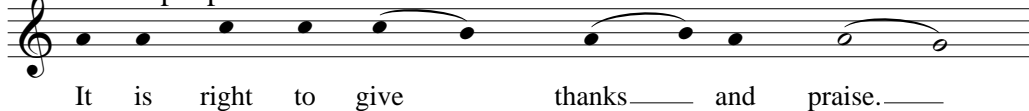
The people answer:



With hands outstretched, he continues:



The people answer:



The priest continues the preface with hands outstretched.

Father, it is our duty and our salvation,
always and everywhere
to give you thanks
through your beloved Son, Jesus Christ.

He is the Word through whom you made the universe,
the Saviour you sent to redeem us.

He took flesh by the Holy Spirit
and was born of the Virgin Mary.

To accomplish your will
and gain for you a holy people,
he stretched out his arms on the cross,
that he might break the chains of death
and make known the resurrection.

And so with one voice
we join the angels and saints in proclaiming your glory:

The priest joins his hands and, together with the people, sings or says:

Ho - ly, ho - ly, ho - ly Lord, God of power and might, heav - en and earth are
full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he who
comes in the name of the Lord. Ho - san - na in the high - est.

After the *Sanctus* has been completed, the priest continues the eucharistic prayer with hands outstretched.

Lord, you are holy indeed,
you are the fountain of all holiness.

P

SUNDAYS IN ORDINARY TIME

In communion with the whole Church,
we have assembled on this day which you have made holy,
and, rejoicing that you have made us a new creation in your risen Son,
we pray:

He joins his hands and, holding them outstretched over the offerings, says:

Send down your Spirit upon these gifts to make them holy,
that they may become for us

CC

He joins his hands and, making the sign of the cross once over both bread and cup, says:

the body + and blood of our Lord, Jesus Christ.

He joins his hands.

In the text that follows, the words of the Lord should be proclaimed clearly and distinctly, as their meaning demands.

Before he was given up to death,
a death he freely accepted,

The priest takes the bread and, raising it a little above the altar, continues:

he took bread and gave you thanks;
he broke the bread,
gave it to his disciples, and said:

He bows slightly.

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

He shows the consecrated bread to the people, replaces it on the plate, and genuflects in adoration.

Then he continues:

When supper was ended, he took the cup;

He takes the cup and, raising it a little above the altar, continues:

again he gave you thanks,
gave the cup to his disciples, and said:

He bows slightly.


TAKE THIS, ALL OF YOU, AND DRINK FROM IT:
THIS IS THE CUP OF MY BLOOD,
THE BLOOD OF THE NEW AND EVERLASTING COVENANT.
IT WILL BE SHED FOR YOU AND FOR ALL,
SO THAT SINS MAY BE FORGIVEN.

DO THIS IN MEMORY OF ME.

He shows the cup to the people, replaces it on the corporal, and genuflects in adoration.

Then the priest or deacon sings or says one of the following invitations.

A



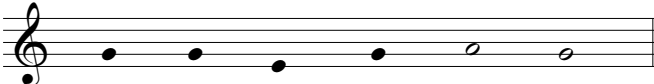
Great is the mys - ter - y of faith.

And the people take up the acclamation:




Christ has died, Christ is ris - en, Christ will come a - gain.

B




Praise to you, Lord Je - sus.

And the people take up the acclamation:

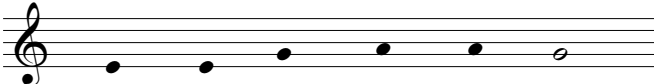


Dy - ing you de - stroyed our death, ris - ing you re - stored our life.




Lord — Je - sus, come in glo - ry.

C

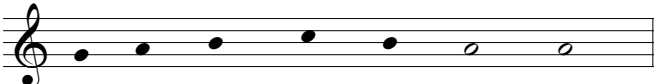


Christ is the bread of life.

And the people take up the acclamation:



When we eat this bread and drink this cup, we pro-claim your death, Lord Je - sus,



un - til you come in glo - ry.

D



Je - sus Christ is Lord.

And the people take up the acclamation:



Lord, by your cross and res-ur-rec - tion you have set us free. You are the



Sav - iour of the world.

Then, with hands outstretched, the priest says:

Remembering therefore his death and resurrection,
 we offer you, Lord God,
 this life-giving bread, this saving cup.
 We thank you for counting us worthy
 to stand in your presence and serve you.

CC

We pray that all of us who share in the body and blood of Christ
 may be gathered into one by the Holy Spirit.

Lord, remember your Church throughout the world:
 perfect us in love
 together with N. our Pope and N. our Bishop,
 with all bishops, priests, and deacons,
 and all who minister to your people.

1C

BAPTISM

Remember also, Lord,
those who through baptism [and confirmation]
have been joined to your Church today.
Grant that they may follow Christ your Son
with willing and generous hearts.
Remember our brothers and sisters ▷

MARRIAGE

Remember also, Lord, N and N.,
whom you have brought to their wedding day,
that, by your grace,
they may always live in mutual love and peace.
Remember our brothers and sisters ▷

MASSES FOR THE DEAD

Remember our brother/sister N.,
whom you have called from this life.
In baptism he/she died with Christ:
may he/she also share his resurrection.
Remember all our brothers and sisters ▷

▷ Remember our brothers and sisters
who have gone to their rest
in the sure hope of rising again;
bring them and all who have died in your mercy
into the light of your presence.

Have mercy on us all:
make us worthy to share eternal life,
with Mary, the virgin Mother of God,
with the apostles and with all the saints,
who have found favour with you throughout the ages;
in union with them
may we praise you and give you glory

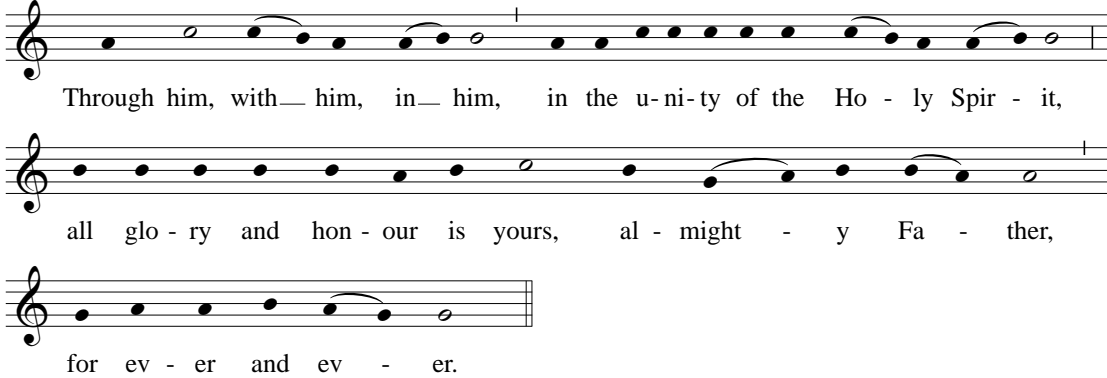
He joins his hands.

through your Son, Jesus Christ.

2C


The deacon, standing next to the priest, lifts up the cup. The priest takes the plate with the consecrated bread and, lifting it up, sings or says the doxology. If there is no deacon, the priest himself lifts up both the plate and the cup.

P/CC




Through him, with— him, in— him, in the u-ni-ty of the Ho - ly Spir - it,
all glo - ry and hon - our is yours, al - might - y Fa - ther,
for ev - er and ev - er.

The people answer:



A - men. _____

Or, in the place of the single **Amen**, the following may be sung:




A - men. _____ A - men. _____ A - men.

The plate and the cup are replaced on the altar after the acclamation.

EUCCHARISTIC PRAYER III


The priest leads the assembly in the eucharistic prayer. The people take part reverently and attentively and make the acclamations. The eucharistic prayer may be sung (see page 727).

The priest begins the eucharistic prayer. Extending his hands, he sings or says:



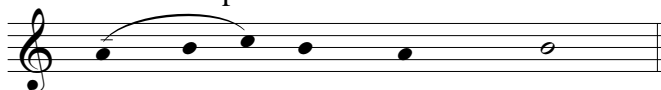
The Lord _____ be with you.

The people answer:



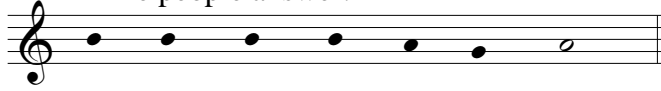
And al - so with you.

He lifts up his hands and continues:



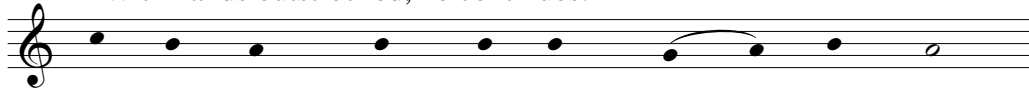
Lift _____ up your hearts.

The people answer:




We lift them up to the Lord.

With hands outstretched, he continues:



Let us give thanks to the Lord _____ our God.

The people answer:

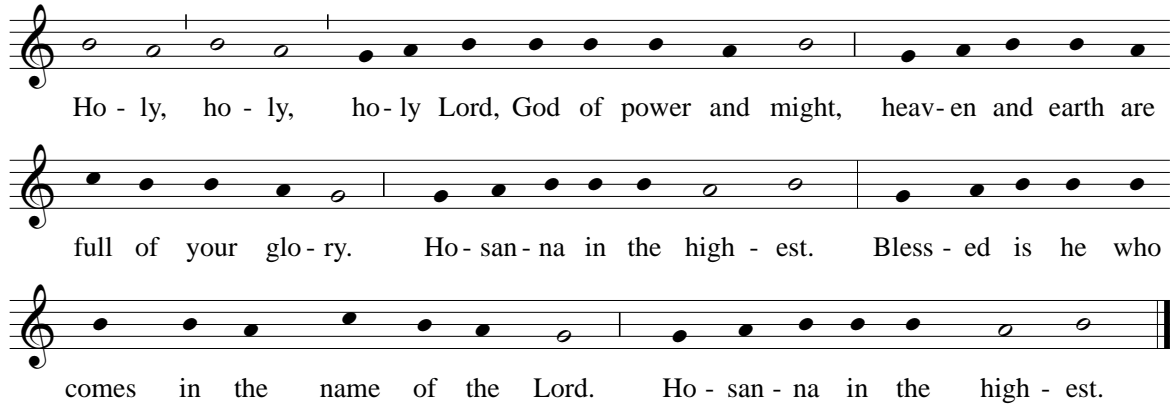


It is right to give thanks _____ and praise. _____

The priest continues the preface with hands outstretched.

Alternative openings for the prefaces may be found on pages 442-443.

At the end of the preface, the priest joins his hands and, together with the people, sings or says:



Ho - ly, ho - ly, ho - ly Lord, God of power and might, heav - en and earth are
full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he who
comes in the name of the Lord. Ho - san - na in the high - est.

After the *Sanctus* has been completed, the priest continues the eucharistic prayer with hands outstretched.

Lord, you are holy indeed, P
and all creation rightly gives you praise.
All life, all holiness comes from you
through your Son, Jesus Christ our Lord,
by the working of the Holy Spirit.
From age to age you gather a people to yourself,
so that from the rising of the sun to its setting
a pure offering may be made
to the glory of your name.

SEASON OF ADVENT

And so, Lord God, in joyful expectation
we celebrate the advent of your Christ;
and, raising up our heads to behold
the redemption that is near at hand
we humbly pray: ▷

CHRISTMAS AND DURING THE OCTAVE

And so, Lord God, on this day [night]
of glory and peace,
we celebrate the birth of your incarnate Word;
and, rejoicing that your loving kindness
has appeared among us,
we humbly pray: ▷

THE EPIPHANY OF THE LORD

And so, Lord God, we celebrate
the epiphany of your only-begotten Son;
and, rejoicing at the gift of salvation
and peace for all the nations,
we humbly pray: ▷

SEASON OF LENT

And so, Lord God, in this, the acceptable time,
we celebrate the lenten days of salvation;
turning back to you in repentance
and to one another in reconciliation,
we humbly pray: ▷

EASTER VIGIL TO THE SECOND SUNDAY OF EASTER

And so, Lord God, on this most sacred
day [night],
we celebrate the glorious resurrection
of your Son;
and, exulting in his mighty victory over death,
we humbly pray: ▷

THE ASCENSION OF THE LORD

And so, Lord God, we celebrate the day
on which your Son ascended to your right hand,
where he pleads on our behalf;
and, confidently approaching the throne of grace,
we humbly pray: ▷

PENTECOST

And so, Lord God, we celebrate the feast
on which your Holy Spirit came down
in wind and fire upon the first disciples;
and, rejoicing that you have made us your people,
we humbly pray: ▷

And so, Lord God, we humbly pray:

CC

He joins his hands and, holding them outstretched over the offerings, says:

▷ by the power of your Spirit sanctify these gifts
we have brought before you,

He joins his hands and, making the sign of the cross once over both bread and
cup, says:

that they may become the body + and blood
of your Son, our Lord Jesus Christ,
at whose command we celebrate this eucharist.

He joins his hands.

In the text that follows, the words of the Lord should be proclaimed clearly and distinctly, as their meaning demands.

On the night he was handed over to death,

The priest takes the bread and, raising it a little above the altar, continues:

he took bread and gave you thanks and praise;
he broke the bread,
gave it to his disciples, and said:

He bows slightly.

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

He shows the consecrated bread to the people, replaces it on the plate, and genuflects in adoration.

Then he continues:

When supper was ended, he took the cup;

He takes the cup and, raising it a little above the altar, continues:

again he gave you thanks and praise,
gave the cup to his disciples, and said:

He bows slightly.

**TAKE THIS, ALL OF YOU, AND DRINK FROM IT:
THIS IS THE CUP OF MY BLOOD,
THE BLOOD OF THE NEW AND EVERLASTING COVENANT.
IT WILL BE SHED FOR YOU AND FOR ALL,
SO THAT SINS MAY BE FORGIVEN.
DO THIS IN MEMORY OF ME.**

He shows the cup to the people, replaces it on the corporal, and genuflects in adoration.

Then the priest or deacon sings or says one of the following invitations.

A



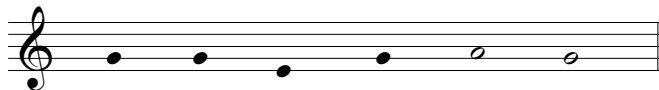
Great is the mys - ter - y of faith.

And the people take up the acclamation:



Christ has died, Christ is ris - en, Christ will come a - gain.

B

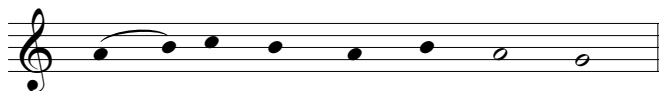


Praise to you, Lord Je - sus.

And the people take up the acclamation:



Dy - ing you de - stroyed our death, ris - ing you re - stored our life.



Lord — Je - sus, come in glo - ry.

C

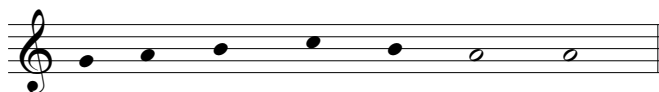


Christ is the bread of life.

And the people take up the acclamation:

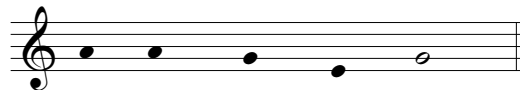


When we eat this bread and drink this cup, we pro-claim your death, Lord Je - sus,



un - til you come in glo - ry.

D

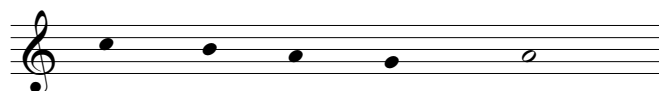


Je - sus Christ is Lord.

And the people take up the acclamation:



Lord, by your cross and res-ur-rec - tion you have set us free. You are the



Sav - iour of the world.

Then, with hands outstretched, the priest says:

Calling to mind, Lord God, CC
the death your Son endured for our salvation,
his glorious resurrection and ascension into heaven,
and eagerly awaiting the day of his return,
we offer you in thanksgiving this holy and living sacrifice.

Look with favour on your Church's offering
and see the Victim by whose sacrifice
you were pleased to reconcile us to yourself.
Grant that we who are nourished by the body and blood of your Son
may be filled with his Holy Spirit
and become one body, one spirit in Christ.

Let him make us an everlasting gift to you, 1C
that we may share in the inheritance of your saints,
with Mary, the virgin Mother of God,
with the apostles, the martyrs,
[Saint N.], and all your saints,
on whose constant intercession we rely for help.

Lord, may this sacrifice 2C
which has made our peace with you
advance the peace and salvation of all the world.
Strengthen in faith and love your pilgrim Church on earth:
your servant Pope N., our Bishop N.,
all bishops, priests, and deacons,
all ministers of your Church,
and the entire people your Son has gained for you.

BAPTISM

Merciful Father,
hear the prayers of the family
you have gathered here before you.
Strengthen in their holy resolve
those who today have been joined to your people
through the waters of rebirth
[and the gift of the Holy Spirit].
Grant that they may walk always in newness
of life.
Unite to yourself all your children
now scattered over the face of the earth. ▷

MARRIAGE

Merciful Father,
hear the prayers of the family
you have gathered here before you.
Strengthen in the grace of marriage N and N.,
whom you have brought to their wedding day;
keep them faithful throughout their lives
to the covenant they have sealed in your presence.
Unite to yourself all your children
now scattered over the face of the earth. ▷

THE SCRUTINIES

Merciful Father,
hear the prayers of the family you have gathered here before you.
Strengthen in their holy resolve these elect,
whom you have set apart and called
to receive eternal life and gift of your grace
in the living waters of baptism.
unite to yourself all your children
now scattered over the face of the earth. ▷

Merciful Father,
hear the prayers of the family you have gathered here before you,
and unite to yourself all your children
now scattered over the face of the earth. †

- ▷ Welcome into your kingdom our departed brothers and sisters
and all who have left this world in your friendship.

He joins his hands.

We hope to enjoy with them your everlasting glory,
through Christ our Lord,
through whom you give the world everything that is good.

† During MASSES FOR THE DEAD, the following intercessions may replace
Welcome into your kingdom...

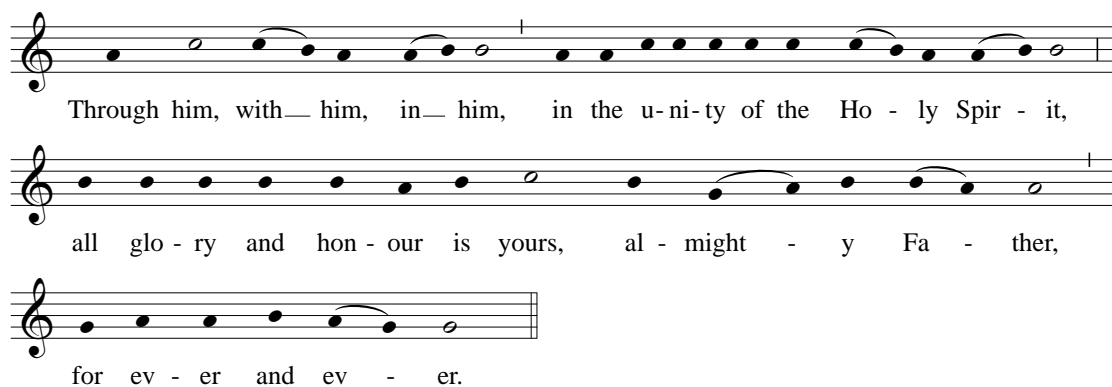
Remember our brother/sister N.,
whom you have called from this life.
In baptism he/she died with Christ:
may he/she also share his resurrection,
when Christ will raise our mortal bodies
and make them like his own in glory.
Welcome into your kingdom all our departed brothers and sisters,
and all who have left this world in your friendship;
we hope to enjoy with them your everlasting glory,
when every tear will be wiped away.
on that day we shall see you, our God, as you are;

He joins his hands

we shall be like you and praise you for ever,
through Christ our Lord,
through whom you give the world everything that is good.

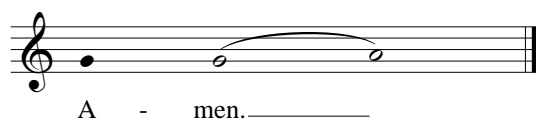
The deacon, standing next to the priest, lifts up the cup. The priest takes the plate with the consecrated bread and, lifting it up, sings or says the doxology. If there is no deacon, the priest himself lifts up both the plate and the cup.

P/CC



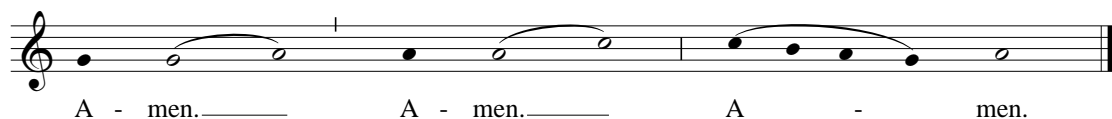
Through him, with— him, in— him, in the u-ni-ty of the Ho - ly Spir - it,
 all glo - ry and hon - our is yours, al - might - y Fa - ther,
 for ev - er and ev - er.

The people answer:



A - men. _____

Or, in the place of the single **Amen**, the following may be sung:



A - men. _____ A - men. _____ A - men.

The plate and the cup are replaced on the altar after the acclamation.


EUCCHARISTIC PRAYER IV

The preface is an integral part of this eucharistic prayer and is always used with it. For this reason, this eucharistic prayer may not be used on a day when a proper preface is prescribed. On all other days it may be used with its own preface, even on days when the rubrics prescribe a seasonal preface (see GIRM, no. 322:5).

The priest leads the assembly in the eucharistic prayer. The people take part reverently and attentively and make the acclamations. The eucharistic prayer may be sung (see page 737).


The priest begins the eucharistic prayer. Extending his hands, he sings or says:

The priest begins the eucharistic prayer. Extending his hands, he sings or says:




The Lord — be with you.

The people answer:




And al - so with you.

He lifts up his hands and continues:




Lift — up your hearts.

The people answer:



We lift them up to the Lord.

With hands outstretched, he continues:



Let us give thanks to the Lord — our God.

The people answer:

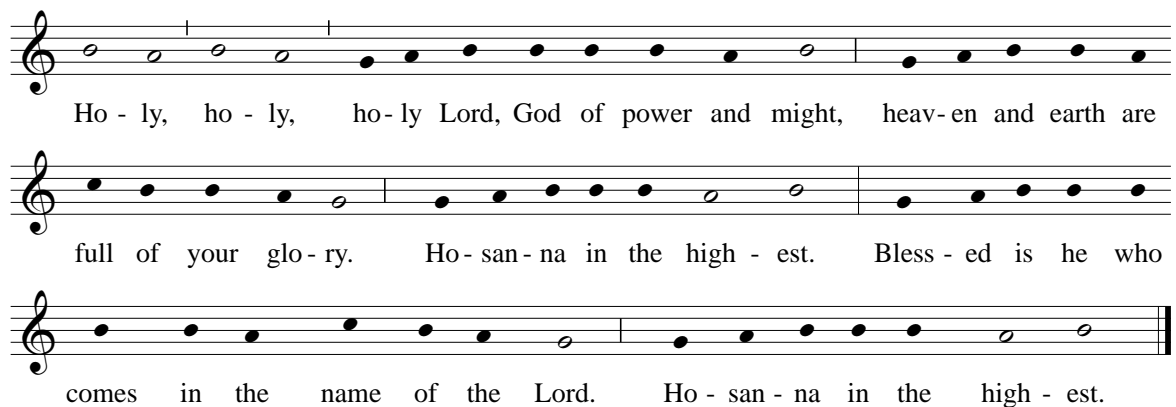


It is right to give thanks — and praise. —

The priest continues the preface with hands outstretched.

Father most holy,
it is right for us to give you thanks,
it is right to give you glory,
for you are the one God, living and true.
Before time began and for all eternity
you dwell in unapproachable light.
Source of life and goodness, you have created all things,
that they may abound with every blessing
and rejoice in the radiance of your light.
Countless hosts of angels stand before you
and gaze upon your splendour;
night and day they serve you
and worship you without end.
We join with them
and, giving voice to every creature under heaven,
we acclaim you and glorify your name:

The priest joins his hands and, together with the people, sings or says:



Ho - ly, ho - ly, ho - ly Lord, God of power and might, heav - en and earth are
full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he who
comes in the name of the Lord. Ho - san - na in the high - est.

After the *Sanctus* has been completed, the priest continues the eucharistic prayer with hands outstretched.

Father most holy, we proclaim your greatness:
all your works show forth your wisdom and love.
You formed man and woman in your own likeness
and entrusted the whole world to their care,
so that in serving you alone, their Creator,
they might be stewards of all creation.

P

Even when they disobeyed you and turned away from your friendship,
you did not abandon them to the power of death,
but extended your hand in mercy,
that all who search for you might find you.

Again and again you offered the human race a covenant
and through the prophets nurtured the hope of salvation.

Father, you so loved the world
that in the fullness of time

you sent your only Son to be our Saviour.

Made flesh by the Holy Spirit and born of the Virgin Mary,
he lived as one of us in all things but sin.

To the poor he proclaimed the good news of salvation,
to prisoners, freedom,
and to those in sorrow, joy.

In order to fulfil your purpose
he gave himself up to death,

and by 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 for us,

he sent the Holy Spirit from you, Father,

as his first gift to those who believe,

to complete his work on earth

and renew the world in perfect holiness.

He joins his hands and, holding them outstretched over the offerings, says:

Lord God,

CC

we pray that the same Holy Spirit may sanctify these gifts:

He joins his hands and, making the sign of the cross once over both bread and
cup, says:

let them become the body + and blood of our Lord Jesus Christ,

He joins his hands.

that we may celebrate the great mystery

which he left us as an everlasting covenant.

In the text that follows, the words of the Lord should be proclaimed clearly and distinctly, as their meaning demands.

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.

While they were at supper,

The priest takes the bread and, raising it a little above the altar, continues:

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

He bows slightly.

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

He shows the consecrated bread to the people, replaces it on the plate, and genuflects in adoration.

Then he continues:

In the same way he took the cup filled with wine;

He takes the cup and, raising it a little above the altar, continues:

he gave you thanks and, giving the cup to his disciples, said:

He bows slightly.

**TAKE THIS, ALL OF YOU, AND DRINK FROM IT:
THIS IS THE CUP OF MY BLOOD,
THE BLOOD OF THE NEW AND EVERLASTING COVENANT.
IT WILL BE SHED FOR YOU AND FOR ALL,
SO THAT SINS MAY BE FORGIVEN.
DO THIS IN MEMORY OF ME.**

He shows the cup to the people, replaces it on the corporal, and genuflects in adoration.

Then the priest or deacon sings or says one of the following invitations.



Great is the mys - ter - y of faith.

And the people take up the acclamation:

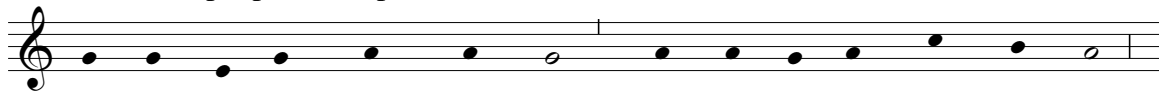


Christ has died, Christ is ris - en, Christ will come a - gain.

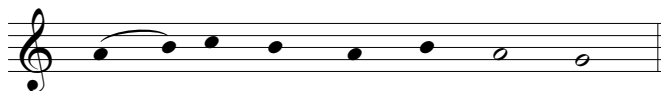


Praise to you, Lord Je - sus.

And the people take up the acclamation:



Dy - ing you de - stroyed our death, ris - ing you re - stored our life.



Lord — Je - sus, come in glo - ry.

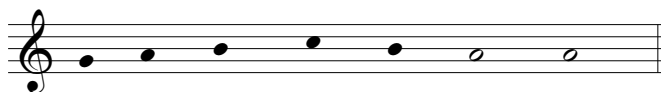


Christ is the bread of life.

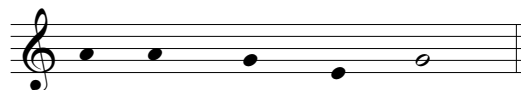
And the people take up the acclamation:



When we eat this bread and drink this cup, we pro-claim your death, Lord Je - sus,



un - til you come in glo - ry.

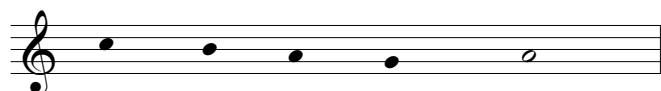


Je - sus Christ is Lord.

And the people take up the acclamation:



Lord, by your cross and res-ur-rec - tion you have set us free. You are the



Sav - iour of the world.

Then, with hands outstretched, the priest says:

And so, Lord God,
we celebrate the memorial of our redemption:
we recall Christ's death and his descent among the dead;
we proclaim his resurrection and his ascension to your right hand;
and, looking forward to his coming in glory,
we offer you the sacrifice of his body and blood,
an offering acceptable to you,
which brings salvation to all the world.

CC

Lord, look upon the sacrifice
which you yourself have prepared for your Church;
and by your Holy Spirit
gather all who share this one bread and one cup
into one body, a living sacrifice in Christ,
to the praise and glory of your name.

BAPTISM

Lord, remember those for whom we make this offering:
your servant Pope N., our Bishop N., and all bishops,
the priests, deacons, and other ministers of your Church;
remember those whom today you have given
new birth by water and the Holy Spirit;
remember those who take part in this offering,
those here present, all your people,
and all who seek you with a sincere heart. ▷

Lord, remember those for whom we make this offering:
your servant Pope N., our Bishop N., and all bishops,
the priests, deacons, and other ministers of your Church,
those who take part in this offering,
those here present, all your people,
and all who seek you with a sincere heart.

1C

- ▷ Remember those who have died in the peace of Christ
and all the dead whose faith is known only to you.

Merciful Father, grant that we, your children,
 may enjoy the inheritance of heaven
 with Mary, the virgin Mother of God,
 with the apostles and all your saints.
 There, together with all creation,
 set free from the corruption of sin and death,
 we shall sing your glory
 through Christ our Lord,

He joins his hands.

through whom you bless the world with all that is good.

The deacon, standing next to the priest, lifts up the cup. The priest takes the plate with the consecrated bread and, lifting it up, sings or says the doxology. If there is no deacon, the priest himself lifts up both the plate and the cup.

P/CC

Through him, with— him, in— him, in the u-ni-ty of the Ho - ly Spir - it,
 all glo - ry and hon - our is yours, al - might - y Fa - ther,
 for ev - er and ev - er.

The people answer:

A - men. _____

Or, in the place of the single **Amen**, the following may be sung:

A - men. _____ A - men. _____ A - men.

The plate and the cup are replaced on the altar after the acclamation.



EUCCHARISTIC PRAYERS
IN PARTICULAR CIRCUMSTANCES

*Father, for them I pray,
for them to be one in us*

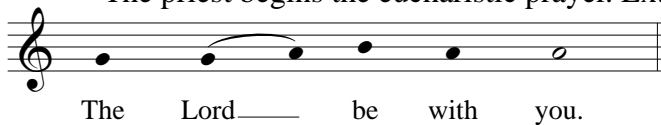
JOHN 17:20

EUCCHARISTIC PRAYER FOR MASSES OF RECONCILIATION I

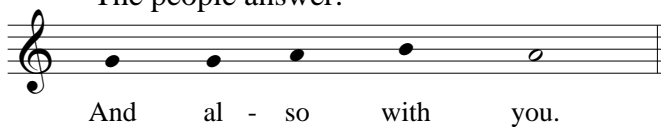
The preface is an integral part of this eucharistic prayer and is always used with it.

The priest leads the assembly in the eucharistic prayer. The people take part reverently and attentively and make the acclamations. The eucharistic prayer may be sung (see page 748).

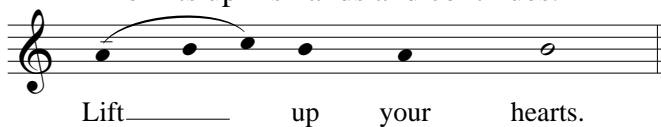
The priest begins the eucharistic prayer. Extending his hands, he sings or says:



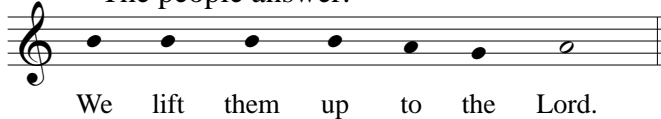
The people answer:



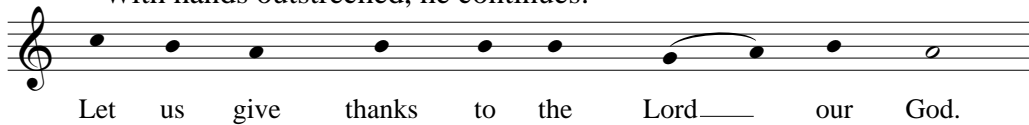
He lifts up his hands and continues:



The people answer:



With hands outstretched, he continues:



The people answer:



The priest continues the preface with hands outstretched.

Holy Father,
compassionate and good,
it is right to give you thanks and praise,
for you never cease to call us
to a new and more abundant life.

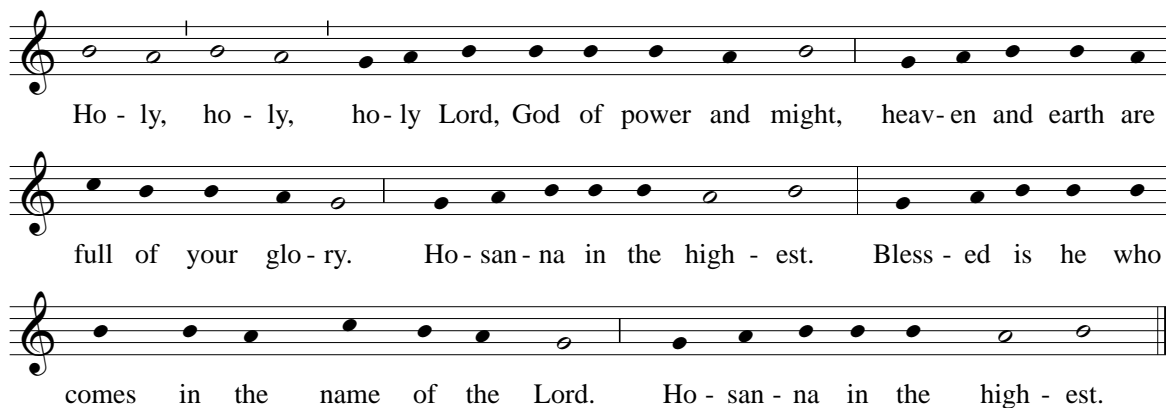
Though we are sinners,
you constantly offer us pardon
and ask us to trust in your mercy alone.

Time after time, when we broke your covenants,
you did not cast us aside;
but through the incarnation of Jesus, your Son,
you bound the human family to yourself
with a new and unbreakable bond.

In Christ you give your people
a season of reconciliation and grace:
a time to draw new breath
for our journey back to you,
a time to open our hearts to your Spirit
and respond to the needs of all.

In wonder and gratitude
we join our voices with the choirs of heaven,
as we proclaim with joy the power of your love
and sing the endless hymn of your glory:

The priest joins his hands and, together with the people, sings or says:



Ho - ly, ho - ly, ho - ly Lord, God of power and might, heav - en and earth are
full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he who
comes in the name of the Lord. Ho - san - na in the high - est.

After the *Sanctus* has been completed, the priest continues the eucharistic prayer with hands outstretched.

From the beginning, O God, P
all you have done for the human family
you have done for our good,
that we may be holy, as you yourself are holy.

Look with kindness, then, CC
on your people gathered before you.

He joins his hands and, holding them outstretched over the offerings, says:

Send forth your Spirit in power,
that these gifts may become for us

He joins his hands and, making the sign of the cross once over both bread and cup, says:

the body + and blood of Jesus Christ, your beloved Son,
in whom we too are your children.

With hands joined, he continues:

When we were lost
and our hearts were far from you,
you showed the depth of your love:
your Son, who alone is the Just One,
gave himself into our hands
and was nailed to the wood of the cross.

Before he stretched out his arms between heaven and earth
as the lasting sign of your covenant,
he desired to celebrate the Passover
in the company of his disciples.

In the text that follows, the words of the Lord should be proclaimed clearly and distinctly, as their meaning demands.

While they were at table,

The priest takes the bread and, raising it a little above the altar, continues:

he took bread and gave you thanks and praise;
he broke the bread,
gave it to his disciples, and said:

He bows slightly.

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

He shows the consecrated bread to the people, replaces it on the plate, and genuflects in adoration.

Then he continues:

At the end of the meal,
knowing he would reconcile all things in himself
by his blood poured out on the cross,

He takes the cup and, raising it a little above the altar, continues:

he took the cup filled with wine;
again he gave you thanks,
and, handing the cup to his friends, he said:

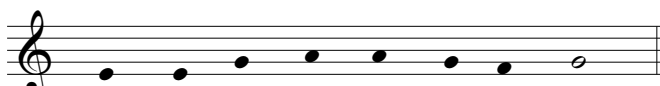
He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT:
THIS IS THE CUP OF MY BLOOD,
THE BLOOD OF THE NEW AND EVERLASTING COVENANT.
IT WILL BE SHED FOR YOU AND FOR ALL,
SO THAT SINS MAY BE FORGIVEN.
DO THIS IN MEMORY OF ME.

He shows the cup to the people, replaces it on the corporal, and genuflects in adoration.

Then the priest or deacon sings or says one of the following invitations.

A



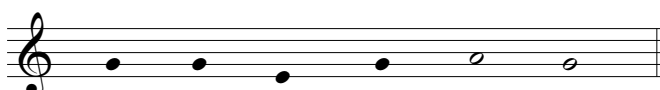
Great is the mys - ter - y of faith.

And the people take up the acclamation:




Christ has died, Christ is ris - en, Christ will come a - gain.

B




Praise to you, Lord Je - sus.

And the people take up the acclamation:



Dy - ing you de - stroyed our death, ris - ing you re - stored our life.



Lord — Je - sus, come in glo - ry.

C



Christ is the bread of life.

And the people take up the acclamation:

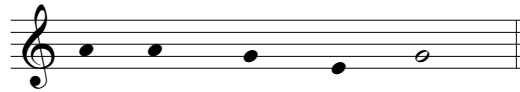


When we eat this bread and drink this cup, we pro-claim your death, Lord Je - sus,



un - til you come in glo - ry.

D



Je - sus Christ is Lord.

And the people take up the acclamation:



Lord, by your cross and res-ur-rec - tion you have set us free. You are the



Sav - iour of the world.

Then, with hands outstretched, the priest says:

We remember Jesus Christ, our Passover and our lasting peace,
we celebrate his death and resurrection,
we await the blessed day of his return.

CC

And so we present to you, God ever faithful and true,
the offering that restores the world to your grace.

Merciful Father,

look with love on those you draw to yourself
through their sharing in the sacrifice of Christ.

By the power of your Spirit,
may they become the body of your risen Son,
in whom all divisions are healed.

Keep us in communion of mind and heart,
together with N. our Pope and N. our Bishop.

1C

Help us to work for the coming of your kingdom,
 until at last we stand in your presence
 and take our place among the saints,
 with the Virgin Mary and the apostles,
 and with our departed brothers and sisters,
 whom we commend to your mercy.

Then, in the glory of your new creation,
 freed from the sting of death,
 we shall sing to you the hymn of thanksgiving
 which rises from Christ the living Lord.

He joins his hands.

The deacon, standing next to the priest, lifts up the cup. The priest takes the plate with the consecrated bread and, lifting it up, sings or says the doxology. If there is no deacon, the priest himself lifts up both the plate and the cup.

Through him, with— him, in— him, in the u-ni-ty of the Ho - ly Spir - it,
 all glo - ry and hon - our is yours, al - might - y Fa - ther,
 for ev - er and ev - er.

The people answer:

A - men. _____

Or, in the place of the single **Amen**, the following may be sung:

A - men. _____ A - men. _____ A - men.

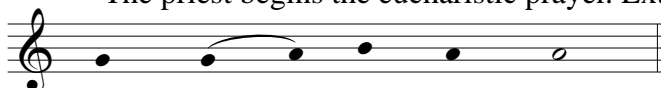
The plate and the cup are replaced on the altar after the acclamation.

EUCCHARISTIC PRAYER
FOR MASSES OF RECONCILIATION II

The preface is an integral part of this eucharistic prayer and is always used with it.

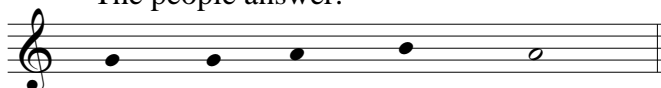
The priest leads the assembly in the eucharistic prayer. The people take part reverently and attentively and make the acclamations. The eucharistic prayer may be sung (see page 758).

The priest begins the eucharistic prayer. Extending his hands, he sings or says:



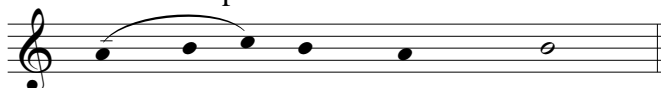
The Lord — be with you.

The people answer:



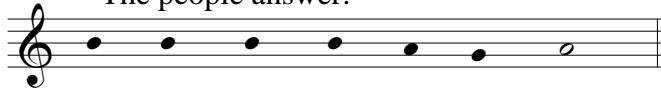
And al - so with you.

He lifts up his hands and continues:



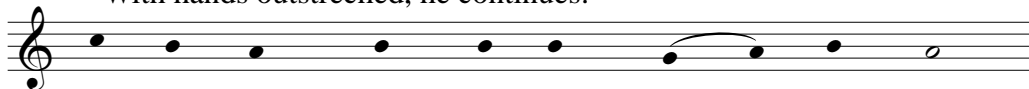
Lift — up your hearts.

The people answer:




We lift them up to the Lord.

With hands outstretched, he continues:



Let us give thanks to the Lord — our God.

The people answer:



It is right to give thanks — and praise. —

The priest continues the preface with hands outstretched.

Merciful God and Father,
it is truly right to give you thanks
through Christ our Lord
for the working of your grace in the world.

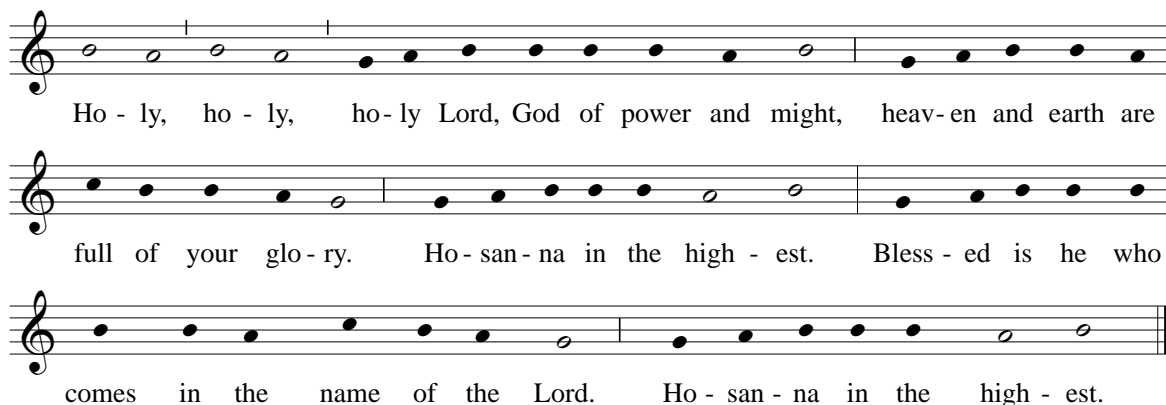
In the midst of human conflict
you turn our minds to thoughts of peace.

Your Spirit stirs our hearts,
so that enemies speak again to each other,
adversaries join hands in friendship,
and nations seek to live in harmony.

Through your healing power
the love of peace quells violence,
mercy conquers hatred,
and vengeance yields to forgiveness.

For this we praise you without end
and join with the choirs of heaven
as they sing the hymn of your glory:

The priest joins his hands and, together with the people, sings or says:



Ho - ly, ho - ly, ho - ly Lord, God of power and might, heav - en and earth are
full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he who
comes in the name of the Lord. Ho - san - na in the high - est.

After the *Sanctus* has been completed, the priest continues the eucharistic prayer with hands outstretched.

Lord of power and might, P
we bless you through Jesus Christ, your Son,
who comes in your name.
He is the word that brings salvation,
the hand you stretch out to sinners,
the way that leads to your peace.

God our Father,
when we had wandered far from you,
you called us back through your Son.
You gave him over to death,
that we might turn to you again
and find our way to one another.

We now celebrate the reconciliation CC
gained for us by Christ.

He joins his hands and, holding them outstretched over the offerings, says:

We ask you to sanctify these gifts
by the coming of your Spirit,

He joins his hands and, making the sign of the cross once over both bread and cup, says:

as we fulfil your Son's + command.

In the text that follows, the words of the Lord should be proclaimed clearly and distinctly, as their meaning demands.

With hands joined, he continues:

Before he laid down his life for our deliverance,

The priest takes the bread and, raising it a little above the altar, continues:

he took bread in his hands and gave you thanks;
he broke the bread,
gave it to his disciples, and said:

He bows slightly.

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

He shows the consecrated bread to the people, replaces it on the plate, and genuflects in adoration.

Then he continues:

So too, on that last evening,

He takes the cup and, raising it a little above the altar, continues:

he took into his hands the cup of blessing;

he praised your mercy,

gave the cup to his disciples, and said:

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT:

THIS IS THE CUP OF MY BLOOD,

THE BLOOD OF THE NEW AND EVERLASTING COVENANT.

IT WILL BE SHED FOR YOU AND FOR ALL,

SO THAT SINS MAY BE FORGIVEN.

DO THIS IN MEMORY OF ME.

He shows the cup to the people, replaces it on the corporal, and genuflects in adoration.

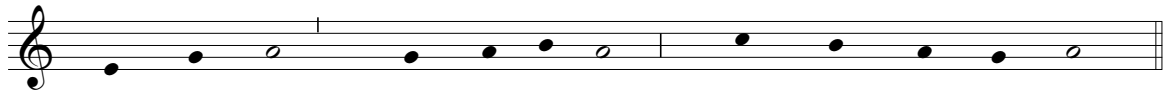
A

Then the priest or deacon sings or says one of the following invitations.



Great is the mys - ter - y of faith.

And the people take up the acclamation:



Christ has died, Christ is ris - en, Christ will come a - gain.

B

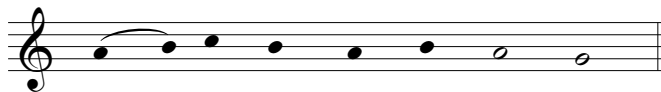


Praise to you, Lord Je - sus.

And the people take up the acclamation:



Dy - ing you de - stroyed our death, ris - ing you re - stored our life.



Lord — Je - sus, come in glo - ry.

C



Christ is the bread of life.

And the people take up the acclamation:

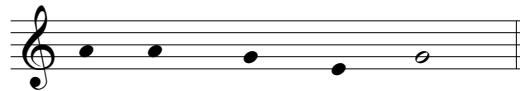


When we eat this bread and drink this cup, we pro-claim your death, Lord Je - sus,



un - til you come in glo - ry.

D



Je - sus Christ is Lord.

And the people take up the acclamation:



Lord, by your cross and res-ur-rec - tion you have set us free. You are the



Sav - iour of the world.

Then, with hands outstretched, the priest says:

Lord our God,

your Son has left us this pledge of his love.

We celebrate, therefore, the memorial of his death and resurrection,
offering you the very gift you have given us,
the sacrifice of perfect reconciliation.

Father most holy,

accept us together with your own beloved Son,
and, through our partaking of this banquet,
fill us with his Spirit,
who heals every wound and division.

May that Holy Spirit preserve us in unity,
together with N. our Pope, N. our Bishop,
all the bishops and your entire people.

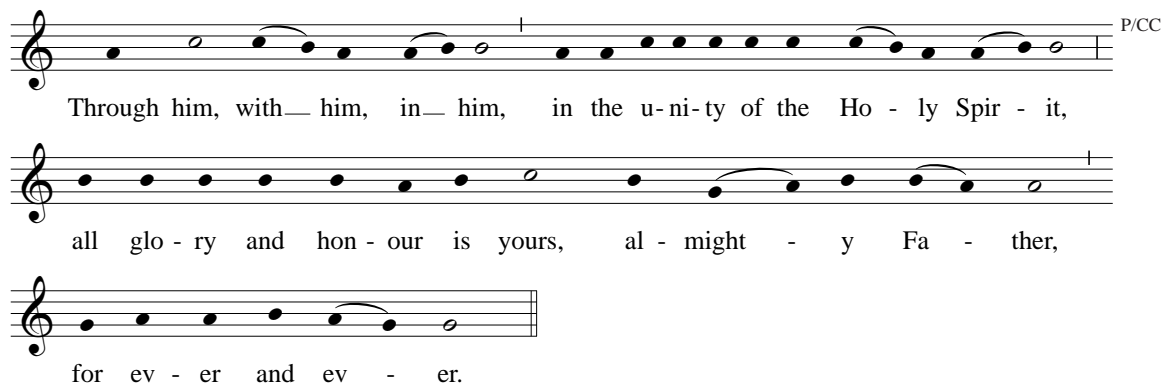
Make your Church throughout the world
a sign of unity and an instrument of peace.

CC

1C

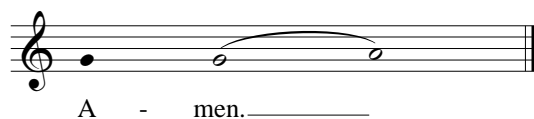
Lord,
as you have welcomed us here to the table of your Son
in fellowship with Mary, the virgin Mother of God,
and all the saints,
so gather at the one eternal banquet
people of every race, nation, and tongue,
in that new world
where the fullness of peace will reign
 He joins his hands.
through Jesus Christ the Lord.

The deacon, standing next to the priest, lifts up the cup. The priest takes the plate with the consecrated bread and, lifting it up, sings or says the doxology. If there is no deacon, the priest himself lifts up both the plate and the cup.



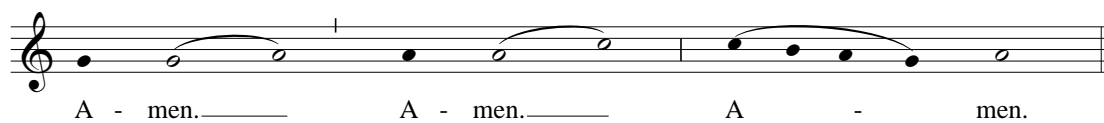
Through him, with— him, in— him, in the u-ni-ty of the Ho - ly Spir - it,
all glo - ry and hon - our is yours, al - might - y Fa - ther,
for ev - er and ev - er.

The people answer:



A - men. _____

Or, in the place of the single **Amen**, the following may be sung:



A - men. _____ A - men. _____ A - men.

The plate and the cup are replaced on the altar after the acclamation.

EUCCHARISTIC PRAYER FOR MASSES WITH CHILDREN I

The preface is an integral part of this eucharistic prayer and is always used with it.

The priest leads the assembly in the eucharistic prayer. The people take part reverently and attentively and make the acclamations.

The priest begins the eucharistic prayer. Extending his hands, he sings or says:

The priest begins the eucharistic prayer. Extending his hands, he sings or says:



The Lord be with you.

The people answer:




And al - so with you.

He lifts up his hands and continues:




Lift— up your hearts.

The people answer:




We— lift them up to the Lord.

With hands outstretched, he continues:



Let us give thanks to the Lord our God.

The people answer:




It is right to give thanks and praise.

The priest continues the preface with hands outstretched.

It is right to thank you, God our Father,
for you are wonderful.
You have gathered us together
and we are here to sing your praise:


The cantor sings the following acclamation, and the people repeat it.



Ho - san - na, ho - san - na, ho - san - na in the high - est.

You are wonderful because you made the whole world.
We bless you for all the people who live in it,
and for the fields, the mountains, and the seas.
You give life to us and to all living things,
and you give us joy.
So we are here to sing your praise:


The people take up the acclamation:



Ho - san - na, ho - san - na, ho - san - na in the high - est.

You are wonderful, God our Father.
You keep us always in your heart
and are never far from us.
You have sent your own Son,
the Son you love so much,
to watch over us and care for us.
And so we sing your praise:


The people take up the acclamation:



Ho - san - na, ho - san - na, ho - san - na in the high - est.

Jesus came to save us
and showed us that you love us:
he took children in his arms and blessed them;
he made sick people better
and forgave those who had sinned.
And so we sing your praise:

The people take up the acclamation:



Ho - san - na, ho - san - na, ho - san - na in the high - est.

Wonderful God,
 earth and heaven sing your praise:
 all your people on earth sing;
 Mary the mother of Jesus sings;
 your saints and your apostles sing;
 angels who fill the heavens sing;
 together we all sing your praise:

The priest joins his hands. The people take up the acclamation. The acclamation is also repeated after the verses of the *Sanctus* are sung by the cantor.



Ho - san - na, ho - san - na, ho - san - na in— the high - est.

Cantor:



Ho - ly, ho - ly, ho - ly Lord, God of pow'r— and might,



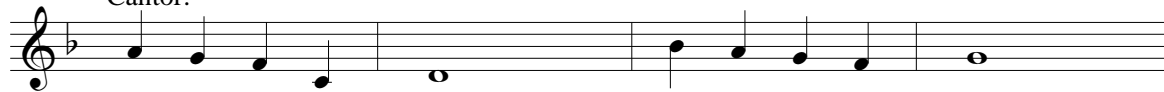
heav'n and earth, heav'n and earth are full of your glo - ry.

People:



Ho - san - na, ho - san - na, ho - san - na in— the high - est.

Cantor:



Blest is he who comes, blest is he who comes,



blest is he who comes in the name of the Lord.

People:



Ho - san - na, ho - san - na, ho - san - na in— the high - est.

After the *Sanctus* has been completed, the priest continues the eucharistic prayer with hands outstretched.

To show our thanks to you, God our Father,
we bring this bread and wine.

He joins his hands and, holding them outstretched over the offerings, says:

Send down your Holy Spirit

He joins his hands and, making the sign of the cross once over both bread and cup, says:

to make them into the body + and blood
of Jesus Christ, your Son,
the Son you love so much.

In the text that follows, the words of the Lord should be proclaimed clearly and distinctly, as their meaning demands.

With hands joined, he continues:

On the night before he died,
when Jesus had supper with his apostles,

The priest takes the bread and, raising it a little above the altar, continues:

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

He bows slightly.

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

He shows the consecrated bread to the people, replaces it on the plate, and genuflects in adoration as the cantor sings the following acclamation, and the people repeat it.



Then he continues:

In the same way, when supper was over,

He takes the cup and, raising it a little above the altar, continues:

he took the cup filled with wine;

he gave you thanks,

gave the cup to his friends, and said:

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT:

THIS IS THE CUP OF MY BLOOD,

THE BLOOD OF THE NEW AND EVERLASTING COVENANT.

IT WILL BE SHED FOR YOU AND FOR ALL,

SO THAT SINS MAY BE FORGIVEN.

He shows the cup to the people, replaces it on the corporal, and genuflects in adoration, as the people take up the acclamation:



With hands joined, the priest says:

Then he said to them:

DO THIS IN MEMORY OF ME.

Then, with hands outstretched, the priest says:

God our Father,

we do what Jesus told us to do.

We offer to you your best gift to us:

the bread that gives us life,

the cup that saves us.

We give ourselves, too.

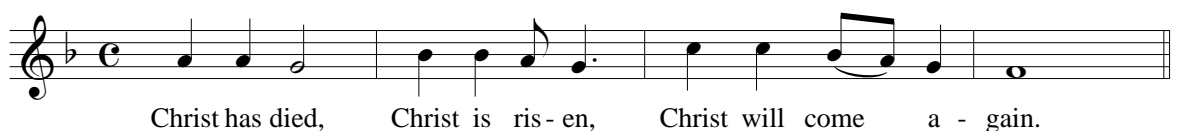
Accept us together with Jesus,

who is our way to you,

as we proclaim his death

and the victory of his rising.

The cantor sings the following acclamation, and the people repeat it.



Father, you love us so much.
You welcome us to your table
where, united in the joy of the Holy Spirit,
we share in the body and blood of Jesus your Son.

The cantor sings the following acclamation, and the people repeat it.



God of won - ders, God of won - ders, God of peace.

Wonderful God,
you keep everyone in your heart.
That is why we pray for those we love
[especially for N. and N.]
and all those who serve you:
N. our Pope and N. our Bishop
and all who help us to love you better.

The people take up the acclamation:



God of won - ders, God of won - ders, God of peace.

We pray for all your people,
especially for those who are sad and afraid,
the poor, the sick, the lonely,
and those who need our help.
Be close to them,
and in your love
give peace to all who have died.

The people take up the acclamation:



God of won - ders, God of won - ders, God of peace.

And so we bless you, God of wonders;
God of peace, we sing your praise

He joins his hands.

through Jesus Christ.

The deacon, standing next to the priest, lifts up the cup. The priest takes the plate with the consecrated bread and, lifting it up, sings or says the doxology. If there is no deacon, the priest himself lifts up both the plate and the cup.

Through him, with him, in— him, in the u - ni - ty of the Ho - ly
Spir - it, _____ all glo - ry and hon - our is yours, al - might - y
Fa - ther, for ev - er and ev - er.

The cantor sings the **Amen**, and the people repeat it.

A - men. A - men. A - men. A - men. — A - men.

The plate and the cup are replaced on the altar after the acclamation.

EUCCHARISTIC PRAYER FOR MASSES WITH CHILDREN II

The preface is an integral part of this eucharistic prayer and is always used with it.

The priest leads the assembly in the eucharistic prayer. The people take part reverently and attentively and make the acclamations.

The priest begins the eucharistic prayer. Extending his hands, he sings or says:



The Lord be with you.

The people answer:



And al - so with you.

He lifts up his hands and continues:



Lift— up your hearts.

The people answer:



We— lift them up to the Lord.

With hands outstretched, he continues:



Let us give thanks to the Lord our God.

The people answer:

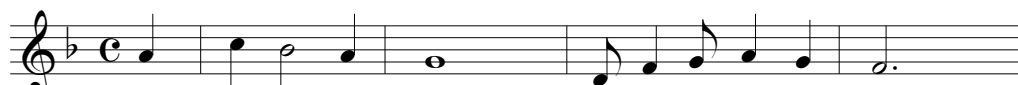


It is right to give thanks and praise.

The priest continues the preface with hands outstretched.

God our loving Father,
you have gathered us for this joyful feast.
We are happy to be here as your children
with Jesus Christ our brother:
to bless you,
to thank you,
and to sing your glory.

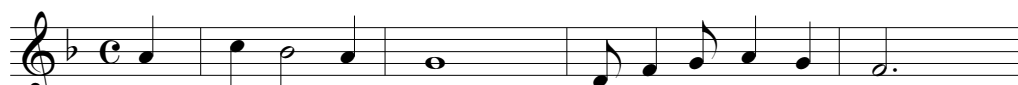
The cantor sings the following acclamation, and the people repeat it.



You love us so much. Glo-ry to you, O God.

You love us so much
that you have made this world great and beautiful,
and put it in our care.

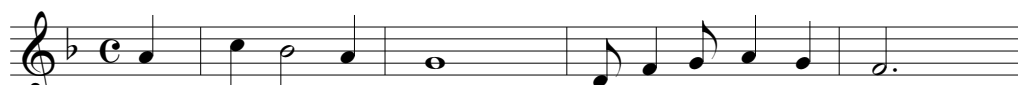
The people take up the acclamation:



You love us so much. Glo-ry to you, O God.

You love us so much
that you have sent Jesus your Son
to show us the way to you.

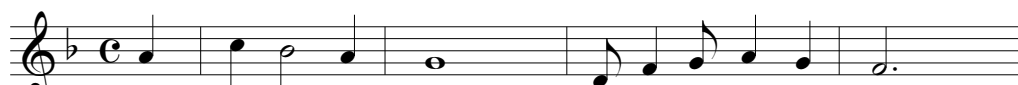
The people take up the acclamation:



You love us so much. Glo-ry to you, O God.

You love us so much
that you give us your Spirit
to make us one family in Christ.

The people take up the acclamation:



You love us so much. Glo-ry to you, O God.

For these gifts of love, we thank you;
and with the angels and saints in heaven
we join in singing your praise:

The priest joins his hands. The cantor sings the acclamation, and the people repeat it. The acclamation is also repeated after the verses of the *Sanctus* are sung by the cantor.



Ho - san - na, ho - san - na, ho - san - na in — the high - est.

Cantor:



Ho - ly, ho - ly, ho - ly Lord, God of pow'r — and might,



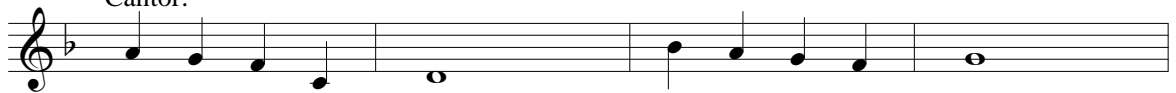
heav'n and earth, heav'n and earth are full of your glo - ry.

People:



Ho - san - na, ho - san - na, ho - san - na in — the high - est.

Cantor:



Blest is he who comes, blest is he who comes,



blest is he who comes in the name of the Lord.

People:

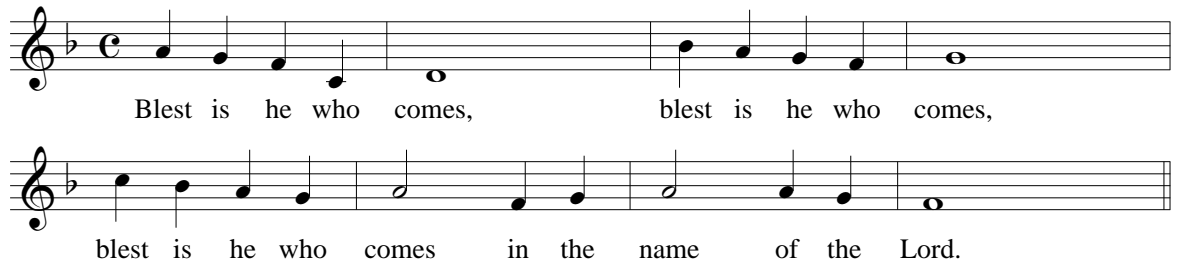


Ho - san - na, ho - san - na, ho - san - na in — the high - est.

After the *Sanctus* has been completed, the priest continues the eucharistic prayer with hands outstretched.

Blessed is Jesus who comes in your name.
He is the friend of children,
the friend of the poor.

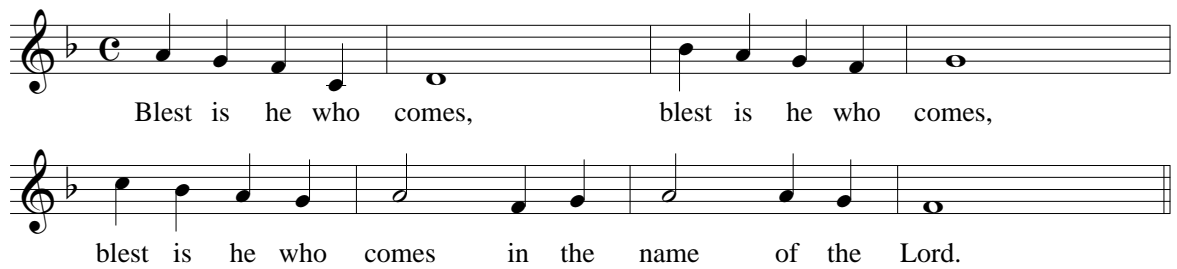
The cantor sings the following acclamation, and the people repeat it.



Blest is he who comes, blest is he who comes,
blest is he who comes in the name of the Lord.

Jesus came to show us how to love you
by loving one another.
He came to remove from our hearts
the evil that divides us.

The people take up the acclamation:



Blest is he who comes, blest is he who comes,
blest is he who comes in the name of the Lord.

Jesus promised us the Holy Spirit
to share your life with us
and to be with us all our days.

The people take up the acclamation:



Blest is he who comes, blest is he who comes,
blest is he who comes in the name of the Lord.

The priest joins his hands and, holding them outstretched over the offerings, says:

God our Father,
send us your Holy Spirit,
so that these gifts of bread and wine

He joins his hands and, making the sign of the cross once over both bread and cup, says:

may become the body + and blood of your Son,
our Lord Jesus Christ.

In the text that follows, the words of the Lord should be proclaimed clearly and distinctly, as their meaning demands.

With hands joined, he continues:

On the day before he suffered
he proved that your love has no end.
While eating supper with his disciples,

The priest takes the bread and, raising it a little above the altar, continues:

Jesus took bread and gave you thanks;
he broke the bread and gave it to them, saying:

He bows slightly.

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

He shows the consecrated bread to the people, replaces it on the plate, and genuflects in adoration as the cantor sings the following acclamation, and the people repeat it.



He takes the cup and, raising it a little above the altar, continues:

And then, taking the cup filled with wine,
he prayed to you giving thanks,
and gave the cup to his disciples, saying:

He bows slightly.

**TAKE THIS, ALL OF YOU, AND DRINK FROM IT:
THIS IS THE CUP OF MY BLOOD,
THE BLOOD OF THE NEW AND EVERLASTING COVENANT.
IT WILL BE SHED FOR YOU AND FOR ALL,
SO THAT SINS MAY BE FORGIVEN.**

He shows the cup to the people, replaces it on the corporal, and genuflects in adoration, as the people take up the acclamation:



With hands joined, the priest says:

Then he said to them:
DO THIS IN MEMORY OF ME.

Then, with hands outstretched, the priest says:

And so, loving Father,
we keep the memory of Jesus, our Saviour,
who died and rose again
for the life of the world.
He gave himself into our hands;
he is the sacrifice we offer
which makes our peace with you.

The people take up the acclamation:



Hear us, Lord God,
and give the Spirit of your love
to all who take part in this meal.
Unite us more and more as your Church
with N. our Pope,
with N. our Bishop, and all the bishops,
and with everyone who serves your people.

The cantor sings the following acclamation, and the people repeat it.



Remember those we love
 [especially N. and N.]
 and those we do not love enough.
 Remember also those who have died
 [especially N. and N.]
 and welcome them into your home.

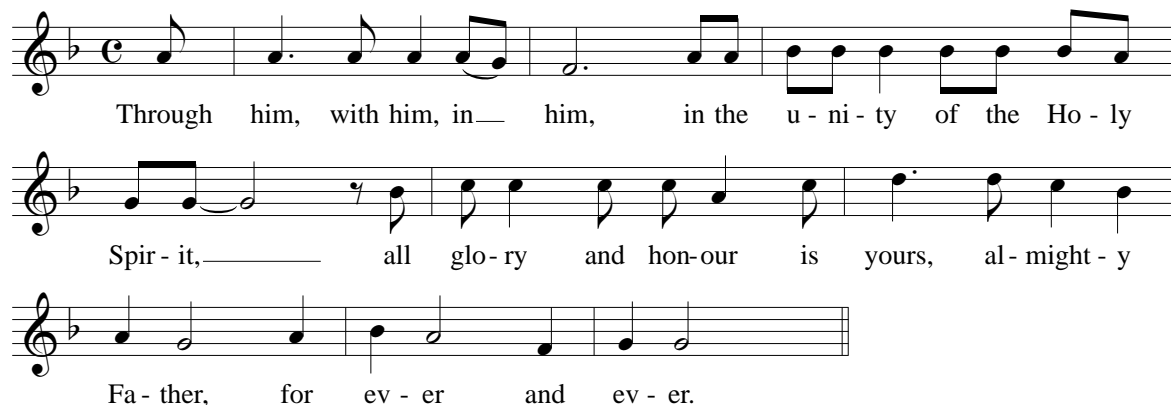
The people take up the acclamation:



Welcome us, too, one day
 into the feast of your kingdom,
 with the Virgin Mary, the Mother of God and our mother,
 and all the friends of Jesus our Lord.
 There we shall rejoice with Jesus for ever
 and sing you a song without end.

He joins his hands.

The deacon, standing next to the priest, lifts up the cup. The priest takes the plate with the consecrated bread and, lifting it up, sings or says the doxology. If there is no deacon, the priest himself lifts up both the plate and the cup.



The cantor sings the **Amen**, and the people repeat it.



The plate and the cup are replaced on the altar after the acclamation.

EUCCHARISTIC PRAYER FOR MASSES WITH CHILDREN III

The preface is an integral part of this eucharistic prayer and is always used with it.

The priest leads the assembly in the eucharistic prayer. The people take part reverently and attentively and make the acclamations.:

The priest begins the eucharistic prayer. Extending his hands, he sings or says:



The Lord be with you.

A musical staff in G major (one flat) and common time (C). The melody consists of quarter notes: G4, A4, B4, C5, followed by a half note G4.

The people answer:



And al - so with you.

A musical staff in G major (one flat) and common time (C). The melody consists of quarter notes: G4, A4, B4, C5, followed by a half note G4.


He lifts up his hands and continues:



Lift— up your hearts.

A musical staff in G major (one flat) and common time (C). The melody starts with a quarter note G4, followed by a half note A4-B4, then a quarter note C5, and ends with a half note G4.

The people answer:



We— lift them up to the Lord.

A musical staff in G major (one flat) and common time (C). The melody starts with a quarter note G4, followed by a half note A4-B4, then a quarter note C5, and ends with a half note G4.


With hands outstretched, he continues:



Let us give thanks to the Lord our God.

A musical staff in G major (one flat) and common time (C). The melody consists of quarter notes: G4, A4, B4, C5, G4, A4, B4, C5, G4, A4, B4, C5, G4.

The people answer:



It is right to give thanks and praise.

A musical staff in G major (one flat) and common time (C). The melody consists of quarter notes: G4, A4, B4, C5, G4, A4, B4, C5, G4, A4, B4, C5, G4.

The priest continues the preface with hands outstretched.

We thank you, God our Creator:
in your great care
you have made our hearts like your own,
able to delight in another's joy
and to feel another's pain.

During the Season of Easter

We thank you, God of the living,
for you have brought us to life
and you call us to be happy with you for ever.
You raised up Jesus,
the first among us to rise from the dead,
and gave him new life.
You have promised us that same new life,
a life that will never end,
a life with no more anxiety or suffering.

For all your love we gladly thank you.
Together with the angels and saints in heaven
and all on earth who believe in you
we praise you and sing to your glory:

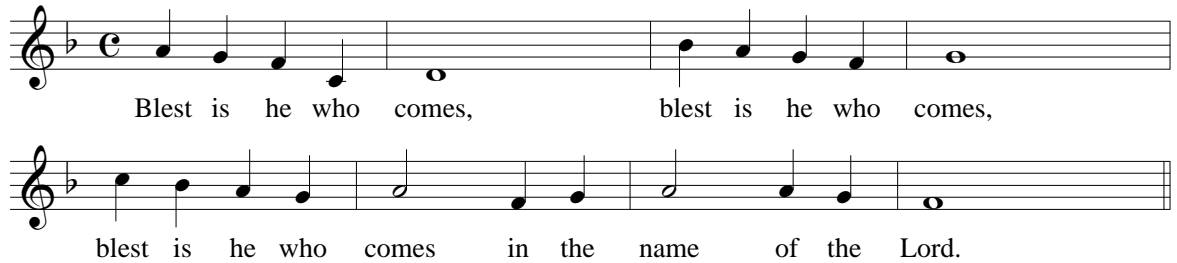
The priest joins his hands and, together with the people, sings or says:

Ho - ly, ho - ly, ho - ly Lord, God of pow'r_ and might,
heav'n and earth, heav'n and earth are full of your glo - ry.
Ho - san - na, ho - san - na, ho - san - na in_ the high - est.
Blest is he who comes, blest is he who comes,
blest is he who comes in the name of the Lord.
Ho - san - na, ho - san - na, ho - san - na in_ the high - est.

After the *Sanctus* has been completed, the priest continues the eucharistic prayer with hands outstretched.

God, you are holy indeed,
full of kindness toward us,
compassionate to all.
For this we thank you.
But more than anything else,
we thank you for your Son, Jesus Christ.

The cantor sings the following:



Blest is he who comes, blest is he who comes,
blest is he who comes in the name of the Lord.

The people take up the acclamation:




Ho - san - na, ho - san - na, ho - san - na in — the high - est.

Jesus came to heal a divided world,
where people reject you
and turn their backs on one another.
He opens our eyes to see
and our ears to listen;
he opens our hearts to understand
that we are brothers and sisters
and that you are Father to us all.

During the Season of Easter

Jesus brought us the good news
that we can live with you for ever in heaven.
He showed us the way to that life,
the way of love.
he himself has walked that way before us.

The cantor sings the following:



Blest is he who comes, blest is he who comes,
blest is he who comes in the name of the Lord.

The people take up the acclamation:



Ho - san - na, ho - san - na, ho - san - na in — the high - est.

And now he brings us together at this table
that we may do what he once did.

He joins his hands and, holding them outstretched over the offerings, says:

Gracious Father,
by the power of your Spirit
make holy these gifts of bread and wine,
that they may become for us

He joins his hands and, making the sign of the cross once over both bread and
cup, says:

the body + and blood of your Son, Jesus Christ.

In the text that follows, the words of the Lord should be proclaimed clearly and
distinctly, as their meaning demands.

With hands joined, he continues:

On the night before he died for us,
while sharing the last meal with his disciples,

The priest takes the bread and, raising it a little above the altar, continues:

he took the bread and gave you thanks;
he broke the bread and gave it to them, saying:

He bows slightly.

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

He shows the consecrated bread to the people, replaces it on the plate, and genu-
flects in adoration, as the cantor sings the following acclamation and the people
repeat it.



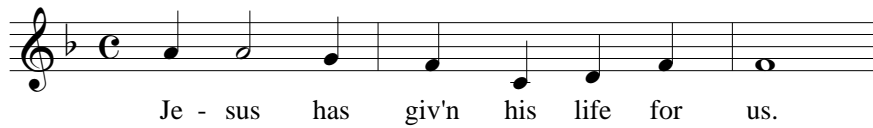
He takes the cup and, raising it a little above the altar, continues:

After supper, he took the cup filled with wine;
he gave you thanks and gave it to his disciples, saying:

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT:
THIS IS THE CUP OF MY BLOOD,
THE BLOOD OF THE NEW AND EVERLASTING COVENANT.
IT WILL BE SHED FOR YOU AND FOR ALL,
SO THAT SINS MAY BE FORGIVEN.

He shows the cup to the people, replaces it on the corporal, and genuflects in adoration, as the people take up the acclamation:



With hands joined, the priest says:

Then he said to them:
DO THIS IN MEMORY OF ME.

Then, with hands outstretched, the priest says:

Gathered here in your presence, Father,
we remember with joy all that Jesus has done to save us.
In this sacrifice, which he entrusted to his Church,
we celebrate the memory of his dying and rising.
Father in heaven,
accept us together with your beloved Son.

The cantor sings the following acclamation, and the people repeat it.



Priest:



He went free - ly to death for us, but you raised him from death to life.

The people take up the acclamation:



We praise you and thank you, O God, great is your love for us.

Priest:




Now ris - en, he lives with you, yet re - mains with us for ev - er.

The people take up the acclamation:



We praise you and thank you, O God, great is your love for us.

Priest:



He will come a - gain in glo - ry to heal all pain and sor - row.

The people take up the acclamation:



We praise you and thank you, O God, great is your love for us.

The priest continues:

Holy Father,
you have invited us
to share the body and blood of Christ.
As we eat and drink at this table,
unite us in the joy of the Holy Spirit
and strengthen us to serve you all our days.
Lord God,
keep in your care
N. our Pope, N. our Bishop, all bishops,
and all who minister to your people.

Help us and all the followers of Jesus
to work for peace in the world
and to bring joy into the lives of others.

DURING THE SEASON OF EASTER:

Fill all Christians with the gladness of Easter.
Help us to bring this joy
to all who are sorrowful.

Grant that all of us
may one day be with Christ in heaven
together with Mary, the Mother of God,
and all the saints,
He joins his hands.
and with him dwell in your presence for ever.

The deacon, standing next to the priest, lifts up the cup. The priest takes the plate with the consecrated bread and, lifting it up, sings or says the doxology. If there is no deacon, the priest himself lifts up both the plate and the cup.

Through him, with him, in— him, in the u - ni - ty of the Ho - ly
Spir - it, ——— all glo - ry and hon - our is yours, al - might - y
Fa - ther, for ev - er and ev - er.

The cantor sings the **Amen**, and the people repeat it.

A - men. A - men. A - men. A - men. — A - men.

The people take up the acclamation:

We praise you and thank you, O God, great is your love for us.
A - men. A - men. A - men. A - men. — A - men.

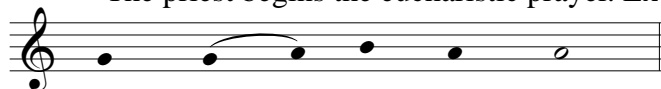
The plate and the cup are replaced on the altar after the acclamation.

EUCCHARISTIC PRAYER FOR MASSES
FOR VARIOUS NEEDS AND OCCASIONS

This eucharistic prayer may not be used on a day when a proper preface is prescribed. When permitted, it may be used for the celebration of Mass during Ordinary Time. The priest chooses one of the following prefaces and then, at the appropriate time, uses the corresponding intercession.

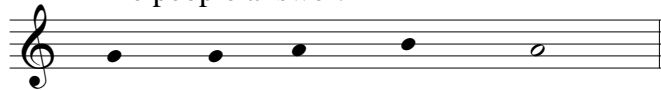
The priest leads the assembly in the eucharistic prayer. The people take part reverently and attentively and make the acclamations. The eucharistic prayer may be sung (see page 767).

The priest begins the eucharistic prayer. Extending his hands, he sings or says:




The Lord — be with you.

The people answer:



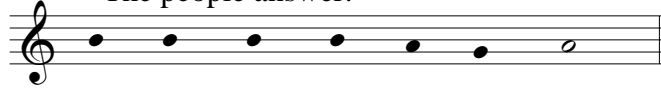
And al - so with you.

He lifts up his hands and continues:



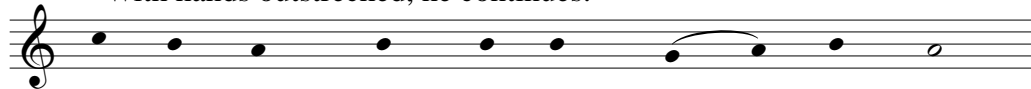
Lift — up your hearts.

The people answer:



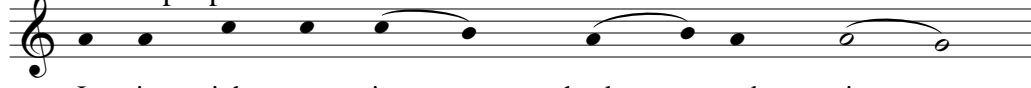
We lift them up to the Lord.

With hands outstretched, he continues:



Let us give thanks to the Lord — our God.

The people answer:



It is right to give thanks — and praise. —

The priest continues the preface with hands outstretched.

A. THE CHURCH ON THE WAY TO UNITY

It is truly right to give you thanks,
Father of infinite goodness,
it is fitting that we sing of your glory.

Through the gospel proclaimed by your Son
you have brought together in one Church
people of every nation, culture, and tongue.
Into it you breathe the power of your Spirit,
that in every age
your children may be gathered as one.

Your Church bears steadfast witness to your love.
It nourishes our hope for the coming of your kingdom
and is a radiant sign of the lasting covenant
you promised us in Christ Jesus our Lord.

Therefore heaven and earth sing forth your praise
while we, with all the Church,
proclaim your glory without end:

B. GOD GUIDES THE CHURCH ON THE WAY OF SALVATION

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 fount of all life.

You never abandon the creatures formed by your wisdom,
but remain with us always, working for our good.

With mighty hand and outstretched arm
you led your people Israel through the desert.
Today by the power of the Holy Spirit
you guide your pilgrim Church
as it journeys along the paths of time
to the eternal joy of your kingdom,
through Jesus Christ our Lord.

Now, with all the angels and saints,
we sing a hymn to your glory:

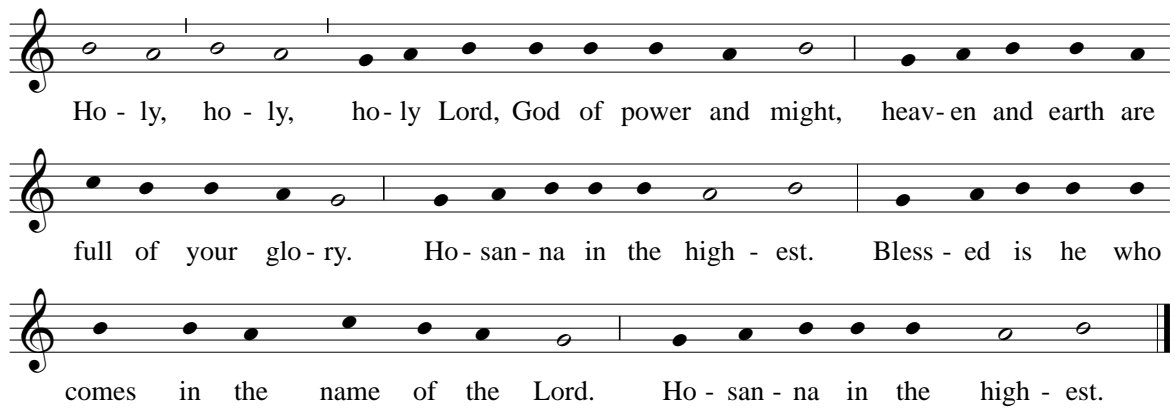
C. JESUS, WAY TO THE FATHER

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
Father most holy, Lord of heaven and earth.
Through your eternal Word you created all things
and govern their course with infinite wisdom.
In the Word made flesh
you have given us a mediator
who has spoken your words to us
and called us to be his disciples.
He is the way that leads to you,
the truth that sets us free,
the life that makes our joy complete.
Through your Son
you gather into one family
men and women created for the glory of your name,
redeemed by the blood of the cross,
and sealed with the Holy Spirit.
And so we praise your mighty deeds
and join with the hosts of angels,
as they proclaim your glory without end:

D. JESUS, THE COMPASSION OF GOD

It is truly right to give you thanks,
Father of mercy, faithful God,
it is fitting that we offer you praise.
You sent Jesus Christ your Son among us
as redeemer and Lord.
He was moved with compassion
for the poor and the powerless,
for the sick and the sinner;
he made himself a neighbour to the oppressed.
By his words and actions
he proclaimed to the world
that you are a father
and care for all your children.
And so, with all the angels and saints,
we sing the joyful hymn of your praise:

The priest joins his hands and, together with the people, sings or says:



Ho - ly, ho - ly, ho - ly Lord, God of power and might, heav - en and earth are
full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he who
comes in the name of the Lord. Ho - san - na in the high - est.

After the *Sanctus* has been completed, the priest continues the eucharistic prayer with hands outstretched.

Holy indeed are you, Lord God, P
and greatly to be praised:
your faithful love attends us
as we journey through life.
Blessed is your Son, Jesus Christ,
who is present among us
when his love gathers us together.
As once he did for his disciples,
Christ now opens the scriptures for us
and breaks the bread.

He joins his hands and, holding them outstretched over the offerings, says:

Therefore we ask you, merciful Father: CC
send down your Holy Spirit
to hallow these gifts of bread and wine,
that they may become for us

He joins his hands and, making the sign of the cross once over both bread and cup, says:

the body + and blood of our Lord, Jesus Christ.

He joins his hands

.In the text that follows, the words of the Lord should be proclaimed clearly and distinctly, as their meaning demands.

On the eve of his passion and death,
while at table with those he loved,

The priest takes the bread and, raising it a little above the altar, continues:

he took bread and gave you thanks;
he broke the bread,
gave it to his disciples, and said:

He bows slightly.

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

He shows the consecrated bread to the people, replaces it on the plate, and genuflects in adoration.

Then he continues:

When supper was ended, he took the cup;

He takes the cup and, raising it a little above the altar, continues:

again he gave you thanks
and, handing the cup to his disciples, he said:

He bows slightly.

**TAKE THIS, ALL OF YOU, AND DRINK FROM IT:
THIS IS THE CUP OF MY BLOOD,
THE BLOOD OF THE NEW AND EVERLASTING COVENANT.
IT WILL BE SHED FOR YOU AND FOR ALL,
SO THAT SINS MAY BE FORGIVEN.
DO THIS IN MEMORY OF ME.**

He shows the cup to the people, replaces it on the corporal, and genuflects in adoration.

Then the priest or deacon sings or says one of the following invitations.

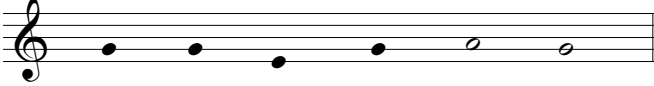
A 

Great is the mys - ter - y of faith.

And the people take up the acclamation:



Christ has died, Christ is ris - en, Christ will come a - gain.

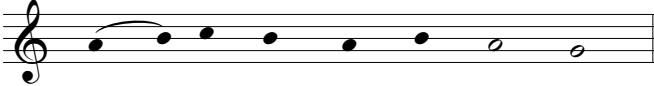
B 

Praise to you, Lord Je - sus.

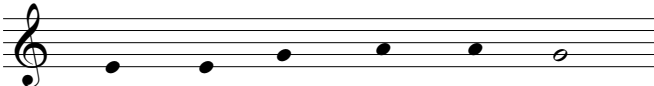
And the people take up the acclamation:



Dy - ing you de - stroyed our death, ris - ing you re - stored our life.



Lord — Je - sus, come in glo - ry.

C 

Christ is the bread of life.

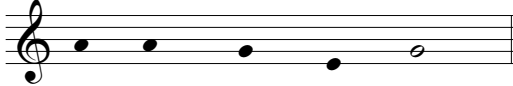
And the people take up the acclamation:



When we eat this bread and drink this cup, we pro-claim your death, Lord Je - sus,




un - til you come in glo - ry.

D 

Je - sus Christ is Lord.

And the people take up the acclamation:



Lord, by your cross and res-ur-rec - tion you have set us free. You are the



Sav - iour of the world.

Then, with hands outstretched, the priest says:

And so, Father most holy,
we celebrate the memory of Christ, your Son,
whom you led through suffering and death on the cross
to the glory of the resurrection
and a place at your right hand.
Until Jesus, our Saviour, comes again,
we proclaim the work of your love,
offering you the bread of life and the cup of blessing.

CC

Look with favour on the offering of your Church
in which we show forth the paschal sacrifice of Christ
that was handed on to us.
Through the power of your Spirit of love
count us both now and for ever
among the members of your Son,
whose body and blood we share.

With hands outstretched, the priest continues, using one of the following intercessions corresponding to the preface that was chosen at the beginning of this prayer.

1C

A. THE CHURCH ON THE WAY TO UNITY

Renew by the light of the gospel
the Church of N.
Strengthen the bonds of unity between
the faithful and their pastors,
that together with N. our Pope, N. our Bishop,
and the whole college of bishops,
your people may stand forth
as a sign of oneness and peace
in a world torn by conflict and strife.

B. GOD GUIDES THE CHURCH

Strengthen in unity
those you have called to this table.
Together with N. our Pope, N. our Bishop,
with all bishops, priests, and deacons,
and all your holy people,
may we follow your paths in faith and hope,
spreading joy and trust throughout the world.

C. JESUS, WAY TO THE FATHER

Almighty Father,
by our sharing in this mystery
enliven us with your Spirit
and conform us to the image of your Son.
Strengthen the bonds of our communion
with N. our Pope, N. our Bishop,
with all bishops, priests, and deacons,
and all your holy people.
Keep your Church alert in faith to the signs
of the times
and eager to accept the challenge
of the gospel.
Open our hearts to the needs of all people,
so that, sharing their grief and anguish,
their joy and hope,
we may faithfully bring them the good news
of salvation
and advance together on the way
to your kingdom.

D. JESUS, THE COMPASSION OF GOD

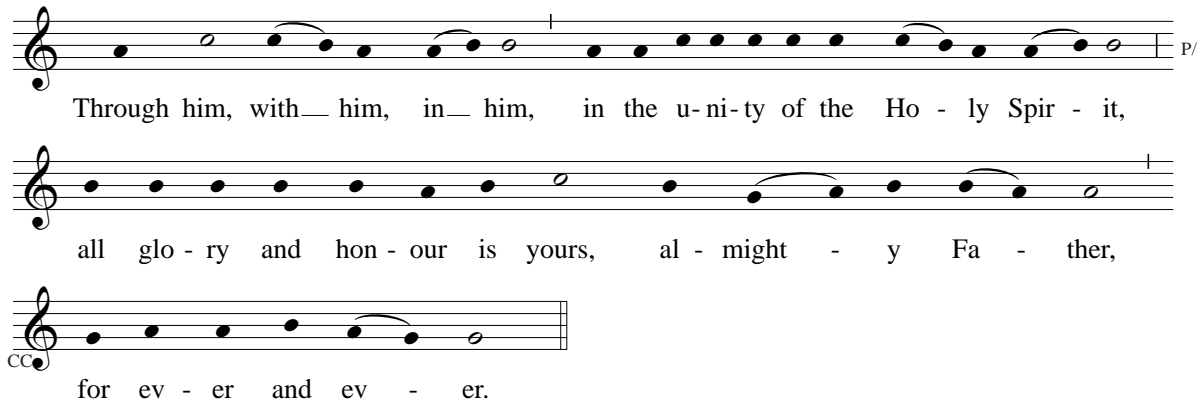
Lord,
perfect your Church in faith and love
together with N. our Pope, N. our Bishop,
with all bishops, priests, and deacons,
and all those your Son has gained for you.
Open our eyes to the needs of all;
inspire in us words and deeds
to comfort those who labour and are burdened;
keep our service of others
faithful to the example and command
of Christ.
Let your Church be a living witness
to truth and freedom, to justice and peace,
that all people may be lifted up
by the hope of a world made new.

With hands outstretched, the priest continues:

Be mindful of our brothers and sisters [N. and N.],
who have fallen asleep in the peace of Christ,
and all the dead whose faith is known only to you.
Lead them to the fullness of the resurrection
and gladden them with the light of your face.

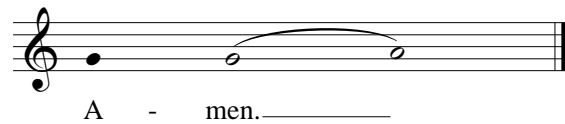
When our pilgrimage on earth is ended,
welcome us into your heavenly home
to dwell with you for ever.
There, with Mary, the virgin Mother of God,
with the apostles, the martyrs,
[Saint N.,] and all the saints,
we shall glorify your name and give you praise
He joins his hands.
through Jesus Christ, your Son.

The deacon, standing next to the priest, lifts up the cup. The priest takes the plate with the consecrated bread and, lifting it up, sings or says the doxology. If there is no deacon, the priest himself lifts up both the plate and the cup.



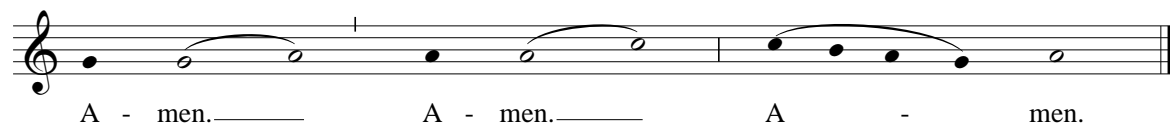
Through him, with— him, in— him, in the u-ni-ty of the Ho - ly Spir - it,
 all glo - ry and hon - our is yours, al - might - y Fa - ther,
 for ev - er and ev - er.

The people answer:



A - men. _____

Or, in the place of the single **Amen**, the following may be sung:



A - men. _____ A - men. _____ A - men.


The plate and the cup are replaced on the altar after the acclamation.

COMMUNION RITE

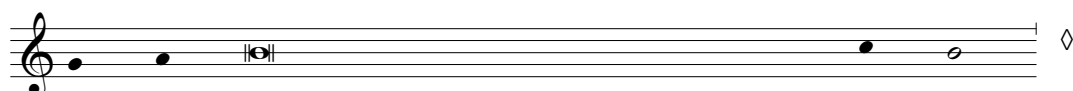
THE LORD'S PRAYER

INVITATION

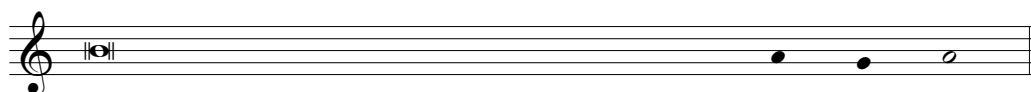
With hands joined, the priest then sings or says one of the following invitations to the Lord's Prayer or similar words.

A 

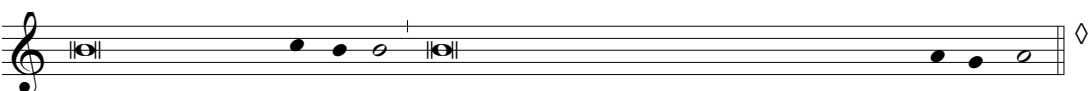
Taught by the Saviour's com-mand and formed by the Word of God, we dare to say:

B 

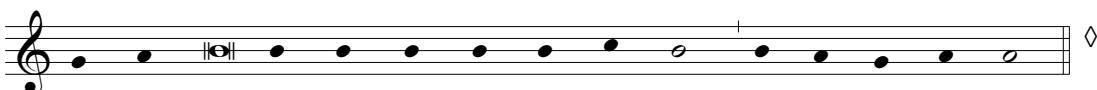
In Christ we have received the Spirit of a - dop - tion.




Now, as sons and daughters of God, we dare to say:

C 


The Father has for-giv-en us; let us forgive our neighbour from the heart, as we say:

D 

Let us pray for the coming of the king-dom as Je - sus taught us:

E 

With trust in God, who nourishes us in the hour of need,



let us pray as Je - sus taught us:

THE LORD'S PRAYER

With hands outstretched, the priest sings or says one of the following, together with the people:

A

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

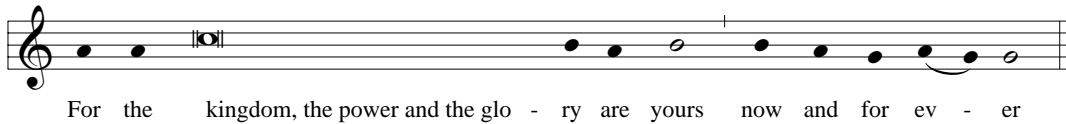
B

Our Fa-ther in heav - en, hal - lowed be your name, your king - dom come,
 your will be done, on earth as in heav - en. Give us to - day our dai - ly bread.
 For - give us our sins as we for - give those who sin a - gainst us.
 Save us from the time of trial and de - liv - er us from e - vil.

With hands still outstretched, the priest continues alone:

De - liver us, Lord, from ev - ery evil, and grant us peace in our day.
 In your mercy keep us free from sin and pro - tect us in time of trial,
 as we wait in joyful hope for the coming of our Saviour, Je - sus Christ.
 He joins his hands.

The people end the prayer with the acclamation:



SIGN OF PEACE

With hands outstretched, the priest then says aloud:

Lord Jesus Christ, you said to your apostles:
Peace I leave with you, my peace I give to you.
Look not on our sins, but on the faith of your Church,
and grant us the peace and unity of your kingdom,

He joins his hands.

where you live for ever and ever.

The people answer:

Amen.

The priest, extending his hands to the people, gives the greeting of peace:

The peace of the Lord be with you always.

The people answer:

And also with you.

Then the deacon (or the priest) may invite the people to exchange a sign of peace, using one of the following invitations or similar words.

- A Let us offer one another a sign of peace.
- B As children of the God of peace,
let us offer one another
a sign of reconciliation and peace.
- C Brothers and sisters,
let us offer one another
the peace of the risen Christ.


All exchange a sign of peace, according to local custom. The priest gives the sign of peace to the deacon and the ministers.

BREAKING OF THE BREAD

The priest takes the consecrated bread and breaks it over the plate into several parts for the communion of the faithful and, as necessary, prepares any additional cups with the consecrated wine, so that in sharing the one bread and the cup of salvation, the many are made one body in Christ. As this is done, one of the following forms of the *Agnus Dei* is sung or said.

- A Other invocations of Jesus (see page 1100) followed by the phrase **have mercy on us** may be added during the breaking of the bread, but the last phrase is always **grant us peace**. If other invocations of Jesus are not added, **Lamb of God... have mercy on us** is sung two times.

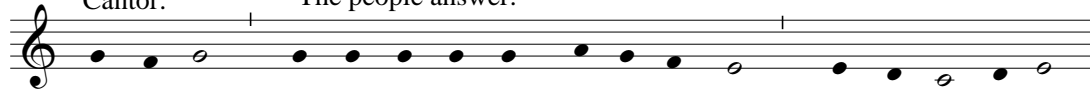
Cantor: The people answer:



Lamb of God, you take a - way the sin of the world, have mer-cy on us.


One or several of the following melodies may be used by the cantor for additional invocations

Cantor: The people answer:



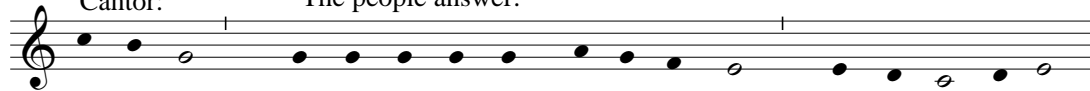
Bread of life, you take a - way the sin of the world, have mer-cy on us.

Cantor: The people answer:



Prince of peace, you take a - way the sin of the world, have mer-cy on us.


Cantor: The people answer:



Ris-en Lord, you take a - way the sin of the world, have mer-cy on us.

At the end of the litany the cantor sings the following Invocation:

Cantor: The people answer:



Lamb of God, you take a - way the sin of the world, grant— us peace.

B

Other invocations of Jesus (see page 1101) followed by the phrase **have mercy on us** may be added during the breaking of the bread, but the last phrase is always **Jesus, redeemer... grant us peace**.

Cantor: The people answer:

Je - sus, Lamb of God, have mer - cy on us.
 Je - sus, bearer of our sins, have mer - cy on us.

One or both of the following melodies may be used by the cantor for additional invocations.

Cantor: The people answer:

Je - sus, firstborn from the dead, have mer - cy on us.

Cantor: The people answer:

Je - sus, fountain of all love, have mer - cy on us.

At the end of the litany the cantor sings the following invocation.

Cantor: The people answer:

Je - sus, redeemer of the world, grant — us peace.

After the breaking of the bread, the priest places a small piece in the cup, saying inaudibly:

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

COMMUNION

PRIVATE PREPARATION

Then the priest joins his hands and says one of the following prayers inaudibly.

Lord Jesus Christ, Son of the living God, by the will of the Father and the work of the Holy Spirit your death brought life to the world. By your holy body and blood free me from all my sins, and from every evil. Keep me faithful to your commands, and never let me be parted from you.

or:

Lord Jesus Christ, with faith in your love and mercy I eat your body and drink your blood. Let it not bring me condemnation, but health of mind and body.

INVITATION

The priest genuflects and takes some of the consecrated bread and the cup and, extending them toward the people, says one of the following invitations.

- A Behold the Lamb of God,
who takes away the sin of the world.
Blessed are those called to the banquet of the Lamb.

- B This is the bread come down from heaven:
whoever eats of it will never die.
This is the cup of eternal life:
whoever drinks of it will live for ever.

- C God's holy gifts for God's holy people:
draw near to receive them with praise and thanksgiving.

The priest and people say together:

Lord, I am not worthy to receive you,
but only say the word and I shall be healed.

COMMUNION SONG

While the priest is receiving the body of Christ, the communion song is begun.

The priest says inaudibly:

May the body of Christ bring me to everlasting life.

He reverently consumes the body of Christ. Then he takes the cup and says inaudibly:

May the blood of Christ bring me to everlasting life.

He reverently consumes the blood of Christ.

After the priest has received communion, the deacon receives the consecrated bread and then assists the priest in giving communion to the people. He ministers the cup to the communicants and is the last to drink from it.

COMMUNION PROCESSION

The priest takes the plate or other vessel and goes to the communicants. For each one he takes a piece of the consecrated bread, raises it a little, and shows it, saying:

The body of Christ.

The communicant receives communion after answering:

Amen.

Others who minister the consecrated bread do so in the same way.

In presenting the cup to the communicant, the deacon (or priest) says:

The blood of Christ.

The communicant receives communion after answering:

Amen.

Others who minister the cup do so in the same way.

After the completion of communion or after Mass, the deacon or another minister, or, if there is no other minister, the priest, cleanses the plate over the cup and then the cup itself, either at the side table or at the side of the altar.

During the cleansing of the vessels, the following is said inaudibly:

Lord, may the food we have received in our bodies purify our inmost hearts; and may this earthly gift sustain us for life eternal.

The priest may return to the chair.

PERIOD OF SILENCE OR SONG OF PRAISE

A period of silence may now follow, or a hymn, psalm, or song of praise may be sung.

PRAYER AFTER COMMUNION

Standing at the chair or the altar, the priest, with hands joined, invites the people to pray, singing or saying:

Let us pray.

All pray silently for a while, unless a period of silence has already been observed.

Then the priest, with hands outstretched, sings or says the prayer after communion.

At the end of the prayer the people give their assent by the acclamation:

Amen.

CONCLUDING RITE

ANNOUNCEMENTS

If there are any announcements, they are made briefly at this time.

The greeting, blessing, and the dismissal follow. However, if any additional rite follows immediately, they are omitted.

GREETING

The priest, extending his hands, sings or says:

The Lord be with you.

The people answer:

And also with you.

BLESSING

The blessing is then given. On certain days or occasions a solemn blessing or the prayer over the people may be used.

I. SIMPLE BLESSING

The priest blesses the people with the sign of the cross, using one of the following forms of blessing.

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

The people answer:

Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.

The people answer:

Amen.

II. SOLEMN BLESSING

After the greeting by the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest sings or says the solemn blessing (see page 796) with hands outstretched over the people. The people answer **Amen** to each invocation. The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.

The people answer:

Amen.

- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.

The people answer:

Amen.

III. PRAYER OVER THE PEOPLE

After the greeting by the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest sings or says the prayer over the people (see page 796) with hands outstretched over them. At the end of the prayer the people answer **Amen**. The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.

The people answer:

Amen.

- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.

The people answer:

Amen.

DISMISSAL

The deacon, or, if there is no deacon, the priest, with hands joined, sings or says one of the following dismissals.

- A Go in peace to love and serve the Lord.
- B Go in the peace of Christ.
- C The Mass is ended, go in peace.

The people answer:

Thanks be to God.

As a rule, the priest and the deacon kiss the altar as at the beginning. Then the priest and deacon make the customary reverence with the ministers and leave.



MUSICAL SETTING
OF
THE ORDER OF MASS

*Be filled with the Spirit
and make music from the heart to the Lord*

SEE EPHESIANS 5:18-19

OUTLINE OF THE ORDER OF MASS

INTRODUCTORY RITES

Entrance Procession

Greeting

Opening Rite

Rite of Blessing and Sprinkling of Water

or

Penitential Rite

or

Litany of Praise

or

Kyrie

or

Gloria

or

Other Opening Rite

Opening Prayer

LITURGY OF THE WORD

First Reading

Responsorial Psalm

Second Reading

Gospel Acclamation

Gospel

Homily

Profession of Faith

General Intercessions

LITURGY OF THE EUCHARIST

PREPARATION OF THE GIFTS

Prayer over the Gifts

EUCHARISTIC PRAYER

COMMUNION RITE

The Lord's Prayer

Sign of Peace

Breaking of the Bread

Communion

Period of Silence or Song of Praise

Prayer after Communion

CONCLUDING RITE

[Announcements]

Greeting

Blessing

Dismissal

Pages 678–706, 719–726 & 737–794 are omitted.

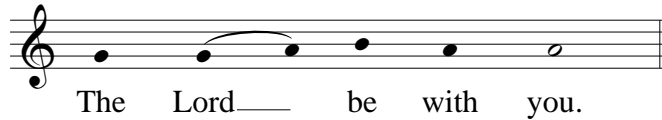
707–718 Eucharistic Prayer I (The Roman Canon) &

727–736 Eucharistic Prayer III are included.

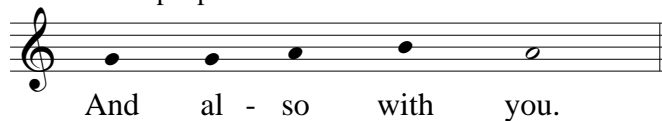
EUCCHARISTIC PRAYER I
(THE ROMAN CANON)

The priest leads the assembly in the eucharistic prayer. The people take part reverently and attentively and make the acclamations.

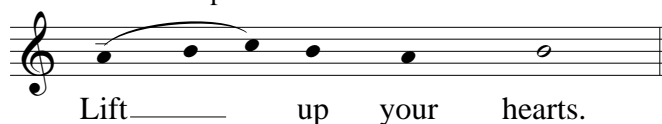
The priest begins the eucharistic prayer. Extending his hands, he sings:



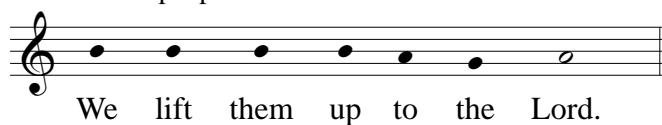
The people answer:



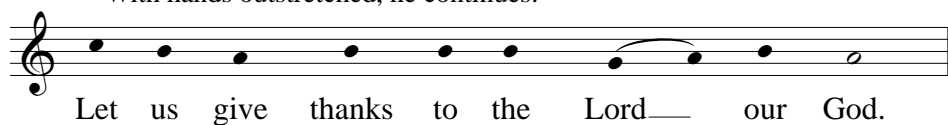
He lifts up his hands and continues:



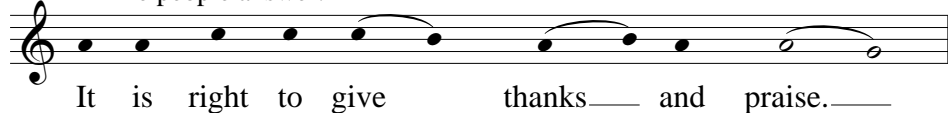
The people answer:



With hands outstretched, he continues:

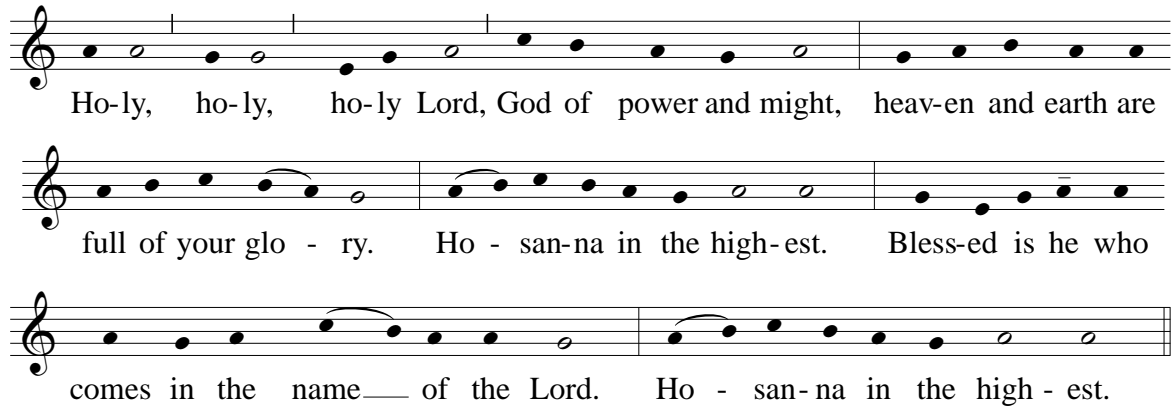


The people answer:



The priest continues the preface (see pages 000–000) with hands outstretched. Alternative openings for the preface may be found on pages 000–000.

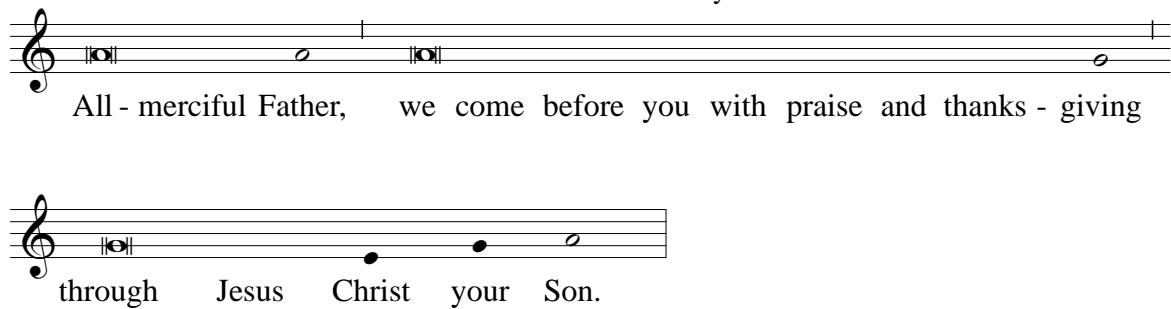
At the end of the preface, the priest joins his hands and, together with the people, sings:



Ho-ly, ho-ly, ho-ly Lord, God of power and might, heav-en and earth are
full of your glo - ry. Ho - san-na in the high-est. Bless-ed is he who
comes in the name— of the Lord. Ho - san-na in the high - est.

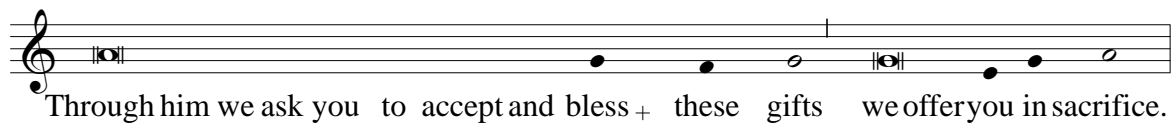
Another setting of the *Sanctus* may be found on page 000

After the *Sanctus* has been completed, the priest continues the eucharistic prayer with hands outstretched. The words and music that are shaded may be omitted.



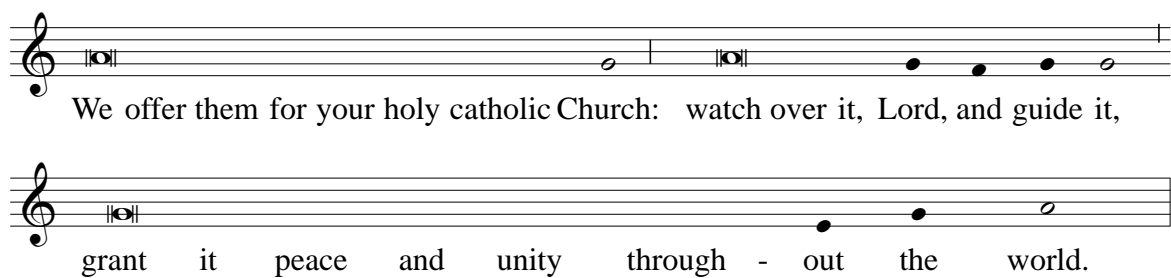
All - merciful Father, we come before you with praise and thanks - giving
through Jesus Christ your Son.

He joins his hands and, making the sign of the cross once over both bread and cup, sings:



Through him we ask you to accept and bless + these gifts we offer you in sacrifice.

With hands outstretched, he continues:



We offer them for your holy catholic Church: watch over it, Lord, and guide it,
grant it peace and unity through - out the world.

We offer them for N. our Pope, for N. our Bishop,

and for all who hold and teach the catholic faith

that comes to us from the a - postles.

Remember, Lord, your faith - ful people, especially those for whom
The priest joins his hands and prays briefly.

we now pray N. and N.

Then he continues with hands outstretched:

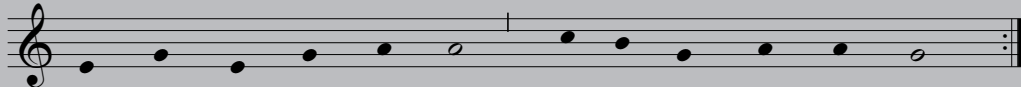
Remember all of us gathered here before you. You know that we believe in you and

dedicate our - selves to you. We offer you this sacrifice of praise

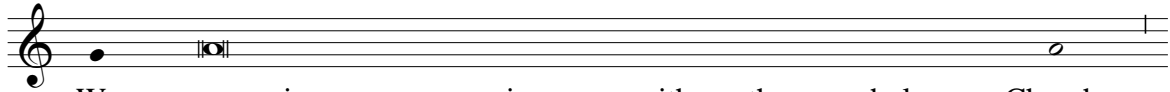
for our - selves and those who are dear to us;

we pray to you, our living and true God, for our well-being and re - demption.

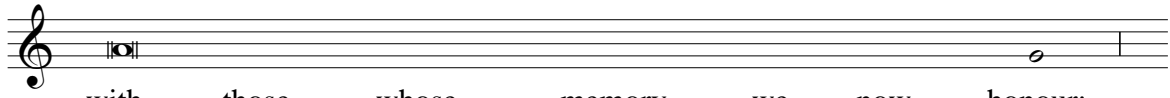
The cantor sings the following acclamation, and the people repeat it:



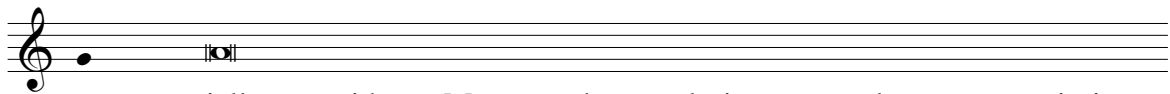
Re - mem - ber your peo - ple, ho - ly and faith - ful God.



We pray in communion with the whole Church,



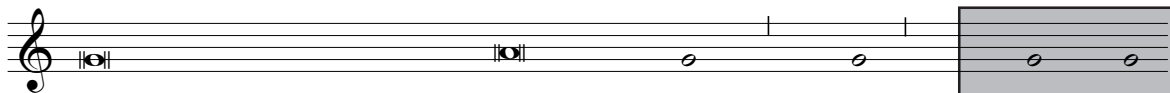
with those whose memory we now honour:



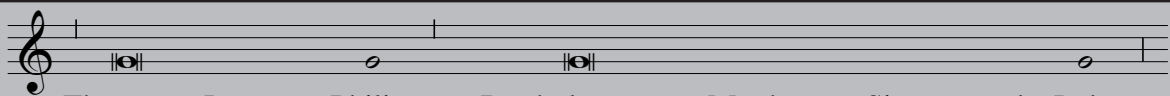
es - pecially with Mary, the glorious and ever - virgin




mother of Jesus Christ, our Lord and God, with Joseph, her husband,



the apostles and martyrs, Peter and Paul, Andrew, James, John,



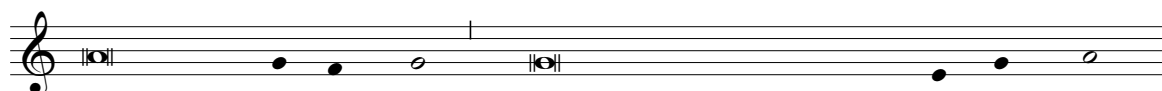
Thomas, James, Philip, Bartholomew, Matthew, Simon and Jude;



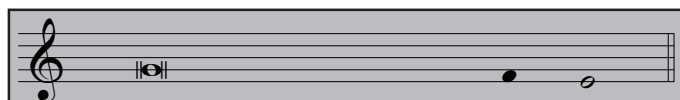
with Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus,



John and Paul, Cosmas and Damian, and with all the saints.

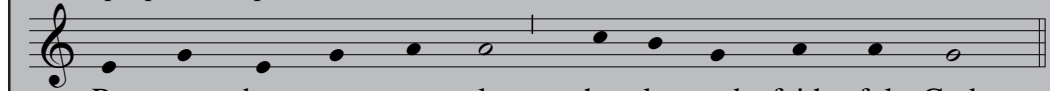


By their mer-its and prayers grant us your constant help and pro-tection.




Through Christ our Lord. A - men.

The people take up the acclamation:




Re - mem - ber your peo - ple, ho - ly and faith - ful God.

With hands outstretched, the priest continues:

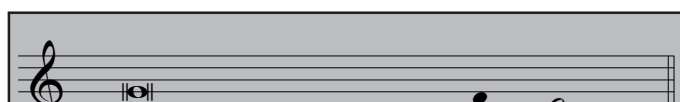


Lord, accept this offering from your whole family. Grant us your peace in this life,




save us from final dam-nation, and count us among those you have cho-sen.

He joins his hands




Through Christ our Lord. A - men.

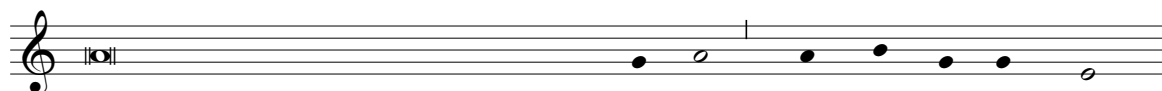
With hands outstretched over the offerings, the priest sings:



Bless and approve our offering, make it ac - ceptable to you,



an offering in spirit and in truth: let it become for us

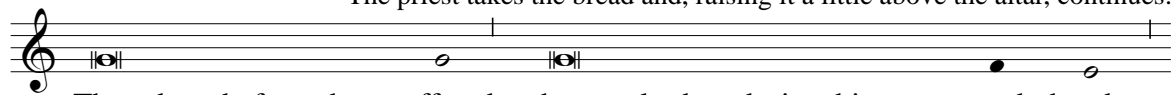


the body and blood of your belov - ed Son, our Lord Je - sus Christ.

He joins his hands.

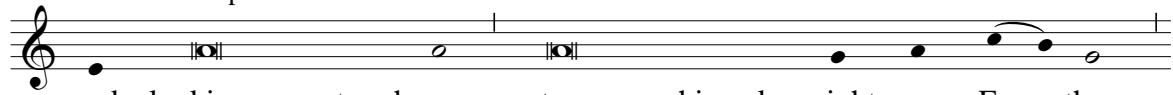
In the text that follows, the words of the Lord should be proclaimed clearly and distinctly, as their meaning demands.

The priest takes the bread and, raising it a little above the altar, continues:

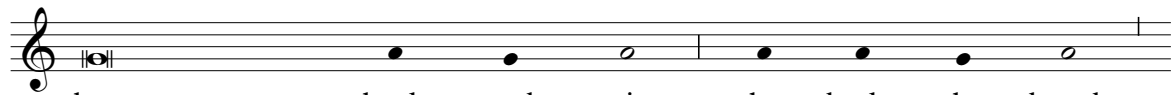


The day before he suffered he took bread in his sa - cred hands,

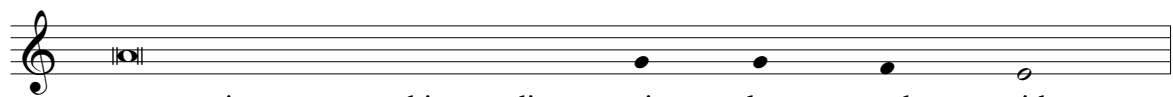
He looks upward.



and looking up to heaven to you, his al - might - y Fa - ther,

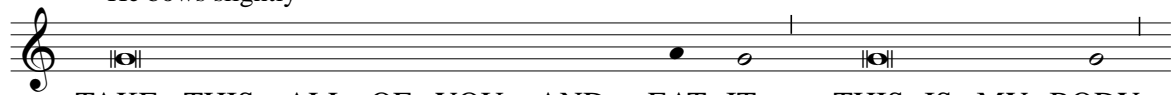


he gave you thanks and praise; he broke the bread,

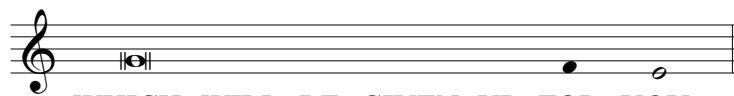


gave it to his dis - ci - ples, and said:

He bows slightly



TAKE THIS, ALL OF YOU, AND EAT IT: THIS IS MY BODY,



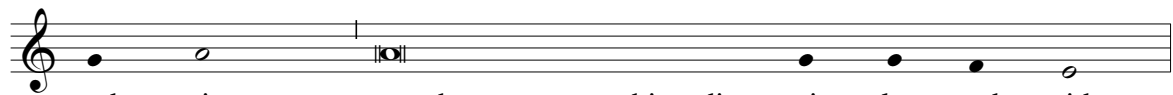
WHICH WILL BE GIVEN UP FOR YOU.

He shows the consecrated bread to the people, replaces it on the plate, and genuflects in adoration

Then he continues: He takes the cup and, raising it a little above the altar, continues:

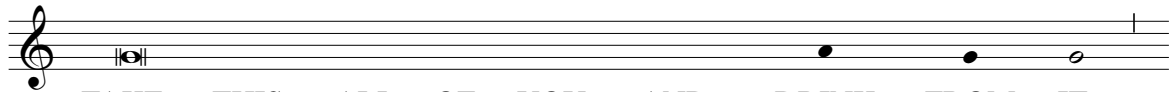


When supper was ended, he took the cup; a - gain he gave you thanks




and praise, gave the cup to his dis - ci - ples, and said:


He bows slightly.



TAKE THIS, ALL OF YOU, AND DRINK FROM IT:



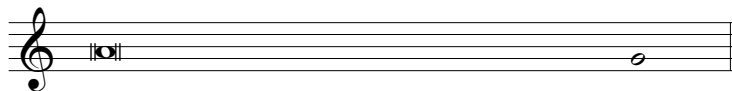
THIS IS THE CUP OF MY BLOOD, THE BLOOD OF THE NEW AND



EVERLAST - ING COVENANT. IT WILL BE SHED FOR YOU



AND FOR ALL, SO THAT SINS MAY BE FOR - GIV - EN.




DO THIS IN MEMORY OF ME.

He shows the cup to the people, replaces it on the corporal, and genuflects in adoration.

Then the priest or deacon sings one of the following invitations.

A




Great is the mys - ter - y of faith.

And the people take up the acclamation:



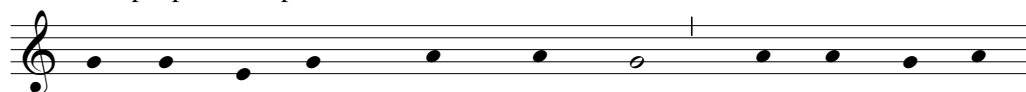
Christ has died, Christ is ris-en, Christ will come a - gain.

B



Praise to you, Lord Je - sus.

And the people take up the acclamation:



Dy - ing you de - stroyed our death, ris - ing you re -



stored our life. Lord — Je - sus, come in glo - ry.

C

Christ is the bread of life.

And the people take up the acclamation:

When we eat this bread and drink this cup, we pro-claim your
 death, Lord Je - sus, un - til you come in glo - ry.

D


Je - sus Christ is Lord.

And the people take up the acclamation:

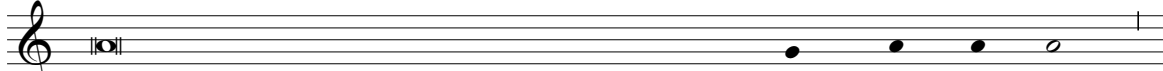
Lord, by your cross and res-ur-rec - tion you have set us free.
 You are the Sav - iour of the world.

Then, with hands outstretched, the priest sings:

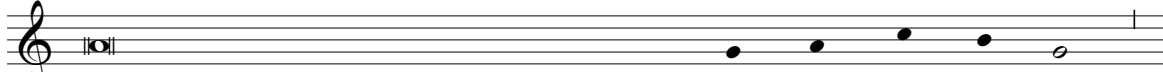
And so, Lord God, we celebrate the memory of Christ, your Son:
 we, your holy people and your ministers, call to mind his passion,



his resurrection from the dead, and his ascension in - to glory;



and from the many gifts you have giv - en us



we offer to you, God of glo - ry and ma - jes - ty,




this holy and per - fect sacrifice, the bread of life




and the cup of e - ter - nal sal - va - tion.



Look with favour on these offerings and ac - cept them as once you



accepted the gifts of your just ser - vant Abel, the sacrifice of Abraham, our




fa - ther in faith, and the bread and wine offered by




your priest Mel - chi - ze - dek.

Bowing profoundly and with hands joined, he continues:




Almighty God, command that your angel carry this sacrifice to your altar in heaven.



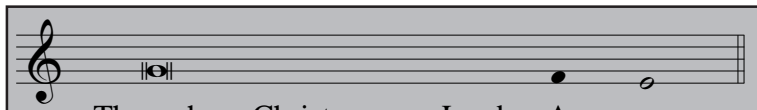
Then, as we receive from this altar the sacred body and blood of your Son,

He stands up straight and makes the sign of the cross, singing:




let us be filled with every grace and blessing.

He joins his hands.



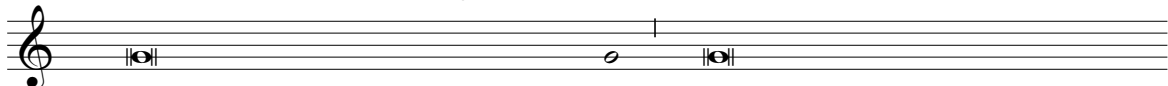
Through Christ our Lord. Amen.

The people take up the acclamation:

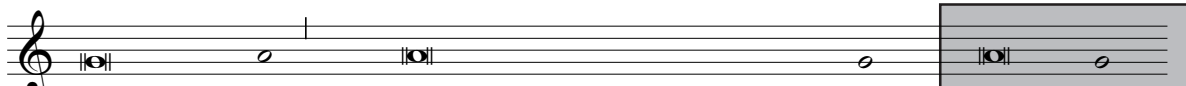


Remember your people, holy and faithful God.

With hands outstretched, he sings:



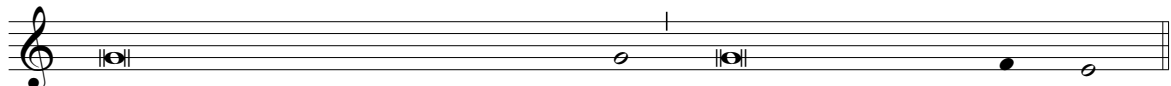
Remember, Lord, your servants who have died and have gone before us marked with



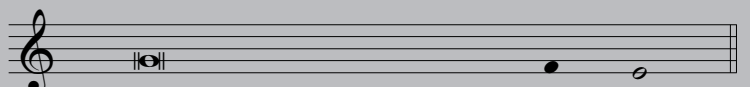
the sign of faith, especially those for whom we now pray

N. and N.

The priest joins his hands and prays briefly. Then he continues with hands outstretched.

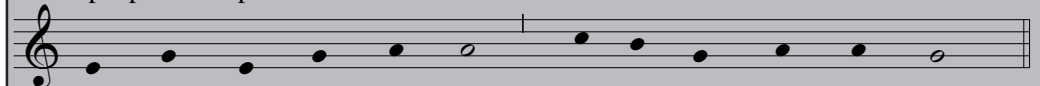


Grant them and all who sleep in Christ a haven of light and peace.
He joins his hands.



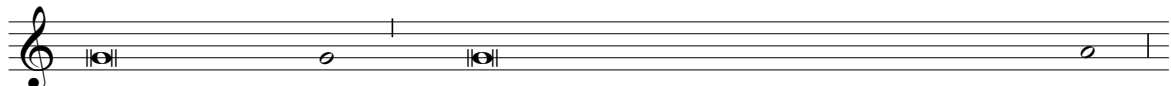
Through Christ our Lord. A - men.

The people take up the acclamation:



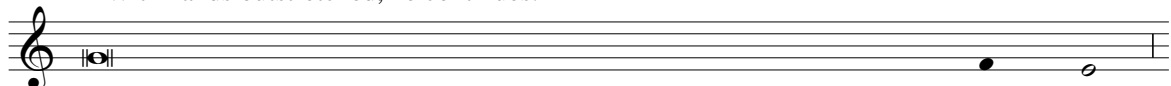
Re - mem - ber your peo - ple, ho - ly and faith - ful God.

The priest strikes his breast with his right hand, singing:

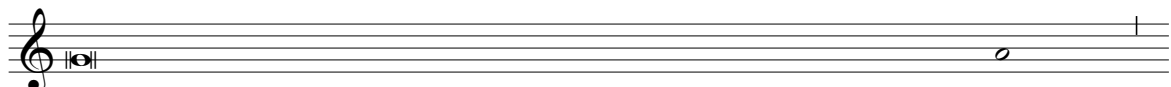


For ourselves, too, sinners who trust in your mercy and love,

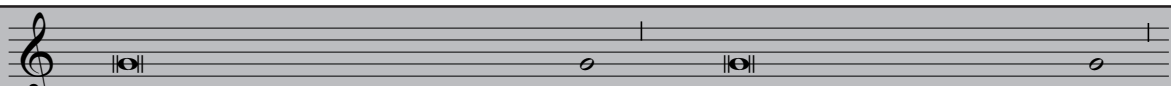
With hands outstretched, he continues:




we ask some share in the fellowship of your apostles and martyrs,



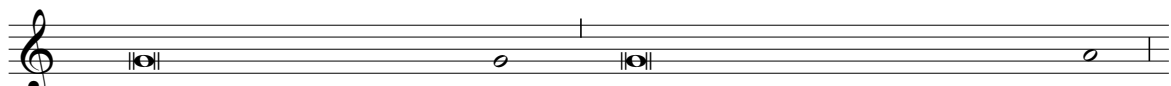
with John the Baptist, Stephen, Matthias, Barnabas,



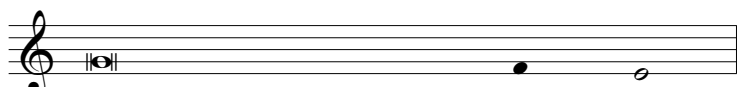
Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy,



Agnes, Cecilia, Anastasia, and all your saints.

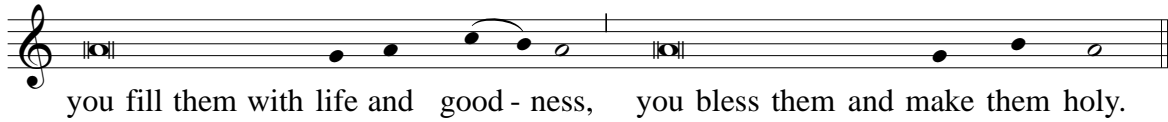
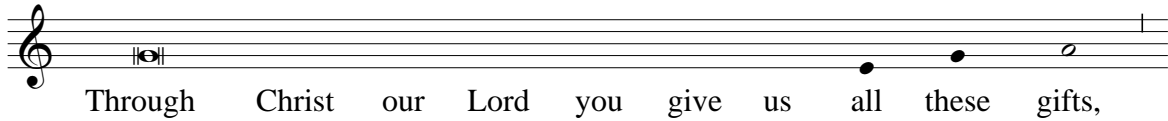


Welcome us into their company, not considering what we de - serve,

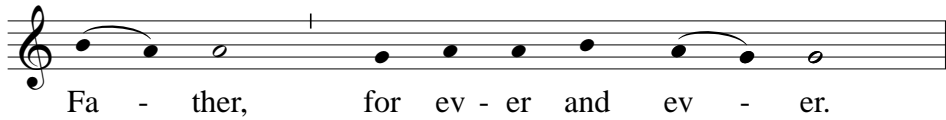
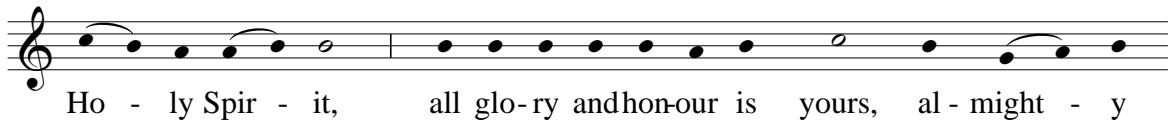
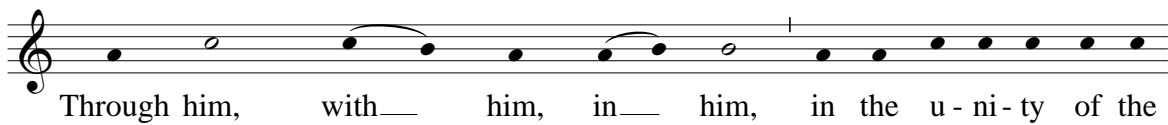


but freely granting us your pardon.

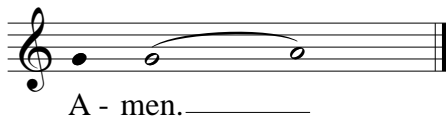
He joins his hands and continues:



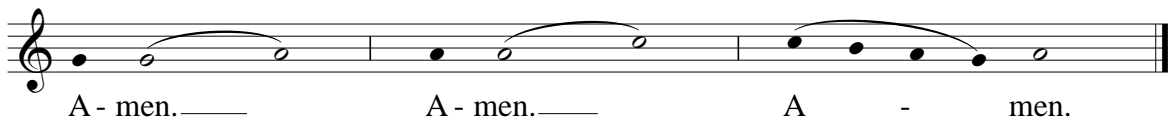
The deacon standing next to the priest, lifts up the cup. The priest takes the plate with the consecrated bread and, lifting it up, sings the doxology. If there is no deacon, the priest himself lifts up both the plate and cup.



The people answer:



Or, in place of a single **Amen**, the following may be sung:



The plate and the cup are replaced on the altar after the acclamation.

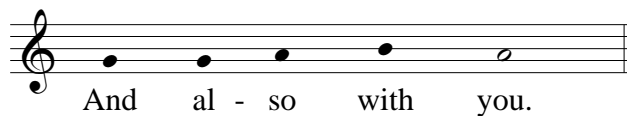
EUCCHARISTIC PRAYER III

The priest leads the assembly in the eucharistic prayer. The people take part reverently and attentively and make the acclamations.

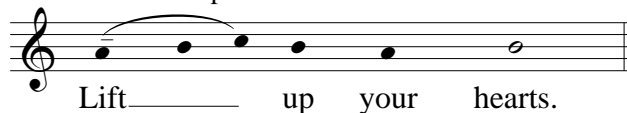
The priest begins the eucharistic prayer. Extending his hands, he sings:



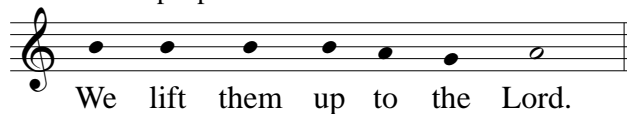
The people answer:



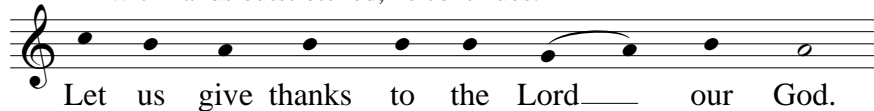
He lifts up his hands and continues:



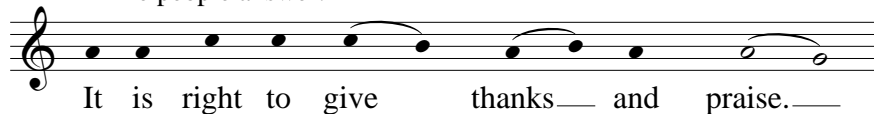
The people answer:



With hands outstretched, he continues:

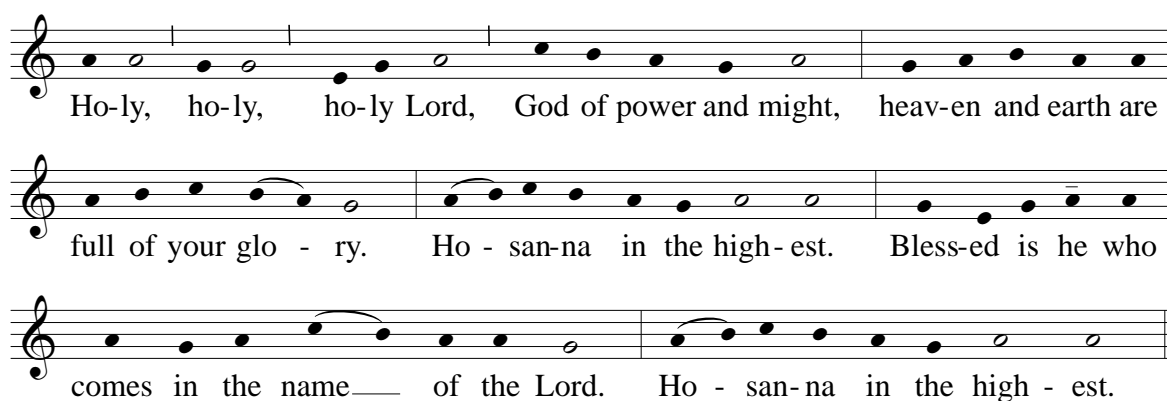


The people answer:



The priest continues the preface (see pages 000–000) with hands outstretched. Alternative openings for the prefaces may be found on pages 000–000.

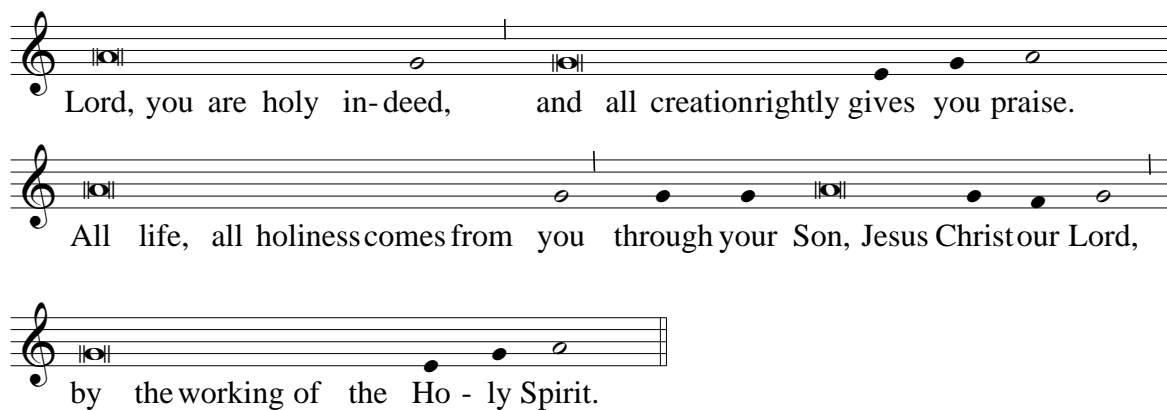
At the end of the preface, the priest joins his hands and, together with the people, sings:



Ho-ly, ho-ly, ho-ly Lord, God of power and might, heav-en and earth are
full of your glo - ry. Ho - san-na in the high-est. Bless-ed is he who
comes in the name— of the Lord. Ho - san-na in the high - est.

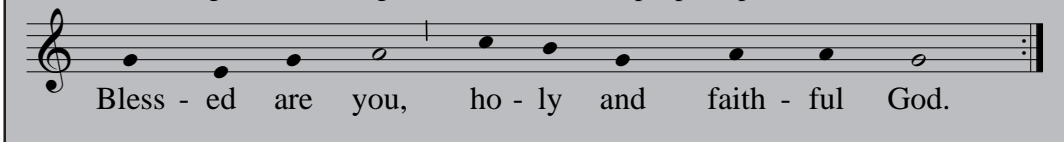
Another setting of the Sanctus may be found on page 000

After the Sanctus has been completed, the priest continues the eucharistic prayer with hands outstretched. The words and music that are shaded may be omitted.

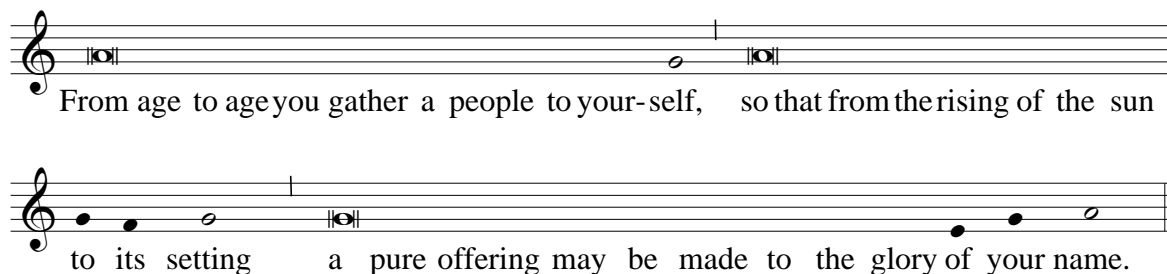


Lord, you are holy in-deed, and all creation rightly gives you praise.
All life, all holiness comes from you through your Son, Jesus Christ our Lord,
by the working of the Ho - ly Spirit.

The cantor sings the following acclamation, and the people repeat it:

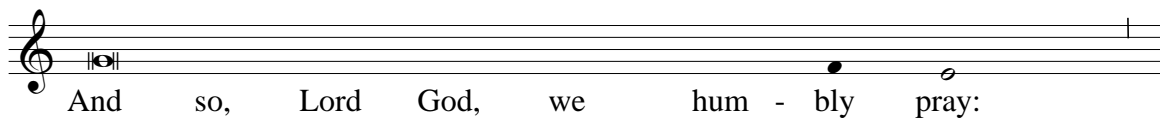
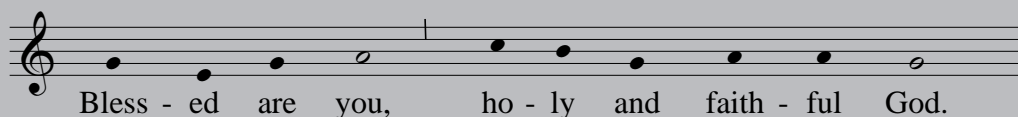


Bless - ed are you, ho - ly and faith - ful God.

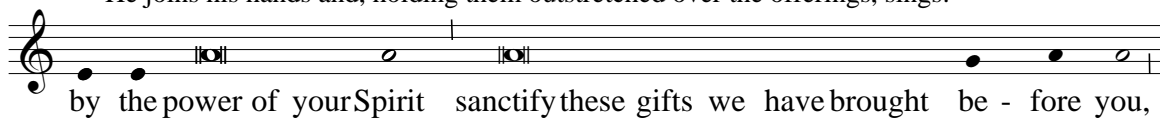


From age to age you gather a people to your-self, so that from the rising of the sun
to its setting a pure offering may be made to the glory of your name.

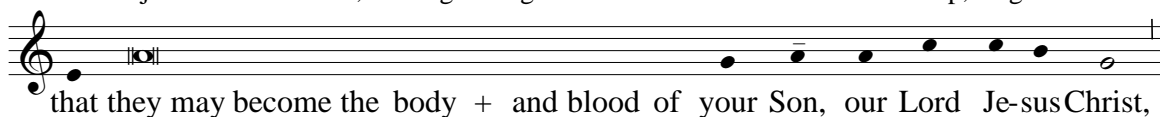
The people take up the acclamation:



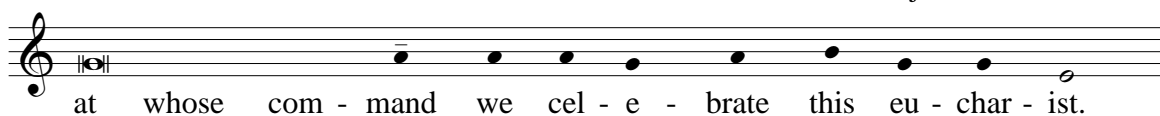
He joins his hands and, holding them outstretched over the offerings, sings:



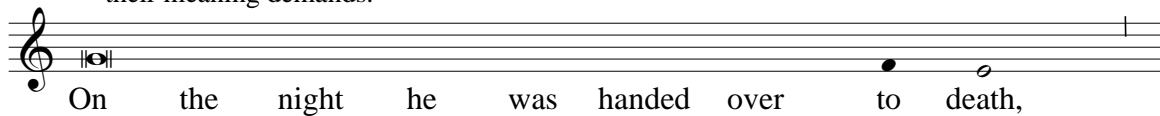
He joins his hands and, making the sign of the cross over both bread and cup, sings:



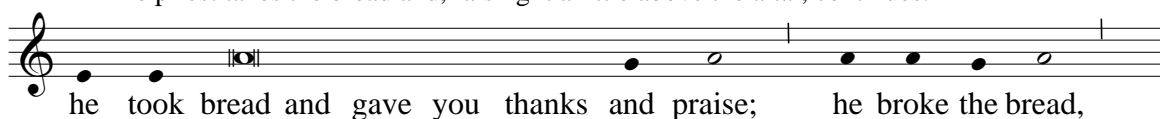
He joins his hands.



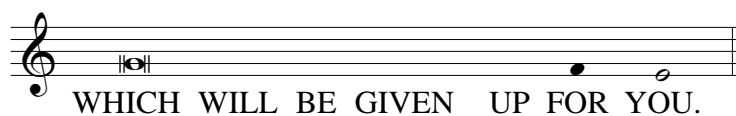
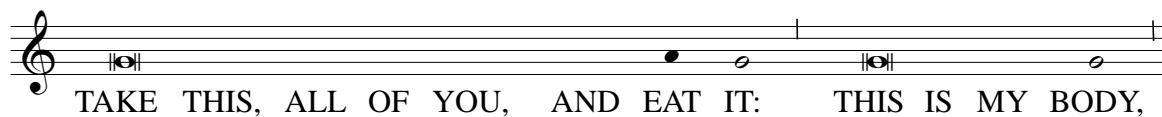
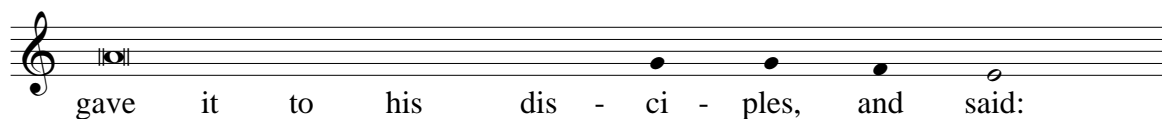
In the text that follows, the words of the Lord should be proclaimed clearly and distinctly, as their meaning demands.



The priest takes the bread and, raising it a little above the altar, continues:

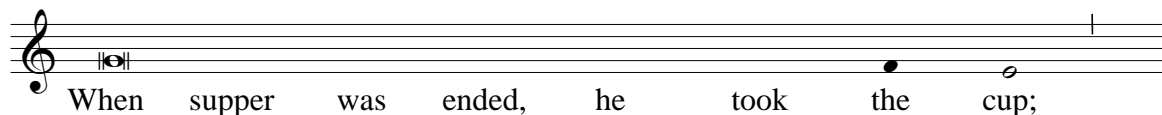


He bows slightly

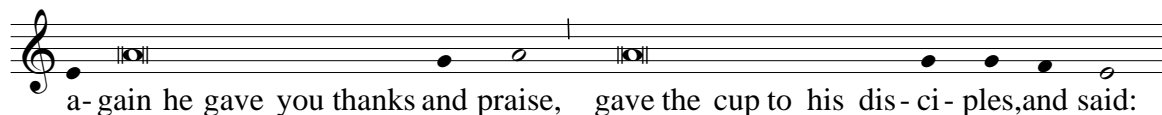


He shows the consecrated bread to the people, replaces it on the plate, and genuflects in adoration

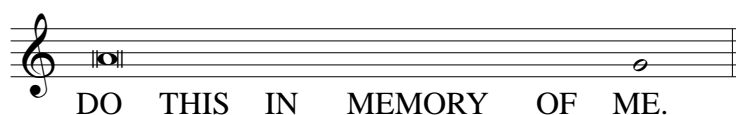
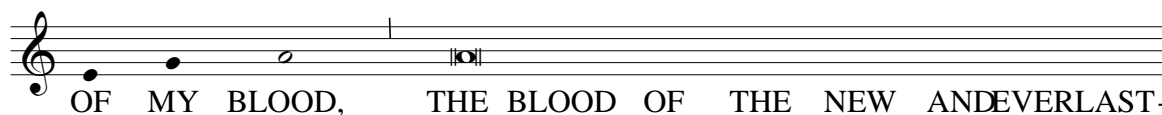
Then he continues:



He takes the cup and, raising it a little above the altar, continues:




He bows slightly



He shows the cup to the people, replaces it on the corporal, and genuflects in adoration.

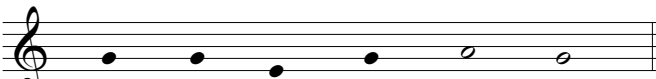
Then the priest or deacon sings one of the following invitations.

A  Great is the mys - ter - y of faith.

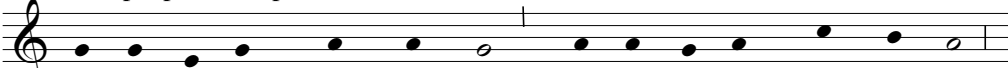
And the people take up the acclamation:




Christ has died, Christ is ris-en, Christ will come a - gain.

B  Praise to you, Lord Je - sus.

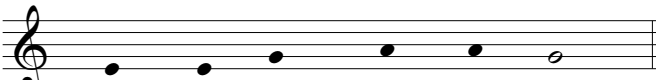
And the people take up the acclamation:




Dy-ing you de - stroyed our death, ris-ing you re - stored our life,



Lord— Je - sus, come in glo - ry.

C  Christ is the bread of life.


And the people take up the acclamation:




When we eat this bread and drink this cup, we pro-claim your



death, Lord Je - sus, un - til you come in glo - ry.

D  Je - sus Christ is Lord.

And the people take up the acclamation:

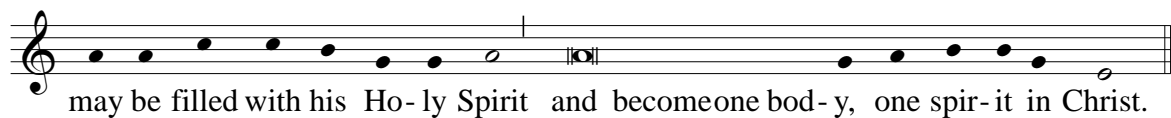
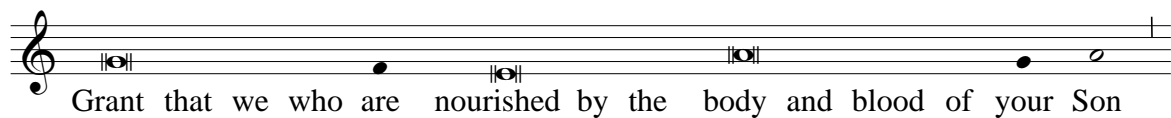
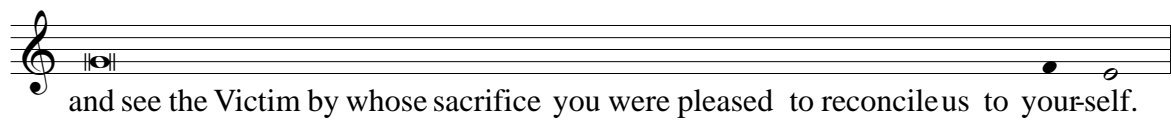
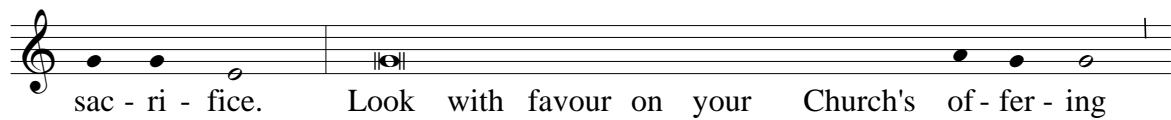
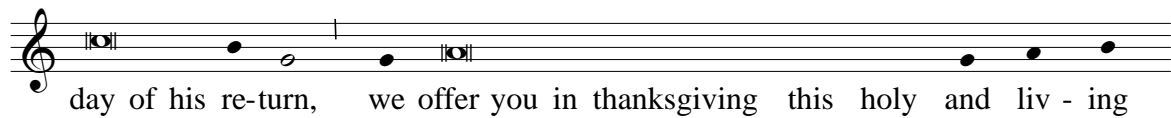
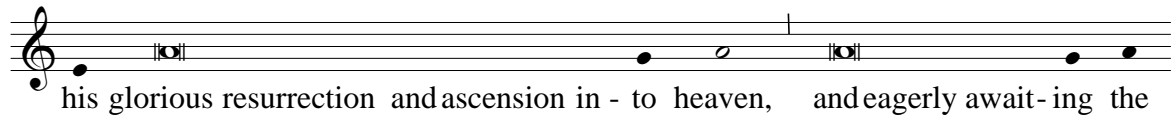
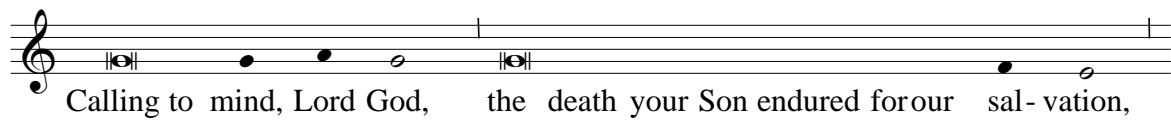


Lord, by your cross and res-ur-rec - tion you have set us free.

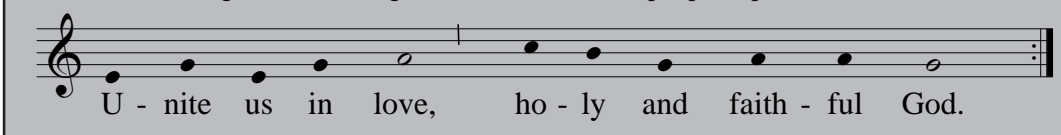


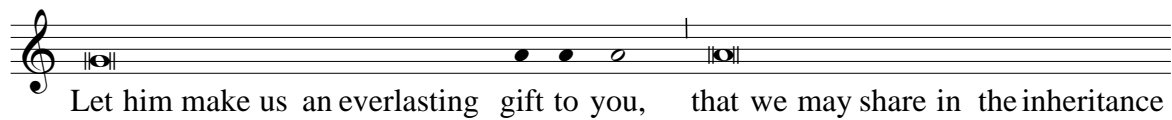
You are the Sav - iour of the world.

Then, with hands outstretched, the priest sings:

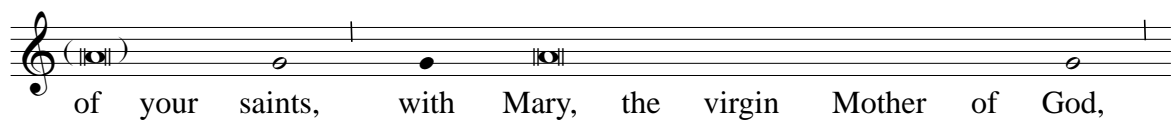


The cantor sings the following acclamation, and the people repeat it:

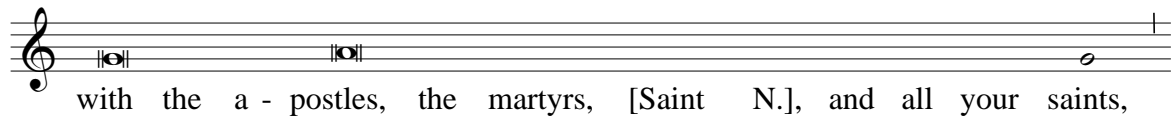




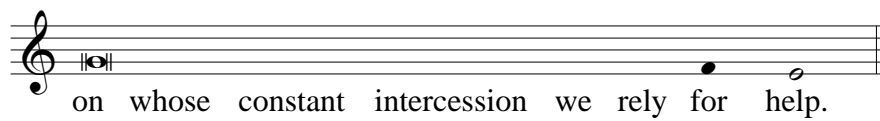
Let him make us an everlasting gift to you, that we may share in the inheritance



of your saints, with Mary, the virgin Mother of God,

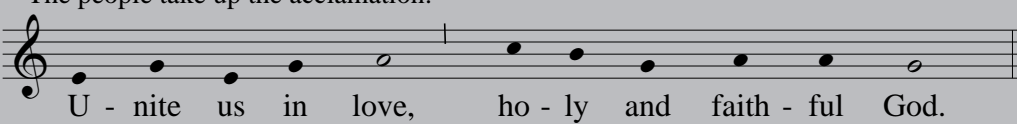


with the apostles, the martyrs, [Saint N.], and all your saints,

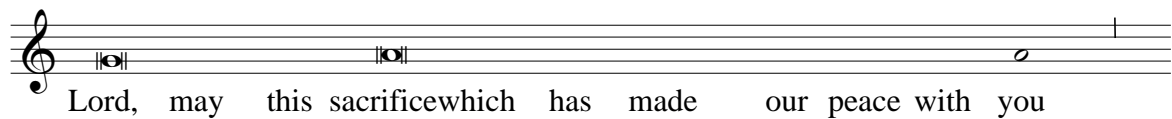


on whose constant intercession we rely for help.

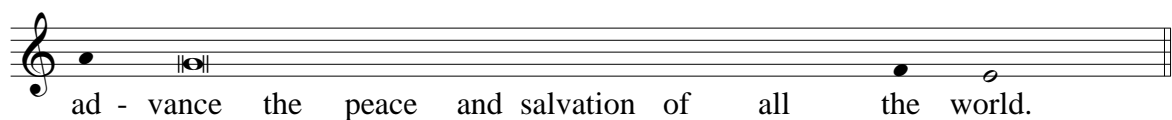
The people take up the acclamation:



U - nite us in love, ho - ly and faith - ful God.

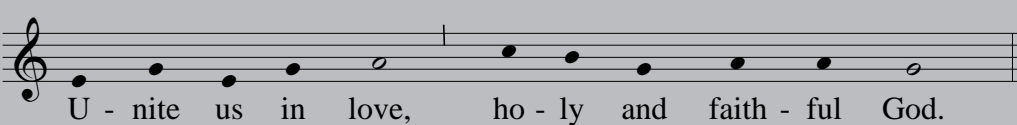


Lord, may this sacrifice which has made our peace with you



advance the peace and salvation of all the world.

The people take up the acclamation:



U - nite us in love, ho - ly and faith - ful God.

Strengthen in faith and love your pilgrim Church on earth:

your servant Pope N., our Bishop N.,

all bishops, priests, and deacons, all ministers of your Church,

and the entire people your Son has gained for you.

The people take up the acclamation:

U - nite us in love, ho - ly and faith - ful God.

Merciful Father, hear the prayers of the family you have gathered here before you,

and unite to yourself all your children now scattered over the face of the earth.

The people take up the acclamation:

U - nite us in love, ho - ly and faith - ful God.

Welcome into your kingdom our de - parted brothers and sisters

and all who have left this world in your friendship.

He joins his hands

We hope to enjoy with them your everlasting glory, through Christ our Lord,

through whom you give the world eve - ry - thing that is good.

The deacon, standing next to the priest, lifts up the cup. The priest takes the plate with the consecrated bread and, lifting it up, sings the doxology. If there is no deacon, the priest himself lifts up both the plate and cup.

Through him, with him, in him, in the u - ni - ty of the Ho - ly Spir - it,

all glo - ry and hon - or is yours, al - might - y Fa - ther,

for ev - er and ev - er.

The people answer:

A - men. _____

Or, in place of a single Amen, the following may be sung:

A - men. _____ A - men. _____ A - men.

The plate and the cup are replaced on the altar after the acclamation.



BLESSINGS

May the Lord bless you and keep you

NUMBERS 6:24

The following blessings and prayers over the people may be used, at the discretion of the priest, at the end of the Mass, or after other liturgical celebrations.

SOLEMN BLESSINGS

CELEBRATIONS DURING THE PROPER OF SEASONS

- Season of Advent
page 797; music, page 1105
- Season of Christmas
page 798; music, page 1106
- Beginning of the New Year
page 799; music, page 1107
- The Epiphany of the Lord
page 800; music, page 1108
- The Passion of the Lord
page 801; music, page 1109
- The Easter Vigil and Easter Sunday
page 802; music, page 1110
- Season of Easter
page 803; music, page 1111
- The Ascension of the Lord
page 804; music, page 1112
- The Holy Spirit
page 805; music, page 1113
- Ordinary Time
 - I, page 806; music, page 1114
 - II, page 807; music, page 1114
 - III, page 808; music, page 1115
 - IV, page 809; music, page 1116
 - V, page 810; music, page 1117
 - VI, page 811; music, page 1118
 - VII, page 812; music, page 1118
 - VIII, page 813; music, page 1118
 - IX, page 814; music, page 1119

CELEBRATIONS OF THE SAINTS

- The Blessed Virgin Mary
page 815; music, page 1120
- Peter and Paul, Apostles
page 816; music, page 1121
- Apostles
page 817; music, page 1122
- A Saint
page 818; music, page 1123
- All Saints
page 819; music, page 1124

OTHER CELEBRATIONS

- Baptism of Children
 - I, page 820; music, page 1125
 - II, page 822; music, page 1126
 - III, page 823; music, page 1128

IV, page 824; music, page 1129

Confirmation

page 825; music, page 1130

Pastoral Care of the Sick

- I, page 826; music, page 1131
- II, page 827; music, page 1132
- III, page 828; music, page 1132

Marriage

- I, page 829; music, page 1133
- II, page 830; music, page 1134
- III, page 831; music, page 1135

Ordination of a Bishop

- I, page 832; music, page 1136
- II, page 833; music, page 1138

Ordination of Presbyters

page 834; music, page 1139

Ordination of Deacons

page 835; music, page 1140

Ordination of Deacons and Presbyters

page 836; music, page 1141

Religious Profession

- I, page 837; music, page 1142
- II, page 838; music, page 1143
- III, page 839; music, page 1144
- IV, page 840; music, page 1145

Consecration to a Life of Virginity

page 841; music, page 1146

Dedication of a Church

page 842; music, page 1147

Dedication of an Altar

page 843; music, page 1148

Masses for the Dead

page 844; music, page 1149

PRAYERS OVER THE PEOPLE

General Use (nos. 1-24)

pages 845-851

Season of Lent (no. 25)

page 852

Chrism Mass (no. 26)

page 853

Feasts of Saints (nos. 27-28)

page 854

Confirmation (no. 29)

page 855

Sample musical setting, page 1150

FORMS OF BLESSING FOR USE BY A BISHOP

page 856

SOLEMN BLESSINGS

CELEBRATIONS DURING THE PROPER OF SEASONS

SEASON OF ADVENT

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

We rejoice at the coming of the Saviour in our flesh,
and we await his return again in glory.

May God the almighty and merciful
bless you by the light of Christ's coming,
and enrich your lives with every grace.
R. Amen.

May God make you steadfast in faith,
joyful in hope,
and untiring in love all the days of your life.
R. Amen.

May God reward you with eternal life
when our Redeemer comes again in glory.
R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

SEASON OF CHRISTMAS

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

Through the incarnation of his Son
God has scattered the darkness of the world,
and by Christ's glorious birth,
which angels announced to the shepherds,
has brightened this most holy day [night].

May the God of infinite goodness banish the darkness
of sin from your hearts
and make them radiant with the light of goodness.
R. Amen.

May God fill you with the joy of the shepherds
and make you heralds of the gospel.
R. Amen.

May the God who joins heaven and earth
fill you with peace and goodwill
and unite you in fellowship with the Church in heaven.
R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

BEGINNING OF THE NEW YEAR

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May God, the source of every blessing,
grant you the fullness of grace
and keep you safe throughout the coming year.
R. Amen.

May God safeguard the purity of your faith,
give you an unwavering hope
and a love that patiently endures to the end.
R. Amen.

May God order your works and days in peace,
listen to your every prayer,
and lead you safely to eternal life.
R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

THE EPIPHANY OF THE LORD

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May the God who called you from darkness
into his marvellous light
shower you with his blessings
and strengthen you in faith, hope, and love.
R. Amen.

May the God whose only-begotten Son
enlightened the world on this day
make you also a light
to your brothers and sisters.
R. Amen.

May the God who guided the Magi with a star
lead you to find Christ the light
when your earthly journey is done.
R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

THE PASSION OF THE LORD

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

In the passion of his only Son,
God, the Father of mercies,
has given you the supreme example of love.

May he bless you beyond measure
for your service of God and neighbour.
R. Amen.

May God grant you eternal life
through the death of Jesus Christ,
which has freed you from eternal death.
R. Amen.

May God inspire you to imitate the humility of Christ
and bring you to the glory of his resurrection.
R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

THE EASTER VIGIL AND EASTER SUNDAY

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

On this solemn feast of Easter,
having followed the Lord Jesus in his suffering,
we celebrate the joy of his resurrection.

May God the almighty bless you
and mercifully protect you from the peril of sin.
R. Amen.

May the God who restores you to eternal life
in the resurrection of Christ
complete in you the gift of immortality.
R. Amen.

Through the grace of Christ
may God lead you
to the banquet of lasting joy.
R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

SEASON OF EASTER

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May the God who has redeemed you and made you adopted children
through the resurrection of his only Son
bless you and fill you with joy.

R. Amen.

May the God who has bestowed on you
the gifts of redemption and lasting freedom
make you heirs of eternal life.

R. Amen.

May the God who joined you to Christ's resurrection
by faith and baptism
lead you to live justly
and so bring you to your home in heaven.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

THE ASCENSION OF THE LORD

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

On this day Christ, the only Son,
passed into the highest heaven
to take his place with the Father in majesty
and to open the way for us.

May almighty God grant
that, where Christ is, you also may be.
R. Amen.

May God grant
that when Christ comes to judge the world
his face may shine upon you in lasting mercy.
R. Amen.

May God grant you the joyous fulfilment of Christ's promise
to remain with you even to the end of time.
R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

THE HOLY SPIRIT

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

[On this day] God, the Father of lights,
poured out the Holy Spirit upon the disciples
to enlighten their minds and hearts.

May God fill you with the joy of heaven's blessing
and the gifts of the Holy Spirit for ever.

R. Amen.

May the fire that hovered over the disciples
as tongues of flame
purge your hearts of every evil
and make them radiant with the light of the Spirit.

R. Amen.

May God who has gathered people of many tongues
to profess a single faith
keep you true to that faith
and lead you to the glorious vision of heaven.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

ORDINARY TIME I

Blessing of Aaron (See Numbers 6:24-26)

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May the Lord bless you and keep you.

R. Amen.

May the face of the Lord shine upon you
and be gracious to you.

R. Amen.

May the Lord look kindly on you
and give you peace.

R. Amen.

The priest concludes, using one of the following forms of blessing.

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

R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.

R. Amen.

ORDINARY TIME II

(See Philippians 4:7)

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

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.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

ORDINARY TIME III

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May God the almighty and merciful bless you
and instil in your hearts the wisdom that leads to salvation.

R. Amen.

May God nourish you always with the teachings of faith
and make you steadfast in works of love.

R. Amen.

May God direct your steps along right paths
and show you the way of charity and peace.

R. Amen.

The priest concludes, using one of the following forms of blessing.

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

R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.

R. Amen.

ORDINARY TIME IV

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May the God of all consolation
grant you the gifts of divine grace
and dispose your days in peace.

R. Amen.

May God free you from all distress
and confirm your hearts in love.

R. Amen.

May God enrich you with faith, hope, and charity,
that after a life of good works
you may come at last to the joy of life eternal.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

ORDINARY TIME V

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May almighty God protect you from all harm
and bless you with every good gift.

R. Amen.

May God fix your hearts on the words of eternal life
and lead you to joy everlasting.

R. Amen.

May God grant you knowledge of what is right and good,
that you may walk in the way of the commandments
and become heirs with the saints in the heavenly city.

R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

ORDINARY TIME VI

(See 2 Thessalonians 2:16-17)

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May God our Father,
who has loved us in Christ Jesus our Lord,
comfort and strengthen you
in every good word and work.

R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

ORDINARY TIME VII
(See 1 Thessalonians 5:23)

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May the God of peace
sanctify you completely
and keep you sound and blameless
in spirit, soul, and body,
at the coming of our Lord Jesus Christ.
R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

ORDINARY TIME VIII

(See 1 Peter 5:10)

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May God, the source of every good gift,
who calls us to eternal glory in Christ Jesus,
confirm, strengthen, and support you in the faith.

R. Amen.

The priest concludes, using one of the following forms of blessing.

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

R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.

R. Amen.

ORDINARY TIME IX

(See Philippians 1:6)

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May the God who has begun this good work in you
bring it to completion on the Day of Christ Jesus.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

CELEBRATIONS OF THE SAINTS

THE BLESSED VIRGIN MARY

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May God, who through the child born of the Virgin Mary
graciously redeemed the human race,
enrich you with every blessing.

R. Amen.

May you always rejoice in the loving protection of Mary,
through whom you have received the author of life.

R. Amen.

May you who are gathered to honour the feast of our Lady
take from this celebration
the joys of the spirit and the gifts of heaven.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

PETER AND PAUL, APOSTLES

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May almighty God,
who founded the Church on the rock of Peter,
bless you with a faith that never falters.
R. Amen.

May you who were taught by the tireless preaching of Paul
learn also from his example
to win brothers and sisters to Christ.
R. Amen.

May the keys of Peter, the words of Paul,
and their prayers of intercession
gain for you the reward
that Peter won by the cross
and Paul by the sword of martyrdom.
R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

APOSTLES

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May God, who built the Church on the foundation
of the apostles,
bless you through the merits and intercession of Saint N.
R. Amen.

May God, who has enriched you by the guidance and example
of the apostles,
give you their strength
to bear witness before the world to the truth of Christ.
R. Amen.

May God, who has confirmed your faith through the teaching
of the apostles,
lead you by their prayers
to your true and eternal home.
R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

A SAINT

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May God the Father,
who called us together
to celebrate the feast of Saint N.,
bless you, protect you,
and keep you in peace.
R. Amen.

May Christ the Lord,
who revealed in the saints
the power of the paschal mystery,
make you faithful in witnessing
to his risen and glorious life.
R. Amen.

May the Spirit,
who is the source of all holiness,
make of you a true communion
of faith and love.
R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

ALL SAINTS

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

Today God's holy Church rejoices
that her sons and daughters
have joined the company of heaven and are at peace.

May God, the glory and delight of all the saints,
bless and keep you through endless days.

R. Amen.

May God deliver you from present evils
through the prayers of the saints
and by their example of holy living
turn your thoughts to the service of God and neighbour.

R. Amen.

May you enter one day your true inheritance
and with all the saints
live in the heavenly city.

R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

OTHER CELEBRATIONS

BAPTISM OF CHILDREN I

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

God, the giver of all life human and divine,
through his Son, born of the Virgin Mary,
brings joy to all Christian parents,
who see the hope of eternal life shining in their children.

May God bless these mothers,
who give thanks for the gift of their children,
that, together with them,
they may offer unceasing thanks and praise,
in Christ Jesus our Lord.

R. Amen.

May God bless these fathers,
who, with their wives,
will be their children's first teachers in the faith,
that, by word and example,
they may bear faithful witness,
in Christ Jesus our Lord.

R. Amen.

May God bless all those born to eternal life
through water and the Holy Spirit,
that always and everywhere
they may be faithful members of his people;
and may God bestow peace
upon all here present,
in Christ Jesus our Lord.

R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

BAPTISM OF CHILDREN II

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

Almighty God, the giver of all life human and divine,
has filled the world with joy
through the birth of his Son in time.

May God bless these newly baptised children,
that they may be fully conformed to the image of Christ.
R. Amen.

May God bless these parents,
who give thanks for the gift of their children,
that, together with them,
they may offer unceasing thanks and praise.
R. Amen.

May God bless all those born to eternal life
through water and the Holy Spirit,
that always and everywhere
they may be faithful members of his people;
and may God bestow peace
upon all here present.
R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

BAPTISM OF CHILDREN III

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May God, the source of all life,
who makes the hearts of mothers overflow with love,
bless these grateful mothers,
that they may see their children grow in wisdom and virtue.
R. Amen.

May God, the source and model of all fatherhood,
bless the fathers of these children
and surround them with loving-kindness,
that by their example
they may guide their children to maturity in Christ.
R. Amen.

May God, the lover of humankind,
bless the friends and relatives gathered here,
that they may be shielded from evil
and granted abundant peace.
R. Amen.

The priest concludes, using one of the following forms of blessing.

- A And may almighty God bless you and all here present,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B And may the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.
R. Amen.

BAPTISM OF CHILDREN IV

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

Brothers and sisters,
we entrust you to the mercy and grace
of God the almighty Father,
of his only-begotten Son,
and of the Holy Spirit.
May God watch over your lives,
that, walking in the light of faith,
we may together come at last
to the good things God has promised.
R. Amen.

The priest concludes, using one of the following forms of blessing.

- A And may almighty God bless you and all here present,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B And may the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.
R. Amen.

CONFIRMATION

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May God, the almighty Father,
who gave you new birth by water and the Holy Spirit
and adopted you as his children,
bless and protect you with a father's love.

R. Amen.

May God's only Son,
who promised that the Spirit of truth
would remain in the Church for ever,
bless and strengthen you
to profess the true faith.

R. Amen.

May the Holy Spirit,
who kindled the fire of love in the hearts of the disciples,
bless you, gather you into one,
and lead you safely to the joy of God's kingdom.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A And may almighty God bless you and all here present,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B And may the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.
R. Amen.

PASTORAL CARE OF THE SICK I

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May the God of all consolation
bless you in every way
and grant you hope all the days of your life.
R. Amen.

May God restore you to health
and grant you salvation.
R. Amen.

May God fill your heart with peace
and lead you to eternal life.
R. Amen.

The priest concludes, using one of the following forms of blessing.

- A And may almighty God bless you and all here present,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B And may the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.
R. Amen.

PASTORAL CARE OF THE SICK II

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May the Lord be with you to protect you.

R. Amen.

May he guide you and give you strength.

R. Amen.

May he watch over you, keep you in his care,
and bless you with his peace.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you and all here present,
the Father, and the Son, + and the Holy Spirit.

R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.

R. Amen.

PASTORAL CARE OF THE SICK III

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May God the Father bless you.

R. Amen.

May God the Son heal/comfort you.

R. Amen.

May God the Holy Spirit enlighten you.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you and all here present,
the Father, and the Son, + and the Holy Spirit.

R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.

R. Amen.

MARRIAGE I

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May God, the eternal Father,
keep you in mutual love,
that the peace of Christ may dwell always
in your hearts and in your home.

R. Amen.

May your children be a blessing to you,
and your friends a comfort,
and may you live in peace with everyone.

R. Amen.

May you bear witness to God's love in this world,
so that the poor and the suffering may find in you
generous friends,
and one day welcome you to an eternal home.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A And may almighty God bless you and all here present,
the Father, and the Son, + and the Holy Spirit.

R. Amen.

B And may the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.

R. Amen.

MARRIAGE II

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May God the Father
bestow joy upon you
and bless you in your children.
R. Amen.

May God's only Son have mercy on you
and stand by you in good times and in bad.
R. Amen.

May the Holy Spirit of God
fill your hearts with love
now and for evermore.
R. Amen.

The priest concludes, using one of the following forms of blessing.

- A And may almighty God bless you and all here present,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B And may the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.
R. Amen.

MARRIAGE III

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May the Lord Jesus, who was a guest at the wedding in Cana, bless you, your families, and your friends.

R. Amen.

May the same Lord, who loved his Church even to the end, pour his love into your hearts without ceasing.

R. Amen.

May he grant that, as you believe in his resurrection, you may await his blessed return with joyful hope.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A And may almighty God bless you and all here present, the Father, and the Son, + and the Holy Spirit.

R. Amen.

B And may the blessing of almighty God, the Father, and the Son, + and the Holy Spirit, come upon you all and remain with you for ever.

R. Amen.

ORDINATION OF A BISHOP I

BLESSING GIVEN BY THE NEWLY ORDAINED BISHOP

After the greeting of the bishop, the deacon or, if there is no deacon, the bishop may say the following invitation or similar words.

Bow your heads for God's blessing.

The bishop says the solemn blessing with hands outstretched over the people.

Lord God,
you care for your people with kindness,
you rule them with love.
Give your Spirit of wisdom
to the bishops you have made teachers and pastors.
By advancing in holiness
may the flock become the eternal joy of the shepherds.
R. Amen.

Lord God,
by your power you allot us
the number of our days and the measure of our years.
Look favourably upon the service we perform for you,
and give true, lasting peace in our time.
R. Amen.

Lord God,
now that you have raised me to the order of bishops,
may I please you in the performance of my office.
Unite the hearts of people and bishop,
so that the shepherd may not be without the loyalty
of his flock,
or the flock without the loving concern of its shepherd.
R. Amen.

The bishop concludes, using one of the following forms of blessing.

- A And may almighty God bless you all,
+ the Father, + and the Son, + and the Holy Spirit.
R. Amen.
- B And may the blessing of almighty God,
+ the Father, + and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.
R. Amen.

ORDINATION OF A BISHOP II

BLESSING GIVEN BY THE PRINCIPAL ORDAINING BISHOP

After the greeting of the bishop, the deacon or, if there is no deacon, the bishop may say the following invitation or similar words.

Bow your heads for God's blessing.

The bishop says the solemn blessing with hands outstretched over the people.

May the Lord bless and keep you.

He chose to make you a bishop for his people:
may you know happiness in this present life
and share unending joy.

R. Amen.

The Lord has gathered his people and clergy in unity.

By his care and your stewardship
may they be governed happily for many years.

R. Amen.

May they be obedient to God's law,

unshaken by adversity,

rich in every blessing,

and loyally assist you in your ministry.

May they be blessed with peace and calm in this life
and come to share with you

the fellowship of the citizens of heaven.

R. Amen.

The bishop concludes, using one of the following forms of blessing.

A And may almighty God bless you all,
+ the Father, + and the Son, + and the Holy Spirit.

R. Amen.

B And may the blessing of almighty God,
+ the Father, + and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.

R. Amen.

ORDINATION OF PRESBYTERS

After the greeting of the bishop, the deacon or, if there is no deacon, the bishop may say the following invitation or similar words.

Bow your heads for God's blessing.

The bishop says the solemn blessing with hands outstretched over the people.

May God, who founded the Church and guides it still,
protect you with unfailing help,
that you may faithfully discharge the office of presbyter.
R. Amen.

May the Lord make you servants and witnesses
of divine love and truth,
and faithful ministers of reconciliation.
R. Amen.

May God make you true pastors
who nourish the faithful with living bread and the word of life,
that they may grow into the one body of Christ.
R. Amen.

The bishop concludes, using one of the following forms of blessing.

- A And may almighty God bless you all,
+ the Father, + and the Son, + and the Holy Spirit.
R. Amen.
- B And may the blessing of almighty God,
+ the Father, + and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.
R. Amen.

ORDINATION OF DEACONS

After the greeting of the bishop, the deacon may say the following invitation or similar words.

Bow your heads for God's blessing.

The bishop says the solemn blessing with hands outstretched over the people.

May God, who has called you to service in the Church,
fill you with zealous care for all people,
especially the poor and the oppressed.

R. Amen.

May God, who has charged you to preach the gospel,
help you to live by his word
and bear witness to Christ with all your heart.

R. Amen.

May God, who made you stewards of his mysteries,
make you imitators of his Son Jesus Christ
and servants of unity and peace in the world.

R. Amen.

The bishop concludes, using one of the following forms of blessing.

A And may almighty God bless you all,
+ the Father, + and the Son, + and the Holy Spirit.
R. Amen.

B And may the blessing of almighty God,
+ the Father, + and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.
R. Amen.

ORDINATION OF DEACONS AND PRESBYTERS

After the greeting of the bishop, the deacon may say the following invitation or similar words.

Bow your heads for God's blessing.

The bishop says the solemn blessing with hands outstretched over the people.

May God, who founded the Church and guides it still,
protect you with unfailing help,
that you may faithfully discharge your office.
R. Amen.

May God, who has charged you as deacons
to preach the gospel, to minister at the altar, and to serve others,
make you fervent witnesses of Christ to the world
and faithful ministers of love.
R. Amen.

May God, who has called you to serve as presbyters,
make you true pastors
who nourish the faithful with living bread and the word of life,
that they may grow into the one body of Christ.
R. Amen.

The bishop concludes, using one of the following forms of blessing.

- A And may almighty God bless you all,
+ the Father, + and the Son, + and the Holy Spirit.
R. Amen.
- B And may the blessing of almighty God,
+ the Father, + and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.
R. Amen.

RELIGIOUS PROFESSION I

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May God, who inspires every holy resolve,
confirm your intention and strengthen your hearts
to accomplish faithfully all that you have promised.

R. Amen.

May God grant that in the joy of Christ
you may walk the narrow way you have chosen
and gladly bear one another's burdens.

R. Amen.

May the love of God gather you into a single family
that will reflect to the world the image of Christ's love.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A And may almighty God bless you and all here present,
the Father, and the Son, + and the Holy Spirit.

R. Amen.

B And may the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.

R. Amen.

RELIGIOUS PROFESSION II

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May God, who inspires every good resolve
and brings it to fulfilment,
protect you always by his grace,
that you may carry out faithfully
the duties of your calling.

R. Amen.

May God make you a sign and witness of divine love
before all the world.

R. Amen.

May God grant that the bonds
which unite you to Christ here on earth
may endure for ever in heaven.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A And may almighty God bless you and all here present,
the Father, and the Son, + and the Holy Spirit.

R. Amen.

B And may the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.

R. Amen.

RELIGIOUS PROFESSION III

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May God, who accomplishes every holy endeavour,
fill you with heavenly grace,
that, by your actions and holiness of life,
you may build up his people.

R. Amen.

May God make you a witness to divine love
and its living sign among all people.

R. Amen.

May God, who has called you
to the perfect following of Christ,
welcome you one day to the joy of heaven.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A And may almighty God bless you and all here present,
the Father, and the Son, + and the Holy Spirit.

R. Amen.

B And may the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.

R. Amen.

RELIGIOUS PROFESSION IV

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May the almighty Father make you firm in faith,
single-hearted in the face of evil,
and wise in the pursuit of goodness.

R. Amen.

May the Lord Jesus, whose steps you follow,
enable you to manifest in your own lives
the mystery of his death and resurrection.

R. Amen.

May the fire of the Holy Spirit
cleanse your hearts from all sin
and set them on fire with divine love.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A And may almighty God bless you and all here present,
the Father, and the Son, + and the Holy Spirit.

R. Amen.

B And may the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.

R. Amen.

CONSECRATION TO A LIFE OF VIRGINITY

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

God the Father has placed within your hearts
the desire to live a life of virginity.
May God's protection keep you true to this holy resolve.
R. Amen.

The Lord Jesus is the bridegroom
who binds the hearts of consecrated virgins to himself.
May his divine word bear abundant fruit in your lives.
R. Amen.

The Holy Spirit, who overshadowed the Virgin Mary,
has come upon you this day
to consecrate your hearts to God.
May the same Spirit enkindle in you an ardent longing
to serve God and the Church.
R. Amen.

The priest concludes, using one of the following forms of blessing.

- A And may almighty God bless you and all here present,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

- B And may the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.
R. Amen.

DEDICATION OF A CHURCH

After the greeting of the bishop, the deacon or, if there is no deacon, the bishop may say the following invitation or similar words.

Bow your heads for God's blessing.

The bishop says the solemn blessing with hands outstretched over the people.

May the God of heaven and earth,
who today has brought you together
to dedicate this house of prayer,
[to recall the dedication of this house of prayer,]
fill you with the blessings of heaven.
R. Amen.

May God, who wills that all who are scattered
be united again in Christ,
make you the temple and dwelling place of the Holy Spirit.
R. Amen.

May God free you at last from the bonds of sin,
take possession of your hearts,
and lead you with all the saints
to the inheritance of heaven.
R. Amen.

The bishop concludes, using one of the following forms of blessing.

- A And may almighty God bless you all,
+ the Father, + and the Son, + and the Holy Spirit.
R. Amen.
- B And may the blessing of almighty God,
+ the Father, + and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.
R. Amen.

DEDICATION OF AN ALTAR

After the greeting of the bishop, the deacon or, if there is no deacon, the bishop may say the following invitation or similar words.

Bow your heads for God's blessing.

The bishop says the solemn blessing with hands outstretched over the people.

May God, who has adorned you with a royal priesthood,
enable you to carry out your office in holiness,
and so to share worthily in the sacrifice of Christ.

R. Amen.

May God, who invites you to the one table
and feeds you with the one bread,
make you one in mind and heart.

R. Amen.

May all to whom you proclaim the Christ
be drawn to him by the example of your love.

R. Amen.

The bishop concludes, using one of the following forms of blessing.

A And may almighty God bless you all,
 + the Father, + and the Son, + and the Holy Spirit.
 R. Amen.

B And may the blessing of almighty God,
 + the Father, + and the Son, + and the Holy Spirit,
 come upon you all and remain with you for ever.
 R. Amen.

MASSES FOR THE DEAD

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

With surpassing love God has created us
and in the resurrection of Jesus Christ
given us the hope of rising again.

May the God of all consolation
send down upon you every grace and blessing.

R. Amen.

To us who are living may God grant forgiveness of sins
and to the dead a place of light and peace.

R. Amen.

May all of us live eternally with Christ,
who has truly risen from the dead.

R. Amen.

The priest concludes, using one of the following forms of blessing.

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

R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.

R. Amen.

PRAYERS OVER THE PEOPLE

GENERAL USE

After the greeting by the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest sings or says one of the following prayers with hands outstretched over the people.

- 1 Have mercy, O Lord, on your people,
and do not withhold your help in this life
from those whom you call to life everlasting.

We ask this through Jesus Christ our Lord.
R. Amen.

- 2 Lord,
grant your people grace and protection:
give them health of mind and body,
make perfect their love for one another,
and keep them always faithful to you.

We ask this through Jesus Christ our Lord.
R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

GENERAL USE

After the greeting by the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest sings or says one of the following prayers with hands outstretched over the people.

- 3 Grant, O Lord, that your Christian people may understand the truths they profess and cherish the heavenly mysteries they have celebrated.

We ask this in the name of Jesus, the Lord.

R. Amen.

- 4 Lord,
bless your people and make them holy,
that they may avoid all that is harmful
and find in you the fulfilment of their longing.

We ask this through Jesus Christ our Lord.

R. Amen.

- 5 Let your blessing, O Lord, strengthen your faithful people,
that they may never turn from your will,
but always rejoice in your grace and favour.

We ask this in the name of Jesus, the Lord.

R. Amen.

- 6 Lord,
you care for your people even when they stray.
Turn our hearts entirely to you
and under your loving protection
keep us steadfast in your service.

Grant this through Jesus Christ our Lord.

R. Amen.

- 7 Let the light of your countenance
shine upon your people, O God,
that, faithful to your commandments,
they may always do what is right and good.

We ask this through Jesus Christ our Lord.

R. Amen.

8 Lord,
be present to your servants who call upon you,
and bless them with your unfailing kindness.
Since they glory to have you as their maker and ruler,
restore in them the beauty of your creation
and keep intact the gifts you have restored.

Grant this through Jesus Christ our Lord.
R. Amen.

9 Lord,
look with kindness on your people
who implore your mercy;
trusting in your care,
may they carry the gift of your love to all the world.

We ask this in the name of Jesus, the Lord.
R. Amen.

10 Lord,
bless your people who await the gift of your mercy,
and grant that the longings you instil in them
may be satisfied through your goodness.

Grant this through Jesus Christ our Lord.
R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

GENERAL USE

After the greeting by the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest sings or says one of the following prayers with hands outstretched over the people.

- 11 Lord,
in your compassion
give growth and strength to this people committed to your service,
and keep them always faithful to your commandments.

We ask this through Jesus Christ our Lord.
R. Amen.

- 12 Show mercy, Lord God, to your people,
that, delivered from every evil,
they may serve you with all their heart
and live securely under your protection.

We ask this through Jesus Christ our Lord.
R. Amen.

- 13 Stretch forth your strong right hand, O God,
and shield your faithful people,
that they may seek you with all their heart
and receive those things for which they rightly pray.

Grant this through Jesus Christ our Lord.
R. Amen.

- 14 Grant, Lord God,
that your family may always rejoice in this saving mystery
and continue to receive the gifts it bestows.

We ask this in the name of Jesus, the Lord.
R. Amen.

- 15 Have pity, O Lord, on your people,
that they may reject each day the things that displease you
and find delight and peace in doing your will.

We ask this through Jesus Christ our Lord.
R. Amen.

- 16 Stretch forth your right hand, O God,

to protect your suppliant people.
Instruct and purify their hearts,
and prepare them now for the blessed life to come.

We ask this in the name of Jesus, the Lord.
R. Amen.

- 17 Look with favour, O God, on this your family,
for whose sake our Lord Jesus Christ
did not hesitate to be delivered
into the hands of the wicked
and suffer the torment of the cross.

He lives and reigns for ever and ever.
R. Amen.

- 18 Lord,
may your people hold fast to the paschal mysteries
and await with longing your gifts yet to come.
Keep them faithful to the sacraments
which have given them rebirth,
and lead them to a new and everlasting life.

We ask this through Jesus Christ our Lord.
R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

GENERAL USE

After the greeting by the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest sings or says one of the following prayers with hands outstretched over the people.

- 19 Lord God,
from your abundant mercies
enrich your people and keep them safe,
so that, made strong by your blessings,
they may always abound in thanksgiving
and joyfully praise you for ever.

Grant this through Jesus Christ our Lord.
R. Amen.

- 20 Lord God,
bless your people with every good gift from on high.
Keep them holy and blameless in your sight,
and bestow upon them the riches of your grace.
Ground their faith in your word of truth,
form them in the gospel of salvation,
and fill their hearts with love of neighbour.

We ask this through Jesus Christ our Lord.
R. Amen.

- 21 Lord God,
purify your faithful people in mind and body,
and fire their hearts with your Spirit,
that they may shun all harmful pleasures
and delight for ever in your goodness.

We ask this in the name of Jesus, the Lord.
R. Amen.

- 22 Lord,
fill the lives of your people with blessings
and give them growth in the spirit,
so that in all they do
they may be strengthened by the power of your love.

We ask this through Jesus Christ our Lord.
R. Amen.

23 By the power of your grace, O Lord,
give your people new energy and strength,
that they may be faithful to you in prayer
and devoted to one another in works of charity.

Grant this through Jesus Christ our Lord.
R. Amen.

24 O God,
protector of all who hope in you,
bless your people.
Preserve, defend, and care for them,
that they may be free from sin,
safe from the power of evil,
and constant in their love for you.

We ask this through Jesus Christ our Lord.
R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

SEASON OF LENT

After the greeting by the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest sings or says one of the following prayers with hands outstretched over the people.

- 25 God of salvation,
let your Son's passion and death
be for your people
protection from evil in this life
and the sure hope of glory
in the life to come.

Grant this through Jesus Christ our Lord.

R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

CHRISM MASS

After the greeting by the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest sings or says one of the following prayers with hands outstretched over the people.

- 26 Lord God,
you sent the Holy Spirit, the inward light,
to wake our spirits to life eternal.
Now send your Church,
filled with strength, health, and courage,
to proclaim the good news to every land and nation.

Grant this through Jesus Christ our Lord.

R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

FEASTS OF SAINTS

After the greeting by the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest sings or says one of the following prayers with hands outstretched over the people.

FEASTS OF SAINTS

- 27 Lord God,
let the Christian people rejoice as they celebrate the saints,
the glorious members of Christ's Body.
May those who honour you today
share also in the eternal triumph of your saints,
and with them sing your endless glory.

We ask this in the name of Jesus, the Lord.

R. Amen.

- 28 Turn the hearts of your people back to you, O Lord.
Bless them through the intercession of your saints
and direct their lives with your unfailing help.

Grant this through Jesus Christ our Lord.

R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

CONFIRMATION

After the greeting by the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest sings or says the following prayer with hands outstretched over the people.

- 29 Confirm, O God, the work you have wrought in us,
and preserve in the hearts of your faithful
the gifts of the Holy Spirit,
that they may never be ashamed
to confess before the world Christ crucified,
but may carry out his commandments
with unfailing love.

Grant this through Jesus Christ our Lord.

R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

FORMS OF BLESSING FOR USE BY A BISHOP

At the end of a stational Mass, the bishop gives the blessing. When, in keeping with the provisions of the law, the bishop imparts the apostolic blessing (see *Ceremonial of Bishops*, nos. 1122-1126), this replaces the usual blessing. On other occasions the bishops may use a solemn blessing, a prayer over the people, or one of the following blessings.

GREETING

If the bishop is using the mitre, he puts it on and, extending his hands, greets the people, singing or saying:

The Lord be with you.

The people answer:

And also with you.

BLESSING

With hands outstretched over the people, the bishop sings or says one of the following forms of blessing:

A 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.

The people answer:

Amen.

B Blessed be the name of the Lord.

The people answer:

Now and for ever.

The bishop then sings or says:

Our help is in the name of the Lord.

The people answer:

Who made heaven and earth.

The bishop concludes:

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

The people answer:

Amen.



THE ORDER OF MASS
IN PARTICULAR
CIRCUMSTANCES

THE ORDER OF MASS IN PARTICULAR CIRCUMSTANCES

The preceding Order of Mass is for the usual circumstances in a parish or other community. There are, however, particular circumstances which, of their nature, require adaptation of the Order of Mass: Mass with the participation of concelebrating priests, Mass celebrated at an altar facing away from the people, and Mass celebrated in the absence of the people. The instructions which follow are based on the General Instruction of the Roman Missal, nos. 77-231, and indicate the changes that are to be made when Mass is celebrated in each of these circumstances.

MASS WITH THE PARTICIPATION OF CONCELEBRATING PRIESTS

1 If no deacon or other ministers assist in a concelebrated Mass, their functions are carried out by some of the concelebrants.

2 When everything is ready, there is the usual procession through the church to the altar. The concelebrants go ahead of the presiding celebrant. On reaching the altar, the concelebrants and the presiding celebrant make the prescribed reverence, kiss the altar, then go to their designated seats. During the introductory rites and the liturgy of the word, the concelebrants remain at their places, standing or sitting as the presiding celebrant does.

3 After the prayer over the gifts, the concelebrants take their places near the altar. The presiding celebrant then begins the dialogue of the eucharistic prayer. During the prayer the concelebrants stand around the altar in such a way that they do not interfere with the actions of the rite and the people have a clear view. They should not impede the deacon's performance of his ministry at the altar.

4 After the *Sanctus*, the concelebrants continue the eucharistic prayer in the way described below. Unless otherwise indicated, only the presiding celebrant makes the gestures. During the invocation or epiclesis, the concelebrants extend their hands toward the offerings. While saying the words of the Lord, they extend their right hands toward the bread and the cup, if this seems appropriate; they look at the eucharistic bread and the cup as those are shown and afterward bow low. During the anamnesis and epiclesis, they hold their hands outstretched.

5 Except as noted in the rubrics, the eucharistic prayer is said or sung by the presiding celebrant alone. The parts said by all the concelebrants together are to be spoken in such a way that the concelebrants say them in a very low voice and the presiding celebrant's voice is heard clearly. In this way the people should be able to understand the text without difficulty. The intercessions may be assigned to one or other of the concelebrants, who alone says them aloud with hands outstretched. The doxology is sung or said by the presiding celebrant, alone or with the concelebrants.

6 During the communion rite the concelebrants sing or say the Lord's Prayer with the presiding celebrant and the people, with hands outstretched. The embo-

lism is said by the presiding celebrant alone. During the *Agnus Dei*, some of the concelebrants may help the presiding celebrant break the eucharistic bread for communion, both for the concelebrants and for the people. After receiving communion under both kinds, the concelebrants return to their places unless they assist the presiding celebrant in giving communion to the people.

7 During the concluding rite, the concelebrants remain at their seats. Before leaving, they make the proper reverence to the altar; as a rule, the presiding celebrant kisses the altar.

8 In view of the psychology of children, as noted in the introduction to the Eucharistic Prayers for Masses with Children,¹ it seems better to refrain from concelebration when Mass is celebrated with them.

MASS CELEBRATED FACING AWAY FROM THE PEOPLE

9 On an occasion when the location of the altar requires the priest to celebrate the liturgy of the eucharist facing away from the people, nevertheless he presides over the introductory rites and the liturgy of the word at the chair. The readings are proclaimed facing the people at the ambo.

10 During the eucharistic liturgy, the priest celebrant turns to the people for the invitation to prayer before the prayer over the gifts, the greeting of peace and (in the absence of a deacon) the invitation to extend the sign of peace, and the invitation to communion.

11 After communion, the priest goes to the chair for the prayer after communion. If, however, he remains at the altar, he turns to face the people for the concluding rite.

12 The deacon faces the people when he addresses them.

ORDER OF MASS IN THE ABSENCE OF THE PEOPLE

13 This section gives the norms for Mass celebrated by a priest with only one minister to assist him and to make the responses. In general this form of Mass follows the rite of Mass with a congregation except as noted below. The minister takes the people's part to the extent possible.

14 The cup is prepared before Mass, either on a side table near the altar or on the altar itself; the Sacramentary is placed on the left side of the altar.

15 The priest and minister make the proper reverence to the altar. The priest then makes the sign of the cross, saying: *In the name of the Father*. He turns and greets the minister, using one of the formulas of greeting. For the penitential rite the priest stands before the altar. The priest then goes to the altar and venerates it with a kiss, goes to the book at the left side of the altar, and remains there until the end of the general intercessions. He reads the opening antiphon and says the *Kyrie* and the *Gloria*, in keeping with the rubrics. The opening prayer is recited in the usual manner.

¹See Congregation for Divine Worship, *Eucharistic Prayers for Masses with Children and for Masses of Reconciliation*, 1 November 1974, Introduction, no. 22.

16 The minister or the priest himself reads the first reading and psalm, the second reading, when it is to be said, and the *Alleluia* verse or other chant.

17 The priest says the profession of faith with the minister if the rubrics call for it. The general intercessions may be said even in this form of Mass; the priest gives the intentions and the minister makes the response.

18 The liturgy of the eucharist takes place in the usual manner. In the communion rite, the priest may give the sign of peace to the minister, then, while he says the *Agnus Dei* with the minister, the priest breaks the eucharistic bread over the plate. After the *Agnus Dei*, he places a particle in the cup, saying inaudibly: *May this mingling*.

19 If the minister is not to receive communion, the priest, after making a genuflection, takes the eucharistic bread and, facing the altar, says once inaudibly: *Lord, I am not worthy*, and receives the body of Christ. The blood of Christ is received as usual. The priest, after receiving communion, says the communion antiphon.

20 The cup is cleansed at the side of the altar and then may be carried by the minister to a side table or left on the altar, as at the beginning.

21 The concluding rites are carried out as at Mass with a congregation, but the dismissal formula is omitted.



ORDINARY TIME

*To make known with boldness
the mystery of the gospel of Christ Jesus*

SEE EPHESIANS 6:19

ORDINARY TIME

1 The Church celebrates the mystery of Christ according to the rhythm of a yearly cycle whose climax is the Easter Triduum. The seasons of Lent and Easter and, to a somewhat lesser extent, the seasons of Advent and Christmas are the most solemn times of the year. The yearly cycle is completed by the thirty-three or thirty-four weeks which comprise Ordinary Time.

2 Ordinary Time begins on the Monday after the Sunday following 6 January and continues until the Tuesday before Ash Wednesday inclusive. It begins again on the Monday after Pentecost and ends before Evening Prayer I of the First Sunday of Advent.¹

- The numbering of Sundays in Ordinary Time is computed in this way: The first week in Ordinary Time follows the feast of the Baptism of the Lord. The other Sundays and weeks are numbered in order until the beginning of Lent. If there are thirty-four weeks in Ordinary Time, the numbering of the weeks resumes after Pentecost, even though the solemnities of the Holy Trinity and of the Body and Blood of Christ (transferred to the Sunday after Trinity Sunday where it is not observed as a holy day) will be celebrated on the first Sundays after the Easter season. If there are thirty-three weeks in Ordinary Time, the first week that would otherwise follow Pentecost is omitted.
- The transitions between seasons deserve special attention in order to enhance the rhythm of the liturgical year. After the feasts of the Epiphany and the Baptism of the Lord, the Sunday gospels concentrate on the beginnings of the Lord's preaching. As the liturgical year draws to a close and Advent approaches, eschatological themes predominate.² After the Easter season, the solemnities of the Holy Trinity and of the Body and Blood of Christ provide a kind of transition to Ordinary Time.

3 While the other liturgical seasons have their own distinctive character and celebrate a specific aspect of the mystery of Christ, the weeks of Ordinary Time, especially the Sundays, are devoted rather to the mystery of Christ in all its aspects.³

4 Ordinary Time enables the Church to appreciate more fully the ministry and message of Christ. The *Lectioary for Mass* provides a semi-continuous reading of the Synoptic Gospels on the Sundays in Ordinary Time in such a way that, as the Lord's life and preaching unfold, the teaching proper to each of these Gospels is presented.⁴

¹ Congregation of Rites, General Norms for the Liturgical Year and Calendar, 21 March 1969 (hereafter, GNLYC), no. 44.

² See The Roman Missal, *Lectioary for Mass*, 2nd English edition, 1981 (hereafter, LM), Introduction, no. 105.

³ See GNLYC, no. 43.

⁴ See LM, Introduction, no. 105.

- For this reason the integrity of the Lectionary is respected, and the homily at the Sunday eucharist normally draws upon the Scriptures to open up for the assembly the mysteries of the faith and the guiding principles of the Christian life. In this way, the celebration of the mystery of Christ is connected with the everyday life and commitments of the Christian people who make up the assembly.⁵
- Thanks to the continuity of the scriptural texts used on Sundays, the liturgy sometimes commemorates a certain aspect of Christ's life and ministry over a period of several weeks, for example, the five weeks in year B of the Lectionary when the reading of chapter six of the Gospel of John is inserted into the cycle of Mark's Gospel.⁶ It can be helpful in planning the Sunday liturgy to take notice of these elements of unity.
- Sensitive selection from among the variety of texts and alternative ritual elements can assist the assembly to celebrate the various aspects of the mystery of Christ. For instance, different forms of the rite may be chosen. The Mass formulary for each Sunday includes prayers inspired by the readings of the three-year lectionary cycle. The prefaces and solemn blessings for Ordinary Time may be chosen to complement the readings. The second eucharistic prayer has an interpolation for Ordinary Time that may be used. The variety of texts available for the weekdays of Ordinary Time is even greater. These are all found in Volume II of this edition of the Sacramentary.
- General intercessions are ordinarily included.⁷

5 When a solemnity, or a feast of the Lord, or the Commemoration of All the Faithful Departed falls on a Sunday in Ordinary Time, this celebration normally takes precedence over the Sunday liturgy. Some special feasts are normally celebrated on a Sunday in Ordinary Time (the Holy Trinity, Christ the King, and the Body and Blood of Christ where it is not observed as a holy day).⁸

6 By its nature, however, Sunday excludes the permanent assignment of any other celebration to the day.⁹ While on rare occasions it may be appropriate to celebrate a Ritual, Votive, or other special Mass on a Sunday in Ordinary Time, this should only occur when a serious need or pastoral advantage is present and at the direction of the local Ordinary or with his permission.¹⁰

⁵ See Vatican Council II, Constitution on the Liturgy *Sacrosanctum Concilium*, 4 December 1963 (hereafter, SC), art. 52; see General Instruction of the Roman Missal (hereafter, GIRM), nos. 41-42; see LM, Introduction, no. 25.

⁶ See LM, Introduction, no. 105.

⁷ See SC, art. 53; see GIRM, no. 45.

⁸ See GNLYC, nos. 58-59.

⁹ See GNLYC, no. 6.

¹⁰ See GIRM, no. 332.

- It may happen that special themes are proposed for the Sunday eucharist, for example, peace, Christian unity, vocations, the missions, Christian education, and social justice. These themes may be referred to in the homily when appropriate to the prayers and readings of the day's liturgy. They may be expressed in the general intercessions, mentioned at the time for announcements, and reflected in the decoration of the church. But these observances do not change the liturgical calendar or displace the regular Sunday liturgy.
- Out of respect for the nature of the liturgy and in order to avoid the possibility of its being perceived as a means for promoting various worthwhile causes, it may be better to rely mostly on other means of education or exhortation concerning special themes. These could include the distribution of printed matter, the use of the church notice board or special displays, separate talks, discussions, films, and the like.
- The collection of money for any special need could likewise take place outside the liturgy, for example, as the people leave the church. If money gifts are to be received during the liturgy, they should be collected at the time of the preparation of the gifts.¹¹

7 Ordinary Time provides the Church with an opportunity to bring out more clearly the importance of Sunday as the first feast day of all, the weekly celebration of the paschal mystery.¹²

- Good quality in liturgical celebration should be maintained throughout Ordinary Time, as in all the seasons of the liturgical year. The planning and preparation of the liturgy should seek to develop consistent patterns for both ministers and the assembly as they fulfil their respective roles in the celebration of the eucharist. Such patterns can be achieved without the loss of appropriate variety in the choice of texts and ritual elements for particular celebrations. In this way liturgical ministers will be well prepared for their tasks, and the actions and objects used will have the strength and clarity of symbols that are effective.
- Vestments are green in colour for Sundays and weekdays.¹³ Decorations may appropriately reflect the beauty of nature and the changes in the local natural environment.

¹¹See GIRM, nos. 49 and 101.

¹²See GNLYC, no. 4.

¹³See GIRM, no. 308.

FIRST SUNDAY IN ORDINARY TIME

The feast of the Baptism of the Lord, page 210, takes the place of the First Sunday in Ordinary Time.

SECOND SUNDAY IN ORDINARY TIME

OPENING
PRAYER

Almighty God,
whose unfailing providence rules all things
both in heaven and on earth,
listen to the cry of your people
and guide in your peace the course of our days.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A
PRAYER

Merciful God,
you sent your Son, the spotless Lamb,
to take upon himself the sin of the world.

Make our lives holy,
that your Church may bear witness to your purpose
of reconciling all things in Christ,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B From our earliest days, O God,
you call us by name.

Make our ears attentive to your voice,
our spirits eager to respond,
that, having heard you in Jesus your anointed one,
we may draw others to be his disciples.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C God of wonders,
at Cana in Galilee
you revealed your glory in Jesus Christ
and summoned all humanity
to life in him.

Show to your people gathered on this day
your transforming power
and give us a foretaste
of the wine you keep
for the age to come.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord God,
make us worthy to celebrate this holy eucharist,
for as often as this sacrifice is offered
in remembrance of your Son,
the work of our redemption is accomplished.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

God of mercy,
pour forth upon us the Spirit of your love,
that we who have been nourished
by the one bread from heaven
may be one in mind and heart.

Grant this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 806-814.

THIRD SUNDAY IN ORDINARY TIME

OPENING
PRAYER

Almighty and eternal God,
direct all our actions to accord with your holy will,
that our lives may be rich in good works
done in the name of your beloved Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A
PRAYER

God of salvation,
the splendour of your glory
dispels the darkness of earth,
for in Christ we behold
the nearness of your kingdom.

Now make us quick to follow where he beckons,
eager to embrace the tasks of the gospel.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B Your sovereign rule, O God,
draws near to us
in the person of Jesus your Son.
Your word summons us to faith,
your power transforms our lives.

Free us to follow in Christ's footsteps,
so that neither human loyalty
nor earthly attachment
may hold us back from answering your call.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C Lord God,
whose compassion embraces all peoples,
whose law is wisdom, freedom, and joy for the poor,
fulfil in our midst your promise of favour,
that we may receive the gospel of salvation with faith
and, anointed by the Spirit, freely proclaim it.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

In your kindness, Lord,
accept our gifts and make them holy,
that they may become the sacrament of our salvation.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

Grant, all-powerful God,
that we who receive in this eucharist
your life-giving grace
may always delight in your blessings.

We make our prayer in the name of Jesus, the Lord.

BLESSING: Solemn Blessing, pages 806-814.

FOURTH SUNDAY IN ORDINARY TIME

OPENING
PRAYER

Teach us, Lord God,
to worship you with undivided hearts
and to cherish all people with true and faithful love.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A
PRAYER

O God,
teach us the hidden wisdom of the gospel,
so that we may hunger and thirst for holiness,
work tirelessly for peace,
and be counted among those
who seek first the blessedness of your kingdom.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B Faithful God,
your Holy One, Jesus of Nazareth,
spoke the truth with authority,
and you confirmed his teaching by wondrous deeds.

Through his healing presence,
drive far from us all that is unholy,
so that by word and deed
we may proclaim him Messiah and Lord
and bear witness to your power to heal and save.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C God of salvation,
in your Prophet, Jesus the Christ,
you announce freedom
and summon us to conversion.

As we marvel at the grace and power of your word,
enlighten us to see the beauty of the gospel
and strengthen us to embrace its demands.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord,
in reverent service
we place these gifts upon your altar;
receive them into your sight
and make them the sacrament of our redemption.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

Nourished with the sacrament of our redemption,
We ask you, Lord, that by its saving power
true faith may always grow and prosper.

Grant this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 806-814.

FIFTH SUNDAY IN ORDINARY TIME

OPENING
PRAYER

Watch over your household, Lord, with unfailing care,
that we who rely solely on the hope of your grace
may always be sheltered by your protection.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A
PRAYER

Heavenly Father,
you have called your Church
to be the salt of the earth and the light of the world.

Give us vigorous faith and a love that is genuine,
so that all may see our works
and give you the glory.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B Out of your power and compassion, O God,
you sent your Son into our afflicted world
to proclaim the day of salvation.

Heal the brokenhearted,
bind up our wounds.
Bring us health of body and spirit
and raise us to new life in your service.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C Most holy God,
the earth is filled with your glory,
and in your presence angels stand in awe.

Enlarge our vision,
that we may recognise your power at work in your Son
and join the apostles and prophets
as heralds of your saving word.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord God,
you have provided food and drink
to sustain our earthly life;
grant, we pray, that this bread and wine
may become the sacrament that gives eternal life.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

Merciful God,
you have invited us to share
in the one bread and the one cup.
Enable us to live as one in Christ
and to labour gladly for the salvation of all.

Grant this in the name of Jesus, the Lord.

BLESSING: Solemn Blessing, pages 806-814.

SIXTH SUNDAY IN ORDINARY TIME

OPENING
PRAYER

O God,
you promise to remain with those
whose hearts are faithful and just.
By the gift of your grace
make our lives worthy of your abiding presence.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A
PRAYER

All-seeing God,
you alone judge rightly our inmost thoughts.

Teach us to observe your law from the heart
even as we keep it outwardly.
Purify our desires,
calm every anger,
and reconcile us to one another.
Then will our worship at your altar
render you perfect praise.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B We come before you, O God,
confident in Christ's victory over sickness and death.

Heal us again
from sin, which divides us,
and from prejudice, which isolates us.
Bring us to wholeness of life
through the pardon you grant your people.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C O God,
who alone can satisfy our deepest hungers,
protect us from the lure of wealth and power;
move our hearts to seek first your kingdom,
that ours may be the security and joy
of those who place their trust in you.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord,
may this holy sacrifice cleanse us from sin,
renew us in spirit,
and gain for us the eternal reward
promised to those who do your will.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

Having feasted with delight at your heavenly table,
we beg you, Lord,
that we may always hunger for that food
by which we truly live.

Grant this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 806-814.

SEVENTH SUNDAY IN ORDINARY TIME

OPENING
PRAYER

Almighty God,
fix our hearts on what is right and true,
that we may please you always
by observing your will in both word and deed.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A
PRAYER

Heavenly Father,
in Christ Jesus
you challenge us to renounce violence
and to forsake revenge.

Teach us to recognise as your children
even our enemies and persecutors
and to love them without measure or discrimination.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B God of pardon and deliverance,
your forgiving love, revealed in Christ,
has brought to birth a new creation.

Raise us up from our sins
to walk in your ways,
that we may witness to your power,
which makes all things new.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C Compassionate God and Father,
you are kind to the ungrateful,
merciful even to the wicked.

Pour out your love upon us,
that with good and generous hearts
we may keep from judging others
and learn your way of compassion.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord,
as we celebrate these mysteries
with fitting reverence,
grant that the offering We make
to the glory of your name
may lead us to salvation.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

All-powerful God,
grant that we may come to the fullness of salvation,
which is pledged to us through this eucharistic mystery.

We make our prayer through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 806-814.

EIGHTH SUNDAY IN ORDINARY TIME

OPENING
PRAYER

Direct the course of this world, Lord God,
and order it in your peace,
that your Church may serve you
in serenity and quiet joy.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A
PRAYER

Lord God,
your care for us surpasses
even a mother's tender love.

Through this word and sacrament
renew our trust in your provident care,
that we may abandon all anxiety
and seek first your kingdom.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B

God of tenderness,
desire of the human heart,
you led your people into the desert
and made them your own in love and fidelity.

By this word and sacrament
renew with us your covenant of love,
so that, forsaking the ways of the past,
we may embrace the new life of the kingdom.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C O God, our teacher and judge,
hear our prayer
as we gather at the table of your word.

Enrich our hearts with the goodness of your wisdom
and renew us from within,
that all our actions, all our words,
may bear the fruit of your transforming grace.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

O God,
you provide us with gifts
to be offered to your name
and you accept them as a sign of our loving service.
In your mercy
grant that the offering you enable us to make
may obtain for us an enduring reward.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

Merciful Lord,
we have feasted at your banquet of salvation.
Through this sacrament,
which nourishes our lives on earth,
make us sharers in eternal life.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 806-814.

NINTH SUNDAY IN ORDINARY TIME

OPENING
PRAYER

O God,
you order the course of our lives
with unfailing providence.
Remove from our path whatever is harmful
and grant us those things that work to our good.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE
OPENING YEAR A
PRAYER

God of justice,
rock of our salvation,
open our minds and hearts to Jesus, your Son.

Let us hold fast to his words
and express them in deeds,
that our faith may be built on a sure foundation
and our lives be judged worthy of you.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B Holy God,
you sanctified this day
as a time for rest and worship.

As its blessed hours unfold,
place on our lips canticles of praise
and in our hearts the charity of Christ,
that this day may be a pledge and foretaste
of the eternal kingdom yet to come.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C God of the nations,
whose will it is that all be saved
and come to knowledge of the truth,
grant that your gift of faith
may be alive in every heart,
so that, unworthy as we are,
we may welcome your Son
and find healing in his word.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

With confidence in your mercy, Lord God,
we hasten to place these gifts on your holy altar,
that your grace may cleanse us from sin
through the very sacrament
by which we offer you true worship.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

Lord God,
you nourish us with the body and blood of your Son.
Rule our lives by your Holy Spirit,
that we may commit ourselves to you
not only in word
but in action and in truth,
and so enter the kingdom of heaven.

We make our prayer through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 806-814.

TENTH SUNDAY IN ORDINARY TIME

OPENING
PRAYER

Almighty God,
from whom every good gift proceeds,
grant that by your inspiration
we may discern those things that are right
and, by your merciful guidance, do them.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A
PRAYER

O God,
whose judgement shines like the light of day,
you invite sinners and outcasts
to the banquet of salvation.

Heal our pride and self-righteousness
as you send down upon us
the gentle rain of your mercy.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B God our Redeemer,
in Jesus, your promised Messiah,
you crushed the power of Satan.

Sustain your Church in the struggle against evil,
that, hearing your word and doing your will,
we may be fashioned into a household of true disciples
who share in the victory of the cross.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C O God,
our very breath, our only hope,
in every age you take pity on us
and bring forth life from death.

Visit your people
and raise your Church to new life,
that we may join with all generations
in voicing our wonder and praise.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Look kindly, Lord, upon our worship and praise,
that our offering may be acceptable to you
and cause us to grow in your love.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

Grant in your mercy, Lord,
that your healing power in the eucharist
may rid us of waywardness and sin
and lead us to all that is right and good.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 806-814.

ELEVENTH SUNDAY IN ORDINARY TIME

OPENING PRAYER

O God,
the strength of all who hope in you,
accept our earnest prayer.
And since without you we are weak and certain to fall,
grant us always the help of your grace,
that in following your commands
we may please you in desire and in deed.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING PRAYER

YEAR A

Compassionate God,
your word calls labourers to the harvest.

Send us who are blest with the gift of your kingdom
to announce its coming with gladness
and to manifest its healing power.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B

O God,
at whose bidding the seed will sprout
and the shoot grow toward full stature,
hear the prayer of your assembled people.

Make us trust in your hidden ways,
that we may pray with confidence
and wait for your kingdom now growing in our midst.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C Compassionate God,
you gather your people in prayer
and lavish your gifts upon us anew.

Sinners that we are,
you have forgiven us much.
Grant that our experience of your pardon
may increase our love
until it reflects your own immeasurable forgiveness.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

In these gifts, O Lord,
you provide humankind
with the food that nourishes
and the sacrament that gives us life.
Grant, we pray, that our minds and bodies
may never lack this strength and support.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

Lord,
as the communion we have received
prefigures the union of all the faithful in you,
so may its power
bring unity and peace to your Church.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 806-814.

TWELFTH SUNDAY IN ORDINARY TIME

OPENING PRAYER

Lord God,
teach us to hold your holy name
both in awe and in lasting affection,
for you never fail to help and govern
those whom you establish in your steadfast love.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A PRAYER

True and faithful God,
you give courage to the fearful
and endurance to martyrs.

Sustain us as followers of your Son Jesus,
that with boldness and conviction
we may acknowledge him before the world.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B In the beginning, O God,
your Word subdued the chaos;
in the fullness of time
you sent Jesus, your Son,
to rebuke the forces of evil
and bring forth a new creation.

By that same power,
transform all our fear
into faith and awe in your saving presence.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C O God,
whose Son, our Messiah and Lord,
did not turn aside from the path of suffering
nor spare his disciples the prospect of rejection,
pour out your Spirit upon this assembly,
that we may abandon the security of the easy way
and follow in Christ's footsteps
toward the cross and true life.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Accept, O Lord,
this sacrifice of reconciliation and praise,
that its working may cleanse us from sin
and make our hearts a gift pleasing to you.

Grant this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER : Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

Lord,
we are nourished and made whole
by the sacred body and blood of your Son.
Grant in your kindness
that the mystery we devoutly celebrate
may bring us to the fullness of redemption.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 806-814.

THIRTEENTH SUNDAY IN ORDINARY TIME

OPENING
PRAYER

Merciful God,
you willed that by the grace of adoption
we should become children of light;
grant that we not be cloaked in the darkness of error
but rather stand forth in the splendour of truth.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A
PRAYER

All-powerful God,
your incarnate Word commands our obedience
and offers us true life.

Make our ears attentive to the voice of your Son
and our hearts generous in answering his call,
that we may take up the cross with trust in his promises.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B God of the living,
in whose image we have been formed
with imperishable life as our destiny,
dispel from your people the fear of death
and awaken within us the faith that saves.
Bid us rise from the death of sin
to take our place in the new creation.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C Sovereign God, ruler of our hearts,
you call us to obedience
and sustain us in freedom.

Keep us true to the way of your Son,
that we may leave behind all that hinders us
and, with eyes fixed on him,
walk surely in the path of the kingdom,
where he lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

O God,
by means of sacramental signs
you bring about the work of redemption.
Grant that our worship at this altar
may be worthy of the mysteries we celebrate.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

Give us new life, Lord God,
through the divine gift we have offered and received,
so that, bound to you in unfailing love,
we may bring forth fruit that remains.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 806-814.

FOURTEENTH SUNDAY IN ORDINARY TIME

OPENING PRAYER

God of power,
who raised up a fallen world
through the lowliness of your Son,
grant to your faithful people a holy joy,
so that those whom you have rescued from the slavery of sin
may delight in the happiness that never ends.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING PRAYER

YEAR A

Father, Lord of heaven and earth,
by whose gracious will
the mysteries of the kingdom are revealed to the childlike,
make us learn from your Son humility of heart,
that in shouldering his yoke
we may find refreshment and rest.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B

God of the prophets,
in every age you send the word of truth,
familiar yet new,
a sign of contradiction.

Let us not be counted among those who lack faith,
but give us the vision
to see Christ in our midst
and to welcome your saving word.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C Boundless, O God, is your saving power;
your harvest reaches to the ends of the earth.

Fill our hearts with zeal for your kingdom
and place on our lips the tidings of peace.
Grant us perseverance as heralds of the gospel
and joy as disciples of your Son, Jesus Christ our Lord,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord God,
let the offering we dedicate to your name
cleanse us and reshape us day by day
with the new life of your kingdom.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

In this eucharist, Lord,
you have filled us with every blessing.
Grant that we may hold fast to your saving gifts
and never cease to sing your praise.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 806-814.

FIFTEENTH SUNDAY IN ORDINARY TIME

OPENING
PRAYER

O God,
you show the light of your truth to those who stray,
that they may return to the right path.
Grant that all who profess the Christian faith
may reject whatever is contrary to the gospel
and follow the way that leads to you.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE
OPENING YEAR A
PRAYER

God of the heavens,
God of the earth,
all creation awaits your gift of new life.

Prepare our hearts
to receive the word of your Son,
that his gospel may grow within us
and yield a harvest that is a hundredfold.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B God of justice, God of salvation,
from every land you call a people to yourself.
Yours is the work we do,
yours the message we carry.

Keep your Church single-minded and faithful to you.
Let failure not discourage us
nor success beguile our hearts,
as you send us to proclaim the gospel.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C In Christ you draw near to us,
God of mercy and compassion,
lifting us out of death,
binding up our wounds,
and nursing our spirits back to health.

Let such a tenderness as yours compel us
to go and do likewise.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord,
look kindly on the gifts of your Church gathered in prayer,
and grant to the faithful who will receive them
an increase in holiness and grace.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

Nourished by these holy gifts,
we pray to you, Lord,
that each time we celebrate this mystery
your work of salvation may grow within us.

Grant this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 806-814.

SIXTEENTH SUNDAY IN ORDINARY TIME

OPENING
PRAYER

Show favour to your servants, O Lord,
and shower upon us the gifts of your grace,
that, eager in faith, in hope, and in love,
we may always be watchful in keeping your commandments.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A
PRAYER

O God, patient and forbearing,
you alone know fully
the goodness of what you have made.

Strengthen our spirit when we are slow
and temper our zeal when we are rash,
that in your own good time
you may produce in us a rich harvest
from the seed you have sown and tended.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B Compassionate God,
from far and near you gather your Church into one.

Safeguard the unity of your flock
through the teaching of Christ the Shepherd,
that all your scattered children may find in him
the guidance and nourishment they seek.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C Eternal God,
you draw near to us in Christ
and make yourself our guest.

Amid the cares of our daily lives,
make us attentive to your voice
and alert to your presence,
that we may treasure your word above all else.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

O God,
you have fulfilled the many offerings of the Old Law
in the one, perfect sacrifice of the New.
Receive the gifts of your servants
and bless them as you blessed the sacrifice of Abel,
so that what each of us has offered to your honour and glory
may advance the salvation of all.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

Lord,
remain close to the people
you have enriched with these heavenly mysteries,
and grant that we may pass from our former ways
to new life in the risen Christ.

We make our prayer in the name of Jesus, the Lord.

BLESSING: Solemn Blessing, pages 806-814.

SEVENTEENTH SUNDAY IN ORDINARY TIME

OPENING PRAYER

O God,
protector of those who hope in you,
without whom nothing is strong, nothing is holy,
enfold us in your gracious care and mercy,
that with you as our ruler and guide,
we may use wisely the gifts of this passing world
and fix our hearts even now on those which last for ever.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING PRAYER

YEAR A God of eternal wisdom,
you alone impart the gift of right judgement.

Grant us an understanding heart,
that we may value wisely
the treasure of your kingdom
and gladly forgo all lesser gifts
to possess that kingdom's incomparable joy.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B

O God,
you open wide your hand,
giving us food in due season.

Out of your never-failing abundance,
satisfy the hungers of body and soul
and lead all peoples of the earth
to the feast of the world to come.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C Provident Father,
with the prayer your Son taught us always on our lips,
we ask, we seek, we knock at your door.

In our every need,
grant us the first and best of all your gifts,
the Spirit who makes us your children.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord,
accept these offerings,
which we have drawn from your bountiful goodness,
that by the working of your grace
these sacred mysteries may sanctify our lives on earth
and lead us to the joys of life eternal.

We make our prayer through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

We have shared, Lord, in the sacrament
which is the lasting memorial of your Son's passion.
Grant, we pray,
that this gift of his surpassing love
may bring us closer to our salvation.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 806-814.

EIGHTEENTH SUNDAY IN ORDINARY TIME

OPENING PRAYER

Lord,
be present to your servants who call upon you,
and bless us with your unfailing kindness.

Since we glory to have you as our maker and ruler,
restore in us the beauty of your creation
and keep intact the gifts you have restored.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING PRAYER

YEAR A

Bountiful and compassionate God,
you place in the hands of your disciples
the food of life.

Nourish us at your holy table,
that we may bear Christ to others
and share with them
the gifts we have so richly received.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B

Lord, giver of lasting life,
satisfy our hunger through Christ, the bread of life,
and quench our thirst with your gift of belief,
that we may no longer work for food that perishes,
but believe in the One whom you have sent.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C O God,
the giver of every gift that endures,
only by your grace can we rightly understand
the wonder of life
and why it is given.

By the word of your Son
challenge our foolishness,
confront our greed,
and shape our lives
to the wisdom of the gospel.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

O Lord,
sanctify these gifts;
receive them as an offering in spirit and in truth
and make of us an everlasting gift to you.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

Lord,
surround with your constant protection
the people you renew by this eucharist,
and in your never-failing care for us
make us worthy of eternal redemption.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 806-814.

NINETEENTH SUNDAY IN ORDINARY TIME

OPENING
PRAYER

Almighty and eternal God,
whom we dare to call Father,
impart to us more fully the spirit of adoption,
that we may one day gain the inheritance you have promised.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A
PRAYER

God of all power,
your sovereign word comes to us in Christ.

When your Church is in danger, make firm our trust;
when your people falter, steady our faith.
Show us in Jesus your power to save,
that we may always acclaim him as Lord,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B

God, our Father and provider,
whose Son has given his flesh for the life of the world,
sustain your pilgrim Church on its journey
with the word of life and the bread of heaven.
Draw us nearer to him in whose name we gather,
that, following his way of sacrificial love,
we may come to the banquet of eternal life.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C O God,
on whom our faith rests secure
and whose kingdom we await,
sustain us by word and sacrament
and keep us alert for the coming of the Son of Man,
that we may welcome him without delay.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord,
accept from your Church these gifts,
which in your mercy you have given us to offer
and which by your power
you transform into the sacrament of our salvation.

Grant this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

Merciful God,
let our sharing in this sacrament
deliver us from evil
and make us stand firm in the light of your truth.

We ask this in the name of Jesus, the Lord.

BLESSING: Solemn Blessing, pages 806-814.

TWENTIETH SUNDAY IN ORDINARY TIME

OPENING PRAYER

For those who love you, Lord,
you have prepared blessings which no eye has seen;
fill our hearts with longing for you,
that, loving you in all things and above all things,
we may obtain your promises,
which exceed every heart's desire.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING PRAYER

YEAR A

God of the nations,
to your table all are invited
and in your family no one is a stranger.

Satisfy the hunger
of those gathered in this house of prayer,
and mercifully extend to all the peoples on earth
the joy of salvation and faith.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B

Wise and gracious God,
you spread a table before us
and nourish your people with the word of life
and the bread from heaven.

In our sharing of these holy gifts,
show us our unity in you
and give us a taste of the life to come.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C To set the earth ablaze, O God,
your Son submitted to a baptism unto death,
and from his cup of suffering
you call the Church to drink.

Keep our eyes fixed on Jesus
and give us strength in time of trial
to run the race that lies before us.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord God,
in this wonderful exchange of gifts
accept the offerings you have given us,
that we in turn may receive the gift of yourself.

We make our prayer through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

God of mercy,
through this holy eucharist
you make us one body in Christ.
Fashion us in his likeness here on earth,
that we may be ready to share his company in heaven,
where he lives and reigns for ever and ever.

BLESSING: Solemn Blessing, pages 806-814.

TWENTY-FIRST SUNDAY IN ORDINARY TIME

OPENING
PRAYER

O God,
you inspire the hearts of the faithful
with a single longing.
Grant that your people
may love what you command
and desire what you promise,
so that, amid the uncertain things of this world,
our hearts may be fixed where true joys are found.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A
PRAYER

Living God,
you sent your Son among us
to reveal your wisdom
and make known your ways.

Increase our faith,
that we may confess Jesus as your Son,
take up his work on earth,
and trust his promise to sustain the Church.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B In every age, O God,
you give your people freedom
to walk in faith
or to turn away.

Grant us grace
to remain faithful to your Holy One,
whose words are spirit and life,
Jesus Christ, our Lord,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C To the banquet of your kingdom,
O God of the nations,
you have invited people of every race and tongue.

May all who are called to a place at your table
come by the narrow way
to the unending feast of life.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord,
by the offering of Christ,
made once and for all,
you adopted a people as your own;
graciously bestow on your family, the Church,
the gifts of unity and peace.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

Complete within us, Lord,
the healing work of your mercy,
and by your grace transform and strengthen us,
that we may please you in all that we do.

Grant this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 806-814.

TWENTY-SECOND SUNDAY IN ORDINARY TIME

OPENING PRAYER

God of hosts,
from whom every good gift proceeds,
implant in our hearts the love of your name.
Nurture within us whatever is good
by binding us more closely to you,
and in your watchful care
tend the good fruit you have nurtured.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A PRAYER

O God,
whose word burns like a fire within us,
grant us a bold and faithful spirit,
that in your strength we may be unafraid
to speak your word
and follow where you lead.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B

Father of light,
giver of every good and perfect gift,
bring to fruition the word of truth
sown in our hearts by your Son,
that we may rightly understand your commandments,
live your law of love,
and so offer you worship that is pure and undefiled.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C God and judge of all,
you show us that the way to your kingdom
is through humility and service.

Keep us true to the path of justice
and give us the reward promised to those
who make a place for the rejected and the poor.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord,
may this eucharistic offering
bless us always with your saving grace
and accomplish in our lives
the redemption that it signifies.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

God of blessings,
we have been fed at this table
with the bread of heaven.
Give us this food always,
that it may strengthen your love in our hearts
and inspire us to serve you in our brothers and sisters.

We ask this in the name of Jesus, the Lord.

BLESSING: Solemn Blessing, pages 806-814.

TWENTY-THIRD SUNDAY IN ORDINARY TIME

OPENING
PRAYER

God of unfailing mercy,
who redeemed us and adopted us as your children,
look upon us with tender love,
that we who believe in Christ
may enjoy true freedom
and enter our promised inheritance.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A
PRAYER

Confirm, O God, in unity and truth
the Church you gather in Christ.
Encourage the fervent,
enlighten the doubtful,
and bring back the wayward.
Bind us together in mutual love,
that our prayer in Christ's name
may be pleasing to you.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B God of power and compassion,
in Christ you reveal your will
to heal and to save.

Open our ears to your redeeming word
and move our hearts by the strength of your love,
so that our every word and work
may proclaim as Messiah
Jesus the Lord,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C God of the ages,
you call the Church to keep watch in the world
and to discern the signs of the times.

Grant us the wisdom which your Spirit bestows,
that with courage we may proclaim your prophetic word
and complete the work you have set before us.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord God,
wellspring of peace and true worship,
let our offering come before you
as fitting homage to your glory,
and let our partaking of these sacred mysteries
unite our hearts in faith.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

Lord,
at the table of your word and sacrament
you nourish your faithful and give them life.
Grant that through these gifts of your Son
we may advance in holiness
and be worthy to share his life for ever.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 806-814.

TWENTY-FOURTH SUNDAY IN ORDINARY TIME

OPENING
PRAYER

O God,
Creator and Ruler of all that is,
look kindly upon the prayers of your servants:
grant that we may serve you with undivided hearts
and so experience the power of your mercy.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A
PRAYER

O God most high,
you are slow to anger and rich in compassion.

Keep alive in us the memory of your mercy,
that our angers may be calmed
and our resentments dispelled.
May we discover the forgiveness
promised to those who forgive
and become a people rich in mercy.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B Make us one, O God,
in acknowledging Jesus the Christ.
As we proclaim him by our words,
let us follow him in our works;
give us strength to take up the cross
and courage to lose our lives for his sake.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C Undaunted you seek the lost, O God,
exultant you bring home the found.

Touch our hearts with grateful wonder
at the tenderness of your forbearing love.
Grant us delight in the mercy that has found us
and bring all to rejoice at the feast of forgiveness.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Be attentive to our prayers, O Lord,
and receive with favour these gifts of your servants,
that what each of us has offered to the glory of your name
may advance the salvation of us all.

We make our prayer through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

Almighty God,
let the power of this sacrament
take hold of us, body and soul,
that our lives may be ruled
not by our own will
but by the working of your grace within us.

We make our prayer through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 806-814.

TWENTY-FIFTH SUNDAY IN ORDINARY TIME

OPENING PRAYER

Lord our God,
upon the two commandments
to love you and to love our neighbour
you have founded all your holy law.
Give us the grace to keep these commandments
and so inherit eternal life.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A PRAYER

God most high,
your ways are not our ways,
for your kindness is lavished equally upon all.

Teach us to welcome your mercy toward others,
even as we hope to receive mercy ourselves.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B

O God,
protector of the poor and defender of the just,
in your kingdom the last become first,
the gentle are strong,
and the lowly exalted.

Give us wisdom from above,
that we may find in your servant Jesus
the pattern of true discipleship
and the grace to persevere in following him,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C God our Saviour,
you call us into your service.

Make us wise and resourceful:
children of the light who continue your work in this world
with untiring concern for integrity and justice.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Take to yourself, O Lord, the gifts your people offer,
that in this holy sacrament
we may enter the mystery
which we profess with devotion and faith.

Grant this in the name of Jesus, the Lord.

EUCCHARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

Lord,
support with your unfailing help
those you nourish with this sacrament,
that we may feel the power of your redemption
in the celebration of the eucharist
and in the conduct of our lives.

Grant this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 806-814.

TWENTY-SIXTH SUNDAY IN ORDINARY TIME

OPENING
PRAYER

God of heaven and earth,
your almighty power is shown above all
in your willingness to forgive and show mercy;
let your grace descend upon us without ceasing,
that we may strive for the things you have promised
and come to share the treasures of heaven.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A
PRAYER

O God,
you alone judge rightly
and search the depths of the heart.

Make us swift to do your will
and slow to judge our neighbour,
that we may walk with those
who follow the way of repentance and faith
and so enter your heavenly kingdom.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B Pour out your Spirit, O God, over all the world
to inspire every heart
with knowledge and love of you.
Grant that we who confess Jesus as Lord
may shun whatever is contrary to this faith
and give witness to your love
that has saved us in Christ,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C O God of justice,
hear our cry and save us.
Make us heed your word to the prophets;
rouse us to the demand of the gospel
and impel us to carry it out.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

God of mercy,
look with favour upon our offering,
and in this eucharist
open to us the source
from which all blessings flow.

We make our prayer through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

Gracious God,
let this holy mystery restore us in mind and body,
that we who proclaim the death of Christ
and are joined to his suffering
may become co-heirs with him in glory,
who lives and reigns for ever and ever.

BLESSING: Solemn Blessing, pages 806-814.

TWENTY-SEVENTH SUNDAY IN ORDINARY TIME

OPENING
PRAYER

Almighty and eternal God,
whose bounty is greater than we deserve or desire,
pour out upon us your abundant mercy;
forgive the things that weigh upon our consciences
and enrich us with blessings
for which our prayers dare not hope.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A
PRAYER

Yours, O God, is the vineyard and its harvest,
yours the kingdom of justice and peace.
You call your people to tend its growth.

Bless the work entrusted to our hands,
that we may offer you
an abundance of just works,
a rich harvest of peace.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B

Creator God,
in Christ you call man and woman
to the fullness of glory
for which you created them in your image.

Heal our hardened hearts,
renew our obedience to your spoken will,
and conform our lives to your gracious design.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C God, the rock of our salvation,
whose gifts can never fail,
deepen the faith you have already bestowed
and let its power be seen in your servants.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord God,
accept the sacrifice
which we celebrate at your command
and offer as a sign of our faithful service.
Through its power accomplish within us
the holy work of your redemption.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

Almighty God,
may the bread we have broken
and the cup we have tasted
fill us with life and gladness
and transform us into the Christ we have received,
for he lives and reigns for ever and ever.

BLESSING: Solemn Blessing, pages 806-814.

TWENTY-EIGHTH SUNDAY IN ORDINARY TIME

OPENING PRAYER

Let your tireless grace accompany us, Lord God,
let it go before us and follow after,
that we may never slacken in our resolve
to pursue the practice of good works.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING PRAYER

YEAR A

God of goodness and kindness,
you invite all peoples to the banquet
and offer them a feast beyond compare.

Give us your saving grace
to keep unstained the robe of our baptism
until that day when you welcome us
to heaven's joyful table.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B

God of wisdom,
whose word probes the motives of our hearts,
with you all things are possible.

Let worldly treasure not keep us from Jesus,
who looks on us with love.
Free us to leave all things and follow him,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C O \God,
our life, our health, our salvation,
look with mercy on your people.
Stir up in us a saving faith,
that believing, we may be healed,
and being healed, we may worthily give you thanks.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord,
accept the prayers of your faithful people
together with the gifts we offer,
that through these holy rites, performed with reverent hearts,
we may rise to the glory of heaven.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

God of majesty,
receive our humble prayer:
just as you nourish us
with the most holy body and blood of your Son,
so let us partake of his divine nature,
for he lives and reigns for ever and ever.

BLESSING: Solemn Blessing, pages 806-814.

TWENTY-NINTH SUNDAY IN ORDINARY TIME

OPENING PRAYER

God ever faithful and true,
form our wills at all times to accord with your own,
and so direct our hearts,
that we may render you undivided service.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A PRAYER

O God,
whose image we bear
and whose name we carry,
yours is the world and all it contains.

Recall us to our true allegiance,
so that above the powers and rulers of this world
you alone may claim our fullest loyalty and love.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B Most glorious God,
in Jesus you show us
that your will is to save.

Grant to us your people
the boldness to desire a place in your kingdom,
the courage to drink the cup of suffering,
and the grace to find in service
the glory you promise.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C Lord, tireless guardian of your people,
always ready to hear the cries of your chosen ones,
teach us to rely, day and night, on your care.

Support our prayer lest we grow weary.
Impel us to seek your enduring justice
and your ever-present help.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord God,
grant us the gift of serving at your altar
with free and generous hearts,
that your grace may cleanse us from sin
through these very mysteries
by which we offer you true worship.

We ask this in the name of Jesus, the Lord.

EUCCHARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

Foster your life within us, Lord,
by the celebration of the heavenly mysteries:
bless us with your help from day to day
and so prepare our hearts for the world to come.

We make our prayer through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 806-814.

THIRTIETH SUNDAY IN ORDINARY TIME

OPENING
PRAYER

God of holiness,
increase within us your gifts of faith, hope, and love,
and enable us to cherish whatever you command,
that we may come to possess all that you promise.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A
PRAYER

Your love, O God, is boundless.
We who were strangers
have been made your children.
We who were defenceless
have been brought into your household.

Keep us mindful of your deeds of mercy,
that we may love you with our whole heart
and love our neighbour as ourselves.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B Have pity on us, God our Saviour.
Grant us grace and courage to cast off our sins
and turn to you for healing.
Show us in Christ the sure path of salvation
and strengthen us to follow gladly
in the way of the gospel.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C O God,
who alone can probe the depths of the heart,
you hear the prayer of the humble
and justify the repentant sinner.

As we stand before you,
grant us the gift of humility,
that we may see our own sins clearly
and refrain from judging our neighbour.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

God of majesty,
look with favour on the gifts we offer,
and grant that this expression of our service
may be directed above all to your glory.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

Lord,
may your mysteries accomplish within us
the salvation they embody,
that we may come to possess in truth
what we celebrate now under sacramental signs.

Grant this in the name of Jesus, the Lord.

BLESSING: Solemn Blessing, pages 806-814.

THIRTY-FIRST SUNDAY IN ORDINARY TIME

OPENING
PRAYER

Almighty and merciful God,
from whom every blessing flows,
only by your gift
do your people offer you fitting service and praise;
grant, we beseech you,
that we may hasten without stumbling
toward the joys that you promise.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A
PRAYER

Sovereign God,
we have no father but you,
no teacher but Christ.

Conform our lives to the faith we profess,
preserve us from arrogance and pride,
and teach us in Christ the greatness of humility and service.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B Lord our God,
you are the one God and there is no other.

Give us grace to hear and heed
the great commandment of your kingdom,
that we may love you with all our heart
and love our neighbour as ourselves.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C Just and merciful God,
true Lord of every house,
sure delight of every heart,
come into our midst today
to speak your word and satisfy our hunger.
Enable us to see you clearly,
to welcome you with joy,
and to give justice and mercy
a place in our lives.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord God,
let this sacrifice
be a pure and spotless offering to you,
and let it bring to us
the rich outpouring of your mercy.

Grant this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

Lord,
increase within us the work of your saving power,
that our lives may be renewed by these holy mysteries
and your grace may prepare us for the blessings they promise.

We make our prayer through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 806-814.

THIRTY-SECOND SUNDAY IN ORDINARY TIME

OPENING PRAYER

Almighty and merciful God,
drive from us whatever things are harmful
and make us ready in both body and mind
to accomplish your will in perfect freedom.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING PRAYER

YEAR A

Brighten your Church, O God,
with the promise of your kingdom
and waken our hearts to its light.
Bid us hasten with faith undimmed
to greet the bridegroom's return
and to enter the wedding feast.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B

God, our provider,
you are the orphan's hope
and the widow's bread.

Strengthen our faith,
that with simplicity of heart
we may come to trust in you alone
and hold back nothing in serving you.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C God of all the living,
in the resurrection of Christ Jesus
you have given us the life
which even death cannot destroy.

Remember your unshakeable promise
and strengthen us to live in this world
as your new creation.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord God,
look with favour on the sacrifice we offer,
that the passion of your Son,
which we celebrate in these mysteries,
may become the pattern of our lives.

We ask this in the name of Jesus, the Lord.

EUCCHARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

Strengthened by this holy food, O Lord,
we give you thanks and seek your mercy,
that, through the outpouring of your Spirit,
those who have been touched by the power of this sacrament
may continue to live in sincerity and truth.

We make our prayer in the name of Jesus, the Lord.

BLESSING: Solemn Blessing, pages 806-814.

THIRTY-THIRD SUNDAY IN ORDINARY TIME

OPENING
PRAYER

Gracious Lord and God,
grant that we may always take delight in your service,
for only through our faithfulness to you,
the author of every good,
will full and lasting happiness be ours.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A
PRAYER

O God,
from whose own abundance
all gifts and skills are lavishly bestowed,
encourage us to use our talents
as generously as you have allotted them,
so that, being faithful to your purpose,
we may become sharers in your glory.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B Your creation, O God,
runs its appointed course,
as from the ends of the earth
you gather a people you call your own.

Confirm us in the strength of your abiding word.
Steady our hearts in the time of trial,
so that on the day of the Son of Man
we may without fear rejoice to behold his appearing.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C Lord God of all the ages,
the One who is, who was, and who is to come,
stir up within us a longing for your kingdom,
steady our hearts in time of trial,
and grant us patient endurance
until the sun of justice dawns.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

God of majesty,
may the offering We make in your sight
obtain for us the grace of true service
and win us the prize of everlasting happiness.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

Having shared in the gift of these sacred mysteries,
we humbly pray, Lord God,
that what your Son commanded us to do
in remembrance of himself
may strengthen among us the bonds of love.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 806-814.

CHRIST THE KING

LAST SUNDAY IN ORDINARY TIME

Pius XI instituted this feast in 1925 in response to the rise of totalitarianism. It celebrates Christ's reign over the human race and human hearts. The feast emphasises God's ultimate forgiveness as well as Christ's eschatological return and final sovereignty over all creation. This last theme is continued during Advent.

OPENING PRAYER

Almighty and eternal God,
you chose to restore all things in Christ your Son,
who is king of heaven and earth.
Grant that all creation,
set free from the bondage of sin and death,
may offer homage to your majesty
and join in singing your eternal praise.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING PRAYER

YEAR A
Almighty God,
you have conferred upon Christ Jesus
sovereignty over every age and nation.

Direct us, in the love of Christ,
to care for the least of his brothers and sisters,
that we may be subject to his dominion
and receive the inheritance of your kingdom.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B
Almighty and eternal God,
to Jesus Christ, the firstborn from the dead,
you have granted everlasting dominion
and a kingship that shall not pass away.

Remove from us every desire for privilege and power,
that we may imitate the sacrificial love of Christ our King
and, as a royal and priestly people,
serve you humbly in our brothers and sisters.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C God and Father of our Lord Jesus Christ,
you gave us your Son,
the beloved one who was rejected,
the Saviour who appeared defeated.
Yet the mystery of his kingship illumines our lives.

Show us in his death
the victory that crowns the ages,
and in his broken body
the love that unites heaven and earth.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord,
as we offer you the sacrifice of reconciliation,
We ask that your Son bestow on all peoples
the gifts of unity and peace,
for he lives and reigns for ever and ever.

EUCCHARISTIC PRAYER: Preface of Christ the King, page 528; interpolation for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

Nourished by the food of immortal life,
we beg you, Lord,
that we who glory in our obedience to Christ,
the king of all creation,
may live with him always in the kingdom of heaven.

Grant this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 806-814.



THE FEASTS OF THE LORD AND THE SAINTS

*To know with all the saints
the breadth and length and height and depth
of the love of Christ*
SEE EPHESIANS 3:18-19

OUTLINE OF THE RITE

INTRODUCTORY RITES

Opening Song and Lighting of Candles

Greeting

Introduction

Blessing of the Candles

Procession

Opening Prayer

LITURGY OF THE WORD

LITURGY OF THE EUCHARIST

CONCLUDING RITE

2 FEBRUARY THE PRESENTATION OF THE LORD FEAST

This feast originated in Jerusalem before the fifth century and was adopted at Rome during the seventh century. It is celebrated forty days after Christmas to commemorate the prescribed Mosaic ritual following the birth of a child. The feast recalls the encounter of Jesus with Simeon and Anna in the temple—the Lord meets his people. It celebrates Christ as “the light to enlighten all nations,” and so candles are blessed during the introductory rites and carried in the entrance procession.

INTRODUCTORY RITES

The introductory rites are celebrated in a chapel or some other suitable place where the faithful can easily take part, either outside the church where Mass will be celebrated or in the church itself. The priest and deacon, wearing white Mass vestments, and the ministers go to the place where the people, holding unlighted candles, have assembled. The priest may wear a cope instead of a chasuble; in this case he removes the cope and puts on the chasuble after the procession.

OPENING SONG AND LIGHTING OF CANDLES: While the candles are being lighted, the antiphon **Look, our Lord shall come with power** from the Antiphonal, page 1008, or another suitable song is sung.

GREETING

After making the sign of the cross, the priest greets the people, using the following greeting or one of the greetings from the Order of Mass.

The Lord be with you.

The people answer:

And also with you.

INTRODUCTION

The priest or deacon gives a brief introduction, inviting the faithful to participate fully in the celebration. He may use the following or similar words.

Dear friends,
forty days have passed
since we celebrated the joyful feast
of the birth of the Lord.
Today we recall the holy day
when Mary and Joseph brought Jesus to the temple.
They were presenting him in accordance with the law,
while he was fulfilling the prophecy
that the Lord would come to his temple
and visit those who believed in him.

Led by the Spirit, Simeon and Anna came to the temple,
recognised Christ as their Lord,
and proclaimed him with joy.
Called together by that same Holy Spirit,
let us now go to the house of God
to welcome Christ the Lord.
There we shall recognise him in the breaking of the bread
until he comes again in glory.

**BLESSING
OF THE
CANDLES**

After **Let us pray** and the pause for silent prayer, the priest, with hands outstretched, blesses the candles, using one of the following prayers.

A Lord God,
unquenchable source of light,
on this day you revealed to the just man Simeon
the light to enlighten all nations.
Bless + these candles and make them holy.
Accept the prayers of your people,
who will carry them in praise of your name,
that they may walk in the path of goodness
until they reach that light which never fails.

We ask this through Jesus Christ our Lord.

B Almighty God,
true light of the world
and source of light eternal,
shine upon the hearts of the faithful,
that all in this holy temple
who are brightened by the glow of these candles
may advance with joy toward the light of your glory.

We ask this through Jesus Christ our Lord.

The priest sprinkles the candles with holy water in silence. He then takes the candle prepared for him.

PROCESSION

Before the procession begins, the deacon or the priest may invite the people to process, using the following invitation or similar words.

Let us go forth in peace to meet the Lord.

The procession then begins. If incense is used, the thurifer goes first carrying a censer with burning incense, followed by the crossbearer between two ministers holding lighted candles, then the deacon carrying the Book of Gospels, the ministers, the priest, and finally the congregation carrying lighted candles.

During the procession, the antiphon **A light to shine upon the nations** with the Cantic of Simeon from the Antiphonal, page 1008, or the *Gloria*, or another suitable song is sung.

When the priest comes to the altar, he venerates it and may also incense it. Then he goes to the chair (and removes the cope and puts on the chasuble). The opening prayer is sung or said and the Mass continues in the usual way.

OPENING
PRAYER

God of power and majesty,
your only-begotten Son,
having taken upon himself our flesh and blood,
was presented this day in the temple;
bring us also into your presence
with hearts that are cleansed and purified.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE
OPENING
PRAYER

Inspired by your Spirit, Lord,
we gather in your temple to welcome your Son.

Enlighten our minds
and lay bare our inmost thoughts.
Purify your people, and make us obedient to the demands of your law,
so that we may mature in wisdom
and grow to full stature in your grace.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord,
be pleased with the gift
offered to you this day by a joyful Church,
for in obedience to your will
your only Son offered himself
as a spotless lamb for the life of the world.

Grant this in the name of Jesus, the Lord.

EUCCHARISTIC PRAYER: Preface of the Presentation of the Lord, page 532.

PRAYER
AFTER
COMMUNION

Through this holy banquet, O God,
make your grace perfect in us,
and as you satisfied the longing of Simeon
that he would not see death
before he had welcomed the Messiah,
grant that we, going forth to meet the Lord,
may also embrace the gift of eternal life.

We ask this through Jesus Christ our Lord.

19 MARCH JOSEPH, HUSBAND OF THE VIRGIN MARY
SOLEMNITY

A carpenter, though born of the royal house of David, Joseph was an upright man who, as husband of the Virgin Mary, cared for Mary and the child Jesus. He was venerated in the East after the fourth century, and his cult flowered in the West during the fifteenth century, following the development of medieval nativity plays, the Christmas crib, and increased devotion to Mary.

OPENING
PRAYER

Grant, almighty God,
that through the prayers of blessed Joseph
your Church may help bring to fulfilment
the mysteries of salvation,
whose beginnings you entrusted to his faithful care.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE
OPENING
PRAYER

O God,
ever faithful to your covenant,
you strengthened Saint Joseph
to embrace the mystery of your will
and to welcome your Word, made flesh of the Virgin Mary.

Keep your Church also steadfast in faith,
ready to trust in your promises
and eager to fulfil your saving purpose.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

We ask you, Lord God,
that, as blessed Joseph faithfully cared for your only Son,
born of the Virgin Mary,
so we may serve at your altar
with pure and devoted hearts.

We make our prayer through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Joseph, Husband of the Virgin Mary, page 534.

PRAYER
AFTER
COMMUNION

Lord God,
on this joyous feast of blessed Joseph
watch over your household, the Church,
which you have nourished at the altar of life,
and safeguard the gifts
you have graciously bestowed upon us.

We ask this in the name of Jesus, the Lord.

25 MARCH
SOLEMNITY THE ANNUNCIATION OF THE LORD

This feast originated in the East during the sixth century and gained universal observance in the West during the eighth century. It is a feast of the Lord, commemorating the announcement to the Virgin Mary of the Word made flesh, Mary's acceptance of God's will, and the conception of Christ nine months before Christmas. Its occurrence close to Easter links the incarnation with the whole mystery of human redemption in Christ.

OPENING
PRAYER

Eternal God,
you chose that your Word
should take flesh in the womb of the Virgin Mary.
Grant that we who confess him to be our Redeemer,
truly God and truly human,
may also share in his divine nature.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE
OPENING
PRAYER

God most high,
you extended your gracious mercy
to the whole human race
through your Son, Jesus Christ,
who took flesh of the Virgin Mary.

You gave him to the world as your servant,
whose delight was to do your will.
Keep the Church, which is his body,
faithful to your purpose,
that all the ends of the earth
may know your saving power.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PROFESSION OF FAITH: When the Nicene Creed is used, all genuflect during the words **was incarnate . . . made man**.

PRAYER
OVER THE
GIFTS

All-powerful God,
we believe that the Church had its first beginning
in the incarnation of your only Son.
Accept our offering this day,
that your people may celebrate with joy
the mystery of the Word made flesh.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of the Annunciation of the Lord, page 536.

PRAYER
AFTER
COMMUNION

Lord God,
we profess as truly God and truly human
the child conceived by the Virgin Mary.
Seal in our hearts the mysteries of true faith,
and through the saving power of the resurrection
guide us to eternal happiness.

We ask this in the name of Jesus, the Lord.

SUNDAY AFTER THE HOLY TRINITY
PENTECOST

SOLEMNITY This feast, first celebrated in monastic communities in the ninth century as an expression of praise to the triune God, was extended to the entire Western Church in the fourteenth century. It celebrates the mystery of God's self-revelation through the experiences of the people of Israel, the disciples of Jesus, and the Christian people since Pentecost.

OPENING
PRAYER

God our Father,
you revealed the wonderful mystery of the Godhead
by sending into the world
the Word who speaks all truth
and the Spirit who makes us holy.
Grant that we may proclaim the fullness of faith
by acknowledging and worshipping
three Persons, eternal in glory,
one God of majesty and power.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A
PRAYER

Merciful and gracious Father,
you showed the fullness of your love
when you gave your only Son for our salvation
and sent down upon us the power of your Spirit.

Complete within us the work of your love,
that we who have communion in Christ
may come to share fully
the undying life he lives with you,
in the unity of the Holy Spirit,
God for ever and ever.

YEAR B God our Father,
you have given us a share
in the life that is yours
with your Son and the Holy Spirit.

Strengthen that life within your Church,
that we may know your presence,
observe your commands,
and proclaim the gospel to every nation.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C O God,
your name is veiled in mystery,
yet we dare to call you Father;
your Son was begotten before all ages,
yet is born among us in time;
your Holy Spirit fills the whole creation,
yet is poured forth now into our hearts.

Because you have made us and loved us
and called us by name,
draw us more deeply into your divine life,
that we may glorify you rightly through your Son,
in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord our God,
sanctify the gifts of your servants
as we call upon your holy name
and by their power
make us an everlasting gift to you.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of the Holy Trinity, page 538.

PRAYER
AFTER
COMMUNION

Lord our God,
let our reception of this sacrament
and our worship of the ever blessed and undivided Trinity
bring us wholeness of mind and body.

We ask this through Jesus Christ our Lord.

THURSDAY OR THE BODY AND BLOOD OF CHRIST

SUNDAY AFTER

THE HOLY TRINITY
SOLEMNITY

This feast, originally Corpus Christi, arose in thirteenth century Belgium in response to debates about the real presence and as a result of an upsurge in eucharistic piety. Its extension to the entire Western Church was first decreed by Urban IV in 1264. The feast celebrates the mystery of the nourishing and enduring presence of the body and blood of Christ in the eucharist.

Where the solemnity of the Body and Blood of Christ is not observed as a holy day of obligation, it is assigned to the Sunday after Trinity Sunday, which is then considered its proper day in the calendar.

If a procession with the blessed sacrament is to follow the Mass, the directions in *Holy Communion and Worship of the Eucharist outside Mass*, nos. 101-108, are followed.

OPENING
PRAYER

Lord Jesus Christ,
in this most wonderful sacrament
you have left us the memorial of your passion;
deepen our reverence for the mystery of your body and blood,
that we may experience within us the fruit of your redemption.

You live and reign with the Father in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A
PRAYER

The bread you give, O God,
is Christ's flesh for the life of the world;
the cup of his blood
is your covenant for our salvation.

Grant that we who worship Christ in this holy mystery
may reverence him in the needy of this world
by lives poured out for the sake of that kingdom
where he lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B

God ever-faithful,
you have made a covenant with your people
in the gift of your Son,
who offered his body for us
and poured out his blood for the many.

As we celebrate this eucharistic sacrifice,
build up your Church
by deepening within us the life of your covenant
and by opening our hearts to those in need.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C You have blessed all generations,
O God most high,
in Jesus, our compassionate Saviour,
for through him you invite us to your kingdom,
welcome us to your table,
and provide us with nourishment in abundance.

Teach us to imitate your unfailing kindness
and to build up Christ's body, the Church,
by generously handing on to others
the gifts we have received from your bounty.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Gracious Lord and God,
bestow upon your Church
the blessings of unity and peace,
of which these offerings
are the sacramental sign.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of the Holy Eucharist I or II, pages 540-542.

PRAYER
AFTER
COMMUNION

Lord Jesus Christ,
bring us one day
to that eternal union with your Godhead,
which is prefigured here on earth
by our sharing in your sacred body and blood.

You live and reign for ever and ever.

FRIDAY FOLLOWING
SECOND SUNDAY
AFTER PENTECOST
SOLEMNITY

THE SACRED HEART OF JESUS

This devotion, which dates back to the Middle Ages, flowered in France in the seventeenth century as a result of the visions of Saint Margaret Mary Alacoque (16 October). The feast was extended to the entire Western Church by Pius IX in 1856. It recalls the mystery of God, who is love, and honours the heart of Jesus as the source and centre of the incarnate love of God.

OPENING
PRAYER

Almighty God,
as we honour the heart of Jesus, your beloved Son,
we recall the blessings which his love showers upon us;
fill us with the gifts of grace
that flow so richly from his Sacred Heart.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

OR: God of mercy,
in the heart of your Son, wounded by our sins,
you lavish upon us the boundless treasures of your love;
grant that, in offering the homage of our faithful service,
we may also make fitting reparation for our sins.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A
PRAYER

God of love,
you set your heart upon the least of nations,
and in the heart of Jesus
you reveal your love to the merest of children.

Make us simple enough to receive your great love,
and strong enough to bear it to others.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B God of life and love,
from the pierced heart of your Son
flowed water and blood,
cleansing the world
and giving birth to your Church.

Renew within your people
the love poured out on us in baptism,
and through the blessing-cup we share
keep us always faithful
to your life-giving covenant.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C Eternal God,
in Christ you have sought us
with a shepherd's heart,
and we have rejoiced
to be found and restored.

Multiply in all the world
the wonders of your saving grace,
and gather your scattered people
until heaven resounds in jubilation
at humanity made whole
and creation restored.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord,
look upon the great love
which fills the heart of your beloved Son,
that the gifts we offer may be acceptable to you
and make atonement for our sins.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of the Sacred Heart of Jesus, page 546.

PRAYER
AFTER
COMMUNION

Lord our God,
may this sacrament of charity
enkindle in our hearts the flame of your love,
so that, drawn to the person of Christ your Son,
we may learn to recognise him in our brothers and sisters.

Grant this in the name of Jesus, the Lord.

24 JUNE THE BIRTH OF JOHN THE BAPTIST
SOLEMNITY

This feast was observed on this date in the fourth century. It celebrates the holy birth of “the greatest of all the prophets,” the one who leaped for joy in his mother’s womb, who prepared the way for Christ, announced his presence, and baptised him in the Jordan River.

VIGIL MASS

This Mass formulary may be used on the evening of 23 June, either before or after Evening Prayer I of the solemnity. This Mass formulary may also be used as a Votive Mass, at which red vestments are worn.

OPENING
PRAYER

Grant, almighty God,
that your people may walk in the way of salvation
and, by heeding the summons of John the Baptist,
may follow faithfully Christ our Lord,
whose coming John foretold.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING
PRAYER

O God,
you raise up prophets in every age.
Let your Spirit, who filled John the Baptist from his mother’s womb,
fill us with joy as we celebrate his birth.

May the example of his life,
the urgency of his preaching,
and the power of his prayers
make us ready to receive the one he announced,
Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

On this feast of blessed John the Baptist,
look with favour, Lord,
upon the gifts your people bring,
and conform our actions
to the sacrament we celebrate in faith.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of John the Baptist, page 548.

PRAYER
AFTER
COMMUNION

Lord God,
we have been fed at this sacred banquet,
and we ask that the prayer of John the Baptist
may obtain for us pardon from your Son,
the Lamb who takes away the sin of the world.

Grant this through Jesus Christ our Lord.

MASS DURING THE DAY

OPENING
PRAYER

Just and gracious God,
who raised up blessed John the Baptist
to prepare a holy people for Christ the Lord,
give to your Church gladness of spirit
and guide the hearts of all the faithful
along the path of salvation and peace.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE
OPENING
PRAYER

God most high,
from his mother's womb you destined John the Baptist
to preach repentance,
to challenge hardened hearts,
and so to herald salvation.

Grant that we may embrace the conversion he proclaimed
and follow the one whose coming he announced,
our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

We place these gifts upon your altar, Lord,
in celebration of the birth of John the Baptist,
who heralded the coming of our Saviour
and made him known when at last he came.

We make our prayer through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of John the Baptist, page 548.

PRAYER
AFTER
COMMUNION

Lord God,
your Church has been renewed at the table of the Lamb.
As we rejoice at the birth of John the Baptist,
grant that we may acknowledge as author of our rebirth
the Christ whose coming John foretold.

We ask this in the name of Jesus, the Lord.

29 JUNE PETER AND PAUL, APOSTLES

SOLEMNITY

This preeminent feast day of the city of Rome has been observed on this date since the mid-third century. It commemorates the martyrdoms at Rome under Nero, between 64-67, of Peter the “chief of the apostles” and Paul the “apostle to the Gentiles.” It recalls their faith, their courage, and their leadership during the difficult days of the birth of the Church.

VIGIL MASS

This Mass formulary may be used on the evening of 28 June, either before or after Evening Prayer I of the solemnity. This Mass formulary may also be used as a Votive Mass, at which red vestments are worn. For a Votive Mass of Saint Peter, see Volume Two; for a Votive Mass of Saint Paul, see Volume Two.

OPENING PRAYER

Sustain us, Lord our God,
through the prayers of the apostles Peter and Paul.
By their preaching you first gave your Church
the message of eternal life;
through their intercession
grant us now the means of salvation.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING PRAYER

O God,
source of every good gift
and sure foundation of our unity,
as we honour and revere Saints Peter and Paul,
grant your Church a share
in their zeal for preaching the gospel.
Strengthen our faith to be witnesses,
even unto death,
of the one Lord, Jesus Christ,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

We bring our gifts to your altar, Lord,
on the feast of the blessed apostles Peter and Paul,
knowing that of ourselves we can do nothing,
but delighting all the more in your saving power.

We make our prayer through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Peter and Paul, Apostles, page 550.

PRAYER
AFTER
COMMUNION

Lord God,
by the power of these heavenly sacraments
confirm in truth your faithful people,
whom you have enlightened by the teaching of the apostles.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, page 816.

MASS DURING THE DAY

OPENING

PRAYER

Lord our God,
you give us this joyful day of celebration
to honour the apostles Peter and Paul.
Keep us in all things true to their teaching,
for in them your Church had its beginning.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING

PRAYER

Lord, living God,
you crowned the faith of Peter
and the tireless preaching of Paul
with a share in Christ's triumphant death.

Renew our faith through their intercession
and, by the example of their lives,
rekindle our zeal for proclaiming the gospel.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord,
may the prayer of the apostles commend this offering
that we dedicate to your name,
and may it deepen our reverence
as we celebrate the eucharistic sacrifice.

Grant this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Peter and Paul, Apostles, page 550.

PRAYER
AFTER
COMMUNION

By this sacrament, Lord God,
enable us to live as your Church:
keep us steadfast in the teaching of the apostles
and in the breaking of bread,
that we may be one in mind and heart
and firmly sealed in your love.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, page 816.

6 AUGUST THE TRANSFIGURATION OF THE LORD
FEAST

This feast had its origin in the East in the fourth century as the commemoration of the dedication of the church of the Transfiguration on Mount Tabor. It was observed in the West from the eighth century and extended to the entire Western Church in the fifteenth century. The feast celebrates the divine radiance shining in Christ's human flesh and God's glory shining forth in the lives of Christians.

OPENING
PRAYER

Lord God,
in the transfiguration of your only-begotten Son
you confirmed the mysteries of faith
by the witness of your prophets,
and wonderfully foreshadowed
our full adoption as your children.
Grant that we, your people,
heeding the voice of your beloved Son,
may become heirs with him to eternal glory.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE
OPENING PRAYER YEAR A

God of glory,
it is good for us to be here.

Reveal your Son to us now
in the message of the prophets
and the witness of the apostles,
that we may heed his voice
and receive him in faith.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B Upon a high mountain,
O God of majestic glory,
you revealed Jesus
in the mystery of his transfiguration
as your Son, the Beloved,
to whom we must listen.

By the word of his gospel,
shining for ever as a light in the darkness,
give us hope in the midst of suffering
and faith to perceive, even in the passion and cross,
the glory of the risen Christ,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C God and Father of Jesus,
you transfigured your Chosen One
and in heavenly light
revealed him as your Son.

Open our ears to the living Word
and our eyes to his glorious presence,
that we may be strengthened
in time of fear and uncertainty,
and one day pass over to share your glory.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord,
through the transfiguration of your only Son
sanctify the gifts we offer,
and by his radiant glory
cleanse us from the stain of sin.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of the Transfiguration of the Lord, page 552.

PRAYER
AFTER
COMMUNION

Grant, Lord God,
that the bread from heaven which we have received
may transform us into the likeness of Christ,
whose splendour you revealed
when he was transfigured in glory.

We ask this in the name of Jesus, the Lord.

15 AUGUST THE ASSUMPTION OF THE VIRGIN MARY
SOLEMNITY INTO HEAVEN

This feast originated in Jerusalem before the fifth century as the “Falling-Asleep of the Mother of God.” It was adopted in Rome in the mid-seventh century and was renamed the “Assumption” in the next century. It celebrates Mary’s passing over, body and soul, from this world into the glory of her risen Son.

VIGIL MASS

This Mass formulary may be used on the evening of 14 August, either before or after Evening Prayer I of the solemnity.

OPENING
PRAYER

Almighty God,
you looked with favour upon a humble virgin and raised her up,
so that she became the Mother of your only Son
and was crowned this day in heaven with incomparable glory.
Through the prayers of blessed Mary
may we who are saved by the mystery of your redemption
be raised by you to everlasting life.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE
OPENING
PRAYER

Gracious God,
you chose the Virgin Mary
to bear your incarnate Word,
and at her life’s end
you brought her in body and spirit to heavenly glory.

Grant that like Mary
we may hear your word and keep it
and one day share with her
the risen life of Christ your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord,
on the feast of the assumption of Mary, the Mother of God,
accept this sacrifice of reconciliation and praise,
that it may bring us pardon for our sins
and make of our lives an endless thanksgiving.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of the Assumption of the Virgin Mary into Heaven, page 554.

PRAYER
AFTER
COMMUNION

Lord our God,
we have been nourished at this heavenly banquet;
as we honour the assumption of the Mother of your divine Son,
deliver us, we pray, from all the evils that beset us.

We ask this through Jesus Christ our Lord.

MASS DURING THE DAY

OPENING

PRAYER

God of power and life,
who chose the sinless Virgin Mary to be Mother of your Son
and raised her, body and soul, to the glory of heaven,
set our hearts upon the things that are above
and lift us up to share in her glory.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING

PRAYER

Faithful to your promise, O God,
you have lifted up the lowly,
clothing with heavenly splendour
the woman who bore Christ, our life and resurrection.

Grant that the Church, prefigured in Mary,
may bear Christ to the world
and come to share his triumph.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord,
may the sacrifice we offer rise up to you,
and by the prayers of the blessed Virgin Mary,
who was assumed this day into heaven,
may our hearts be inflamed with love
and aspire always to your holy presence.

Grant this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of the Assumption of the Virgin Mary into Heaven, page 554.

PRAYER
AFTER
COMMUNION

Lord God,
you have raised the Virgin Mary to the glory of heaven;
through her intercession
grant that we who have shared this saving sacrament
may be brought to the glory of the resurrection.

We ask this in the name of Jesus, the Lord.

14 SEPTEMBER THE HOLY CROSS

FEAST

Originally this day commemorated the dedication of Constantine's Basilica of the Holy Sepulchre in the fourth century; after the celebration, the wood of the cross was venerated. The feast spread in the West after the recovery of the relics of the cross from Persia in the seventh century. A feast of the Lord, it celebrates the "lifting up" of the Son of Man on the cross, into glory, and the paradox of the cross as a symbol of humiliation and death, yet the source of victory and life.

OPENING PRAYER

All-powerful God,
in obedience to your will,
your only Son suffered death on the cross
to save the human race.
Grant that we who embrace this mystery on earth
may share the triumph of his redemption in heaven.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING PRAYER

Lifted up among us, O God,
is Jesus the crucified:
sign of your steadfast love
and pledge of your will to save.

To those who look upon the cross with faith
grant healing of soul
and life eternal.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord,
may this sacrifice,
once offered on the altar of the cross
to take away the sin of the world,
free us now from all our offences.

Grant this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of the Holy Cross I or II, pages 556-558.

PRAYER
AFTER
COMMUNION

Nourished at this heavenly table,
we ask you, Lord Jesus Christ,
to lead to the glory of the resurrection
all whose salvation you purchased
by the life-giving wood of the cross.

You live and reign for ever and ever.

1 NOVEMBER ALL SAINTS
SOLEMNITY

This feast began in the East to commemorate all martyrs and was progressively adopted in the West. It was celebrated on this day in the eighth century and was soon widely observed. Honoured today are all holy men and women in glory with Christ: known or unknown, mighty or lowly, all whose lives were modelled on the Beatitudes and on the great commandment of love.

For a votive Mass of All Saints, see Volume Two.

OPENING
PRAYER

All-holy and eternal God,
you have given us this feast
to celebrate on one day
the holy men and women of every time and place.
Through their manifold intercession
grant us the full measure of your mercy,
for which we so deeply long.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE
OPENING
PRAYER

All-holy God,
you call your people to holiness.

As we keep the festival of your saints,
give us their meekness and poverty of spirit,
a thirst for righteousness,
and purity of heart.

May we share with them the richness of your kingdom
and be clothed in the glory you bestow.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Be pleased, Lord, with the gifts we offer
in honour of all the saints.
We believe they have reached the haven of eternal life;
grant that we may experience their prayers for our salvation.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of All Saints, page 560.

PRAYER
AFTER
COMMUNION

We adore you, Lord God,
for you are the holy one
and are glorified in all your saints.
We implore your grace,
that we may reach the full measure of holiness and love
and pass from this table where we gather as a pilgrim people
to the banquet prepared for us in heaven.

Grant this in the name of Jesus, the Lord.

BLESSING: Solemn Blessing, page 819.

2 NOVEMBER THE COMMEMORATION
OF ALL THE FAITHFUL DEPARTED
(ALL SOULS)

This day of commemoration began early in the Middle Ages with annual prayers for the dead in monastic communities. Fixed on this day, it spread more widely after the tenth century and now ranks with the principal feast days in the liturgical calendar. Commonly known as All Souls, it expresses Christian faith in the communion of saints and our need to pray for one another in the Church, especially those souls in purgatory, "who have been buried in their human imperfection."

Even when 2 November falls on a Sunday, the commemoration of all the faithful departed is celebrated. The priest may choose from the following prayers.

OPENING
PRAYER

God of loving-kindness,
listen favourably to our prayers:
strengthen our belief that your Son has risen from the dead
and our hope that your departed servants will also rise again.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Or: O God,
glory of believers and life of the just,
by the death and resurrection of your Son, we are redeemed:
have mercy on your departed servants
and make them worthy to share the joys of paradise,
for they believed in the resurrection of the dead.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Or: God, our Creator and Redeemer,
by your power your only Son has conquered death
and has passed from this world into your kingdom.
Grant that all the faithful departed
may share his triumph over death
and enjoy for ever the vision of your glory.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord,
be pleased by our offering
and gather your departed servants into glory with your Son,
in whose great mystery of love we are all united.

We make our prayer through Jesus Christ our Lord.

Or: By this sacrifice, merciful God,
wash away in the blood of Christ
the sins of our departed brothers and sisters.
You cleansed them once in the water of baptism;
in your mercy grant them pardon and eternal rest.

We ask this in the name of Jesus, the Lord.

Or: In your kindness, Lord,
accept our offering for all who sleep in Christ,
that by the power of his unique sacrifice
they may be freed from the shackles of death
and enter the kingdom of life eternal,
where he lives and reigns for ever and ever.

EUCCHARISTIC PRAYER: Preface of Christian Death I-V, pages 576-584.

PRAYER
AFTER
COMMUNION

God of the living,
welcome into your haven of light and peace
all the faithful departed,
for whom we have celebrated
the mysteries of Christ's death and resurrection.

We ask this through Jesus Christ our Lord.

Or: Lord,
we have received the sacrament of your only Son,
who was sacrificed for us and rose in glory.
We humbly pray for the faithful departed,
that, purified by these paschal mysteries,
they may share in the glory of the final resurrection.

Grant this through Jesus Christ our Lord.

Or: Lord,
you have accepted this sacrifice,
offered for our departed brothers and sisters.
Bless them with your mercy
and crown the grace they received in baptism
with the full measure of eternal joy.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, page 844.

9 NOVEMBER THE DEDICATION OF THE LATERAN BASILICA
FEAST IN ROME

The Lateran Basilica, the cathedral of the diocese of Rome, was dedicated to Christ the Saviour in the fourth century. The anniversary has been celebrated as a feast of the Latin Church on this date since the twelfth century. It honours the local Church of Rome as a link with earliest Christian tradition and as a sign of our communion in Christ.

OPENING
PRAYER

God of majesty,
you choose living stones
to fashion for yourself an eternal dwelling place.
Increase the spiritual gifts you have given to your Church,
that your faithful people may continue to grow
and so build up the new and heavenly Jerusalem.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Or: God of blessings,
you gave to your assembled people the name of Church:
grant that all who gather in your name
may love, reverence, and follow you,
and under your governance
be brought to the life of glory that you promise.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE
OPENING
PRAYER

God all-holy,
in every place on earth
you gather your people into your presence
to proclaim the wonders of your love.

As we celebrate the dedication
of the cathedral church of Rome,
deepen our unity with your faithful throughout the world
and build us up into a house of prayer for all nations.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Accept, Lord, the sacrifice we offer,
and grant that all who seek your aid
may be strengthened by the power of the sacraments
and receive an answer to their prayers.

We make our prayer in the name of Jesus, the Lord.

EUCCHARISTIC PRAYER: Preface of the Dedication of a Church II or III, pages 568-570.

PRAYER
AFTER
COMMUNION

O God,
you chose to foreshadow in your Church on earth
the new and heavenly Jerusalem.
Through our sharing in this sacrament,
fashion us into a temple of your grace
and lead us one day to the place where your glory dwells.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, page 842.

8 DECEMBER THE IMMACULATE CONCEPTION
SOLEMNITY OF THE VIRGIN MARY

This feast had its origin in the East as the "Conception of Mary by St Anne." It spread through the West during the Middle Ages as the "Immaculate Conception" and was extended to the entire Western Church in the eighteenth century. The feast celebrates Mary, preserved from sin from the moment of conception; she is the firstfruits of her Son's redemption and a prophetic model of what the Church is called to be.

OPENING
PRAYER

Lord our God,
through the immaculate conception of the Virgin Mary
you prepared a worthy dwelling for your Son.
As you preserved her from all taint of sin
by the salvation his death would bring,
so, through her intercession, cleanse us from our faults
and lead us safely into your presence.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE
OPENING
PRAYER

God most high,
from the first moment of her conception
you favoured the Virgin Mary with your grace,
that she might become the mother of the world's Redeemer.

As you blessed the daughter of Israel,
so grant us the grace
to be fully engaged in your service,
eager to do your will.
Hasten that day of gladness
when you will bring to completion your saving work,
through Jesus Christ our Lord,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

In your goodness, Lord,
receive the sacrifice of salvation
which we offer on the feast of the immaculate conception.
We profess in faith
that your grace preserved the Virgin Mary
from every stain of sin;
through her intercession deliver us from all our faults.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of the Immaculate Conception of the Virgin Mary, page 562.

PRAYER
AFTER
COMMUNION

Lord our God,
let the sacrament we have received
heal in us the wounds of that sin
from which you preserved the Virgin Mary
through the singular grace of her immaculate conception.

Grant this through Jesus Christ our Lord.

SOLEMNITY **THE ANNIVERSARY OF
THE DEDICATION OF A CHURCH**

The anniversary of the dedication of a church is celebrated as a solemnity in the church itself and the following Mass or the Mass of the title may be celebrated on that occasion. Outside the dedicated church, the Mass for the Dedication of the Lateran Basilica in Rome, page 972, is used.

**OPENING
PRAYER**

O God,
each year you renew for us
the day of this church's dedication;
hear the prayers of your people
and grant that they may always worship you here
in spirit and in truth,
and receive redemption in full measure.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Mindful of the day, O Lord,
on which you filled your house
with holiness and glory,
we ask that you make of us
an offering ever pleasing in your sight.

Grant this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of the Dedication of a Church II or III, pages 568-570.

**PRAYER
AFTER
COMMUNION**

Lord God,
let your holy people take with them
the joy and fruit of your blessing,
that what we have expressed in outward worship
may bring us renewal in spirit.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, page 842.



THE ANTIPHONAL

*Rejoice in the Lord.
Be glad and sing,
you faithful and just*

SEE PSALM 32:10B

THE PROPER OF SEASONS

SEASON OF ADVENT

1st - 4th Sundays of Advent, page 980

SEASON OF CHRISTMAS

The Birth of the Lord, page 981

The Holy Family, page 982

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SEASON OF LENT

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Passion Sunday (Palm Sunday), page 987

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EASTER TRIDUUM

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SEASON OF EASTER

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THE FEASTS OF THE LORD AND THE SAINTS

The Presentation of the Lord, page 1008

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The Dedication of the Lateran Basilica
in Rome, page 1013

The Immaculate Conception
of the Virgin Mary, page 1013

The Anniversary of the Dedication
of a Church, page 1013

THE ORDER OF MASS

Blessing and Sprinkling of Water, page 1014

THE ANTIPHONAL

1 This collection provides antiphons for the opening song and the communion song and various other hymns and songs designated for use in the *Missale Romanum*. Antiphons are sung as refrains, repeated after one or more verses of a psalm and after the *Glory to the Father*. The alternation of antiphon and psalm verses may go on as long as is necessary to accompany the entrance and communion processions.¹

- If the *Glory to the Father* and the repetition of the antiphon would cause the chant to last too long, the *Glory to the Father* is omitted. When the procession is short, only one psalm verse is sung, or even the antiphon alone without a verse.²
- Where the antiphon is not taken from a psalm or canticle, a psalm is indicated from which suitable verses may be chosen. Another psalm may be substituted at will, for example, Psalm 34, which by an ancient tradition is used at communion.³
- Where two antiphons are provided for communion (for example, in Ordinary Time), the second is usually from one of the gospels. Preference should be given to an antiphon which comes from the gospel text of the Mass.⁴

2 The opening and communion songs may be sung alternately either by the choir and the people, or by the cantor and the people, or they may be sung entirely by the people or by the choir alone.⁵

3 Other approved songs may always be sung if the antiphons and psalms provided here are not used. These songs should be suitable for the entrance or communion procession and should be in harmony with the day or season.⁶

- In the case where there is no singing for the entrance or communion procession, several possibilities are suggested: the antiphon may be recited by the people, or by some of them, or by a reader, or even by the priest. If by the priest, he may use the opening antiphon after the greeting, integrated into his introductory remarks. Similarly, he may incorporate the communion antiphon into the invitation to communion.⁷

¹See Congregation for Divine Worship, *Ordo Cantus Missæ*, Introduction, 24 June 1974 (hereafter, OCM), nos. 1 and 17.

²See OCM, no. 1.

³See OCM, no. 23.

⁴See *Missale Romanum, editio typica altera* (Vatican Polyglot Press, 1975), Introduction *Tempus «Per Annum»*, page 339.

⁵See GIRM, nos. 26 and 56:9.

⁶See GIRM, nos. 26 and 56:9.

⁷See GIRM, nos. 26 and 56:9; see Congregation for Divine Worship, Instruction *Calendaria particularia*, 24 June 1970, no. 40a.

THE PROPER OF SEASONS

SEASON OF ADVENT

FIRST SUNDAY OF ADVENT

OPENING Psalm 25:1-3

I lift my soul to you,
I trust you, Lord my God.
No one who waits for you
will ever be put to shame.

Alternative (used only when the text is sung):

Longing, trusting, waiting for you,
my God, I shall never be disappointed.

— *Psalm 25*

COMMUNION Psalm 85:13

Gifts will come from the Lord,
a flowering from the land.

— *Psalm 85*

SECOND SUNDAY OF ADVENT

OPENING See Isaiah 30:19, 30

People of Zion, see:
the Lord will come to save the world,
and your hearts will race
at the sound of his majestic voice.

— *Psalm 80*

COMMUNION Baruch 5:5; 4:36

Arise, Jerusalem, stand on the heights
and see the joy that comes from your God.

— *Psalm 147:12-20 or Isaiah 12:2-6*

THIRD SUNDAY OF ADVENT

OPENING Philippians 4:4-5

Rejoice in the Lord always;
again I say, rejoice!
For the Lord himself is near.

— *Psalm 85:9-14 or Psalm 96:7-13*

COMMUNION See Isaiah 35:4

Say to the faint of heart:
Be strong and do not fear,
our God will come to save us.

— *Isaiah 35:1-10*

FOURTH SUNDAY OF ADVENT

OPENING Isaiah 45:8

You heavens, send dew from above,
let clouds rain down the Just One;
open up, you earth below,
let the Saviour spring forth.

Alternative (used only when the text is sung):

Dew from the clouds above,
flower from the earth below:
the Just One and our Saviour!

— *Psalm 19:2-7 or Psalm 72*

COMMUNION Isaiah 7:14

A virgin shall conceive and bear a Son,
whose name shall be Emmanuel.

— *Psalm 19:2-7 or Luke 1:46-55*

SEASON OF CHRISTMAS

THE BIRTH OF THE LORD

VIGIL MASS

OPENING See Exodus 16:6-7

Today you will know our Saviour is coming,
and tomorrow you will see the glory of the Lord.

— *Psalm 132 or Psalm 98 or Psalm 24*

COMMUNION See Isaiah 40:5

The glory of the Lord shall be revealed,
and all the world shall see
the saving power of God.

— *Psalm 24*

MASS AT MIDNIGHT

OPENING PSALM 2:7

The Lord said to me: You are my Son;
I have begotten you this day.

— *Psalm 2:1, 2, 6, 8-11*

Or: Unidentified

Rejoice in the Lord, all the earth,
for today a Saviour is born to us.
True peace has descended from heaven.

— *Psalm 2:1, 2, 6, 8-11 or Psalm 147:12-20*

COMMUNION John 1:14

The Word has been made flesh,
and we have seen his glory.

— *Psalm 147:12-20 or Isaiah 9:1-2, 5-6*

MASS AT DAWN

OPENING See Isaiah 9:2, 6; Luke 1:33

Today a light will shine on us,
because the Lord is born for us:
Wonderful God, the Prince of Peace,
the Father of the world to come,
the King whose reign will never end.

Alternative (used only when the text is sung):

R. Today a light will shine on us,
because the Lord is born for us.

Wonderful God, the Prince of Peace. R.

The Father of the world to come. R.

The King whose reign will never end. R.

— *Psalm 93 or Isaiah 9:1-2, 5-6*

COMMUNION See Zechariah 9:9

Daughter of Zion, exult;
rejoice, for your King is coming,
the Holy One, the Saviour of the world!

— *Psalm 98 or Psalm 99 or Psalm 34*

MASS DURING THE DAY

OPENING Isaiah 9:6

For us a child is born,
to us a Son is given,
whose shoulder bears dominion,
Great Counsellor his name.

— *Isaiah 9:1-2,5-6 or Psalm 96*

COMMUNION Psalm 98:3

The ends of the earth have seen
the saving power of God.

— *Psalm 98:1-9*

THE HOLY FAMILY

OPENING Luke 2:16

The shepherds went in haste
and found Mary and Joseph,
and the infant placed in a manger.

— *Psalm 127 or Psalm 68:2, 5-7, 33-36*

COMMUNION Baruch 3:38

Our God has appeared on earth
and lives among us.

— *Psalm 46*

1 JANUARY

MARY, MOTHER OF GOD

OPENING Sedulius

Hail, holy Mother of our King,
the eternal King of heaven and earth!

— *Psalm 93 or Isaiah 9:1-2, 5-6*

Or: See Isaiah 9:2, 6; Luke 1:33

Today a light will shine on us,
because the Lord is born for us:
Wonderful God, the Prince of Peace,
the Father of the world to come,
the King whose reign will never end.

Alternative (used only when the text is sung):

R. Today a light will shine on us,
because the Lord is born for us.

Wonderful God, the Prince of Peace. R.

The Father of the world to come. R.

The King whose reign will never end. R.

— *Luke 1:46-55 or Psalm 93*

COMMUNION Hebrews 13:8

Jesus Christ is the same today
as yesterday and for evermore.

Psalm 93 or Luke 1:46-55 or Colossians 1:12-20

SECOND SUNDAY AFTER CHRISTMAS

OPENING Wisdom 18:14-15

When the world was hushed to silence
at the turning-point of night,
Lord, your almighty Word
leapt down from the royal throne.

— *Psalm 93*

COMMUNION John 1:12

He gave to all who did accept him
power to become the children of God.

— *Psalm 8*

THE EPIPHANY OF THE LORD

OPENING See Malachi 3:1; 1 Chronicles 19:12

Look now, our Ruler and Lord is coming,
heir to dominion and kingship and power!

— *Psalm 95:1-7 or Revelation 15:3-4
or Psalm 72:1-11*

COMMUNION See Matthew 2:2

We have seen his star in the east
and have come with gifts to worship the Lord.

— *Psalm 96*

THE BAPTISM OF THE LORD
(FIRST SUNDAY IN ORDINARY TIME)

OPENING See Matthew 3:16-17

When the Lord was baptised,
the heavens were torn apart
and the Spirit, like a dove,
came down upon the Lord;
and the Father spoke in thunder:
This is my Son,
the beloved, my delight.

Alternative (used only when the text is sung):

R. This is my Son,
the beloved, my delight.

When the Lord was baptised,
the heavens were torn apart
and the Father spoke in thunder. R.

When the Lord was baptised,
the Spirit, like a dove,
came down upon the Lord. R.

— *YEAR A: Psalm 68:5-6, 33-36*
YEARS B AND C: Psalm 29

COMMUNION John 1:32, 34

I have seen, said John,
and I have given witness:
This is the Son of God.

— *Ephesians 1:3-10*
or see 1 Timothy 3:16
or YEARS A AND B: Psalm 104:1-4, 27-30

SEASON OF LENT

ASH WEDNESDAY

OPENING See Wisdom 11:23-24, 26

O Lord our God, have mercy on us.
All creation to you is precious;
you disregard our sins and so convert us.

— *Psalm 56*

GIVING OF ASHES

ANTIPHON

One of the following antiphons may be sung before and after each verse or stanza of Psalm 51.

A See Joel 2:13

Fast in sackcloth and ashes
and cry to the God of mercy:
Forgive our sins, O Lord.

B Joel 2:17; Esther 13:17

Priests who serve the Lord
mourn within the temple:
Spare, O Lord, your people,
do not stifle our praise.

C Psalm 51:4

Lord, wash away our sin
and cleanse us from our guilt.

RESPONSORY

The following version of the responsory has been translated and arranged in such a way that it can be sung to the chant melody of the *Attende, Domine* (page 1152).

Response: Psalm 79:9

Lord, turn to us, we pray,
show us your mercy,
sinners in need of forgiveness.

See Baruch 3:2

1. Death may come upon us when we least expect it;
time may not allow leisure for repentance.
Now God invites us to amend our folly.

Response

2. In your mercy, Saviour, turn to us and free us;
glorify your name; Lord our God, redeem us,
or will your anger smoulder on for ever?

Response

SONG

The following song is an Alternative, metrical rhymed version of the Ash Wednesday antiphons and responsory. It is provided to accompany a prolonged giving of ashes. It is especially suitable in situations where there is no cantor or choir, since the melody would be repeated from one verse to the next and the whole assembly would be able to sing this hymn.

One of the following refrains is sung after each verse:

A Spare your people, gracious Lord!

B Parce nobis, Domine.

C Libera nos, Domine.

1. Put on sackcloth, fast and mourn!
Marked with ashes, fit for scorn!
Cry until your hearts are torn!
2. Young and old and newly-wed,
Turn to God again and shed
Pomp and fashion, every shred!
3. Priests who serve the Lord, lament!
Cry aloud: O Lord, relent;
Pardon us when we repent!
4. On this day the Lord intends
All of us to make amends,
Now, before the daylight ends.
5. Death may take us unawares,
Busy with our own affairs,
Too preoccupied for prayers.
6. God our Saviour, do not spurn
Sinners longing to return:
Must your wrath for ever burn?
7. Knowing our excuse is lame,
Still we ask you, end our shame
For the glory of your name.

COMMUNION Psalm 1:2-3

Ponder day and night on the law of God
and yield a harvest when the time is ripe.

— *Psalm 1*

FIRST SUNDAY OF LENT

OPENING Psalm 91:15-16

He will call to me, and I shall answer
with freedom and honour and length of days.

— *Psalm 91*

COMMUNION Matthew 4:4

We do not live on bread alone
but on every word that God has spoken.

— *Psalm 19:8-15 or Psalm 119:105-112*

Or: Psalm 91:4

I trust in the Lord, my protector,
whose wings will shelter me.

— *Psalm 121 or Psalm 17*

SECOND SUNDAY OF LENT

OPENING Psalm 27:8-9

I long to see you face to face;
Lord, do not look away from me.

— *Psalm 27*

Or: Psalm 25:6, 3, 22

Remember, Lord, your mercies
to Israel in ages past,
and free us from all oppression.

— *Psalm 25*

COMMUNION Matthew 17:5

This is my Son,
the beloved, my delight;
listen to him.

— *Psalm 2:7-12 or Psalm 86:6-19
or Psalm 97:1-6, 11-12*

THIRD SUNDAY OF LENT

OPENING Psalm 25:15-16

My eyes are fixed on the Lord,
who plucks my feet from the snare.
Lord, I am poor and alone;
turn to me and have mercy.

— *Psalm 25:1-2, 15-22 or Psalm 57*

Or: Ezekiel 36:23-26

To show that I am holy,
I will bring you home from exile;
I will wash away your sins
and give you a new spirit.

— *Ezekiel 36:24-28 or Psalm 34*

COMMUNION YEAR A: John 4:13-14

Drink the water I shall give,
a spring of living water
welling up to eternal life.

— *Isaiah 12:1-6 or Isaiah 55:1-5 or Psalm 23*

Or: YEARS B AND C: Psalm 84:4-5

Sparrow and brooding dove
nest by your altars, Lord.
Blessed are those who dwell here
and praise your power for ever.

— *Psalm 84*

FOURTH SUNDAY OF LENT

OPENING See Isaiah 66:10-11

Rejoice, Jerusalem and all who love her;
mourners, rejoice and be consoled,
blissful as babies at the breast.

— *Psalm 33 or Isaiah 66:10-14*
— *Psalm 122*

COMMUNION YEAR A: See John 9:11

The Lord anointed my eyes;
I went and washed, I saw and I believed.

— *Psalm 27 or Psalm 51*

Or: YEAR B: Psalm 122:3-4

Jerusalem at last:
the city firmly built,
the common goal of pilgrims
who praise your name, O Lord.

— *Psalm 122*

Or: YEAR C: Luke 15:32

My son, be glad;
your dead brother has come to life,
the one who was lost is found.

— *Psalm 32*

FIFTH SUNDAY OF LENT

OPENING Psalm 43:1-2

My God, my strength, defend my cause
against the lies and deceit of the wicked,
and rescue me from all their cunning.

— *Psalm 43*

COMMUNION YEAR A: John 11:26

Live and believe in me,
and you will never die.

— *Psalm 116*

Or: YEAR B: John 12:24-25

Amen, I say to you:
Unless a grain of wheat
falls to the ground and dies,
it remains a single grain;
but if it dies,
it yields abundant fruit.

— *Psalm 25:1-14 or Psalm 126*

Or: Year C: John 8:10-11

Has no one condemned you?
No one, Lord.
Neither will I;
now sin no more.

— *Psalm 32*

PASSION SUNDAY
(PALM SUNDAY)

One of the following sets of opening songs may be used, depending upon the circumstances.

OPENING I

The Passion Sunday antiphons have been arranged as a song with one refrain. The stanzas may also function individually as an antiphon to be sung with verses from a psalm, for example, stanza 2 with Psalm 24 and stanza 3 with Psalm 47. Stanzas 3 to 7 are based on the Latin antiphons in the *Missale Romanum* of 1570 and 1955. These provide additional stanzas to accompany a long procession.

Refrain:

Hosanna, Son of David,
Hosanna, King of Israel,
Hosanna in the highest.

1. The Hebrew children met him
with olive-branches, singing:
Blest is he who comes
in the name of the Lord.

Refrain

PROCESSIONAL ANTIPHONS

Refrain

2. The Hebrew children scattered
their garments on the road:
Blest is he who comes
in the name of the Lord.
Refrain
3. Crowds streaming down the mountain
began to praise the Lord
for the wonders they had witnessed:
Glory, and peace on earth!
Refrain
4. With flowers and shimmering branches
they acclaimed the Son of God;
their songs of jubilation
thundered across the skies.
Refrain
5. Our Saviour and Redeemer,
the King of peace has come,
the Lord of all the angels,
yet riding on a donkey.

Refrain

6. Who was foretold by prophets
and whom the Father sent;
for whom the saints have waited
since first the world began.

Refrain

7. With the angels and the children
now let the faithful join,
acclaiming our Redeemer,
the conqueror of death.

Refrain

ANTIPHONS WITHIN THE CHURCH

8. When Christ our Saviour entered
into the holy city,
the children of the Hebrews
foretold the resurrection.

Refrain

9. When Christ our Saviour entered
into the holy city,
the people heard the tidings
and surged out to meet him.

Refrain

OPENING II

This antiphon is arranged as a song with refrain,
with verses from Psalm 24:9-10.

1. Six days before the feast
Christ reached the holy city,
and children waving palms
ran out and shouted welcome.

Refrain:

Hosanna in the highest.
Blest is he who comes,
so rich in mercy and love.

2. Lift up your heads, you gates,
reach higher, ancient doors;
let the King of glory enter.

Refrain

3. Who is this King of glory?
The Lord of heaven's might,
he is the King of glory.

Refrain

OPENING III

This is an adapted version of John Mason Neale's traditional translation of *Gloria, laus et honour*, published in 1854 in his *Hymnal Noted II*.

Refrain:

All glory, laud, and honour

To you, Redeemer, King!
To whom the lips of children
Made sweet hosannas ring.

1. You are the King of Israel
And David's royal son,
Now in the Lord's Name coming,
Our King and Blessed One.

Refrain

2. The company of angels
Are praising you on high,
And mortals joined with all things
Created, make reply.

Refrain

3. The people of the Hebrews
With palms before you went.
Our praise and prayers and anthems
Before you we present.

Refrain

4. To you before your Passion
They sang their hymns of praise.
To you, now high exalted,
Our melody we raise.

Refrain

9. Their praises you accepted;
Accept the prayers we bring,
Great source of love and goodness,
Our Saviour and our King.

Refrain

COMMUNION Matthew 26:42

If I must drink this cup
and it may not pass by,
Father, your will be done.

— *Psalm 116 or Psalm 40:7-12 or Psalm 42*

THE CHRISM MASS

OPENING Revelation 1:6

Jesus Christ has made us a kingdom,
priests to serve his God and Father.
Glory and power to him for ever. Amen.

— *Psalm 99 or Revelation 4:11;5:9, 10, 12*
 or Colossians 1:12-20

Or: See Ephesians 1:13-14

We are sealed with the promised Holy Spirit,
to the praise and glory of God.

— *Ephesians 1:3-10 or Psalm 72:12-19*
 or Isaiah 6:1-4

PRESENTATION OF THE OILS
AND OF THE BREAD AND WINE

Refrain:

O Redeemer and Messiah,
listen to our song of praise!

Or:

Kyrie, eleison

1. In the yard of olive presses
Christ endured his agony;
Now the Church rejoicing blesses
Oil to serve his mystery.

Refrain

2. Once anointed by the Spirit,
He, the Lord, has never ceased,
In the light that saints inherit,
To be prophet, king, and priest.

Refrain

3. So the farmer's work has flourished,
And the orchard yields its fruit,
For the life of grace is nourished
By the ancient olive-root.

Refrain

4. First, the oil marks catechumens
Grafted into Christ the Lord;
Then, baptismal grace illumines
All whose life has been restored.

Refrain

5. Next, the Lord by confirmation
Seals us in the Paraclete,
With a charge to all creation
Till his kingdom is complete.

Refrain

6. Lastly, weakness or diseases
Need the strength of Christ within:
Then anointing soothes and eases
And removes the scars of sin.

Refrain

7. Praise be given to the Father,
Praise be given through the Son,
Praise be given in the Spirit,
One in Three and Three in One.

Refrain

COMMUNION Psalm 89:2

Lord, I will sing your love for ever,
your faithfulness from age to age.

— *Psalm 89:1-19*

Or: Psalm 23:5b

You anoint my head with oil;
my cup is overflowing.

— *Psalm 23*

EASTER TRIDUUM

HOLY THURSDAY

Evening Mass of the Lord's Supper

OPENING See Galatians 6:14

We should glory in the cross
of our Lord Jesus Christ,
in whom is our resurrection,
our salvation and our life.

— *Psalm 67*

WASHING OF FEET

During the washing of the feet, one of the following antiphons may be sung before and after each verse as provided in Sets 1, 2, or 3, or the metrical version may be sung.

A John 13:34

I give a new commandment:
love one another
as I have loved you.

B 1 Corinthians 13:13

Faith, hope, and love,
let these endure among you;
and the greatest of these is love.

C John 13:34

Love one another, as I have loved you.

SET 1

1. This is the example Jesus gave us:
he rose from table, took a basin of water
and began to wash his disciples' feet.
Antiphon See John 13:4, 5, 15
2. When he came and knelt before Simon Peter,
the apostle said: It cannot be fitting
that you, the Lord, should wash my feet.
Antiphon John 13:6
3. If I do not wash your feet, said Jesus,
there is no sharing of life between us;
later you will understand.
Antiphon See John 13:7, 8

4. If this is how I, the Master, serve you,
then how much more should you serve
each other
by washing your fellow disciples' feet?
Antiphon See John 13:14
5. All will know you as my disciples:
by the love you have for one another.
I leave with you this new command.
Antiphon John 13:35

SET 2

1. The Lord rose from the table
and began to wash their feet.
Antiphon
2. But Simon Peter said:
You, Lord, washing my feet?
Antiphon
3. Unless I do, said Jesus,
you cannot share with me.
Antiphon
4. You do not understand,
but afterwards you will.
Antiphon
5. Now I, your Lord and Master,
have set you this example.
Antiphon
6. Then how much more should you
wash one another's feet.
Antiphon
7. This is my new commandment:
love as I have loved you.
Antiphon
8. Your love will show the world
that you are my disciples.
Antiphon
9. Now faith and hope and love
should all remain in you.
Antiphon
10. But out of these three gifts
the greatest gift is love.
Antiphon

SET 3

1. Jesus rose from the supper,
put water in a basin,
and washed the disciples' feet.

Antiphon

2. Lord, do you wash me too?
Peter protested:
Never will you wash my feet!

Antiphon

3. If you will not let me wash you,
as have these others,
you cannot share my life.

Antiphon

4. Wash, O Lord, my feet,
my hands, my head,
and make me clean all over.

Antiphon

5. You question now the reason
for what I am doing,
but later you will know.

Antiphon

6. As I, your Lord and Master,
have washed your feet,
so you must wash each other.

Antiphon

7. I give a new commandment:
love one another;
love as I have loved you.

Antiphon

8. Wash one another's feet
and prove to all
that you are my disciples.

Antiphon

9. This example Jesus left us
on the eve of his death,
so great was his love for us.

Antiphon

METRICAL VERSION

This metrical version is provided, so that the antiphon can be sung to a hymn tune by the entire assembly, if there is no cantor.

1. Christ heard the Twelve disputing
About the highest seat;
He took a bowl of water,
And knelt to wash their feet.
2. He said to Simon Peter:
Hereafter you will see
That if I do not wash you,
You cannot share with me.
3. I set you an example
Of what you ought to do,
Since I, your Lord and Master,
Have washed your feet for you.
4. By this the world shall know you
As followers of mine:
Your love for one another
Shall be the mark and sign.
5. I give a new commandment
To those I choose and send:
That you should love each other
As I have, to the end.
6. So faith and hope and loving
Remain when all is past;
But of the three great virtues
The greatest is the last.

PRESENTATION OF THE GIFTS

UBI CARITAS (sung to the plainsong melody; music, page 1153)

Refrain:

Where true charity and love are present, God is present there.

1. Since the love of Jesus Christ has brought us *
together here,
we should now be filled with joy, exulting *
in Christ our Lord.
Let us approach with awe and trembling *
the living God,
and let us truly love each other *
as Christ has shown us.

Refrain

2. Since the love of Jesus Christ has brought us *
together here,
we should all be truly one in spirit *
and mind and heart.
This is no place for spiteful factions *
or rivalries;
instead, our holy God and Saviour *
must dwell among us.

Refrain
3. Then in company with all the blessed *
in Paradise,
we shall see you face to face in glory, *
O Christ our God,
where there is joy past understanding *
unmarred by sin,
and with the Father and the Spirit *
you reign for ever. Amen.

COMMUNION 1 Corinthians 11:24-25

This is my body, given for you;
this cup, says the Lord,
is the new covenant in my blood.
Whenever you drink it,
do this in memory of me.

Alternative (used only when the text is sung):

This is my body given for you,
this is my blood poured out for you;
do this to remember me.

— *Psalm 23 or Psalm 116*

TRANSFER OF THE BLESSED SACRAMENT

PANGE, LINGUA (sung to the plainsong melody or
another suitable melody; music, page 1154)

1. Sing, my tongue, in exaltation
Of the body sacrificed
And in glad commemoration
Of the blood so highly priced,
Shed to ransom all creation
By our King and Saviour, Christ.
2. Word incarnate to restore us
Of the Virgin full of grace,
Born to us and given for us
At a certain time and place,
He had sown the word before us,
Dwelling with us face to face.
3. Then, the night before his passion,
Christ, his work on earth complete,
Ate the Pasch in Hebrew fashion,
Washed the twelve disciples' feet,
And in perfect consummation
Gave himself to take and eat.
4. Senses merely see the token;
Faith can grasp the truth instead:
By the word the Word has spoken
Elements of wine and bread
Are the body to be broken
And the blood that Christ would shed.
5. Secret past imagination,
Dazzling and compelling awe:
Sacrament and celebration
Richer than the ancient law;
Faith can see by revelation
More than senses ever saw.
6. Wisdom, power, and adoration
To the blessed Trinity
For redemption and salvation
Through the paschal mystery,
Now, in every generation,
And for all eternity. Amen.

GOOD FRIDAY
Celebration of the Lord's Passion

VENERATION OF THE CROSS

During the veneration of the cross one of the following may be sung.

CRUCEM TUAM

Antiphon:

We glorify your cross
and praise your resurrection,
for by this holy wood
joy came to the world.

1. Favour and bless us, Lord.
Let your face shine on us,
revealing your way to all peoples,
your goodness the world over.

Antiphon

2. Let nations sing your praise,
every nation on earth.

Antiphon

3. The world will shout for joy,
for you rule the planet with justice.
In fairness you govern the nations
and guide the peoples of earth.

Antiphon

4. Let the nations sing your praise,
every nation on earth.

Antiphon

REPROACHES I

My people, what have I done to you?
How have I offended you? Answer me!

I led you out of Egypt, from slavery to freedom,
but you led your Saviour to the cross.

My people, what have I done to you?
How have I offended you? Answer me!

Holy is God!
Holy and strong!
Holy immortal One,
have mercy on us!

For forty years I led you safely through the desert.
I fed you with manna from heaven
and brought you to a land of plenty;
but you led your Saviour to the cross.

Holy is God! ...

What more could I have done for you?
I planted you as my fairest vine,
but you yielded only bitterness:
when I was thirsty you gave me vinegar to drink,
and you pierced your Saviour with a lance.

Holy is God! ...

REPROACHES II

For your sake I scourged your captors and their
firstborn sons,
but you brought your scourges down on me.
My people, what have I done to you?
How have I offended you? Answer me!

I led you from slavery to freedom
and drowned your captors in the sea,
but you handed me over to your high priests.
My people,...

I opened the sea before you,
but you opened my side with a spear.
My people,...

I led you on your way in a pillar of cloud,
but you led me to Pilate's court.
My people,...

I bore you up with manna in the desert,
but you struck me down and scourged me.
My people,...

I gave you saving water from the rock,
but you gave me gall and vinegar to drink.
My people,...

For you I struck down the kings of Canaan,
but you struck my head with a reed.
My people ...

I gave you a royal sceptre,
but you gave me a crown of thorns.
My people,...

I raised you to the height of majesty,
but you have raised me high on a cross.
My people,...

CRUX FIDELIS

The following refrain may be repeated before
and after each verse.

Holy Cross that saints rely on,
Noble tree beyond compare!

1. Holy Cross that saints rely on,
Noble tree beyond compare!
Never was there such a scion,
Never leaf or flower so rare.
Lovely timber, lovely iron,
Lovely burden that they bear!
2. Sing, my tongue, in exultation
Of our banner and device!
Make a solemn proclamation
Of a triumph and its price:
How the Saviour of creation
Conquered by his sacrifice!
3. For, when Adam first offended,
Eating that forbidden fruit,
Not all hopes of glory ended
With the serpent at the root:
Broken nature would be mended
By a second tree and shoot.
4. Thus the tempter was outwitted
By a wisdom deeper still:
Remedy and ailment fitted,
Means to cure and means to kill.
That the world might be acquitted,
Christ would do his Father's will.
5. So he came, the long-expected,
Not in glory, not to reign;
Only born to be rejected,
Choosing hunger, toil, and pain,
Till the gallows was erected
And the Paschal Lamb was slain.
6. No disgrace was too abhorrent:
Nailed and mocked and parched he died;
Blood and water, double warrant,
Issue from his wounded side,
Washing in a mighty torrent
Earth and stars and ocean-tide.
7. Lofty timber, smooth your roughness,
Flex your boughs for blossoming;
Let your fibres lose their toughness,
Gently let your tendrils cling;
Lay aside your native gruffness,
Clasp the body of your King!
8. Only tree to be anointed,
With the blood of Christ embossed,
You alone have been appointed
Balance-beam to weigh the cost
Of a universe disjointed,
Pilot for the tempest-tossed.
9. Wisdom, power, and adoration
To the blessed Trinity
For redemption and salvation
Through the paschal mystery,
Now, in every generation,
And for all eternity. Amen.

SEASON OF EASTER

EASTER SUNDAY

THE EASTER VIGIL

COMMUNION 1 Corinthians 5:7-8

Christ our Pasch is sacrificed, alleluia.
Unleavened bread should be our feast, alleluia,
bread of truth and purity, alleluia.

— *Psalm 66:1-12*
or *Psalm 118:1-5, 13-17, 24-29*

EASTER DAY

OPENING Psalm 139:18, 5-6

I have risen, I am with you once more, [alleluia].
O God, you laid your hand upon me, [alleluia].
How marvellous your wisdom, alleluia!

— *Psalm 139:1-18, 23-24*

Or: Luke 24:34; see Revelation 1:6

The Lord has truly risen, alleluia.
Glory and power to him
for ever and ever. Amen. Alleluia.

— *Psalm 98*

COMMUNION 1 Corinthians 5:7-8

Christ our Pasch is sacrificed, alleluia.
Unleavened bread should be our feast, alleluia,
bread of truth and purity, alleluia.

— *Psalm 66:1-12*
or *Psalm 118:1-5, 13-17, 24-29*

OCTAVE OF EASTER, MONDAY

OPENING Exodus 13:5, 9

The Lord has settled you
in a land of milk and honey;
keep the law of God
always on your lips, alleluia.

— *Psalm 105:1-6, 36-45*

Or: Unidentified

The Lord has risen from the dead,
as he had promised.
Let all the world shout for joy,
for he rules for ever, alleluia.

— *Psalm 99*

COMMUNION Romans 6:9

Risen from the dead,
Christ cannot die again;
no longer can death
have power over him, alleluia.

— *Psalm 118*

OCTAVE OF EASTER, TUESDAY

OPENING See Sirach 15:3-4

The water of wisdom is theirs to drink;
wisdom shall be their strength and stay
and raise them up for ever, alleluia.

— *Psalm 105:1-2, 36-45*
or *Sirach 14:20; 15:3-5a, 6b*

COMMUNION Colossians 3:1-2

Since you have risen together with Christ,
seek and savour what is above,
where Christ sits at the right hand of God, alleluia.

— *Psalm 63:2-9 or Psalm 105:1-11, 43-45*

OCTAVE OF EASTER, WEDNESDAY

OPENING See Matthew 25:34

Come, my Father has blessed you;
come and possess the kingdom
prepared for you since the world began, alleluia.

— *Psalm 96*

COMMUNION Luke 24:35

The disciples knew the Lord Jesus
in the breaking of the bread, alleluia.

— *Psalm 16 or Psalm 23*

OCTAVE OF EASTER, THURSDAY

OPENING Wisdom 10:20-21

Israel praised your mighty arm;
your wisdom opened mouths that were mute
and gave fluent tongues to children, alleluia.

— *Psalm 98*

COMMUNION 1 Peter 2:9

You are a people set apart;
sing the praises of God who called you
from darkness to wonderful light, alleluia.

— *Psalm 105:1-6, 42-45*
or *Revelation 4:11; 5:9, 10, 12*

OCTAVE OF EASTER, FRIDAY

OPENING Psalm 78:53

Pharaoh's army sank in the sea,
but led by the Lord, we crossed to safety, alleluia.

— *Psalm 78:1-3, 12-16 or Wisdom 10:17-21*
or *Psalm 136:10-22*

COMMUNION See John 21:12-13

Come and break your fast,
Jesus said to his disciples.
Then taking the bread,
he gave it to them, alleluia.

— *Psalm 78:1-4, 23-27*
or *Wisdom 16:20-21, 26; 17:1a*

OCTAVE OF EASTER, SATURDAY

OPENING Psalm 105:43

The Lord led Israel out in joy,
the chosen people in exultation, alleluia.

— *Psalm 136:1-3, 10-22*
or *Psalm 105:1-2, 36-45*

COMMUNION Galatians 3:27

You have put on Christ,
in him you have been baptised, alleluia.

— *Psalm 96 or Ezekiel 36:24-28*
or *Psalm 105:1-11, 43-45*

SECOND SUNDAY OF EASTER

OPENING 1 Peter 2:2

Like newborn children,
long for milk, milk of the spirit,
and thrive in Christ, alleluia.

— *Psalm 81:2-8, 17 or Isaiah 66:10-14a*

Or: 4 Ezra 2:36-37

Rejoice in your glory, give thanks to God,
for you are called to the kingdom of heaven,
alleluia.

— *Psalm 114 or Psalm 97*

COMMUNION See John 20:27

The nails were here; reach out and feel.
Thomas, believe and no longer doubt, alleluia.

— *Psalm 30 or Psalm 34:1-11, 18-21*

THIRD SUNDAY OF EASTER

OPENING Psalm 66:1-2

All the world, rejoice in songs of praise,
exalt the glorious name of God, alleluia.

— *Psalm 66*

COMMUNION YEAR A: Luke 24:35

The disciples knew the Lord Jesus
in the breaking of the bread, alleluia.

— *Psalm 23 or Psalm 104:10-15, 27-29, 33-34
or Psalm 145: 1-4, 15-21*

Or: Year B: Luke 24:46-47

Christ had to suffer and rise again,
and in his name we preach throughout the world:
Repent, and your sins will be forgiven, alleluia.

— *Psalm 96*

Or: YEAR C: See John 21:12-13

Come and break your fast,
Jesus said to his disciples.
Then taking the bread,
he gave it to them, alleluia.

— *Psalm 78:1-4, 23-27 or Wisdom 16:20-21, 26; 17:1a*

FOURTH SUNDAY OF EASTER

OPENING Psalm 33:5-6

The earth is charged with the love of the Lord;
by the word of the Lord the heavens were made,
alleluia.

— *Psalm 33*

COMMUNION Unidentified

The Good Shepherd died for the flock
and gave his life for the sheep,
but now he has risen again, alleluia.

— *YEAR A: Psalm 78:52-55, 70-72
or Revelation 4:11; 5:9, 10, 12
YEARS B AND C: Psalm 23*

FIFTH SUNDAY OF EASTER

OPENING Psalm 98:1-2

Sing a new song to the Lord,
whose saving deeds amaze the world, alleluia.

— *Psalm 98*

COMMUNION John 15:1, 5

I am the vine and you are the branches;
if you live in me and I in you,
then you will bear much fruit, alleluia.

— *Psalm 80:2, 9-16, 20*

SIXTH SUNDAY OF EASTER

OPENING See Isaiah 48:20

Proclaim aloud with joy,
shout to the ends of the earth:
the Lord has freed his people, alleluia.

— *YEAR A: Psalm 98; YEARS B AND C: Psalm 66*

COMMUNION John 14:15-16

If you love me, your Lord,
then do as I command,
and I will ask the Father
to send another Paraclete
to stay with you for ever, alleluia.

— *Psalm 25:1-14*

THE ASCENSION OF THE LORD

OPENING Acts 1:11

You Galileans,
why gaze up at the skies?
As Christ ascended,
so he will come again, alleluia.

— *Psalm 68:2-5, 19-21; 33-36 or Psalm 96*

COMMUNION Matthew 28:20

I, the Lord, am with you always
until the world shall end, alleluia.

— *Psalm 34 or Psalm 46*

SEVENTH SUNDAY OF EASTER

OPENING Psalm 27:7-9

Listen, Lord, when I cry to you;
O let me see you face to face.
Lord, do not look away from me, alleluia.

— *Psalm 27:1, 7-14*

COMMUNION John 17:22

Father, I pray,
let them be one
as we are one, alleluia.

— *Psalm 122 or Jeremiah 31:10-14*

PENTECOST SUNDAY

VIGIL MASS

OPENING See Romans 5:5; 8:11

The love of God streams into our hearts
through the Spirit of God who dwells within us,
alleluia.

— *Psalm 103 or Psalm 63:1-9*

COMMUNION John 7:37

On the last day of the festival
Jesus stood in the temple and cried:
If you are thirsty, come to me and drink, alleluia.

— *Psalm 34 or Psalm 43*

MASS DURING THE DAY

OPENING Wisdom 1:7

The Spirit of the Lord fills the world,
holds all things together,
knows every thought, alleluia.

— *Psalm 68:2-7, 33-36 or Judith 16:2-3a, 13-15*

Or: See Romans 5:5; 8:11

The love of God streams into our hearts
through the Spirit of God who dwells within us,
alleluia.

— *Psalm 16:7-11 or Psalm 103*

COMMUNION Acts 2:4, 11

They were all filled with the Holy Spirit
and began to speak of the marvels of God, alleluia.

— *Psalm 111 or Psalm 68:2-9, 20-21, 36*

ORDINARY TIME

SECOND SUNDAY IN ORDINARY TIME

OPENING Psalm 66:4

Let all the earth adore and praise you
and sing to your name, O God Most High.

— *Psalm 66*

COMMUNION See Psalm 23:5

You spread a feast before me,
with a brimming cup to gladden my heart.

— *Psalm 23*

Or: 1 John 4:16

We know and we believe
in the love of God for us.

— *Psalm 146 or Psalm 103*

THIRD SUNDAY IN ORDINARY TIME

OPENING Psalm 96:1, 6

Sing to the Lord a new song;
all the earth, sing to the Lord,
the Lord whose palace is power and splendour,
the Lord whose Temple is glory and praise.

— *Psalm 96*

COMMUNION Psalm 34:6

Turn to the Lord, shine with light,
and you will never blush for shame.

— *Psalm 34*

Or: John 8:12

I am the light of the world;
follow me, says the Lord.
You will not walk in darkness
but have the light of life.

— *YEAR A: Psalm 36:6-10 or Psalm 112*
YEARS B AND C: Psalm 27

FOURTH SUNDAY IN ORDINARY TIME

OPENING Psalm 106:47

Save us, O Lord our God,
and gather us from the nations
to sound your name abroad
and glory in your praise.

— *Sirach 36:1-7, 13, 16-22 or Psalm 122*

COMMUNION Psalm 31:17-18

Shine out, O Lord, and let me see you;
save me, the servant you love.
I call upon you, preserve me from shame.

— *Psalm 31:2-9, 15-16a*

Or: Matthew 5:3-4

Blessed are the poor in spirit,
for theirs is the kingdom of heaven.
Blessed are the gentle,
for they shall inherit the earth.

— *Psalm 37:1-11 or Psalm 146*

FIFTH SUNDAY IN ORDINARY TIME

OPENING Psalm 95:6-7

Come, bow down and worship,
kneel to the Lord our maker,
for the Lord alone is our God.

— *Psalm 95*

COMMUNION Psalm 107:8-9

Praise the love of God,
the wonders of the Lord,
who satisfies the hungry
and feeds the starving soul.

— *Psalm 107:1-9 or Psalm 146*

Or: Matthew 5:5-6

Blessed are those who mourn,
for they shall be consoled.
Blessed are those who hunger and thirst for justice,
for they shall have their fill.

— *Psalm 126 or Isaiah 49:7-13*

SIXTH SUNDAY IN ORDINARY TIME

OPENING Psalm 31:3-4

My rock of refuge, Lord, my stronghold,
O lead and guide me, be true to your name.

— *Psalm 31:1-9 or Psalm 18:2-7, 17-20*
or *Psalm 28*

COMMUNION Psalm 78:29-30

They ate and they were filled;
the Lord gave what they longed for,
God satisfied their hunger.

— *Psalm 78:1-4, 23-28*

Or: John 3:16

God so loved the world
as to give his only Son,
that all who believe in him
might have eternal life.

— *Psalm 103*

SEVENTH SUNDAY IN ORDINARY TIME

OPENING Psalm 13:6

I trust in your mercy, Lord,
and rejoice that you have saved me.
Let me sing a song
of your goodness, Lord Most High.

— *Psalm 13 or Psalm 40:2-12*

COMMUNION Psalm 9:2-3

With all my heart I praise you,
telling of all your wonders,
singing a joyful song to you,
the Lord Most High.

— *Psalm 9:2-3, 8-13*

Or: John 11:27

Lord, I have learned to believe
that you are the Christ,
Son of the living God,
who have come into the world.

— *Psalm 23 or Psalm 119:33-40*

EIGHTH SUNDAY IN ORDINARY TIME

OPENING Psalm 18:19-20

The Lord, my strength and saviour,
has led me out to freedom,
for the Lord delights in me.

— *Psalm 18:2-7, 17-20*

COMMUNION Psalm 13:6

I will sing, O Lord, of your goodness to me,
sing to the name of the Lord Most High.

— *Psalm 13 or Psalm 33*

Or: Matthew 28:20

I, the Lord, am with you always
until the world shall end.

— *Psalm 34*

NINTH SUNDAY IN ORDINARY TIME

OPENING Psalm 25:16, 18

Lord, I am poor and alone;
turn to me and have mercy.
Look on my toil and shame
and pardon all my sins.

— *Psalm 25*

COMMUNION Psalm 17:6

Lord, you always answer my prayer;
turn and hear me now.

— *Psalm 17*

Or: Mark 11:23-24

Amen, says the Lord:
Whatever you pray for,
believe it is yours,
and so it will be.

— *Psalm 61 or Psalm 86*

TENTH SUNDAY IN ORDINARY TIME

OPENING Psalm 27:1-2

My light and strength are the Lord;
whom shall I fear?
The Lord defends my life;
what shall I dread?
Those who plot against me
only defeat themselves.

— *Psalm 27*

COMMUNION Psalm 18:3

My fortress and my refuge,
my saviour and my shield,
the Lord my God.

— *Psalm 18:2-7, 17-20 or Psalm 63:2-9*

Or: 1 John 4:16

God is love;
if we abide in love,
we abide in God
and God in us.

— *Psalm 103*

ELEVENTH SUNDAY IN ORDINARY TIME

OPENING Psalm 27:7, 9

Listen, Lord, when I cry to you;
do not abandon, do not desert me,
but stay beside me, O God my Saviour.

— *Psalm 27 or Psalm 28*

COMMUNION Psalm 27:4

One thing I ask the Lord,
one thing I desire:
to dwell in the house of the Lord
all the days of my life.

— *Psalm 84 or Psalm 27*

Or: John 17:11

Holy Father, keep in your name
those you have given me, says the Lord,
so they shall be one as we are one.

— *Psalm 122 or Psalm 133 or Jeremiah 31:10-14*

TWELFTH SUNDAY IN ORDINARY TIME

OPENING Psalm 28:8-9

Lord, the strength of your people,
refuge of your Anointed,
save and bless your children
and be our Shepherd for ever.

— *Psalm 28*

COMMUNION Psalm 145:15

The eyes of all look to you, O Lord;
you give them their food in due time.

— *Psalm 145*

Or: John 10:11, 15

I am the Good Shepherd,
and for my sheep I give my life.

— *Psalm 23 or Psalm 78:52-55, 70-72*

THIRTEENTH SUNDAY IN ORDINARY TIME

OPENING Psalm 47:2

All you nations, clap your hands;
shout to God with a cry of joy!

— *Psalm 47*

COMMUNION Psalm 103:1

Bless the Lord, my soul;
and all that is within me,
bless his holy name!

— *Psalm 103*

Or: John 17:20-21

Father, for them I pray,
for them to be one in us,
and so for the world to believe
that I was sent by you.

— *Psalm 122 or Psalm 133 or Jeremiah 31:10-14*

FOURTEENTH SUNDAY IN ORDINARY TIME

OPENING Psalm 48:10-11

Within your temple we ponder your mercy;
throughout the world your name resounds.
Throughout the world let your praise be heard:
your right hand is full of justice.

— *Psalm 48*

COMMUNION Psalm 34:9

O taste and see how gracious the Lord is;
blessed are all whose trust is in God.

— *Psalm 34*

Or: Matthew 11:28

Come to me, all who toil under burdens;
I will refresh you, says the Lord.

— *Psalm 40:1-12 or Psalm 25 or Psalm 131*

FIFTEENTH SUNDAY IN ORDINARY TIME

OPENING Psalm 17:15

The just will see you face to face;
to gaze on your glory will be my delight.

— *Psalm 24*

COMMUNION Psalm 84:4-5

Sparrow and brooding dove
nest by your altars, Lord.
Blessed are those who dwell here
and praise your power for ever.

— *Psalm 84*

Or: John 6:57

If you eat my flesh and drink my blood,
you abide in me and I in you.

— *Psalm 23 or Wisdom 16:20-21, 26; 17:1a
or Psalm 19:8-14*

SIXTEENTH SUNDAY IN ORDINARY TIME

OPENING Psalm 54:6, 8

Lord, you uphold and protect me;
gladly I offer you sacrifice
and praise your name for its goodness.

— *Psalm 54 or Psalm 18:2-7, 17-20*

COMMUNION Psalm 111:4-5

You are gracious, Lord, and loving;
you recall your ancient wonders
with a feast for all who revere you.

— *Psalm 111*

Or: Revelation 3:20

I stand at the door and knock.
Listen and open for me to come in,
and we shall feast together.

— *Psalm 34 or Sirach 14:20; 15:3-5a, 6b or Psalm 23*

SEVENTEENTH SUNDAY IN ORDINARY TIME

OPENING Psalm 68:6-7, 36

God in his holy place
gives us power and strength
and a dwelling where the lonely
can live as one in spirit.

— *Psalm 68:5-7, 33-36 or Psalm 29*

COMMUNION Psalm 103:2

Bless the Lord, my soul;
do not forget God's many gifts.

— *Psalm 103*

Or: Matthew 5:7-8

Blessed are the merciful,
for they shall have mercy.
Blessed are the clean of heart,
for they shall see God.

— *Psalm 103 or Psalm 73:1, 24-28*

EIGHTEENTH SUNDAY IN ORDINARY TIME

OPENING Psalm 70:2, 6

O God, come to my aid;
O Lord, make haste to help me.
Deliver me and sustain me;
Lord, do not delay.

— *Psalm 70*

COMMUNION Wisdom 16:20

You have given us bread from heaven,
whose taste is sheer delight.

— *Wisdom 16:20-21, 26; 17:1a*
or *Psalm 78:1-4, 23-29*

Or: John 6:35

I am the bread of life, says the Lord.
Come to me and never hunger,
believe in me and never thirst.

— *Psalm 36:6-10 or Psalm 42 or Psalm 63:2-9*

NINETEENTH SUNDAY IN ORDINARY TIME

OPENING Psalm 74:20, 19, 22, 23

Remember, Lord, your covenant;
do not for ever desert your poor.
Arise, O Lord, and defend your cause;
do not forget us when we cry to you.

— *Psalm 74:12-23 or Psalm 80*

COMMUNION Psalm 147:12, 14

Jerusalem, praise the Lord,
who feeds you with the finest wheat.

— *Psalm 147:12-20*

Or: John 6:52

The bread that I shall give, says the Lord,
is my flesh for the life of the world.

— *Psalm 111*

TWENTIETH SUNDAY IN ORDINARY TIME

OPENING Psalm 84:10-11

Look down, O God, and shield us,
remember your Anointed.
One day within your courts
is worth a thousand elsewhere.

— *Psalm 84*

COMMUNION Psalm 130:7

With the Lord there is mercy
and redemption running over.

— *Psalm 130*

Or: John 6:51-52

I am the living bread from heaven.
If you eat this bread, says the Lord,
you will live for ever.

— *Sirach 14:20; 15:3-5a, 6b or Psalm 23*
or *Psalm 36:6-10*

TWENTY-FIRST SUNDAY IN ORDINARY TIME

OPENING Psalm 86:1-3

Turn toward me and listen, Lord;
save your servant who trusts in you.
Have mercy on me, O Lord my God;
all day long I cry to you.

— *Psalm 86:1-10*

COMMUNION Psalm 104:13-15

Earth is full of your gift from heaven:
bread to strengthen, wine to cheer us.

— *Psalm 104:1-2a, 13-15, 27-34*

Or: John 6:54

If you eat my flesh and drink my blood,
you have eternal life, says the Lord,
and I will raise you up on the last day.

— *Psalm 104:1-2a, 13-15, 27-34*

TWENTY-SECOND SUNDAY IN ORDINARY
TIME

OPENING Psalm 86:3, 5

Have mercy on me, O Lord my God;
all day long I cry to you.
You are kind and forgiving, Lord,
and rich in mercy to all who ask.

— *Psalm 86:1-10 or Psalm 51*

COMMUNION Psalm 31:19

What great delight you give us, O Lord,
what hidden treasures to those who fear you!

— *Psalm 31:20-25 or Psalm 145*

Or: Matthew 5:9-10

Blessed are those who strive for peace,
for they shall be called the children of God.
Blessed are those who are persecuted for justice,
for they possess the kingdom of heaven.

— *Psalm 146 or Isaiah 66:10-14a
or Psalm 34:2-5, 8-9, 12-15*

TWENTY-THIRD SUNDAY IN ORDINARY
TIME

OPENING Psalm 119:137, 124

Lord, you are just and your judgements true.
I am your servant; judge me with mercy.

— *Psalm 119:145-152*

COMMUNION Psalm 42:2-3

My soul longs for you, my God,
as a deer longs for flowing streams;
my soul thirsts for the living God.

— *Psalm 42 or Psalm 63:2-9*

Or: John 8:12

I am the light of the world;
follow me, says the Lord.
You will not walk in darkness
but have the light of life.

— *Psalm 27 or Psalm 36:6-10*

TWENTY-FOURTH SUNDAY IN ORDINARY
TIME

OPENING See Sirach 36:18

Give peace, O Lord, to your faithful
and vindicate your prophets.
Hear the prayer of your servant,
of Israel, your people.

— *Sirach 36:1-7, 13, 16-22 or Psalm 122*

COMMUNION Psalm 36:8

O God, how precious your mercy!
Beneath your wings we are safe.

— *Psalm 36:6-10 or Psalm 91*

Or: See 1 Corinthians 10:16

The cup we bless
is a sharing in the blood of Christ;
the bread we break
is a sharing in the body of Christ.

— *Psalm 116 or Psalm 104:1-2a, 13-15, 27-34*

TWENTY-FIFTH SUNDAY IN ORDINARY
TIME

OPENING Unidentified

I am your Saviour, my people;
whatever sorrow you may suffer,
I will answer when you call upon me,
and I will be your Lord for ever.

— *Psalm 37:27-40 or Sirach 36:1-7, 13, 16-22
or Psalm 56*

COMMUNION Psalm 119:4-5

Lord, you charge us to cherish your law;
keep me faithful to your commands.

— *Psalm 119:1-8, 103-106 or Psalm 19:8-15*

Or: John 10:14

I am the Good Shepherd;
I know my sheep and mine know me.

— *Psalm 23*

TWENTY-SIXTH SUNDAY IN ORDINARY
TIME

OPENING Daniel 3:31, 29, 30, 43, 42

All you have done was justified,
for we had sinned and disobeyed you.
But, Lord, give glory to your name;
show us your infinite mercy.

— *Psalm 130 or Psalm 90*

COMMUNION Psalm 119:49-50

Remember, Lord,
the word you gave your servant:
my hope and consolation
in all my sorrow.

— *Psalm 119:1-2, 49-52, 73-80 or Psalm 42*

Or: 1 John 3:16

We know God's love in this:
that Christ laid down his life for us.
So we too should give our lives
for one another.

— *Psalm 119:1-8, 103-106 or 1 Peter 2:21-24
or Philippians 2:6-11*

TWENTY-SEVENTH SUNDAY IN ORDINARY
TIME

OPENING Esther 13:9, 10-11

All creation obeys your power,
and nothing can resist your will;
heaven and earth and the starry vault,
you created and govern them all.

— *Psalm 8 or Judith 16:2-3a, 13-15
or Psalm 119:1-16*

COMMUNION Lamentations 3:25

How gracious is the Lord,
for whom we long and hope!

— *Psalm 103 or Psalm 86*

Or: See 1 Corinthians 10:17

Though we are many,
we are one bread, one body;
there is one loaf, one cup
for all to share.

— *Jeremiah 31:10-14 or Psalm 122*

TWENTY-EIGHTH SUNDAY IN ORDINARY
TIME

OPENING Psalm 130:3-4

If you lay bare our guilt,
who could endure it?
But you are full of mercy,
Lord God of Israel.

— *Psalm 130 or Psalm 90*

COMMUNION Psalm 34:11

The rich may pine and starve,
not those who seek the Lord.

— *Psalm 34 or Psalm 25*

Or: 1 John 3:2

When the Lord appears,
we shall be like him;
we shall see him as he is.

— *Psalm 27:1, 7-14 or Psalm 84 or Psalm 63:2-9*

TWENTY-NINTH SUNDAY IN ORDINARY
TIME

OPENING Psalm 17:6, 8

Lord, you always answer my prayer;
turn and hear me now.
Keep me, the apple of your eye;
overshadow me with your wings.

— *Psalm 17 or Psalm 61:2-6*

COMMUNION Psalm 33:18-19

The eyes of the Lord
watch over the faithful;
we shall be snatched from death
and fed in time of famine.

— *Psalm 33:1-5, 13-15, 18-22*

Or: Mark 10:45

The Son of Man has come
to give his life in ransom for many.

— *Revelation 4:11; 5:9, 10, 12 or Psalm 40:7-12*

THIRTIETH SUNDAY IN ORDINARY TIME

OPENING Psalm 105:3-4

Rejoice, and long for the Lord.
Long for the Lord, your strength,
long for the sight of God.

— *Psalm 105:1-11, 43-45 or Psalm 63:2-9*

COMMUNION Psalm 20:6

We rejoice in you, our Saviour,
and boast in the name of the Lord our God.

— *Psalm 20 or Psalm 98 or Psalm 22:23-32*

Or: Ephesians 5:2

Christ loves us;
for us he gave himself,
a fragrant sacrifice to God.

— *Revelation 4:11; 5:9, 10, 12 or Philipians 2:6-11
or Psalm 40:7-12*

THIRTY-FIRST SUNDAY IN ORDINARY TIME

OPENING PSALM 38:22-23

Do not abandon me, O Lord my God.
Come swiftly, do not leave me, Lord my Saviour.

— *Psalm 38 or Psalm 27:7-14*

COMMUNION Psalm 16:11

Show me the way to life;
let me rejoice before you
and see you face to face.

— *Psalm 16 or Psalm 119*

Or: John 6:58

The living Father sent me;
I live because of the Father.
Whoever feeds on me
will live because of me.

— *Sirach 14:20; 15:3-5, 6b or Psalm 34*

THIRTY-SECOND SUNDAY IN ORDINARY TIME

OPENING Psalm 88:3

Let my prayer come into your presence;
turn to me and listen.

— *Psalm 88 or Psalm 27:7-14*

COMMUNION Psalm 23:1-2

The Lord is my shepherd;
I have all I long for:
green pastures to rest in
and peaceful waters.

— *Psalm 23*

Or: Luke 24:35

The disciples knew the Lord Jesus
in the breaking of the bread.

— *Psalm 23 or Psalm 104:10-15, 27-29, 33-34*

THIRTY-THIRD SUNDAY IN ORDINARY TIME

OPENING Jeremiah 29:11, 12, 14

Peace is my purpose, not affliction.
Only cry to me, says the Lord;
I will hear you
and lead you home from exile.

— *Psalm 85 or Psalm 126*

COMMUNION Psalm 73:28

It is good for me to cling to God,
to put my hope in the Lord.

— *Psalm 73:1-2, 21-28 or Psalm 63:2-9*

Or: Mark 11:23-24

Amen, says the Lord:
Whatever you pray for,
believe it is yours,
and so it will be.

— *Psalm 61 or Psalm 86*

CHRIST THE KING
(LAST SUNDAY IN ORDINARY TIME)

OPENING Revelation 5:12; 1:6

Worthy is the Lamb who was slain,
worthy of power and godhead,
worthy of wisdom and honour.
To him be glory and might for ever.

— *Psalm 24:7-10 or Revelation 4:11; 5:9, 10, 12*
 or Psalm 72

COMMUNION Psalm 29:10-11

The Lord will sit enthroned for ever;
the Lord will bless his people with peace.

— *Psalm 29*

THE FEASTS OF THE LORD
AND THE SAINTS

2 FEBRUARY
THE PRESENTATION OF THE LORD

LIGHTING OF CANDLES Isaiah 40:10; see Isaiah 34:5

Look, our Lord shall come with power,
a light to the eyes of all his servants.

— *Psalm 95:1-7 or Revelation 15:3-4*

PROCESSION

Antiphon:

A light to shine upon the nations
and glorify your holy people Israel.

Luke 2:29-32: Canticle of Simeon

1. Lord, let your servant
now die in peace,
for you kept your promise.

Antiphon

2. With my own eyes
I see the salvation
you prepared for all peoples:

Antiphon

3. a light of revelation to the Gentiles
and glory to your people Israel.

Antiphon

OPENING Psalm 48:10-11

Within your temple we ponder your mercy;
throughout the world your name resounds.
Throughout the world let your praise be heard:
your right hand is full of justice.

— *Psalm 48*

COMMUNION Luke 2:30-31

With my own eyes I see
the salvation you prepared for all peoples.

— *Luke 2:29-32 or Psalm 145 or Psalm 122*

19 MARCH
JOSEPH, HUSBAND OF THE VIRGIN MARY

OPENING Luke 12:42

Behold a wise and faithful servant,
in charge of the Lord's own household.

— *Psalm 92 or Psalm 149*

COMMUNION Matthew 25:21

Well done, my good and faithful servant!
Come and share the joy of your Lord.

— *Psalm 112 or Psalm 146*
or Psalm 119:1, 2, 14, 24, 30, 48, 99-100, 129-130

25 MARCH
THE ANNUNCIATION OF THE LORD

OPENING Hebrews 10:5, 7

Christ said on entering the world:
I have come, O God, to do your will.

— *Psalm 119:1-16 or Psalm 98*

COMMUNION Isaiah 7:14

A virgin shall conceive and bear a Son,
whose name shall be Emmanuel.

— *Psalm 19:2-7 or Isaiah 9:1-6 or Psalm 46*

THE HOLY TRINITY

(Sunday after Pentecost)

OPENING Unidentified

Blessed be God the Father
and the only Son of God
and the Holy Spirit
for showing us faithful love.

— *Psalm 113 or Revelation 4:11; 5:9, 10, 12*

COMMUNION Galatians 4:6

Since you are children of God,
he has sent into your hearts
the Spirit of his Son,
the Spirit who cries out:
Abba, Father.

— *Ephesians 1:3-10 or Psalm 103:1-5, 11-18*

THE BODY AND BLOOD OF CHRIST

(Thursday or Sunday after the Holy Trinity)

OPENING Psalm 81:17

God fed them with the finest wheat
and filled them with honey from the rock.

— *Psalm 81 or Psalm 147*

COMMUNION (John 6:57)

If you eat my flesh and drink my blood,
you abide in me and I in you.

— *Psalm 23 or Wisdom 16:20-21, 26; 17:1a
or Psalm 119:1-2, 11, 41, 50, 72, 103, 105, 162*

THE SACRED HEART OF JESUS

(Friday following Second Sunday after Pentecost)

OPENING Psalm 33:11, 19

The heart of the Lord remembers
from age to age;
we shall be snatched from death
and fed in time of famine.

— *Psalm 33:1, 13-15, 18-21*

COMMUNION John 7:37-38

If you are thirsty, says the Lord,
come to me and drink.
Put your faith in me,
and streams of living water
shall flow out from your heart.

— *Psalm 63:2-9 or Psalm 27:1, 7-14
or Psalm 34*

Or: John 19:34

With a lance a soldier pierced his side,
and there came forth blood and water.

— *Psalm 89:2, 3, 6, 15, 18, 25, 29, 34-35
or Year A: Isaiah 12:2-6
or Years B and C: Psalm 103*

24 JUNE
THE BIRTH OF JOHN THE BAPTIST

VIGIL MASS

OPENING Luke 1:15, 14

Filled with the Holy Spirit,
even from his mother's womb,
he shall be great before the Lord;
his birth shall gladden many.

— *Psalm 92:2-6, 13-16 or Psalm 113*

COMMUNION Luke 1:68

Blessed be the Lord, the God of Israel,
who has come to his people and set them free.

— *Luke 1:68-79 or Psalm 98*

MASS DURING THE DAY

OPENING John 1:6-7, Luke 1:17

John was sent from God
as a witness to the light,
preparing for the Lord a perfect people.

— *Psalm 89:2-3, 6-19 or Psalm 119:105-112*

COMMUNION Luke 1:78

Our compassionate God has come
like a dawning from on high.

— *Luke 1:68-79 or Psalm 34*

29 JUNE
PETER AND PAUL, APOSTLES

VIGIL MASS

OPENING Unidentified

Through Peter the apostle
and Paul, who taught the nations,
we are disciples of Christ the Lord.

— *Psalm 119:1-8, 169-176*

COMMUNION John 21:15, 17

Simon, son of John,
do you love me more than these?
Lord, you know all things;
you know that I love you.

— *Psalm 19:1-7 or Psalm 139:1-6, 16-18, 23-24
or Psalm 18*

MASS DURING THE DAY

OPENING Unidentified

They toiled on earth to plant the Church;
with their own blood they watered it.
They drank the cup that Christ had drunk,
and now they are friends of God.

— *Psalm 116*

COMMUNION Matthew 16:16, 18

You are the Christ, the Son of the living God.
And you are Peter,
the rock on which I shall build my Church.

— *Psalm 80:2-12, 15-20*

6 AUGUST
THE TRANSFIGURATION OF THE LORD

OPENING See Matthew 17:5

In a shining cloud
the Holy Spirit appeared,
and the Father's voice was heard:
This is my Son,
the beloved, my delight;
listen to him.

— *Psalm 2:6-12 or Psalm 99 or Ephesians 1:3-10*

COMMUNION 1 John 3:2

When the Lord appears,
we shall be like him;
we shall see him as he is.

— *Psalm 27:1, 4, 7-14 or Psalm 63:2-9 or Psalm 97*

15 AUGUST
THE ASSUMPTION OF THE VIRGIN MARY
INTO HEAVEN

VIGIL MASS

OPENING Unidentified

Glorious things of you are spoken:
Mary, you are raised today
above the choirs of angels.
Now you triumph with your Son.

— *Psalm 98*

COMMUNION See Luke 11:27

Blest is the womb of the Virgin Mary,
who bore the Son of the eternal Father.

— *Luke 1:46-55 or Psalm 45:2, 10-16*

MASS DURING THE DAY

OPENING Revelation 12:1

A great sign appeared in heaven:
a woman clothed with the sun,
the moon beneath her feet,
twelve stars for her crown.

— *Psalm 98 or Revelation 15:3-4*

Or: Unidentified

Rejoice in the Lord
on this feast of the Virgin Mary,
for today the angels rejoice
and praise the Son of God.

— *Psalm 103:1-5, 19-22 or Judith 16:2-3a, 13-15*

COMMUNION Luke 1:48-49

All generations shall call me blessed:
the Almighty has done great things for me.

— *Luke 1:46-55*

14 SEPTEMBER
THE HOLY CROSS

OPENING See Galatians 6:14

We should glory in the cross
of our Lord Jesus Christ,
in whom is our resurrection,
our salvation and our life.

— *Psalm 67*

COMMUNION John 12:32

When I am raised up from the earth,
I shall draw to myself the whole world.

— *Psalm 36:6-10 or Philippians 2:6-11*

1 NOVEMBER
ALL SAINTS

OPENING Unidentified

Rejoice in the Lord
on this feast of all the saints,
for today the angels rejoice
and praise the Son of God.

— *Psalm 33*

COMMUNION Matthew 5:8-10

Blessed are the clean of heart,
for they shall see God.
Blessed are those who strive for peace,
for they shall be called the children of God.
Blessed are those who are persecuted for justice,
for they possess the kingdom of heaven.

— *Psalm 126 or Isaiah 66:10-14a*

2 NOVEMBER
THE COMMEMORATION
OF ALL THE FAITHFUL DEPARTED
(All Souls)

OPENING 1 Thessalonians 4:14; 1 Corinthians 15:22

Just as Jesus died and rose,
so those who sleep in him
will be restored by God.
As in Adam all have died,
so all will live in Christ.

— *Psalm 65 or Psalm 118:1-9, 13-17, 20-21*

Or: See 4 Ezra 2:34-35

Eternal rest grant unto them, O Lord,
and let perpetual light shine upon them.

Alternative (used only when the text is sung):

Eternal rest to them, O Lord,
and your perpetual light.

— *Psalm 65*

Or: See Romans 8:11

God, who raised Jesus from the dead,
will give our mortal bodies life,
because the Spirit dwells in us.

— *Psalm 116 or Psalm 16*

COMMUNION See John 11:25-26

I am the resurrection and the life.
Believe in me and you shall live,
even though you die.
Live and believe in me,
and you will never die.

— *Psalm 121 or Luke 1:68-79*

Or: 4 Ezra 2:35, 34

Let eternal light, O Lord,
for ever shine upon them.
Set them with your saints,
most gracious Lord.
Eternal rest, O Lord,
and your perpetual light.

Alternative (used only when the text is sung):

V. Eternal light, O Lord,
for ever shine upon them.

R. Set them with your saints,
most gracious Lord.

V. Eternal rest, O Lord,
and your perpetual light. R.

— *Psalm 27:1-4, 7-14 or Psalm 36:6-10*

Or: Philippians 3:20-21

We await the coming
of Christ, our Lord and Saviour,
to make our humble bodies
glorious like his own.

— *Psalm 96 or Hosea 6:1-3*

9 NOVEMBER
THE DEDICATION OF
THE LATERAN BASILICA IN ROME

OPENING Revelation 21:2

I saw the holy city, the new Jerusalem,
coming down from God in heaven,
as lovely as a bride
adorned to meet her husband.

— *Psalm 68:5-6, 33-36 or Isaiah 62:1-7*

COMMUNION 1 Peter 2:5

Like stones that live and breathe,
you must be built on Christ
into a holy priesthood,
a dwelling for the Spirit.

— *Psalm 132 or Revelation 4:11;5:9, 10, 12*

8 DECEMBER
THE IMMACULATE CONCEPTION
OF THE VIRGIN MARY

OPENING Isaiah 61:10

I shall rejoice and be glad in the Lord,
my soul shall exult in God my Saviour.
The Lord has robed me with mercy and justice,
like a bride adorned with her wedding jewels.

— *Psalm 30:1-6, 12-13 or Isaiah 61:10–62:5*

COMMUNION Unidentified

Glorious things of you are spoken:
Mary, out of you arose
Christ the Lord, the sun of justice,
Christ our God and your own child.

— *Luke 1:46-55*

THE ANNIVERSARY OF THE DEDICATION
OF A CHURCH

OPENING Psalm 68:36

How marvellous, Lord, you are
in your holy place.
Blessed are you, O God of Israel,
source of strength and power to your people!

— *Psalm 68:5-6, 33-36 or Daniel 3:52-57*

COMMUNION 1 Corinthians 3:16-17

You are the temple of God,
whose Spirit dwells within you.
The temple of God is holy,
and that temple is you.

— *Psalm 132 or Psalm 84*

THE ORDER OF MASS

INTRODUCTORY RITES

RITE OF BLESSING AND SPRINKLING OF WATER

OUTSIDE THE SEASON OF EASTER

A Psalm 51:9

Wash me with fresh water, Lord,
make me clean as purest snow.

— *Psalm 51*

B Ezekiel 36:25-26

I will pour clean water upon you
and wash away all your defilement.
A new heart I will give you,
says the Lord our God.

— *Ezekiel 36:24-28 or Psalm 23*

C HYMN

See 1 Peter 1:3-5

Refrain:

Praised be the God and Father
of Jesus Christ our Lord.

1. Praised be the God and Father
of Jesus Christ our Lord,
a God who is full of compassion.

Refrain

2. By raising Christ from the dead
God has bestowed upon us
new birth and a hope to live by.

Refrain

3. Our heritage cannot perish,
though reserved in heaven for the day
when salvation is revealed.

Refrain

DURING THE SEASON OF EASTER

A HYMN

See Ezekiel 47:1-2, 9

The following antiphon may be sung with verses
from Psalm 118 or with the verses that follow.

Antiphon:

I saw a stream flowing
from the right side of the temple, alleluia,
and all those whom it reached
were healed and sang for joy: alleluia.

1. From the wounded side of Christ
flowed streams of cleansing water;
the world was washed of all its sin,
all life made new again.

Antiphon

2. With joy you will draw water
from the saving well of God;
for great among us is the Lord,
the Holy One of Israel.

Antiphon

B See Daniel 3:77, 79

Fountains and springs, fishes and whales,
give praise and glory to God for ever,
alleluia.

— *Daniel 3:74-87*

C See 1 Peter 2:9

You are a chosen people,
a royal priesthood, a holy nation;
sing the praises of God who called you
from darkness to wonderful light,
alleluia.

— *Psalm 105:1-6, 41-45*
or Revelation 4:11; 5:9-10, 12

D Source unidentified

From the wounded side of Christ
flowed streams of cleansing water:
the world was washed of all its sin,
all life made new again,
alleluia.

— *Psalm 105:1-6, 41-45*



APPENDIX

SAMPLE TEXTS OF THE GENERAL INTERCESSIONS

1. GENERAL USE I

Invitation

Let us pray with all our hearts
to God, the almighty Father,
who desires that all should be saved
and come to the knowledge of the truth.

First Intention

For the holy Church of God,
that the Lord may guide and protect it,
we pray to our God:

R. God of mercy, hear our prayer.

Second Intention

For all the peoples of the world,
that the Lord may unite them in harmony and peace,
we pray to our God:

R. God of mercy, hear our prayer.

Third Intention

For all our brothers and sisters in need,
that the Lord may raise them up and assist them,
we pray to our God:

R. God of mercy, hear our prayer.

Fourth Intention

For ourselves and for our community,
that the Lord may accept us as a pleasing sacrifice,
we pray to our God:

R. God of mercy, hear our prayer.

Concluding Prayer

God, our refuge and our strength,
source of every goodness,
heed the prayers of your Church,
and grant that we may obtain in rich measure
all that we ask for in faith.

We make our prayer through Jesus Christ our Lord.

R. Amen.

2. GENERAL
USE II

Invitation

My brothers and sisters,
through this prayer that we make in common
let us call upon Christ the Lord,
not only for ourselves and our own needs
but also for the needs of others.

First Intention

For all Christian people,
we pray to Christ the Lord,
the giver of all good things:
R. Christ, hear us.

Or:

For those who as yet do not believe,
we pray to Christ the Lord,
the giver of spiritual gifts:
R. Christ, hear us.

Second Intention

For those who hold public office,
we pray to Christ the Lord,
the ruler of every heart:
R. Christ, hear us.

Or:

For fine weather and the fruits of the earth,
we pray to Christ the Lord,
the ruler of the universe:
R. Christ, hear us.

Third Intention

For those who cannot be present here,
we pray to Christ the Lord,
who knows our innermost hearts:
R. Christ, hear us.

Or:

For those who have gone before us in faith,
we pray to Christ the Lord,
who is judge of all:
R. Christ, hear us.

Fourth Intention

For all of us,
who pray with faith and ask for mercy,
we pray to Christ the Lord,
our merciful Saviour:
R. Christ, hear us.

Or:

For all of us,
who trust in the Lord's goodness in time of need,
we pray to Christ the Lord,
our merciful Saviour:
R. Christ, hear us.

Concluding Prayer

Lord God,
hear the prayers we offer
and mercifully grant the favours we ask,
through Jesus Christ our Lord.
R. Amen.

3. SEASON OF
ADVENT

Invitation

My brothers and sisters,
we are preparing for the coming of our Lord Jesus Christ.
He came into the world
to preach the good news to the poor
and to heal the brokenhearted.
Let us pray that, even in our own time,
he may show the path of salvation
to those who are poor and needy.

First Intention

That the Lord Jesus may remain with his Church
and guide it always,
we pray to the Lord:
R. Lord, have mercy.

Or:

That the Lord Jesus may enrich with spiritual gifts
our pope, our bishop, and all the bishops,
we pray to the Lord:
R. Lord, have mercy.

Second Intention

That the Lord Jesus may bless the world
with peace and prosperity,
we pray to the Lord:
R. Lord, have mercy.

Or:

That the Lord Jesus may direct those in authority
to follow his will and to serve the good of all,
we pray to the Lord:
R. Lord, have mercy.

Third Intention

That the Lord Jesus may heal the sick,
rid the world of hunger,
and protect us from all adversity,
we pray to the Lord:
R. Lord, have mercy.

Or:

That the Lord Jesus may set free the oppressed
and those deprived of freedom,
we pray to the Lord:
R. Lord, have mercy.

Fourth Intention

That the Lord Jesus may keep us steadfast in truth,
to proclaim to the world his great love,
we pray to the Lord:
R. Lord, have mercy.

Or:

That the Lord Jesus may find us
watchful and ready at his coming,
we pray to the Lord:
R. Lord, have mercy.

Concluding Prayer

All-powerful and ever-living God,
you desire that all should be saved and that none be lost.
Hear the prayers of your people:
guide the course of the world
in the ways of your peace
and enable your Church to serve you
in serenity and joy.
We ask this through Jesus Christ our Lord.
R. Amen.

4. SEASON OF
CHRISTMAS

Invitation

My brothers and sisters,
today [tonight *or* in this season]
the goodness and loving-kindness of God our Saviour
has appeared among us.
Let us offer up our prayers,
trusting not in any righteous deeds we have done,
but solely in the mercy of God.

First Intention

For the Church of God,
that we may await with pure faith and welcome with joy
the Saviour whom the spotless Virgin
conceived and bore by the power of the Spirit,
we pray to the Lord:
R. Lord, have mercy.

Second Intention

For the peace and progress of the whole world,
that God's earthly gifts may lead to an eternal reward,
we pray to the Lord:
R. Lord, have mercy.

Third Intention

For those who suffer from hunger, sickness, or loneliness,
that the mystery of the incarnation [epiphany]
may afford them relief of body and spirit,
we pray to the Lord:
R. Lord, have mercy.

Fourth Intention

For the families of our congregation,
that we may welcome Christ
and learn to see him in the poor and needy,
we pray to the Lord:
R. Lord, have mercy.

Concluding Prayer

Lord our God,
grant that the Virgin Mary,
who carried in her womb Jesus Christ,
truly God and truly human,
may bring before you the prayers of your faithful people.
We ask this through Jesus Christ our Lord.
R. Amen.

5. SEASON OF
LENT I

Invitation

My brothers and sisters,
we must pray at all times,
but during these days of Lent
we should keep watch even more faithfully with Christ
in offering our prayers to God.

First Intention

For the entire Christian people,
that during this season
we may be nourished more richly
by every word that comes from the mouth of God,
we pray to the Lord.

R. Lord, hear our prayer.

Second Intention

For peace and tranquillity in the world,
that these days may truly be
an acceptable time of grace and salvation,
we pray to the Lord.

R. Lord, hear our prayer.

Third Intention

For sinners and those who have fallen away,
that in this season of reconciliation
they may turn back to God,
we pray to the Lord.

R. Lord, hear our prayer.

Fourth Intention

For ourselves,
that our hearts may at last be moved
to detest our sins,
we pray to the Lord.

R. Lord, hear our prayer.

Concluding Prayer

Grant to your people, O Lord,
true conversion of heart,
that what we seek with fitting prayer
we may receive through your loving mercy.

We ask this through Jesus Christ our Lord.

R. Amen.

6. SEASON OF
LENT II

Invitation

My brothers and sisters,
as the Easter solemnities draw near,
let us pray earnestly to the Lord
that we who are baptised, and the whole world,
may enter more fully
the mystery of Christ's death and resurrection.

First Intention

That the catechumens who will be baptised this Easter
may grow in faith and understanding,
we pray to the Lord.
R. Lord, hear our prayer.

Second Intention

That nations in need may receive assistance
and that peace and stability may reign throughout the world,
we pray to the Lord.
R. Lord, hear our prayer.

Third Intention

That all who are afflicted and in distress
may receive the comfort of divine grace,
we pray to the Lord.
R. Lord, hear our prayer.

Fourth Intention

That our Lenten self-denial may inspire us
to reach out in love to those who need our help,
we pray to the Lord.
R. Lord, hear our prayer.

Concluding Prayer

Have mercy, O Lord, on your Church
and listen to our heartfelt prayers,
so that those you call to share in Christ's paschal mystery
may never lack the comfort of your grace.
We ask this through Jesus Christ our Lord.
R. Amen.

7. MONDAY,
TUESDAY,
WEDNESDAY
OF HOLY WEEK

Invitation

My brothers and sisters,
during this season when Christ, with loud cries and tears,
offered up prayers and entreaties to his Father
and was heard because of his godly fear,
let us humbly ask God to hear us also.

First Intention

That in these days of Christ's passion
the Church, the Bride of Christ,
may more thoroughly be cleansed by his blood,
we pray to the Lord.
R. Lord, hear our prayer.

Second Intention

That through the blood of the cross
peace may prevail for the salvation of all the world,
we pray to the Lord.
R. Lord, hear our prayer.

Third Intention

That those who share in Christ's passion
through their own illness or suffering
may be blessed with courage and patience,
we pray to the Lord.
R. Lord, hear our prayer.

Fourth Intention

That through the Lord's passion and cross
all may be brought to the glory of his resurrection,
we pray to the Lord.
R. Lord, hear our prayer.

Concluding Prayer

Draw near to your people, O God,
and through the merits of your Son's passion and death
grant us the favours we cannot deserve.
We ask this through Jesus Christ our Lord.
R. Amen.

8. SEASON OF
EASTER

Invitation

My brothers and sisters,
amid the joy of Easter
let us more earnestly ask God,
who heard the prayers and entreaties of Christ, his beloved Son,
to hear our humble prayers.

First Intention

That our pastors may faithfully lead and lovingly serve
the flock entrusted to their care by Christ the Good Shepherd,
we pray to the Lord.
R. Lord, hear our prayer.

Second Intention

That the whole world may rejoice in that peace
which Christ himself has given,
we pray to the Lord.
R. Lord, hear our prayer.

Third Intention

That our suffering brothers and sisters
may have their sorrow turned to joy,
a joy which no one can take from them,
we pray to the Lord.
R. Lord, hear our prayer.

Fourth Intention

That our community may with great confidence
bear witness to Christ's resurrection,
we pray to the Lord.
R. Lord, hear our prayer.

Concluding Prayer

O God,
you know that your people's lives
are subject to need and hardship.
Grant the desires of those who pray to you,
and hear the prayers of those who believe in you.
We ask this through Jesus Christ our Lord.
R. Amen.

9. ORDINARY
TIME I

Invitation

My brothers and sisters,
we are gathered together as one
to remember God's many blessings.
Let us call upon God to inspire in us
prayers worthy to be heard.

First Intention

For our Pope N., for our Bishop N.,
for all the ministers of the Church,
and for the people they have been called to lead,
we pray to the Lord.
R. Lord, hear our prayer.

Second Intention

For those who serve us in public office
and for all entrusted with the common good,
we pray to the Lord.
R. Lord, hear our prayer.

Third Intention

For all travellers and for those far from home,
for prisoners,
and for those deprived of freedom,
we pray to the Lord.
R. Lord, hear our prayer.

Fourth Intention

For all of us gathered in this holy place
in faith, in worship, and in the love of God,
we pray to the Lord.
R. Lord, hear our prayer.

Concluding Prayer

Look with favour on the prayers of your Church, O Lord,
so that what we cannot expect from our own merits
we may obtain from your unfailing mercy.
We ask this through Jesus Christ our Lord.
R. Amen.

10. ORDINARY
TIME II

Invitation

My brothers and sisters,
we are gathered to celebrate the mystery
of our salvation in Jesus Christ.
Let us ask almighty God
to unseal for all the world
this fountain of life and blessing.

First Intention

For all who have dedicated themselves to God,
that God will keep them faithful to their promise,
we pray to the Lord.
R. Lord, hear our prayer.

Second Intention

For peace among nations,
that all people may be free
to devote themselves to the service of God,
we pray to the Lord.
R. Lord, hear our prayer.

Third Intention

For the aged who are lonely or infirm,
that we may comfort them by our love,
we pray to the Lord.
R. Lord, hear our prayer.

Fourth Intention

For all of us gathered here,
that we may rightly use the good things
that God provides in this life,
and keep our hearts set on the life to come,
we pray to the Lord.
R. Lord, hear our prayer.

Concluding Prayer

In your mercy, O Lord,
hear the prayers of your people,
and grant that what you prompt us to seek in faith
we may quickly receive from your bountiful goodness.
We ask this through Jesus Christ our Lord.
R. Amen.

11. MASSES FOR *Invitation*

THE DEAD

God, the almighty Father,
raised Christ Jesus from the dead;
with confidence we pray for all people, living and dead.

First Intention

For the Christian people,
that God may confirm them in oneness and faith,
we pray to the Lord.
R. Lord, hear our prayer.

Second Intention

For the entire world,
that it may be delivered from the scourge of war,
we pray to the Lord.
R. Lord, hear our prayer.

Third Intention

For those who are unemployed, hungry, or homeless,
that God may show them a father's care,
we pray to the Lord.
R. Lord, hear our prayer.

Fourth Intention

For N., who in baptism was given the pledge of eternal life,
that he/she may now be admitted to the company of the saints,
we pray to the Lord.
R. Lord, hear our prayer.

Or:

For our brother/sister who ate the body of Christ,
the bread of life,
that he/she may be raised up on the last day,
we pray to the Lord.
R. Lord, hear our prayer.

Or for a priest:

For our brother N., who served the Church as a priest,
that he may be given a place in the liturgy of heaven,
we pray to the Lord.
R. Lord, hear our prayer.

Or:

For our deceased relatives, friends, and benefactors,
that they may have the reward of their goodness,
we pray to the Lord.
R. Lord, hear our prayer.

Or:

For those who have fallen asleep in the hope of rising again,
that they may see God face to face,
we pray to the Lord.

R. Lord, hear our prayer.

Or:

For our brothers and sisters who are saddened and troubled,
that they may receive God's comfort and aid,
we pray to the Lord.

R. Lord, hear our prayer.

Or:

For all of us assembled here to worship in faith,
that we may be gathered together again in God's kingdom,
we pray to the Lord.

R. Lord, hear our prayer.

Concluding Prayer

God, our shelter and our strength,
you listen in love to the cry of your people:
hear the prayers we offer for our departed brothers and sisters.
Cleanse them from their sins
and grant them the fullness of redemption.

We ask this through Jesus Christ our Lord.

R. Amen.

Additional Musical Settings

This section (pages 1029–1159) is omitted.

Musical settings of the following texts will be included:

The Order of Mass

INTRODUCTORY RITES

Rite of Blessing and Sprinkling of Water
Sprinkling Rite Song (1 Peter 1:3–5)
Sprinkling Rite Song (During the Easter Season)
Kyrie, Alternative Version
Gloria, Alternative Version
Presidential Prayers: Tones

LITURGY OF THE WORD

Reading and Gospel Formulas
Sample General Intercessions

LITURGY OF THE EUCHARIST

Interpolations for Eucharistic Prayer I
Interpolations for Eucharistic Prayer II
Interpolations for Eucharistic Prayer III
Interpolations for Eucharistic Prayer IV
Communion Rite: Breaking of Bread

CONCLUDING RITE

Greeting
Solemn Blessings
Prayers over the People

Musical Setting for Ash Wednesday

Additional Musical Settings for the Easter Triduum

HOLY THURSDAY

Ubi Caritas
Pange lingua

GOOD FRIDAY

Veneration of the Cross

THE EASTER VIGIL

Service of Light
Procession
Optional Choir Parts for the Acclamations for the Exsultet

COMMISSIONING A SPECIAL MINISTER TO DISTRIBUTE HOLY COMMUNION ON A SINGLE OCCASION

A person who, in a case of real necessity, is authorised to distribute holy communion on a single occasion* should normally be commissioned according to the following rite.

During the breaking of the bread, the person who is to distribute holy communion comes to the altar and stands before the priest. After the *Agnus Dei* has been completed, the priest blesses the person with the following words:

N., today you are to distribute
the body and blood of Christ
to your brothers and sisters.
May the Lord bless + you.

When the priest has received communion in the usual way, he gives communion to the newly commissioned minister. Then the priest gives the plate or other vessel with the consecrated bread (or, if communion is to be administered under both kinds, the cup) to the minister. They then go to give communion to the people.

* See Congregation for the Discipline of the Sacraments, Instruction *Immense Caritatis*, on facilitating reception of communion in certain circumstances, 29 January 1973, I, II and VI: AAS 65 (1973), p. 266.

PREPARATION FOR MASS

PRAYER OF
SAINT AMBROSE

Lord Jesus Christ,
I approach your banquet table
in fear and trembling,
for I am a sinner
and dare not rely on my own worth
but only on your goodness and mercy.
I am defiled by many sins in body and soul
and by my unguarded thoughts and words.

Gracious God of majesty and awe,
I seek your protection,
I look for your healing.
Poor troubled sinner that I am,
I appeal to you, the fountain of all mercy.
I cannot bear your judgement,
but I trust in your salvation.
Lord, I show my wounds to you
and uncover my shame before you.
I know my sins are many and great,
and they fill me with fear,
but I hope in your mercies,
for they cannot be numbered.

Lord Jesus Christ, eternal king,
God-man crucified for us,
look upon me with mercy and hear my prayer,
for I trust in you.
Have mercy on me,
full of sorrow and sin,
for the depth of your compassion never ends.
Praise to you, saving victim,
offered on the wood of the cross for me and for all.
Praise to the noble and precious blood,
flowing from the wounds of my crucified Lord Jesus Christ
and washing away the sins of the whole world.

Remember, Lord, your creature,
whom you have redeemed with your blood.
I repent of my sins,
and I long to put right what I have done.

Merciful Father, take away all my offences and sins;
purify me in body and soul
and make me worthy to taste the holy of holies.
May your body and blood,
which I intend to receive, although I am unworthy,
be for me the remission of my sins,
the washing away of my guilt,
the end of my evil thoughts,

and the rebirth of my better instincts.
May your body and blood spur me on to works pleasing to you
and be profitable to my health in body and soul
and a firm defence against the wiles of my enemies.
Amen.

PRAYER OF
SAINT THOMAS
AQUINAS

Almighty and ever-living God,
I approach the sacrament of your only-begotten Son, our Lord Jesus Christ.
I come sick to the doctor of life,
unclean to the fountain of mercy,
blind to the radiance of eternal light,
poor and needy to the Lord of heaven and earth.

Lord, in your great generosity,
heal my sickness, wash away my defilement,
enlighten my blindness, enrich my poverty,
and clothe my nakedness.

May I receive the bread of angels,
the King of kings and Lord of lords,
with humble reverence,
with the purity and faith,
the repentance and love,
and the determined purpose
that will help to bring me to salvation.
May I receive the sacrament of the Lord's body and blood,
together with its grace and power.

Kind God,
may I receive the body of your only-begotten Son,
our Lord Jesus Christ,
born from the womb of the Virgin Mary,
and so as to be received into his mystical body
and numbered among his members.

Loving Father,
as on my earthly pilgrimage
I now receive your beloved Son
under the veil of a sacrament,
may I one day see him face to face in glory,
who lives and reigns with you for ever.
Amen.

A PRIEST'S
PRAYER
TO MARY

Mother of mercy and love,
blessed Virgin Mary,
I am a poor and unworthy sinner,
and I turn to you in confidence and love.
You stood by your Son
as he hung dying on the cross.
Stand also by me, a poor sinner,
and by all the priests
who are offering Mass today
here and throughout the world.
Help us to offer a perfect and acceptable sacrifice
in the sight of the holy and undivided Trinity,
our most high God.
Amen.

A PRIEST'S
PRAYER

My purpose is to celebrate Mass
and to make present the body and blood of our Lord Jesus Christ
according to the rite of the holy Roman Church
to the praise of our all-powerful God
and all his assembly in the glory of heaven,
for my good and the good of the pilgrim Church on earth,
and for all who have asked me to pray for them
in general and in particular,
and for the good of the holy Roman Church.

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

THANKSGIVING AFTER MASS

PRAYER OF
SAINT THOMAS
AQUINAS

Lord, Father all-powerful and ever-living God,
I thank you,
for even though I am a sinner, and your unprofitable servant,
you have fed me
with the precious body and blood of your Son, our Lord Jesus Christ,
not because of my worth but out of your kindness and your mercy.

I pray that this holy communion
may not bring me condemnation and punishment
but forgiveness and salvation.

May it be a helmet of faith
and a shield of good will.

May it purify me from evil ways
and put an end to my evil passions.

May it increase in me charity and patience,
humility and obedience,
and the power to do good.

May it be my strong defence
against all my enemies, visible and invisible,
and the perfect calming of all my evil impulses,
bodily and spiritual.

May it unite me more closely to you,
the one true God,
and lead me safely through death
to everlasting happiness with you.

And I pray that you will lead me, a sinner,
to the banquet where you,
with your Son and the Holy Spirit,
are true and perfect light,
total fulfilment, everlasting joy,
gladness without end,
and perfect happiness to your saints.
Grant this through Jesus Christ our Lord.
Amen.

PRAYER TO
OUR REDEEMER

Soul of Christ, sanctify me.
Body of Christ, heal me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.

Good Jesus, hear me.

In your wounds shelter me.
From turning away keep me.
From the evil one protect me.
At the hour of my death call me.
Into your presence lead me,
to praise you with all your saints
for ever and ever.
Amen.

PRAYER OF
SELF-DEDICATION
TO JESUS CHRIST

Lord Jesus Christ,
take all my freedom,
my memory, my understanding, and my will.
All that I have and cherish
you have given me.
I surrender it all to be guided by your will.
To love you and to have your grace
is wealth enough for me.
Give me these, Lord Jesus,
and I ask for nothing more.

PRAYER
BEFORE
A CRUCIFIX

Good and gentle Jesus,
I kneel before you.
I see and I ponder your five wounds.
My eyes behold what David prophesied about you:
"They have pierced my hands and feet;
they have counted all my bones."

Engrave on me this image of yourself.
Fulfil the yearnings of my heart:
give me faith, hope, and love,
repentance for my sins,
and true conversion of life.
Amen.

THE
UNIVERSAL
PRAYER
*(Attributed to
Pope Clement XI)*

Lord, I believe in you: increase my faith.
I trust in you: strengthen my trust.
I love you: let me love you more and more.
I am sorry for my sins: deepen my sorrow.

I adore you as my first beginning,
I long for you as my last end,
I praise you as my constant helper
and call on you as my loving protector.

Guide me by your wisdom,
correct me with your justice,
comfort me with your mercy,
protect me with your power.

I offer you, Lord,
my thoughts: to be fixed on you;
my words: to have you for their theme;
my actions: to reflect my love for you;
my sufferings: to be endured for your greater glory.

I want to do what you ask of me:
in the way you ask,
for as long as you ask,
because you ask it.

Lord, enlighten my understanding,
strengthen my will,
purify my heart,
and make me holy.

Help me to repent of my past sins
and to resist temptation in the future.
Help me to rise above my human weaknesses
and to grow stronger as a Christian.

Let me love you, my Lord and my God,
and see myself as I really am:
a pilgrim in this world,
a Christian called to respect and love
all whose lives I touch,
those in authority over me
or those under my authority,
my friends and my enemies.

Help me to conquer anger with gentleness,
greed with generosity,
apathy with fervour.
Help me to forget myself
and reach out toward others.
Make me prudent in planning,
courageous in danger.

Make me patient in suffering,
unassuming in prosperity.

Keep me, Lord, attentive at prayer,
temperate in food and drink,
diligent in my work,
firm in my good intentions.

Let my conscience be clear,
my conduct without fault,
my speech blameless,
my life well-ordered.

Put me on guard against my human weaknesses.
Let me cherish your love for me,
keep your law,
and come at last to your salvation.

Teach me to realise that this world is passing,
that my true future is the happiness of heaven,
that life on earth is short,
and the life to come eternal.

Help me to prepare for death
with a proper fear of judgement,
but a greater trust in your goodness.
Save me from final damnation
and lead me to the joys of heaven.

Grant this through Jesus Christ our Lord.
Amen.

PRAYER TO THE
VIRGIN MARY

Mary, holy Virgin Mother,
I have received your Son, Jesus Christ.
With love you became his mother,
gave birth to him, nursed him,
and cared for him with maternal love.
With love I return him to you,
to hold once more,
to love with all your heart,
and to offer to the Holy Trinity
as our supreme act of worship
for your honour and for the good
of all your children.

Mother, ask God to forgive my sins
and to help me serve him more faithfully.
Keep me true to Christ until death,
and let me come to praise him with you
for ever and ever.
Amen.

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