

PREFACE I OF THE SUNDAYS IN ORDINARY TIME

The Paschal Mystery and the People of God

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

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

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

R. It is right and just.

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

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

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

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

PREFACE II OF THE SUNDAYS IN ORDINARY TIME

The mystery of salvation

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

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

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

R. It is right and just.

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

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

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

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

PREFACE III OF THE SUNDAYS IN ORDINARY TIME

The salvation of man by a man

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

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

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

R. It is right and just.

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

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

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

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

PREFACE IV OF THE SUNDAYS IN ORDINARY TIME

The history of salvation

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

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift them up to the Lord.

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

℟. It is right and just.

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

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

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

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

PREFACE V OF THE SUNDAYS IN ORDINARY TIME

Creation

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

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift them up to the Lord.

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

℟. It is right and just.

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

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

And so, with all the Angels,
in joyful celebration we, too, acclaim:

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

PREFACE VI OF THE SUNDAYS IN ORDINARY TIME

The pledge of the eternal Passover

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

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

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

R. It is right and just.

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

For in you we live and move and have our being,
and while in this body
we not only experience the daily effects of your care,
but even now possess the pledge of eternal life.
For, having received the first fruits of the Spirit
through whom you raised up Jesus from the dead,
we hope for an everlasting share in the Paschal mystery.

And so, with all the Angels,
in joyful celebration we, too, acclaim:

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

PREFACE VII OF THE SUNDAYS IN ORDINARY TIME

Salvation through the obedience of Christ

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

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift them up to the Lord.

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

℟. It is right and just.

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

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

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

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

PREFACE VIII OF THE SUNDAYS IN ORDINARY TIME

The Church united by the unity of the Trinity

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

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift them up to the Lord.

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

℟. It is right and just.

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

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

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

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

PREFACE I OF THE MOST HOLY EUCHARIST

The Sacrifice and the Sacrament of Christ

60. The following Preface is said in the Mass of the Lord's Supper. It may also be said on the Solemnity of the Most Holy Body and Blood of Christ and in Votive Masses of the Most Holy Eucharist.

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

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

R. It is right and just.

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

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

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

Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

When the Roman Canon is used in the Mass of the Lord's Supper, the proper Communicantes, Hanc igitur and Qui pridie are used, pp. 000-000.

PREFACE II OF THE MOST HOLY EUCHARIST

The fruits of the Most Holy Eucharist

61. The following Preface is said on the Solemnity of the Most Holy Body and Blood of Christ and in Votive Masses of the Most Holy Eucharist.

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

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

R. It is right and just.

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

For at the last supper with his Apostles,
establishing for the ages to come
the saving memorial of the Cross,
he offered himself to you as the Lamb without blemish,
the acceptable gift of perfect praise.

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

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

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

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

PREFACE I OF THE BLESSED VIRGIN MARY

The Motherhood of the Blessed Virgin Mary

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

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

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

R. It is right and just.

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

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

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

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

PREFACE II OF THE BLESSED VIRGIN MARY

The Church praises God with the words of Mary

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

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift them up to the Lord.

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

℟. It is right and just.

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

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

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

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

PREFACE I OF APOSTLES

The Apostles, shepherds of God's people

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

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

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

R. It is right and just.

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

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

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

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

PREFACE II OF APOSTLES

The apostolic foundation and witness

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

V. The Lord be with you.

R/. And with your spirit.

V. Lift up your hearts.

R/. We lift them up to the Lord.

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

R/. It is right and just.

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

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

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

Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

PREFACE I OF SAINTS

The glory of the Saints

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

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

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

R. It is right and just.

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

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

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

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

PREFACE II OF SAINTS

The action of the Saints

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

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

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

R. It is right and just.

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

For in the marvelous confession of your Saints
you make your Church fruitful with strength ever new
and offer us sure signs of your love.

And that your saving mysteries may be fulfilled,
their great example lends us courage,
their fervent prayers sustain us in all we do.

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

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

PREFACE I OF HOLY MARTYRS

The sign and example of martyrdom

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

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

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

R. It is right and just.

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

For the blood of your blessed Martyr N.,
poured out like Christ's to glorify your Name,
shows forth your marvelous works,
by which you perfect your power in weakness
and strengthen the weak to bear witness to you,
through Christ our Lord.

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

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

PREFACE II OF HOLY MARTYRS

The wonders of God in the victory of the Martyrs

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

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift them up to the Lord.

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

℟. It is right and just.

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

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

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

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

PREFACE OF HOLY PASTORS

The presence of holy Pastors in the Church

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

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

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

R. It is right and just.

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

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

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

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

PREFACE OF HOLY VIRGINS AND RELIGIOUS

The sign of a life consecrated to God

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

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

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

R. It is right and just.

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

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

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

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

COMMON PREFACE I

The renewal of all things in Christ

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

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

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

R. It is right and just.

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

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

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

Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

COMMON PREFACE II

Salvation through Christ

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

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

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

R. It is right and just.

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

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

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

Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

COMMON PREFACE III

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

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

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

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

R. It is right and just.

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

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

And so, it is right that all your creatures serve you,
all the redeemed praise you,
and all your Saints with one heart bless you.

Therefore, we, too, extol you with all the Angels
as in joyful celebration we acclaim:

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

COMMON PREFACE IV

Praise, the gift of God

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

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

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

R. It is right and just.

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

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

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

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

COMMON PREFACE V

The proclamation of the Mystery of Christ

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

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

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

R. It is right and just.

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

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

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

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

COMMON PREFACE VI

The mystery of salvation in Christ

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

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

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

R. It is right and just.

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

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

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

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

PREFACE I FOR THE DEAD
The hope of resurrection in Christ

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

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

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

R. It is right and just.

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

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

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

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

PREFACE II FOR THE DEAD

Christ died so that we might live

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

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

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

R. It is right and just.

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

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

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

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

PREFACE III FOR THE DEAD

Christ, the salvation and the life

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

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift them up to the Lord.

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

℟. It is right and just.

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

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

Let our voices, we pray,
join with the host of Angels who adore your majesty
and rejoice in your presence for ever;
we pray you, bid our voices join with theirs
in one chorus of exultant praise as we acclaim:

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

PREFACE IV FOR THE DEAD

From earthly life to heavenly glory

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

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

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

R. It is right and just.

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

For it is at your summons that we come to birth,
by your will that we are governed;
by your command that we return,
in virtue of the law of sin,
to the earth from which we came.
And when you give the sign
we who have been redeemed by the Death of your Son,
shall be raised up to the glory of his Resurrection.

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

Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

PREFACE V FOR THE DEAD

Our resurrection through the victory of Christ

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

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift them up to the Lord.

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

℟. It is right and just.

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

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

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

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

EUCCHARISTIC PRAYERS



EUCCHARISTIC PRAYER I
OR THE ROMAN CANON

83. V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

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

R. It is right and just.

Then follows the Preface indicated by the rubrics, which concludes:

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

84. The Priest, with hands extended, says:

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

Rejoins his hands and says:

That you accept

He makes the Sign of the Cross once over the bread and chalice together, saying:
and bless ✠ these gifts, these offerings,
these holy and unblemished sacrifices.

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

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

85. Commemoration of the Living.

Remember, Lord, your servants N. and N.

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

Then, with hands extended, he continues:

and all gathered here,
whose faith and devotion are known to you.
For them and all who are dear to them
we offer you this sacrifice of praise
or they offer it for themselves
and all who are dear to them,
for the redemption of their souls,
in hope of health and well-being,
and paying their homage to you,
the eternal God, living and true.

86. Within the Action.

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

PROPER FORMS OF THE COMMUNICANTES

On the Nativity of the Lord and throughout the Octave

Celebrating the most sacred night (day)
when blessed Mary the immaculate Virgin
brought forth the Savior for this world,
and in communion with those whose memory we venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord, Jesus Christ: †

On the Epiphany of the Lord

Celebrating the most sacred day
on which your Only Begotten Son,
eternal with you in your glory,
appeared in a human body, truly sharing our flesh,
and in communion with those whose memory we venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord, Jesus Christ: †

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

Celebrating the most sacred night (day)
of the Resurrection of our Lord Jesus Christ in the flesh,
and in communion with those whose memory we venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord, Jesus Christ: †

On the Ascension of the Lord

Celebrating the most sacred day
on which your Only Begotten Son, our Lord,
placed at the right hand of your glory
our weak human nature,
which he had united to himself,
and in communion with those whose memory we venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord, Jesus Christ: †

On Pentecost Sunday

Celebrating the most sacred day of Pentecost,
on which the Holy Spirit
appeared to the Apostles in tongues of fire,
and in communion with those whose memory we venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord, Jesus Christ: †

87. With hands extended, the Priest continues:

Therefore, Lord, we pray:

graciously accept this oblation of our service,

that of your whole family:

order our days in your peace,

and command that we be delivered from eternal damnation

and counted among the flock of those you have chosen.

He joins his hands.

(Through Christ our Lord. Amen.)

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

Therefore, Lord, we pray:

graciously accept this oblation of our service,

that of your whole family,

which we make to you

also for those to whom you have been pleased to give

the new birth of water and the Holy Spirit,

granting them forgiveness of all their sins:

order our days in your peace,

and command that we be delivered from eternal damnation

and counted among the flock of those you have chosen.

He joins his hands.

(Through Christ our Lord. Amen.)

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

Be pleased, O God, we pray,

to bless, acknowledge,

and approve this offering in every respect;

make it spiritual and acceptable,

so that it may become for us

the Body and Blood of your most beloved Son,

our Lord Jesus Christ.

He joins his hands.

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

On the day before he was to suffer,

The Priest takes the bread,
and, holding it slightly raised above the altar, continues:
he took bread in his holy and venerable hands,

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

He bows slightly.

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

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

90. After this, the Priest continues:

In a similar way, when supper was ended,

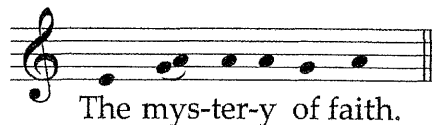
He takes the chalice,
and, holding it slightly raised above the altar, continues:
he took this precious chalice
in his holy and venerable hands,
and once more giving you thanks, he said the blessing
and gave the chalice to his disciples, saying:

He bows slightly.

**TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL COVENANT,
WHICH WILL BE POURED OUT FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.**

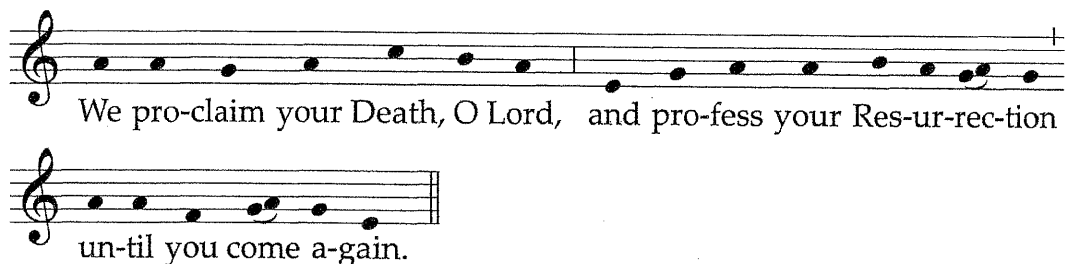
The Priest shows the chalice to the people, places it on the corporal, and genuflects in adoration.

91. Then the Priest says:



The mystery of faith.

And the people continue, acclaiming:



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

Or:

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

Or:

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

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

Therefore, O Lord,
as we celebrate the memorial of the blessed Passion,
the Resurrection from the dead,
and the glorious Ascension into heaven
of Christ, your Son, our Lord,
we, your servants and your holy people,
offer to your glorious majesty
from the gifts that you have given us,
this pure victim,
this holy victim,
this spotless victim,
the holy Bread of eternal life
and the Chalice of everlasting salvation.

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

94. Bowing, with hands joined, he continues:

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

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

He joins his hands.

(Through Christ our Lord. Amen.)

95. Commemoration of the Dead

With hands extended, the Priest says:

Remember also, Lord, your servants N. and N.,
who have gone before us with the sign of faith
and rest in the sleep of peace.

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

Then, with hands extended, he continues:

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

He joins his hands.

(Through Christ our Lord. Amen.)

96. He strikes his breast with his right hand, saying:
To us, also, your servants, who though sinners,

And, with hands extended, he continues:
 hope in your abundant mercies,
 graciously grant some share
 and fellowship with your holy Apostles and Martyrs:
 with John the Baptist, Stephen,
 Matthias, Barnabas,
 (Ignatius, Alexander,
 Marcellinus, Peter,
 Felicity, Perpetua,
 Agatha, Lucy,
 Agnes, Cecilia, Anastasia)
 and all your Saints:
 admit us, we beseech you,
 into their company,
 not weighing our merits, but granting us your pardon.

He joins his hands.
 Through Christ our Lord.

97. And he continues:

Through whom
 you continue to make all these good things, O Lord;
 you sanctify them, fill them with life,
 bless them, and bestow them upon us.

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

Through him, and with him, and in him, to you, O God, almighty
 Father, in the unity of the Ho-ly Spir-it, is all hon-or and glo-ry,
 for ev-er and ev-er. R. A-men.

Through him, and with him, and in him,
to you, O God, almighty Father,
in the unity of the Holy Spirit,
is all honor and glory,
for ever and ever.

The people acclaim:
Amen.

Then follows the Communion Rite, p. 00.

EUCCHARISTIC PRAYER II

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

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift them up to the Lord.

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

℟. It is right and just.

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

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

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

Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

100. The Priest, with hands extended, says:

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

101. He joins his hands and, holding them extended over the offerings, says:
Make holy, therefore, these gifts, we pray,
by sending down your Spirit upon them like the dewfall,

He joins his hands and makes the Sign of the Cross once over the bread and the chalice together, saying:
so that they may become for us
the Body and ✠ Blood of our Lord, Jesus Christ.

He joins his hands.

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

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

He takes the bread and, holding it slightly raised above the altar, continues:
he took bread and, giving thanks, broke it,
and gave it to his disciples, saying:

He bows slightly.

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

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

103. After this, he continues:

In a similar way, when supper was ended,

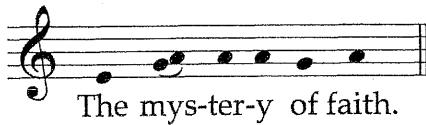
He takes the chalice and, holding it slightly raised above the altar, continues:
he took the chalice
and, once more giving thanks, he gave it to his disciples, saying:

He bows slightly.

**TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL COVENANT,
WHICH WILL BE POURED OUT FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.**

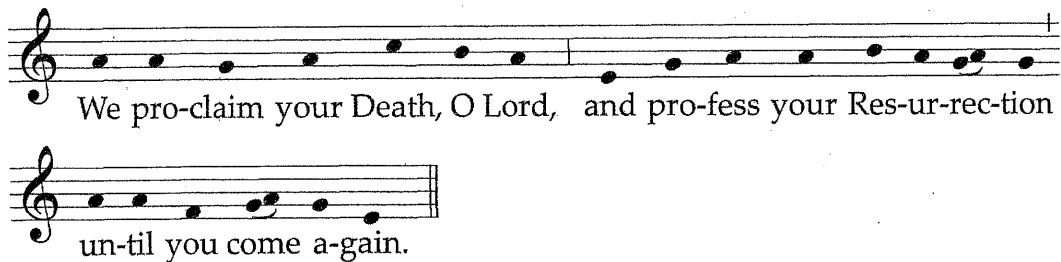
He shows the chalice to the people, places it on the corporal, and genuflects in adoration.

104. Then he says:



The mystery of faith.

And the people continue, acclaiming:



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

Or:

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

Or:

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

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

Therefore, as we celebrate the memorial of his Death and Resurrection,
we offer you, Lord,
the Bread of life and the Chalice of salvation,
giving thanks that you have held us worthy
to be in your presence and minister to you.

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

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

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

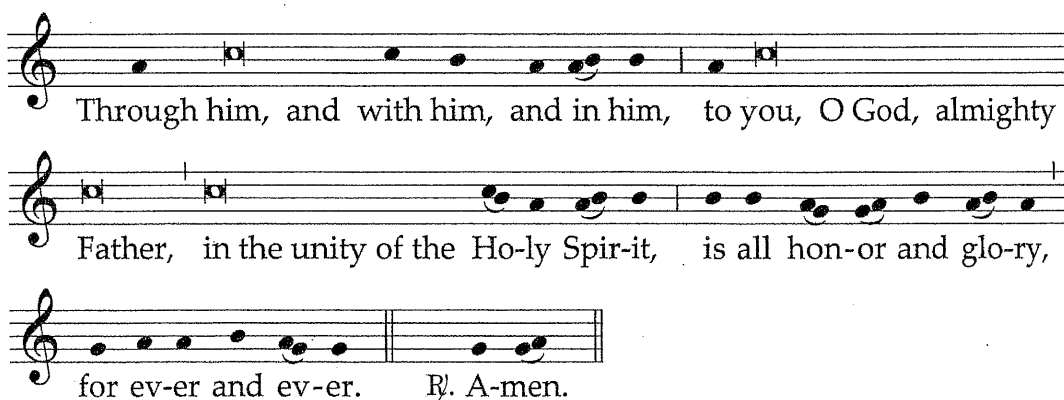
Remember your servant N.,
whom you have called (today)
from this world to yourself.
Grant that he (she) who was united with your Son in a death like his,
may also be one with him in his Resurrection.

Remember also our brothers and sisters
who have fallen asleep in the hope of the resurrection,
and all who have died in your mercy:
welcome them into the light of your face.

Have mercy on us all, we pray,
that with the blessed Virgin Mary, Mother of God,
with the blessed Apostles,
and with all the Saints who have pleased you throughout the ages,
we may merit to be co-heirs to eternal life,
and may praise and glorify you

He joins his hands.
through your Son, Jesus Christ.

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



Through him, and with him, and in him, to you, O God, almighty
Father, in the unity of the Ho-ly Spir-it, is all hon-or and glo-ry,
for ev-er and ev-er. R. A-men.

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

Through him, and with him, and in him,
to you, O God, almighty Father,
in the unity of the Holy Spirit,
is all honor and glory,
for ever and ever.

The people acclaim:
Amen.

Then follows the Communion Rite, p. 00.

EUCCHARISTIC PRAYER III

107. V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

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

R. It is right and just.

Then follows the Preface indicated by the rubrics, which concludes:

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

108. The Priest, with hands extended, says:

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

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

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

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

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

He joins his hands.

at whose command we celebrate these mysteries.

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

For on the night he was betrayed

He takes the bread and, holding it slightly raised above the altar, continues:
he himself took bread,
and giving you thanks he said the blessing,
broke the bread and gave it to his disciples, saying:

He bows slightly.

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

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

111. After this, he continues:

In a similar way, when supper was ended,

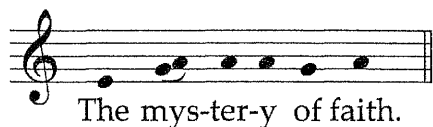
He takes the chalice
and, holding it slightly raised above the altar,
continues:
he took the chalice,
and giving you thanks he said the blessing,
and gave the chalice to his disciples, saying:

He bows slightly.

**TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL COVENANT,
WHICH WILL BE POURED OUT FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.**

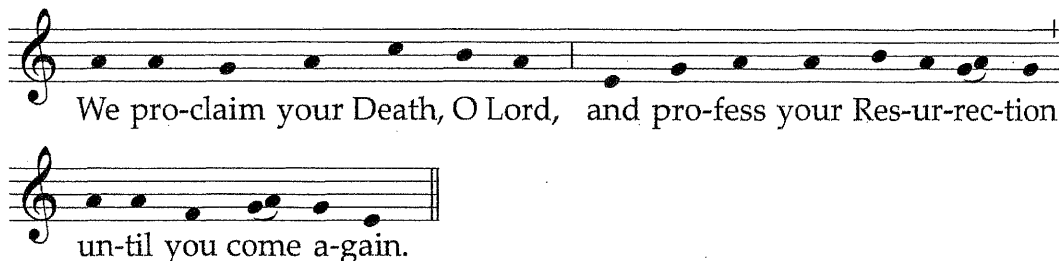
He shows the chalice to the people, places it on the corporal, and genuflects in adoration.

112. Then he says:



The mystery of faith.

And the people continue, acclaiming:



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

Or:

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

Or:

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

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

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

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

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

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

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

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

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

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

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

Through him, and with him, and in him, to you, O God, almighty
Father, in the unity of the Ho-ly Spir-it, is all hon-or and glo-ry,
for ev-er and ev-er. R. A-men.

Through him, and with him, and in him,
to you, O God, almighty Father,
in the unity of the Holy Spirit,
is all honor and glory,
for ever and ever.

The people acclaim:
Amen.

Then follows the Communion Rite, p. 000.

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

† **Remember** your servant N.
whom you have called (today)
from this world to yourself.

Grant that he (she) who was united with your Son in a death like his,
may also be one with him in his Resurrection,
when from the earth he will raise up in the flesh those who have died,
and transform our lowly body after the pattern of his own glorious body.
To our departed brothers and sisters, too,
and to all who were pleasing to you at their passing from this life,
give kind admittance to your kingdom.

There we hope to enjoy forever the fullness of your glory,
when you will wipe away every tear from our eyes.
For seeing you, our God, as you are,
we shall be like you for all the ages
and praise you without end,

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

EUCCHARISTIC PRAYER IV

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

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift them up to the Lord.

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

℟. It is right and just.

It is truly right to give you thanks,
truly just to give you glory, Father most holy,
for you are the one God living and true,
existing before all ages and abiding for all eternity,
dwelling in unapproachable light;
yet you, who alone are good, the source of life, have made all that is,
so that you might fill your creatures with blessings
and bring joy to many of them by the glory of your light.

And so, in your presence are countless hosts of Angels,
who serve you day and night
and, gazing on the glory of your face,
glorify you without ceasing.

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

Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

117. The Priest, with hands extended, says:

We give you praise, Father most holy,
for you are great, and you have fashioned all your works
in wisdom and in love.

You formed man in your own image,
and entrusted the whole world to his care,
so that in serving you alone, the Creator,
he might have dominion over all creatures.

And when through disobedience he had lost your friendship,
you did not abandon him to the domain of death.

For you came in mercy to the aid of all,
so that those who seek might find you.

Time and again you offered them covenants
and through the prophets taught them to look forward to salvation.

And you so loved the world, Father most holy,
that in the fullness of time,
you sent your Only Begotten Son to be our Savior.

Incarnate by the Holy Spirit
and born of the Virgin Mary,
he shared our human nature
in all things but sin.

To the poor he proclaimed the good news of salvation,
to prisoners, freedom,
and to the sorrowful of heart, joy.

To accomplish your plan,
he gave himself up to death,
and, rising from the dead,
he destroyed death and restored life.

And that we might live no longer for ourselves
but for him who died and rose again for us,
he sent the Holy Spirit from you, Father,
as the first fruits for those who believe,
so that, bringing to perfection his work in the world,
he might sanctify creation to the full.

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

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

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

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

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

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

For when the hour had come
for him to be glorified by you, Father most holy,
having loved his own who were in the world,
he loved them to the end:
and while they were at supper,

He takes the bread
and, holding it slightly raised above the altar, continues:
he took bread, blessed and broke it,
and gave it to his disciples, saying,

He bows slightly.

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

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

120. After this, he continues:

In a similar way,

He takes the chalice

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

taking the chalice filled with the fruit of the vine,

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

He bows slightly.

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

FOR THIS IS THE CHALICE OF MY BLOOD,

THE BLOOD OF THE NEW AND ETERNAL COVENANT,

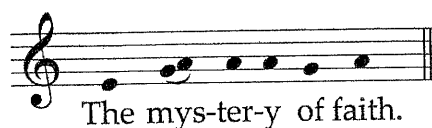
WHICH WILL BE POURED OUT FOR YOU AND FOR MANY

FOR THE FORGIVENESS OF SINS.

DO THIS IN MEMORY OF ME.

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

121. Then he says:



Or:

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

Or:

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

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

Therefore, O Lord,
as we now celebrate the memorial of our redemption,
we remember Christ's death
and his descent to the realm of the dead,
we proclaim his Resurrection
and his Ascension to your right hand;
and as we await his coming in glory,
we offer you his Body and Blood,
the sacrifice acceptable to you
which brings salvation to the whole world.

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

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

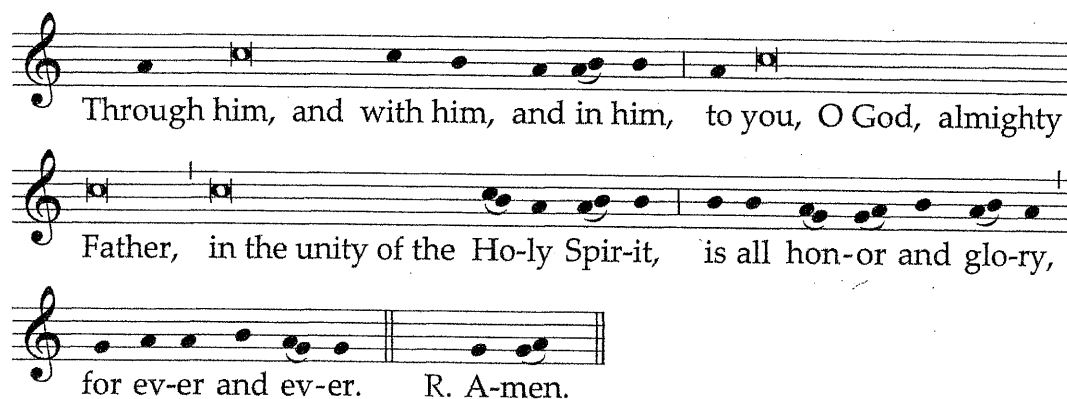
Remember also
those who have died in the peace of your Christ
and all the dead,
whose faith you alone have known.

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

To all of us, your children,
grant, O merciful Father,
that we may enter into a heavenly inheritance
with the blessed Virgin Mary, Mother of God,
and with your Apostles and Saints in your kingdom.
There, with the whole of creation,
freed from the corruption of sin and death,
may we glorify you through Christ our Lord,

He joins his hands.
through whom you bestow on the world all that is good.

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



Through him, and with him, and in him, to you, O God, almighty
Father, in the unity of the Ho-ly Spir-it, is all hon-or and glo-ry,
for ev-er and ev-er. R. A-men.

The musical notation consists of three staves of music in G-clef, 4/4 time. The first staff contains the melody for 'Through him, and with him, and in him, to you, O God, almighty'. The second staff continues with 'Father, in the unity of the Ho-ly Spir-it, is all hon-or and glo-ry,'. The third staff concludes with 'for ev-er and ev-er. R. A-men.' and ends with a double bar line.

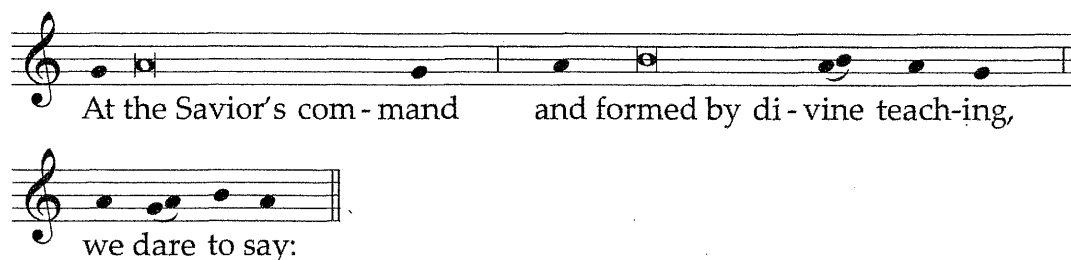
Through him, and with him, and in him,
to you, O God, almighty Father,
in the unity of the Holy Spirit,
is all honor and glory,
for ever and ever.

The people acclaim:
Amen.

Then follows the Communion Rite, p. 000.

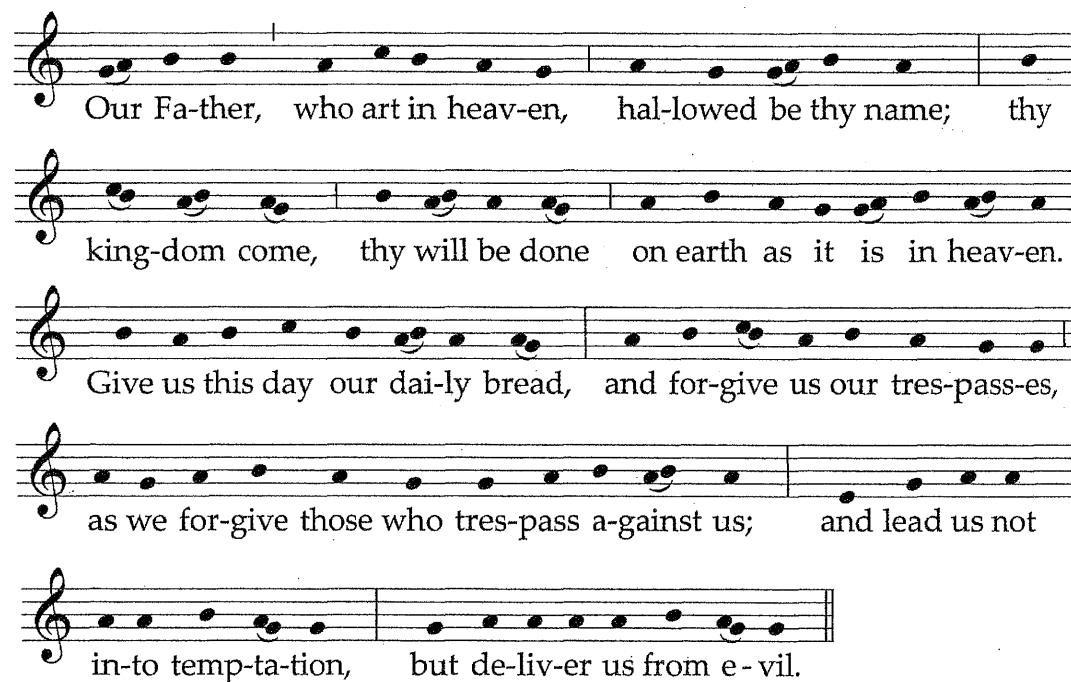
The Communion Rite

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



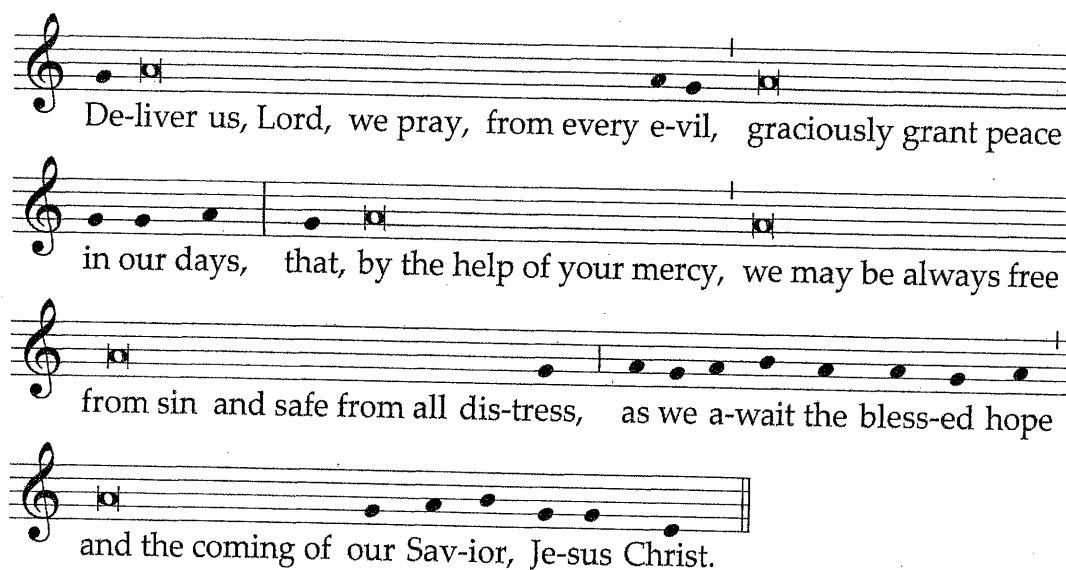
At the Savior's command
and formed by divine teaching,
we dare to say:

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



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

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

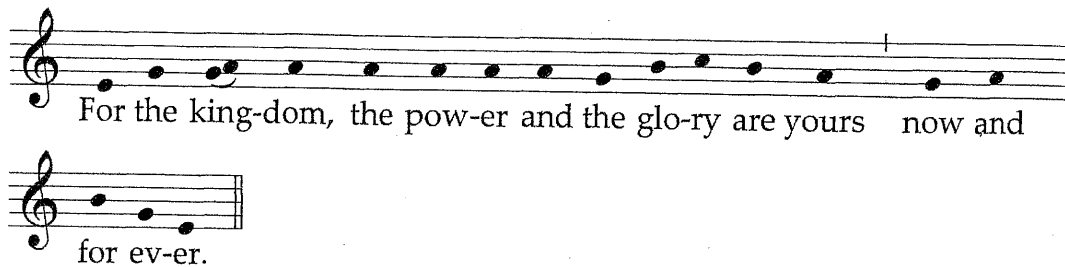


De-liver us, Lord, we pray, from every e-vil, graciously grant peace
 in our days, that, by the help of your mercy, we may be always free
 from sin and safe from all dis-tress, as we a-wait the bless-ed hope
 and the coming of our Sav-ior, Je-sus Christ.

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

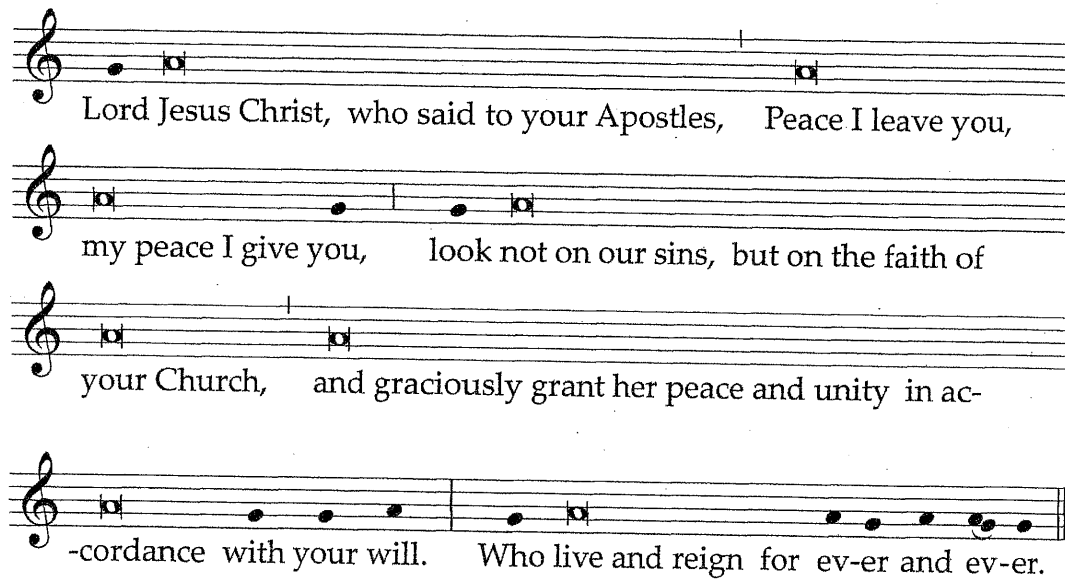
He joins his hands.

The people conclude the prayer, acclaiming:



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

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



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

He joins his hands.
Who live and reign for ever and ever.

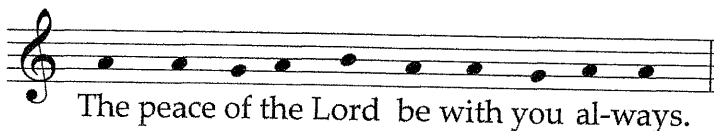
The people reply:



A-men.

Amen.

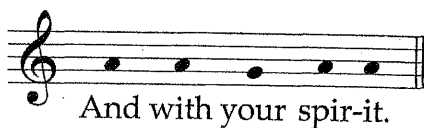
127. The Priest, turned towards the people, extending and then joining his hands, adds:



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

The peace of the Lord be with you always.

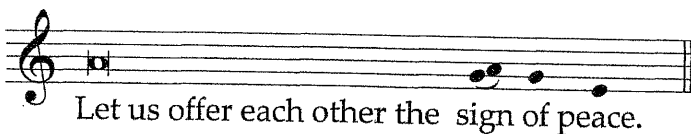
The people reply:



And with your spir-it.

And with your spirit.

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



Let us offer each other the sign of peace.

Let us offer each other the sign of peace.

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

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

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

130. Meanwhile the following is sung or said:

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

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

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

Lamb of God, you take away the sins of the world, have mercy on us.
Lamb of God, you take away the sins of the world, have mercy on us.
Lamb of God, you take away the sins of the world, grant us peace.

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

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

Or:

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

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

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

And together with the people he adds once:

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

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

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

And he reverently consumes the Body of Christ.

Then he takes the chalice and says quietly:

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

And he reverently consumes the Blood of Christ.

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

The communicant replies:

Amen.

And receives Holy Communion.

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

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

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

137. When the distribution of Communion is over, the Priest or a Deacon or an acolyte purifies the paten over the chalice and also the chalice itself.

While he carries out the purification, the Priest says quietly:
What has passed our lips as food, O Lord, may we possess in purity of heart,
that what has been given to us in time may be our healing for eternity.

138. Then the Priest may return to the chair. If appropriate, a sacred silence may be observed for a while, or a psalm or other canticle of praise or a hymn may be sung.

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

Let us pray.

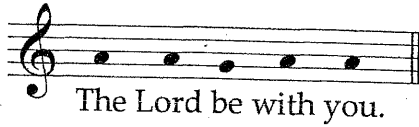
All pray in silence with the Priest for a while, unless silence has just been observed. Then the Priest, with hands extended, says the Prayer after Communion, at the end of which the people acclaim:

Amen.

The Concluding Rites

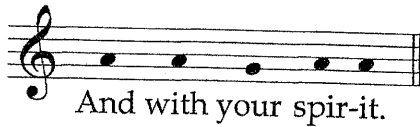
140. If they are necessary, any brief announcements to the people follow here.

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



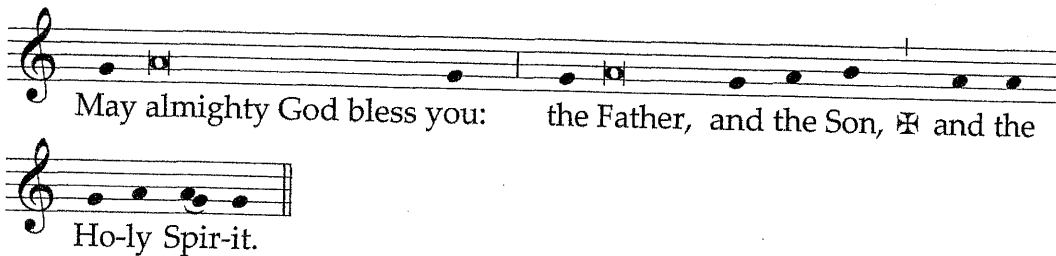
The Lord be with you.

The people reply:



And with your spirit.

The Priest blesses the people, saying:



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

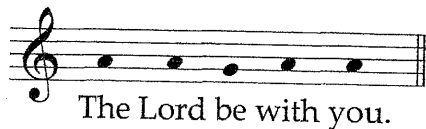
The people reply:



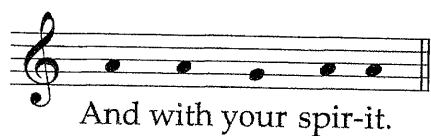
Amen.

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

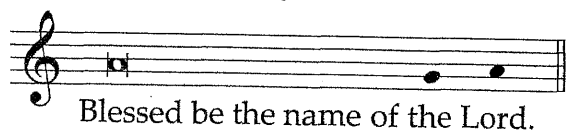
143. In a Pontifical Mass, the celebrant receives the miter and, extending his hands, says:



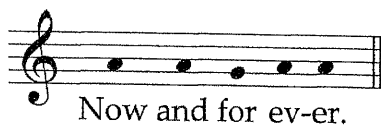
All reply:



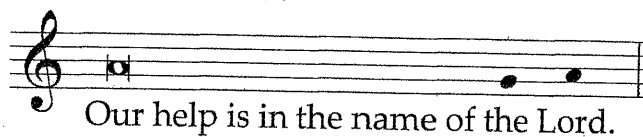
The celebrant says:



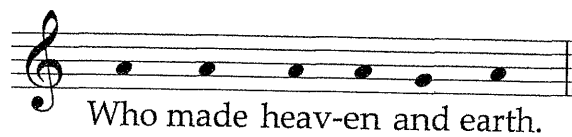
All reply:



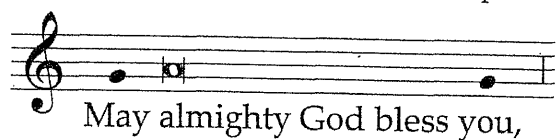
The celebrant says:



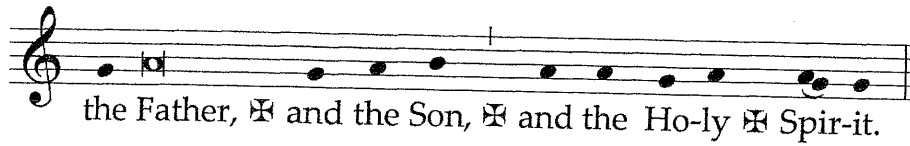
All reply:



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



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



All:



The celebrant says: The Lord be with you.

All reply: And with your spirit.

The celebrant says: Blessed be the name of the Lord.

All reply: Now and for ever.

The celebrant says: Our help is in the name of the Lord.

All reply: Who made heaven and earth.

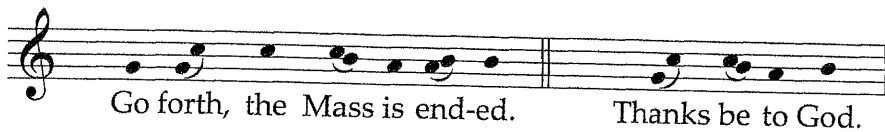
Then the celebrant receives the pastoral staff, if he uses it, and says:
May almighty God bless you,

making the Sign of the Cross over the people three times, he adds:
the Father, ✠ and the Son, ✠ and the Holy ✠ Spirit.

All:

Amen.

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



Go forth, the Mass is ended.

Or:

Go and announce the Gospel of the Lord.

Or:

Go in peace, glorifying the Lord by your life.

Or:

Go in peace.

The people reply:

Thanks be to God.

145. Then the Priest venerates the altar as usual with a kiss, as at the beginning. After making a profound bow with the ministers, he withdraws.

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