

THE ORDER OF MASS

The Introductory Rites

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

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

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

[Greeting1Pub.tif]

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

The people reply:

[Greeting2Pub]

Amen.

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

[Greeting3Pub]

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

Or:

[Greeting4Pub]

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

Or:

[Greeting5Pub]

The Lord be with you.

The people reply:

[Greeting6Pub]

And with your spirit.

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

[Greeting7Pub]

Peace be with you.

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

Penitential Act*

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

[PenitentialAct1Pub]

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

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

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

And, striking their breast, they say:

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

Then they continue:

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

The absolution by the Priest follows:

[PenitentialAct6Pub]

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

The people reply:

[PenitentialAct7Pub]

Amen.

Or:

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

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

[PenitentialAct1Pub]

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

A brief pause for silence follows.

The Priest then says:

[PenitentialAct2Pub]

Have mercy on us, O Lord.

The people reply:

[PenitentialAct3Pub]

For we have sinned against you.

The Priest:

[PenitentialAct4Pub]

Show us, O Lord, your mercy.

The people:

[PenitentialAct5Pub]

And grant us your salvation.

The absolution by the Priest follows:

[PenitentialAct6Pub]

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

The people reply:

[PenitentialAct7Pub]

Amen.

Or:

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

[PenitentialAct8Pub]

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

A brief pause for silence follows.

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

[PenitentialAct9Pub]

You were sent to heal the contrite of heart:

[PenitentialAct10aPub] [PenitentialAct11aPub]

Lord, have mercy. Or: Kyrie, eleison.

The people reply:

[PenitentialAct10bPub] [PenitentialAct11bPub]

Lord, have mercy. Or: Kyrie, eleison.

The Priest:

[PenitentialAct12Pub]

You came to call sinners:

[PenitentialAct13aPub] [PenitentialAct14aPub]

Christ, have mercy. Or: Christe, eleison.

The people:

[PenitentialAct13bPub] [PenitentialAct14bPub]

Christ, have mercy. Or: Christe, eleison.

The Priest:

[PenitentialAct15Pub]

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

[PenitentialAct16aPub] [PenitentialAct17aPub]

Lord, have mercy. Or: Kyrie, eleison.

The people:

[PenitentialAct16aPub] [PenitentialAct17bPub]

Lord, have mercy. Or: Kyrie, eleison.

The absolution by the Priest follows:

[PenitentialAct18Pub]

May almighty God have mercy on us,
forgive us our sins,

* Sample invocations are found in Appendix VI, pp. 000-000.

and bring us to everlasting life.

The people reply:

[PenitentialAct19Pub]

Amen.

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

[Kyrie2Pub]

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

Or:

[Kyrie1Pub]

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

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

[Gloria2Pub, Gloria3Pub]

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

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

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

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

you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.

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

Let us pray.

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

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

Amen.

The Liturgy of the Word

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

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

[LiturgyWord1Pub]

The word of the Lord.

All reply:

[LiturgyWord2Pub]

Thanks be to God.

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

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

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

[LiturgyWord3Pub]

The word of the Lord.

All reply:

[LiturgyWord4Pub]

Thanks be to God.

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

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

Your blessing, Father.

The Priest says in a low voice:

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

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

Amen.

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

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

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

[LiturgyWord5Pub]

The Lord be with you.

The people reply:

[LiturgyWord6Pub]

And with your spirit.

The Deacon, or the Priest:

[LiturgyWord7Pub]

A reading from the holy Gospel according to N.

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

The people acclaim:

[LiturgyWord8Pub]

Glory to you, O Lord.

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

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

[LiturgyWord9Pub]

The Gospel of the Lord.

All reply:

[LiturgyWord10Pub]

Praise to you, Lord Jesus Christ.

Then he kisses the book, saying quietly:

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

17. Then follows the Homily, which is to be preached by a Priest or Deacon on all Sundays and Holydays of Obligation; on other days, it is recommended.

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

[Credo1aPub, Credo1bPub]

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

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

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

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

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

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

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

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

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

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

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

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

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

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting. Amen.

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

The Liturgy of the Eucharist

21. When all this has been done, the Offertory Chant begins. Meanwhile, the ministers place the corporal, the purificator, the chalice, the pall, and the Missal on the altar.

22. It is desirable that the faithful express their participation by making an offering, bringing forward bread and wine for the celebration of the Eucharist and perhaps other gifts to relieve the needs of the Church and of the poor.

23. The Priest, standing at the altar, takes the paten with the bread and holds it slightly raised above the altar with both hands, saying in a low voice:

Blessed are you, Lord God of all creation,
for through your goodness we have received
the bread we offer you:
fruit of the earth and work of human hands,
it will become for us the bread of life.

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

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

Blessed be God for ever.

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

By the mystery of this water and wine
may we come to share in the divinity of Christ
who humbled himself to share in our humanity.

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

Blessed are you, Lord God of all creation,
for through your goodness we have received
the wine we offer you:
fruit of the vine and work of human hands,
it will become our spiritual drink.

Then he places the chalice on the corporal.

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

Blessed be God for ever.

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

With humble spirit and contrite heart

may we be accepted by you, O Lord,
and may our sacrifice in your sight this day
be pleasing to you, Lord God.

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

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

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

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

[OrateFratres1Pub]

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

The people rise and reply:

[OrateFratres2Pub]

May the Lord accept the sacrifice at your hands
for the praise and glory of his name,
for our good
and the good of all his holy Church.

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

Amen.

THE EUCHARISTIC PRAYER

31. Then the Priest begins the Eucharistic Prayer.

[PrefaceDialoguePub]

Extending his hands, he says:

The Lord be with you.

The people reply:

And with your spirit.

The Priest, raising his hands, continues:

Lift up your hearts.

The people:

We lift them up to the Lord.

The Priest, with hands extended, adds:

Let us give thanks to the Lord our God.

The people:

It is right and just.

The Priest, with hands extended, continues the Preface.

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

[Sanctus1Pub]

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

Or:

[Sanctus2Pub]

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

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

PREFACE I OF ADVENT

The two comings of Christ

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

[PrefaceDialoguePub]

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

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

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

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

[13TwoComingsPub]

PREFACE II OF ADVENT

The twofold expectation of Christ

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

[PrefaceDialoguePub]

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

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

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

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

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

[14ExpectationPub]

PREFACE I OF THE NATIVITY OF THE LORD

Christ the Light

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

[PrefaceDialoguePub]

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

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

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

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

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

[15ChristTheLightNDPub]

PREFACE II OF THE NATIVITY OF THE LORD

The restoration of all things in the Incarnation

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

[PrefaceDialoguePub]

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

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

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

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

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

[16RestorationPub]

PREFACE III OF THE NATIVITY OF THE LORD

The exchange in the Incarnation of the Word

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

[PrefaceDialoguePub]

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

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

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

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

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

[17aIncarnationPub]

PREFACE OF THE EPIPHANY OF THE LORD

Christ the light of the nations

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

[PrefaceDialoguePub]

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

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

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

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

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

[18LightOfNationsNDPub]

PREFACE I OF LENT

The spiritual meaning of Lent

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

[PrefaceDialoguePub]

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

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

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

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

[19LentPub]

PREFACE II OF LENT

Spiritual penance

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

[PrefaceDialoguePub]

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

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

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

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

[20PenancePub]

PREFACE III OF LENT

The fruits of abstinence

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

[PrefaceDialoguePub]

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

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

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

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

[21AbstinencePub]

PREFACE IV OF LENT

The fruits of fasting

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

[PrefaceDialoguePub]

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

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

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

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

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

[22FastingPub]

PREFACE I OF THE PASSION OF THE LORD

The power of the Cross

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

[PrefaceDialoguePub]

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

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

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

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

[23CrossPub]

PREFACE II OF THE PASSION OF THE LORD

The victory of the Passion

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

[PrefaceDialoguePub]

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

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

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

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

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

[24PassionVictoryPub]

PREFACE I OF EASTER

The Paschal Mystery

45. The following Preface is said during Easter Time.

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

[PrefaceDialoguePub]

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

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

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

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

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

[25PaschalNDPub]

PREFACE II OF EASTER

New life in Christ

46. The following Preface is said during Easter Time.

[PrefaceDialoguePub]

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

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

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

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

[26NewLifePub]

PREFACE III OF EASTER

Christ living and always interceding for us

47. The following Preface is said during Easter Time.

[PrefaceDialoguePub]

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

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

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

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

[27ChristLivingPub]

PREFACE IV OF EASTER

The restoration of the universe through the Paschal Mystery

48. The following Preface is said during Easter Time.

[PrefaceDialoguePub]

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

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

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

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

[28RestorationPub]

PREFACE V OF EASTER

Christ, Priest and Victim

49. The following Preface is said during Easter Time.

[PrefaceDialoguePub]

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

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

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

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

[29VictimPub]

PREFACE I OF THE ASCENSION OF THE LORD

The mystery of the Ascension

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

[PrefaceDialoguePub]

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

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

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

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

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

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

[30aAscensionND1Pub, 30aAscensionD2Pub]

PREFACE II OF THE ASCENSION OF THE LORD

The mystery of the Ascension

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

[PrefaceDialoguePub]

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

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

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

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

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

[31AscensionPub]

PREFACE I OF THE SUNDAYS IN ORDINARY TIME

The Paschal Mystery and the People of God

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

[PrefaceDialoguePub]

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

For through his Paschal Mystery,
he accomplished the 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,
we sing the hymn of your glory,
as without end we acclaim:

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

[32PaschalMysteryPub]

PREFACE II OF THE SUNDAYS IN ORDINARY TIME

The mystery of salvation

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

[PrefaceDialoguePub]

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

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

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

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

[33SalvationPub]

PREFACE III OF THE SUNDAYS IN ORDINARY TIME

The salvation of man by a man

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

[PrefaceDialoguePub]

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

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

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

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

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

[34SalvationOfManPub]

PREFACE IV OF THE SUNDAYS IN ORDINARY TIME

The history of salvation

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

[PrefaceDialoguePub]

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

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

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

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

[35SalvationHistoryPub]

PREFACE V OF THE SUNDAYS IN ORDINARY TIME

Creation

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

[PrefaceDialoguePub]

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

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

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

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

[36CreationPub]

PREFACE VI OF THE SUNDAYS IN ORDINARY TIME

The pledge of the eternal Passover

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

[PrefaceDialoguePub]

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

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

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

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

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

[37PassoverPub]

PREFACE VII OF THE SUNDAYS IN ORDINARY TIME

Salvation through the obedience of Christ

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

[PrefaceDialoguePub]

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

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

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

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

[38ObediencePub]

PREFACE VIII OF THE SUNDAYS IN ORDINARY TIME

The Church united by the unity of the Trinity

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

[PrefaceDialoguePub]

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

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

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

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

[39TrinityPub]

PREFACE I OF THE MOST HOLY EUCHARIST

The Sacrifice and the Sacrament of Christ

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

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

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

R. It is right and just.

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

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

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

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

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

PREFACE II OF THE MOST HOLY EUCHARIST

The fruits of the Most Holy Eucharist

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

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

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

R. It is right and just.

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

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

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

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

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

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

PREFACE I OF THE BLESSED VIRGIN MARY

The Motherhood of the Blessed Virgin Mary

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

[PrefaceDialoguePub]

It is truly right and just, our duty and our salvation,
 always and everywhere to give you thanks,
 Lord, holy Father, almighty and eternal God,
 and to praise, bless, and glorify your name
 (on the 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 . . .

[42VirginMary1Pub, 42VirginMary2Pub]

PREFACE II OF THE BLESSED VIRGIN MARY

The Church praises God with the words of Mary

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

[PrefaceDialoguePub]

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

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

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

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

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

[43aWordsOfMaryPub]

PREFACE I OF APOSTLES

The Apostles, shepherds of God's people

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

[PrefaceDialoguePub]

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,
we sing the hymn of your glory,
as without end we acclaim:

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

[44ApostlesPub]

PREFACE II OF APOSTLES

The apostolic foundation and witness

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

[PrefaceDialoguePub]

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

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

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

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

[45WitnessPub]

PREFACE I OF SAINTS

The glory of the Saints

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

[PrefaceDialoguePub]

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

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

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

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

[46Saints1Pub, 46Saints2Pub]

PREFACE II OF SAINTS

The action of the Saints

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

[PrefaceDialoguePub]

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

For in the 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, too, give you thanks, as in exultation we acclaim:

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

[47SaintsActivitiesPub]

PREFACE I OF HOLY MARTYRS

The sign and example of martyrdom

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

[PrefaceDialoguePub]

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

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

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

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

[48MartyrdomPub]

PREFACE II OF HOLY MARTYRS

The wonders of God in the victory of the Martyrs

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

[PrefaceDialoguePub]

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

For you are glorified when your Saints are praised;
their very sufferings are but wonders of your might:
in your mercy you give 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 . . .

[49WondersPub]

PREFACE OF HOLY PASTORS

The presence of holy Pastors in the Church

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

[PrefaceDialoguePub]

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

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

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

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

[50PastorsPub]

PREFACE OF HOLY VIRGINS AND RELIGIOUS

The sign of a life consecrated to God

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

[PrefaceDialoguePub]

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

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

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

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

[51ConsecratedLifePub]

COMMON PREFACE I

The renewal of all things in Christ

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

[PrefaceDialoguePub]

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

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

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

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

[52RenewalPub]

COMMON PREFACE II

Salvation through Christ

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

[PrefaceDialoguePub]

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

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

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

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

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

[53ChristSalvationPub]

COMMON PREFACE III

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

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

[PrefaceDialoguePub]

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

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

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

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

[54HumanRacePub]

COMMON PREFACE IV

Praise, the gift of God

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

[PrefaceDialoguePub]

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

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

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

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

[55PraisePub]

COMMON PREFACE V

The proclamation of the Mystery of Christ

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

[PrefaceDialoguePub]

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

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

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

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

[56ProclamationPub]

COMMON PREFACE VI

The mystery of salvation in Christ

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

[PrefaceDialoguePub]

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks, Father most holy,
through your beloved Son, Jesus Christ,
your Word through whom you made all things,
whom you sent as our 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 . . .

[57SalvationPub]

PREFACE I FOR THE DEAD

The hope of resurrection in Christ

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

[PrefaceDialoguePub]

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

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

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

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

[58ResurrectionPub]

PREFACE II FOR THE DEAD

Christ died so that we might live

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

[PrefaceDialoguePub]

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

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

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

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

[59ChristDiedPub]

PREFACE III FOR THE DEAD

Christ, the salvation and the life

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

[PrefaceDialoguePub]

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

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

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

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

[60LifePub]

PREFACE IV FOR THE DEAD
From earthly life to heavenly glory

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

[PrefaceDialoguePub]

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

For it is at your summons that we come to birth,
by your will that we are governed,
and at your command that we return,
on account of sin,
to 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,
we sing the hymn of your praise,
as without end we acclaim:

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

[61HeavenlyGloryPub]