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THE ORDER OF MASS

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THE ORDER OF MASS WITH A CONGREGATION

INTRODUCTORY RITES

1. After the people have assembled the priest and the ministers go to the altar while the entrance song is being sung.

2. When the priest comes to the altar, he makes the customary reverence with the ministers, kisses the altar, and (if incense is used) incenses it. Then, with the ministers, he goes to the chair.

After the entrance song, the priest and the faithful remain standing and make the sign of the cross, as the priest says:

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

The people answer:

Amen.

Then the priest, facing the people, extends his hands and greets all present with one of the following greetings:

A

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

The people answer:

And also with you.

or, the priest says:

B

The grace and peace of God our Father and the Lord Jesus Christ be with you.

The people answer:

Blessed be God, the Father of our Lord Jesus Christ.

or:

And also with you.

or, the priest says:

C

The Lord be with you.

The people answer:

And also with you.

Instead of the greeting, The Lord be with you, a bishop says:

Peace be with you.

3. The priest, deacon, or other suitable minister may very briefly introduce the Mass of the day.

Then follows the penitential rite. The priest invites the people to repent of their sins:

A

My brothers and sisters, * to prepare ourselves to celebrate the sacred mysteries, let us call to mind our sins.

After a brief silence, all say:

I confess to almighty God,
and to you, my brothers and sisters,
that I have sinned through my own fault

They strike their breast:

in my thoughts and in my words,
in what I have done,
and in what I have failed to do;
and I ask blessed Mary, ever virgin,
and the angels and saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.

The priest says the absolution:

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

The people answer:

Amen.

Other forms of the penitential rite for optional use:

B

The priest invites the people to repent of their sins:

My brothers and sisters, to prepare ourselves to celebrate the sacred mysteries, let us call to mind our sins.

After a brief silence, the priest says:

Lord, we have sinned against you:
Lord, have mercy.

* At the discretion of the priest, other words which seem more suitable under the circumstances, such as friends, dearly beloved, brethren, may be used. This also applies to parallel instances in the liturgy.

The people answer:

Lord, have mercy.

Priest:

Lord, show us your mercy and love.

People:

And grant us your salvation.

The priest says the absolution:

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

The people answer:

Amen.

C

The priest invites the people to repent of their sins:

My brothers and sisters, to prepare ourselves to celebrate the sacred mysteries, let us call to mind our sins:

After a brief silence, the priest (or other suitable minister) makes the following or other invocations, with Lord, have mercy.

You were sent to heal the contrite:
Lord, have mercy.

The people answer:

Lord, have mercy.

Priest:

You came to call sinners:
Christ, have mercy.

People:

Christ, have mercy.

Priest:

You plead for us at the right hand of the
Father:

Lord, have mercy.

People:

Lord, have mercy.

The priest says the absolution:

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

The people answer:

Amen.

4. The invocations, Lord, have mercy, follow, unless they have already been used in one of the forms of the act of penance.

V. Lord, have mercy.

R. Lord, have mercy.

V. Christ, have mercy.

R. Christ, have mercy.

V. Lord, have mercy.

R. Lord, have mercy.

5. Then (when it is prescribed) this hymn is said or sung:

Glory to God in the highest,
and peace to his people on earth.
Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.
Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the
Father:
receive our prayer.
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.

6. Afterwards the priest, with hands joined, sings or says:

Let us pray.

Priest and people pray silently for a while.

Then the priest extends his hands and sings or says the opening prayer, at the end of which the people respond:

Amen.

LITURGY OF THE WORD

7. The reader goes to the lectern for the first reading. All sit and listen.

To indicate the end, the reader adds:

This is the Word of the Lord.

All respond:

Thanks be to God.

8. The cantor of the psalm sings or recites the psalm, and the people make the response.

9. If there is a second reading, it is read at the lectern as before.

To indicate the end, the reader adds:

This is the Word of the Lord.

All respond:

Thanks be to God.

10. The alleluia or other chant follows.

11. Meanwhile, if incense is used, the priest puts some in the censer. Then the deacon who is to proclaim the gospel bows before the priest and in low voice asks the blessing:

Father, give me your blessing.

The priest says in a low voice:

**The Lord be in your heart and on your lips
that you may worthily proclaim his gospel.**

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

The deacon answers:

Amen.

If there is no deacon, the priest bows before the altar and says quietly:

**Almighty God, cleanse my heart and my lips
that I may worthily proclaim your gospel.**

12. Then the deacon (or the priest) goes to the lectern. He may be accompanied by ministers with incense and candles. He sings or says:

The Lord be with you.

The people answer:

And also with you.

The deacon (or priest) sings or says:

A reading from the holy gospel according to N.

He makes the sign of the cross on the book,
and then on his forehead, lips, and breast.

The people respond:

Glory to you, Lord.

Then, if incense is used, the deacon (or priest) incenses the book and proclaims the gospel.

13. At the end of the gospel, the deacon (or priest) adds:

This is the gospel of the Lord.

All respond:

Praise to you, Lord Jesus Christ.

Then he kisses the book, saying quietly:

May the words of the gospel wipe away our sins.

14. A homily shall be given on all Sundays and holydays of obligation; it is recommended for other days.

15. After the homily, the profession of faith is made if prescribed.

**We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is seen and unseen.**

**We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made, one in Being with
the Father.**

**Through him all things were made.
For us men and for our salvation
he came down from heaven:**

All bow at the following words up to: and became man.

**by the power of the Holy Spirit
he was born of the Virgin Mary, and
became man.**

**For our sake he was crucified under
Pontius Pilate;
he suffered, died, and was buried.
On the third day he rose again
in fulfillment of 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.**

**We believe in the Holy Spirit, the Lord,
the giver of life,
who proceeds from the Father and the
Son.**

**With the Father and the Son he is wor-
shipped and glorified.**

**He has spoken through the Prophets.
We believe in one holy catholic and
apostolic Church.**

**We acknowledge one baptism for the
forgiveness of sins.**

**We look for the resurrection of the
dead,
and the life of the world to come.
Amen.**

16. Then follow the general intercessions (prayer of the faithful).

LITURGY OF THE EUCHARIST

17. After the liturgy of the word, the offertory song is begun. Meanwhile the ministers place the corporal, the purificator, the chalice, and the missal on the altar.

18. It is desirable that the participation of the faithful be expressed by members of the congregation bringing up the bread and wine for the celebration of the eucharist or other gifts for the needs of the Church and the poor.

19. The priest, standing at the altar, takes the paten with the bread and, holding it slightly raised above the altar, says quietly:

**Blessed are you, Lord, God of all creation.
Through your goodness we have this
bread to offer,
which earth has given and human hands
have made.**

It will become for us the bread of life.

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

If no offertory song is sung, the priest may say the preceding words in an audible voice; then the people may respond:

Blessed be God for ever.

20. 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.**

21. Then the priest takes the chalice and, holding it slightly raised above the altar, says quietly:

**Blessed are you, Lord, God of all creation.
Through your goodness we have this
wine to offer,
fruit of the vine and work of human
hands.**

It will become our spiritual drink.

Then he places the chalice on the corporal. If no offertory song is sung, the priest may say the preceding words in an audible voice; then the people may respond:

Blessed be God for ever.

22. The priest bows and says quietly:

**Lord God, we ask you to receive us
and be pleased with the sacrifice we
offer you
with humble and contrite hearts.**

23. He may now incense the offerings and the altar. Afterwards the deacon or a minister incenses the priest and people.

24. Next the priest stands at the side of the altar and washes his hands, saying quietly:

**Lord, wash away my iniquity;
cleanse me from my sin.**

25. Standing at the center of the altar, facing the people, he extends and then joins his hands, saying:

**Pray, brethren, that our sacrifice
may be acceptable to God, the almighty
Father.**

The people answer:

**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
Church.**

26. With hands extended, the priest sings or says the prayer over the gifts at the end of which the people respond:

Amen.

THE EUCHARISTIC PRAYER

27. The priest begins the eucharistic prayer. With hands extended, he sings or says:

The Lord be with you.

The people answer:

And also with you.

He lifts up his hands and continues:

Lift up your hearts.

The people:

We lift them up to the Lord.

With hands extended, he continues:

Let us give thanks to the Lord our God.

The people:

It is right to give him thanks and praise.

The priest continues the preface with hands extended.

At the end of the preface he joins his hands and, together with the people, concludes it by singing or saying aloud:

**Holy, holy, holy Lord, God of power and
might,**

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.

28. In all Masses the priest may say the eucharistic prayer in an audible voice. In sung Masses he may sing those parts of the eucharistic prayer which may be sung in a celebrated Mass.

In the first eucharistic prayer (the Roman canon) the words in parentheses may be omitted.

PREFACES

ADVENT PREFACE I

29. The first Advent preface is said in Masses of the season from the first Sunday of Advent to December 16 and in other Masses celebrated during this period which have no preface of their own.

V. The Lord be with you.

R. And also with you.

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 to give him thanks and praise.

Father, all-powerful and ever-living God,
we do well always and everywhere to give you thanks
through Jesus Christ our Lord.
When he humbled himself to come among us as a man,
he fulfilled the plan you formed long ago
and opened for us the way to salvation.
Now we watch for the day
hoping that the salvation promised us will be ours
when Christ our Lord will come again in his glory.
And so, with all the choirs of angels in heaven
we proclaim your glory
and join in their unending hymn of praise:

Holy, holy, holy Lord, God of power and might,
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.

ADVENT PREFACE II

30. The second Advent preface is said in Masses of the season from December 17 to December 24 and in other Masses celebrated during this period which have no preface of their own.

V. The Lord be with you.

R. And also with you.

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 to give him thanks and praise.

Father, all-powerful and ever-living God,
we do well always and everywhere to give you thanks
through Jesus Christ our Lord.
His future coming was proclaimed by all the prophets.
The virgin mother bore him in her womb with love beyond
all telling.

John the Baptist was his herald
and made him known when at last he came.
In his love he has filled us with joy
as we prepare to celebrate his birth,
so that when he comes he may find us watching in prayer,
our hearts filled with wonder and praise.
And so, with all the choirs of angels in heaven
we proclaim your glory
and join in their unending hymn of praise:

Holy, holy, holy Lord, God of power and might,
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 CHRISTMAS

31. The Christmas preface is said in Masses on Christmas and its octave and on the feast of the Presentation; in Masses within the Christmas octave even if they have their own preface, with the exception of Masses with a proper preface of the divine mysteries or Persons; and on weekdays before Epiphany.

V. The Lord be with you.

R. And also with you.

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 to give him thanks and praise.

Father, all-powerful and ever-living God,
we do well always and everywhere to give you thanks
through Jesus Christ our Lord.

In the wonder of the incarnation
your eternal Word has brought to the eyes of faith
a new and radiant vision of your glory.

In him we see our God made visible
and so are caught up in love of the God we cannot see.
And so, with all the choirs of angels in heaven
we proclaim your glory
and join in their unending hymn of praise:

Holy, holy, holy Lord, God of power and might,
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, the special Communicantes is said (p. 30).

First Mass of Christmas: we celebrate that night . . .

In other Masses up to the octave of Christmas inclusive: we celebrate
that day . . .

PREFACE OF THE EPIPHANY OF OUR LORD

32. The Epiphany preface is said in Masses on Epiphany and the feast of the Baptism of the Lord; on the days after Epiphany up to Saturday before the feast of the Baptism of the Lord inclusive.

℣. The Lord be with you.

℟. And also with you.

℣. Lift up your hearts.

℟. We lift them up to the Lord.

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

℟. It is right to give him thanks and praise.

Father, all-powerful and ever-living God,
we do well always and everywhere to give you thanks
through Jesus Christ our Lord.

Your only Son,
in coming to dwell among us as a mortal man,
gave us new life in the radiance of his undying glory.
And so, with all the choirs of angels in heaven
we proclaim your glory
and join in their unending hymn of praise:

Holy, holy, holy Lord, God of power and might,
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 on Epiphany, the special Communicantes is said (p. 30).

PREFACE FOR SUNDAYS OF LENT

33. This preface is said in the Masses of the Sundays of Lent.

Ps. The Lord be with you.

R. And also with you.

Ps. Lift up your hearts.

R. We lift them up to the Lord.

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

R. It is right to give him thanks and praise.

Father, all-powerful and ever-living God,
we do well always and everywhere to give you thanks
through Jesus Christ our Lord.
You bid your faithful people cleanse their hearts
and prepare with joy for the paschal feast.
More fervent in prayer,
more generous in works of charity,
more eager in celebrating the mysteries by which we are
reborn
may we come to the fullness of grace
that belongs to the sons of God.
And so, with all the choirs of angels in heaven
we proclaim your glory
and join in their unending hymn of praise:

Holy, holy, holy Lord, God of power and might,
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 FOR THE WEEKDAYS OF LENT

34. This preface is said in Masses of the weekdays of Lent from Ash Wednesday to Saturday before the fifth Sunday of Lent inclusive; and in other Masses celebrated during this period which have no preface of their own.

℣. The Lord be with you.

℟. And also with you.

℣. Lift up your hearts.

℟. We lift them up to the Lord.

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

℟. It is right to give him thanks and praise.

Father, all-powerful and ever-living God,
we do well always and everywhere to give you thanks.
Through our observance of Lent
you correct our faults and raise our minds to you,
you help us grow in holiness,
and offer us the reward of everlasting life
through Christ our Lord.
Through him the choirs of angels
and all the powers of heaven
praise and worship your glory.
May our voices blend with theirs
as we join in their unending hymn:

Holy, holy, holy Lord, God of power and might,
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 THE HOLY CROSS

35. The preface of the Holy Cross is said in Masses of the season from Monday of the fifth week of Lent to Wednesday of Holy Week inclusive; in Masses of the Holy Cross, passion of the Lord, and Precious Blood; in all Masses from Monday of the fifth week of Lent to Wednesday of Holy Week inclusive which have no preface of their own.

V. The Lord be with you.

R. And also with you.

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 to give him thanks and praise.

Father, all-powerful and ever-living God,
we do well always and everywhere to give you thanks.
You decreed that man should be saved through the wood
of the cross.

The tree of man's defeat became his tree of victory;
where life was lost, there life has been restored
through Christ our Lord.

Through him the choirs of angels
and all the powers of heaven
praise and worship your glory.
May our voices blend with theirs
as we join in their unending hymn:

Holy, holy, holy Lord, God of power and might,
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.

EASTER PREFACE

36. The Easter preface is said in Masses of the season from the Easter Vigil to the day before the Ascension inclusive and in other Masses celebrated during this period which have no preface of their own.

In the Mass of the Easter Vigil: on this Easter night.

From Easter Sunday to the following Saturday inclusive: on this Easter day. At other times: in this Easter season.

V. The Lord be with you.

R. And also with you.

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 to give him thanks and praise.

Father, all-powerful and ever-living God,
 we do well always and everywhere to give you thanks
 through Jesus Christ our Lord.
 We praise you with greater joy than ever
 on this Easter night (day), (in this Easter season),
 when Christ became our paschal sacrifice.
 He is the true Lamb who took away the sins of the world.
 By dying he destroyed our death;
 by rising he restored our life.
 And so, with all the choirs of angels in heaven
 we proclaim your glory
 and join in their unending hymn of praise:

Holy, holy, holy Lord, God of power and might,
 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, the special Communicantes (p. 30) and Hanc igitur (p. 32) are said from the Mass of the Easter Vigil to the following Saturday inclusive. In the Mass of the Easter Vigil: we celebrate that night.

PREFACE OF THE ASCENSION OF THE LORD

37. The Ascension preface is said on the Ascension and in all Masses which have no preface of their own on the days after the Ascension up to Saturday before Pentecost inclusive.

V. The Lord be with you.

R. And also with you.

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 to give him thanks and praise.

Father, all-powerful and ever-living God,
we do well always and everywhere to give you thanks
through Jesus Christ our Lord.
In his risen body he plainly showed himself to his disciples
and was taken up to heaven in their sight
to claim for us a share in his divine life.
And so, with all the choirs of angels in heaven
we proclaim your glory
and join in their unending hymn of praise:

Holy, holy, holy Lord, God of power and might,
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 on the Ascension, the special Commu-
nicantes is said (p. 31).

PREFACE OF THE SACRED HEART OF JESUS

38. This preface is said in Masses of the Sacred Heart.

V. The Lord be with you.

R. And also with you.

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 to give him thanks and praise.

Father, all-powerful and ever-living God,
we do well always and everywhere to give you thanks
through Jesus Christ our Lord.
In your divine plan
your only Son was pierced by a soldier's lance
as he hung on the cross;
from his wounded heart
flow out living waters of compassion and love.
That heart has never ceased to beat with love for us,
bringing peace to those who love him,
and salvation to those who turn in sorrow from their sins.
And so, with all the choirs of angels in heaven
we proclaim your glory
and join in their unending hymn of praise:

Holy, holy, holy Lord, God of power and might,
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 CHRIST THE KING

39. This preface is said in Masses of Christ the King.

V. The Lord be with you.

R. And also with you.

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 to give him thanks and praise.

Father, all-powerful and ever-living God,
we do well always and everywhere to give you thanks.
You anointed Jesus Christ, your only Son, with the oil of
gladness,
as the eternal priest and universal king.
As priest he offered his life on the altar of the cross
and redeemed the human race
by this one perfect sacrifice of peace.
As king he claims dominion over all creation,
that he may present to you, his almighty Father,
an eternal and universal kingdom:
a kingdom of truth and life,
a kingdom of holiness and grace,
a kingdom of justice, love, and peace.
And so, with all the choirs of angels in heaven
we proclaim your glory
and join in their unending hymn of praise:

Holy, holy, holy Lord, God of power and might,
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 THE HOLY SPIRIT

40. This preface is said on Pentecost and in Masses of the Holy Spirit.
In votive Masses of the Holy Spirit the words On this day are omitted.

V. The Lord be with you.

R. And also with you.

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 to give him thanks and praise.

Father, all-powerful and ever-living God,
we do well always and everywhere to give you thanks
through Jesus Christ our Lord.
He returned to you in glory
to take his place at your right hand.
(On this day,) true to his promise,
he sent the Holy Spirit
to dwell in us
and make us children of the Father.
So now in boundless joy
the whole wide world
joins with the angels in their unending hymn of praise:

Holy, holy, holy Lord, God of power and might,
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 on Pentecost, the special Communi-
cantes (p. 30) and Hanc igitur (p. 32) are said.

PREFACE OF THE HOLY TRINITY

41. This preface is said in Masses of the Holy Trinity.

V. The Lord be with you.

R. And also with you.

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 to give him thanks and praise.

Father, all-powerful and ever-living God,
we do well always and everywhere to give you thanks
through Jesus Christ our Lord.
We joyfully proclaim our faith
in the mystery of your Godhead.
You have revealed your glory
as the glory also of your Son
and of the Holy Spirit:
three Persons equal in majesty,
undivided in splendor,
yet one Lord, one God,
ever to be adored in your everlasting glory.
And so, with all the choirs of angels in heaven
we proclaim your glory
and join in their unending hymn of praise:

Holy, holy, holy Lord, God of power and might,
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 FOR SUNDAYS OF THE YEAR I

42. This preface is said on Sundays of the year.

V. The Lord be with you.

R. And also with you.

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 to give him thanks and praise.

Father, all-powerful and ever-living God,
we do well always and everywhere to give you thanks
through Jesus Christ our Lord.
Through his cross and resurrection
he freed us from sin and death
and called us to the glory that has made us
a chosen race, a royal priesthood,
a holy nation, a people set apart.
Everywhere we proclaim your mighty works
for you have called us out of darkness
into your own wonderful light.
And so, with all the choirs of angels in heaven
we proclaim your glory
and join in their unending hymn of praise:

Holy, holy, holy Lord, God of power and might,
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 FOR SUNDAYS
OF THE YEAR II**

43. This preface is said on Sundays of the year.

V. The Lord be with you.

R. And also with you.

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 to give him thanks and praise.

Father, all-powerful and ever-living God,
we do well always and everywhere to give you thanks
through Jesus Christ our Lord.

Out of love for sinful man,
he humbled himself to be born of the Virgin.

By suffering on the cross
he freed us from unending death,
and by rising from the dead
he gave us eternal life.

And so, with all the choirs of angels in heaven
we proclaim your glory
and join in their unending hymn of praise:

Holy, holy, holy Lord, God of power and might,
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 THE HOLY EUCHARIST

44. This preface is said in the Mass of the Lord's Supper on Holy Thursday and on Corpus Christi, as well as in all votive Masses of the Holy Eucharist.

V. The Lord be with you.

R. And also with you.

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 to give him thanks and praise.

Father, all-powerful and ever-living God,
we do well always and everywhere to give you thanks
through Jesus Christ our Lord.
He is the true and eternal priest
who established this unending sacrifice.
He offered himself as victim for our deliverance
and taught us to make this offering in his memory,
so that by eating the bread of life in a holy meal
we might proclaim his death until he comes.
And so, with all the choirs of angels in heaven
we proclaim your glory
and join in their unending hymn of praise:

Holy, holy, holy Lord, God of power and might,
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 on Holy Thursday, the special Communicantes, Hanc igitur, and Qui pridie are said as in the missal.

PREFACE OF THE BLESSED VIRGIN MARY

45. This preface is said in Masses of the Blessed Virgin Mary.

On the feasts of the Annunciation, Visitation, Assumption, Birth (of Mary), Presentation (of Mary), Immaculate Conception, (Our Lady of Sorrows, the name of the mystery is inserted: as we celebrate the . . . of the Blessed Virgin Mary. On all other feasts and memorials of Mary, including the Mass on Saturdays, in which no particular mystery is celebrated, the following is said: as we honor the Blessed Virgin Mary.

V. The Lord be with you.

R. And also with you.

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 to give him thanks and praise.

Father, all-powerful and ever-living God,
 we do well always and everywhere to give you thanks
 (as we celebrate the . . . of the Blessed Virgin Mary).
 (as we honor the Blessed Virgin Mary).
 Through the power of the Holy Spirit,
 she became the virgin mother of your only Son,
 our Lord Jesus Christ,
 who is for ever the light of the world.
 Through him the choirs of angels
 and all the powers of heaven
 praise and worship your glory.
 May our voices blend with theirs
 as we join in their unending hymn:

Holy, holy, holy Lord, God of power and might,
 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 SAINT JOSEPH,
HUSBAND OF THE BLESSED VIRGIN MARY**

46. *This preface is said in Masses of Saint Joseph.*

V. The Lord be with you.

R. And also with you.

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 to give him thanks and praise.

Father, all-powerful and ever-living God,
we do well always and everywhere to give you thanks
as we honor Saint Joseph.
He is that just man,
that wise and loyal servant,
whom you placed at the head of your family.
With a husband's love he cherished Mary,
the virgin mother of God.
With fatherly care he watched over Jesus Christ your Son,
conceived by the power of the Holy Spirit.
Through Christ the choirs of angels
and all the powers of heaven
praise and worship your glory.
May our voices blend with theirs
as we join in their unending hymn:

Holy, holy, holy Lord, God of power and might,
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 THE APOSTLES

47. This preface is said in Masses of the apostles and evangelists.

V. The Lord be with you.

R. And also with you.

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 to give him thanks and praise.

Father, all-powerful and ever-living God,
we do well always and everywhere to give you thanks
through Jesus Christ our Lord.
You are the eternal Shepherd
who never leaves his flock untended.
Through the apostles
you watch over us and protect us always.
You made them shepherds of the flock
to share in the work of your Son,
and from their place in heaven they guide us still.
And so, with all the choirs of angels in heaven
we proclaim your glory
and join in their unending hymn of praise:

Holy, holy, holy Lord, God of power and might,
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

48. The first common preface is said in Masses which have no preface of their own, unless they call for a seasonal preface.

V. The Lord be with you.

R. And also with you.

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 to give him thanks and praise.

Father, all-powerful and ever-living God,
we do well always and everywhere to give you thanks
through Jesus Christ our Lord.

In him you have renewed all things
and you have given us all a share in his riches.

Though his nature was divine,
he stripped himself of glory
and by shedding his blood on the cross
he brought his peace to the world.

Therefore he was exalted above all creation
and became the source of eternal life
to all who serve him.

And so, with all the choirs of angels in heaven
we proclaim your glory
and join in their unending hymn of praise:

Holy, holy, holy Lord, God of power and might,
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

49. The second common preface is said in Masses which have no preface of their own, unless they call for a seasonal preface.

V. The Lord be with you.

R. And also with you.

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 to give him thanks and praise.

Father, all-powerful and ever-living God,
we do well always and everywhere to give you thanks
through Jesus Christ our Lord.
In love you created man,
in justice you condemned him,
but in mercy you redeemed him.
Through Christ the choirs of angels
and all the powers of heaven
praise and worship your glory.
May our voices blend with theirs
as we join in their unending hymn:

Holy, holy, holy Lord, God of power and might,
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 THE DEAD

50. This preface is said in all Masses for the dead.

V. The Lord be with you.

R. And also with you.

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 to give him thanks and praise.

Father, all-powerful and ever-living God,
we do well always and everywhere to give you thanks
through Jesus Christ our Lord.
In him, who rose from the dead,
our hope of resurrection dawned.
The sadness of death gives way
to the bright promise of immortality.
Lord, for your faithful people life is changed, not ended.
When the body of our earthly dwelling lies in death
we gain an everlasting dwelling place in heaven.
And so, with all the choirs of angels in heaven
we proclaim your glory
and join in their unending hymn of praise:

Holy, holy, holy Lord, God of power and might,
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 PRAYER I

THE ROMAN CANON

51. The priest, with hands extended, says:

**We come to you, Father,
with praise and thanksgiving,
through Jesus Christ your Son.**

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

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

With hands extended, he continues:

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

52. Commemoration of the living.

**Remember, Lord, your people,
especially those for whom we now pray, N. and N.**

He prays for them briefly with hands joined. Then, with hands extended, he continues:

SPECIAL COMMUNICANTES

54. Christmas and during the octave

**In union with the whole Church
we celebrate that day (night)
when Mary without loss of her virginity
gave this world its savior.
We honor her . . .**

55. Epiphany

**In union with the whole Church
we celebrate that day
when your only Son,
sharing your eternal glory,
showed himself in a human body.
We honor Mary . . .**

56. From the Easter Vigil to the Saturday before the Second Sunday of Easter inclusive:

**In union with the whole Church
we celebrate that day (night)
when Jesus Christ, our Lord,
rose from the dead in his human body.
We honor Mary . . .**

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

53. Within the Action

**In union with the whole Church
we honor Mary,
the ever-virgin mother of Jesus Christ our Lord and God.
We honor Joseph, her husband,
the apostles and martyrs
Peter and Paul, Andrew,
(James, John, Thomas,
James, Philip,
Bartholomew, Matthew, Simon and Jude;
we honor Linus, Cletus, Clement, Sixtus,
Cornelius, Cyprian, Lawrence, Chrysogonus,
John and Paul, Cosmas and Damian)
and all the saints.
May their merits and prayers
gain us your constant help and protection.
(Through Christ our Lord. Amen.)**

57. Ascension

**In union with the whole Church
we celebrate that day
when your only Son, our Lord,
took his place with you
and raised our frail human nature to glory.
We honor Mary . . .**

58. Pentecost

**In union with the whole Church
we celebrate the day of Pentecost
when the Holy Spirit appeared to the apostles
in the form of countless tongues.
We honor Mary . . .**

59. With hands extended, he continues:

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

He joins his hands.

(Through Christ our Lord. Amen.)

60. From the Easter Vigil to the Saturday before the Second Sunday of Easter inclusive, and Pentecost:

**Father, accept this offering
from your whole family
and from those born into the new life
of water and the Holy Spirit,
with all their sins forgiven.
Grant us your peace in this life,
save us from final damnation,
and count us among those you have chosen.**

He joins his hands.

(Through Christ our Lord. Amen.)

61. With hands outstretched over the offerings, he says:

**Bless and approve our offering;
make it acceptable to you,
an offering in spirit and in truth.
Let it become for us
the body and blood of Jesus Christ,
your only Son, our Lord.**

He joins his hands.

62. The words of the Lord in the following formulas should be spoken clearly and distinctly, as their meaning demands.

The day before he suffered

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

he took bread in his sacred hands

He looks upward.

**and looking up to heaven,
to you, his almighty Father,
he gave you thanks and praise.
He broke the bread,
gave it to his disciples, and said:**

He bows slightly.

**Take this, all of you, and eat it:
this is my body which will be given up for you.**

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

63. Then he continues:

When supper was ended,

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

he took the cup.

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

He bows slightly.

**Take this, all of you, and drink from it:
this is the cup of my blood,
the blood of the new and everlasting covenant.
It will be shed for you and for all men
so that sins may be forgiven.
Do this in memory of me.**

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

64. Then he sings or says:

Let us proclaim the mystery of faith:

And the people take up the acclamation:

**(a) Christ has died,
Christ is risen,
Christ will come again.**

Other acclamations

**(b) Dying you destroyed our death,
rising you restored our life.
Lord Jesus, come in glory.**

**(c) When we eat this bread and drink this cup,
we proclaim your death, Lord Jesus,
until you come in glory.**

**(d) Lord, by your cross and resurrection
you have set us free.
You are the Savior of the world.**

65. Then, with hands extended, the priest says:

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

66.

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

67. Bowing, with hands joined, he continues:

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

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

let us be filled with every grace and blessing.

He joins his hands.

(Through Christ our Lord. Amen.)

68. Commemoration of the dead.

With hands extended, he says:

**Remember, Lord, those who have died
and have gone before us marked with the sign of faith,
especially those for whom we now pray, N. and N.**

The priest prays for them briefly with joined hands. Then, with hands extended, he continues:

**May these, and all who sleep in Christ,
find in your presence
light, happiness, and peace.**

He joins his hands.

(Through Christ our Lord. Amen.)

69. *With hands extended, he continues:*

**For ourselves, too, we ask
some share in the fellowship of your apostles and martyrs,
with John the Baptist, Stephen, Matthias, Barnabas,
(Ignatius, Alexander, Marcellinus, Peter,
Felicity, Perpetua, Agatha, Lucy,
Agnes, Cecilia, Anastasia)
and all the saints.**

The celebrant strikes his breast with the right hand, saying:

**Though we are sinners,
we trust in your mercy and love.**

With his hands extended as before, he continues:

**Do not consider what we truly deserve,
but grant us your forgiveness.**

70. *He joins his hands and continues:*

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

71. *He takes the chalice and the paten with the host and, lifting them up, says:*

**Through him,
with him,
in him,
in the unity of the Holy Spirit,
all glory and honor is yours,
almighty Father,
for ever and ever.**

The people respond:

Amen.

EUCCHARISTIC PRAYER II

72.

V. The Lord be with you.

R. And also with you.

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 to give him thanks and praise.

Father, it is our duty and our salvation,
always and everywhere
to give you thanks
through your beloved Son, Jesus Christ.
He is the Word through whom you made the universe,
the Savior you sent to redeem us.
By the power of the Holy Spirit
he took flesh and was born of the Virgin Mary.
For our sake he opened his arms on the cross;
he put an end to death
and revealed the resurrection.
In this he fulfilled your will
and won for you a holy people.
And so we join the angels and the saints
in proclaiming your glory
as we sing (say):

Holy, holy, holy Lord, God of power and might,
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.

The priest, with hands extended, says:

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

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

**Let your Spirit come upon these gifts to make them holy,
so that they may become for us**

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

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

He joins his hands.

75. The words of the Lord in the following formulas should be spoken clearly and distinctly, as their meaning demands.

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

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

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

He bows slightly.

**Take this, all of you, and eat it:
this is my body which will be given up for you.**

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

76. Then he continues:

When supper was ended, he took the cup.

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

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

He bows slightly.

**Take this, all of you, and drink from it:
this is the cup of my blood,
the blood of the new and everlasting covenant.
It will be shed for you and for all men
so that sins may be forgiven.
Do this in memory of me.**

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

77. Then he sings or says:

Let us proclaim the mystery of faith:

And the people take up the acclamation:

- (a)** Christ has died,
Christ is risen,
Christ will come again.

Other acclamations

- (b)** Dying you destroyed our death,
rising you restored our life.
Lord Jesus, come in glory.
- (c)** When we eat this bread and drink this cup,
we proclaim your death, Lord Jesus,
until you come in glory.
- (d)** Lord, by your cross and resurrection
you have set us free.
You are the Savior of the world.

78. With hands extended, the priest says:

**In memory of his death and resurrection,
we offer you, Father, this life-giving bread,
this saving cup.**

**We thank you for counting us worthy
to stand in your presence and serve you.
May all of us who share in the body and blood of Christ
be brought together in unity by the Holy Spirit.**

**Lord, remember your Church throughout the world;
make us grow in love,
together with N. our Pope,
N, our bishop, and all the clergy.***

* In Masses for the dead the following may be added:

**Remember N., whom you have called from this life.
In baptism he (she) died with Christ:
may he (she) also share his resurrection.**

**Remember our brothers and sisters
who have gone to their rest
in the hope of rising again;
bring them and all the departed
into the light of your presence.
Have mercy on us all;
make us worthy to share eternal life
with Mary, the virgin mother of God,
with the apostles,
and with all the saints who have done your will
throughout the ages.**

**May we praise you in union with them,
and give you glory**

He joins his hands.

through your Son, Jesus Christ.

79. He takes the chalice and the paten with the host and, lifting them up, says:

**Through him,
with him,
in him,
in the unity of the Holy Spirit,
all glory and honor is yours,
almighty Father,
for ever and ever.**

The people respond:

Amen.

EUCCHARISTIC PRAYER III

80. The priest, with hands extended, says:

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

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

**And so, Father, we bring you these gifts.
We ask you to make them holy by the power of your
Spirit,**

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

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

He joins his hands.

82. The words of the Lord in the following formulas should be spoken clearly and distinctly, as their meaning demands.

On the night he was betrayed,

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

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

He bows slightly.

**Take this, all of you, and eat it:
this is my body which will be given up for you.**

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

83. Then he continues:

When supper was ended, he took the cup.

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

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

He bows slightly.

**Take this, all of you, and drink from it:
this is the cup of my blood,
the blood of the new and everlasting covenant.
It will be shed for you and for all men
so that sins may be forgiven.
Do this in memory of me.**

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

84. Then he sings or says:

Let us proclaim the mystery of faith:

The people continue the acclamation:

**(a) Christ has died,
Christ is risen,
Christ will come again.**

Other acclamations

**(b) Dying you destroyed our death,
rising you restored our life.
Lord Jesus, come in glory.**

**(c) When we eat this bread and drink this cup,
we proclaim your death, Lord Jesus,
until you come in glory.**

**(d) Lord, by your cross and resurrection
you have set us free.
You are the Savior of the world.**

85. With hands extended, the priest says:

**Father, calling to mind the death your Son endured for
our salvation,
his glorious resurrection and ascension into heaven,
and ready to greet him when he comes again,
we offer you in thanksgiving this holy and living sacrifice.**

**Look with favor on your Church's offering,
and see the Victim whose death has reconciled us to
yourself.**

**Grant that we, who are nourished by his body and blood,
may be filled with his Holy Spirit,
and become one body, one spirit in Christ.**

**May he make us an everlasting gift to you
and enable us to share in the inheritance of your saints,
with Mary, the virgin mother of God;
with the apostles, the martyrs,**

**(Saint N.—the saint of the day or the patron saint) and
all your saints,**

on whose constant intercession we rely for help.

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

advance the peace and salvation of all the world.

**Strengthen in faith and love your pilgrim Church on
earth;**

your servant, Pope N., our bishop N.,

and all the bishops,

**with the clergy and the entire people your Son has
gained for you.**

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

**In mercy and love unite all your children
wherever they may be.***

**Welcome into your kingdom our departed brothers and
sisters,**

and all who have left this world in your friendship.

He joins his hands.

**We hope to enjoy for ever the vision of your glory,
through Christ our Lord, from whom all good things
come.**

*** See no. 87, page 43.**

86. He takes the chalice and the paten with the host and, lifting them up, says:

**Through him,
with him,
in him,
in the unity of the Holy Spirit,
all glory and honor is yours,
almighty Father,
for ever and ever.**

The people respond:

Amen.

87. *When this eucharistic prayer is used in Masses for the dead, the following may be said:

Remember N.

**In baptism he (she) died with Christ:
may he (she) also share his resurrection,
when Christ will raise our mortal bodies
and make them like his own in glory.
Welcome into your kingdom our departed brothers and
sisters,
and all who have left this world in your friendship.
There we hope to share in your glory
when every tear will be wiped away.
On that day we shall see you, our God, as you are.**

He joins his hands.

**We shall become like you
and praise you for ever through Christ our Lord,
from whom all good things come.
Through him,
with him,
in him,
in the unity of the Holy Spirit,
all glory and honor is yours,
almighty Father,
for ever and ever.**

The people respond:

Amen.

EUCCHARISTIC PRAYER IV

V. The Lord be with you.

R. And also with you.

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 to give him thanks and praise.

88.

Father in heaven, it is right that we should give you
thanks and glory:

you alone are God, living and true.

Through all eternity you live in unapproachable light.

Source of life and goodness, you have created all things,

to fill your creatures with every blessing

and lead all men to the joyful vision of your light.

Countless hosts of angels stand before you to do your
will;

they look upon your splendor

and praise you, night and day.

United with them, and in the name of every creature
under heaven,

we too praise your glory as we sing (say):

Holy, holy, holy Lord, God of power and might,

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.

89. The priest, with hands extended, says:

Father, we acknowledge your greatness:

all your actions show your wisdom and love.

You formed man in your own likeness

and set him over the whole world

to serve you, his creator,

and to rule over all creatures.

Even when he disobeyed you and lost your friendship
you did not abandon him to the power of death,
but helped all men to seek and find you.
Again and again you offered a covenant to man,
and through the prophets taught him to hope for salvation.
Father, you so loved the world
that in the fullness of time you sent your only Son to
be our Savior.

He was conceived through the power of the Holy Spirit,
and born of the Virgin Mary,
a man like us in all things but sin.
To the poor he proclaimed the good news of salvation,
to prisoners, freedom,
and to those in sorrow, joy.
In fulfillment of your will
he gave himself up to death;
but by rising from the dead,
he destroyed death and restored life.
And that we might live no longer for ourselves but for him,
he sent the Holy Spirit from you, Father,
as his first gift to those who believe,
to complete his work on earth
and bring us the fullness of grace.

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

Father, may this Holy Spirit sanctify these offerings.

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

**Let them become the body ✠ and blood of Jesus Christ
our Lord**

He joins his hands.

**as we celebrate the great mystery
which he left us as an everlasting covenant.**

91. The words of the Lord in the following formulas should be spoken clearly and distinctly, as their meaning demands.

**He always loved those who were his own in the world.
When the time came for him to be glorified by you,
his heavenly Father,
he showed the depth of his love.
While they were at supper,**

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

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

He bows slightly.

**Take this, all of you, and eat it:
this is my body which will be given up for you.**

He shows the consecrated host to the people, places it on the paten,
and genuflects in adoration.
Then he continues:

In the same way, he took the cup, filled with wine.

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

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

He bows slightly.

**Take this, all of you, and drink from it:
this is the cup of my blood,
the blood of the new and everlasting covenant.
It will be shed for you and for all men
so that sins may be forgiven.
Do this in memory of me.**

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

93. Then he sings or says:

Let us proclaim the mystery of faith:

And the people take up the acclamation:

**(a) Christ has died,
Christ is risen,
Christ will come again.**

Other acclamations:

- (b) Dying you destroyed our death,
rising you restored our life.
Lord Jesus, come in glory.
- (c) When we eat this bread and drink this cup,
we proclaim your death, Lord Jesus,
until you come in glory.
- (d) Lord, by your cross and resurrection
you have set us free.
You are the Savior of the world.

94. With hands extended, the priest says:

Father, we now celebrate this memorial of our redemption.
We recall Christ's death, his descent among the dead,
his resurrection, and his ascension to your right hand;
and, looking forward to his coming in glory, we offer you
his body and blood,
the acceptable sacrifice which brings salvation to the
whole world.

Lord, look upon this sacrifice which you have given
to your Church;

and by your Holy Spirit, gather all who share this
bread and wine

into the one body of Christ, a living sacrifice of praise.

Lord, remember those for whom we offer this sacrifice,
especially **N.** our Pope,

N. our bishop, and bishops and clergy everywhere.

Remember those who take part in this offering,
those here present and all your people,
and all who seek you with a sincere heart.

**Remember those who have died in the peace of Christ
and all the dead whose faith is known to you alone.
Father, in your mercy grant also to us, your children,
to enter into our heavenly inheritance
in the company of the Virgin Mary, the Mother of God,
and your apostles and saints.**

**Then, in your kingdom, freed from the corruption
of sin and death,
we shall sing your glory with every creature through
Christ our Lord,**

He joins his hands.

through whom you give us everything that is good.

*95. He takes the chalice and the paten with the host and, lifting
them up, says:*

**Through him,
with him,
in him,
in the unity of the Holy Spirit,
all glory and honor is yours,
almighty Father,
for ever and ever.**

The people respond:

Amen.

COMMUNION RITE

96. The priest sets down the chalice and paten and, with hands joined, sings or says:

**Let us pray with confidence to the Father
in the words our Savior gave us:**

He extends his hands and continues, with the people:

**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.**

97. With hands extended, the priest continues alone:

**Deliver us, Lord, from every evil,
and grant us peace in our day.
In your mercy keep us free from sin
and protect us from all anxiety
as we wait in joyful hope
for the coming of our Savior, Jesus Christ.**

He joins his hands.

The people end the prayer with the acclamation:

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

98. Then the priest, with hands extended, says aloud:

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

He joins his hands.

where you live for ever and ever.

The people answer:

Amen.

99. The priest, extending and joining his hands, adds:

The peace of the Lord be with you always.

The people answer:

And also with you.

100. Then the deacon (or the priest) may add:

Let us offer each other the sign of peace.

All make a sign of peace, according to local custom.

101. The priest gives the sign of peace to the deacon or the minister. He then takes the host and breaks it over the paten. He places a small piece in the chalice, saying quietly:

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

102. Meanwhile the following is sung or said:

**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.**

This may be repeated until the breaking of the bread is finished, but the last phrase is always Grant us peace.

103. Then the priest joins his hands and says quietly:

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

or

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

104. The priest genuflects. Taking the host, he raises it slightly over the paten and, facing the people, says aloud:

**This is the Lamb of God
who takes away the sins of the world.
Happy are those who are called to his supper.**

He adds, once only, with the people:

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

105. Facing the altar, the priest says quietly:

May the body of Christ bring me to everlasting life.

He reverently consumes the body of Christ.
Then he takes the chalice and says quietly:

May the blood of Christ bring me to everlasting life.

He reverently drinks the blood of Christ.

106. After this he takes the paten or other vessel and goes to the communicants.
He takes a host for each one, raises it a little, and shows it, saying:

The body of Christ.

The communicant answers:

Amen.

and receives communion.

When a deacon gives communion he does the same.

107. If any are receiving in both kinds, the rite described elsewhere is followed.

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

109. When the communion has been completed, the priest or deacon cleans the paten over the chalice and then the chalice itself.

110. Then the priest may return to the chair. A period of silence may now be observed, or a psalm or song of praise may be sung.

111. Then, standing at the chair or at the altar, the priest sings or says:

Let us pray.

Priest and people pray in silence for a while, unless a period of silence has already been observed. Then the priest extends his hands and sings or says the prayer after communion, at the end of which the people respond:

Amen.

CONCLUDING RITE

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

113. The dismissal follows. Facing the people, the priest extends his hands and sings or says:

The Lord be with you.

The people answer:

And also with you.

The priest blesses the people with these words:

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

The people answer:

Amen.

On certain days or occasions another more solemn form of blessing or prayer over the people may be used as the rubrics direct.

114. The deacon (or the priest), with hands joined, sings or says:

A Go in the peace of Christ.

or

B The Mass is ended, go in peace.

or

C Go in peace to love and serve the Lord.

The people answer:

Thanks be to God.

115. The priest kisses the altar as at the beginning.

Then he makes the customary reverence with the ministers and leaves.

116. If any liturgical service follows immediately, the rite of dismissal is omitted.

99. The priest, extending and joining his hands, adds:

The peace of the Lord be with you always.

The people answer:

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100. Then the deacon (or the priest) may add:

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Keep me faithful to your teaching,
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THE ORDER OF MASS WITHOUT A CONGREGATION

RITUS INITIALES

1. **Sacerdos, facta cum ministro debita reverentia, signat se, dicens:**

In nómine Patris, et Fílii, et Spíritus Sancti.

Minister respondet:

Amen.

2. **Tunc sacerdos, ad ministrum conversus, eum salutatur, dicens:**

Grátia Dómini nostri Iesu Christi, et cáritas Dei, et comunicátio Sancti Spíritus sit cum ómnibus vobis.

Minister respondet:

Et cum spíritu tuo.

vel, sacerdos dicit:

Grátia vobis et pax a Deo Patre nostro et Dómino Iesu Christo.

Minister respondet:

Benedíctus Deus et Pater Dómini nostri Iesu Christi.

vel:

Et cum spíritu tuo.

vel, sacerdos dicit:

Dóminus vobíscum.

Minister respondet:

Et cum spíritu tuo.

3. **Postea sacerdos et minister faciunt confessionem:**

Confíteor Deo omnipoténti et tibi, frater, quia peccávi nimis cogitatíone, verbo, ópere et omissíone:

et, percutientes sibi pectus, dicunt:

mea culpa, mea culpa, mea máxima culpa.

Deinde prosequuntur:

**Ideo precor beátam Mariám semper Virgí-
nem,**

**omnes Angelos et Sanctos,
et te, frater, oráre pro me
ad Dóminum Deum nostrum.**

Sequitur absolutio sacerdotis:

**Misereátur nostri omnipotens Deus
et, dimíssis peccátis nostris,
perdúcat nos ad vitam aetérnam.**

Minister respondet:

Amen.

4. **Tunc sacerdos ascendit ad altare, illud veneratur osculo, et accedit ad missale in sinistro latere altaris collocato, et legit antiphonam ad introitum.**

INTRODUCTORY RITE

1. **The priest and the minister make the customary reverence. Then the priest makes the sign of the cross and says:**

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

The minister answers:

Amen.

2. **The priest faces the minister, extends his hands, and greets him with one of the following greetings:**

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

The minister answers:

And also with you.

or the priest says:

The grace and peace of God our Father and the Lord Jesus Christ be with you.

The minister answers:

Blessed be God, the Father of our Lord Jesus Christ.

or:

And also with you.

or the priest says:

The Lord be with you.

The minister answers:

And also with you.

3. **Afterwards the priest and minister make their confession together:**

**I confess to almighty God,
and to you, my brother,
that I have sinned through my own fault**

They strike their breasts:

**in my thoughts and in my words,
in what I have done
and in what I have failed to do;
and I ask blessed Mary, ever virgin,
all the angels and saints,
and you, my brother,
to pray for me to the Lord our God.**

The priest says the absolution:

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

The minister answers:

Amen.

4. **The priest goes up to the altar and kisses it. Then he goes to the missal placed on the left side of the altar and reads the entrance antiphon.**

5. *Sequuntur invocationes* Kyrie, eléison, quas sacerdos dicit alternatim cum ministro.

Sac.: Kyrie, eléison.

Min.: Kyrie, eléison.

Sac.: Christe, eléison.

Min.: Christe, eléison.

Sac.: Kyrie, eléison.

Min.: Kyrie, eléison.

6. *Deinde, quando præscribitur, sacerdos et minister simul dicunt hymnum* Glória in excelsis Deo.

Glória in excelsis Deo

et in terra pax homínibus bonae voluntátis.

Laudámus te,

benedícimus te,

adorámus te,

glorificámus te,

grátias ágimus tibi propter magnam glóriam tuam;

Dómine Deus, Rex caeléstis,

Deus Pater omnipotens.

Dómine Fili unigénite, Iesu Christe,

Dómine Deus, Agnus Dei, Filius Patris,

qui tollis peccáta mundi, miserére nobis;

qui tollis peccáta mundi, súscipe deprecationem nostram.

Qui sedes ad dexteram Patris, miserére nobis.

Quóniam tu solus Sanctus, tu solus Dóminus, tu solus Altíssimus,

Iesu Christe, cum Sancto Spíritu in glória Dei Patris. Amen.

7. *Quo finito, sacerdos, manibus iunctis, dicit:*

Orémus.

Et, facta aliqua pausa silentii, extendit manus et dicit orationem; qua expleta, minister acclamat:

Amen.

LITURGIA VERBI

8. *Tunc minister vel ipse sacerdos legit primam lectionem, psalmum et, si habenda est, secundam lectionem necnon alterum cantum.*

9. *Deinde sacerdos, inclinatus, secreto dicit:*

Munda cor meum ac lábia mea, omnipotens Deus,

ut sanctum Evangélium tuum digne váleam nuntiáre.

10. *Postea, iunctis manibus, dicit:*

Dóminus vobiscum.

Minister respondet:

Et cum spíritu tuo.

5. *The invocations* Lord, have mercy, are said by the priest alternately with the minister.

Priest: Lord, have mercy.

Minister: Lord, have mercy.

Priest: Christ, have mercy.

Minister: Christ, have mercy.

Priest: Lord, have mercy.

Minister: Lord, have mercy.

6. *Then (when it is prescribed) the priest and minister say the hymn together:*

Glory to God in the highest,

and peace to his people on earth.

Lord God, heavenly King,

almighty God and Father,

we worship you, we give you thanks,

we praise you for your glory.

Lord Jesus Christ, only Son of the Father,

Lord God, Lamb of God,

you take away the sin of the world:

have mercy on us;

you are seated at the right hand of the Father:

receive our prayer.

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.

7. *Afterwards the priest, with hands joined, says:*

Let us pray.

Having prayed silently for a while, the priest extends his hands and says the opening prayer, at the end of which the minister responds:

Amen.

LITURGY OF THE WORD

8. *Then the minister (or the priest himself) reads the first reading, the psalm, and, if there is one, the second reading, with the second chant.*

9. *Then the priest bows and says quietly:*

Almighty God, cleanse my heart and my lips

that I may worthily proclaim your gospel.

10. *With hands joined, he says:*

The Lord be with you.

The minister answers:

And also with you.

Sacerdos:

Inítium sive Sequéntia sancti Evangélii secúndum N.,

et interim signat librum et seipsum in fronte, ore et pectore.

Minister acclamat:

Glória tibi, Dómine.

Deinde sacerdos Evangelium legit. Quo finito, librum osculatur, dicens secreto:

Per evangélica dicta deleántur nostra delicta.

Minister autem acclamat:

Laus tibi, Christe.

11. Quando dicendum est, sacerdos et minister simul dicunt symbolum.

**Credo in unum Deum,
Patrem omnipoténtem, factórem caeli et
terrae,
visibílium ómnium et invisibílium.
Et in unum Dóminum Iesum Christum,
Fílium Dei unigénitum,
et ex Patre natum ante ómnia saecula.
Deum de Deo, lumen de lúmine, Deum ve-
rum de Deo vero,
génitum, non factum, consubstantiálem
Patri:
per quem ómnia facta sunt.
Qui propter nos hómines et propter no-
stram salútem
descéndit de caelis.**

Ad verba quæ sequuntur, usque ad factus est, omnes se inclinant.

**Et incarnátus est de Spíritu Sancto
ex María Virgine, et homo factus est.
Crucifixus étiam pro nobis sub Póntio
Pilátio;
passus et sepúltus est,
et resurréxit tértia die, secúndum Scrip-
túras,
et ascéndit in caelum, sedet ad délixteram
Patris.
Et íterum ventúrus est cum glória, iudicáre
vivos et mórtuos,
cuius regni non erit finis.
Et in Spíritum Sanctum, Dóminum et vivi-
ficántem:
qui ex Patre Filióque procédit.
Qui cum Patre et Fílio simul adorátur et
conglorificátur:
qui locútus est per prophétas.**

The priest:

A reading from the holy gospel according to N.

He makes the sign of the cross on the book, and then on his forehead, lips, and breast.

The minister responds:

Glory to you, Lord.

Then the priest reads the gospel. At the end of the gospel he kisses the book, saying quietly:

May the words of the gospel wipe away our sins.

The minister answers:

Praise to you, Lord Jesus Christ.

11. If prescribed, the priest and minister make the profession of faith together.

**We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is seen and unseen.**

**We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made, one in Being with the
Father.**

Through him all things were made.

**For us men and for our salvation
he came down from heaven:**

All bow at the following words up to: and became man.

**by the power of the Holy Spirit
he was born of the Virgin Mary, and
became man.**

**For our sake he was crucified under Pontius
Pilate;**

he suffered, died, and was buried.

**On the third day he rose again
in fulfillment of 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.**

**We believe in the Holy Spirit, the Lord, the
giver of life,**

**who proceeds from the Father and the Son.
With the Father and the Son he is worshiped
and glorified.**

He has spoken through the Prophets.

Et unam, sanctam, cathólicam et apostólicam Ecclésiám.

Confíteor unum baptísma in remissionem peccatórum.

Et exspécto resurrectionem mortuórum, et vitam ventúri saeculi. Amen.

12. Postea fieri potest oratio universalis seu oratio fidelium, in qua ipse sacerdos etiam intentiones profert, ministro respondente.

LITURGIA EUCHARISTICA

13. Minister corporale, purificatorium et calicem super altare deponit, nisi iam initio Missæ ibidem sint posita. Sacerdos ad medium altaris accedit.

14. Tunc minister affert patenam cum pane, quam sacerdos accipit et aliquantulum elevatam super altare tenet, dicens:

Benedíctus es, Dómine, Deus univérsi, quia de tua largitáte accévimus panem, quem tibi offérimus, fructum terrae et óperis mánuum hóminum, ex quo nobis fiet panis vitae.

Deponit deinde patenam cum pane super corporale.

15. Postea sacerdos infundit vinum et parum aquæ in calicem, dicens secreto:

Per huius aquae et vini mystérium eius efficiámur divinitátis consórtes, qui humanitátis nostrae fieri dignátus est párticeps.

16. Postea accipit calicem, eumque aliquantulum elevatum super altare tenet, dicens:

Benedíctus es, Dómine, Deus univérsi, quia de tua largitáte accévimus vinum, quod tibi offérimus, fructum vitis et óperis mánuum hóminum, ex quo nobis fiet potus spirituális.

Deinde calicem super corporale deponit.

17. Postea, inclinatus, dicit secreto:

In spíritu humilitátis et in ánimo contríto suscipiámur a te, Dómine, et sic fiat sacrificium nostrum in conspéctu tuo hódie, ut pláceat tibi, Dómine Deus.

18. Deinde, stans ad latus altaris, lavat manus, dicens secreto:

Lava me, Dómine, ab iniquitáte mea, et a peccáto meo munda me.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead, and the life of the world to come. Amen.

12. The general intercessions (prayer of the faithful) may follow. The priest gives the intentions and the minister answers.

LITURGY OF THE EUCHARIST

13. The minister places the corporal, purificator, and chalice on the altar, unless they were already placed there at the beginning of Mass. The priest goes to the center of the altar.

14. Then the minister presents the paten with the bread. The priest holds it slightly raised above the altar and says:

Blessed are you, Lord, God of all creation. Through your goodness we have this bread to offer, which earth has given and human hands have made.

It will become for us the bread of life.

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

15. 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.

16. Then the priest takes the chalice and, holding it slightly raised above the altar, says:

Blessed are you, Lord, God of all creation. Through your goodness we have this wine to offer, fruit of the vine and work of human hands. It will become our spiritual drink.

Then he places the chalice on the corporal.

17. The priest bows and says quietly:

Lord God, we ask you to receive us and be pleased with the sacrifice we offer you with humble and contrite hearts.

18. Next the priest stands at the side of the altar and washes his hands, saying quietly:

Lord, wash away my iniquity; cleanse me from my sin.

19. *Stans postea in medio altaris, versus ad ministrum, extendens et iungens manus, dicit:*

**Oráte, fratres,
ut meum ac vestrum sacrificium
acceptábile fiat apud Deum Patrem omni-
poténtem.**

Minister respondet:

**Suscípiat Dóminus sacrificium de mánibus
tuis
ad laudem et glóriam nóminis sui,
ad utilitátem quoque nostram
totiúsque Ecclesiæ suae sanctæ.**

*Deinde, manibus extensis, sacerdos dicit orationem
super oblata; qua finita, minister acclamat:*

Amen.

20. *Tunc sacerdos dicit Precem eucharisticam,
iuxta normas, quæ in singulis Precibus eucharisticis
continentur.*

21. *Post doxologiam in fine Precis eucharisticæ,
erectus, iunctis manibus, sacerdos dicit:*

**Praecéptis salutáribus móniti,
et divína institutióne formáti,
audémus dicere:**

Extendit manus et, una cum ministro, pergit:

**Pater noster, qui es in caelis:
sanctificétur nomen tuum;
advéniat regnum tuum;
fiat volúntas tua, sicut in caelo, et in terra.
Panem nostrum cotidiánum da nobis hódie;
et dimitte nobis débita nostra,
sicut et nos dimíttimus debitóribus nostris;
et ne nos indúcas in tentatiónem;
sed líbera nos a malo.**

22. *Manibus extensis, sacerdos solus prosequitur,
dicens:*

**Líbera nos, quaesumus, Dómine, ab ómni-
bus malis,
da propítius pacem in diébus nostris,
ut, ope misericórdiae tuae adiúti,
et a peccáto simus semper líberi
et ab omni perturbatióne secúri:
exspectántes beátam spem
et advéntum Salvatóris nostri Iesu Christi.**

*Iungit manus. Minister orationem concludit, accla-
mans:*

**Quia tuum est regnum,
et potéstas, et glória
in saecula.**

23. *Tunc sacerdos, manibus extensis, clara voce
dicit:*

**Dómine Iesu Christe, qui dixísti Apóstolis
tuis:**

19. *Standing at the center of the altar, facing the min-
ister, he extends and then joins his hands, saying:*

**Pray, brother, that our sacrifice
may be acceptable to God, the almighty Father.**

The minister answers:

**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 Church.**

*With hands extended, the priest says the prayer over
the gifts, at the end of which the minister responds:*

Amen.

20. *Then the priest says the eucharistic prayer, accord-
ing to the norms given in each form of the prayer.*

21. *After the doxology at the end of the eucharistic
prayer, standing up straight and with hands joined, the
priest says:*

**Let us pray with confidence to the Father
in the words our Savior gave us:**

He extends his hands and continues with the minister:

**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.**

22. *With hands extended, the priest continues alone:*

**Deliver us, Lord, from every evil,
and grant us peace in our day.
In your mercy keep us free from sin
and protect us from all anxiety
as we wait in joyful hope
for the coming of our Savior, Jesus Christ.**

*He joins his hands. The minister ends the prayer with
the acclamation:*

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

23. *Then the priest, with hands extended, says aloud:*

**Lord Jesus Christ, you said to your apostles:
I leave you peace, my peace I give you.**

**Pacem relinquo vobis, pacem meam do vobis:
ne respicias peccata nostra,
sed fidem Ecclesiae tuae;
eamque secundum voluntatem tuam
pacificare et coadunare digneris.**

Iungit manus.

Qui vivis et regnas in saecula saeculorum.

Minister respondet:

Amen.

24. *Sacerdos subdit:*

Pax Domini sit semper vobiscum.

Minister respondet:

Et cum spiritu tuo.

Et sacerdos, pro opportunitate, pacem dat ministro.

25. *Postea accipit hostiam, eamque super patenam frangit, interim cum ministro dicens:*

**Agnus Dei, qui tollis peccata mundi: mise-
rere nobis.**

**Agnus Dei, qui tollis peccata mundi: mise-
rere nobis.**

**Agnus Dei, qui tollis peccata mundi: dona
nobis pacem.**

*His dictis, particulam immittit in calicem, dicens se-
creto:*

**Haec commixtio Corporis et Sanguinis Do-
mini nostri Iesu Christi fiat accipientibus
nobis in vitam aeternam.**

26. *Sacerdos deinde, manibus iunctis, dicit secreto:*

**Domine Iesu Christe, Fili Dei vivi,
qui ex voluntate Patris,
cooperante Spiritu Sancto,
per mortem tuam mundum vivificasti:
libera me per hoc sacrosanctum Corpus et
Sanguinem tuum
ab omnibus iniquitatibus meis et universis
malis:**

**et fac me tuis semper inhaerere mandatis,
et a te numquam separari permittas.**

Vel:

**Percipio Corporis et Sanguinis tui, Domine
Iesu Christe,
non mihi provéniat in iudicium et condem-
nationem:
sed pro tua pietate prosit mihi ad tutamen-
tum mentis et corporis,
et ad medelam percipiendam.**

27. *Sacerdos genuflectit, accipit hostiam, eamque
aliquantulum elevatam super patenam tenens, ad
ministerium versus, clara voce dicit:*

**Look not on our sins, but on the faith of your
Church,
and grant us the peace and unity of your king-
dom**

He joins his hands.

where you live for ever and ever.

The minister answers:

Amen.

24. *The priest, extending and joining his hands, adds:*

The peace of the Lord be with you always.

The minister answers:

And also with you.

The priest may give the minister the sign of peace.

25. *He then takes the host and breaks it over the paten,
saying with the minister:*

**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.

*When this is finished, he places a small piece in the
chalice, saying quietly:*

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

26. *Then the priest joins his hands and says quietly:*

**Lord Jesus Christ, Son of the living God,
by the will of the Father and the work of the
Holy Spirit**

your death brought life to the world.

By your holy body and blood

free me from all my sins and from every evil.

Keep me faithful to your teaching,

and never let me be parted from you.

or:

**Lord Jesus Christ, with faith in your love and
mercy**

I eat your body and drink your blood.

Let it not bring me condemnation,

but health in mind and body.

27. *The priest genuflects. Taking the host, he raises it
slightly over the paten and, facing the minister, says
aloud:*

Ecce Agnus Dei, ecce qui tollit peccáta mundi.

Beáti qui ad cenam Agni vocáti sunt.

Et una cum ministro semel subdit:

**Dómine, non sum dignus, ut intres sub tecum meum,
sed tantum dic verbo
et sanábitur ánima mea.**

Si minister non est communicandus, sacerdos, accepta hostia, et stans ad altare conversus, statim dicit: Dómine, non sum dignus, etc.

28. *Et deinde, ad altare versus, secreto dicit:*

Corpus Christi custódiat me in vitam aetérnam.

Et reverenter sumit Corpus Christi.

Deinde accipit calicem et secreto dicit:

Sanguis Christi custódiat me in vitam aetérnam.

Et reverenter sumit Sanguinem Christi.

29. *Quo facto, sacerdos dicit antiphonam ad Communionem.*

30. *Postea accipit patenam, accedit ad ministrum, si communicandus est, et hostiam parum elevatam ei ostendit, dicens:*

Corpus Christi.

Minister respondet:

Amen.

Et communicatur.

31. *Deinde sacerdos purificat patenam super calicem et ipsum calicem. Calix, patena, corporale et purificatorium a ministro ad abacum deferuntur, vel super altare relinquuntur.*

32. *Sacrum silentium per aliquod temporis spatium servari potest.*

33. *Postea sacerdos, manibus iunctis, dicit:*

Orémus.

Et facta aliqua silentii, nisi iam præcesserit, extendit manus et dicit orationem post Communionem.

Minister in fine acclamat:

Amen.

RITUS CONCLUSIONIS

34. *Deinde sacerdos, versus ad ministrum, extendens manus, dicit:*

Dóminus vobíscum.

Minister respondet:

Et cum spíritu tuo.

Et sacerdos benedicit ministrum, dicens:

**Benedicat vos omnipotens Deus,
Pater, et Fílius, ✠ et Spíritus Sanctus.**

Minister respondet:

Amen.

35. *Denique sacerdos altare osculo veneratur et, facta cum ministro debita reverentia, recedit.*

This is the Lamb of God

who takes away the sins of the world.

Happy are those who are called to his supper.

He adds, once only, with the minister:

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

If the minister is not to receive communion, the priest takes the host, and facing the altar, says alone: Lord, I am not worthy, etc.

28. *Facing the altar, the priest says quietly:*

May the body of Christ bring me to everlasting life.

He reverently consumes the body of Christ.

Then he takes the chalice and says quietly:

May the blood of Christ bring me to everlasting life.

He reverently drinks the blood of Christ.

29. *After this the priest says the communion antiphon.*

30. *Then he takes the paten and goes to the minister, if he is to receive communion. He raises the host a little and shows it to him, saying:*

The body of Christ.

The minister answers:

Amen.

and receives the host.

31. *Then the priest cleans the paten over the chalice and then the chalice itself. The minister places the chalice, paten, corporal, and purificator on the side table, or they may be left on the altar.*

32. *A period of silence may now be observed.*

33. *Then, with hands joined, the priest says:*

Let us pray.

Priest and minister pray in silence for a while, unless a period of silence has already been observed. Then the priest extends his hands and says the prayer after communion, at the end of which the minister responds:

Amen.

CONCLUDING RITE

34. *Facing the minister, the priest extends his hands and says:*

The Lord be with you.

The minister answers:

And also with you.

The priest blesses the minister with these words:

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

The minister answers:

Amen.

35. *The priest kisses the altar, makes the customary reverence with the minister, and leaves.*

APPENDIX I

NOTES TO THE GENERAL INSTRUCTION

The following notes, related to the individual sections of the General Instruction of the Roman Missal, include adaptations made by the National Conference of Catholic Bishops for the dioceses of the United States (in November, 1969, unless otherwise indicated), as well as supplementary references. For further documentation concerning the eucharistic celebration, see Congregation of Rites, instruction on eucharistic worship, May 25, 1967, especially "Some General Principles of Particular Importance in the Catechesis of the People on the Mystery of the Eucharist" (no. 5-15) and "The Celebration of the Memorial of the Lord" (no. 16-48).

19 [of the General Instruction]. Singing. See the statement of the Bishops' Committee on the Liturgy, "The Place of Music in Eucharistic Celebrations," *Newsletter*, January-February, 1968.

In Appendix II, the principal melodies approved by the National Conference of Catholic Bishops for the priest and ministers are given. No official approbation is needed for new melodies for the Lord's Prayer at Mass or for the chants, acclamations, and other song of the congregation.

In accord with no. 55 of the instruction of the Congregation of Rites on music in the liturgy (March 5, 1967), the Conference of Bishops has determined that vernacular texts set to music composed in earlier periods may be used in liturgical services even though they may not conform in all details with the legitimately approved versions of liturgical texts (November, 1967). This decision authorizes the use of choral and other music in English when the older text is not precisely the same as the official version.

21. Actions and postures. At its meeting in November, 1969, the National Conference of Catholic Bishops voted that in general the directives of the Roman Missal concerning the posture of the congregation at Mass should be left unchanged, but that no. 21 of the General Instruction should be so adapted that the people kneel beginning after the singing or recitation of the *Sanctus* until after the *Amen* of the eucharistic prayer, that is, before the Lord's Prayer.

26. Entrance song. As a further alternative to the singing of the entrance antiphon and psalm of the Roman Gradual (Missal) or of the Simple Gradual, the Conference of Bishops has approved the use of other collections of psalms and antiphons in English, as supplements to the Simple Gradual, including psalms arranged in responsorial form, metrical and similar versions of psalms, provided they are used in accordance with the principles of the Simple Gradual and are selected in harmony with the liturgical season, feast, or occasion (decree confirmed by the Consilium for the Implementation of the Constitution on the Liturgy, December 17, 1968).

With regard to texts of other sacred song, not from the psalter, which may be used as the entrance song, the following criterion was adopted by the Conference of Bishops in November, 1969:

The entrance rite should create an atmosphere of celebration. It serves the function of putting the assembly in the proper frame of mind for listening to the word of God. It helps people to become conscious of themselves as a worshiping community. The choice of texts for the entrance song should not conflict with these purposes.

In general, during the most important seasons of the church year, Easter time, Lent, Christmas, and Advent, it is preferable that most songs used at the entrance be seasonal in nature.

There are thus four options for the entrance song:

- (1) the entrance antiphon and psalm of the Roman Gradual;
- (2) the entrance antiphon and psalm of the Simple Gradual;
- (3) song from other collections of psalms and antiphons;
- (4) other sacred song chosen in accord with the above criterion.

The same options exist for the sacred song at the offertory and communion, but not for the chants between the readings (below).

Only if none of the above alternatives is employed and there is no entrance song, is the antiphon in the missal recited. Until the publication of the complete new missal, the antiphon alone from the present missal (i.e., without psalm verse, *Gloria Patri*, or repetition of the antiphon) is said in such cases (Congregation for Divine Worship, instruction, October 20, 1969, no. 13).

32. Conclusion of prayers. Even before the publication of the complete missal (i.e., with the revised sacramentary), the prayer over the gifts and the prayer after communion end with the shorter conclusion (Congregation for Divine Worship, instruction, October 20, 1969, no. 13).

36. Chants between the readings. As a further alternative to (1) the singing of the psalm with its response in the lectionary, (2) the gradual in the Roman Gradual, or (3) the responsorial or alleluia psalm in the Simple Gradual, the Conference of Bishops has approved the use of other collections of psalms and antiphons in English, as supplements to the Simple Gradual, including psalms arranged in responsorial form, metrical and similar versions of psalms, provided they are used in accordance with the principles of the Simple Gradual and are selected in harmony with the liturgical season, feast, or occasion (decree confirmed by the Consilium for the Implementation of the Constitution on the Liturgy, December 17, 1968).

The choice of texts which are not from the psalter (permitted at the entrance, offertory, and communion) is not extended to the chants between the readings.

For further information concerning the use of the chants between the readings, see the *Lectionary for Mass* (New York, Collegeville, Minn., 1970).

During Lent the *alleluia* is not sung with the verse before the gospel. Instead one of the following (or similar) acclamations may be sung before and after the verse before the gospel:

Praise and honor to you, Lord Jesus Christ.

King of endless glory!

Praise and honor to you, Lord Jesus Christ!

Glory and praise to you, Lord Jesus Christ!

Glory to you, Word of God, Lord Jesus Christ!

39. If the psalm after the reading is not sung, it is recited. The *alleluia* or the verse before the gospel may be omitted if not sung. The people stand for the singing of the *alleluia* before the gospel (cf. no. 21 of the General Instruction).

45. General intercessions. See the statement of the Bishop's Committee on the Liturgy, "General Prayer or Prayer of the Faithful," July, 1969.

50. Offertory song. The choice of texts for the offertory song is governed by the same rule as the entrance song with the several options described above (no. 26). If there is no offertory song, the offertory antiphon is omitted.

With regard to texts not from the psalter which may be used as the offertory song, the following criterion was adopted by the National Conference of Bishops in November, 1969:

The offertory song need not speak of bread and wine or of offering. The proper function of the offertory song is rather to accompany and celebrate the communal aspects of the procession. The text, therefore, may be an appropriate song of praise or of rejoicing in keeping with the season. Those texts are not acceptable which speak of the offering completely apart from the action of Christ.

In general, during the most important seasons of the church year, Easter time, Lent, Christmas, and Advent, it is preferable that most songs used during the offertory be seasonal in character. During the remainder of the church year, however, topical songs may be used during the offertory procession, provided that these texts do not conflict with the paschal character of every Sunday (Constitution on the Liturgy, art. 102, 106).

With regard to the offertory song, the statement of the Bishops' Committee on the Liturgy of 1968 ("The Place of Music in Eucharistic Celebrations") gives additional comments:

The procession can be accompanied by song. Song is not always necessary or desirable. Organ or instrumental music is also fitting at this time. The song need not speak of bread or wine or offering. The proper function of this song is to accompany and celebrate the communal aspects of the procession. The text, therefore, can be any appropriate song of praise or of rejoicing in keeping with the season. (See approved criterion above.) The song need not accompany the entire preparation rite. (The song, if any, continues at least until the priest has placed the bread and wine on the altar, while saying the accompanying prayers quietly; see no. 50 of the General Instruction, no. 19-21 of the Order of Mass.)

If there is no singing or organ or instrumental music, this may be a period of silence (see no. 23 of the General Instruction). In fact, it is good to give the assembly a period of quiet (that is, while the gifts are prepared and placed on the altar, until the introduction to the prayer over the gifts: "Pray, brethren . . .") before demanding, at the preface, their full attention to the eucharistic prayer.

56 (b). Sign of peace. The Conference of Bishops has left the development of specific modes of exchanging the sign of peace to local usage. Neither a specific form nor specific words are determined.

56 (i). Communion song. The choice of texts for the communion song is governed by the same rule as the entrance song, with the several options described above (no. 26).

With regard to the texts not from the psalter which may be used as the communion song, the following criterion was adopted by the National Conference of Catholic Bishops in November, 1969:

The communion song should foster a sense of unity. It should be simple and not demand great effort. It gives expression to the joy of unity in the body of Christ and the fulfillment of the mystery being celebrated. Most benediction hymns, by reason of their concentration on adoration rather than on communion, are not acceptable, as indicated in the instruction on music in the liturgy, no. 36.

In general, during the most important seasons of the church year, Easter time, Lent, Christmas, and Advent, it is preferable that most songs used at the communion be seasonal in nature. During the remainder of the church year, however, topical songs may be used during the communion procession, provided these texts do not conflict with the paschal character of every Sunday (Constitution on the Liturgy, art. 102, 106).

Only if none of the above alternatives is employed and there is no communion song, is the antiphon in the missal recited. Until the publication of the complete new missal, the antiphon from the present missal is said in such cases (Congregation for Divine Worship, instruction, October 20, 1969, no. 13).

59. Celebration by the bishop. See Congregation of Rites, instruction on the simplification of pontifical rites and insignia, June 21, 1968.

66. Women as readers. The Conference of Bishops has given permission that, when a qualified man is not available, a woman may proclaim the readings prior to the gospel, while standing outside the sanctuary.

127. Office of deacon. To express clearly the genuineness of orders and ministries in the celebration of the Eucharist, it is preferable not to exclude true deacons and subdeacons, if present, from the office of deacon and subdeacon of the Mass. Several deacons, if they are present and wearing their vestments, may distribute the various ministries among themselves. (See Congregation of Rites, instruction, June 21, 1968, no. 4, 5.)

153. Concelebrated Mass. See the statement of the Bishops' Committee on the Liturgy, "Concelebration," *Newsletter*, June, 1966.

240. Communion under both kinds. See the statement of the Bishops' Committee on the Liturgy, "Communion under Both Kinds," *Newsletter*, July, 1966.

263. Materials for fixed altars. Materials other than natural stone may be used for fixed altars, provided these are worthy, solid, and properly constructed, subject to the further judgment of the local Ordinary in doubtful cases.

270. Altar cross. Only a single cross should be carried in a procession, in order to give greater dignity and reverence to the cross. It is desirable to place the cross, which has been carried in the procession, near the altar, so that it may serve as the cross of the altar. Otherwise it should be put away during the service. (See Congregation of Rites, instruction, June 21, 1968, no. 20.)

275. Musical instruments. The Conference of Bishops has decreed that musical instruments other than the organ may be used in liturgical services, provided they are played in a manner that is suitable to public worship (November, 1967; see Constitution on the Liturgy, art. 120). This decision deliberately refrains from singling out specific instruments. Their use depends on circumstances, the nature of the congregation, etc. In particular cases, if there should be doubt as to the suit-

ability of the instruments, it is the responsibility of the diocesan bishop, in consultation with the diocesan liturgical and music commissions, to render a decision.

288. Materials for sacred furnishings. Materials other than the traditional ones may be used for sacred furnishings, provided they are suitable for liturgical use, subject to the further judgment of the local Ordinary in doubtful cases.

305. Materials for vestments. Fabrics, both natural and artificial, other than the traditional ones may be used for sacred vesture, provided they are suitable for liturgical use, subject to the further judgment of the local Ordinary in doubtful cases.

308. White vestments. In the dioceses of the United States, white vestments may be used, in addition to violet and black, in offices and Masses for the dead.

318. Readings on Sundays and Feasts. According to the decision of the National Conference of Catholic Bishops, the complete pattern of three readings for Sundays and feast days should be completely implemented.

319. Readings on weekdays. The priest, when he is

otherwise free to choose the readings of Mass in accord with no. 319, may choose readings not found in the current week, provided they are within the approved lectionary, are appropriate to the particular celebration, and are not chosen to the disadvantage of the ordinary use of the weekday lectionary. (See no. 325, in virtue of which this concession was made by the Conference of Bishops.)

See also the Foreword and Introduction to the *Lectionary for Mass*.

331. Days of prayer. According to the decision of the Conference of Bishops, in addition to (a) Thanksgiving Day and (b) Labor Day (Mass of Saint Joseph the Worker), there should be observed in the dioceses of the United States, at times to be designated by the local Ordinary upon consultation with the diocesan liturgical commission, at least the following: (a) a day of prayer for the general needs of mankind, (b) a day of petition for the fruits of the earth, (c) a day of prayer for world justice and peace, and (d) a day of prayer for human rights and equality, employing for this purpose the celebration of the Mass of rogations in the present missal, existing votive Masses, and the appropriate readings and chants of the lectionary.

APPENDIX II

MUSIC FOR THE MINISTERS

On November 17, 1965, the National Conference of Catholic Bishops approved, for inclusion in the *Sacramentary*, musical settings of English texts to be sung by the celebrant and ministers of Mass. The publication of the revised *Ordo Missae* by the Holy See and the

approbation given on November 13, 1969, by the National Conference of Catholic Bishops to the English translations of these texts prepared by the International Committee on English in the Liturgy has made necessary an adaptation of the musical settings of the *Sacramentary*.

Introductory dialogue EUCHARISTIC PRAYER: TONE I

V. The Lord — be with — you. **R.** And al - so with you.

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 to give him thanks and praise.

PREFACE I OF ADVENT

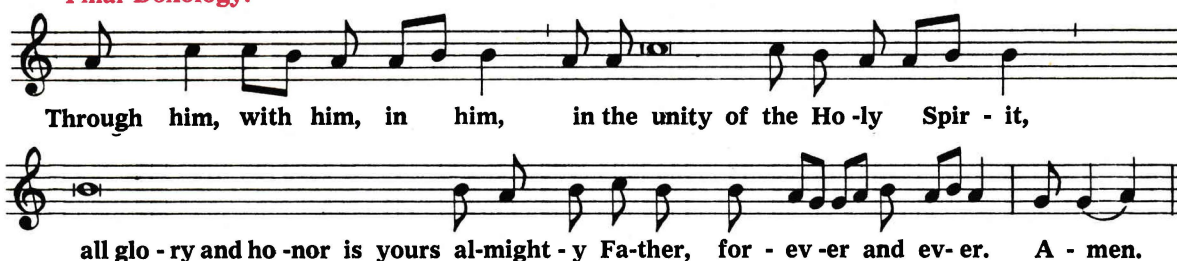
Fa-ther, all-pow - er - ful and ev - er - liv - ing God, we do well al - ways and ev - ery - where

to give you thanks through Je - sus Christ our Lord. When he hum - bled him - self to

come a - mong us as a man, he ful - filled the plan you formed long a - go and



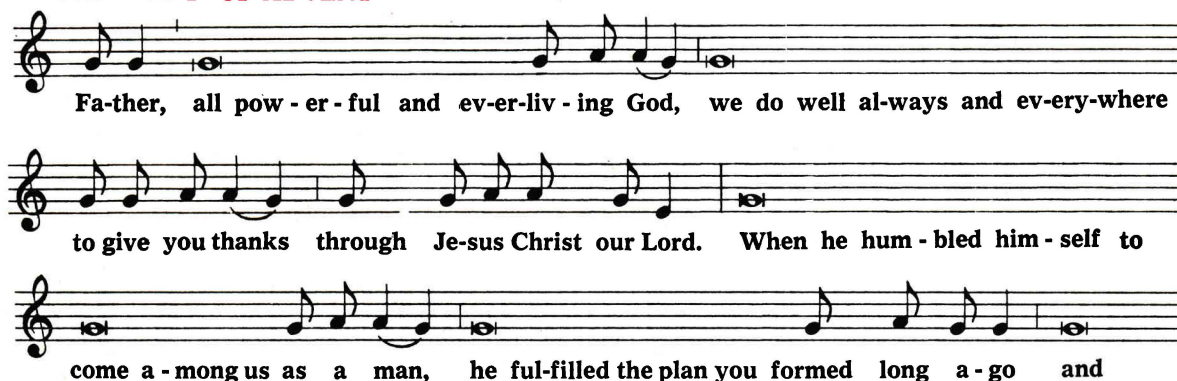
o - pened for us the way— to— sal - va - tion. Now we watch for the day hop-ing
that the sal - va - tion prom-ised us will be ours when Christ our Lord will come a-
gain in his glo - ry. And so, with all the choirs of an-gels in heav - en
we pro - claim your glo-ry and join in their un-end - ing hymn of praise:

Final Doxology:


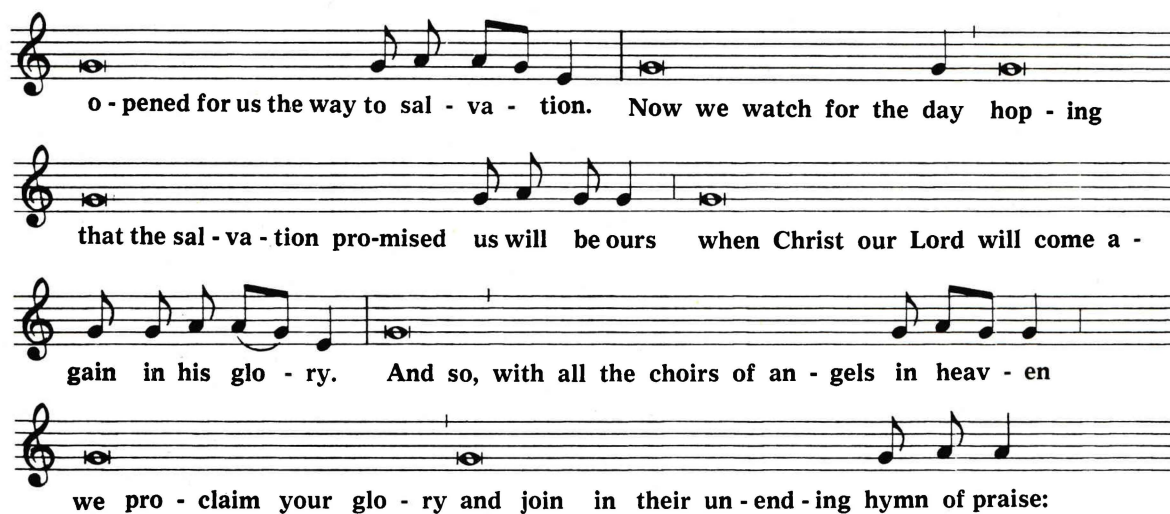
Through him, with him, in him, in the unity of the Ho-ly Spir - it,
all glo - ry and ho - nor is yours al-might - y Fa-ther, for - ev - er and ev - er. A - men.

EUCCHARISTIC PRAYER: TONE II**Introductory dialogue**

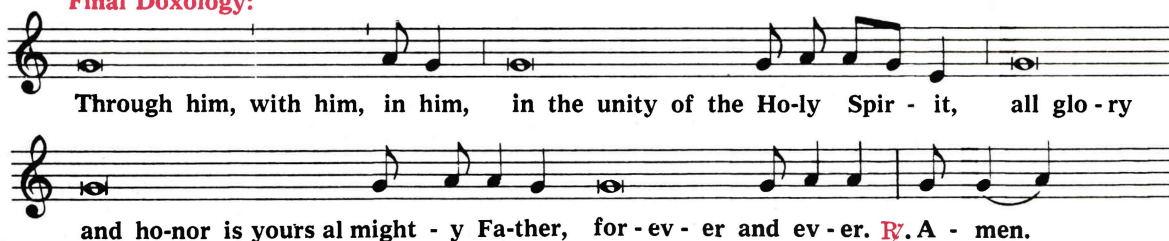

V. The Lord be with you. **R.** And also with you.
V. Lift up your hearts. **R.** We lift them up to the Lord.
V. Let us give thanks to the Lord our God. **R.** It is right to give him thanks and praise.

PREFACE I OF ADVENT


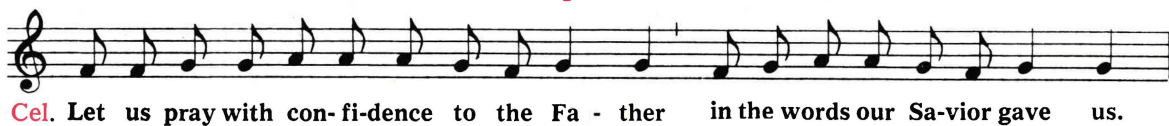
Fa-ther, all pow - er - ful and ev - er - liv - ing God, we do well al-ways and ev - ery - where
to give you thanks through Je - sus Christ our Lord. When he hum - bled him - self to
come a - mong us as a man, he ful-filled the plan you formed long a - go and



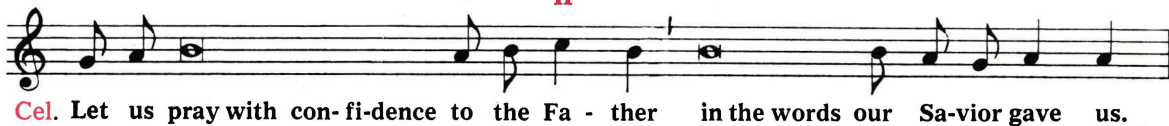
o - pened for us the way to sal - va - tion. Now we watch for the day hop - ing
that the sal - va - tion pro-mised us will be ours when Christ our Lord will come a -
gain in his glo - ry. And so, with all the choirs of an - gels in heav - en
we pro - claim your glo - ry and join in their un - end - ing hymn of praise:

Final Doxology:


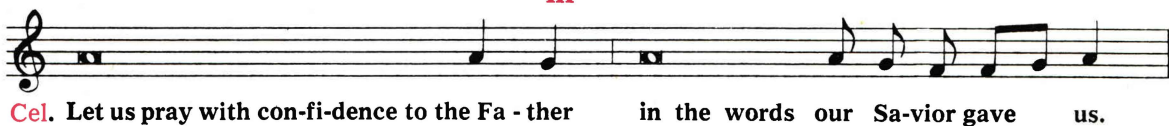
Through him, with him, in him, in the unity of the Ho-ly Spir - it, all glo - ry
and ho-nor is yours al might - y Fa-ther, for - ev - er and ev - er. *R.* A - men.

INVITATION TO THE LORD'S PRAYER**I**


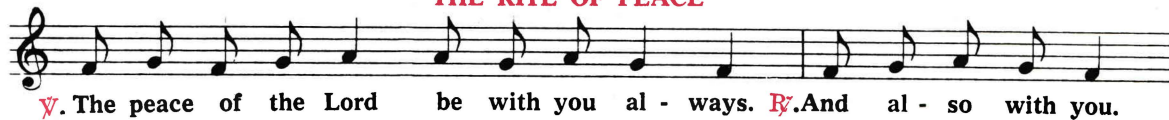
Cel. Let us pray with con-fi-dence to the Fa - ther in the words our Sa-vior gave us.

II


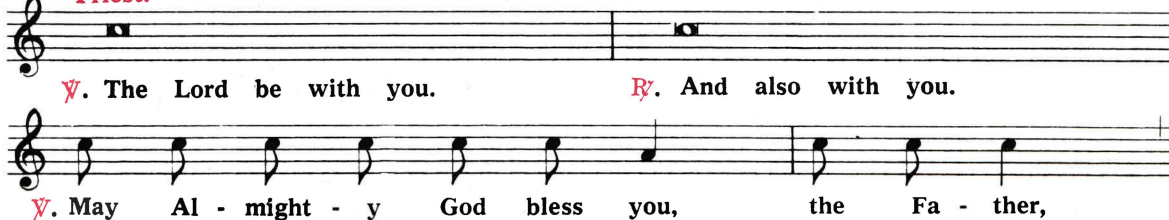
Cel. Let us pray with con-fi-dence to the Fa - ther in the words our Sa-vior gave us.

III


Cel. Let us pray with con-fi-dence to the Fa - ther in the words our Sa-vior gave us.

THE RITE OF PEACE


Ps. The peace of the Lord be with you al - ways. *R.* And al - so with you.

CONCLUDING RITE**Priest:**


Ps. The Lord be with you. *R.* And also with you.
Ps. May Al - might - y God bless you, the Fa - ther,



Verses before the Blessing by a Bishop



OTHER SACRED SONG

The proper and ordinary chants of the Mass which are to be sung by the people do not require special approbation of the episcopal conference, as do new melodies (above) for parts to be sung by the celebrant and ministers (Congregation of Rites, instruction, September 26, 1964, no. 42, 48g). The Lord's Prayer, for which new melodies are provided in the *Sacramentary*, is exempt from this requirement: "Since the Lord's Prayer has become a communitarian prayer, while before it was the *Prex sacerdotalis*, musical compositions of this do not have to be approved" (Consilium, December 9, 1968).

ACCLAMATIONS

The following is a list of the chief acclamatory texts of the new Order of Mass. These are communal in character and music should be composed for them to be sung by congregations. No special approbation by the episcopal conference is needed for such new melodies.

1. **Greeting.** An acclamation, as an alternative to the simple "And also with you," is given in response to the second form of greeting: "Blessed be God, the Father of our Lord Jesus Christ."

2. **Penitential rite.** If the third form of the rite is used, the invocations addressed to Christ may be sung by the cantor, minister, or priest, with the Kyrie response by the congregation: "Lord, have mercy . . . Christ, have mercy . . ." Invocations (not in the form of petitions such as are used in the general intercessions or prayer of the faithful) other than those given in the Order of Mass may also be used in this form of the penitential rite. The separate singing or recitation of the **Kyrie** is omitted if it has been thus included in the penitential rite. (See no. 30 of the General Instruction, no. 3 of the Order of Mass.)

3. **Chants between the readings.** In addition to the responses to the psalm sung after the first reading, the **alleluia** (or a double or triple **alleluia**) should be sung by the congregation with the verse before the gospel.

During Lent the **alleluia** is replaced by an acclamatory response or refrain sung with the verse before the gospel. The following (or similar texts) may be set to music for this purpose:

Praise to you, Lord Jesus Christ,
King of endless glory!
Praise and honor to you, Lord Jesus Christ!
Glory and praise to you, Lord Jesus Christ!
Glory to you, Word of God, Lord Jesus Christ!

For further information concerning the chants between the readings, see the Foreword to the *Lectionary for Mass*.

4. **Gospel.** The acclamation of the congregation after the gospel is "Praise to you, Lord Jesus Christ."

5. **Eucharistic prayer.** In addition to the first congregational acclamation, the **Sanctus**, the memorial acclamation after the consecration should be sung by all. The texts to be set to music are given in the Order of Mass.

6. **Doxology.** After the Lord's Prayer and the embolism ("Deliver us . . ."), the congregation sings the doxology: "For the kingdom, the power, and the glory are yours, now and for ever." (Amen is not added to this doxology.)

The above list does not include the other chants and sacred song for which musical settings are generally available. For further information concerning these, see the General Instruction and Appendix I (above).

An announcement will be made
with regard to the Ordinary
Form of the Mass.



This will come during 2014.
Visit ccwatershed.org/vatican
to make sure you hear about it
before anyone else.

