

THE ORDER OF MASS

FOR THE USE OF THE PEOPLE

EXCERPTS FROM THE ENGLISH LANGUAGE EDITION (2010)
OF THE ROMAN MISSAL (2008)



THE ORDER OF MASS

The Introductory Rites

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

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

THE INTRODUCTORY RITES

The rites that precede the Liturgy of the Word, namely, the Entrance, the Greeting, the Penitential Act, the *Kyrie*, the *Glória in excelsis* (*Glory to God in the highest*) and Collect, have the character of a beginning, an introduction, and a preparation.

Their purpose is to ensure that the faithful who come together as one, establish communion and dispose themselves properly to listen to the word of God and to celebrate the Eucharist worthily.

In certain celebrations that are combined with Mass according to the norms of the liturgical books, the Introductory Rites are omitted or take place in a particular way. (*The General Instruction of the Roman Missal* [GIRM], no. 46)

The Entrance

When the people are gathered, and as the Priest enters with the deacon and ministers, the Entrance Chant begins. Its purpose is to open the celebration, foster the unity of those who have been gathered, introduce their thoughts to the mystery of the liturgical time or festivity, and accompany the procession of the Priest and ministers. (GIRM, no. 47)

The Entrance Chant

This chant is sung alternately by the choir and the people or similarly by a cantor and the people, or entirely by the people, or by the choir alone. It is possible to use the antiphon with its Psalm from the *Graduale Romanum* or the *Graduale Simplex*, or another chant that is suited to the sacred action, the day, or the time of year (Cf. John Paul II, Apostolic Letter *Dies Domini*, 31 May 1998, no. 50: *Acta Apostolicae Sedis* 90 (1998), p. 745), and whose text has been approved by the Conference of Bishops.

If there is no singing at the Entrance, the antiphon given in the Missal is recited either by the faithful, or by some of them, or by a reader; otherwise, it is recited by the Priest himself, who may even adapt it as an introductory explanation (cf. no. 31). (GIRM, no. 48)

Reverence to the Altar

When they have arrived at the sanctuary, the Priest, the deacon, and the ministers reverence the altar with a profound bow.

Moreover, as an expression of veneration, the Priest and deacon then kiss the altar itself; the Priest, if appropriate, also incenses the cross and the altar. (GIRM, no. 49)

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

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

The people reply:

Amen.

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

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

Or:

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

Or:

The Lord be with you.

The people reply:

And with your spirit.

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

Peace be with you.

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

Greeting of the Assembled People

When the Entrance Chant is concluded, the Priest stands at the chair and, together with the whole gathering, signs himself with the Sign of the Cross. Then by means of the Greeting he signifies the presence of the Lord to the assembled community. By this greeting and the people's response, the mystery of the Church gathered together is made manifest.

After the greeting of the people, the Priest, or the deacon, or a lay minister may very briefly introduce the faithful to the Mass of the day. (GIRM, no. 50)

Penitential Act*

4. Then follows the Penitential Act, to which the Priest invites the faithful, saying:
**Brethren (brothers and sisters) , let us acknowledge our sins,
and so prepare ourselves to celebrate the sacred mysteries.**

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

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

And, striking their breast, they say:
**through my fault, through my fault,
through my most grievous fault;**

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

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

The Penitential Act

After this, the Priest calls upon the whole community to take part in the Penitential Act, which, after a brief pause for silence, it does by means of a formula of general confession. The rite concludes with the Priest's absolution, which, however, lacks the efficacy of the Sacrament of Penance.

From time to time on Sundays, especially in Easter Time, instead of the customary Penitential Act, the blessing and sprinkling of water may take place as a reminder of Baptism. (GIRM, no.51)

The absolution by the Priest follows:

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

The people reply:

Amen.

Or:

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

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

A brief pause for silence follows.

The Priest then says:

Have mercy on us, O Lord.

The people reply:

For we have sinned against you.

The Priest:

Show us, O Lord, your mercy.

The people:

And grant us your salvation.

The absolution by the Priest follows:

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

The people reply:

Amen.

Or:

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

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

There follows a brief pause for silence.

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

You were sent to heal the contrite of heart:

Lord, have mercy. Or: **Kyrie, eleison.**

The people reply:

Lord, have mercy. Or: **Kyrie, eleison.**

The Priest:

You came to call sinners:

Christ, have mercy. Or: **Christe, eleison.**

The people:

Christ, have mercy. Or: **Christe, eleison.**

The Priest:

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

Lord, have mercy. Or: **Kyrie, eleison.**

The people:

Lord, have mercy. Or: **Kyrie, eleison.**

The absolution by the Priest follows:

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

The people reply:

Amen.

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

The Kyrie Eleison

After the Penitential Act, the *Kyrie, eleison* (Lord, have mercy), is always begun, unless it has already been part of the Penitential Act. Since it is a chant by which the faithful acclaim the Lord and implore his mercy, it is usually executed by everyone, that is to say, with the people and the choir or cantor taking part in it.

Each acclamation is usually pronounced twice, though it is not be excluded that it be repeated several times, by reason of the character of the various languages, as well as of the artistry of the music or of other circumstances. When the *Kyrie* is sung as a part of the Penitential Act, a trope precedes each acclamation. (GIRM, no. 52)

℣. Lord, have mercy.	℟. Lord, have mercy.
℣. Christ, have mercy.	℟. Christ, have mercy.
℣. Lord, have mercy.	℟. Lord, have mercy.

Or:

℣. Kyrie, eleison.	℟. Kyrie, eleison.
℣. Christe, eleison.	℟. Christe, eleison.
℣. Kyrie, eleison.	℟. Kyrie, eleison.

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

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

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

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

The Glória in Excelsis

The *Glória in excelsis* (*Glory to God in the highest*) is a most ancient and venerable hymn by which the Church, gathered in the Holy Spirit, glorifies and entreats God the Father and the Lamb. The text of this hymn may not be replaced by any other. It is intoned by the Priest or, if appropriate, by a cantor or by the choir; but it is sung either by everyone together, or by the people alternately with the choir, or by the choir alone. If not sung, it is to be recited either by everybody together or by two choirs responding one to the other.

It is sung or said on Sundays outside Advent and Lent, and also on Solemnities and Feasts, and at particular celebrations of a more solemn character. (GIRM, no. 53)

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

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

Let us pray.

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

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

Amen.

The Collect

Next the Priest calls upon the people to pray and everybody, together with the Priest, observes a brief silence so that they may become aware of being in God's presence and may call to mind their intentions. Then the Priest pronounces the prayer usually called the Collect and through which the character of the celebration finds expression. By an ancient tradition of the Church, the Collect prayer is usually addressed to God the Father, through Christ, in the Holy Spirit (Cf. Tertullian, *Adversus Marcionem*, IV, 9: CCSL 1, p. 560; Origen, *Disputatio cum Heracleida*, no. 4, 24: *Sources chrétiennes* 67, p. 62; *Statuta Concilii Hipponensis Breviata*, no. 21: CCSL 149, p. 39), and is concluded with a Trinitarian ending, or longer ending... (GIRM, no. 54)

The Liturgy of the Word

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

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

The Word of the Lord.

All reply:

Thanks be to God.

THE LITURGY OF THE WORD

The main part of the Liturgy of the Word is made up of the readings from Sacred Scripture together with the chants occurring between them. As for the Homily, the Profession of Faith and the Universal Prayer, they develop and conclude it. For in the readings, as explained by the Homily, God speaks to his people (Cf. Second Ecumenical Council of the Vatican, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, no. 33), opening up to them the mystery of redemption and salvation, and offering spiritual nourishment; and Christ himself is present through his word in the midst of the faithful (Cf. *ibidem*, no. 7). By silence and by singing, the people make this divine word their own, and affirm their adherence to it by means of the Profession of Faith; finally, having been nourished by the divine word, the people pour out their petitions by means of the Universal Prayer for the needs of the whole Church and for the salvation of the whole world. (GIRM, no. 55)

Silence

The Liturgy of the Word is to be celebrated in such a way as to favor meditation, and so any kind of haste such as hinders recollection is clearly to be avoided. In the course of it, brief periods of silence are also appropriate, accommodated to the assembled congregation; by means of these, under the action of the Holy Spirit, the word of God may be grasped by the heart and a response through prayer may be prepared. It may be appropriate to observe such periods of silence, for example, before the Liturgy of the Word itself begins, after the First and Second Reading, and lastly at the conclusion of the Homily (Cf. Missale Romanum, *Ordo lectionum Missæ*, editio typica altera, 1981, no. 28). (GIRM, no. 56)

The Biblical Readings

In the readings, the table of God's word is spread before the faithful, and the treasures of the Bible are opened to them (Cf. Second Ecumenical Council of the Vatican, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, no. 51). Hence, it is preferable that the arrangement of the biblical readings be maintained, for by them the unity of both Testaments and of salvation history is brought out. Nor is it lawful to replace the readings and Responsorial Psalm, which contain the word of God, with other, non-biblical texts (Cf. John Paul II, Apostolic Letter *Vicesimus quintus annus*, 4 December 1988, no. 13: *Acta Apostolicæ Sedis* 81 (1989), p. 910). (GIRM, no. 57)

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

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

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

The Word of the Lord.

All reply:

Thanks be to God.

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

The Responsorial Psalm

After the First Reading follows the Responsorial Psalm, which is an integral part of the Liturgy of the Word and which has great liturgical and pastoral importance, since it fosters meditation on the word of God.

The Responsorial Psalm should correspond to each reading and should usually be taken from the Lectionary.

It is preferable for the Responsorial Psalm to be sung, at least as far as the people's response is concerned. Hence the psalmist or cantor of the Psalm, sings the Psalm verses at the ambo or another suitable place, while the whole congregation sits and listens, normally taking part by means of the response, except when the Psalm is sung straight through, that is, without a response. However, in order that the people may be able to sing the Psalm response more easily, texts of some responses and Psalms have been chosen for the different times of the year or for the different categories of Saints. These may be used instead of the text corresponding to the reading whenever the Psalm is sung. If the Psalm cannot be sung, then it should be recited in a way that is particularly suited to fostering meditation on the word of God.

Instead of the Psalm assigned in the Lectionary, there may be sung either the responsorial Gradual from the *Graduale Romanum*, or the Responsorial Psalm or the *Alleluia* Psalm from the *Graduale Simplex*, as described in these books. (GIRM, no. 61)

The Acclamation before the Gospel

After the reading that immediately precedes the Gospel, the *Alleluia* or another chant laid down by the rubrics is sung, as the liturgical time requires. An acclamation of this kind constitutes a rite or act in itself, by which the gathering of the faithful welcome and greet the Lord who is about to speak to them in the Gospel and profess their faith by means of the chant. It is sung by everybody, standing, and is led by the choir or a cantor, being repeated as the case requires. The verse, on the other hand, is sung either by the choir or by a cantor... (GIRM, no. 62)

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

Your blessing, Father.

The Priest says in a low voice:

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

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

Amen.

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

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

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

The Lord be with you.

The people reply:

And with your spirit.

The Deacon, or the Priest:

A reading from the holy Gospel according to N.

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

The people acclaim:

Glory to you, O Lord.

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

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

The Gospel of the Lord.

All reply:

Praise to you, Lord Jesus Christ.

Then he kisses the book, saying quietly:

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

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

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

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

At the words that follow, up to and including **and became man, all bow.**
and by the Holy Spirit was incarnate
of the Virgin Mary,
and became man.

The Homily

The Homily is part of the Liturgy and is highly recommended (Cf. Second Ecumenical Council of the Vatican, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, no. 52; *Code of Canon Law*, can. 767 §1), for it is necessary for the nurturing of the Christian life. It should be an explanation of some aspect of the readings from Sacred Scripture or of another text from the Ordinary or the Proper of the Mass of the day and should take into account both the mystery being celebrated and the particular needs of the listeners (Cf. Sacred Congregation of Rites, Instruction *Inter Oecumenici*, 26 September 1964, no. 54: *Acta Apostolicæ Sedis* 56 (1964), p. 890). (GIRM, no. 65)

The Profession of Faith

The purpose of the Creed or Profession of Faith, is that the whole gathered people may respond to the word of God proclaimed in the readings taken from Sacred Scripture and explained in the Homily and that they may also honor and confess the great mysteries of the faith by pronouncing the rule of faith in a formula approved for liturgical use and before the celebration of these mysteries in the Eucharist begins. (GIRM, no. 67)

For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.

He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

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

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

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

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

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

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

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

The Universal Prayer

In the Universal Prayer or Prayer of the Faithful, the people respond in some sense to the word of God which they have received in faith and, exercising the office of their baptismal priesthood, offer prayers to God for the salvation of all. It is desirable that there usually be such a form of prayer in Masses celebrated with the people, so that petitions may be offered for holy Church, for those who govern with authority over us, for those weighed down by various needs, for all humanity, and for the salvation of the whole world (Cf. Second Ecumenical Council of the Vatican, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, no. 53). (GIRM, no. 69)

The Liturgy of the Eucharist

21. When all this has been done, the Offertory Chant begins. Meanwhile, the ministers place the corporal, the purificator, the chalice, the pall, and the Missal on the altar.
22. It is desirable that the faithful express their participation by making an offering, bringing forward bread and wine for the celebration of the Eucharist and perhaps other gifts to relieve the needs of the Church and the poor.

THE LITURGY OF THE EUCHARIST

At the Last Supper Christ instituted the Paschal Sacrifice and banquet, by which the Sacrifice of the Cross is continuously made present in the Church whenever the Priest, representing Christ the Lord, carries out what the Lord himself did and handed over to his disciples to be done in his memory (Cf. Second Ecumenical Council of the Vatican, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, no. 47; Sacred Congregation of Rites, Instruction *Eucharisticum mysterium*, 25 May 1967, no. 3a, b: *Acta Apostolicæ Sedis* 59 (1967), pp. 540-541). (GIRM, no. 72)

For Christ took the bread and the chalice, gave thanks, broke the bread and gave it to his disciples, saying, Take, eat and drink: this is my Body; this is the chalice of my Blood. Do this in memory of me. Hence, the Church has arranged the entire celebration of the Liturgy of the Eucharist in parts corresponding to precisely these words and actions of Christ, namely:

a) At the Preparation of the Gifts, bread and wine with water are brought to the altar, the same elements, that is to say, which Christ took into his hands.

b) In the Eucharistic Prayer, thanks is given to God for the whole work of salvation, and the offerings become the Body and Blood of Christ.

c) Through the fraction and through Communion, the faithful, though many, receive from the one bread the Lord's Body and from the one chalice the Lord's Blood in the same way that the Apostles received them from the hands of Christ himself.

The Preparation of the Gifts

At the beginning of the Liturgy of the Eucharist the gifts which will become Christ's Body and Blood are brought to the altar.

First of all, the altar or Lord's table, which is the center of the whole Liturgy of the Eucharist (Cf. Sacred Congregation of Rites, Instruction *Inter Œcumenici*, 26 September 1964, no. 91: *Acta Apostolicæ Sedis* 56 (1964), p. 898; Instruction *Eucharisticum mysterium*, 25 May 1967, no. 24: *Acta Apostolicæ Sedis* 59 (1967), p. 554), is made ready when on it are placed the corporal, purificator, Missal and chalice (unless this last is prepared at the credence table).

The offerings are then brought forward. It is a praiseworthy practice for the bread and wine to be presented by the faithful. They are then accepted at an appropriate place by the Priest or the deacon to be carried to the altar. Even though the faithful no longer bring from their own possessions the bread and wine intended for the liturgy as was once the case, nevertheless the rite of carrying up the offerings still keeps its spiritual efficacy and significance. Even money or other gifts for the poor or for the Church, brought by the faithful or collected in the church, are acceptable; given their purpose they are to be put in a suitable place away from the Eucharistic table. (GIRM, no. 73)

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

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

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

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

Blessed be God for ever.

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

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

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

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

Then he places the chalice on the corporal.

Presentation of the Gifts

The procession bringing the gifts is accompanied by the Offertory chant (*cf. no. 37 b*), which continues at least until the gifts have been placed on the altar. The norms on the manner of singing are the same as for the Entrance chant (*cf. no. 48*). Singing may always accompany the rite at the offertory, even when there is no procession with the gifts. (GIRM, no. 74)

Placing Gifts on the Altar

The bread and wine are placed on the altar by the Priest to the accompaniment of the prescribed formulas; the Priest may incense the gifts placed on the altar and then incense the cross and the altar itself, so as to signify the Church's offering and prayer rising like incense in the sight of God. Next, the Priest, because of his sacred ministry, and the people, by reason of their baptismal dignity, may be incensed by the deacon or by another minister. (GIRM, no. 75)

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

Blessed be God for ever.

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

**With humble spirit and contrite heart
may we be accepted by you, O Lord,
and may our sacrifice in your sight this day
be pleasing to you, Lord God.**

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

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

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

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

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

The people rise and reply:

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

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

Amen.

Washing of Hands

Then the Priest washes his hands at the side of the altar, a rite in which the desire for interior purification finds expression. (GIRM, no. 76)

The Prayer over the Offerings

Once the offerings have been placed on the altar and the accompanying rites completed, by means of the invitation to pray with the Priest and by means of the Prayer over the Offerings, the Preparation of the Gifts is concluded and preparation made for the Eucharistic Prayer... (GIRM, no. 77)

THE EUCHARISTIC PRAYER

31. Then the Priest begins the Eucharistic Prayer.

Extending his hands, he says:

The Lord be with you.

The people reply:

And with your spirit.

The Priest, raising his hands, continues:

Lift up your hearts.

The people:

We lift them up to the Lord.

The Priest, with hands extended, adds:

Let us give thanks to the Lord our God.

The people:

It is right and just.

The Priest, with hands extended, continues the Preface.

The Eucharistic Prayer

Now the center and high point of the entire celebration begins, namely, the Eucharistic Prayer itself, that is, the prayer of thanksgiving and sanctification. The Priest calls upon the people to lift up their hearts towards the Lord in prayer and thanksgiving; he associates the people with himself in the Prayer that he addresses in the name of the entire community to God the Father through Jesus Christ in the Holy Spirit. Furthermore, the meaning of this Prayer is that the whole congregation of the faithful joins with Christ in confessing the great deeds of God and in the offering of Sacrifice. The Eucharistic Prayer requires that everybody listens to it with reverence and in silence. (GIRM, no. 78)

The main elements of which the Eucharistic Prayer consists may be distinguished from one another in this way:

a) The *thanksgiving* (expressed especially in the Preface), in which the Priest, in the name of the whole of the holy people, glorifies God the Father and gives thanks to him for the whole work of salvation or for some particular aspect of it, according to the varying day, festivity, or time of year.

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

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

Or:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth.

Pleni sunt cæli et terra glória tua.

Hosánna in excélsis.

Benedíctus qui venit in nómine Dómini.

Hosánna in excélsis.

b) The *acclamation*, by which the whole congregation, joining with the heavenly powers, sings the *Sanctus* (*Holy, Holy, Holy*). This acclamation, which constitutes part of the Eucharistic Prayer itself, is pronounced by all the people with the Priest.

c) The *epiclesis*, in which, by means of particular invocations, the Church implores the power of the Holy Spirit that the gifts offered by human hands be consecrated, that is, become Christ's Body and Blood, and that the unblemished sacrificial Victim to be consumed in Communion may be for the salvation of those who will partake of it.

d) The *Institution narrative and Consecration*, by which, by means of the words and actions of Christ, that Sacrifice is effected which Christ himself instituted during the Last Supper, when he offered his Body and Blood under the species of bread and wine, gave them to the Apostles to eat and drink, and leaving with the latter the command to perpetuate this same mystery.

32. In all Masses, the Priest celebrant is permitted to sing parts of the Eucharistic Prayer, especially the principal parts.

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

e) The *anamnesis*, by which the Church, fulfilling the command that she received from Christ the Lord through the Apostles, celebrates the memorial of Christ, recalling especially his blessed Passion, glorious Resurrection and Ascension into heaven.

f) The *oblation*, by which, in this very memorial, the Church, in particular that gathered here and now, offers the unblemished sacrificial Victim in the Holy Spirit to the Father. The Church's intention, indeed, is that the faithful not only offer this unblemished sacrificial Victim but also learn to offer their very selves (Cf. Second Ecumenical Council of the Vatican, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, no. 48; Sacred Congregation of Rites, Instruction *Eucharisticum mysterium*, 25 May 1967, no. 12: *Acta Apostolicæ Sedis* 59 (1967), pp. 548-549), and so day by day to be brought, through the mediation of Christ, into unity with God and with each other, so that God may at last be all in all (Cf. Second Ecumenical Council of the Vatican, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, no. 48; Decree on the Ministry and Life of Priests, *Presbyterorum ordinis*, no. 5; Sacred Congregation of Rites, Instruction *Eucharisticum mysterium*, 25 May 1967, no. 12: *Acta Apostolicæ Sedis* 59 (1967), pp. 548-549).

g) The *intercessions*, by which expression is given to the fact that the Eucharist is celebrated in communion with the whole Church, of both heaven and of earth, and that the oblation is made for her and for all her members, living and dead, who are called to participate in the redemption and salvation purchased by the Body and Blood of Christ.

h) The *concluding doxology*, by which the glorification of God is expressed and which is affirmed and concluded by the people's acclamation *Amen*. (GIRM, no. 79)

EUCCHARISTIC PRAYERS

* Prefaces omitted #33 - #82

**EUCCHARISTIC PRAYER I
(THE ROMAN CANON)**

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

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

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

84. The Priest, with hands extended, says
To you, therefore, most merciful Father,
we make humble prayer and petition
through Jesus Christ, your Son, our Lord:

He joins his hands and says
that you accept

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

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

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

85. Commemoration of the Living.

Remember, Lord, your servants N. and N.

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

Then, with hands extended, he continues:

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

86. Within the Action.

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

PROPER FORMS OF THE COMMUNICANTES

On the Nativity of the Lord and throughout the Octave

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

On the Epiphany of the Lord

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

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

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

On the Ascension of the Lord

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

On Pentecost Sunday

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

87. With hands extended, the Priest continues:

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

He joins his hands.

(Through Christ our Lord. Amen.)

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

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

He joins his hands.

(Through Christ our Lord. Amen.)

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

Be pleased, O God, we pray,
to bless, acknowledge,
and approve this offering in every respect;
make it spiritual and acceptable,
so that it may become for us
the Body and Blood of your most beloved Son,
our Lord Jesus Christ.

He joins his hands.

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

On the day before he was to suffer,

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

he took bread in his holy and venerable hands,

He raises his eyes.

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

He bows slightly.

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

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

90. After this, the Priest continues:

In a similar way, when supper was ended,

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

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

He bows slightly.

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

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

91. Then the Priest says:

The mystery of faith.

And the people continue, acclaiming:

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

Or:

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

Or:

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

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

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

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

94. Bowing, with hands joined, he continues:

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

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

He joins his hands.

(Through Christ our Lord. Amen.)

95. Commemoration of the Dead

With hands extended, the Priest says:

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

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

Then, with hands extended, he continues:

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

He joins his hands.

(Through Christ our Lord. Amen.)

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

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

He joins his hands.
through Christ our Lord.

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

98. He takes the chalice and the paten with the host and, raising both, he says:
**Through him, and with him, and in him,
O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honor is yours,
for ever and ever.**

The people acclaim:
Amen.

Then follows the Communion Rite, p.44.

EUCCHARISTIC PRAYER II

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

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift them up to the Lord.

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

℟. It is right and just.

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks, Father most holy,
through your beloved Son, Jesus Christ,
your Word through whom you made all things,
whom you sent as our Savior and Redeemer,
incarnate by the Holy Spirit and born of the Virgin.
Fulfilling your will and gaining for you a holy people,
he stretched out his hands as he endured his Passion,
so as to break the bonds of death and manifest the resurrection.
And so, with the Angels and all the Saints
we declare your glory,
as with one voice we acclaim:

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

100. The Priest, with hands extended, says:

You are indeed Holy, O Lord,


the fount of all holiness.

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

Make holy, therefore, these gifts, we pray,

by sending down your Spirit upon them like the dewfall,

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

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

He joins his hands.

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

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

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

He bows slightly.

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

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

103. After this, he continues:

In a similar way, when supper was ended,

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

He bows slightly.

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

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

104. Then he says:

The mystery of faith.

And the people continue, acclaiming:

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

Or:

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

Or:

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

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

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

**Humbly we pray
that, partaking of the Body and Blood of Christ,
we may be gathered into one by the Holy Spirit.
Remember, Lord, your Church,
spread throughout the world,
and bring her to the fullness of charity,
together with N. our Pope and N. our Bishop*
and all the clergy.**

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

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

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

**Grant that he (she) who was united with your Son in a death like his,
may also be one with him in his Resurrection.**

**Remember also our brothers and sisters
who have fallen asleep in the hope of the resurrection,
and all who have died in your mercy:
welcome them into the light of your face.
Have mercy on us all, we pray,
that with the blessed Virgin Mary, Mother of God,
with blessed Joseph, her Spouse,
with the blessed Apostles,
and all the Saints who have pleased you throughout the ages,
we may merit to be co-heirs to eternal life,
and may praise and glorify you**

He joins his hands.

through your Son, Jesus Christ.

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

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

The people acclaim:

Amen.

Then follows the Communion Rite, P.44.

EUCCHARISTIC PRAYER III

107. **℣. The Lord be with you.**

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift them up to the Lord.

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

℟. It is right and just.

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

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

108. The Priest, with hands extended, says:

You are indeed Holy, O Lord,

and all you have created

rightly gives you praise,

for through your Son our Lord Jesus Christ,

by the power and working of the Holy Spirit,

you give life to all things and make them holy,

and you never cease to gather a people to yourself,

so that from the rising of the sun to its setting

a pure sacrifice may be offered to your name.

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

Therefore, O Lord, we humbly implore you:

by the same Spirit graciously make holy

these gifts we have brought to you for consecration,

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

that they may become the Body and ✠ Blood

of your Son our Lord Jesus Christ,

He joins his hands.

at whose command we celebrate these mysteries.

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

For on the night he was betrayed

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

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

He bows slightly.

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

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

111. After this, he continues:

In a similar way, when supper was ended,

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

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

He bows slightly.

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

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

112. Then he says:

The mystery of faith.

And the people continue, acclaiming:

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

Or:

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

Or:

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

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

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

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

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

May this Sacrifice of our reconciliation,
we pray, O Lord,
advance the peace and salvation of all the world.
Be pleased to confirm in faith and charity
your pilgrim Church on earth,
with your servant N. our Pope and N. our Bishop,*
the Order of Bishops, all the clergy,
and the entire people you have gained for your own.
Listen graciously to the prayers of this family,
whom you have summoned before you:
in your compassion, O merciful Father,
gather to yourself all your children
scattered throughout the world.
† To our departed brothers and sisters
and to all who were pleasing to you
at their passing from this life,
give kind admittance to your kingdom.
There we hope to enjoy for ever the fullness of your glory

He joins his hands.

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

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

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

The people acclaim:

Amen.

Then follows the Communion Rite, p.44.

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

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

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

Grant that he (she) who was united with your Son in a death like his,
may also be one with him in his Resurrection,
when from the earth

he will raise up in the flesh those who have died,
and transform our lowly body
after the pattern of his own glorious body.

To our departed brothers and sisters, too,
and to all who were pleasing to you
at their passing from this life,
give kind admittance to your kingdom.

There we hope to enjoy for ever the fullness of your glory,
when you will wipe away every tear from our eyes.

For seeing you, our God, as you are,
we shall be like you for all the ages
and praise you without end,

He joins his hands.

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

EUCCHARISTIC PRAYER IV

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

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift them up to the Lord.

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

℟. It is right and just.

It is truly right to give you thanks,
truly just to give you glory, Father most holy,
for you are the one God living and true,
existing before all ages and abiding for all eternity,
dwelling in unapproachable light;
yet you, who alone are good, the source of life,
have made all that is,
so that you might fill your creatures with blessings
and bring joy to many of them by the glory of your light.
And so, in your presence are countless hosts of Angels,
who serve you day and night
and, gazing upon the glory of your face,
glorify you without ceasing.
With them we, too, confess your name in exultation,
giving voice to every creature under heaven
as we acclaim:

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

117. The Priest, with hands extended, says:

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

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

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

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

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

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

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

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


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

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

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

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

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

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

He joins his hands.

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

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

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

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

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

He bows slightly.

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

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

120. After this, he continues:

In a similar way,

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

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

He bows slightly.

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

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

121. Then he says:

The mystery of faith.

And the people continue, acclaiming:

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

Or:

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

Or:

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

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

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

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

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

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

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

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

He joins his hands.

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

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

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

The people acclaim:

Amen.

Then follows the Communion Rite, p.44.

The Communion Rite

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

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

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

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

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

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

The Communion Rite

Since the Celebration of the Eucharist is the Paschal Banquet, it is desirable that in accordance with the Lord's command his Body and Blood should be received as spiritual food by those of the faithful who are properly disposed. This is the sense of the fraction and the other preparatory rites by which the faithful are led more immediately to Communion. (GIRM, no. 80)

The Lord's Prayer

In the Lord's Prayer a petition is made for daily bread, which for Christians means principally the Eucharistic Bread, and entreating also purification from sin, so that what is holy may in truth be given to the holy. The Priest pronounces the invitation to the prayer, and all the faithful say the prayer with him; then the Priest alone adds the embolism, which the people conclude by means of the doxology. The embolism, developing the last petition of the Lord's Prayer itself, asks for deliverance from the power of evil for the whole community of the faithful ... (GIRM, no. 81)

He joins his hands.

The people conclude the prayer, acclaiming:

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

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

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

He joins his hands.

Who live and reign for ever and ever.

The people reply:

Amen.

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

The peace of the Lord be with you always.

The people reply:

And with your spirit.

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

Let us offer each other the sign of peace.

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

The Rite of Peace

There follows the Rite of Peace, by which the Church entreats peace and unity for herself and for the whole human family, and the faithful express to each other their ecclesial communion and mutual charity before communicating in the Sacrament.

As for the actual sign of peace to be given, the manner is to be established by the Conferences of Bishops in accordance with the culture and customs of the peoples. However, it is appropriate that each person offer the sign of peace only to those who are nearest and in a sober manner. (GIRM, no. 82)

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

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

130. Meanwhile the following is sung or said:

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

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

**Lamb of God, you take away the sins of the world,
grant us peace.**

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

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

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

Or:

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

The Fraction of the Bread

The Priest breaks the Eucharistic Bread, with the assistance, if the case requires, of the deacon or a concelebrant. The gesture of breaking bread done by Christ at the Last Supper, which in apostolic times gave the entire Eucharistic Action its name, signifies that the many faithful are made one body (*1 Cor 10:17*) by receiving Communion from the one Bread of Life which is Christ, who for the salvation of the world died and rose again. The fraction or breaking of bread is begun after the sign of peace and is carried out with proper reverence, and should not be unnecessarily prolonged or accorded exaggerated importance. This rite is reserved to the Priest and the deacon... (GIRM, no. 83)

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

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

And together with the people he adds once:

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

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

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

And he reverently consumes the Body of Christ.

Then he takes the chalice and says quietly:

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

And he reverently consumes the Blood of Christ.

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

The Body of Christ.

The communicant replies:

Amen.

And receives Holy Communion.

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

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

Communion

The Priest prepares himself by a prayer, said quietly, so that he may fruitfully receive the Body and Blood of Christ. The faithful do the same, praying silently.

Then the Priest shows the faithful the Eucharistic Bread, holding it over the paten or over the chalice, and invites them to the banquet of Christ; and along with the faithful, he then makes an act of humility, using the prescribed words from the Gospels. (GIRM, no. 84)

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

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

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

**What has passed our lips as food, O Lord,
may we possess in purity of heart,
that what has been given to us in time
may be our healing for eternity.**

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

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

Let us pray.

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

Amen.

The Communion Chant

While the Priest is receiving the Sacrament, the Communion chant is begun, its purpose being to express the spiritual union of the communicants by means of the unity of their voices, to show gladness of heart, and to bring out more clearly the "communitarian" character of the procession to receive the Eucharist. The singing is prolonged for as long as the Sacrament is being administered to the faithful (Cf. Sacred Congregation for the Sacraments and Divine Worship, Instruction *Inestimabile donum*, 3 April 1980, no. 17: *Acta Apostolicæ Sedis* 72 (1980), p. 338). However, if there is to be a hymn after Communion, the Communion chant should be ended in a timely manner.

Care should be taken that singers, too, can receive Communion with ease. (GIRM, no. 86)

For singing at Communion, it is possible to use the antiphon from the *Graduale Romanum*, with or without the Psalm, or the antiphon with Psalm from the *Graduale Simplex*, or some other suitable liturgical chant approved by the Conference of Bishops. This is sung either by the choir alone or by the choir or a cantor with the people.

However, if there is no singing, the antiphon given in the Missal may be recited either by the faithful, or by some of them, or by a reader; otherwise, it is recited by the Priest himself after he has received Communion and before he distributes Communion to the faithful. (GIRM, no. 87)

The Concluding Rites

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


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

The Lord be with you.

The people reply:

And with your spirit.

The Priest blesses the people, saying:

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

The people reply:

Amen.

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

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

The Lord be with you.

All reply:

And with your spirit.

THE CONCLUDING RITES

90. To the Concluding Rites belong the following:

- a) brief announcements, should they be necessary;
- b) the Priest's greeting and blessing, which on certain days and occasions is expanded and expressed by the Prayer over the People or another more solemn formula;
- c) the dismissal of the people by the deacon or the Priest, so that each may go back to doing good works, praising and blessing God;
- d) the kissing of the altar by the Priest and the deacon, followed by a profound bow to the altar by the Priest, the deacon, and the other ministers. (GIRM, no. 90)

The celebrant says:

Blessed be the name of the Lord.

All reply:

Now and for ever.

The celebrant says:

Our help is in the name of the Lord.

All reply:

Who made heaven and earth.

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

May almighty God bless you,

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

All:

Amen.

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

Go forth, the Mass is ended.

Or:

Go and announce the Gospel of the Lord.

Or:

Go in peace, glorifying the Lord by your life.

Or:

Go in peace.

The people reply:

Thanks be to God.

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

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

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