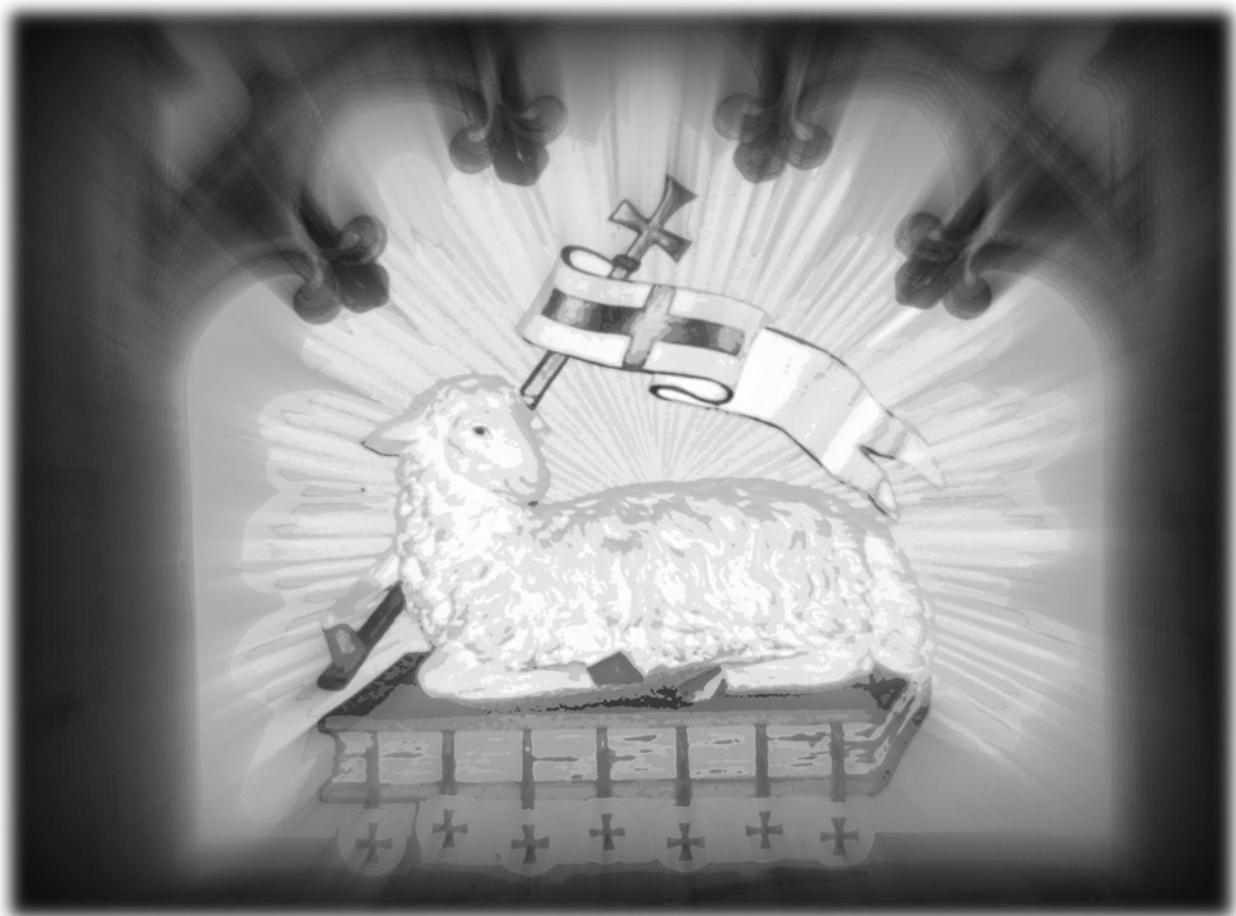


ORDER OF MASS

With Annotations and Reflections



For use at St. Patrick's Parish
Belfast and Fillmore NY

GUIDELINES FOR THE RECEPTION OF HOLY COMMUNION

On November 14, 1996, the National Conference of Catholic Bishops approved the following guidelines on the reception of communion. These guidelines replace the guidelines approved by the Administrative Committee of the NCCB in November 1986. The guidelines, which are to be included in missalettes and other participation aids published in the United States, seek to remind all those who may attend Catholic liturgies of the present discipline of the Church with regard to the sharing of eucharistic communion.

For Catholics

As Catholics, we fully participate in the celebration of the Eucharist when we receive Holy Communion. We are encouraged to receive Communion devoutly and frequently. In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person who is conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession. In this case, the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible (canon 916). A frequent reception of the Sacrament of Penance is encouraged for all.

For our fellow Christians

We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. We pray that our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions which separate us. We pray that these will lessen and finally disappear, in keeping with Christ's prayer for us "that they may all be one" (Jn 17:21).

Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the diocesan bishop and the provisions of canon law (canon 844 § 4). Members of the Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect the discipline of their own Churches. According to Roman Catholic discipline, the Code of Canon Law does not object to the reception of communion by Christians of these Churches (canon 844 § 3).

For those not receiving Holy Communion

All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another.

For non-Christians

We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot admit them to Holy Communion, we ask them to offer their prayers for the peace and the unity of the human family.

Those who are not receiving communion are invited to come forward to receive a Blessing from the Priest. They would signify their desire for a blessing by crossing their arms in front of their chest.

ORDER OF MASS

With Annotations and Reflections

For use at St. Patrick's Parish
Belfast and Fillmore NY

Edited by Daniel Levis 2011

Margin notes by Daniel Levis. The notes are simply personal reflections on the Mass that will hopefully be edifying to those who have had little exposure to the Holy Sacrifice of the Mass. The hope is that by using this annotated version and margin notes, the reader will be able to more fully participate with more understanding and reverence. Take what is good, beneficial, and rooted in the teaching of the Church, reject what is of me.

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Original annotated text courtesy of Rev. Msgr. Bruce Harbert, former Executive Director, Secretariat of the International Commission on English in the Liturgy (ICEL).

Introduction

When I first started going to Mass again, I was shocked by what was happening. I grew up Catholic, and like too many Catholics, I took Mass for granted. As a young boy I was bored. Even though I knew all of the words, I could think about my favorite TV show as I recited the prayers. Attending Mass as a Religion Major from Houghton was a much different experience. Salvation History was all around me. The liturgy was packed full of Scripture that I never noticed before! It turned out Mass wasn't as bad as I remembered.

My hope for this *Order of Mass* booklet is to recapture some of my rediscovery of the Mass. By doing so, I pray that you can have your own discovery of the depth of the liturgy you are invited to participate in. For the text of the Mass, I chose the annotated version so that the reader can explore the use of Scripture throughout the liturgy. The notes in the margins come from my experience, reading, and conversations. Take them for what they are: my reflections. It is recommended that you read over the text and the reflections before you come to Mass. That way you are not trying to read the comments during Mass. There is only so much you can learn by reading about it. You will "get it" much better by allowing yourself to get caught up in the worship.

You will find that the liturgy may be unlike anything you've ever experienced. Everything from the words to the architecture was designed for that very purpose. We believe that the celebration of the Eucharist is not simply a human or earthly celebration. We get a chance to join in the worship that is already happening in heaven. In essence, when you step into the building, you are stepping into heaven. That is a completely "other" experience indeed. Do not be put off by the otherness, embrace it!

Room does not permit a total development of our theology of the Eucharist and the Mass. I suggest two ways of viewing the Mass that should at least make the overall scope clear: Sacrifice and Marriage.

Sacrifice. Look around and see the sacrificial stuff we have in our building. At the center is the *altar*. We have a *priest, priestly garments, servers, incense, candles, offerings*, and most important, *the Lamb*.

Christ is referred to as the Lamb of God in Scripture and multiple times during the liturgy. The Passover Lamb of the Old Testament points towards the ultimate Lamb, Christ Himself. The Passover Lamb was sacrificed and its blood was spread on the doorpost of each Israelite family. Those households that were marked by the blood of the lamb were passed over by the Angel of Death. This salvific event delivered Israel from slavery in Egypt. The exodus from Egypt brought about the Mosaic covenant; where on Mt. Sinai God made a covenant with the Israelites. "I will take you as my own people, and you shall have me as your God." (Exodus 6:7).

Israel celebrated this Passover every year. Each family sacrificed a lamb in the temple, brought it home, roasted it, and ate it as a family. They remembered what God had done. But more significant than that, God's saving power was made present to them again. When they consumed the sacrificed Passover Lamb, that family renewed the Covenant with God.

We see clearly in the New Testament that Christ is our Passover Lamb (1Cor. 5:7). As the Eternal High Priest, He sacrificed Himself on the cross as the Lamb of God. His sacrifice made it possible for us to enter into a New Covenant with God through His blood.

Christ was sacrificed once. He is not sacrificed again. He made a way for the effects of His sacrifice to reach all generations of Christians. The Israelites did not leave their sacrificed Passover Lambs at the Temple. To renew their Covenant with God, they had to consume the Passover Lamb. At the Last Supper Jesus took the cup and said, "Drink from it all of you, for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins." (Matt 26:28) He made a way for us to participate in His sacrifice so that we might renew the covenant with God. He established the Eucharist.

Christ's sacrifice is made present on the altar. The most extraordinary offering we could offer to God is the sacrifice that Christ has already offered on our behalf. The Mass is first and foremost a sacrifice. Watch for language of sacrifice, offering, covenant, remission of sins, and lamb in the Eucharistic Prayer.

Marriage. The culmination of Salvation History in Scripture is when Christ marries his bride, the Church (see Revelation 19). Mass expresses the current reality of Christ's marriage with His Church, but it also anticipates the fullness of that marriage. It expresses the current reality in that because of our baptism we are all part of this nuptial union with Christ. At Mass, Christ comes, body, blood, soul, and divinity, to give His body to His bride the Church. Just like spouses renew their marriage vows through the marital act, so too Christ renews and strengthens the Church's union with Him by giving His body (Ephesians 5:32).

The Eucharist also anticipates the fullness of this union. We participate in the union between Christ and the Church, but we know partially. We look forward to when we will know Him fully, even as we are fully known (1Cor. 13:12). As Christ gives Himself to us unreservedly, we get a taste of knowing Him fully. We anticipate when we will see Him face to face at the great Wedding Feast of the Lamb.

Before Mass

The whole process of walking into the building and waiting for Mass to start can seem a little strange at first. We do some things that aren't part of everyday experience. Below is a description of the pre-Mass process.

As you walk into the **nave**, where all the pews are located, you will pass a bowl of holy water. Don't worry, holy water isn't magical. It is simply water that's been set apart (made holy) for a sacred purpose. That sacred purpose is baptism. It is no coincidence that you encounter this baptismal water when you first enter the church. We believe that it is through baptism that we are incorporated into Christ's body, the Church. We are brought into this new covenant with God (consider Colossians chapter 2). Every time we enter the church building, we are reminded of when we first entered the Church through our baptism. If you are comfortable, dip your hand into the bowl. Really get it wet. Make the sign of the cross by touching your head, your chest, your left shoulder, then right shoulder. We were all baptized in the name of the Father, and the Son, and the Holy Spirit. Remember that it is through our baptism that we are able to come and worship God as the Church.

You will notice that before people enter the pew, they **genuflect**; they get on one knee and make the sign of the cross. Behind the altar, is a square box called the **tabernacle**. The tabernacle was the portable dwelling place for God's presence used by the Israelites in the desert. We believe that at a moment during the Mass, the bread and wine really, physically, spiritually, and substantially become Christ. Some of the Eucharist is reserved in our tabernacle. Because of our belief in Christ's real presence in the Eucharist, we believe that Christ is really present in the tabernacle. Every time we pass the tabernacle, we genuflect to honor Christ. If you are not comfortable with this belief and practice, you may refrain.

We try to maintain an atmosphere of prayer before Mass begins. We kneel in prayer to prepare ourselves to celebrate the sacred mysteries. You are encouraged to prepare yourself to experience God in a way that you are not used to. Ask the Holy Spirit to open your mind. To speak to you through the Scriptures and the Liturgy. Here are two examples of prayers before Mass from two great Saints:

A Prayer of Saint Ambrose (4th Century)

LORD, JESUS CHRIST, I approach your banquet table in fear and trembling, for I am a sinner, and dare not rely on my own worth but only on your goodness and mercy. I am defiled by many sins in body and soul, and by my unguarded thoughts and words. Gracious God of majesty and awe, I seek your protection, I look for your healing; Poor troubled sinner that I am, I appeal to you, the fountain of all mercy. I cannot bear your judgment, but I trust in your salvation. Lord, I show my wounds to you and uncover my shame before you. I know my sins are many and great, and they fill me with fear, but I hope in your mercies, for they cannot be numbered. Lord Jesus Christ, eternal king, God and man, crucified for mankind, look upon me with mercy and hear my prayer, for I trust in you.

Have mercy on me, full of sorrow and sin, for the depth of your compassion never ends. Praise to you, saving sacrifice, offered on the wood of the cross for me and for all mankind.

Praise to the noble and precious blood, flowing from the wounds of my crucified Lord Jesus Christ and washing away the sins of the whole world. Remember, Lord, your creature, whom you have redeemed with your blood. I repent my sins, and I long to put right what I have done.

Merciful Father, take away all my offenses and sins; purify me in body and soul, and make me worthy to taste the holy of holies. May your body and blood, which I intend to receive, although I am unworthy, be for me the remission of my sins, the washing away of my guilt, the end of my evil thoughts, and the rebirth of my better instincts.

May it incite me to do the works pleasing to you and profitable to my health in body and soul, and be a firm defense against the wiles of my enemies. Amen.

A Prayer of St. Thomas Aquinas (13th Century)

ALMIGHTY AND EVER-LIVING GOD, I approach the sacrament of your only-begotten son, our Lord Jesus Christ. I come sick to the doctor of life, unclean to the fountain of mercy, blind to the radiance of eternal light, and poor and needy to the Lord of heaven and earth.

Lord, in your great generosity, heal my sickness, wash away my defilement, enlighten my blindness, enrich my poverty, and clothe my nakedness. May I receive the bread of angels, the King of kings and Lord of lords, with humble reverence, with the purity and faith, the repentance and love, and the determined purpose that will help to bring me to salvation.

May I receive the sacrament of the Lord's body and blood, and its reality and power. Kind God, may I receive the body of your only begotten Son, our Lord Jesus Christ, born from the womb of the Virgin Mary, and so be received into his mystical body and numbered among his members. Loving Father, as on my earthly pilgrimage I now receive your beloved Son under the veil of a sacrament, may I one day see him face to face in glory, who lives and reigns with you for ever. Amen.

Order of Mass

INTRODUCTORY RITES

Entrance Chant

All Stand

Greeting

Priest: In the name of the Father, and of the Son, and of the Holy Spirit.¹

People: Amen

Priest: The grace of our Lord Jesus Christ,
and the love of God,
and the communion of the Holy Spirit
be with you all.²

Or:

Grace to you and peace from God our Father
and the Lord Jesus Christ.³

Or:

The Lord be with you.⁴

People: And with your spirit.⁵

Penitential Act

Priest: 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:

**People: I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned,⁷
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;**

Sign of the Cross

Whenever the Trinity is invoked we make the Sign of the Cross. We touch our forehead, chest, left shoulder, then right shoulder. This act is an ancient Christian act where we associate ourselves with the Cross of Christ. We were once baptized in the name of the Trinity, and it is that dying and rising with Christ that enables us to participate in the Mass. St. Anthony of the Desert considered the Sign of the Cross to be the most effective prayer in fighting temptation. Its an Eastern tradition to hold your thumb, index finger, and middle finger together (representing the Trinity), while your ring finger and pinky finger rest against your palm (representing the dual nature of Christ).

“And with your spirit.”

At Mass the priest stands “in the person of Christ.” We do not greet him simply as our priest. We greet his spirit; the spirit of Christ working through him.

Penitential Act

We are faced with the reality that even though our sinful nature has been crucified with Christ, and we are a new creation, we still sin. We first confess to God, and then to each other that we have sinned. We ask God to have mercy on us, and our brothers and sisters to pray for us.

¹ “Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the holy spirit” (Mt 28:19).

² “The grace of the Lord Jesus Christ and the love of God and the fellowship of (*or participation in*) the holy spirit be with all of you” (2 Cor 13:13).

³ “...to all the beloved of God in Rome, called to be holy. Grace to you and peace from God our Father and the Lord Jesus Christ” (Rom 1:7; see 1 Cor 1:3; 2 Cor 1:2; Gal 1:3; Eph 1:2; Phil 1:2; 2 Thess 1:2; Phlm 3). “Grace to you and peace” also occurs at Col 1:2; 1 Thess 1:1; Rev 1:4. See also 1 Tim 1:2; 2 Tim 1:2; Tit 1:4; 1 Pt 1:2; 2 Jn 3.

⁴ “Soon, along came Boaz from Bethlehem and said to the harvesters, „The LORD be with you,“ and they replied, The LORD bless you “” (Ruth 2:4).

⁵ “The grace of our Lord Jesus Christ be with your spirit, brothers. Amen” (Gal 6:18). “The Lord be with your spirit” (2 Tim 4:22).

⁷ “Then David said to God, I have sinned greatly in doing this thing “” (1 Chr 21:8).

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.

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

People: Amen

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

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

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

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

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

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

Gloria

This is an ancient hymn of praise that dates back to before the split between the Eastern and Western Church.

**People: Glory to God in the highest,
and on earth peace to people of good will.¹³
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,¹⁴
have mercy on us;
you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the Father,
have mercy on us.
For you alone are the Holy One,¹⁵
you alone are the Lord,¹⁶
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.**

Collect Prayer

The collect prayer is a way to gather our prayers and focus on the theme of the Mass for the day. We are invited to remember that we are in God's presence. The many Collect Prayers have been authored throughout the span of the Church's history.

Collect Prayer

Priest: Let us pray.

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

¹³ "Glory to God in the highest and on earth peace to those on whom his favor rests" (Lk 2:14).

¹⁴ "Behold, the Lamb of God, who takes away the sin of the world" (Jn 1:29).

¹⁵ "For you alone are holy" (Rev 15:4).

¹⁶ "Let them know that you alone, you whose name is the LORD, are the Most High over all the earth." (Ps 83:19).

LITURGY OF THE WORD

First Reading

*To indicate the end of the reading,
the reader acclaims: The word of the Lord.*

People: Thanks be to God.

All Sit

Responsorial Psalm

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

Second Reading

*To indicate the end of the reading,
the reader acclaims: The word of the Lord.*

People: Thanks be to God.

Gospel Acclamation

All sing the Alleluia

Priest: The Lord be with you.

People: And with your spirit.

Priest: A reading from the holy Gospel according to N.

People: Glory to you, O Lord.

At the end of the Gospel,

the Deacon, or the Priest, acclaims: The Gospel of the Lord.

People: Praise to you, Lord Jesus Christ.

All Stand

Homily

All Sit

Profession of Faith

Nicene Creed

**People: I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.¹⁸
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,
and became man, [all bow.]
and by the Holy Spirit was incarnate of the Virgin Mary,**

All Stand

Liturgy of the Word

We can see this two-fold format of worship reflected in the story of the travelers to Emmaus from Luke 24. As Jesus opened the Scriptures for them, their hearts burned within them. Arriving at their house, Jesus broke bread and gave it to them. Christ ministers to us through Word and Sacrament. First we listen attentively to the proclamation of God's word. Then we participate in the Sacrament where the Word Made Flesh gives Himself to us in the Eucharist.

Gospel Acclamation

The center of all of Scripture, indeed all of human history, is the incarnation of the Word of God. The fullness of God's revelation of Himself came to us through the Person of Christ. Because of that reality, the reading of the Gospel has a special place in our worship. We stand and sing "Alleluia," or "Praise God" because He has made Himself fully known to us through His Son, Jesus.

The book of the Gospels is a symbol for Christ's presence in our midst. Christ is the definitive Word of God.

Before the Gospel reading, we participate in an ancient act. We make the sign of the cross on our head, lips, and heart. We want the Gospel of Christ to penetrate our minds, to be on our lips, and to dwell in our hearts.

Homily

The homily always expounds upon the Scripture readings. A sermon may replace the homily. A sermon is a topical exhortation.

Profession of Faith

Hearing the word of God requires a response. The Profession of Faith is a response. The creed is not simply a summary of our faith. When we pray the creed, we profess again our commitment to the faith.

¹⁸ "For in him all things were created all things in heaven and on earth, the visible and the invisible" (Col 1:16).

Liturgy of the Eucharist

We just listened to the word of God proclaimed through Scripture. Now we turn to the Word made flesh in the person of Christ at the altar. Here at the liturgy of the Eucharist, our celebration comes to a peak. The sermon is not the center of our worship. Our worship centers on Christ who gives Himself to us totally through the Eucharist.

Room does not permit a total development of our theology of the Eucharist and the Mass. I suggest two ways of viewing the Mass that should at least help: Sacrifice and Marriage. See the "Introduction" on page 3 for more details.

and became man.

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

**He ascended into heaven
and is seated at the right hand of the Father.**

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

**I believe in the Holy Spirit, the Lord,¹⁹ the giver of life,²⁰
who proceeds from the Father²¹ and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.²²**

**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.**

Prayer of the Faithful

After each petition, the lector says, We pray to the Lord
People: Lord hear our prayer.

LITURGY OF THE EUCHARIST

All Sit

Preparation of the Gifts. As with any sacrifice, we have to bring something. Whether it is the bread, the wine, our gifts of money, prayer intentions, or our very selves. This prayer expresses the gratuitous love of God. We have bread and wine to offer to God only because He first gave them to us. He takes our natural gifts and gives them back with supernatural power. They become the "bread of life" (Christ's own body) and our "spiritual drink" (Christ's own blood). God gives back our natural gifts, as the supernatural body, blood, soul, and divinity of Christ. It is that gift, Christ our Paschal Lamb, given to us that we offer back to God.

Preparation of the Altar and Gifts

If there is no song sung the priest may pray aloud:

Priest: 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.²³

People: Blessed be God for ever.²⁴

Priest: Blessed are you, Lord God of all creation,
for through your goodness we have received
the wine we offer you:
fruit of the vine²⁵ and work of human hands,
it will become our spiritual drink.²⁶

People: Blessed be God forever.

¹⁹ "Now the Lord is the Spirit..." (2 Cor 3:17).

²⁰ "but the Spirit gives life" (2 Cor 3:6).

²¹ "the Spirit of truth that proceeds from the Father" (Jn 15:26).

²² "for no prophecy ever came through human will; but rather human beings moved by the holy Spirit spoke under the influence of God" (2 Pt 1:21).

²³ "I am the bread of life" (Jn 6:48).

²⁴ "...the creator, who is blessed forever" (Rom 1:25); "God who is over all be blessed forever" (Rom 9:5).

²⁵ "I tell you, from now on I shall not drink this fruit of the vine until the day when I drink it with you new in the kingdom of my Father" (Mt 26:29).

²⁶ "and all drank the same spiritual drink, for they drank from a spiritual rock that followed them, and the rock was the Christ" (1 Cor 10:4).

Prayer Over the Gifts

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

All Stand

**People: 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.**

Eucharistic Prayer

Priest: The Lord be with you.

People: And with your spirit.

Priest: Lift up your hearts.

People: We lift them up to the Lord.

Priest: Let us give thanks to the Lord our God.

People: It is right and just.

One of the following Eucharistic Prayers are prayed:

Eucharistic Prayer. There are four options that the priest may choose. Follow along on pages 10 & 11.

Preface Dialogue. The priest calls us to lift up our hearts. Our celebration escalates as we lift up our hearts toward heaven. It is here at the Eucharist where heaven and earth meet. This is reiterated in the **Holy Holy Holy** (pages 10 & 11). We join in the song of praise that is constantly being sung by the choirs of angels and saints.

Epiclesis. This word means “calling down from on high.” This is the part of the Eucharistic Liturgy when the priest asks the Holy Spirit to come upon the gifts so that they may become the body and blood of Christ.

Consecration. This is the pivotal moment in Mass when the bread and wine are transformed into Christ Himself. Leading up to the consecration, the priest stands in the person of Christ and proclaims His words, “...this is my body. ...this is my blood.” Christ’s words have the power to effect change. His word (not simply the priest’s word) is powerful enough to transform ordinary bread and wine into His very own body, blood, soul, and divinity.

Eucharistic Prayer I

Preface

Proper Preface for the Day is Used.

Eucharistic Prayer II

Preface

Proper Preface for the Day is Used.

**People: Holy, Holy, Holy Lord God of hosts.²⁹
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.³⁰**

All Kneel

Eucharistic Prayer I

To you, therefore, most merciful Father,
we make humble prayer and petition
through Jesus Christ, your Son, our Lord:
that you accept
and bless these gifts, these offerings,
these holy and unblemished sacrifices,
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.
Remember, Lord, your servants N. and N.
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,³¹
the eternal God, living and true.

Eucharistic Prayer II

You are indeed Holy, O Lord,
the fount of all holiness.
Make holy, therefore, these gifts, we pray,
by sending down your Spirit upon them like the
dewfall,
so that they may become for us
the Body and Blood of our Lord Jesus Christ.
At the time he was betrayed
and entered willingly into his Passion,
he took bread and, giving thanks, broke it,
and gave it to his disciples, saying:
**TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.**
In a similar way, when supper was ended,
he took the chalice
and, once more giving thanks,
he gave it to his disciples, saying:

²⁹“One cried out to the other: „Holy, holy, holy is the LORD of hosts! All the earth is filled with his glory!” (Is 6:3); “Holy, holy, holy is the Lord God almighty” (Rev 4:8).

³⁰“The crowds preceding him and those following kept crying out and saying: „Hosanna to the Son of David; blessed is he who comes in the name of the Lord; hosanna in the highest” (Mt 21:9).

³¹“My vows to the LORD I will fulfill before all his people” (Ps 116:14, 18). See Ps 22:26; 50:14; 56:13; 61:9; 65:2; 66:13.

Eucharistic Prayer III

Preface

Proper Preface for the Day is Used.

Eucharistic Prayer III

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.⁴⁷
Therefore, O Lord, we humbly implore you:
by the same Spirit graciously make holy
these gifts we have brought to you for consecration,
that they may become the Body and Blood
of your Son our Lord Jesus Christ,
at whose command we celebrate these mysteries.

⁴⁷“From the rising of the sun to its setting, praised be the name of the LORD” (Ps 113:3); “From the rising of the sun to its setting, my name is great among the nations; incense offerings are made to my name everywhere, and a pure offering; for my name is great among the nations, says the LORD of hosts” (Mal 1:11).

²⁹“One cried out to the other: „Holy, holy, holy is the LORD of hosts! All the earth is filled with his glory!” (Is 6:3); “Holy, holy, holy is the Lord God almighty” (Rev 4:8).

³⁰“The crowds preceding him and those following kept crying out and saying: „Hosanna to the Son of David; blessed is he who comes in the name of the Lord; hosanna in the highest” (Mt 21:9).

Eucharistic Prayer IV

Preface

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:

**People: Holy, Holy, Holy Lord God of hosts.²⁹
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.³⁰**

All Kneel

Eucharistic Prayer IV

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 image⁵²
and entrusted the whole world to his care,
so that in serving you alone, the Creator,
he might have dominion over all creatures.⁵³
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,

⁵²“Then God said: „Let us make human beings in our image” (Gen 1:26).

⁵³“Let them have dominion over the fish of the sea, the birds of the air, the tame animals, all the wild animals, and all the creatures that crawl on the earth” (Gen 1:26).

Eucharistic Prayer I

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, †

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,

Eucharistic Prayer II

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

The Mystery of Faith

**People: We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.³⁴**

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,³⁵
for by your Cross and Resurrection
you have set us free.**

Therefore, as we celebrate the memorial of his Death and Resurrection, we offer you, Lord, the Bread of life⁴² and the Chalice of salvation,⁴³ 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,⁴⁴ together with N. our Pope and N. our Bishop* and all the clergy.

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.⁴⁶ Have mercy on us all, we pray, that with the Blessed Virgin Mary, Mother of God,

³⁴ "For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes" (1 Cor 11:26).

³⁵ "...we know that this is truly the savior of the world" (Jn 4:42).

⁴² "I am the bread of life" (Jn 6:35, 48).

⁴³ "The cup of salvation I will raise" (Ps 116:13).

⁴⁴ "and so one who fears is not yet perfect in love" (1 Jn 4:18).

⁴⁶ "How blessed the people... who walk, O LORD, in the light of your face" (Ps 89:16).

Eucharistic Prayer III

For on the night he was betrayed
he himself took bread,
and, giving you thanks, he said the blessing,
broke the bread and gave it to his disciples, saying:

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

In a similar way, when supper was ended,
he took the chalice,
and, giving you thanks, he said the blessing,
and gave the chalice to his disciples, saying:

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

The Mystery of Faith

**People: We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.³⁴**

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,³⁵
for by your Cross and Resurrection
you have set us free.**

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

³⁴ "For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes" (1 Cor 11:26).

³⁵ "...we know that this is truly the savior of the world" (Jn 4:42).

Eucharistic Prayer IV

that in the fullness of time⁵⁴
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.⁵⁵
To the poor he proclaimed the good news of salvation,
to prisoners, freedom,
and to the sorrowful of heart, joy.⁵⁶
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,⁵⁷
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.⁵⁸
Therefore, O Lord, we pray:
may this same Holy Spirit
graciously sanctify these offerings,
that they may become
the Body and Blood of our Lord Jesus Christ
for the celebration of this great mystery,
which he himself left us
as an eternal covenant.⁵⁹
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:⁶⁰
and while they were at supper,

⁵⁴ "But when the fullness of time had come, God sent his Son" (Gal 4:4).

⁵⁵ "For we do not have a high priest who is unable to sympathize with our weaknesses, but one who has similarly been tested in every way, yet without sin" (Heb 4:15).

⁵⁶ "The Spirit of the Lord is upon me, because he has anointed me to bring glad tidings to the poor. He has sent me to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free" (Lk 4:18).

⁵⁷ "He indeed died for all, so that those who live might no longer live for themselves but for him who for their sake died and was raised" (2 Cor 5:15).

⁵⁸ "and not only that, but we ourselves, who have the firstfruits of the Spirit, we also groan within ourselves as we wait for adoption, the redemption of our bodies" (Rom 8:23).

⁵⁹ "Thus my covenant will be in your flesh as an everlasting covenant" (Gen 17:13).

⁶⁰ "Before the feast of Passover, Jesus knew that his hour had come to pass from this world to the Father. He loved his own in the world and he loved them to the end" (Jn 13:1).

Eucharistic Prayer I

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.)
Be pleased, O God, we pray,

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. (Through Christ our Lord. Amen.)

to bless, acknowledge,
and approve this offering in every respect;
make it spiritual³² and acceptable,
so that it may become for us
the Body and Blood of your most beloved Son,
our Lord Jesus Christ.

On the day before he was to suffer,
he took bread in his holy and venerable hands,
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:

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

In a similar way, when supper was ended,
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:

**TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL**

³² "I urge you therefore, brothers, by the mercies of God, to offer your bodies as a living sacrifice, holy and pleasing to God, your spiritual worship" (Rom 12:1); "like newborn infants, long for pure spiritual milk..." (1 Pt 2:2).

Eucharistic Prayer II

with the blessed Apostles,
and all the Saints who have pleased you throughout
the ages,
we may merit to be coheirs to eternal life,
and may praise and glorify you
through your Son, Jesus Christ.

Doxology

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.

People: Amen

Proceed to the Communion Rite on Page 18

Eucharistic Prayer III

an eternal offering to you,
so that we may obtain an inheritance with your elect,⁴⁸
especially with the most Blessed Virgin Mary, Mother
of God,

with your blessed Apostles and glorious Martyrs
(with Saint N.: the Saint of the day or Patron Saint)
and with all the Saints,

on whose constant intercession in your presence we
rely for unfailing help.

May this Sacrifice of our reconciliation,
we pray, O Lord, advance the peace and salvation of
all the world. Be pleased to confirm in faith and
charity your pilgrim Church on earth,
with your servant N. our Pope and N. our Bishop,*
the Order of Bishops, all the clergy,
and the entire people you have gained for your own.⁴⁹

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

Doxology

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.

People: Amen

Proceed to the Communion Rite on Page 18

⁴⁸ "Blessed be the God and Father of our Lord Jesus Christ, who in his great mercy gave us a new birth to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you" (1 Pt 1:3-4).

⁴⁹ "The people whom I formed for myself, that they might recount my praise" (Is 43:21); "a people of his own" (1 Pt 2:9).

Eucharistic Prayer IV

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

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

In a similar way,
taking the chalice filled with the fruit of the vine,⁶¹
he gave thanks,
and gave the chalice to his disciples, saying:

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

The Mystery of Faith

**People: We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.³⁴**

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,³⁵
for by your Cross and Resurrection
you have set us free.**

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

⁶¹ "I tell you, from now on I shall not drink this fruit of the vine until the day when I drink it with you new in the kingdom of my Father" (Mt 26:29).

³⁴ "For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes" (1 Cor 11:26).

³⁵ "...we know that this is truly the savior of the world" (Jn 4:42).

Eucharistic Prayer I

COVENANT,
WHICH WILL BE Poured OUT FOR YOU AND
FOR MANY³³
FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.

The mystery of faith.

**People: We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.³⁴**

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,³⁵
for by your Cross and Resurrection
you have set us free.**

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 life³⁶
and the Chalice of everlasting salvation.³⁷

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,³⁸
the sacrifice of Abraham, our father in faith,³⁹
and the offering of your high priest Melchizedek,⁴⁰
a holy sacrifice, a spotless victim.

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
altar⁴¹

receive the most holy Body and Blood of your Son,
may be filled with every grace and heavenly blessing.
(Through Christ our Lord. Amen.)

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

To us, also, your servants, who, though sinners,
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,
through Christ our Lord.

Doxology

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.

People: Amen

Proceed to the Communion Rite on Page 18

³³ "Drink from it, all of you, for this is the blood of my covenant, which will be shed on behalf of many for the forgiveness of sins" (Mt 26:27-28); "This is the blood of my covenant, which will be shed for many" (Mk 14:24); see also Is 52:13—53:12, especially 53:12: "[he] bore the sins of many, and interceded for the transgressors."

³⁴ "For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes" (1 Cor 11:26).

³⁵ "...we know that this is truly the savior of the world" (Jn 4:42).

³⁶ "I am the bread of life" (Jn 6:35, 48).

³⁷ "The cup of salvation I will raise; I will call on the name of the LORD" (Ps 116:13).

³⁸ "while Abel, for his part, brought the fatty portion of the firstlings of his flock" (Gen 4:4).

³⁹ Gen 15:7-21; 22:1-14.

⁴⁰ Gen 14:18-20.

⁴¹ "Look at Israel according to the flesh; are not those who eat the sacrifices participants in the altar?" (1 Cor 10:18).

Eucharistic Prayer IV

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.⁶²

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.
To all of us, your children,
grant, O merciful Father,
that we may enter into a heavenly inheritance⁶³
with the Blessed Virgin Mary, Mother of God,
and with your Apostles and Saints in your kingdom.
There, with the whole of creation,
freed from the corruption of sin and death,
may we glorify you through Christ our Lord,
through whom you bestow on the world all that is good.

Doxology

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.

People: Amen

Proceed to the Communion Rite on Page 18

⁶² “I urge you therefore, brothers, by the mercies of God, to offer your bodies as a living sacrifice, holy and pleasing to God, your spiritual worship” (Rom 12:1).

⁶³ “Blessed be the God and Father of our Lord Jesus Christ, who in his great mercy gave us a new birth to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you” (1 Pt 1:3-4).

THE COMMUNION RITE

Lord's Prayer

All Stand

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

**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.**

Priest: 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.⁶⁴

People: For the kingdom, the power, and the glory are yours now and forever.

Sign of Peace. This is more significant than a simple greeting among brothers and sisters. Christ's death and resurrection has made our peace with God. His saving work also restores the peace that belongs to all of humanity. Just before communion, we offer each other a sign of that peace. For us, this means shaking hands and saying the phrase, "Peace be with you." We are encouraged by St. Paul to "greet one another with a holy kiss" (Romans 16:16).

Sign of Peace

Priest: Lord Jesus Christ, who said to your Apostles: Peace I leave you, my peace I give you;⁶⁵ look not on our sins, but on the faith of your Church, and graciously grant her peace and unity in accordance with your will. Who live and reign for ever and ever.

People: Amen

Priest: The peace of the Lord be with you always.

People: And with your spirit.

Priest: 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.

Breaking of the Bread. We see Christ's redemptive actions in the actions of the priest. He breaks a piece of the Body of Christ showing Christ's broken body on the cross. He then places a piece of the Body of Christ into the chalice of the Blood of Christ showing the moment when His body and blood were reunited: His resurrection.

The breaking of the bread shows that we who are many are brought together into one body and nourished by the one body and blood of Christ (1 Cor. 10:17).

Breaking of the Bread

**People: Lamb of God, you take away the sins of the world,⁶⁶
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.**

All Kneel

⁶⁴ "as we await the blessed hope, the appearance of the glory of the great God and of our savior Jesus Christ" (Tit 2:13).

⁶⁵ "Peace I leave with you; my peace I give to you" (Jn 14:27).

⁶⁶ "The next day he saw Jesus coming toward him and said, „Behold, the Lamb of God, who takes away the sin of the world“" (Jn 1:29).

Priest: 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.⁶⁷

People: Lord, I am not worthy
that you should enter under my roof,
but only say the word
and my soul shall be healed.⁶⁸

Speaking the words of John the Baptist, the priest elevates the Eucharist and calls us toward the Wedding feast of the Lamb (echoing Revelation 19:9). Our response are the words of the Roman Centurion who felt unworthy to have Jesus into his home to heal his servant. That same humility (amplified) is present as we receive Christ.

Communion

Please see guidelines for the Reception of Holy Communion found on the inside front cover.

Period of Silence or Song of Praise

A sacred silence may be observed for a while, or a psalm or other canticle of praise or a hymn may be sung.

Prayer After Communion

All Stand

Priest: Let us pray. *The priest prays the Closing Prayer.*

People: Amen

CONCLUDING RITES

Priest: The Lord be with you.

People: And with your spirit.

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

People: Amen

Dismissal

Priest: 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.

People: Thanks be to God.

DisMISSAL. The Latin word for Mass can also mean “to be sent.” We are nourished by the body, blood, soul, and divinity of Christ to be the Body of Christ into the world.

⁶⁷ “Then the angel said to me, „Write this: Blessed are those who have been called to the wedding feast of the Lamb” (Rev 19:9).

⁶⁸ “And Jesus went with them, but when he was only a short distance from the house, the centurion sent friends to tell him, „Lord, do not trouble yourself, for I am not worthy to have you enter under my roof. Therefore, I did not consider myself worthy to come to you; but say the word and let my servant be healed” (Lk 7:6-7).