

## Proper Prefaces

### Preface of the Lord's Day

*To be used on Sundays as appointed, but not on the succeeding weekdays.*

#### 1. Of God the Father (Preface 1)

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, creator of the light and source of life, who hast made us in thine image, and called us to new life in Jesus Christ our Lord.

*Or the following:*

#### 2. Of God the Son (Preface 2)

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, through Jesus Christ our Lord; who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life.

*Or this:*

#### 3. Of God the Holy Spirit (Preface 3)

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God; who by water and the Holy Spirit hast made us a new people in Jesus Christ our Lord, to show forth thy glory in all the world.

#### On Weekdays after Pentecost (no Proper Preface)

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

## Prefaces for Seasons

*To be used on Sundays and weekdays alike, except as otherwise appointed for Holy Days and Various Occasions*

### Advent (Preface 4)

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God; because thou didst send thy beloved Son to redeem us from sin and death, and to make us heirs in him of everlasting life; that when he shall come again in power and great triumph to judge the world, we may without shame or fear rejoice to behold his appearing.

### Incarnation (Preface 5)

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God; because thou didst give Jesus Christ, thine only Son, to be born for us; who, by the mighty power of the Holy Ghost, was made very Man of the substance of the Virgin Mary his mother; that we might be delivered from the bondage of sin, and receive power to become thy children.

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Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

*Celebrant and People:*

Holy, holy, holy, Lord God of Hosts:  
Heaven and earth are full of thy glory.  
Glory be to thee, O Lord Most High.

Blessed is he that cometh in the name of the Lord.  
Hosanna in the highest.

*Epiphany (Preface 6)*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God; because in the mystery of the Word made flesh, thou hast caused a new light to shine in our hearts, to give the knowledge of thy glory in the face of thy Son Jesus Christ our Lord.

*Lent (Preface 7)*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, through Jesus Christ our Lord; who was in every way tempted as we are, yet did not sin; by whose grace we are able to triumph over every evil, and to live no longer unto ourselves, but unto him who died for us and rose again.

*Or this:*

*Lent (Preface 8)*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God; who dost bid thy faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by thy Word and Sacraments, they may come to the fullness of grace which thou hast prepared for those who love thee.

*Holy Week (Preface 9)*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, through Jesus Christ our Lord; who for our sins was lifted high upon the cross, that he might draw the whole world to himself; who by his suffering and death became the author of eternal salvation for all who put their trust in him.

*Easter (Preface 10)*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God; but chiefly are we bound to praise thee for the glorious resurrection of thy Son Jesus Christ our Lord; for he is the very Paschal Lamb, who was sacrificed for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath won for us everlasting life.

*Ascension (Preface 11)*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, through thy dearly beloved Son Jesus Christ our Lord, who after his glorious resurrection manifestly appeared to his disciples; and in their sight ascended into heaven, to prepare a place for us; that where he is, there we might also be, and reign with him in glory.

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Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

*Celebrant and People:*

Holy, holy, holy, Lord God of Hosts:  
Heaven and earth are full of thy glory.  
Glory be to thee, O Lord Most High.  
Blessed is he that cometh in the name of the Lord.  
Hosanna in the highest.

*Pentecost (Preface 12)*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, through Jesus Christ our Lord; according to whose true promise the Holy Ghost came down [on this day] from heaven, lighting upon the disciples, to teach them and to lead them into all truth; uniting peoples of many tongues in the confession of one faith, and giving to thy Church the power to serve thee as a royal priesthood, and to preach the gospel to all nations.

*The Preface for Weekdays after Pentecost is on page 304.*

*Prefaces for Other Occasions*

*Trinity Sunday (Preface 13)*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God; for with thy co-eternal Son and Holy Spirit, thou art one God, one Lord, in Trinity of Persons and in Unity of Substance; and we celebrate the one and equal glory of thee, O Father, and of the Son, and of the Holy Spirit.

*The Body and Blood of Christ—The Holy Eucharist (Preface 14)*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, through Jesus Christ our Lord, who on the day before he offered himself for us upon the altar of the cross, poured out for all mankind the richness of his love and mercy, and from the treasury of his heart brought forth the mystery of the Eucharist: wherein the faith of them that believe is nourished, their hope increased, their love made strong, and a pledge of future glory is received.

*Sacred Heart (Preface 15)*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God; who didst will that thine only-begotten Son, hanging upon the cross, should be pierced by the spear of a soldier; that his Heart, manifest as the shrine of thy heavenly bounty, might pour forth for us floods of grace and of compassion; and that, since it hath never ceased to burn for us with ardent longing, it might be the resting place of them that love thee, and the ever open refuge of safety for the penitent.

*Christ the King (Preface 16)*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God; who hast anointed thine only-begotten Son Jesus Christ with the oil of gladness, to be a priest for ever and king of all: so that by offering himself upon the altar of the cross, a pure and atoning victim, he might accomplish the mystery of man's redemption; and, subduing unto his rule the whole creation, might render unto thine eternal Majesty a kingdom endless and universal: a kingdom of truth and life; a kingdom of grace and holiness; a kingdom of peace, of love, and of righteousness.

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Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

*Celebrant and People:*

Holy, holy, holy, Lord God of Hosts:  
Heaven and earth are full of thy glory.  
Glory be to thee, O Lord Most High.  
Blessed is he that cometh in the name of the Lord.  
Hosanna in the highest.

*Dedication of a Church (Preface 17)*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, through Jesus Christ our great High Priest, in whom we are built up as living stones of a holy temple, that we might offer before thee a sacrifice of praise and prayer which is holy and pleasing in thy sight.

*Blessed Virgin Mary (Preface 18)*

*According to the name of the feast is said: in the Immaculate Conception, or in the Visitation, or in the Assumption, or in the Nativity, or in the Presentation.*

*In Masses of the Seven Sorrows is said: in the Transfixion.*

*On the Memorial of Mount Carmel is said: in the Commemoration.*

*On all other Feasts is said: on the Festival.*

*In the Mass of St. Mary on Saturday, and also in Votive Masses in which no special Mystery is celebrated, is said: in Veneration.*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God; and that in (*name of feast*) of Blessed Mary Ever-Virgin, we should praise thee, bless thee, and extol thee: for, by the overshadowing of the Holy Ghost, she conceived thine Only-begotten; and in the abiding glory of her virginity, shed forth upon this world the everlasting Light, Jesus Christ our Lord.

*Saint Joseph (Preface 19)*

*Upon the Feasts is said: on the Festival; in votive Masses is said: in Veneration.*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God; and that on the Festival [*or in veneration*] of blessed Joseph, we should magnify thee with due praise, bless thee, and extol thee; because he, being a just man, was espoused to the Virgin Mother of God by thine appointment, a faithful and wise servant, made ruler over thy household; that with fatherly care, he might guard thine Only-begotten Son, conceived by the overshadowing of the Holy Ghost, even Jesus Christ our Lord.

*Apostles (Preface 20)*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, through the great shepherd of thy flock, Jesus Christ our Lord; who after his resurrection sent forth his apostles to preach the Gospel and to teach all nations; and promised to be with them always, even unto the end of the ages.

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Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

*Celebrant and People:*

Holy, holy, holy, Lord God of Hosts:  
Heaven and earth are full of thy glory.  
Glory be to thee, O Lord Most High.

Blessed is he that cometh in the name of the Lord.  
Hosanna in the highest.

*A Saint (Preface 21)*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, for the wonderful grace and virtue declared in all thy saints, who have been the chosen vessels of thy grace, and the lights of the world in their generations.

*Or this:*

*(Preface 22)*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God; who in the obedience of thy saints hast given us an example of righteousness, and in their eternal joy a glorious pledge of the hope of our calling.

*Or this:*

*(Preface 23)*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, because thou art greatly glorified in the assembly of thy saints. All thy creatures praise thee, and thy faithful servants bless thee, confessing before the rulers of this world the great Name of thine only Son.

*All Saints (Preface 24)*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God; who, in the multitude of thy saints, hast compassed us about with so great a cloud of witnesses, that we, rejoicing in their fellowship, and aided by their prayers, may run with patience the race that is set before us; and, together with them, may receive the crown of glory that fadeth not away.

*Baptism (Preface 25)*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy

Father, almighty, everlasting God; because in Jesus Christ our Lord thou hast received us as thy sons and daughters, made us citizens of thy kingdom, and given us the Holy Spirit to guide us into all truth.

*Marriage (Preface 26)*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God; because in the love of wife and husband, thou hast given us an image of the heavenly Jerusalem, adorned as a bride for her bridegroom, thy Son Jesus Christ our Lord; who loveth her and gave himself for her, that he might make the whole creation new.

*Commemoration of the Dead (Preface 27)*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, through Jesus Christ our Lord, who rose victorious from the dead, and doth comfort us with the blessed hope of everlasting life; for to thy faithful people, O Lord, life is changed, not ended; and when our mortal body doth lie in death, there is prepared for us a dwelling place eternal in the heavens.

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Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

*Celebrant and People:*

Holy, holy, holy, Lord God of Hosts:  
Heaven and earth are full of thy glory.  
Glory be to thee, O Lord Most High.  
Blessed is he that cometh in the name of the Lord.  
Hosanna in the highest.

## Roman Canon

### (Old English Translation)

*At his discretion the Celebrant may substitute any of the four Eucharistic Prayers in Rite Two (pp. 356-374). In the first Eucharistic Prayer, the words in brackets may be omitted.*

*The Priest, with hands extended, says:*

*Celebrant alone*

Most merciful Father, we humbly pray thee, through Jesus Christ thy Son our Lord,

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

and we ask, that thou accept and bless ☩ these gifts, these presents, these holy and unspoiled sacrifices.

*With hands extended, he continues:*

We offer them unto thee, first, for thy holy catholic Church: that thou vouchsafe to keep it in peace, to guard, unite, and govern it throughout the whole world; together with thy servant N., our Pope and N., our Bishop and all the faithful guardians of the catholic and apostolic faith.

### Commemoration of the Living

*Celebrant or one Concelebrant*

Remember, O Lord, thy servants and handmaids [N. and N.]

*He prays for them briefly with hands joined. Then, with hands extended, he continues:*  
and all who here around us stand, whose faith is known unto thee and their steadfastness manifest, on whose behalf we offer unto thee, or who themselves offer unto thee, this sacrifice of praise; for themselves, and for all who are theirs; for the redemption of their souls, for the hope of their salvation and safety; and who offer their prayers unto thee, the eternal God, the living and the true.

*Celebrant or one Concelebrant*

United in one communion,\* we venerate the memory, first of the glorious ever-Virgin Mary, Mother of our God and Lord Jesus Christ; † of Joseph her spouse; as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, [James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddaeus; Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian] and of all thy Saints: grant that by their merits and prayers we may in all things be defended with the help of thy protection.

\* *The prayer United in one communion has special forms on particular Feast Days:*

—*On the Nativity of the Lord through the Octave*

United in one communion, we celebrate the most sacred day (most sacred night), whereon the undefiled virginity of blessed Mary brought forth the Savior of this world: we venerate moreover the memory, first, of the glorious ever Virgin Mary, Mother of the same our God and Lord Jesus Christ; † ...

—*On the Epiphany of the Lord*

United in one communion, we celebrate the most sacred day whereon thine only-begotten Son, co-eternal with thee in thy glory, visibly appeared in the body, in the true substance of our flesh; we venerate moreover the memory, first, of the glorious ever Virgin Mary, Mother of the same our God and Lord Jesus Christ; † ...

—*From the Easter Vigil to the Second Sunday of Easter, inclusive*

United in one communion, we celebrate the most sacred day (or most sacred night) of the Resurrection of our Lord Jesus Christ according to the flesh: we venerate moreover the memory, first, of the glorious ever Virgin Mary, Mother of the same our God and Lord Jesus Christ; † ...

—*On the Ascension of the Lord*

United in one communion, we celebrate the most sacred day whereon our Lord, thine only-begotten Son, set at the right hand of thy glory the substance of our frailty united to himself: we venerate moreover the memory, first, of the glorious ever-Virgin Mary, Mother of the same our God and Lord Jesus Christ; † ...

—On Pentecost and its vigil

United in one communion, we celebrate the most sacred day of Pentecost, whereon the Holy Spirit appeared to the Apostles in tongues innumerable: we venerate moreover the memory, first, of the glorious ever Virgin Mary, Mother of the same our God and Lord Jesus Christ; † ...

With hands extended, he continues:

*Celebrant alone*

We beseech thee then, \* O Lord, graciously to accept this oblation from us thy servants, and from thy whole family: order thou our days in thy peace, and bid us to be delivered from eternal damnation, and to be numbered in the fold of thine elect. [Through Christ our Lord.]

\* The prayer We beseech thee then has special forms on particular Feast Days:

—From the Easter Vigil until the Second Sunday of Easter inclusive, and on Pentecost and its Vigil

We beseech thee then, O Lord, graciously to accept this oblation from us thy servants, and from thy whole family: we present it unto thee on behalf also of those whom thou hast vouchsafed to regenerate by water and the Holy Spirit, granting unto them remission of all their sins: order thou our days in thy peace, and bid us to be delivered from eternal damnation, and to be numbered in the fold of thine elect.

—Maundy Thursday

We beseech thee then, O Lord, graciously to accept this oblation from us thy servants, and from thy whole family in memory of the day when Jesus Christ, our Lord, gave the mysteries of his Body and Blood for his disciples to celebrate: order thou our days in thy peace, and bid us to be delivered from eternal damnation, and to be numbered in the fold of thine elect.

With hands outstretched over the offerings, he says:

*Celebrant with Concelebrants*

Vouchsafe, O God, we beseech thee, in all things to make this oblation blessed, approved and accepted, a perfect and worthy offering: that it may become for us the Body and Blood of thy dearly beloved Son, our Lord Jesus Christ.

He joins his hands.

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

Who the day before he suffered, \*

\* On Maundy Thursday he says:

Who the day before he suffered to save us and all men, that is today,

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

took bread into his holy and venerable hands,

He looks upward.

and with eyes lifted up to heaven, unto thee, God, his almighty Father, giving thanks to thee, he blessed, broke and gave it to his disciples, saying:

He bows slightly.

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

He genuflects, shows the consecrated Host to the People, places it on the paten, and again genuflects in adoration. Then he continues:

Likewise, after supper,

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

taking also this goodly chalice into his holy and venerable hands, again giving thanks to thee, he blessed, and gave it to his disciples, saying:

He bows slightly.

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

He genuflects, shows the Chalice to the People, places it on the corporal, and again genuflects in adoration.

Then he sings or says:

Therefore we proclaim the mystery of faith:

The People with Celebrant and Concelebrants:

[A] Christ has died,  
Christ is risen,  
Christ will come again.

[B] Dying you destroyed our death,  
rising you restored our life.  
Lord Jesus, come in glory.

[C] When we eat this bread and drink this cup,  
we proclaim your death, Lord Jesus,  
until you come in glory.

[D] Lord, by your cross and resurrection  
you have set us free.  
You are the Savior of the world.

Then with hands extended, the Priest says:

*Celebrant with Concelebrants*

Wherefore, O Lord, we thy servants, and thy holy people also, remembering the blessed passion of the same Christ thy Son our Lord, as also his resurrection from the dead, and his glorious ascension into heaven; do offer unto thine excellent majesty of thine own gifts and bounty, the pure victim, the holy victim, the immaculate victim, the holy Bread of eternal life, and the Chalice of everlasting salvation.

Vouchsafe to look upon them with a merciful and pleasant countenance; and to accept them, even as thou didst vouchsafe to accept the gifts of thy servant Abel the Righteous; and the sacrifice of our Patriarch Abraham; and the holy sacrifice, the immaculate victim, which thy high priest Melchisedech offered unto thee.

*Bowing, with hands joined, he continues:*

We humbly beseech thee, almighty God, command these offerings to be brought by the hands of thy holy Angel to thine altar on high, in sight of thy divine majesty; that all we who at this partaking of the altar shall receive the most sacred Body and Blood of thy Son,

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

may be fulfilled with all heavenly benediction and grace.

[Through the same Christ our Lord. Amen.]

### Commemoration of the Dead

*With hands extended, he says:*

*Celebrant or one Concelebrant*

Remember also, O Lord, thy servants and handmaids, [N. and N.], who have gone before us sealed with the seal of faith, and who sleep the sleep of peace.

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

To them, O Lord, and to all that rest in Christ, we beseech thee to grant the abode of refreshing, of light, and of peace.

[Through the same Christ our Lord.]

*The Priest strikes his breast with the right hand, saying:*

To us sinners also, thy servants, who hope in the multitude of thy mercies,

*With hands extended, he continues:*

vouchsafe to grant some part and fellowship with thy holy Apostles and Martyrs; with John, Stephen, Matthias, Barnabas, [Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia] and with all thy Saints, within whose fellowship, we beseech thee, admit us, not weighing our merit, but granting us forgiveness;



He joins his hands and continues:

*Celebrant alone*

through Jesus Christ our Lord, through whom, O Lord, thou dost ever create all these good things; dost sanctify, quicken, bless, and bestow them upon us;

*We take the Chalice and the paten with the Host and, lifting them up, sing or say:*

*Celebrant alone or with Concelebrants*

By whom, and with whom, and in whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end.

*The People respond:*

*Amen.*

## The Communion Rite

*Celebrant:*

And now, as our Savior Christ hath taught us, we are bold to say,

*People and Celebrant:*

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.

For thine is the kingdom, and the power, and the glory,  
for ever and ever. Amen.

## The Breaking of the Bread

*The Celebrant breaks the consecrated Bread.*

*A period of silence is kept.*

*Then may be sung or said:*

[Alleluia.] Christ our Passover is sacrificed for us;  
Therefore let us keep the feast. [Alleluia.]

*In Lent, Alleluia is omitted, and may be omitted at other times except during Easter Season.*

*The following anthem is sung or said here:*

O Lamb of God, that takest away the sins of the world,  
have mercy upon us.

O Lamb of God, that takest away the sins of the world,  
have mercy upon us.

O Lamb of God, that takest away the sins of the world,  
grant us thy peace.

*The following prayer may be said. The People may join in saying this prayer:*

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. Amen.

*Turning to the People, and showing the Chalice and Host, the Celebrant says:*

The Gifts of God for the People of God.

Behold the Lamb of God,  
who takest away the sins of the world.

*The People respond thrice:*

Lord, I am not worthy that thou shouldst come under my roof,  
but speak the word only, and my soul shall be healed.

*The ministers receive the Sacrament in both kinds, and then immediately deliver it to the People.*

*The Bread and the Cup are given to the communicants with these words:*

The Body (Blood) of our Lord Jesus Christ keep you in everlasting life. [*Amen.*]

*or with these words:*

The Body of Christ, the bread of heaven. [*Amen.*]

The Blood of Christ, the cup of salvation. [*Amen.*]

*During the ministrations of Communion, hymns, psalms, or anthems may be sung.*

*After Communion, the Celebrant says:*

Let us pray.

*The People may join in saying this prayer:*

Almighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. *Amen.*

*Or the proper Postcommunion Prayer appointed for the Eucharist offered at Marriage, or for the Sick, or for the Departed may be said (p. 324).*

*The Bishop when present, or the Priest, gives the blessing.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

*Or this:*

The blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you for ever. *Amen.*

*The Deacon, or the Celebrant, may dismiss the People with these words:*

Let us go forth in the name of Christ.

*Thanks be to God.*

*Or the following:*

Go in peace to love and serve the Lord.

*Thanks be to God.*

*Or this:*

Let us go forth into the world, rejoicing in the power of the Spirit.

*Thanks be to God.*

*Or this:*

Let us bless the Lord.

*Thanks be to God.*

*From the Easter Vigil through the Day of Pentecost, "Alleluia, alleluia" may be added to any of the dismissals.*

*The People respond:*

Thanks be to God.

Alleluia, alleluia.

### Proper Postcommunion Prayers

#### At Marriages

O God, the giver of all that is true and lovely and gracious: We give thee thanks for binding us together in these holy mysteries of the Body and Blood of thy Son Jesus Christ. Grant that by thy Holy Spirit, N. and N., now joined in Holy Matrimony, may become one in heart and soul, live in fidelity and peace, and obtain those eternal joys prepared for all who love thee; for the sake of Jesus Christ our Lord. *Amen.*

#### For the Sick

Gracious Father, we give thee praise and thanks for this Holy Communion of the Body and Blood of thy beloved Son Jesus Christ, the pledge of our redemption; and we pray that it may bring us forgiveness of our sins, strength in our weakness, and everlasting salvation; through Jesus Christ our Lord. *Amen.*

#### For the Departed

Almighty God, we thank thee that in thy great love thou hast fed us with the spiritual food and drink of the Body and Blood of thy Son Jesus Christ, and hast given unto us a foretaste of thy heavenly banquet. Grant that this Sacrament may be unto us a comfort in affliction, and a pledge of our inheritance in that kingdom where there is no death, neither sorrow nor crying, but the fullness of joy with all thy saints; through Jesus Christ our Savior. *Amen.*

### The Collect at the Prayers

*For the concluding Collect, the Celebrant selects*

- (a) a Collect appropriate to the Season or occasion being celebrated;
- (b) a Collect expressive of some special need in the life of the local congregation;
- (c) a Collect for the mission of the Church;
- (d) a general Collect such as the following:

1

Lord, hear the prayers of *thy* people; and what we have asked faithfully, grant that we may obtain effectually, to the glory of *thy* Name; through Jesus Christ our Lord. *Amen.*

2

Heavenly Father, you have promised to hear what we ask in the Name of your Son: Accept and fulfill our petitions, we pray, not as we ask in our ignorance, nor as we deserve in our sinfulness, but as you know and love us in your Son Jesus Christ our Lord. *Amen.*

3

Almighty and eternal God, ruler of all things in heaven and earth: Mercifully accept the prayers of your people, and strengthen us to do your will; through Jesus Christ our Lord. *Amen.*

4

Almighty God, to whom our needs are known before we ask, help us to ask only what accords with your will; and those good things which we dare not, or in our blindness cannot ask, grant us for the sake of your Son Jesus Christ our Lord. *Amen.*

5

O Lord our God, accept the fervent prayers of your people; in the multitude of your mercies, look with compassion upon us

and all who turn to you for help; for you are gracious, O lover of souls, and to you we give glory, Father, Son, and Holy Spirit, now and for ever. *Amen.*

6

O Lord Jesus Christ, who said to your apostles, "Peace I leave with you; my own peace I leave with you." Regard not our sins, but the faith of your Church, and give to us the peace and unity of that heavenly City, where with the Father and the Holy Ghost, you live and reign, now and for ever. *Amen.*

7

Hasten, O Father, the coming of *thy* kingdom; and grant that we *thy* servants, who now live by faith, may with joy behold *thy* Son at his coming in glorious majesty; even Jesus Christ, our only Mediator and Advocate. *Amen.*

8

Almighty God, by your Holy Spirit you have made us one with your saints in heaven and on earth: Grant that in our earthly pilgrimage we may always be supported by this fellowship of love and prayer, and know ourselves to be surrounded by their witness to your power and mercy. We ask this for the sake of Jesus Christ, in whom all our intercessions are acceptable through the Spirit, and who lives and reigns for ever and ever. *Amen.*

## The Holy Eucharist Rite Two

The Decalogue: Contemporary

Hear the commandments of God to his people:

I am the Lord your God who brought you out of bondage.

You shall have no other gods but me.

*Amen. Lord have mercy.*

You shall not make for yourself any idol.

*Amen. Lord have mercy.*

You shall not invoke with malice the Name of the Lord your God.

*Amen. Lord have mercy.*

Remember the Sabbath day and keep it holy.

*Amen. Lord have mercy.*

Honor your father and your mother.

*Amen. Lord have mercy.*

You shall not commit murder.

*Amen. Lord have mercy.*

You shall not commit adultery.

*Amen. Lord have mercy.*

You shall not steal.

*Amen. Lord have mercy.*

You shall not bear false witness.

*Amen. Lord have mercy.*

You shall not covet anything that belongs to your neighbor.

*Amen. Lord have mercy.*

## Penitential Rite A

*For use at the beginning of the Liturgy, or as a separate service.  
When this penitential act follows the General Intercessions it is omitted here.*

*A hymn, psalm, or anthem may be sung.*

*The People standing, the Celebrant says:*

Blessed be God: Father, Son, and Holy Spirit.

People And blessed be his kingdom,  
now and for ever. Amen.

*In place of the above, from Easter Day through the Day of Pentecost:*

*Celebrant* Alleluia. Christ is risen.

People The Lord is risen indeed. Alleluia.

*In Lent and on other penitential occasions:*

*Celebrant* Bless the Lord who forgives all our sins.

People His mercy endures for ever.

*When used as a separate service, the Exhortation (p. 275) may be read, or a homily preached.*

*The Decalogue (p. 323) may be said, the People kneeling.*

*The Celebrant may read one of the following sentences.*

Jesus said, "The first commandment is this: Hear, O Israel: The Lord our God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no other commandment greater than these."

*Mark 12:29-31*

If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness. *1 John 1:8, 9*

Since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. *Hebrews 4:14, 16*

*The Deacon or Celebrant then says:*

Let us confess our sins against God and our neighbor.

*Silence may be kept.*

*Minister and People:*

Most merciful God,

we confess that we have sinned against you  
in thought, word, and deed,  
by what we have done,

and by what we have left undone.

We have not loved you with our whole heart;  
we have not loved our neighbors as ourselves.

We are truly sorry and we humbly repent.

For the sake of your Son Jesus Christ,

have mercy on us and forgive us;

that we may delight in your will,  
and walk in your ways,

to the glory of your Name. Amen.

*The Officiant says:*

May Almighty God have mercy on us, forgive us all our sins  
through our Lord Jesus Christ, strengthen us in all goodness,  
and by the power of the Holy Spirit keep us in eternal life.  
*Amen.*

*When this Order is used at the beginning of the Liturgy, the service continues with the Kyrie eleison, the Trisagion, or the Gloria in excelsis.*

*When the Order is used separately, the penitents go to the Priests designated for individual confession, and confess their sins. Each penitent receives and accepts a fitting form of satisfaction, and is absolved. After hearing the confession the Priest extends his hands (or at least his right hand) over the penitent's head and grants absolution.*

*Everything else which is customary in individual confession is omitted.*

## The Word of God

*A hymn, psalm, or anthem may be sung.*

*The People standing, the Celebrant says:*

People Blessed be God: Father, Son, and Holy Spirit.  
And blessed be his kingdom,  
now and for ever. Amen.

*In place of the above, from Easter Day through the Day of Pentecost:*

Celebrant Alleluia. Christ is risen.  
People The Lord is risen indeed. Alleluia.

*In Lent and on other penitential occasions:*

Celebrant Bless the Lord who forgives all our sins;  
People His mercy endures for ever.

*The Celebrant may say:*

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.

*When appointed, the following hymn or some other song of praise is sung or said, all standing:*

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

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

*On other occasions the following is used:*

Lord, have mercy. or Kyrie eleison.  
Christ, have mercy. Christe eleison.  
Lord, have mercy. Kyrie eleison.

*Or this:*

Holy God,  
Holy and Mighty,  
Holy Immortal One,  
Have mercy upon us.

# The Collect of the Day

The Celebrant says to the People:

The Lord be with you.

People And also with you.

Celebrant Let us pray.

The Celebrant says the Collect.

People Amen.

## The Lessons

The People sit. One or two Lessons, as appointed, are read, the Reader first saying:

A Reading (Lesson) from \_\_\_\_\_.

A citation giving chapter and verse may be added.

After each Reading, the Reader may say:

The Word of the Lord.

People Thanks be to God.

Or the Reader may say

Here ends the Reading (Epistle).

Silence may follow.

A Psalm, hymn, or anthem may follow each Reading.

Then, all standing, the Deacon or a Priest reads the Gospel, first saying:

The Holy Gospel of our Lord Jesus Christ  
according to \_\_\_\_\_.

People Glory to you, Lord Christ.

After the Gospel, the Reader says:

The Gospel of the Lord.

People Praise to you, Lord Christ.

## The Sermon

On Sundays and other Major Feasts there follows, all standing:

# The Nicene Creed

I believe in one God,  
the Father Almighty,  
maker of heaven and earth,  
and of all things visible and invisible;  
And in one Lord Jesus Christ,  
the only-begotten Son of God,  
begotten of his Father before all worlds,  
God of God, Light of Light,  
very God of very God,  
begotten, not made,  
being of one substance with the Father;  
by whom all things were made;  
who for us men and for our salvation  
came down from heaven,

*Genuslect.*

and was incarnate by the Holy Ghost of the Virgin Mary,  
and was made man;

*Stand.*

and was crucified also for us under Pontius Pilate;  
he suffered and was buried;  
and the third day he rose again according to the Scriptures,  
and ascended into heaven,  
and sitteth on the right hand of the Father;  
and he shall come again, with glory,  
to judge both the quick and the dead;  
whose kingdom shall have no end.

And I believe in the Holy Ghost the Lord, and Giver of Life,  
who proceedeth from the Father and the Son;  
who with the Father and the Son together is worshiped  
and glorified;  
who spake by the Prophets.

And I believe one holy Catholic and Apostolic Church;  
I acknowledge one Baptism for the remission of sins;  
and I look for the resurrection of the dead,  
and the life of the world to come. Amen.

## The Prayers of the People

*Prayer is offered with intercession for:*

The Universal Church, its members, and its mission  
The Nation and all in authority  
The welfare of the world  
The concerns of the local community  
Those who suffer and those in any trouble  
The departed (with commemoration of a saint when appropriate)

### Intercession (Form I)

*The Deacon or other minister sings or says:*

Let us pray for the Church and the world, saying, "Lord, have mercy."

*The Deacon or other minister continues:*

Almighty and ever-living God, receive these our prayers which we offer to your divine Majesty, asking you to inspire continually the Universal Church with the spirit of truth, unity, and concord, we pray to you, O Lord.  
*Lord, have mercy.*

Give grace, O heavenly Father, to N., our Pope, N., our bishop, and to all bishops, priests, and deacons, that they may, both by their life and doctrine, set forth your true and living word, and rightly and duly administer your holy Sacraments, we pray to you, O Lord.  
*Lord, have mercy.*

To all your people, give your heavenly grace, and especially to this congregation here present; that, with meek heart and due reverence, they may hear and receive your holy word, truly serving you in holiness and righteousness all the days of their life, we pray to you, O Lord.  
*Lord, have mercy.*

Hear us, O Sovereign King, and so rule the hearts of those who bear the authority of government in this and every land, that

they may be led to wise decisions and right actions for the welfare and peace of the world, we pray to you, O Lord.  
*Lord, have mercy.*

Open, O Lord, the eyes of all people, to behold your gracious hand in all your works, that, rejoicing in your whole creation, they may honor you with their substance, and be faithful stewards of your bounty, we pray to you, O Lord.  
*Lord, have mercy.*

In your tender mercy and goodness, O Lord, comfort and succor all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity, [especially for N.], we pray to you, O Lord.  
*Lord, have mercy.*

Shower your grace, O blessed Lord, and hear the special intentions of N., for whom we offer this Mass, we pray to you, O Lord.  
*Lord, have mercy.*

Grant eternal life, O risen Christ, to the faithful departed of this parish [or community], [to N.], and to all who have departed this life in the hope of the resurrection, we pray to you, O Lord.  
*Lord, have mercy.*

Rejoicing in the fellowship of the Blessed Virgin Mary, [of Saint N.], and of all the saints, let us commend ourselves and one another, and all our life, to Christ our God.  
*To you, O Lord our God.*

*The Celebrant concludes with this Doxology, or with one of the Collects beginning on page 325.*

For yours is the majesty, O Father, Son, and Holy Spirit; yours is the kingdom and the power and the glory, now and for ever. *Amen.*

*The Mass continues with the Penitential Rite on page 342.*



## Intercession (Form II)

*The Deacon or other minister says:*

Let us offer our prayers to Almighty God.

*The Leader and People pray responsively.*

Father, we pray for your holy Catholic Church;

*That we all may be one.*

Grant that every member of the Church may truly and humbly serve you:

*That your Name may be glorified by all people.*

We pray for our Holy Father, Pope N., for our Bishop, N., and for all bishops, priests, and deacons:

*That they may be faithful ministers of your Word and Sacraments.*

We pray for all who govern and hold authority in the nations of the world:

*That they may work for your peace on earth.*

Give us grace to do your will in all that we undertake:

*That our works may find favor in your sight.*

Have compassion on [N. and on] those who suffer from any grief or trouble:

*That they may be delivered from their distress.*

Give to [N. and to] all the departed eternal rest:

*And let light perpetual shine upon them.*

We praise you for the Blessed Virgin Mary, [for Saint N.], and for all your saints who have entered into joy:

*May we also come to share in your heavenly kingdom.*

*The Celebrant concludes with this Collect or with one of the Collects beginning on page 325.*

Almighty God, to whom our needs are known before we pray: Help us to ask only those things that are in accordance with your Will; and those good things which we dare not or, in our blindness, cannot ask, grant us for the sake of your Son Jesus Christ our Lord. *Amen.*

*The Mass continues with the Penitential Rite on page 342.*

### Intercession (Form III)

*The Deacon or other minister sings or says:*

With all our heart and with all our mind, let us pray to the Lord, saying, "Lord, have mercy" [or "Kyrie eleison"].

*The Deacon or other minister continues:*

For the peace of the world, for the welfare of the holy Church of God, and for the salvation of our souls, let us pray to the Lord.

*Lord, have mercy [Kyrie eleison].*

For N., our Pope, N., our bishop, and for all bishops, priests, and deacons, and all God's holy people, let us pray to the Lord.

*Lord, have mercy [Kyrie eleison].*

For our President, for the leaders of the nations, and for all in authority, let us pray to the Lord.

*Lord, have mercy [Kyrie eleison].*

For all children, born and unborn, for parents, and for all families, [especially N., for whom we offer this Mass], let us pray to the Lord.

*Lord, have mercy [Kyrie eleison].*

For seasonable weather, and for an abundance of the fruits of the earth, let us pray to the Lord.

*Lord, have mercy [Kyrie eleison].*

For deliverance from all dangers and violence, let us pray to the Lord.

*Lord, have mercy [Kyrie eleison].*

For the aged and infirm, for the widowed and orphans, and for the sick and the suffering, [especially N.], let us pray to the Lord.

*Lord, have mercy [Kyrie eleison].*

For the poor and the oppressed, for the unemployed and the destitute, for prisoners and captives, and for all who remember and care for them, let us pray to the Lord.

*Lord, have mercy [Kyrie eleison].*

For the faithful departed of this parish [or community], [for N., for whom we offer this Mass], and for all who have departed this life in the hope of the resurrection, let us pray to the Lord.

*Lord, have mercy [Kyrie eleison].*

That we may end our lives in faith and hope, without suffering and without reproach, let us pray to the Lord.

*Lord, have mercy [Kyrie eleison].*

In the communion of the blessed ever-Virgin Mary, [Saint N.], and of all the saints, let us commend ourselves, and one another, and all our life, to Christ our God.

*Lord, have mercy [Kyrie eleison].*

*The Celebrant concludes with this Doxology or with one of the Collects beginning on page 325.*

For yours is the majesty, O Father, Son, and Holy Spirit; yours is the kingdom and the power and the glory, now and for ever. *Amen.*

*The Mass continues with the Penitential Rite on page 342.*

**Intercession (Form IV)**

*The Deacon or other minister sings or says:*

In peace, let us pray to the Lord, saying, "Lord, have mercy."

*The Deacon or other minister continues:*

For the holy Catholic Church, that in faithful witness it may preach the Gospel to the ends of the earth, we pray to you, O Lord.

*Lord, have mercy.*

For N., our Pope, for N., our bishop, for all bishops, priests, and deacons, and for all the holy people of God, we pray to you, O Lord.

*Lord, have mercy.*

For all who fear God and believe in you, Lord Christ, that our divisions may cease, and that all may be one as you and the Father are one, we pray to you, O Lord.

*Lord, have mercy.*

For those who do not yet believe, and for those who have lost their faith, that they may receive the light of the Gospel, we pray to you, O Lord.

*Lord, have mercy.*

For the peace of the world: that respect and forbearance may grow among the nations and peoples, we pray to you, O Lord.

*Lord, have mercy.*

For all children, born and unborn, that they may be protected from all evil and come to know the joy of your creation, we pray to you, O Lord.

*Lord, have mercy.*

For the poor, the persecuted, the sick, and all who suffer; for refugees, prisoners, and all who are in danger; that they may be relieved and protected, we pray to you, O Lord.

*Lord, have mercy.*

For all who have commended themselves to our prayers, [for the special intentions of N., for whom we offer this Mass], for our families, friends, and neighbors: that being freed from anxiety, they may live in joy, peace, and health, we pray to you, O Lord.  
*Lord, have mercy.*

For [N. and for] all who have died in the communion of your Church, and those whose faith is known to you alone, that, with all the saints, they may have rest in that place where there is no pain or grief, but life eternal, we pray to you, O Lord.  
*Lord, have mercy.*

Rejoicing in the fellowship of the Blessed Virgin Mary, [of Saint N.], and of all the saints, let us commend ourselves, and one another, and all our life to Christ our God.  
*To you, O Lord our God.*

*The Celebrant concludes with this Collect or with one of the Collects beginning on page 325.*

O God, whose days are without end, and whose mercies cannot be numbered: Make us, we ask you, deeply sensible of the shortness and uncertainty of human life; and let your Holy Spirit lead us in holiness and righteousness all our days: that, when we shall have served you in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favor with you, our God, and in perfect charity with the world; all of which we ask through Jesus Christ our Lord. *Amen.*

*The Mass continues with the Penitential Rite on page 342.*

## Penitential Rite B

*A Penitential Rite is used here if it has not been said earlier.*

*The Deacon or Celebrant says the following:*

Jesus said, "The first commandment is this: Hear, O Israel: The Lord our God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no other commandment greater than these."

*Mark 12:29-31*

If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness. *1 John 1:8, 9*

Since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. *Hebrews 4:14, 16*

*The Deacon or Celebrant then says:*

Let us confess our sins against God and our neighbor.

*Silence may be kept.*

*Officiant and People:*

Most merciful God,  
we confess that we have sinned against you  
in thought, word, and deed,  
by what we have done,  
and by what we have left undone.  
We have not loved you with our whole heart;  
we have not loved our neighbors as ourselves.  
We are truly sorry and we humbly repent.  
For the sake of your Son Jesus Christ,  
have mercy on us and forgive us;

that we may delight in your will,  
and walk in your ways,  
to the glory of your Name. Amen.

*The Officiant says:*

May Almighty God have mercy on us, forgive us all our sins  
through our Lord Jesus Christ, strengthen us in all goodness,  
and by the power of the Holy Spirit keep us in eternal life.  
Amen.

## The Peace

*All stand. The Celebrant says to the People:*

The peace of the Lord be always with you.  
People And also with you.

*Then the Ministers and People may greet one another in the name of the Lord.*

## Liturgy of the Eucharist

### Preparation of the Altar and the Gifts

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

*Sufficient hosts (and wine) for the communion of the faithful are to be prepared.*

*It is most important that the faithful should receive the Body of the Lord in hosts consecrated at the same Mass and should share the Cup when it is permitted.*

*Communion is thus a clearer sign of sharing in the sacrifice which is actually taking place.*

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

*The Priest, standing at the altar, takes the paten with the bread, and holding it slightly raised above the altar, says quietly:*

Blessed are you, Lord, God of all creation.

Through your goodness we have this bread to offer,  
which earth has given and human hands have made.

It will become for us the bread of life.

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

*If no offertory psalm, hymn, or anthem is sung, the Priest may say the preceding words in an audible voice.*

*Then the People may respond:*

Blessed be God for ever.

*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.

*Then the Priest takes the chalice and, holding it slightly raised above the altar, says quietly:*

Blessed are you, Lord, God of all creation.

Through your goodness we have this wine to offer,  
fruit of the vine and work of human hands.

It will become our spiritual drink.

*Then he places the chalice on the corporal.*

*If no offertory psalm, hymn, or anthem is sung, the Priest may say the preceding words in an audible voice. Then the People may respond:*

Blessed be God for ever.

*The Priest bows and says quietly:*

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

*He may now incense the offerings and the altar. Afterward the Deacon or server incenses the Priest and People.*

*Next the Priest stands at the side of the altar and washes his hands, saying quietly:*

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

*Standing at the center of the altar, facing the People, he extends and then joins his hands, saying:*

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

*The People respond:*

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

### Prayer over the Gifts

*With hands extended, the Priest sings or says the Prayer over the Gifts, at the end of which the People respond:*

Amen.

## Eucharistic Prayer

*The Priest begins the Eucharistic Prayer.*

*Eucharistic Prayer IV with its Preface begins on page 370.*

*The People remain standing. The Celebrant, whether bishop or Priest, faces them and sings or says:*

The Lord be with you.

People And also with you.

Celebrant Lift up your hearts.

People We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give him thanks and praise.

*Then, facing the Holy Table, the Celebrant proceeds:*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

*Here a Proper Preface is sung or said on all Sundays, and on other occasions as appointed. (See the following pages.)*

*If no Proper Preface is appointed, the Celebrant continues with Therefore we praise you, etc., and the Sanctus on page 355.*

*The Eucharistic Prayers I to III begin on the following pages:*

—Eucharistic Prayer I on page 356.

—Eucharistic Prayer II on page 363.

—Eucharistic Prayer III on page 366.

## Proper Prefaces

### Preface of the Lord's Day

*To be used on Sundays as appointed, but not on the succeeding weekdays.*

#### 1. Of God the Father (*Preface 1*)

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; for you are the source of light and life; you made us in your image, and called us to new life in Jesus Christ our Lord.

*Or this:*

#### 2. Of God the Son (*Preface 2*)

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, through Jesus Christ our Lord; who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life.

*Or the following:*

#### 3. Of God the Holy Spirit (*Preface 3*)

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; for by water and the Holy Spirit you have made us a new

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

*Celebrant and People:*

Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory.

Hosanna in the highest.

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

*Lent (Preface 7)*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, through Jesus Christ our Lord; who was tempted in every way as we are, yet did not sin. By his grace we are able to triumph over every evil, and to live no longer for ourselves alone, but for him who died for us and rose again.

*Or this:*

*(Preface 8)*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. You bid your faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by your Word and Sacraments, they may come to the fullness of grace which you have prepared for those who love you.

*Holy Week (Preface 9)*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, through Jesus Christ our Lord. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

*Celebrant and People:*

Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

people in Jesus Christ our Lord, to show forth your glory in all the world.

*On Weekdays after Pentecost (no Proper Preface)*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

*Prefaces for Seasons*

*To be used on Sundays and weekdays alike, except as otherwise appointed for Holy Days and Various Occasions.*

*Advent (Preface 4)*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; because you sent your beloved Son to redeem us from sin and death, and to make us heirs in him of everlasting life; that when he shall come again in power and great triumph to judge the world, we may without shame or fear rejoice to behold his appearing.

*Incarnation (Preface 5)*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; because you gave Jesus Christ, your only Son, to be born for us; who, by the mighty power of the Holy Spirit, was made perfect Man of the flesh of the Virgin Mary his mother; so that we might be delivered from the bondage of sin, and receive power to become your children.

*Epiphany (Preface 6)*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord.

*Easter (Preface 10)*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; but chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Paschal Lamb, who was sacrificed for us, and has taken away the sin of the world. By his death he has destroyed death, and by his rising to life again he has won for us everlasting life.

*Ascension (Preface 11)*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, through your dearly beloved Son Jesus Christ our Lord. After his glorious resurrection he openly appeared to his disciples, and in their sight ascended into heaven, to prepare a place for us; that where he is, there we might also be, and reign with him in glory.

*Pentecost (Preface 12)*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, through Jesus Christ our Lord. In fulfillment of his true promise, the Holy Spirit came down [on this day] from heaven, lighting upon the disciples, to teach them and to lead them into all truth; uniting peoples of many tongues in the confession of one faith, and giving to your Church the power to serve you as a royal priesthood, and to preach the Gospel to all nations.

*The Preface for Weekdays after Pentecost is on page 352.*

*Prefaces for Other Occasions*

*Trinity Sunday (Preface 13)*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; for with your co-eternal Son and Holy Spirit, you are one God, one Lord, in Trinity of Persons and in Unity of Being: and we celebrate the one and equal glory of you, O Father, and of the Son, and of the Holy Spirit.

*Corpus Christi: The Holy Eucharist (Preface 14)*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, through Jesus Christ our Lord; who, on the day before he offered himself for us upon the altar of the cross, poured out for all mankind the richness of his love and mercy, and from the treasury of his heart brought forth the mystery of the Eucharist: wherein the faith of them that believe is nourished, their hope increased, their love made strong, and a pledge of future glory is received.

*Sacred Heart (Preface 15)*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; who willed that your only-begotten Son, hanging on the cross, should be pierced by the spear of a soldier; that his Heart,

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

*Celebrant and People:*

Holy, holy, holy Lord, God of power and might,  
heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.



manifest as the shrine of your heavenly bounty, might pour out for us floods of grace and of compassion: and that, since it has never ceased to burn for us with ardent longings, it might be the resting place of those that love you, and the ever open refuge of safety for the penitent.

*Christ the King (Preface 16)*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, who anointed your only-begotten Son Jesus Christ with the oil of gladness, to be a priest for ever and a king of all: so that by offering himself on the altar of the cross, a pure and atoning victim, he might accomplish the mystery of man's redemption; and, subduing to his rule the whole creation, might render to your eternal Majesty a kingdom endless and universal: a kingdom of truth and life; a kingdom of grace and holiness; a kingdom of peace, of love, and of righteousness.

*Dedication of a Church (Preface 17)*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; through Jesus Christ our great High Priest, in whom we are built up as living stones of a holy temple, that we might offer before you a sacrifice of praise and prayer which is holy and pleasing in your sight.

*Blessed Virgin Mary (Preface 18)*

*According to the name of the feast is said: in the Immaculate Conception, or in the Visitation, or in the Assumption, or in the Nativity, or in the Presentation.*

*In Masses of the Seven Sorrows is said: in the Transfixion.*

*On the Memorial of Mount Carmel is said: in the Commemoration.*

*On all other Feasts is said: on the Festival.*

*On the Mass of Saint Mary on Saturday, and also in Votive Masses in which no special Mystery is celebrated, is said: in Veneration.*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and

earth; and that in (name of feast) of Blessed Mary ever-Virgin, we should praise you, bless you, and extol you: for by the overshadowing of the Holy Spirit, she conceived your only-begotten; and in the abiding glory of her virginity, shed forth on this world the everlasting Light, Jesus Christ our Lord.

*Saint Joseph (Preface 19)*

*Upon the Feasts is said: on the Festival; in votive Masses is said: in Veneration.*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; and that on the Festival (or in Veneration) of blessed Joseph, we should magnify you with dutiful praises, bless you, and extol you; because he, being a just man, was espoused to the Virgin Mother of God by your appointment, a faithful and wise servant, made ruler over your household; that with fatherly care, he might guard your only-begotten Son, conceived by the overshadowing of the Holy Spirit, even Jesus Christ our Lord.

*Apostles (Preface 20)*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, through the great shepherd of your flock, Jesus Christ our Lord; who after his resurrection sent forth his apostles to preach the Gospel and to teach all nations; and promised to be with them always, even to the end of the ages.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

*Celebrant and People:*

Holy, holy, holy Lord, God of power and might,  
heaven and earth are full of your glory.  
Hosanna in the highest.

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

*A Saint (Preface 21)*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, for the wonderful grace and virtue declared in all your saints, who have been the chosen vessels of your grace, and the lights of the world in their generations.

*Or this:*

*A Saint (Preface 22)*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, because in the obedience of your saints you have given us an example of righteousness, and in their eternal joy a glorious pledge of the hope of our calling.

*Or this:*

*A Saint (Preface 23)*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, because you are greatly glorified in the assembly of your saints. All your creatures praise you, and your faithful servants bless you, confessing before the rulers of this world the great Name of your only Son.

*All Saints (Preface 24)*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; for in the multitude of your saints, you have surrounded us with a great cloud of witnesses, that we might rejoice in their fellowship, benefit from their prayers, and run with endurance the race that is set before us; and, together with them, receive the crown of glory that never fades away.

*Baptism (Preface 25)*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, because in Jesus Christ our Lord you have received us as your sons and daughters, made us citizens of your kingdom, and given us the Holy Spirit to guide us into all truth.

*Marriage (Preface 26)*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, because in the love of wife and husband, you have given us an image of the heavenly Jerusalem, adorned as a bride for her bridegroom, your Son Jesus Christ our Lord; who loves her and gave himself for her, that he might make the whole creation new.

*Commemoration of the Dead (Preface 27)*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, through Jesus Christ our Lord; who rose victorious from the dead, and comforts us with the blessed hope of everlasting life. For to your faithful people, O Lord, life is changed, not ended; and when our mortal body lies in death, there is prepared for us a dwelling place eternal in the heavens.

**T**herefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

*Celebrant and People:*

Holy, holy, holy Lord, God of power and might,  
heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

## Eucharistic Prayer I

(Roman Canon: Contemporary)

The Eucharistic Prayers II to IV begin on the following pages:

—Eucharist Prayer II on page 363.

—Eucharist Prayer III on page 366.

—Eucharist Prayer IV with its own preface on page 370.

In this Eucharistic Prayer I, the words in brackets may be omitted.

The Priest, with hands extended, says:

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

He makes the sign of the cross once over both bread and chalice, saying:

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

With hands extended, he continues:

We offer them for your holy catholic Church, watch over it, Lord, and guide it; grant it peace and unity throughout the world.

We offer them for N., our Pope, for N., our bishop (and his assistant bishops), and for all who hold and teach the catholic faith that comes to us from the apostles.

### Commemoration of the Living

Celebrant or one Concelebrant:

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

He prays for them briefly with hands joined.

Then, with hands extended, he continues:

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

Celebrant or one Concelebrant:

In union with the whole Church\* we honor Mary the ever-virgin mother of Jesus Christ our Lord and God.

\* Special form of In union with the whole Church (Communicantes) is used as indicated.

—Christmas and during the octave

In union with the whole Church we celebrate that day (night) when Mary without loss of her virginity gave the world its Savior. We honor Mary, the ever-virgin mother of Jesus Christ our Lord and God.

—Epiphany

In union with the whole Church we celebrate that day when your only Son, sharing your eternal glory, showed himself in a human body. We honor Mary, the ever-virgin mother of Jesus Christ our Lord and God.

—Maundy Thursday

In union with the whole Church we celebrate that day when Jesus Christ, our Lord, was betrayed for us. We honor Mary, the ever-virgin mother of Jesus Christ our Lord and God.

—From the Easter Vigil to the Second Sunday of Easter inclusive

In union with the whole Church we celebrate that day (night) when Jesus Christ, our Lord, rose from the dead in his human body. We honor Mary, the ever-virgin mother of Jesus Christ our Lord and God.

—Ascension

In union with the whole Church we celebrate that day when your Son, our Lord, took his place with you and raised our frail human nature to glory. We honor Mary, the ever-virgin mother of Jesus Christ our Lord and God.

—Pentecost

In union with the whole Church we celebrate that day when the Holy Spirit appeared to the apostles in the form of countless tongues. We honor Mary, the ever-virgin mother of Jesus Christ our Lord and God.

We honor Joseph, her husband, the apostles and martyrs Peter and Paul, Andrew, [James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Jude; we honor Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian] and all the saints. May their merits and prayers gain us your constant help and protection. [Through Christ our Lord.]

*With hands extended, he continues:*

*Celebrant alone*

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

*He joins his hands.*

[Through Christ our Lord. Amen.]

\* *Special form of Father, accept this offering (Hanc igitur) is used as indicated.*

*—Maundy Thursday*

Father, accept this offering from your whole family in memory of the day when Jesus Christ, our Lord, gave the mysteries of his body and blood for his disciples to celebrate. Grant us . . .

*—From the Easter Vigil to the Second Sunday of Easter inclusive*

Father, accept this offering from your whole family, and from those born into the new life of water and the Holy Spirit, with all their sins forgiven. Grant us . . .

*With hands outstretched over the offerings, he says:*

*Celebrant with Concelebrants*

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

*He joins his hands.*

[Through Christ our Lord. Amen.]

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

The day before he suffered,\*

\* *but this on Maundy Thursday:*

The day before he suffered to save us and all men, that is today, . . .

*The priest takes the bread and, raising it a little above the altar, continues:*

he took bread into his sacred hands

*He looks upward.*

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

*He bows slightly.*

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

*He shows the consecrated Host to the People, places it on the paten, and genuflects in adoration. Then he continues:*

When supper was ended,

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

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

*He bows slightly.*

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

*He shows the Chalice to the People, places it on the corporal, and genuflects in adoration.*

Then he sings or says:

Let us proclaim the mystery of faith:

People with Celebrant and Concelebrants:

[A] Christ has died,  
Christ is risen,  
Christ will come again.

[B] Dying you destroyed our death,  
rising you restored our life.  
Lord Jesus, come in glory.

[C] When we eat this bread and drink this cup,  
we proclaim your death, Lord Jesus,  
until you come in glory.

[D] Lord, by your cross and resurrection  
you have set us free.  
You are the Savior of the world.

Then with hands extended, the Priest says:

*Celebrant with Concelebrants*

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

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

Bowing, with hands joined, he continues:

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

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

let us be filled with every grace and blessing.

He joins his hands.

[Through Christ our Lord. Amen.]

## Commemoration of the Dead

With hands extended, he says:

*Celebrant or one Concelebrant*

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

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

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

He joins his hands.

[Through Christ our Lord. Amen.]

With hands extended, he continues:

*Celebrant or one Concelebrant*

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

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

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

With hands extended as before, he continues:

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

*He joins his hands and continues:*

*Celebrant alone*

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

*He takes the Chalice and the paten with the Host and, lifting them up, sings or says:*

*Celebrant alone or with Concelebrants*

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

*The People respond:*

Amen.

*The Holy Eucharist continues with the Lord's Prayer:*

—Rite I, page 320.

—Rite II, page 375.

## Eucharistic Prayer II

*The Priest, with hands extended, says:*

*Celebrant alone*

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

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

*Celebrant with Concelebrants*

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

*He makes the sign of the cross once over both bread and chalice, saying:*

the body  $\text{✠}$  and the blood of our Lord, Jesus Christ.

*He joins his hands.*

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

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

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

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

*He bows slightly.*

Take this, all of you, and eat it:

this is my body which will be given up for you.

*He shows the consecrated Host to the People, places it on the paten, and genuflects in adoration. Then he continues:*

When supper was ended, he took the cup.

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

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

*He bows slightly.*

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

*He shows the chalice to the People, places it on the corporal, and genuflects in adoration. Then he sings or says:*

*Celebrant alone*

Let us proclaim the mystery of faith:

*People with Celebrant and Concelebrants:*

[A] Christ has died,

Christ is risen,

Christ will come again.

[B] Dying you destroyed our death,  
rising you restored our life.

Lord Jesus, come in glory.

[C] When we eat this bread and drink this cup,  
we proclaim your death, Lord Jesus,  
until you come in glory.

[D] Lord, by your cross and resurrection  
you have set us free.  
You are the Savior of the world.

*Then with hands extended, the Priest says:*

*Celebrant with Concelebrants*

In memory of his death and resurrection, we offer you, Father,  
this life-giving bread, this saving cup. We thank you for counting  
us worthy to stand in your presence and serve you. May all of us  
who share in the body and blood of Christ be brought together  
in unity by the Holy Spirit.

*Celebrant or one Concelebrant*

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

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

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

*Celebrant or one Concelebrant*

Remember our brothers and sisters who have gone to their rest  
in the hope of rising again; bring them and all the departed  
into the light of your presence. Have mercy on us all; make us  
worthy to share eternal life with Mary, the virgin Mother of  
God, with the apostles, and with all the saints who have done  
your will through the ages. May we praise you in union with  
them and give you glory

*The Priest joins his hands.*

through your Son, Jesus Christ.

*He takes the Chalice and the paten with the Host and, lifting them up,  
sings or says:*

*Celebrant alone or with Concelebrants*

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

*The People respond:*

Amen.

*The Holy Eucharist continues with the Lord's Prayer:*

—Rite I, page 320.

—Rite II, page 375.