

# MASS IN SLOW MOTION

## **Part 1- January 11**

Liturgy of the Word

## **Part 2- January 18**

Liturgy of the Eucharist

Wednesdays,  
7:00 - 8:30pm

Scan for Syllabus





## "The Mass in Slow Motion"

St. Brigid School of Prayer

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January 11 & 18, 2023

### I. INTRODUCTION

#### A. The Mass is what we do.

*"Jesus didn't leave us a lot of rituals. He left us his Word and he left us one ritual, the Eucharist. He refers to other rituals such as baptism, and other parts of the Christian scriptures refer to the laying on of hands, to the confessing of sins, and to various kinds of anointing with oil, but Jesus, himself, left us only his Word and the Eucharist. And it is around these two things, the Word and the Eucharist, that we form community; from these we create church. . . ."*

*"Augustine, perhaps the most influential Christian theologian of all time, puts it this way: Jesus didn't leave us the church and from the church we derive the Eucharist; rather, for him, Jesus left us the Eucharist and from the Eucharist we derive the church. The church is in the service of the Eucharist, not vice versa. Heaven will be a banquet table. The Eucharist already is that table." Ronald Rolheiser, Our One Great Act of Fidelity, p.19-20.*

#### B. The Mass is what we've always done. (St. Justin, Martyr (b.100AD))

#### C. Gathering the "common assembly."

Where/when does Mass begin?

"We are the Body of Christ" -- Christ is present in the assembly

#### D. Gestures upon entering the Church

Holy Water -- Sign of the Cross

Bow or Genuflect? Where? Why?

*"A genuflection . . . signifies adoration, and therefore it is reserved for the Most Blessed Sacrament . . ." GIRM 274.*

*"A bow signifies reverence and honor shown to the persons themselves or to the signs that represent them." GIRM 275*

E. Postures and Gestures During Mass -- Bodily Prayer

USCCB Handout

F. The Order of Mass

Introductory Rites

Liturgy of the Word

Liturgy of the Eucharist

Concluding Rites

**II. THE INTRODUCTORY RITES**

A. Entrance Procession

Posture -- all stand because Christ is present in the priest.

Singing -- "Singing is for one who loves." St. Augustine

Led by the Cross

Book of Gospels -- elevated in honor of Christ present in His Word

Minister of the Sacrament enters last

Vestments

White	Easter, Christmas, Marian Feasts
Green	Ordinary Time
Violet	Lent, Advent
Red	Palm Sunday, Good Friday, Pentecost, Martyrs, Apostles

Reverence to the altar -- all ministers bow, priests & deacons kiss

B. The Sign of the Cross

"In the name of . . ."

C. Greeting

Straight from St. Paul's letters

D. Penitential Act

"To prepare ourselves to celebrate this sacred mystery . . ."

The *confiteor* -- "I confess to almighty God and to you . . ."

How is this similar/different to Sacrament of Confession?

Gesture -- striking the breast

*Kyrie Eleison* -- Lord, have mercy. Christ, have mercy.

Words of Absolution

E. *Gloria* -- Glory to God in the highest

Singing with the angels who announce the Savior.

A perfect response to absolution, and anticipation of encounter with Christ in his Word and Eucharist.

F. Collect

"Let us pray."

Collecting all our prayers and expressing the character of this particular celebration.

Always a Trinitarian ending.

G. Prayerful Dialogue

Notice the conversation. "Call & Response."

### III. LITURGY OF THE WORD

*"When the Sacred Scriptures are read in the Church, God himself speaks to his people, and Christ, present in his Word, proclaims the Gospel." GIRM 29*

*"We should listen as we would if Christ himself were standing at the ambo, for in fact it is God who speaks when the Scriptures are proclaimed. Carefully following along with the printed word can cause us to miss the gentle voice of the Holy Spirit, the message that the Spirit may have for us in one of the passages because we are anxious to "keep up," or move along with the reader." USCCB, Hearing the Word of God, 2014*

#### A. Posture

Sitting -- the posture of a disciple, a student

Standing -- for the Gospel, because "Christ proclaims his Gospel"

#### B. First Reading

Usually OT, and same theme as, or foreshadowing the Gospel

During Easter -- Acts of the Apostles

*"The Word of the Lord . . . Thanks be to God."*

#### C. Psalm

"Responsorial" -- a singing, prayerful, loving response to the Word

#### D. Second Reading

Usually NT epistles (letters)

#### E. Gospel

Highpoint of the Liturgy of the Word

Posture -- stand for Christ proclaiming his Good News

*Alleluia* -- "praise to God"

Deacon, if present. *"Your blessing, Father."*

Book of Gospels -- elevation, procession, (incense, candles)

Gestures -- Sign of the Cross on the book, forehead, lips, heart

*"Glory to you, O Lord."*

*"The Gospel of the Lord . . . Praise to you, Lord Jesus Christ."*

Gestures -- Reverence the book with a kiss

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

#### F. Homily

Posture -- sitting for teaching, disciple

#### G. Creed

The Nicene Creed

Council of Nicaea (325)

Council of Constantinople (382)

A profession of faith in response to the Word of God and in preparation for Eucharist. *GIRM 67*

Begins and ends with "I believe . . . Amen."

Trinitarian

Gesture -- bow during the words of Incarnation

#### H. The Universal Prayer / Prayers of the Faithful

By virtue of our Baptism, we are a "priestly people" called to pray for others.

The Mass is universal and offered for all.

## IV. LITURGY OF THE EUCHARIST

### A. Preparation of the Gifts

(This is not an intermission)

The altar is set -- corporal, chalice, purificator, Roman Missal

The Sacred Vessels

Offering gathered from the assembly

Bread and wine brought forward from the assembly

Priest offers the gifts to the Father -- silent prayers

Water drop -- "*. . . may we come to share in the divinity of Christ who humbled himself to share in our humanity.*"

Purification -- washing the priest's hands

*"May the Lord accept the sacrifice at your hands . . . "*

(What have you put on the altar to be transformed?)

### B. Eucharistic Prayer

#### 1. Preface

"*The Lord be with you.*" (That's the whole point.)  
"*Lift up your hearts to the Lord.*" (Love, surrender your will.)  
"*Let us give thanks to the Lord.*"

Preface -- a prayer of thanksgiving

#### 2. *Holy, Holy, Holy*

*"with all the angels and saints"*

Isaiah: vision of the angels singing *Holy, Holy, Holy*  
Revelation: John's vision of angels singing *Holy, Holy, Holy*  
*Hosanna*: "save us now", Jesus entering Jerusalem

Posture -- kneel in expected adoration of "He who comes"



3. *Epiclesis*

Priest's hands extended over the gifts

Calling on the Father to send the Holy Spirit

*"Make holy these gifts 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."*

4. Institution Narrative / Consecration

The priest, *in persona Christi*, speaks the words of Christ, and the bread and wine become the Body and Blood of Christ.

Gestures -- raise the gift slightly  
bow slightly at words of consecration  
after consecration, show the people  
genuflect in adoration

5. The Mystery of Faith

6. *Anamnesis* (we celebrate the memorial of Christ)

7. Oblation / Offering (we offer Christ to the Father)

8. Intercessions (we join with the whole Church, heaven and earth)

9. Doxology (Trinitarian)

Gesture -- both species elevated together

10. Great Amen (affirming all that has preceded)

Posture -- stand to prepare to encounter Christ in the Eucharist

C. Communion Rite

1. The Lord's Prayer

Praying for "our daily bread"

"Forgive us our sins" -- make us holy to receive the Holy

Gesture -- hands? Nothing specified.

Embolism

Doxology

2. Rite of Peace

"The peace of the Lord be with you always."

Gesture -- shake hands, hug, kiss, wave, smile

3. Fraction Rite

"They recognized him in the breaking of the bread."

Piece of Host in the Chalice

4. Lamb of God, have mercy on us

John the Baptist at the Jordan

Passover Lamb, Christ the Perfect Victim

Posture -- kneel in adoration

5. Priest's prayer and genuflection -- preparing himself to receive

6. "*Behold the Lamb of God*"

Gesture -- elevation of Host, or Host and chalice

An invitation: "*Blessed are those called to the Supper of the Lamb.*"

7. "*Lord, I am not worthy . . . but only say the word and my soul shall be healed.*"

A profound statement of faith in Jesus.

8. Communion

The Sacrament symbolizes unity and brings about unity.

Gesture -- bow in reverence, not genuflect

Hands (open and overlapping) or tongue (extended)

"receive", don't "take" -- only the priest "self-communicates"

Sign of the Cross?

Arms crossed for blessing?

9. Reserved Hosts in the Tabernacle, Purification of Vessels

10. Prayer After Communion

**V. CONCLUDING RITE**

A. Announcements

B. "*The Lord be with you.*"

C. Final blessing

D. Dismissal

*Go forth, the Mass is ended.*

*Go and announce the Gospel of the Lord.*

*Go in peace, glorifying the Lord by your life.*

*Go in peace.*

E. Reverence the altar

F. Recessional



*In Defense of the Christians, by Saint Justin*

**The Celebration of the Eucharist**

No one may share the eucharist with us unless he believes that what we teach is true, unless he is washed in the regenerating waters of baptism for the remission of his sins, and unless he lives in accordance with the principles given us by Christ.

We do not consume the eucharistic bread and wine as if it were ordinary food and drink, for we have been taught that as Jesus Christ our Savior became a man of flesh and blood by the power of the Word of God, so also the food that our flesh and blood assimilates for its nourishment becomes the flesh and blood of the incarnate Jesus by the power of his own words contained in the prayer of thanksgiving.

The apostles, in their recollections, which are called gospels, handed down to us what Jesus commanded them to do. They tell us that he took bread, gave thanks and said: Do this in memory of me. This is my body. In the same way he took the cup, he gave thanks and said: This is my blood. The Lord gave this command to them alone. Ever since then we have constantly reminded one another of these things. The rich among us help the poor and we are always united. For all that we receive we praise the Creator of the universe through his Son Jesus Christ and through the Holy Spirit.

On Sunday we have a common assembly of all our members, whether they live in the city or the outlying districts. The recollections of the apostles or the writings of the prophets are read, as long as there is time. When the reader has finished, the president of the assembly speaks to us; he urges everyone to imitate the examples of virtue we have heard in the readings. Then we all stand up together and pray.

On the conclusion of our prayer, bread and wine and water are brought forward. The president offers prayers and gives thanks to the best of his ability, and the people give assent by saying, "Amen." The eucharist is distributed, everyone present communicates, and the deacons take it to those who are absent.

The wealthy, if they wish, may make a contribution, and they themselves decide the amount. The collection is placed in the custody of the president, who uses it to help the orphans and widows and all who for any reason are in distress, whether because they are sick, in prison, or away from home. In a word, he takes care of all who are in need.

We hold our common assembly on Sunday because it is the first day of the week, the day on which God put darkness and chaos to flight and created the world, and because on that same day our savior Jesus Christ rose from the dead. For he was crucified on Friday and on Sunday he appeared to his apostles and disciples and taught them the things that we have passed on for your consideration.





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## Postures and Gestures at Mass

**I**n the celebration of the Mass we raise our hearts, minds, and voices to God. As creatures composed of body as well as spirit, we also pray with our bodies. During Mass we assume different postures: standing, kneeling, and sitting. We also make a variety of gestures: bowing, signing ourselves, shaking hands as a sign of peace, processing to the altar. These postures and gestures are not merely ceremonial. They carry a profound meaning when done consciously, with understanding and faith. Through these postures and gestures, we participate in the liturgy more attentively.

### Postures

**Standing** is a sign of respect and honor. From the earliest days of the Church, standing has been understood as the stance of those who are risen with Christ and seek the things that are above (see Colossians 5). When we stand for prayer, we are assuming our stature before God as a people redeemed by the blood of Christ. We stand when the celebrant and the other ministers process into the church. We stand for the Gospel because we acknowledge that it is Christ himself speaking to us when it is proclaimed. The bishops of the United States have chosen standing as the normal posture for the reception of Holy Communion in this country.

**Kneeling** signified penitence in the early Church: The awareness of our sin casts us to the ground! In the Middle Ages, kneeling came to signify the homage of a vassal before his liege lord. More recently, kneeling has come to signify humble

adoration. It is for this reason that the bishops of the United States have chosen the posture of kneeling for the assembly during the Eucharistic Prayer, from after singing the Holy, Holy, until after singing the Great Amen.

**Sitting** is the posture of attentive listening and of meditation. So the assembly sits for the readings before the Gospel and the homily, and may also sit for the period of meditation after Holy Communion.

### Gestures

**The Sign of the Cross** is the most familiar gesture. We make it over our bodies as we begin Mass and in the blessing at the end of Mass. This gesture, which recalls the saving death of Christ on the cross, first marked our bodies at baptism, when we were claimed for Christ. So, too, during the sprinkling rite at the beginning of Mass or when we take holy water upon entering the church, we make the Sign of the Cross.

**Genuflecting** is the gesture of adoration that we make to the presence of Christ in the Blessed Sacrament. Upon entering the church, before taking our place, we genuflect toward the Blessed Sacrament reserved inside the tabernacle. The priest and ministers genuflect before entering the sanctuary if the tabernacle is located within it. A genuflection is made by bending the right knee to touch the ground. During the Eucharistic Prayer, the priest genuflects three times in adoration of the Blessed Sacrament: after showing the host and then the chalice to the people, and again before

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he speaks the Invitation to Communion and receives the sacrament himself.

**Bowing** is a gesture of reverence. We recognize the altar as a symbol of Christ, and so we stop and bow to it whenever we pass in front of it. The priest and all the ministers bow to the altar after processing to the sanctuary at the start of Mass. In the Creed, we bow at the words that commemorate the Incarnation: "by the power of the Holy Spirit he was born of the Virgin Mary and became man." This gesture signifies our profound respect and gratitude to Christ who humbled himself to share our human condition in order to save us.

There are other gestures that intensify our prayer at Mass. For example, during the Penitential Rite, when we pray the Confiteor ("I confess"), the action of striking the breast at the words "through my fault" can strengthen awareness that our sin is indeed our fault. In the Rite of Peace, we express through our handclasp or embrace that we are committed to sharing Christ's peace. It is an expression of our desire to live in communion with one another. Thus it is appropriate that before we share in Holy Communion, the sacrament of unity, we make this symbolic gesture with those around us.

### Postures for the Parts of the Mass

From the start of Mass until the first reading:	Stand
From the first reading until the beginning of the Gospel Acclamation:	Sit
From the beginning of the Gospel Acclamation until the end of the Gospel:	Stand
During the homily:	Sit
From the beginning of the Creed to the end of the general intercessions:	Stand
From the preparation of the gifts until the end of "Pray, brothers and sisters . . .":	Sit
From the beginning of "May the Lord accept this sacrifice . . ." until the end of the Holy, Holy:	Stand
During the Eucharistic Prayer:	Kneel
From the beginning of the Our Father until the beginning of the Lamb of God:	Stand
From the end of the Lamb of God until distribution of Holy Communion:	Kneel or Stand
When receiving Holy Communion:	Stand
During silence after Holy Communion:	Sit or Kneel
From the Prayer after Communion until the end of Mass	Stand

### A New Gesture

The *General Instruction* asks us to make a sign of reverence before receiving Holy Communion. The bishops of this country have determined that our sign of reverence before receiving the Eucharist will be a bow of the head to the Body and Blood of Christ in the hands of the minister. Through this reverent gesture we honor the living Christ who comes to us as our spiritual food.

This bow is not a deep bow from the waist, but a simple bow of the head, made after stopping before the minister of communion. This simple gesture, made by all, unifies us in our visible respect for the Bread of Life and the Cup of Salvation which we are about to receive.

By common postures and gestures, the Church gives witness to and fosters our solidarity in Christ. If individuals were to decide to change them to suit their own piety, that would detract from our unity as one Body. When we stand, sit, kneel, bow, and sign ourselves in common ritual action, we give witness to who we are as the one Body of Christ.





# Parts of the Mass



**T**he Mass follows a “fundamental structure which has been preserved throughout the centuries down to our own day” (*Catechism of the Catholic Church*, no. 1346). Though the Mass is one unified act of worship, it consists of many parts, each with its own purpose and meaning. The entries in this article follow the order in which the parts occur in the Mass.

**Introductory Rites:** “The rites that precede the Liturgy of the Word, namely, the Entrance, the Greeting, the Penitential Act, the *Kyrie*, the *Gloria in excelsis* (*Glory to God in the highest*) and Collect, have the character of a beginning, an introduction, and a preparation. Their purpose is to ensure that the faithful, who come together as one, establish communion and dispose themselves properly to listen to the word of God and to celebrate the Eucharist worthily” (*General Instruction of the Roman Missal* [GIRM], no. 46).

**Collect:** “The [opening] prayer . . . through which the character of the celebration finds expression” (GIRM, no. 54). This prayer literally “collects” the prayers of all who are gathered into one prayer led by the priest celebrant.

**Liturgy of the Word:** “The main part of the Liturgy of the Word is made up of the readings from Sacred Scripture together with the chants occurring between them. As for the Homily, the Profession of Faith, and the Universal Prayer, they develop and conclude it” (GIRM, no. 55).

**Creed:** A brief, normative summary statement or profession of Christian faith. The Nicene Creed, which is recited or chanted at Mass, comes from the Councils of Nicea (AD 325) and Constantinople (AD 381).

**Canon of the Mass:** The central part of the Mass, also known as the Eucharistic Prayer or anaphora, which is the prayer of thanksgiving and consecration. It begins with the Preface Dialogue (i.e., “The Lord be with you. . . . Lift up your hearts. . . . Let us give thanks to the Lord our God”) and concludes with a final Doxology (“Through him, and with him, and in him”) and Amen.

**Epiclesis:** The prayer petitioning the Father to send the Holy Spirit to sanctify offerings of bread and wine so that they may become the Body and Blood of Christ.

**Consecration:** The consecration is that part of the Eucharistic Prayer during which the priest prays the Lord’s words of institution of the Eucharist at the Last Supper. Through this prayer the bread and wine become the risen Body and Blood of Jesus.

**Anamnesis:** From the Greek, meaning “remembrance.” We remember Jesus’ historical saving deeds in the liturgical action of the Church, which inspires thanksgiving and praise. Every Eucharistic Prayer contains an anamnesis or memorial in which the Church calls to mind the Passion, Resurrection, and glorious return of Christ Jesus.

**Doxology:** A Christian prayer that gives praise and glory to God often in a special way to the three divine Persons of the Trinity. Liturgical prayers, including the Eucharistic Prayer, traditionally conclude with the Doxology “to the Father, through the Son, in the Holy Spirit.”

**Communion Rite:** The preparatory rites, consisting of the Lord’s Prayer, the Rite of Peace, and the Fraction, lead the faithful to Holy Communion (see GIRM, no. 80). The Prayer after Communion expresses the Church’s gratitude for the mysteries celebrated and received.

**Rite of Peace:** The rite “by which the Church entreats peace and unity for herself and for the whole human family, and the faithful express to each other their ecclesial communion and mutual charity before communicating in the Sacrament” (GIRM, no. 82).

**Fraction:** “The Priest breaks the Eucharistic Bread. . . . The gesture of breaking bread done by Christ at the Last Supper . . . in apostolic times gave the entire Eucharistic Action its name” (GIRM, no. 83).

**Communion:** Holy Communion, the reception of the Body and Blood of Christ in the Eucharist.

**Concluding Rites:** “To the Concluding Rites belong the following: brief announcements . . . ; the Priest’s Greeting and Blessing . . . ; the Dismissal of the people by the Deacon or the Priest, so that each may go back to doing good works, praising and blessing God; the kissing of the altar by the Priest and the Deacon, followed by a profound bow to the altar by the Priest, the Deacon, and the other ministers” (GIRM, no. 90).

## REFERENCES

*Catechism of the Catholic Church* (2nd ed.). Washington, DC: United States Conference of Catholic Bishops (USCCB), 2000.

*General Instruction of the Roman Missal*. Liturgy Documentary Series 14. Washington, DC: USCCB, 2011.

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# THE ORDER OF MASS

Quotations from and references to Scripture are appended to this copy of *The Order of Mass* as a help to catechesis.

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## The Introductory Rites

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

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

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

In the name of the Father, and of the Son, and of the Holy Spirit.<sup>1</sup>

The people reply:

Amen.

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

The grace of our Lord Jesus Christ,  
and the love of God,  
and the communion of the Holy Spirit  
be with you all.<sup>2</sup>

Or:

Grace to you and peace from God our Father  
and the Lord Jesus Christ.<sup>3</sup>

Or:

The Lord be with you.<sup>4</sup>

The people reply:

And with your spirit.<sup>5</sup>

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<sup>1</sup> "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).

<sup>2</sup> "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).

<sup>3</sup> "...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.

<sup>4</sup> "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).

<sup>5</sup> "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).

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In this first greeting a Bishop, instead of The Lord be with you, says:  
Peace be with you.<sup>6</sup>

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

### Penitential Act\*

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

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

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

I confess to almighty God  
and to you, my brothers and sisters,  
that I have greatly sinned,<sup>7</sup>  
in my thoughts and in my words,  
in what I have done and in what I have failed to do,

And, striking their breast, they say:

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

Then they continue:

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

The absolution by the Priest follows:

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

The people reply:

Amen.

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

<sup>6</sup> "On the evening of that first day of the week, when the doors were locked, where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, 'Peace be with you'" (Jn 20:19).

<sup>7</sup> "Then David said to God, 'I have sinned greatly in doing this thing'" (1 Chr 21:8).

Or:

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

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

A brief pause for silence follows.

The Priest then says:

Have mercy on us, O Lord.

The people reply:

For we have sinned against you.<sup>8</sup>

The Priest:

Show us, O Lord, your mercy.

The people:

And grant us your salvation.<sup>9</sup>

The absolution by the Priest follows:

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

The people reply:

Amen.

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<sup>8</sup> "Hear, LORD, and have mercy, for you are a merciful God; have mercy on us, who have sinned against you" (Bar 3:2).

<sup>9</sup> "Let us see, O LORD, your mercy, and grant us your salvation." (Ps 85:8).

Or:

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

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

A brief pause for silence follows.

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

You were sent to heal the contrite of heart:<sup>10</sup>

Lord, have mercy. Or: Kyrie, eleison.

The people reply:

Lord, have mercy. Or: Kyrie, eleison.

The Priest:

You came to call sinners:<sup>11</sup>

Christ, have mercy. Or: Christe, eleison.

The people:

Christ, have mercy. Or: Christe, eleison.

The Priest:

You are seated at the right hand of the Father to intercede for us:<sup>12</sup>

Lord, have mercy. Or: Kyrie, eleison.

The people:

Lord, have mercy. Or: Kyrie, eleison.

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

<sup>10</sup> "[The LORD] heals the brokenhearted; he binds up all their wounds," (Ps 147:3); "The spirit of the Lord GOD is upon me, because the LORD has anointed me; He has sent me to bring good news to the afflicted, to bind up the brokenhearted, To proclaim liberty to the captives, release to the prisoners" (Is 61:1).

<sup>11</sup> "Go and learn the meaning of the words, 'I desire mercy, not sacrifice.' I did not come to call the righteous but sinners" (Mt 9:13).

<sup>12</sup> "Who will condemn? It is Christ (Jesus) who died, rather, was raised, who also is at the right hand of God, who indeed intercedes for us" (Rom 8:34); "...in accord with the exercise of his great might, which he worked in Christ, raising him from the dead and seating him at his right hand in the heavens" (Eph 1:19-20); "If then you were raised with Christ, seek what is above, where Christ is seated at the right hand of God" (Col 3:1); "When he had accomplished purification from sins, he took his seat at the right hand of the Majesty on high" (Heb 1:3); "Therefore, he is always able to save those who approach God through him, since he lives forever to make intercession for them" (Heb 7:25).

The absolution by the Priest follows:

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

The people reply:

Amen.

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

V. Lord, have mercy.

R. Lord, have mercy.

V. Christ, have mercy.

R. Christ, have mercy.

V. Lord, have mercy.

R. Lord, have mercy.

Or:

V. Kyrie, eleison.

R. Kyrie, eleison.

V. Christe, eleison.

R. Christe, eleison.

V. Kyrie, eleison.

R. Kyrie, eleison.

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

Glory to God in the highest,  
and on earth peace to people of good will.<sup>13</sup>

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,<sup>14</sup>  
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.

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

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



For you alone are the Holy One,<sup>15</sup>  
you alone are the Lord,<sup>16</sup>  
you alone are the Most High,  
Jesus Christ,  
with the Holy Spirit,  
in the glory of God the Father.  
Amen.

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

Let us pray.

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

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

Amen.

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<sup>15</sup> "For you alone are holy" (Rev 15:4).

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

## The Liturgy of the Word

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

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

**The word of the Lord.**

All reply:

**Thanks be to God.**

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

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

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

**The word of the Lord.**

All reply:

**Thanks be to God.**

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

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

**Your blessing, Father.**

The Priest says in a low voice:

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

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

**Amen.**

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

**Cleanse my heart and my lips, almighty God,<sup>17</sup>  
that I may worthily proclaim your holy Gospel.**

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<sup>17</sup> "Then I said, 'Woe is me, I am doomed! For I am a man of unclean lips, living among a people of unclean lips, and my eyes have seen the King, the LORD of hosts!' Then one of the seraphim flew to me, holding an ember which he had taken with tongs from the altar. He touched my mouth with it. 'See,' he said, 'now that this has touched your lips, your wickedness is removed, your sin purged'" (Is 6:5-7).

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

The Lord be with you.

The people reply:

And with your spirit.

The Deacon, or the Priest:

A reading from the holy Gospel according to N.

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

The people acclaim:

Glory to you, O Lord.

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

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

The Gospel of the Lord.

All reply:

Praise to you, Lord Jesus Christ.

Then he kisses the book, saying quietly:

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

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

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

An alternate musical setting of the Creed may be found in Appendix I, pp. 000-000.

I believe in one God,  
the Father almighty,  
maker of heaven and earth,  
of all things visible and invisible.<sup>18</sup>

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

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

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

For our sake he was crucified under Pontius Pilate,  
he suffered death and was buried,  
and rose again on the third day  
in accordance with the Scriptures.  
He ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory  
to judge the living and the dead  
and his kingdom will have no end.

I believe in the Holy Spirit, the Lord,<sup>19</sup> the giver of life,<sup>20</sup>  
who proceeds from the Father<sup>21</sup> and the Son,  
who with the Father and the Son is adored and glorified,  
who has spoken through the prophets.<sup>22</sup>

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

<sup>19</sup> "Now the Lord is the Spirit..." (2 Cor 3:17).

<sup>20</sup> "but the Spirit gives life" (2 Cor 3:6).

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

<sup>22</sup> "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).

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

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

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

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

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

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

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

## The Liturgy of the Eucharist

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

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

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

Blessed are you, Lord God of all creation,  
for through your goodness we have received  
the bread we offer you:  
fruit of the earth and work of human hands,  
it will become for us the bread of life.<sup>23</sup>

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

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

Blessed be God for ever.<sup>24</sup>

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

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

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

Blessed are you, Lord God of all creation,  
for through your goodness we have received  
the wine we offer you:  
fruit of the vine<sup>25</sup> and work of human hands,  
it will become our spiritual drink.<sup>26</sup>

Then he places the chalice on the corporal.

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<sup>23</sup> "I am the bread of life" (Jn 6:48).

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

<sup>25</sup> "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).

<sup>26</sup> "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).

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

Blessed be God for ever.

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

With humble spirit and contrite heart  
may we be accepted by you, O Lord,  
and may our sacrifice in your sight this day  
be pleasing to you, Lord God.<sup>27</sup>

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

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

Wash me, O Lord, from my iniquity  
and cleanse me from my sin.<sup>28</sup>

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

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

The people rise and reply:

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

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

Amen.

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<sup>27</sup> "But with contrite heart and humble spirit let us be received... So let our sacrifice be in your presence today and find favor before you" (Dan 3:39-40).

<sup>28</sup> "Wash me completely from my iniquity, and cleanse me from my sin" (Ps 51:4).

## THE EUCHARISTIC PRAYER

31. Then the Priest begins the Eucharistic Prayer.

Extending his hands, he says:

The Lord be with you.

The people reply:

And with your spirit.

The Priest, raising his hands, continues:

Lift up your hearts.

The people:

We lift them up to the Lord.

The Priest, with hands extended, adds:

Let us give thanks to the Lord our God.

The people:

It is right and just.

The Priest, with hands extended, continues the Preface.

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

Holy, Holy, Holy Lord God of hosts.<sup>29</sup>

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.<sup>30</sup>

Or:

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

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

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<sup>29</sup> "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).

<sup>30</sup> "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).



## EUCCHARISTIC PRAYER II

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

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

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

R. It is right and just.

It is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks, Father most holy,  
through your beloved Son, Jesus Christ,  
your Word through whom you made all things,  
whom you sent as our Savior and Redeemer,  
incarnate by the Holy Spirit and born of the Virgin.

Fulfilling your will and gaining for you a holy people,  
he stretched out his hands as he endured his Passion,  
so as to break the bonds of death and manifest the resurrection.

And so, with the Angels and all the Saints  
we declare your glory,  
as with one voice we acclaim:

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

100. The Priest, with hands extended, says:

You are indeed Holy, O Lord,  
the fount of all holiness.

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

Make holy, therefore, these gifts, we pray,  
by sending down your Spirit upon them like the dewfall,

He joins his hands  
and makes the Sign of the Cross once over the bread and the chalice together, saying:  
so that they may become for us  
the Body and ✠ Blood of our Lord Jesus Christ.

He joins his hands.

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

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

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

He bows slightly.

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

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

103. After this, he continues:

In a similar way, when supper was ended,

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

He bows slightly.

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

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

104. Then he says:

The mystery of faith.

And the people continue, acclaiming:

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

Or:

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

Or:

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

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

Therefore, as we celebrate  
the memorial of his Death and Resurrection,  
we offer you, Lord,  
the Bread of life<sup>42</sup> and the Chalice of salvation,<sup>43</sup>  
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,<sup>44</sup>  
together with N. our Pope and N. our Bishop \*  
and all the clergy.

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

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

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

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

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

Remember your servant N.,  
whom you have called (today)  
from this world to yourself.  
Grant that he (she) who was united with your Son in a death like his,<sup>45</sup>  
may also be one with him in his Resurrection.

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

He joins his hands.

through your Son, Jesus Christ.

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

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

The people acclaim:

Amen.

Then follows the Communion Rite, p. 000.

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<sup>45</sup> "For if we have grown into union with him through a death like his, we shall also be united with him in the resurrection" (Rom 6:5).

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

## The Communion Rite

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

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

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

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

Or:

Alternate musical settings of the Lord's Prayer may be found in Appendix I, pp. 000-000.

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

Deliver us, Lord, we pray, from every evil,  
graciously grant peace in our days,  
that, by the help of your mercy,  
we may be always free from sin  
and safe from all distress,  
as we await the blessed hope  
and the coming of our Savior, Jesus Christ.<sup>64</sup>

He joins his hands.

The people conclude the prayer, acclaiming:

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

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

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

Lord Jesus Christ,  
who said to your Apostles:  
Peace I leave you, my peace I give you;<sup>65</sup>  
look not on our sins,  
but on the faith of your Church,  
and graciously grant her peace and unity  
in accordance with your will.

He joins his hands.

Who live and reign for ever and ever.

The people reply:

Amen.

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

The peace of the Lord be with you always.

The people reply:

And with your spirit.

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

Let us offer each other the sign of peace.

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

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

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

130. Meanwhile the following is sung or said:

Lamb of God, you take away the sins of the world,<sup>66</sup>  
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.

---

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

<sup>66</sup> "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).

Or:

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

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

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

Or:

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

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

Behold the Lamb of God,  
behold him who takes away the sins of the world.  
Blessed are those called to the supper of the Lamb.<sup>67</sup>

And together with the people he adds once:

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

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<sup>67</sup> "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).

<sup>68</sup> "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).

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

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

And he reverently consumes the Body of Christ.

Then he takes the chalice and says quietly:

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

And he reverently consumes the Blood of Christ.

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

**The Body of Christ.**

The communicant replies:

**Amen.**

And receives Holy Communion.

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

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

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

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

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

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

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

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

**Let us pray.**

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

**Amen.**



## The Concluding Rites

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

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

The Lord be with you.

The people reply:

And with your spirit.

The Priest blesses the people, saying:

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

The people reply:

Amen.

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142. On certain days or occasions, this formula of blessing is preceded, in accordance with the rubrics, by another more solemn formula of blessing or by a prayer over the people (cf. pp. 000ff.).

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

The Lord be with you.

All reply:

And with your spirit.

The celebrant says:

Blessed be the name of the Lord.

All reply:

Now and for ever.<sup>69</sup>

The celebrant says:

Our help is in the name of the Lord.

All reply:

Who made heaven and earth.<sup>70</sup>

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<sup>69</sup> "May the name of the LORD be blest both now and forevermore" (Ps 113:2).

<sup>70</sup> "Our help is in the name of the LORD, who made heaven and earth" (Ps 124:8).

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

May almighty God bless you,

making the Sign of the Cross over the people three times, he adds:

the Father, ✠ and the Son, ✠ and the Holy ✠ Spirit.

All:

Amen.

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

Go forth, the Mass is ended.

Or:

Go and announce the Gospel of the Lord.

Or:

Go in peace, glorifying the Lord by your life.

Or:

Go in peace.

The people reply:

Thanks be to God.

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

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