PROPER OF TIME
Advent
FIRST SUNDAY OF ADVENT

Prayer over the Offerings

Accept, we pray, O Lord, these offerings we make,
gathered from among your gifts to us,
and may what you grant us to celebrate devoutly here below

gain for us the prize of eternal redemption. Through Christ our Lord.

Preface I of Advent, p. 110.

SECOND SUNDAY OF ADVENT

Prayer over the Offerings

Be pleased, O Lord, with our humble prayers and offerings,
and, since we have no merits to plead our cause, come, we pray,

to our rescue with the protection of your mercy. Through Christ our Lord.

Preface I of Advent, p. 110.
THIRD SUNDAY OF ADVENT

Prayer over the Offerings

May the sacrifice of our worship, Lord, we pray,
be offered to you unceasingly,
to complete what was begun in sacred mystery
and powerfully accomplish for us your saving work.

Through Christ our Lord.

Preface I or II of Advent, p. 110-112.

FOURTH SUNDAY OF ADVENT

Prayer over the Offerings

May the Holy Spirit, O Lord, sanctify these gifts laid upon your altar,
just as he filled with his power the womb of the Blessed Virgin Mary.

Through Christ our Lord.

Preface II of Advent, p. 110.
CHRISTMAS TIME

THE NATIVITY OF THE LORD

[CHRISTMAS]

Solemnity
At the Vigil Mass

Prayer over the Offerings

As we look forward, O Lord, to the coming festivities,

may we serve you all the more eagerly for knowing that in them

you make manifest the beginnings of our redemption.

Through Christ our Lord.

Preface I, II, or III of the Nativity of the Lord, p. 114-118.

When the Roman Canon is used, the proper form of the Communicantes (In communion with those) is said.
At the Mass during the Night

Prayer over the Offerings

May the oblation of this day’s feast be pleasing to you, O Lord, we pray,

that through this most holy exchange

we may be found in the likeness of Christ,

in whom our nature is united to you.

Who lives and reigns for ever and ever.

Preface I, II, or III of the Nativity of the Lord, p. 114-118.

When the Roman Canon is used, the proper form of the Communicantes (In communion with those) is said.
At the Mass at Dawn

Prayer over the Offerings

May our offerings be worthy, we pray, O Lord,

of the mysteries of the Nativity this day,

that, just as Christ was born a man and also shone forth as God,

so these earthly gifts may confer on us what is divine.

Through Christ our Lord.

Preface I, II, or III of the Nativity of the Lord, p. 114-118.

When the Roman Canon is used, the proper form of the Communicantes (In communion with those) is said.
At the Mass during the Day

Prayer over the Offerings

Make acceptable, O Lord, our oblation on this solemn day,

when you manifested the reconciliation

that makes us wholly pleasing in your sight

and inaugurated for us the fullness of divine worship.

Through Christ our Lord.

Preface I, II, or III of the Nativity of the Lord, p. 114-118.

When the Roman Canon is used, the proper form of the Communicantes (In communion with those) is said.
The Sunday within the Octave of the Nativity of the Lord [Christmas] or, if there is no Sunday, December 30.

THE HOLY FAMILY OF JESUS, MARY AND JOSEPH
Feast

Prayer over the Offerings

We offer you, Lord, the sacrifice of con-ci-li-a- tion,

humbly asking that, through the intercession of the Virgin Mother of God

and Saint Joseph, you may establish our families

firmly in your grace and your peace.

Through Christ our Lord.

Preface I, II, or III of the Nativity of the Lord, p. 114-118.

When the Roman Canon is used, the proper form of the Communicantes (In communion with those) is said.
January 1

The Octave Day of the Nativity of the Lord [Christmas]

SOLEMNITY OF MARY, THE HOLY MOTHER OF GOD

Prayer over the Offerings

O God, who in your kindness begin all good things

and bring them to fulfillment,

grant to us, who find joy in the Solemnity of the holy Mother of God,

that, just as we glory in the beginnings of your grace,

so one day we may rejoice in its completion.

Through Christ our Lord.


When the Roman Canon is used, the proper form of the Communicantes (In communion with those) is said.
Prayer over the Offerings

Sanctify, O Lord, the offerings we make

on the Nativity of your Only Begotten Son,

for by it you show us the way of truth

and promise the life of the heavenly Kingdom.

Through Christ our Lord.

Preface I, II, or III of the Nativity of the Lord, p. 114-118.
THE EPIPHANY OF THE LORD

Solemnity
At the Vigil Mass

Prayer over the Offerings

Accept we pray, O Lord, our offerings,

in honor of the appearing of your Only Begotten Son

and the first fruits of the nations,

that to you praise may be rendered

and eternal salvation be ours. Through Christ our Lord.

Preface of the Epiphany of the Lord, p. 120.
At the Mass during the Day

Prayer over the Offerings

Look with favor, Lord, we pray,

on these gifts of your Church,

in which are offered now not gold or frankincense or myrh,

but he who by them is proclaimed,

sacrificed and received, Jesus Christ.

Who lives and reigns for ever and ever.

Preface of the Epiphany of the Lord, p. 120.

When the Roman Canon is used, the proper form of the Communicantes (In communion with those) is said.
Sunday after the Epiphany of the Lord

THE BAPTISM OF THE LORD
Feast

Where the Solemnity of the Epiphany is transferred to Sunday, if this Sunday occurs on January 7 or 8, the Feast of the Baptism of the Lord is celebrated on the following Monday.

Prayer over the Offerings

Accept, O Lord, the offerings
we have brought to honor the revealing of your beloved Son,
so that the oblation of your faithful
may be transformed into the sacrifice of him
who willed in his compassion
to wash away the sins of the world.

Who lives and reigns for ever and ever.
Preface: The Baptism of the Lord.

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, Lord, holy Father, almighty and eternal God. For in the waters of the Jordan you revealed with signs and wonders a new Baptism, so that through the voice that came down from heaven we might come to believe in your Word dwelling among us, and by the Spirit’s descending in the likeness...
of a dove we might know that Christ your Servant has been anointed with the oil of gladness and sent to bring the good news to the poor. And so, with the Powers of heaven, we worship you constantly on earth, and before your majesty without end we acclaim:

Holy, Holy, Holy Lord God of hosts . . .
LENT
ASH WEDNESDAY

Prayer over the Offerings

As we solemnly offer the annual sacrifice for the beginning of Lent,
we entreat you, O Lord,
that, through works of penance and charity,
we may turn away from harmful pleasures
and, cleansed from our sins, may become worthy
to celebrate devoutly the Passion of your Son.

Who lives and reigns for ever and ever.

Preface III or IV of Lent, pp. 126-128.
FIRST SUNDAY OF LENT

Prayer over the Offerings

Give us the right dispositions, O Lord, we pray, to make these offerings,

for with them we celebrate the beginning

of this venerable and sacred time.

Through Christ our Lord.

Preface: The Temptation of the Lord.

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 sal-va-tion, always and everywhere
to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. By abstaining forty long days from earthly food, he consecrated through his fast the pattern of our Lenten observance and, by overturning all the snares of the ancient serpent, taught us to cast out the leaven of malice, so that, celebrating worthily the Paschal Mystery, we might pass over at last to the eternal paschal feast. And so, with the company of Angels and Saints, we sing the hymn of your praise, as without end we acclaim:

Holy, Holy, Holy Lord God of hosts . . .
SECOND SUNDAY OF LENT

Prayer over the Offerings

May this sacrifice, O Lord, we pray,
cleanse us of our faults
and sanctify your faithful in body and mind
for the celebration of the paschal festivities.
Through Christ our Lord.

Preface: The Transfiguration of the Lord

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, Lord, holy Father, almighty and eternal God, through Christ our Lord. For after he had told the disciples of his coming Death, on the holy mountain he manifested to them his glory, to show, even by the testimony of the law and the prophets, that the Passion leads to the glory of the Resurrection. And so, with the Powers of heaven, we worship you constantly on earth, and before your majesty without end we acclaim:

Holy, Holy, Holy Lord God of hosts . . .
THIRD SUNDAY OF LENT

Prayer over the Offerings

Be pleased, O Lord, with these sacrificial offerings,

and grant that we who beseech pardon for our own sins,

may take care to forgive our neighbor.

Through Christ our Lord.

When the Gospel of the Samaritan Woman is not read, Preface I or II of Lent, pp. 122-124, is used.

Preface: The Samaritan Woman.

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, Lord, holy Father, almighty and eternal God, through Christ our Lord. For when he asked the Samaritan woman for water to drink, he had already created the gift of faith within her and so ardently did he thirst for her faith, that he kindled in her the fire of divine love. And so we, too, give you thanks, and with the Angels praise your mighty deeds as we acclaim: Holy, Holy, Holy Lord God of hosts . . .
FOURTH SUNDAY OF LENT

Prayer over the Offerings

We place before you with joy these offerings,

which bring eternal remedy, O Lord,

praying that we may both faithfully revere them

and present them to you, as is fitting,

for the salvation of all the world. Through Christ our Lord.

When the Gospel of the Man Born Blind is not read, Preface I or II of Lent, pp. 122-124 is used.


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, Lord, holy Father, almighty and eternal God, through Christ our Lord. By the mystery of the Incarnation, he has led the human race that walked in darkness into the radiance of the faith and has brought those born in slavery to ancient sin through the waters of regeneration to make them your adopted children. Therefore, all creatures of heaven and earth sing a new song in adoration, and we, with all the host of Angels, cry out and without end acclaim:

Holy, Holy, Holy Lord God of hosts . . .
FIFTH SUNDAY OF LENT

Prayer over the Offerings

Hear us, almighty God,

and, having instilled in your servants

the teachings of the Christian faith,

graciously purify them

by the working of this sacrifice.

Through Christ our Lord.

When the Gospel of Lazarus is not read, Preface I or II of Lent, pp. 122-124 is used.

Preface: Lazarus

The Lord be with you. And with your spirit.

Lift up your hearts. We lift them up to the Lord.
Let us give thanks to the Lord our God. It is right and just.

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. For as true man he wept for Lazarus his friend and as eternal God raised him from the tomb, just as, taking pity on the human race, he leads us by sacred mysteries to new life. Through him the host of Angels adore your majesty and rejoices in your presence for ever. May our voices, we pray, join with theirs in one chorus of exultant praise, as we acclaim:

Holy, Holy, Holy Lord God of hosts . . .
HOLY WEEK
Palm Sunday of the Passion of the Lord

Prayer over the Offerings

Through the Passion of your Only Begotten Son, O Lord,

may our reconciliation with you be near at hand,

so that, though we do not merit it by our own deeds,

yet by this sacrifice made once for all,

we may feel already the effects of your mercy.

Through Christ our Lord.

Preface: The Passion of the Lord

℣. The Lord be with you. ᥪ. And with your spirit.

℣. Lift up your hearts. ᥪ. We lift them up to the Lord.

℣. Let us give thanks to the Lord our God. ᥪ. It is right and just.
It is truly right and just, our duty and our salvation, always and everywhere
to give you thanks, Lord, holy Father, almighty and eternal God, through
Christ our Lord. For though innocent he suffered willingly for sinners and accepted unjust condemnation to save the guilty. His Death has washed away our sins, and his Resurrection has purchased our justification. And so,
with all the Angels we praise you, as in joyful celebration we, too, acclaim:

Holy, Holy, Holy Lord God of hosts . . .
MONDAY OF HOLY WEEK

Prayer over the Offerings

Look graciously, O Lord,

upon the sacred mysteries we celebrate here,

and may what you have mercifully provided

to cancel the judgment we incurred

bear for us fruit in eternal life. Through Christ our Lord.

Preface II of the Passion of the Lord, p. 132.
TUESDAY OF HOLY WEEK

Prayer over the Offerings

Look favorably, O Lord, we pray,
on these offerings of your family,
and to those you make partakers of these sacred gifts
grant a share in their fullness.

Through Christ our Lord.
Preface II of the Passion of the Lord, p. 132.

WEDNESDAY OF HOLY WEEK

Prayer over the Offerings

Receive, O Lord, we pray, the offerings made here,
and graciously grant that, celebrating your Son's Passion in mystery,
we may experience the grace of its effects.

Through Christ our Lord.
Preface II of the Passion of the Lord, p. 132.
THE SACRED
PASCHAL TRIDUUM
THURSDAY OF THE LORD’S SUPPER
At the Evening Mass

Prayer over the Offerings

Grant us, O Lord, we pray,

that we may participate worthily in these mysteries,

for whenever the memorial of this sacrifice is celebrated

the work of our redemption is accomplished. Through Christ our Lord.


The Lord be with you.

And with your spirit.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right and just.

It is truly right and just, our duty and our salvation, always and everywhere
to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. For he is the true and eternal Priest, who instituted the pattern of an everlasting sacrifice and was the first to offer himself as the saving Victim, commanding us to make this offering as his memorial. As we eat his flesh that was sacrificed for us, we are made strong, and, as we drink his Blood that was poured out for us, we are washed clean. And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and Powers of heaven, we sing the hymn of your glory, as without end we acclaim:

Holy, Holy, Holy Lord God of hosts . . .

17. When the Roman Canon is used, this special form of it is said, with proper formulas for the Communicantes (In communion with those), Hanc igitur (Therefore, Lord, we pray), and Qui pridie (On the day before we was to suffer).
18. The Priest, with hands extended, says:

To you, therefore, most merciful Father, we make humble prayer and petition through Jesus Christ, your Son, our Lord:

He joins his hands and says

that you accept

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

and bless these gifts, these offerings, these holy and unblemished sacrifices,

With hands extended, he continues:

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


Remember, Lord, your servants N. and N. 

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

Then, with hands extended, he continues:

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

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

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

21. **With hands extended, the Priest continues:**

Therefore, Lord, we pray:
graciously accept this oblation of our service,
that of your whole family,
which we make to you
as we observe the day
on which our Lord Jesus Christ
handed on the mysteries of his Body and Blood
for his disciples to celebrate;
order our days in your peace,
and command that we be delivered from eternal damnation
and counted among the flock of those you have chosen.

He joins his hands.

(Through Christ our Lord. Amen.)
22. Holding his hands extended over the offerings, he says:

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

He joins his hands.

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

On the day before he was to suffer for our salvation and the salvation of all, that is today,

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

he took bread in his holy and venerable hands and with eyes raised to heaven to you, O God,

He raises his eyes.

his almighty Father, giving you thanks he said the blessing

broke the bread and gave it to his disciples, saying:
He bows slightly.

TAKE THIS, ALL OF YOU, AND EAT OF IT, FOR THIS IS MY BOD-Y, WHICH WILL BE GIV-EN UP FOR YOU.

He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.
24. After this, the Priest continues:

In a similar way, when supper was ended,

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

he took this precious chalice in his holy and venerable hands,

and once more giving you thanks, he said the blessing,

and gave the chalice to his disciples, saying:

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT, FOR THIS IS THE

CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND ETERNAL COVENANT, WHICH WILL BE POURED OUT FOR YOU AND
FOR MANY FOR THE FOR-GIV-NESS OF SINS. DO THIS IN MEM'-RY OF ME.

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

25. Then he says:

Celebrant alone

The mystery of faith.

And the people continue, acclaiming:

2. We pro-claim your death, O Lord, * and pro-fess

your Re-sur-rec-tion un-til you come a-gain.

Or:

7. When we eat this Bread and drink this Cup, * we pro-

claim your death, O Lord, un-til you come a-again.

Or:
8. Save us, Savior of the world, * for by your

Cross and Resurrection you have set us free.

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

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

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

28. Bowing, with hands joined, he continues:
In humble prayer we ask you, almighty God: command that these gifts be borne by the hands of your holy angel to your altar on high in the sight of your divine majesty, so that all of us who through this participation at the altar receive the most holy body and blood of your Son,

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

He joins his hands.

(Through Christ our Lord. Amen.)

29. Commemoration of the Dead

With hands extended, the Priest says:

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

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

Then, with hands extended, he continues:

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

He joins his hands.

(Through Christ our Lord. Amen.)
30. He strikes his breast with his right hand, saying:

To us, also, your servants, who, though sinners, 

Celebrant or one concelebrant

And, with hands extended, he continues:

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

He joins his hands.

through Christ our Lord.

31. And he continues:

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

32. 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, al-might-y Fa-ther,
in the unity of the Ho-ly Spir-it, all glory and honor is yours, for e-ver

Then follows the Communion Rite, p. 244.
EASTER TIME

EASTER SUNDAY
OF THE
RESURRECTION
OF THE LORD
Prayer over the Offerings

Accept, we ask, O Lord,
the prayers of your people
with the sacrificial offerings,
that what has begun in the paschal mysteries
may, by the working of your power,
bring us to the healing of eternity.

Through Christ our Lord.

63. In the Eucharistic Prayer, a commemoration is made of the baptized and their godparents in accord with the formulas which are found in the Roman Missal and Roman Ritual for each of the Eucharistic Prayers.
64. Before the Ecce Agnus Dei (Behold the Lamb of God), the Priest may briefly address the newly baptized about receiving their first Communion and about the excellence of this great mystery, which is the climax of Initiation and the center of the whole Christian life.
65. It is desirable that the newly baptized receive Holy Communion under both kinds, together with their godfathers, godmothers, and Catholic parents and spouses, as well as their lay catechists. It is even appropriate that, with the consent of the Diocesan Bishop, where the occasion suggests this, all the faithful be admitted to Holy Communion under both kinds.
At Mass during the Day

Prayer over the Offerings

Exultant with paschal glad-ness, O Lord,
we offer the sa-cri-fice
by which your Church
is wondrously re-born and nourished.

Through Christ our Lord.


When the Roman Canon is used, the proper form of the Communicantes (In communion with those) and Hanc igitur (Therefore, Lord, we pray) are said.
MONDAY WITHIN THE OCTAVE OF EASTER

Prayer over the Offerings

Accept graciously, O Lord, we pray,

the offerings of your peoples,

that, renewed by confession of your name and by Baptism,

they may attain unending happiness.

Through Christ our Lord.


When the Roman Canon is used, the proper form of the Communicantes (In communion with those) and Hanc igitur (Therefore, Lord, we pray) are said.
Prayer over the Offerings

Accept in compassion, Lord, we pray,
the offerings of your family,
that under your protective care
they may never lose what they have received,
but attain the gifts that are eternal.

Through Christ our Lord.


When the Roman Canon is used, the proper form of the Communicantes (In communion with those) and Hanc igitur (Therefore, Lord, we pray) are said.
Prayer over the Offerings

Receive, we pray, O Lord,

the sacrifice which has redeemed the human race,

and be pleased to accomplish in us

salvation of mind and body.

Through Christ our Lord.


When the Roman Canon is used, the proper form of the Communicantes (In communion with those) and Hanc igitur (Therefore, Lord, we pray) are said.
Prayer over the Offerings

Graciously be pleased, O Lord,

to accept the sacrificial gifts we offer joyfully

both for those who have been reborn

and in hope of your increased help from heaven.

Through Christ our Lord.


When the Roman Canon is used, the proper form of the Communicantes (In communion with those) and Hanc igitur (Therefore, Lord, we pray) are said.
FRIDAY WITHIN THE OCTAVE OF EASTER

Prayer over the Offerings

Perfect within us, O Lord, we pray,

the solemn exchange brought about by these paschal offerings,

that we may be drawn from earthly desires
to a longing for the things of heaven.

Through Christ our Lord.


When the Roman Canon is used, the proper form of the Communicantes (In communion with those) and Hanc igitur (Therefore, Lord, we pray) are said.
Prayer over the Offerings

Grant, we pray, O Lord,

that we may always find delight in these paschal mysteries,

so that the renewal constantly at work within us

may be the cause of our unending joy.

Through Christ our Lord.


When the Roman Canon is used, the proper form of the Communicantes (In communion with those) and Hanc igitur (Therefore, Lord, we pray) are said.
SECOND SUNDAY OF EASTER
(or of Divine Mercy)

Prayer over the Offerings

Accept, O Lord, we pray,

the oblations of your people

(and of those you have brought to new birth),

that, renewed by confession of your name and by Baptism,

they may attain un-ending happiness.

Through Christ our Lord.

Preface I of Easter (. . . on this day above all . . .) p. 134.

When the Roman Canon is used, the proper form of the Communicantes (In communion with those) and Hanc igitur (Therefore, Lord, we pray) are said.
THIRD SUNDAY OF EASTER

Prayer over the Offerings

Receive, O Lord, we pray, these offerings of your exultant Church,

and, as you have given her cause for such great gladness,

grant also that the gifts we bring

may bear fruit in perpetual happiness.

Through Christ our Lord.

Preface of Easter, pp. 134-142.

FOURTH SUNDAY OF EASTER

Prayer over the Offerings

Grant, we pray, O Lord,

that we may always find delight in these paschal mysteries,

so that the renewal constantly at work within us

may be the cause of our unending joy.

Through Christ our Lord.

Preface of Easter, pp. 134-142.
FIFTH SUNDAY OF EASTER

Prayer over the Offerings

O God, who by the wonderful exchange effected in this sacrifice have made us partakers of the one supreme Godhead, grant, we pray, that, as we have come to know your truth, we may make it ours by a worthy way of life.

Through Christ our Lord.

Preface of Easter, pp. 134-142.

SIXTH SUNDAY OF EASTER

Prayer over the Offerings

May our prayers rise up to you, O Lord, together with the sacrificial offerings, so that, purified by your graciousness, we may be conformed to the mysteries of your mighty love.

Through Christ our Lord.

Preface of Easter, pp. 134-142.
THE ASCENSION OF THE LORD

Solemnity
When the Solemnity of the Ascension is not to be observed as a Holyday of Obligation, it is assigned to the Seventh Sunday of Easter as its proper day.

**At the Vigil Mass**

This Mass is used on the evening of the day before the Solemnity, either before or after First Vespers (Evening Prayer I) of the Ascension.

**Prayer over the Offerings**

O God, whose Only Begotten Son, our High Priest,

is seated ever-living at your right hand to inter-cede for us,

grant that we may approach with confidence the throne of grace

and there ob-tain your mer-cy.

Through Christ our Lord.

Preface I or II of the Ascension, pp. 144-146.

When the Roman Canon is used, the proper form of the Communicantes (In communion with those) is said.
At the Mass during the Day

Prayer over the Offerings

We offer sacrifice now in supplication, O Lord,

to honor the wondrous Ascension of your Son:

grant, we pray, that through this most holy exchange

we, too, may rise up to the heavenly realms.

Through Christ our Lord.

Preface I or II of the Ascension, pp. 144-146.

When the Roman Canon is used, the proper form of the Communicantes (In communion with those) is said.
Prayer over the Offerings

Accept, O Lord, the prayers of your faithful

with the sacrificial offerings,

that through these acts of devotion

we may pass over to the glory of heaven.

Through Christ our Lord.

Preface of Easter, or of the Ascension, pp. 134-146.
PENTECOST SUNDAY

Solemnity
At the Vigil Mass

The Vigil Mass may be celebrated on the Saturday evening, either before or after First Vespers (Evening Prayer I) of Pentecost Sunday.

Prayer over the Offerings

Pour out upon these gifts the blessing of your Spirit,

we pray, O Lord,

so that through them your Church may be imbued with such love

that the truth of your saving mystery

may shine forth for the whole world.

Through Christ our Lord.

Preface of Pentecost as in the following Mass, p. 74.

When the Roman Canon is used, the proper form of the Communicantes (In communion with those) is said.
At the Mass during the Day

Prayer over the Offerings

Grant, we pray, O Lord, that, as promised by your Son,
the Holy Spirit may reveal to us more abundantly
the hidden mystery of this sacrifice
and graciously lead us into all truth. Through Christ our Lord.

Preface: The Mystery of Pentecost

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, Lord, holy Father, almighty and eternal God. For, bringing
your Paschal Mystery to completion, you bestowed the Holy Spirit to-day

on those you made you’re adopted children by uniting them to your Only Begotten Son. This same Spirit, as the Church came to birth, opened to all peoples the knowledge of God and brought together the many languages of the earth in profession of the one faith. Therefore, overcome with paschal joy, every land, every people exults in your praise and even the heavenly Powers, with the angelic hosts, sing together the un-ending hymn of your glory,

as they acclaim:

Holy, Holy, Holy Lord God of hosts . . .

When the Roman Canon is used, the proper form of the Communicantes (In communion with those) is said.
ORDINARY TIME
SECOND SUNDAY IN ORDINARY TIME

Prayer over the Offerings

Grant us, O Lord, we pray,
that we may participate worthily in these mysteries,
for whenever the memorial of this sacrifice is celebrated
the work of our redemption is accomplished.

Through Christ our Lord.

THIRD SUNDAY IN ORDINARY TIME

Prayer over the Offerings

Accept our offerings, O Lord, we pray,
and in sanctifying them
grant that they may profit us for salvation.

Through Christ our Lord.
FOURTH SUNDAY IN ORDINARY TIME

Prayer over the Offerings

O Lord, we bring to your altar these offerings of our service:

be pleased to receive them, we pray,

and transform them

into the Sacrament of our redemption.

Through Christ our Lord.

FIFTH SUNDAY IN ORDINARY TIME

Prayer over the Offerings

O Lord, our God, who once established these created things
to sustain us in our frailty,

grant, we pray, that they may become for us now

the Sacrament of eternal life.

Through Christ our Lord.
SIXTH SUNDAY IN ORDINARY TIME

Prayer over the Offerings

May this oblation, O Lord, we pray,
cleanse and renew us and may it become for those who do your will
the source of eternal reward.

Through Christ our Lord.

SEVENTH SUNDAY IN ORDINARY TIME

Prayer over the Offerings

As we celebrate you’re mysteries, O Lord,
with the observance that is your due,
we humbly ask you,
that what we offer to the honor of your majesty
may profit us for salvation.

Through Christ our Lord.
EIGHTH SUNDAY IN ORDINARY TIME

Prayer over the Offerings

O God, who provide gifts to be offered to your name
and count our oblations as signs of our desire to serve you with devotion,
we ask of your mercy that what you grant as the source of merit
may also help us to attain merit’s reward.

Through Christ our Lord.

NINTH SUNDAY IN ORDINARY TIME

Prayer over the Offerings

Trusting in your compassion, O Lord,
we come eagerly with our offerings to your sacred altar,
that, through the purifying action of your grace,
we may be cleansed by the very mysteries we serve.

Through Christ our Lord.
TENTH SUNDAY IN ORDINARY TIME

Prayer over the Offerings

Look kindly upon our service, O Lord, we pray,
that what we offer may be an acceptable oblation to you
and lead us to grow in charity.

Through Christ our Lord.

ELEVENTH SUNDAY IN ORDINARY TIME

Prayer over the Offerings

O God, who in the offerings presented here
provide for the twofold needs of human nature,
nourishing us with food and renewing us with your Sacrament,
grant, we pray, that the sustenance they provide
may not fail us in body or in spirit.

Through Christ our Lord.
TWELFTH SUNDAY IN ORDINARY TIME

Prayer over the Offerings

Receive, O Lord, the sacrifice of concili-a-tion and praise and grant that, cleansed by its action, we may make offering of a heart pleas-ing to you. Through Christ our Lord.

THIRTEENTH SUNDAY IN ORDINARY TIME

Prayer over the Offerings

O God, who graciously ac-comp-lish the effects of you’re my-ster-ies, grant, we pray, that the deeds by which we serve you may be worthy of these sa-cred gifts. Through Christ our Lord.
FOURTEENTH SUNDAY IN ORDINARY TIME

Prayer over the Offerings

May this oblation dedicated to your name
purify us, O Lord,
and day by day bring our conduct
closer to the life of heaven.

Through Christ our Lord.

FIFTEENTH SUNDAY IN ORDINARY TIME

Prayer over the Offerings

Look upon the offerings of the Church, O Lord,
as she makes her prayer to you,
and grant that, when consumed by those who believe,
they may bring ever greater holiness.

Through Christ our Lord.
Prayer over the Offerings

O God, who in the one perfect sacrifice
brought to completion varied offerings of the law,
accept, we pray, this sacrifice from your faithful servants
and make it holy, as you blessed the gifts of Abel,
so that what each has offered to the honor of your majesty
may benefit the salvation of all. Through Christ our Lord.
SEVENTEENTH SUNDAY IN ORDINARY TIME

Prayer over the Offerings

Ac-cept, O Lord, we pray, the offerings

which we bring from the abundance of your gifts,

that through the powerful working of your grace

these most sacred mysteries may sanctify our present way of life

and lead us to e-ter-nal glad-ness.

Through Christ our Lord.

EIGHTEENTH SUNDAY IN ORDINARY TIME

Prayer over the Offerings

Graciously sanctify these gifts, O Lord, we pray,

and, accepting the oblation of this spi-ri-tual sa-cri-fice,

make of us an eternal of-fer-ing to you.

Through Christ our Lord.
NINETEENTH SUNDAY IN ORDINARY TIME

Prayer over the Offerings

Be pleased, O Lord, to accept the offerings of your Church,
for in your mercy you have given them to be offered
and by your power you transform them
into the mystery of our salvation.

Through Christ our Lord.

TWENTIETH SUNDAY IN ORDINARY TIME

Prayer over the Offerings

Receive our oblation, O Lord,
by which is brought about a glorious exchange,
that, by offering what you have given,
we may merit to receive your very self.

Through Christ our Lord.
TWENTY-FIRST SUNDAY IN ORDINARY TIME

Prayer over the Offerings
O Lord, who gained for yourself a people by a-dop-tion
through the one sacrifice offered once for all,
bestow graciously on us, we pray,
the gifts of unity and peace in your Church.
Through Christ our Lord.

TWENTY-SECOND SUNDAY IN ORDINARY TIME

Prayer over the Offerings
May this sacred offering, O Lord,
confer on us always the blessing of sal-va-tion,
that what it celebrates in mystery
it may accomplish in power.
Through Christ our Lord.
Prayer over the Offerings

O God, who give us the gift of true prayer and of peace,
graciously grant that through this offering,
we may do fitting homage to your divine majesty
and, by partaking of the sacred mystery,
we may be faithfully united in mind and heart.

Through Christ our Lord.

Prayer over the Offerings

Look with favor on our supplications, O Lord,
and in your kindness accept these, your servants’ offerings,
that what each has offered to the honor of your name
may serve the salvation of all. Through Christ our Lord.
TWENTY-FIFTH SUNDAY IN ORDINARY TIME

Prayer over the Offerings

Receive with favor, O Lord, we pray,
the offerings of your people,
that what they profess with devotion and faith
may be theirs through these heav-en-ly my-ster-ies.

Through Christ our Lord.

TWENTY-SIXTH SUNDAY IN ORDINARY TIME

Prayer over the Offerings

Grant us, O merciful God,
that this our offering may find accep-tance with you
and that through it the wellspring of all blessing
may be laid o-pen be-fore us.

Through Christ our Lord.
TWENTY-SEVENTH SUNDAY IN ORDINARY TIME

Prayer over the Offerings

Accept, O Lord, we pray, the sacrifices instituted by your commands

and, through the sacred mysteries,

which we celebrate with dutiful service,

graciously complete the sanctifying work

by which you are pleased to redeem us. Through Christ our Lord.

TWENTY-EIGHTH SUNDAY IN ORDINARY TIME

Prayer over the Offerings

Accept, O Lord, the prayers of your faithful

with the sacrificial offerings,

that, through these acts of devoutness,

we may pass over to the glory of heaven.

Through Christ our Lord.
TWENTY-NINTH SUNDAY IN ORDINARY TIME

Prayer over the Offerings

Grant us, Lord, we pray,
a sincere respect for your gifts,
that, through the purifying action of your grace,
we may be cleansed by the very mysteries we serve.

Through Christ our Lord.

THIRTIETH SUNDAY IN ORDINARY TIME

Prayer over the Offerings

Look, we pray, O Lord,
on the offerings we make to your majesty,
that whatever is done by us in your service
may be directed above all to your glory.

Through Christ our Lord.
THIRTY-FIRST SUNDAY IN ORDINARY TIME

Prayer over the Offerings

May these sacrificial offerings, O Lord,
become for you a pure ob-la-tion,
and for us a holy outpouring of your mer-cy.

Through Christ our Lord.

THIRTY-SECOND SUNDAY IN ORDINARY TIME

Prayer over the Offerings

Look with favor, we pray, O Lord,
upon the sacrificial gifts of-fered here,
that, celebrating in mystery the Passion of your Son,
we may honor it with lov-ing de-vo-tion.

Through Christ our Lord.
Prayer over the Offerings

Grant, O Lord, we pray,

that what we offer in the sight of your majesty

may obtain for us the grace of being devoted to you

and gain us the prize of everlasting happiness.

Through Christ our Lord.
Prayer over the Offerings

Sanctify by the invocation of your name,
we pray, O Lord our God, this oblation of our service,
and by it make of us an eternal offering to you. Through Christ our Lord.

Preface: The Mystery of the Most Holy Trinity

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

It is truly right and just, our duty and our salvation, always and everywhere
to give you thanks, Lord, holy Father, almighty and eternal God. For with
your Only Begotten Son and the Holy Spirit you are one God, one Lord:
not in the unity of a single person, but in a Trinity of one substance. For
what you have revealed to us of your glory we believe equally of your Son
and of the Holy Spirit, so that, in the confessing of the true and eternal God-
head, you might be adored in what is proper to each Person, their unity in sub-
stance, and their equality in majesty. For this is praised by Angels and Arch-
gels, Cherubim, too, and Seraphim, who never cease to cry out each day,
as with one voice they acclaim:
Holy, Holy, Holy Lord God of hosts . . .
Prayer over the Offerings

Grant your Church, O Lord, we pray,
the gifts of unity and peace,
whose signs are to be seen in mystery
in the offerings we here present. Through Christ our Lord.

Preface: The fruits of the Most Holy Eucharist

The Lord be with you.    And with your spirit.

Lift up your hearts.    We lift them up to the Lord.

Let us give thanks to the Lord our God. It is right and just.
It is truly right and just, our duty and our salvation, always and everywhere
to give you thanks, Lord, holy Father, almighty and eternal God, through
Christ our Lord. For at the Last Supper with his Apostles, establishing for the
ages to come the saving memorial of the Cross, he offered himself to you as the
unblemished Lamb, the acceptable gift of perfect praise. Nourishing your
faithful by this sacred mystery, you make them holy, so that the human race,
bounded by one world, may be enlightened by one faith and united by one bond
of charity. And so, we approach the table of this wondrous Sacrament, so
that, bathed in the sweetness of your grace, we may pass over to the heaven-ly re- a- li-ties here fore-sha-dowed. There-fore, all creatures of heav-en and earth sing a new song in a-do-ra-tion, and we, with all the host of An-gels, cry out, and without end we ac-claim:

**Holy, Holy, Holy Lord God of hosts . . .**

Or Preface I of the Most Holy Eucharist, p. 164.
Prayer over the Offerings

Look, O Lord, we pray, on the surpassing charity
in the Heart of your beloved Son,
that what we offer may be a gift acceptable to you
and an expiation of our offenses.

Through Christ our Lord.

Preface: The Boundless Charity of Christ

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, Lord, holy Father, almighty and eternal God, through
Christ our Lord. For raised up high on the Cross, he gave himself up for us with
a wonderful love and poured out blood and water from his pierced side,
the wellspring of the Church’s Sacraments, so that, won over to the open heart
of the Savior, all might draw water joyfully from the springs of salvation.

And so, with all the Angels and Saints, we praise you, as without end we
acclaim:

Holy, Holy, Holy Lord God of hosts . . .
Last Sunday in Ordinary Time

OUR LORD JESUS CHRIST,
KING OF THE UNIVERSE

Solemnity

Prayer over the Offerings

As we offer you, O Lord, the sacrifice by which the human race is re-con-ciled to you, we humb-ly pray,

that your Son himself may bestow on all na-tions the gifts of uni-ty and peace. Through Christ our Lord.

Preface: Christ, King of the Universe

The Lord be with you.  
And with your spir- it.

Lift up your hearts. We lift them up to the Lord.

Let us give thanks to the Lord our God. It is right and just.

It is truly right and just, our duty and our sal-va-tion, always and everywhere to give you thanks, Lord, holy Father, almighty and e-ter-nal God. For you a-
nointed your Only Be-got-ten Son, our Lord Je-sus Christ, with the oil of glad-
ness as e-ter-nal Priest and King of all cre-a-tion, so that, by offering himself on
the altar of the Cross as a spot-less sa-cri-fice to bring us peace, he might ac-
complish the my-ster-ies of hu-man re-demp-tion and, making all created things
subject to his rule, he might present to the immensity of your ma-jes-ty an eter-
nal and u-ni-ver-sal king-dom, a kingdom of truth and life, a kingdom of holi-
ness and grace, a kingdom of jus-tice, love and peace. And so, with Angels and
Arch-an-gels, with Thrones and Do-min-ions, and with all the hosts and Pow-
ers of heav-en, we sing the hymn of your glo-ry, as without end we ac-claim:
Holy, Holy, Holy Lord God of hosts . . .
THE ORDER OF MASS
The Liturgy of the Eucharist

21. 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.

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

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

   Blessed be God for ever.

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

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

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

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

Then he places the chalice on the corporal.

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

   Blessed be God for ever.
26. After this, the Priest, bowing profoundly, says quietly:

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

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

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

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

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

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

The people rise and reply:

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

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

   Amen.
33. The following Preface is said in Masses of Advent from the First Sunday of Advent to 16 December and in other Masses that are celebrated in Advent and have no proper Preface.

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, Lord, holy Father, almighty and eternal God, through Christ our Lord. For he assumed at his first coming the lowliness of human flesh, and so fulfilled the design you formed long ago, and opened for us the way to eternal salvation, that, when he comes again in glory and
ma-jes-ty and all is at last made ma-ni-fest, we who watch for that day

may in-her-it the great pro-mise in which now we dare to hope. And so,

with Angels and Arch-an-gels, with Thrones and Do-min-ions, and with all the

hosts and Powers of heav-en, we sing the hymn of your glo-ry, as without

end we ac-claim:

Holy, Holy, Holy Lord God of hosts . . .
34. The following Preface is said in Masses of Advent from 17 December to 24 December and in other Masses that are celebrated in Advent and have no proper Preface.

**The twofold expectation of Christ**

_The Lord be with you._
_And with your spirit._

_Lift up your hearts._
_We lift them up to the Lord._

_Let us give thanks to the Lord our God._
_It is right and just._

_It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. For all the oracles of the prophets foretold him, the Virgin Mother longed for him with love beyond all telling, John the Baptist sang of_
his com-ing and proclaimed his pre-sence when he came. It is by his gift

that already we re-joice at the mystery of his Na-ti-va-ty, so that he may find

us watch-ful in prayer and ex-ul-tant in his praise. And so, with Angels and

Arch-an-gels, with Thrones and Do-min-ions, and with all the hosts and Powers

of heav-en, we sing the hymn of your glo-ry, as without end we ac-claim:

Holy, Holy, Holy Lord God of hosts . . .
PREFACE I OF THE NATIVITY OF THE LORD

Christ the Light

35. The following Preface is said in Masses of the Nativity of the Lord and of its Octave Day, and within the Octave, even in Masses that otherwise might have a proper Preface, with the exception of Masses that have a proper Preface concerning the divine mysteries or divine Persons. It is also used on weekdays of Christmas Time.

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, Lord, holy Father, almighty and eternal God, For in the mystery of the Word made flesh a new light of your glory has shone upon the eyes of our mind, so that, as we recognize in him God made visible, we may
be caught up through him in love of things in- vi- si- ble. And so, with Angels and Arch- an- gels, with Thrones and Do- min- ions, and with all the hosts and Powers of heav- en, we sing the hymn of your glo- ry, as without end we ac- claim:

**Holy, Holy, Holy Lord God of hosts . . .**

When the Roman Canon is used, there is a proper Communicantes. At the Vigil Mass and the Mass during the Night of the Nativity of the Lord: Celebrating the most sacred night, etc., is said, while Celebrating the most sacred day, etc., is then said throughout the Octave of the Nativity of the Lord.
PREFACE II OF THE NATIVITY OF THE LORD
The restoration of all things in the Incarnation

36. The following Preface is said in Masses of the Nativity of the Lord and of its Octave Day, and within the Octave, even in Masses that otherwise might have a proper Preface, with the exception of Masses that have a proper Preface concerning the divine mysteries or divine Persons. It is also used on weekdays of Christmas Time.

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, Lord, holy Father, almighty and eternal God, through Christ our Lord. For on the feast of this awe-filled mystery, though invisible in his own divine nature, he has appeared visibly in ours; and begotten before
all a-ges, he has begun to exist in time; so that, raising up in himself all that was
cast down, he might restore unity to all cre-a-tion and call stray-ing hu-ma-ni-ty
back to the heav-en-ly King-dom. And so, with all the An-gels, we praise you,
as in joyful ce-le-bra-tion we ac-claim:

Holy, Holy, Holy Lord God of hosts . . .

When the Roman Canon is used, there is a proper Communicantes. At the Vigil Mass and the
Mass during the Night of the Nativity of the Lord: Celebrating the most sacred night, etc., is
said, while Celebrating the most sacred day, etc., is then said throughout the Octave of the
Nativity of the Lord.
37. The following Preface is said in Masses of the Nativity of the Lord and of its Octave Day, and within the Octave, even in Masses that otherwise might have a proper Preface, with the exception of Masses that have a proper Preface concerning the divine mysteries or divine Persons. It is also used on weekdays of Christmas Time.

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, Lord, holy Father, almighty and eternal God, through Christ our Lord. For through him the holy exchange that restores our life has shone forth today in splendor: when our frailty is assumed by your Word...
not only does human mortality receive un-ending honor but by this won-drous union we, too, are made e-ter-nal. And so, in company with the choirs of An-gels, we praise you, and with joy we pro-claim:

Holy, Holy, Holy Lord God of hosts . . .

When the Roman Canon is used, there is a proper Communicantes. At the Vigil Mass and the Mass during the Night of the Nativity of the Lord: Celebrating the most sacred night, etc., is said, while Celebrating the most sacred day, etc., is then said throughout the Octave of the Nativity of the Lord.
PREFACE OF THE EPIPHANY OF THE LORD
Christ the light of the nations

38. The following Preface is said in Masses of the Solemnity of the Epiphany. This Preface, or one of the Prefaces of the Nativity, may be said even on days after the Epiphany up to the Saturday that precedes the Feast of the Baptism of the Lord.

The Lord be with you.  And with your spirit.

Lift up your hearts.  We lift them up to the Lord.

Let us give thanks to the Lord our God.  It is right and just.

It is truly right and just, our duty and our salvation, always and everywhere
to give you thanks, Lord, holy Father, almighty and eternal God. For to-day

you have revealed the mystery of our salvation in Christ as a light for the

na-tions, and, when he appeared in our mor-tal na-ture, you made us new
by the glory of his im-mor-tal na-ture. And so, with Angels and Arch-an-gels,

with Thrones and Do-min-ions, and with all the hosts and Powers of heav-en,

we sing the hymn of your glo-ry, as without end we ac-claim:

Holy, Holy, Holy Lord God of hosts . . .

When the Roman Canon is used on the Solemnity of the Epiphany, there is a proper Communicantes.
The spiritual meaning of Lent

39. The following Preface is said in Masses of Lent, especially on Sundays when a more specific Preface is not prescribed.

V. The Lord be with you.  R. And with your spirit.

Lift up your hearts. We lift them up to the Lord.

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, Lord, holy Father, almighty and eternal God, through

Christ our Lord. For by your gracious gift each year your faithful await the

sacred paschal feasts with the joy of minds made pure, so that, more eagerly in-
tent on prayer and on the works of charity, and participating in the mysteries

by which they have been reborn, they may be led to the fullness of grace

that you bestow on your sons and daughters. And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and Powers of heaven, we sing the hymn of your glory, as without end we acclaim:

Holy, Holy, Holy Lord God of hosts . . .
PREFACE II OF LENT
Spiritual penance

40. The following Preface is said in Masses of Lent, especially on Sundays when a more specific Preface is not prescribed.

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, Lord, holy Father, almighty and eternal God. For you have
given your children a sacred time for the renewing and purifying of their hearts,
that, freed from disordered affections, they may so deal with the things of this
pass-ing world as to hold rather to the things that e-ter-
al-ly en-dure. And so,

with all the An-gels and Saints, we praise you, as without end we ac-claim:

**Holy, Holy, Holy Lord God of hosts . . .**
PREFACE III OF LENT
The fruits of abstinence

41. The following Preface is said in Masses of the weekdays of Lent and on days of fasting.

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, Lord, holy Father, almighty and eternal God. For you will

that our self-denial should give you thanks, humble our sinful pride, contribute to the feeding of the poor, and so help us imitate you in your kindness.
And so we glorify you with count-less An-gels, as with one voice of praise we ac-claim:

Holy, Holy, Holy Lord God of hosts . . .
PREFACE IV OF LENT
The fruits of fasting

42. The following Preface is said in Masses of the weekdays of Lent and on days of fasting.

† The Lord be with you. ‡ And with your spirit.

† Lift up your hearts. ‡ We lift them up to the Lord.

† Let us give thanks to the Lord our God. ‡ It is right and just.

It is truly right and just, our duty and our salvation, always and everywhere
to give you thanks, Lord, holy Father, almighty and eternal God. For through
bodily fasting you restrain our faults, raise up our minds, and bestow both
virtue and its rewards, through Christ our Lord. Through him the Angels praise
your majesty, Dominions adore and Powers tremble before you. Heaven

and the Virtues of heaven and the blessed Seraphim worship together

with exultation. May our voices, we pray, join with theirs in humble praise,

as we acclaim:

Holy, Holy, Holy Lord God of hosts . . .
PREFACE I OF THE PASSION OF THE LORD
The power of the Cross

43. The following Preface is said during the Fifth Week of Lent and in Masses of the mysteries of the Cross and Passion of the Lord.

V The Lord be with you. R And with your spirit.

Lift up your hearts. R We lift them up to the Lord.

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, Lord, holy Father, almighty and eternal God. For through the saving Passion of your Son the whole world has received a heart to confess the infinite power of your majesty, since by the wondrous power
of the Cross your judgment on the world is now revealed and the authority of Christ crucified. And so, Lord, with all the Angels and Saints, we, too, give you thanks, as in exultation we acclaim:

Holy, Holy, Holy Lord God of hosts . . .
PREFACE II OF THE PASSION OF THE LORD
The victory of the Passion

44. The following Preface is said on Monday, Tuesday, and Wednesday of Holy Week.

\[\text{V. The Lord be with you.} \quad \text{R. And with your spirit.}\]

\[\text{V. Lift up your hearts.} \quad \text{R. We lift them up to the Lord.}\]

\[\text{V. Let us give thanks to the Lord our God.} \quad \text{R. It is right and just.}\]

\[\text{It is truly right and just, our duty and our salvation, always and everywhere}\]

\[\text{to give you thanks, Lord, holy Father, almighty and eternal God, through}\]

\[\text{Christ our Lord. For the days of his saving Passion and glorious Resurrection}\]

\[\text{are approaching, by which the pride of the ancient foe is vanquished and the}\]
mystery of our redemption in Christ is ce-le-brat-ed. Through him the host of 

Angels a-dores your ma-jes-ty and rejoices in your pre-sence for e-ver. May 

our voices, we pray, join with theirs in one chorus of ex-ul-tant praise, as we 

ac-claim:

Holy, Holy, Holy Lord God of hosts . . .
The Paschal Mystery

The following Preface is said during Easter Time. At the Easter Vigil, is said on this night; on Easter Sunday and throughout the Octave of Easter, is said on this day; on other days of Easter Time, is said in this time.

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, at all times to acclaim you, O Lord, but (on this night / on this day / in this time) above all to laud you yet more gloriously, when Christ our Passover has been sacrificed. For he is the true Lamb who has taken away the sins of the world; by dying he has de-
stroyed our death, and by ris-ing, re-stored our life. There-fore, overcome with pas-chal joy, e-very land, e-very peo-ple exults in your praise and even the heav-en-ly Pow-ers, with the an-gel-ic hosts, sing to-geth-er the un-end-ing hymn of your glo-ry, as they ac-claim:

Holy, Holy, Holy Lord God of hosts . . .

When the Roman Canon is used, there is a proper Communicantes and a proper Hanc igitur. In the Communicantes at the Easter Vigil, Celebrating the most sacred night, etc. is said.
46. The following Preface is said during Easter Time.

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, at all times to acclaim you, O Lord, but in this time above all to laud you yet more glorious-ly,

when Christ our Pass-o-ver has been sa-crif-iced. Through him the children of light rise to e-ter-nal life and the halls of the heav-en-ly King-dom are thrown
o-pen to the faith-ful; for his Death is our ran-som from death, and in his ris-ing
the life of all has ris-en. There-fore, over come with pas-chal joy, e-very land, e-
very peo-ple exults in your praise and even the heav-en-ly Pow-ers, with the an-
gel-ic hosts, sing to-geth-er the un-end-ing hymn of your glo- ry, as they ac-claim:

Holy, Holy, Holy Lord God of hosts . . .
The following Preface is said during Easter Time.

V: The Lord be with you.  
RX: And with your spirit. 

V: Lift up your hearts.  
RX: We lift them up to the Lord. 

V: Let us give thanks to the Lord our God.  
RX: It is right and just. 

It is truly right and just, our duty and our salvation, at all times to acclaim you, O Lord, but in this time above all to laud you yet more glorious-ly,

when Christ our Pass-o- ver has been sa-cri-ficed. He never ceases to offer him-self for us but de-fends us and ever pleads our cause be-fore you: he is the
sacrificial Victim who dies no more, the Lamb, once slain, who lives for ever.

Therefore, overcome with paschal joy, every land, every people exults in your praise and even the heavenly Powers, with the angelic hosts, sing together the unending hymn of your glory, as they acclaim:

Holy, Holy, Holy Lord God of hosts . . .
48. The following Preface is said during Easter Time.

The Lord be with you.  And with your spirit.

Lift up your hearts.  We lift them up to the Lord.

Let us give thanks to the Lord our God.  It is right and just.

It is truly right and just, our duty and our salvation, at all times to acclaim you, O Lord, but in this time above all to laud you yet more glorious-

when Christ our Pass-over has been sacrificed. For, with the old order de-

stroyed, a universe cast down is renewed, and integrity of life is restored to
us in Christ. Therefore, overcome with paschal joy, every land, every people exults in your praise and even the heavenly Powers, with the angelic hosts, sing together the unending hymn of your glory, as they acclaim:

Holy, Holy, Holy Lord God of hosts . . .
49. The following Preface is said during Easter Time.

**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, at all times to acclaim you, O Lord, but in this time above all to laud you yet more gloriously,

when Christ our Passover has been sacrificed. By the oblation of his Body,

he brought the sacrifices of old to fulfillment in the reality of the Cross and,
by commending himself to you for our sal-va-tion, showed him-self the Priest,

the Al-tar, and the Lamb of sa-cri-fice. There-fore, overcome with pas-chal joy,

e-very land, e-very peo-ple exults in your praise and even the heav-en-ly Pow-

ers, with the an-gel-ic hosts, sing to-geth-er the un-end-ing hymn of your glo-ry,

as they ac-claim:

Holy, Holy, Holy Lord God of hosts . . .
50. The following Preface is said on the day of the Ascension of the Lord. It may be said on the
days between the Ascension and Pentecost in all Masses that have no proper Preface.

\[
\begin{align*}
\text{V.} & \quad \text{The Lord be with you.} & \text{R.} & \quad \text{And with your spirit.} \\
\text{V.} & \quad \text{Lift up your hearts.} & \text{R.} & \quad \text{We lift them up to the Lord.} \\
\text{V.} & \quad \text{Let us give thanks to the Lord our God.} & \text{R.} & \quad \text{It is right and just.} \\
\text{It is truly right and just, our duty and our salvation, always and everywhere} & \\
to give you thanks, Lord, holy Father, almighty and eternal God. For the Lord & \\
Jesus, the King of glory, conqueror of sin and death, ascended (today) to the & \\
high-est heav-ens, as the An-gels gazed in won-der. Me-diator between God and & 
\end{align*}
\]
man, judge of the world and Lord of hosts, he ascend-ed, not to distance him-
self from our low-ly state but that we, his mem-bers, might be confident of fol-
low-ing where he, our Head and Foun-der, has gone be-fore. There-fore, over-
come with pas-chal joy, e-very land, e-very peo-ple exults in your praise and
even the heav-en-ly Pow-ers, with the an-gel-ic hosts, sing to-geth-er the un-
end-ing hymn of your glo- ry, as they ac-claim:

Holy, Holy, Holy Lord God of hosts . . .
PREFACE II OF THE ASCENSION OF THE LORD
The mystery of the Ascension

51. The following Preface is said on the day of the Ascension of the Lord. It may be said on the days between the Ascension and Pentecost in all Masses that have no proper Preface.

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, Lord, holy Father, almighty and eternal God, through Christ our Lord. For after his Resurrection he plainly appeared to all his disciples and was taken up to heaven in their sight, that he might make us sharers...
in his di-vi-ni-ty. There-fore, overcome with pas-chal joy, e-very land, e-very

peo-ple exults in your praise and even the heav-en-ly Pow-ers, with the angel-ic

hosts, sing to-geth-er the un-end-ing hymn of your glo- ry, as they ac-claim:

Holy, Holy, Holy Lord God of hosts . . .
52. The following Preface is said on Sundays in Ordinary Time.

\[\text{V} \] The Lord be with you. \[\text{R} \] And with your spirit.

\[\text{V} \] Lift up your hearts. \[\text{R} \] We lift them up to the Lord.

\[\text{V} \] Let us give thanks to the Lord our God. \[\text{R} \] It is right and just.

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. For through his Paschal Mystery, he accomplished the marvellous deed, by which he has freed us from the yoke of sin and death,
summoning us to the glory of being now called a chos-en race, a roy-al priest-

hood, a ho-ly na-tion, a people for your own poss-ess-ion, to proclaim every-

where your might-y works, for you have called us out of dark-ness into your

own won-der-ful light. And so, with Angels and Arch-an-gels, with Thrones and

Do-min-ions, and with all the hosts and Powers of heav-en, we sing the hymn

of your glo-ry, as without end we ac-claim:

Holy, Holy, Holy Lord God of hosts . . .
53. The following Preface is said on Sundays in Ordinary Time.

\[\textbf{V} \text{ The Lord be with you.} \quad \textbf{R} \text{ And with your spirit.}\]

\[\textbf{V} \text{ Lift up your hearts.} \quad \textbf{R} \text{ We lift them up to the Lord.}\]

\[\textbf{V} \text{ Let us give thanks to the Lord our God.} \quad \textbf{R} \text{ It is right and just.}\]

It is truly right and just, our duty and our salvation, always and everywhere
to give you thanks, Lord, holy Father, almighty and eternal God, through

Christ our Lord. For out of compassion for the waywardness that is ours, he

humbled himself and was born of the Virgin; by the passion of the Cross he
freed us from un-ending death, and by rising from the dead he gave us life e-
ternal. And so, with Angels and Arch-angels, with Thrones and Do-min-ions,
and with all the hosts and Powers of heav-en, we sing the hymn of your glo-ry,
as without end we ac-claim:

Holy, Holy, Holy Lord God of hosts . . .
The salvation of man by a man

The following Preface is said on Sundays in Ordinary Time.

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, Lord, holy Father, almighty and eternal God. For we know it belongs to your boundless glory, that you came to the aid of mortal beings with your divinity and even fashioned for us a remedy out of mortality.
it-self, that the cause of our down-fall might become the means of our salvation,

through Christ our Lord. Through him the host of Angels a-dores your ma-

jest-y and rejoices in your pre-sence for e-ver. May our voices, we pray, join

with theirs in one chorus of ex-ul-tant praise, as we ac-claim:

Holy, Holy, Holy Lord God of hosts . . .
The history of salvation

55. The following Preface is said on Sundays in Ordinary Time.

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, Lord, holy Father, almighty and eternal God, through Christ our Lord. For by his birth he brought renewal to humanity's fallen state, and by his suffering, canceled out our sins; by his rising from the dead
he has opened the way to eternal life, and by ascending to you, O Father, he
has unlocked the gates of heaven. And so, with the company of Angels and
Saints, we sing the hymn of your praise, as without end we acclaim:

Holy, Holy, Holy Lord God of hosts . . .
PREFACE V OF THE SUNDAYS IN ORDINARY TIME

Creation

56. The following Preface is said on Sundays in Ordinary Time.

℣. The Lord be with you.  ℣. And with your spirit.

℟. Lift up your hearts.  ℣. We lift them up to the Lord.

℣. Let us give thanks to the Lord our God.  ℣. It is right and just.

It is truly right and just, our duty and our salvation, always and everywhere
to give you thanks, Lord, holy Father, almighty and eternal God. For you laid
the foundations of the world and have arranged the changing of times and sea-
sea-sons; you formed man in your own image and set humanity over the whole
world in all its wonder, to rule in your name over all you have made and for ever praise you in your mighty works, through Christ our Lord. And so, with all the Angels, we praise you, as in joyful celebration we acclaim:

Holy, Holy, Holy Lord God of hosts . . .
57. The following Preface is said on Sundays in Ordinary Time.

**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, Lord, holy Father, almighty and eternal God. For in you we live and move and have our being, and while in this body we not only experience the daily effects of your care, but even now possess the pledge of
life e-ter-nal. For, having received the first fruits of the Spir-it, through whom you raised up Jesus from the dead, we hope for an ever-last-ing share in the Pas-chal My-ster-y. And so, with all the An-gels, we praise you, as in joyful ce-le-bra-tion we ac-claim:

Holy, Holy, Holy Lord God of hosts . . .
58. The following Preface is said on Sundays in Ordinary Time.

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, Lord, holy Father, almighty and eternal God. For you so

loved the world that in your mercy you sent us the Redeemer, to live like us

in all things but sin, so that you might love in us what you loved in your Son,
by whose obedience we have been restored to those gifts of yours that, by sin-
ning, we had lost in disobe-dience. And so, Lord, with all the An-gels and
Saints, we, too, give you thanks, as in ex-ul-ta-tion we ac-claim:

Holy, Holy, Holy Lord God of hosts . . .
The Church united by the unity of the Trinity

59. The following Preface is said on Sundays in Ordinary Time.

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, Lord, holy Father, almighty and eternal God. For, when

your children were scattered afar by sin, through the Blood of your Son and the

power of the Spirit, you gathered them again to yourself, that a people,
formed as one by the unity of the Tri-ni-ty, made the body of Christ and the

temple of the Ho-ly Spir-it, might, to the praise of your ma-ni-fold wis-dom,

be ma- ni- fest as the Church. And so, in company with the choirs of An-gels,

we praise you, and with joy we pro-claim:

Holy, Holy, Holy Lord God of hosts . . .
PREFACE I OF THE MOST HOLY EUCHARIST
The Sacrifice and the Sacrament of Christ

60. The following Preface is said in the Mass of the Lord's Supper. It may also be said on the Solemnity of the Most Holy Body and Blood of Christ and in Votive Masses of the Most Holy Eucharist.

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, Lord, holy Father, almighty and eternal God, through Christ our Lord. For he is the true and eternal Priest, who instituted the pattern of an everlasting sacrifice and was the first to offer himself as the saving
Vic-tim, commanding us to make this of-fer-ing as his me-mo-ri-al. As we eat

his flesh that was sacri-ficed for us, we are made strong, and, as we drink his

Blood that was poured out for us, we are washed clean. And so, with Angels

and Arch-an-gels, with Thrones and Do-min-ions, and with all the hosts and

Powers of heav-en, we sing the hymn of your glo-ry, as without end we accla im:

Holy, Holy, Holy Lord God of hosts . . .
PREFACE II OF THE MOST HOLY EUCHARIST
The fruits of the Most Holy Eucharist

61. The following Preface is said on the Solemnity of the Most Holy Body and Blood of Christ (Corpus Christi) and in Votive Masses of the Most Holy Eucharist.

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, Lord, holy Father, almighty and eternal God, through Christ our Lord. For at the Last Supper with his Apostles, establishing for the ages to come the saving memorial of the Cross, he offered himself to you as the
un-blem-ished Lamb, the acceptable gift of per-fect praise. Nour-ishing your
faithful by this sa-cred my-ster-y, you make them ho-ly, so that the human race,
bounded by one world, may be enlighten-ed by one faith and united by one bond
of cha-ri-ty. And so, we approach the table of this won-drous Sa-cra-ment, so
that, bathed in the sweet-ness of your grace, we may pass over to the heaven-ly
re- a- li-ties here fore-sha-dowed. There-fore, all crea-tures of heav-en and earth
sing a new song in a-do-ra-tion, and we, with all the host of An-gels, cry out,
and without end we ac-claim:

Holy, Holy, Holy Lord God of hosts . . .
PREFACE I OF THE BLESSED VIRGIN MARY
The Motherhood of the Blessed Virgin Mary

62. The following Preface is said in Masses of the Blessed Virgin Mary, with the mention at the appropriate place of the particular celebration, as indicated in the individual Masses.

 Vox. The Lord be with you.   Rex. And with your spirit.

 Vox. Lift up your hearts.   Rex. We lift them up to the Lord.

 Vox. Let us give thanks to the Lord our God.   Rex. It is right and just.

 It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, and to praise, bless, and glorify your name (on the Solemnity of the Motherhood / on the feast day / on the Nativity / in veneration) of the Blessed ever-Virgin Mary.
For by the overshadowing of the Ho-ly Spir-it she conceived your Only Be-got-
ten Son, and without losing the glory of vir-gi-ni-ty, brought forth into the world
the e-ter-nal Light, Je-sus Christ our Lord. Through him the Angels praise your
ma-jes-ty, Do-min-ions a- dore and Pow- ers trem-ble be-fore you. Heav-en
and the Vir-tues of heav-en and the bless-ed Se-ra-phim wor-ship to-geth-er
with ex-ul-ta-tion. May our voices, we pray, join with theirs in hum-ble praise,
as we ac-claim:

Holy, Holy, Holy Lord God of hosts . . .
PREFACE II OF THE BLESSED VIRGIN MARY
The Church praises God with the words of Mary

63. The following Preface is said in Masses of the Blessed Virgin Mary.

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, to praise your mighty deeds

in the exaltation of all the Saints, and especially, as we celebrate the memory

of the Blessed Virgin Mary, to proclaim your kind-ness as we echo her thank-

ful hymn of praise. For truly even to earth's ends you have done great things
and extended your abundant mercy from age to age: when you looked on the
lowliness of your hand-maid, you gave us through her the author of our sal-
vation, your Son, Je-sus Christ, our Lord. Through him the host of Angels a-dores
your ma-jes-ty and rejoices in your pres-ence for e-ver. May our voices, we
pray, join with theirs in one chorus of ex-ul-tant praise, as we ac-claim:

Holy, Holy, Holy Lord God of hosts . . .
The Apostles, shepherds of God's people

64. The following Preface is said in Masses of the Apostles, especially of Saints Peter and Paul.

The Lord be with you.  And with your spirit.

Lift up your hearts.  We lift them up to the Lord.

Let us give thanks to the Lord our God.  It is right and just.

It is truly right and just, our duty and our salvation, always and everywhere
to give you thanks, Lord, holy Father, almighty and eternal God. For you,

eternal Shepherd, do not desert your flock, but through the blessed Apostles

watch over it and protect it always, so that it may be governed by those you
have appointed shepherds to lead it in the name of your Son. And so, with

Angels and Arch-angels, with Thrones and Dominions, and with all the hosts

and Powers of heaven, we sing the hymn of your glory, as without end we

acclaim:

Holy, Holy, Holy Lord God of hosts . . .
PREFACE II OF APOSTLES
The apostolic foundation and witness

65. The following Preface is said in Masses of the Apostles and Evangelists.

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, Lord, holy Father, almighty and eternal God, through Christ our Lord. For you have built your Church to stand firm on apostolic foundations, to be a lasting sign of your holiness on earth and offer all hu-
ma-ni-ty your heav-en-ly teach-ing. There-fore, now and for a-ges un-end-ing,

with all the host of An-gels, we sing to you with all our hearts, cry-ing out

as we ac-claim:

Holy, Holy, Holy Lord God of hosts . . .
The glory of the Saints

66. The following Preface is said in Masses of All Saints, of Patron Saints and of Saints who are Titulars of a church, and on Solemnities and Feasts of Saints, unless a proper Preface is to be said. This Preface may be said also on Memorials of Saints.

V. The Lord be with you.  R̄. And with your spirit.

V. Lift up your hearts.  R̄. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.  R̄. It is right and just.

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God. For you are praised in the company of your Saints and, in crowning their merits, you crown your own gifts. By their way of life you offer us an example, by com-
munion with them you give us com-pan-ion-ship, by their in-ter-cess-ion, sure

sup-port, so that, encouraged by so great a cloud of wit-ness-es, we may run as

victors in the race be-fore us and win with them the imperishable crown of

glo-ry, through Christ our Lord. And so, with Angels and Arch-an-gels, and with

the great multitude of the Saints, we sing the hymn of your praise, as without

end we ac-claim:

Holy, Holy, Holy Lord God of hosts . . .
**PREFACE II OF SAINTS**

The action of the Saints

67. The following Preface is said in Masses of All Saints, of Patron Saints and of Saints who are Titulars of a church, and on Solemnities and Feasts of Saints, unless a proper Preface is to be said. This Preface may be said also on Memorials of Saints.

\[ \text{V} \text{ The Lord be with you.} \quad \text{R\textsuperscript{x}} \text{ And with your spirit.} \]

\[ \text{V} \text{ Lift up your hearts.} \quad \text{R\textsuperscript{x}} \text{ We lift them up to the Lord.} \]

\[ \text{V} \text{ Let us give thanks to the Lord our God.} \quad \text{R\textsuperscript{x}} \text{ It is right and just.} \]

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. For in the marvelous confession of your Saints, you make your Church fruitful with strength ever new and offer us sure signs of your love.
And that your saving mysteries may be fulfilled, their great example lends us courage, their fervent prayers sustain us in all we do. And so, Lord, with all the

Angels and Saints, we, too, give you thanks, as in exultation we acclaim:

Holy, Holy, Holy Lord God of hosts . . .
The sign and example of martyrdom

68. The following Preface is said on the Solemnities and Feasts of Holy Martyrs. It may also be said on their Memorials.

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, Lord, holy Father, almighty and eternal God. For the blood
of your blessed Martyr N., poured out like Christ's to glorify your name,
shows forth your marvelous works, by which in our weakness you perfect
your power and on the fee-ble bestow strength to bear you wit-ness, through Christ our Lord. And so, with the Powers of heaven, we worship you constantly on earth, and be-fore your ma jes-ty with-out end we ac-claim:

Holy, Holy, Holy Lord God of hosts . . .
PREFACE II OF HOLY MARTYRS
The wonders of God in the victory of the Martyrs

69. The following Preface is said on the Solemnities and Feasts of Holy Martyrs. It may also be said on their Memorials.

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, Lord, holy Father, almighty and eternal God. For you are

glorified when your Saints are praised; their very sufferings are but wonders of your might: in your mercy you give ardor to their faith, to their endurance you
grant firm re-solve, and in their struggle the vic-tor-y is yours, through Christ

our Lord. There-fore, all creatures of heav-en and earth sing a new song in a-
do-ra-tion, and we, with all the host of An-gels, cry out, and without end

we acclaim:

Holy, Holy, Holy Lord God of hosts . . .
PREFACE OF HOLY PASTORS
The presence of holy Pastors in the Church

70. The following Preface is said on the Solemnities and Feasts of Holy Pastors. It may also be said on their Memorials.

The Lord be with you. And with your spirit.

Lift up your hearts. We lift them up to the Lord.

Let us give thanks to the Lord our God. It is right and just.

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. For, as on the festival of Saint N. you bid your Church rejoice,

so, too, you strengthen her by the example of his holy life, teach her by his
words of preaching, and keep her safe in answer to his prayers. And so,

with the company of Angels and Saints, we sing the hymn of your praise,

as without end we acclaim:

Holy, Holy, Holy Lord God of hosts . . .
The sign of a life consecrated to God

71. The following Preface is said on the Solemnities and Feasts of Holy Virgins and Religious. It may also be said on their Memorials.

\[ \text{V} \text{ The Lord be with you.} \quad \text{R} \text{ And with your spirit.} \]

\[ \text{V} \text{ Lift up your hearts.} \quad \text{R} \text{ We lift them up to the Lord.} \]

\[ \text{V} \text{ Let us give thanks to the Lord our God.} \quad \text{R} \text{ It is right and just.} \]

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God. For in the

Saints who consecrated themselves to Christ for the sake of the Kingdom of

Heaven, it is right to celebrate the wonders of your providence, by which you
call human nature back to its o-ri-gi-nal ho-li-ness and bring it to experience on

this earth the gifts you promise in the new world to come. And so, with all the

An-gels and Saints, we praise you, as without end we ac-claim:

Holy, Holy, Holy Lord God of hosts . . .
COMMON PREFACE I
The renewal of all things in Christ

72. The following Preface is said in Masses that have no proper Preface, and for which a Preface related to a specific liturgical time is not indicated.

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, Lord, holy Father, almighty and eternal God, through Christ our Lord. In him you have been pleased to renew all things, giving us all a share in his fullness. For though he was in the form of God, he emptied
him-self and by the blood of his Cross brought peace to all cre-a-tion. There-
fore he has been exalted above all things, and to all who o-bey him, has become
the source of e-ter-nal sal-va-tion. And so, with Angels and Arch-an-gels, with
Thrones and Do-min-ions, and with all the hosts and Powers of heav-en, we sing
the hymn of your glo-ry, as without end we ac-claim:

Holy, Holy, Holy Lord God of hosts . . .
The following Preface is said in Masses that have no proper Preface, and for which a Preface related to a specific liturgical time is not indicated.

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, Lord, holy Father, almighty and eternal God. For in goodness you created man and, when he was justly condemned, in mercy you redeemed him, through Christ our Lord. Through him the Angels praise your
ma-jes-ty, Do-min-ions a-dore and Pow-ers trem-ble be-fore you. Heav-en

and the Vir-tues of heav-en and the bless-ed Ser-a- phim wor-ship to-geth-er

with ex-ul-ta-tion. May our voices, we pray, join with theirs in hum-ble praise,

as we ac-claim:

Holy, Holy, Holy Lord God of hosts . . .
COMMON PREFACE III
Praise to God for the creation and restoration of the human race

74. The following Preface is said in Masses that have no proper Preface, and for which a Preface related to a specific liturgical time is not indicated.

\[\text{V} \text{ The Lord be with you. } \text{R} \text{ And with your spirit.} \]

\[\text{V} \text{ Lift up your hearts. } \text{R} \text{ We lift them up to the Lord.} \]

\[\text{V} \text{ Let us give thanks to the Lord our God. } \text{R} \text{ It is right and just.} \]

It is truly right and just, our duty and our salvation, always and everywhere
to give you thanks, Lord, holy Father, almighty and eternal God. For just as
through your beloved Son you created the human race, so also through him
with great goodness you formed it anew. And so, it is right that all your
creatures serve you, all the redeemed praise you, and all your Saints with one heart bless you. Therefore, we, too, extol you with all the Angels, as in joyful celebration we acclaim:

Holy, Holy, Holy Lord God of hosts . . .
COMMON PREFACE IV
Praise, the gift of God

75. The following Preface is said in Masses that have no proper Preface, and for which a Preface related to a specific liturgical time is not indicated.

℣. The Lord be with you.  ᥞ. And with your spirit.

℟. Lift up your hearts.  ℜ. We lift them up to the Lord.

℣. 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, Lord, holy Father, almighty and eternal God. For,

although you have no need of our praise, yet our thanksgiving is itself your gift,

since our praises add nothing to your greatness but profit us for salvation,
through Christ our Lord. And so, in company with the choirs of Angels,

we praise you, and with joy we proclaim:

**Holy, Holy, Holy Lord God of hosts . . .**
COMMON PREFACE V
The proclamation of the Mystery of Christ

76. The following Preface is said in Masses that have no proper Preface, and for which a Preface related to a specific liturgical time is not indicated.

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, Lord, holy Father, almighty and eternal God, through

Christ our Lord. His Death we celebrate in love, his Resurrection we confess with living faith, and his Coming in glory we await with unwavering
hope. And so, with all the Angels and Saints, we praise you, as without end

we acclaim:

Holy, Holy, Holy Lord God of hosts . . .
The mystery of salvation in Christ

77. The following Preface is said in Masses that have no proper Preface, and for which a Preface related to a specific liturgical time is not indicated.

The Lord be with you. And with your spirit.

Lift up your hearts. We lift them up to the Lord.

Let us give thanks to the Lord our God. It is right and just.

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Father most holy, through your beloved Son, Jesus Christ, your Word through whom you made all things, whom you sent as our Savior and Redeemer, incarnate by the Holy Spirit and born of the Virgin. Ful-
filling 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 . . .
PREFACE I FOR THE DEAD
The hope of resurrection in Christ

78. The following Preface is said in Masses for the Dead.

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, Lord, holy Father, almighty and eternal God, through

Christ our Lord. In him the hope of blessed resurrection has dawned, that those

saddened by the certainty of dying might be consoled by the promise of im-
mor-ta-li-ty to come. In-deed for your faith-ful, Lord, life is changed not end-ed,

and, when this earthly dwelling turns to dust, an eternal dwelling is made ready

for them in heav-en. And so, with Angels and Arch-an-gels, with Thrones and

Do-min-ions, and with all the hosts and Powers of heav-en, we sing the hymn

of your glo-ry, as without end we ac-claim:

Holy, Holy, Holy Lord God of hosts . . .
The following Preface is said in Masses for the Dead.

**PREFACE II FOR THE DEAD**

Christ died so that we might live

79. **The Lord be with you.**  
**R** And with your spirit.

**Lift up your hearts.**  
**R** We lift them up to the Lord.

**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, Lord, holy Father, almighty and eternal God, through Christ our Lord. For as one alone he accepted death, so that we might all escape from dying; as one man he chose to die, so that in your sight we all...
might live for ever. And so, in company with the choirs of Angels, we praise you, and with joy we pro-claim:

Holy, Holy, Holy Lord God of hosts . . .
PREFACE III FOR THE DEAD
Christ, the salvation and the life

80. The following Preface is said in Masses for the Dead.

The Lord be with you. And with your spirit.

Lift up your hearts. We lift them up to the Lord.

Let us give thanks to the Lord our God. It is right and just.

It is truly right and just, our duty and our salvation, always and everywhere
to give you thanks, Lord, holy Father, almighty and eternal God, through

Christ our Lord. For he is the salvation of the world, the life of the human race,
ma-jes-ty and rejoices in your pre-sence for e-ver. May our voices, we pray,

join with theirs in one chorus of ex-ul-tant praise, as we ac-claim:

Holy, Holy, Holy Lord God of hosts . . .
PREFACE IV FOR THE DEAD
From earthly life to heavenly glory

81. The following Preface is said in Masses for the Dead.

**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, Lord, holy Father, almighty and eternal God. For it is at your summons that we come to birth, by your will that we are governed, and at your command that we return, on account of sin, to the earth from which we
came. And when you give the sign, we who have been redeemed by the Death

of your Son, shall be raised up to the glory of his Resurrection. And so,

with the company of Angels and Saints, we sing the hymn of your praise,

as without end we acclaim:

Holy, Holy, Holy Lord God of hosts . . .
THE EUCHARISTIC PRAYERS
EUCHARISTIC PRAYER I
(THE ROMAN CANON)

84. The Priest, with hands extended, says:

To you, therefore, most merciful Father,
we make humble prayer and petition
through Jesus Christ, your Son, our Lord:

He joins his hands and says

that you accept

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

and bless these gifts, these offerings,
these holy and unblemished sacrifices,

With hands extended, he continues:

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

85. Commemoration of the Living.

Remember, Lord, your servants N. and N.

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

Then, with hands extended, he continues:

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

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

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

(The Through Christ our Lord. Amen.)
PROPER FORMS OF THE COMMUNICANTES

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

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

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

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

On Pentecost Sunday
Celebrating the most sacred day of Pentecost,
on which the Holy Spirit
appeared to the Apostles in tongues of fire,
and in communion with those whose memory we venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord, Jesus Christ, †
87. With hands extended, the Priest continues:

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

He joins his hands.

(Through Christ our Lord. Amen.)

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

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

He joins his hands.

(Through Christ our Lord. Amen.)

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

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

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

On the day before he was to suffer he took bread in his holy and

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

ven-ra-ble hands and with eyes raised to heav-en to you, O God,

He raises his eyes.

his al-might-y Fa-ther, giving you thanks he said the bless-ing

broke the bread and gave it to his di-sci-ples, say-ing:

He bows slightly.

TAKE THIS, ALL OF YOU, AND EAT OF IT, FOR THIS IS MY

BOD-Y, WHICH WILL BE GIV-EN UP FOR YOU.

He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.
90. After this, the Priest continues:

In a similar way, when supper was ended,

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

he took this precious chalice in his holy and venerable hands,

and once more giving you thanks, he said the blessing,

and gave the chalice to his disciples, saying:

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT, FOR THIS IS THE

CHA-LICE OF MY BLOOD, THE BLOOD OF THE NEW AND E-TER-

NAL CO-VE-NANT, WHICH WILL BE POURED OUT FOR YOU AND
FOR MANY FOR THE FORGIVENESS OF SINS. DO THIS IN MEM'RY OF ME.

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

91. Then he says:

The mystery of faith.

And the people continue, acclaming:

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

Or:

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

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

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

Therefore, O Lord, as we celebrate the memorial of the blessed Passion, the Resurrection from the dead, and the glorious Ascension into heaven of Christ your Son, our Lord, we your servants and your holy people, offer to your glorious majesty from the gifts that you have given us, this pure victim, this holy victim, this spotless victim, the holy bread of eternal life and the chalice of everlasting salvation.
Be pleased to look upon these offerings with a serene and kindly countenance, and to accept them, as once you were pleased to accept the gifts of your servant Abel the just, the sacrifice of Abraham, our father in faith, and the offering of your high priest Melchizedek, a holy sacrifice, a spotless victim.

28. Bowing, with hands joined, he continues: In humble prayer we ask you, almighty God: command that these gifts be borne by the hands of your holy angel to your altar on high in the sight of your divine majesty, so that all of us who through this participation at the altar receive the most holy body and blood of your Son, may be filled with every grace and heavenly blessing.

He stands upright again and signs himself with the Sign of the Cross, saying:

(Through Christ our Lord. Amen.)

95. Commemoration of the Dead

With hands extended, the Priest says:

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

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

Then, with hands extended, he continues:

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

He joins his hands.

(Through Christ our Lord. Amen.)
96. He strikes his breast with his right hand, saying:

**To us, also, your servants, who, though sinners,**

Celebrant or one concelebrant

And, with hands extended, he continues:

**hope in your abundant mercies,**

**graciously grant some share**

**and fellowship with your holy Apostles and Martyrs:**

**with John the Baptist, Stephen,**

**Matthias, Barnabas,**

**Ignatius, Alexander,**

**Marcellinus, Peter,**

**Felicity, Perpetua,**

**Agatha, Lucy,**

**Agnes, Cecilia, Anastasia**

**and all your Saints;**

**admit us, we beseech you,**

**into their company,**

**not weighing our merits,**

**but granting us your pardon,**

He joins his hands.

**through Christ our Lord.**

97. And he continues:

**Through whom**

Celebrant alone

**you continue to make all these good things, O Lord;**

**you sanctify them, fill them with life,**

**bless them, and bestow them upon us.**
98. He takes the chalice and the paten with the host and, raising both, he says: 

Celebrant alone or with concelebrants

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. 244.
EUCHARISTIC PRAYER II

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

℣. The Lord be with you.  ℣. And with your spirit.

℣. Lift up your hearts.  ℣. We lift them up to the Lord.

℣. Let us give thanks to the Lord our God.  ℣. It is right and just.

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Father most holy, through your beloved Son, Jesus Christ,

your Word through whom you made all things, whom you sent as our Savior and Redeemer, incarnate by the Holy Spirit and born of the Virgin. Ful-
filling 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,

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:

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

Or:

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

Or:

8. Save us, Savior of the world, * for by your Cross and Resurrection you have set us free.
105. Then the Priest, with hands extended, says:

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

Humbly we pray that, partaking of the Body and Blood of Christ, we may be gathered into one by the Holy Spirit.

Remember, Lord, your Church, spread throughout the world, and bring her to the fullness of charity, together with N. our Pope and N. our Bishop* and all the clergy.

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

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

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

He joins his hands.

through your Son, Jesus Christ.

* Mention may be made here of the Coadjutor Bishop, or Auxiliary Bishops, as noted in the General Instruction of the Roman Missal, no. 149.
106. He takes the chalice and the paten with the host and, raising both, he says: Celebrant alone or with concelebrants

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. 244.
EUCARISTIC PRAYER III

108. The Priest, with hands extended, says:

You are indeed Holy, O Lord,
and all you have created
rightly gives you praise,
for through your Son our Lord Jesus Christ,
by the power and working of the Holy Spirit,
you give life to all things and make them holy,
and you never cease to gather a people to yourself,
so that from the rising of the sun to its setting
a pure sacrifice may be offered to your name.

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

Therefore, O Lord, we humbly implore you:
by the same Spirit graciously make holy
these gifts we have brought to you for consecration,

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

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

He joins his hands.

at whose command we celebrate these mysteries.

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

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

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

In a similar way, when supper was ended,

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

he took the chalice, and giving you thanks he said the blessing, and gave

the chalice to his disciples, saying,

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT, FOR THIS IS THE

CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND ETERNAL

INAL COVENANT, WHICH WILL BE POURED OUT FOR YOU AND

FOR MANY FOR THE FORGIVENESS OF SINS. DO THIS IN

MEM'RY OF ME.
He shows the chalice to the people, places it on the corporal, and genuflects in adoration.

112. Then he says:

**Celebrant alone**

**The mystery of faith.**

And the people continue, acclaiming:

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

Or:

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

Or:

8. Save us, Savior of the world, *for by your Cross and Resurrection* you have set us free.
Therefore, O Lord, as we celebrate the memorial of the saving Passion of your Son, his wondrous Resurrection and Ascension into heaven, and as we look forward to his second coming, we offer you in thanks-giving this holy and living sacrifice.

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

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

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

Listen graciously to the prayers of this family,
whom you have summoned before you:
in your compassion, O merciful Father,
gather to yourself all your children
scattered throughout the world.

† To our departed brothers and sisters
and to all who were pleasing to you
at their passing from this life,
give kind admittance to your kingdom.
There we hope to enjoy for ever the fullness of your glory

He joins his hands.

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

*Mention may be made here of the Coadjutor Bishop, or Auxiliary Bishops, as noted in the General Instruction of the Roman Missal, no. 149.
114. He takes the chalice and the paten with the host and, raising both, he says: Celebrant alone or with concelebrants

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. 244.

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

† Remember your servant N.
whom you have called (today)
from this world to yourself.
Grant that he (she) who was united with your Son in a death like his,
may also be one with him in his Resurrection,
when from the earth
he will raise up in the flesh those who have died,
and transform our lowly body
after the pattern of his own glorious body.
To our departed brothers and sisters, too,
and to all who were pleasing to you
at their passing from this life,
give kind admittance to your kingdom.
There we hope to enjoy for ever the fullness of your glory,
when you will wipe away every tear from our eyes.
For seeing you, our God, as you are,
we shall be like you for all the ages
and praise you without end,
He joins his hands.
through Christ our Lord,
through whom you bestow on the world all that is good. †
EUCHARISTIC PRAYER IV

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

℣ The Lord be with you.  ANSW: And with your spir- it.

℣ Lift up your hearts.  ANSW: We lift them up to the Lord.

℣ Let us give thanks to the Lord our God.  ANSW: It is right and just.

It is truly right to give you thanks, tru-ly just to give you glo-ry, Fa-ther most ho-ly, for you are the one God liv-ing and true, Ex-ist-ing be-fore all a-ges

and abiding for all e-ter-ni-ty, dwelling in un-ap-proach-ab-le light; yet you,

who a-lone are good, the source of life, have made all that is, so that you might

fill your crea-tures with bless-ings and bring joy to many of them by the glo- ry
of your light. And so, in your presence are countless hosts of Angels, who

serve you day and night and, gazing upon the glory of your face, glorify you

without ceasing. With them we, too, confess your name in exultation,

giving voice to every creature under heaven, as we acclaim:

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

117. The Priest, with hands extended, says:

We give you praise, Father most holy,
for you are great
and you have fashioned all your works
in wisdom and in love.
You formed man in your own image
and entrusted the whole world to his care,
so that in serving you alone, the Creator,
he might have dominion over all creatures.
And when through disobedience he had lost your friendship,
you did not abandon him to the domain of death.
For you came in mercy to the aid of all,
so that those who seek might find you.
Time and again you offered them covenants
and through the prophets
taught them to look forward to salvation.
And you so loved the world, Father most holy,
that in the fullness of time
you sent your Only Begotten Son to be our Savior.
Made incarnate by the Holy Spirit
and born of the Virgin Mary,
he shared our human nature
in all things but sin.
To the poor he proclaimed the good news of salvation,
to prisoners, freedom,
and to the sorrowful of heart, joy.
To accomplish your plan,
he gave himself up to death,
and, rising from the dead,
he destroyed death and restored life.

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

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

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

Celebrant with concelebrants

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

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

He joins his hands.

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

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

For when the hour had come
for him to be glorified by you, Father most holy,
having loved his own who were in the world,
he loved them to the end:
and while they were at supper,
He takes the bread
and, holding it slightly raised above the altar, continues:

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

He bows slightly.

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

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

120. After this, he continues:

In a similar way,

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

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

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
The blood of the new and eternal covenant,
which will be poured out for you and for many
for the forgiveness of sins.
DO THIS IN MEMORY OF ME.

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

121. Then he says:

Celebrant alone

The mystery of faith.
And the people continue, acclaiming:

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

Or:

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

Or:

8. Save us, Savior of the world, * for by your Cross and Resurrection you have set us free.
122. Then, with hands extended, the Priest says:

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

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

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

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

He joins his hands.

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

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

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. 244.
The Communion Rite

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

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

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

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

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

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

He joins his hands.

The people conclude the prayer, acclaiming:

   For the kingdom,
   the power and the glory are yours
   now and for ever.
126. Then the Priest, with hands extended, says aloud:

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

He joins his hands.

   Who live and reign for ever and ever.

The people reply:

   Amen.

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

   The peace of the Lord be with you always.

The people reply:

   And with your spirit.

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

   Let us offer each other the sign of peace.

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

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

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

130. Meanwhile the following is sung or said:

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

The invocation may even be repeated several times if the fraction is prolonged. Only the final time, however, is grant us peace said.
131. Then the Priest, with hands joined, says quietly:

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

Or:

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

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

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

And together with the people he adds once:

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

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

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

And he reverently consumes the Body of Christ.

Then he takes the chalice and says quietly:

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

And he reverently consumes the Blood of Christ.

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

   The Body of Christ.
The communicant replies:

   Amen.

And receives Holy Communion.

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

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

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.
EUCHARISTIC PRAYERS
FOR RECONCILIATION

I

The Eucharistic Prayers for Reconciliation may be used in Masses in which the mystery of reconciliation is conveyed to the faithful in a special way, as, for example, in the Masses for Promoting Harmony, For Reconciliation, For the Preservation of Peace and Justice, In Time of War or Civil Disturbance, For the Forgiveness of Sins, For Charity, of the Mystery of the Holy Cross, of the Most Holy Eucharist, of the Most Precious Blood of our Lord Jesus Christ, as well as in Masses during Lent. Although these Eucharistic Prayers have been provided with a proper Preface, they may also be used with other Prefaces that refer to penance and conversion, as, for example, the Prefaces of Lent.

\[\text{The Lord be with you.} \quad \text{And with your spirit.}\]

\[\text{Lift up your hearts.} \quad \text{We lift them up to the Lord.}\]

\[\text{Let us give thanks to the Lord our God.} \quad \text{It is right and just.}\]
It is truly right and just, our duty and our salvation, always and everywhere
to give you thanks, Lord, holy Father, almighty and eternal God. For you do
not cease to spur us on to possess a more abundant life and, being rich in mercy, you constantly offer pardon and call on sinners to trust in your forgiveness alone. Never did you turn away from us, and, though time and again
we have broken your covenant, you have bound the human family to yourself
through Jesus your Son, our Redeemer, with a new bond of love so tight that
it can never be undone. Even now you set before your people a time of grace
and reconciliation, and, as they turn back to you in spirit, you grant them hope in Christ Jesus and a desire to be of service to all, while they entrust themselves more fully to the Holy Spirit. And so, filled with wonder, we extol the power of your love, and, proclaiming our joy at the salvation that comes from you, we join in the heavenly hymn of countless hosts, as without end 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.
2. The Priest, with hands extended, says:

\[\text{You are indeed Holy, O Lord,}
\]
\[\text{and from the world’s beginning}
\]
\[\text{are ceaselessly at work,}
\]
\[\text{so that the human race may become holy,}
\]
\[\text{just as you yourself are holy.}
\]

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

\[\text{Look, we pray, upon your people’s offerings}
\]
\[\text{and pour out on them the power of your Spirit,}
\]

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

\[\text{that they may become the Body and Blood}
\]

He joins his hands.

\[\text{of your beloved Son, Jesus Christ,}
\]
\[\text{in whom we, too, are your sons and daughters.}
\]

Indeed, though we once were lost
and could not approach you,
you loved us with the greatest love:
for your Son, who alone is just,
hailed himself over to death,
and did not disdain to be nailed for our sake
to the wood of the Cross.

But before his arms were outstretched between heaven and earth,
to become the lasting sign of your covenant,
he desired to celebrate the Passover with his disciples.

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

As he ate with them,

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

he took bread
and, giving you thanks, he said the blessing,
broke the bread and gave it to them, 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.

5. After this, he continues:

In a similar way, when supper was ended, knowing that he was about to reconcile all things in himself through his Blood to be shed on the Cross,

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

he took the chalice, filled with the fruit of the vine, and once more giving you thanks, handed the chalice to his disciples, saying:

He bows slightly.

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

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

6. Then he says:

The mystery of faith.
And the people continue, acclaiming:

2. We proclaim your death, O Lord, * and profess

your Resurrection until you come again.

Or:
7. When we eat this Bread and drink this Cup, * we proclaim your death, O Lord, until you come again.

Or:

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

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

Therefore, as we celebrate the memorial of your Son Jesus Christ, who is our Passover and our surest peace, we celebrate his Death and Resurrection from the dead, and looking forward to his blessed Coming, we offer you, who are our faithful and merciful God, this sacrificial Victim who reconciles to you the human race.

Look kindly, most compassionate Father, on those you unite to yourself by the Sacrifice of your Son, and grant that, by the power of the Holy Spirit, as they partake of this one Bread and one Chalice, they may be gathered into one Body in Christ, who heals every division.
Be pleased to keep us always
in communion of mind and heart,
together with N. our Pope and N. our Bishop.*
Help us to work together
for the coming of your Kingdom,
until the hour when we stand before you,
Saints among the Saints in the halls of heaven,
with the Blessed Virgin Mary, Mother of God,
the blessed Apostles and all the Saints,
and with our deceased brothers and sisters,
whom we humbly commend to your mercy.

Then, freed at last from the wound of corruption
and made fully into a new creation,
we shall sing to you with gladness

He joins his hands.

the thanksgiving of Christ,
who lives for all eternity.

8. 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

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

II

 ธ The Lord be with you.  (FLAGS) And with your spirit.

 ธ Lift up your hearts.  FLAGS We lift them up to the Lord.

 ธ Let us give thanks to the Lord our God.  FLAGS It is right and just.

 It is truly right and just that we should give you thanks and praise, O God, al-
mighty Father, for all you do in this world, through our Lord Jesus Christ. For

 though the human race is divided by dissension and discord, yet we know that by
testing us you change our hearts to prepare them for reconciliation. Even

 more, by your Spirit you move human hearts that enemies may speak to each o-
ther a-gain, adversaries may join hands, and peoples seek to meet to-ge-ther. By

the working of your pow-er it comes a-bout, O Lord, that hatred is over-come

by love, revenge gives way to for-give-ness, and discord is changed to mu-tual

re-spect. There-fore, as we give you cease-less thanks with the choirs of heav-
en, we cry out to your majes-ty on earth, and without end we ac-claim:

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.
2. The Priest, with hands extended, says:

You, therefore, almighty Father,
we bless through Jesus Christ your Son,
who comes in your name.
He himself is the Word that brings salvation,
the hand you extend to sinners,
the way by which your peace is offered to us.
When we ourselves had turned away from you
on account of our sins,
you brought us back to be reconciled, O Lord,
so that, converted at last to you,
we might love one another
through your Son,
whom for our sake you handed over to death.

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

And now, celebrating the reconciliation
Christ has brought us,
we entreat you:
sanctify these gifts by the outpouring of your Spirit,

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

that they may become the Body and Blood of your Son,
whose command we fulfill
when we celebrate these mysteries.

He joins his hands.

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

For when about to give his life to set us free,
as he reclined at supper,

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

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

He bows slightly.

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

He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.
5. After this, he continues:
   In a similar way, on that same evening,

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

he took the chalice of blessing in his hands,
confessing your mercy,
and gave the chalice to his disciples, saying:

He bows slightly.

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

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

6. Then he says:

The mystery of faith.

And the people continue, acclaiming:

2. We proclaim your death, O Lord, * and profess

your Resurrection until you come again.
Or:

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

Or:

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

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

Celebrating, therefore, the memorial of the Death and Resurrection of your Son, who left us this pledge of his love, we offer you what you have bestowed on us, the Sacrifice of perfect reconciliation.

Holy Father, we humbly beseech you to accept us also, together with your Son, and in this saving banquet graciously to endow us with his very Spirit, who takes away everything that estranges us from one another.
May he make your Church a sign of unity and an instrument of your peace among all people and may he keep us in communion with N. our Pope and N. our Bishop* and all the Bishops and your entire people.

Just as you have gathered us now at the table of your Son, so also bring us together, with the glorious Virgin Mary, Mother of God, with your blessed Apostles and all the Saints, with our brothers and sisters and those of every race and tongue who have died in your friendship. Bring us to share with them the unending banquet of unity in a new heaven and a new earth, where the fullness of your peace will shine forth.

He joins his hands.

in Christ Jesus our Lord.

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

T

hrough him, and with him, and in him, O God, al-might-y Fa-ther,

in the unity of the Ho-ly Spir-it, all glory and honor is yours, for e-ver

and e-ver

The people continue:

Amen.

Then follows the Communion Rite, p. 244.

*Mention may be made here of the Coadjutor Bishop or of Auxiliary Bishops, as noted in the General Instruction of the Roman Missal, no. 149.
EUCHARISTIC PRAYER FOR USE IN MASSES FOR VARIOUS NEEDS

I

The Church on the Path of Unity

1. The following form of this Eucharistic Prayer is appropriately used with Mass formularies such as, For the Church, For the Pope, For the Bishop, For the Election of a Pope or a Bishop, For a Council or Synod, For Priests, For the Priest Himself, For Ministers of the Church, and For a Spiritual or Pastoral Gathering.

℣. The Lord be with you.  ℣. And with your spirit.

℣. Lift up your hearts.  ℣. We lift them up to the Lord.

℣. Let us give thanks to the Lord our God.  ℣. It is right and just.

It is truly right and just to give you thanks and raise to you a hymn

of glory and praise, O Lord, Father of infinite goodness. For by the

word of your Son’s Gospel you have brought together one Church

from every people, tongue, and nation, and, having filled her with
life by the power of your Spirit, you never cease through her to
gather the whole human race into one. Manifesting the covenant of
your love, she dispenses without ceasing the blessed hope of your
Kingdom and shines bright as the sign of your faithfulness, which
in Christ Jesus our Lord you promised would last for eternity. And
so, with all the Powers of heaven, we worship you constantly on
earth, while, with all the Church, as 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.
2. The Priest, with hands extended, says:

You are indeed Holy and to be glorified, O God, who love the human race and who always walk with us on the journey of life. Blessed indeed is your Son, present in our midst when we are gathered by his love, and when, as once for the disciples, so now for us, he opens the Scriptures and breaks the bread.

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

Therefore, Father most merciful, we ask that you send forth your Holy Spirit to sanctify these gifts of bread and wine,

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

that they may become for us
the Body and Blood

of our Lord Jesus Christ.

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

On the day before he was to suffer, on the night of the Last Supper,

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

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

He bows slightly.

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

He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.
5. 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, gave you thanks
   and gave the chalice to his disciples, saying:

He bows slightly.

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

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

6. Then he says:

   The mystery of faith.

   And the people continue, acclaiming:

2. We proclaim your death, O Lord, * and profess

   your Resurrection until you come again.

Or:

7. When we eat this Bread and drink this Cup, * we pro-

   claim your death, O Lord, until you come again.
8. Save us, Savior of the world, * for by your Cross and Resurrection you have set us free.

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

Therefore, holy Father, as we celebrate the memorial of Christ your Son, our Savior, whom you led through his Passion and Death on the Cross to the glory of the Resurrection, and whom you have seated at your right hand, we proclaim the work of your love until he comes again and we offer you the Bread of life and the Chalice of blessing.

Look with favor on the oblation of your Church, in which we show forth the paschal Sacrifice of Christ that has been handed on to us, and grant that, by the power of the Spirit of your love, we may be counted now and until the day of eternity among the members of your Son, in whose Body and Blood we have communion.

Lord, renew your Church (which is in N.) by the light of the Gospel. Strengthen the bond of unity between the faithful and the pastors of your people, together with N. our Pope, N. our Bishop, and the whole Order of Bishops, that in a world torn by strife your people may shine forth as a prophetic sign of unity and concord.

* * Mention may be made here of the Coadjutor Bishop or of Auxiliary Bishops, as noted in the General Instruction of the Roman Missal, no. 149.
Remember our brothers and sisters (N. and N.),
who have fallen asleep in the peace of your Christ,
and all the dead, whose faith you alone have known.
Admit them to rejoice in the light of your face,
and in the resurrection give them the fullness of life.

Grant also to us,
when our earthly pilgrimage is done,
that we may come to an eternal dwelling place
and live with you for ever;
there, in communion with the Blessed Virgin Mary, Mother of God,
with the Apostles and Martyrs,
(with Saint N.: the Saint of the day or Patron)
and with all the Saints,
we shall praise and exalt you.

He joins his hands.

through Jesus Christ, your Son.

8. 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. 244.
EUCHARISTIC PRAYER FOR USE IN
MASSES FOR VARIOUS NEEDS

II

God Guides His Church along the Way of Salvation

1. The following form of this Eucharistic Prayer is appropriately used with Mass formularies such as, For the Church, For Vocations to Holy Orders, For the Laity, For the Family, For Religious, For Vocations to Religious Life, For Charity, For Relatives and Friends, and For Giving Thanks to God.

The Lord be with you. And with your spirit.

Lift up your hearts. We lift them up to the Lord.

Let us give thanks to the Lord our God. It is right and just.

It is truly right and just, our duty and our salvation, always and every-where to give you thanks, Lord, ho-ly Fa-ther, creator of the world and source of all life. For you never forsake the works of your wis-dom, but by your pro-vi-dence are even now at work in our
midst. With mighty hand and out-stretched arm you led your people

Is-ra-el through the de-sert. Now, as your Church makes her pilgrim

journey in the world, you always accompany her by the power of

the Ho-ly Spir-it and lead her along the paths of time to the e-ter-nal

joy of your King-dom, through Christ our Lord. And so, with the

An-gels and Saints, we, too, sing the hymn of your glo-ry, as with-out

end we ac-claim:

Holy, Holy, Holy Lord God of hosts . . .

2. The Priest, with hands extended, says:

Y ou are indeed Holy and to be glorified, O God, Celebrant alone

who love the human race

and who always walk with us on the jour-ney of life.

Blessed indeed is your Son,

present in our midst

when we are gathered by his love

and when, as once for the disciples, so now for us,

he opens the Scriptures and breaks the bread.
3. He joins his hands and, holding them extended over the offerings, says:

   Therefore, Father most merciful,
   we ask that you send forth your Holy Spirit
   to sanctify these gifts of bread and wine,

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

   that they may become for us
   the Body and Blood

He joins his hands.

   of our Lord Jesus Christ.

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

   On the day before he was to suffer,
   on the night of the Last Supper,

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

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

He bows slightly.

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

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

5. 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, gave you thanks
   and gave the chalice to his disciples, saying:

He bows slightly.

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

He shows the chalice to the people, places it on the corporal, and genuflects in adoration.
6. Then he says:

The mystery of faith.
And the people continue, acclaiming:

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

Or:

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

Or:

8. Save us, Savior of the world, * for by your Cross and Resurrection you have set us free.
7. Then the Priest, with hands extended, says:

Therefore, holy Father, as we celebrate the memorial of Christ your Son, our Savior, whom you led through his Passion and Death on the Cross to the glory of the Resurrection, and whom you have seated at your right hand, we proclaim the work of your love until he comes again and we offer you the Bread of life and the Chalice of blessing.

Look with favor on the oblation of your Church, in which we show forth the paschal Sacrifice of Christ that has been handed on to us, and grant that, by the power of the Spirit of your love, we may be counted now and until the day of eternity among the members of your Son, in whose Body and Blood we have communion.

And so, having called us to your table, Lord, confirm us in unity, so that, together with N. our Pope and N. our Bishop*, with all Bishops, Priests and Deacons, and your entire people, as we walk your ways with faith and hope, we may strive to bring joy and trust into the world.

Remember our brothers and sisters (N. and N.), who have fallen asleep in the peace of your Christ, and all the dead, whose faith you alone have known. Admit them to rejoice in the light of your face, and in the resurrection give them the fullness of life.

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* * Mention may be made here of the Coadjutor Bishop or of Auxiliary Bishops, as noted in the General Instruction of the Roman Missal, no. 149.
Grant also to us,
when our earthly pilgrimage is done,
that we may come to an eternal dwelling place
and live with you for ever;
there, in communion with the Blessed Virgin Mary, Mother of God,
with the Apostles and Martyrs,
(with Saint N.: the Saint of the day or Patron)
and with all the Saints,
we shall praise and exalt you

He joins his hands.

through Jesus Christ, your Son.

8. 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. 244.
EUCHARISTIC PRAYER FOR USE IN MASSES FOR VARIOUS NEEDS

III

Jesus, the Way to the Father

1. The following form of this Eucharistic Prayer is appropriately used with Mass formularies such as, For the Evangelization of Peoples, For Persecuted Christians, For the Nation or State, For Those in Public Office, For a Governing Assembly, At the Beginning of the Civil Year, and For the Progress of Peoples.

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, holy Father, Lord of heaven and earth,

through Christ our Lord. For by your Word you created the world and you govern all things in harmony. You gave us the same Word
made flesh as Mediator, and he has spoken your words to us and called
us to follow him. He is the way that leads us to you, the truth that sets
us free, the life that fills us with gladness. Through your Son you gather
men and women, whom you made for the glory of your name, into one
Family, redeemed by the Blood of his Cross and signed with the seal of
the Spirit. Therefore, now and for ages unending, with all the Angels,
we proclaim your glory, as in joyful celebration 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.
2. The Priest, with hands extended, says:
   
   You are indeed Holy and to be glorified, O God, who love the human race and who always walk with us on the journey of life. Blessed indeed is your Son, present in our midst when we are gathered by his love and when, as once for the disciples, so now for us, he opens the Scriptures and breaks the bread.

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

   Therefore, Father most merciful, we ask that you send forth your Holy Spirit to sanctify these gifts of bread and wine,

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

   that they may become for us the Body and ✺ Blood

   He joins his hands.

   of our Lord Jesus Christ.

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

   On the day before he was to suffer, on the night of the Last Supper,

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

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

   He bows slightly.

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

   He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.
5. 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, gave you thanks
and gave the chalice to his disciples, saying:

He bows slightly.

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

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

6. Then he says:

The mystery of faith.

And the people continue, acclaiming:

2. We proclaim your death, O Lord, * and profess

your Resurrection until you come again.

Or:

7. When we eat this Bread and drink this Cup, * we pro-

claim your death, O Lord, until you come again.
8. Save us, Savior of the world, * for by your
Cross and Resurrection you have set us free.

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

*Therefore, holy Father,*
as we celebrate the memorial of Christ your Son, our Savior,
whom you led through his Passion and Death on the Cross
to the glory of the Resurrection,
and whom you have seated at your right hand,
we proclaim the work of your love until he comes again
and we offer you the Bread of life
and the Chalice of blessing.

*Look with favor on the oblation of your Church,*
in which we show forth
the paschal Sacrifice of Christ that has been handed on to us,
and grant that, by the power of the Spirit of your love,
we may be counted now and until the day of eternity
among the members of your Son,
in whose Body and Blood we have communion.

*By our partaking of this mystery, almighty Father,*
give us life through your Spirit,
grant that we may be conformed to the image of your Son,
and confirm us in the bond of communion,
*together with N. our Pope and N. our Bishop,*
with all other Bishops,
with Priests and Deacons,
and with your entire people.

*Grant that all the faithful of the Church,*
looking into the signs of the times by the light of faith,
may constantly devote themselves
to the service of the Gospel.*

*Mention may be made here of the Coadjutor Bishop or of Auxiliary Bishops, as noted in the General Instruction of the Roman Missal, no. 149.*
Keep us attentive to the needs of all that, sharing their grief and pain, their joy and hope, we may faithfully bring them the good news of salvation and go forward with them along the way of your Kingdom.

Remember our brothers and sisters (N. and N.), who have fallen asleep in the peace of your Christ, and all the dead, whose faith you alone have known. Admit them to rejoice in the light of your face, and in the resurrection give them the fullness of life.

Grant also to us, when our earthly pilgrimage is done, that we may come to an eternal dwelling place and live with you for ever; there, in communion with the Blessed Virgin Mary, Mother of God, with the Apostles and Martyrs, (with Saint N.: the Saint of the day or Patron) and with all the Saints, we shall praise and exalt you

He joins his hands.

through Jesus Christ, your Son.

8. He takes the chalice and the paten with the host and, raising both, he says: Celebrant alone or with concelebrants

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. 244.
EUCARISTIC PRAYER FOR USE IN MASSES FOR VARIOUS NEEDS

IV

Jesus, Who Went About Doing Good

1. The following form of this Eucharistic Prayer is appropriately used with Mass formulae such as, For Refugees and Exiles, In Time of Famine or For Those Suffering Hunger, For Our Oppressors, For Those Held in Captivity, For Those in Prison, For the Sick, For the Dying, For the Grace of a Happy Death, and In Any Need.

\[\begin{align*} &\text{V The Lord be with you.} &\text{R And with your spirit.} \\
&\text{V Lift up your hearts.} &\text{R We lift them up to the Lord.} \\
&\text{V Let us give thanks to the Lord our God.} &\text{R It is right and just.} \\
&\text{It is truly right and just, our duty and our salvation, always and} &\text{everywhere to give you thanks, Father of mercies and faithful God.} \\
&\text{For you have given us Jesus Christ, your Son, as our Lord and Redeemer.} \end{align*}\]
He always showed compassion for children and for the poor, for the sick and for sinners, and he became a neighbor to the oppressed and the afflicted. By word and deed he announced to the world that you are our Father and that you care for all your sons and daughters. And so, with all the Angels and Saints, we exalt and bless your name and sing the hymn of your glory, as without end 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.**
2. The Priest, with hands extended, says:

You are indeed Holy and to be glorified, O God,
who love the human race
and who always walk with us on the journey of life.
Blessed indeed is your Son,
present in our midst
when we are gathered by his love
and when, as once for the disciples, so now for us,
he opens the Scriptures and breaks the bread.

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

Therefore, Father most merciful,
we ask that you send forth your Holy Spirit
to sanctify these gifts of bread and wine,

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

that they may become for us
the Body and Blood

He joins his hands.

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

   On the day before he was to suffer,
   on the night of the Last Supper,

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

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

He bows slightly.

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

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

5. 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, gave you thanks
   and gave the chalice to his disciples, saying:

He bows slightly.

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

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

6. Then he says:

   The mystery of faith.
And the people continue, acclaiming:

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

Or:

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

Or:

8. *Save us, Savior of the world, for by your Cross and Resurrection you have set us free.*
7. Then the Priest, with hands extended, says:

Therefore, holy Father, as we celebrate the memorial of Christ your Son, our Savior, whom you led through his Passion and Death on the Cross to the glory of the Resurrection, and whom you have seated at your right hand, we proclaim the work of your love until he comes again and we offer you the Bread of life and the Chalice of blessing.

Look with favor on the oblation of your Church, in which we show forth the paschal Sacrifice of Christ that has been handed on to us, and grant that, by the power of the Spirit of your love, we may be counted now and until the day of eternity among the members of your Son, in whose Body and Blood we have communion.

Bring your Church, O Lord, to perfect faith and charity, together with N. our Pope and N. our Bishop,* with all Bishops, Priests and Deacons, and the entire people you have made your own.

Open our eyes to the needs of our brothers and sisters; inspire in us words and actions to comfort those who labor and are burdened. Make us serve them truly, after the example of Christ and at his command. And may your Church stand as a living witness to truth and freedom, to peace and justice, that all people may be raised up to a new hope.

* * Mention may be made here of the Coadjutor Bishop or of Auxiliary Bishops, as noted in the General Instruction of the Roman Missal, no. 149.
Remember our brothers and sisters (N. and N.),
who have fallen asleep in the peace of your Christ,
and all the dead, whose faith you alone have known.
Admit them to rejoice in the light of your face,
and in the resurrection give them the fullness of life.
Grant also to us,
when our earthly pilgrimage is done,
that we may come to an eternal dwelling place
and live with you for ever;
there, in communion with the Blessed Virgin Mary, Mother of God,
with the Apostles and Martyrs,
(with Saint N.: the Saint of the day or Patron)
and with all the Saints,
we shall praise and exalt you.

He joins his hands.

through Jesus Christ, your Son.

8. 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, al-might-y Fa-ther,
in the unity of the Ho-ly Spir-it, all glory and honor is yours, for e-ver

and e-ver

The people acclaim:

Amen.

Then follows the Communion Rite, p. 244.
PROPER OF SAINTS
January 25
THE CONVERSION OF SAINT PAUL THE APOSTLE
Feast

Prayer over the Offerings

As we celebrate the divine mysteries, O Lord, we pray,
may the Spirit fill us with that light of faith
with which he constantly enlightened the blessed Apostle Paul
for the spreading of your glory.
Through Christ our Lord.

February 2
THE PRESENTATION OF THE LORD
Feast

Prayer over the Offerings

May the offering made with exultation by your Church
be pleasing to you, O Lord, we pray,
for you willed that your Only Begotten Son
be offered to you for the life of the world
as the Lamb without blemish. Who lives and reigns for ever and ever.

Preface: The mystery of the Presentation of the Lord.

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, Lord, holy Father, almighty and eternal God. For your co-eternal Son was presented on this day in the Temple and revealed by the Spirit as the glory of Israel and Light of the nations. And so, we, too, go forth, rejoicing to encounter your Salvation, and with the Angels and Saints praise you, as without end we acclaim:

Holy, Holy, Holy Lord God of hosts . . .
Prayer over the Offerings

Accept with favor, O Lord, we pray,

the prayers and offerings of your Church,

that, with Saint Peter as her shepherd,

she may come to an eternal inheritance,

for it is through his teaching

that she holds the faith in its integrity.

Through Christ our Lord.

We pray, O Lord, that, just as Saint Joseph served with loving care your Only Begotten Son, born of the Virgin Mary, so we may be worthy to minister with a pure heart at your altar. Through Christ our Lord.

Preface: The mission of Saint Joseph

The Lord be with you. And with your spirit.

Lift up your hearts. We lift them up to the Lord.

Let us give thanks to the Lord our God. It is right and just.

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, and on the
Solemnity of Saint Joseph to give you fitting praise, to glorify you and bless you. For this just man was given by you as spouse to the Virgin Mother of God and set as a wise and faithful servant in charge of your household to watch like a father over your Only Begotten Son, who was conceived by the overshadowing of the Holy Spirit, our Lord Jesus Christ. Through him the Angels praise your majesty, dominions adore and Powers tremble before you. Heaven and the Virtues of heaven and the blessed Seraphim worship together with exultation. May our voices, we pray, join with theirs in humble praise, as we acclaim:

Holy, Holy, Holy Lord God of hosts . . .
March 25

THE ANNUNCIATION OF THE LORD
Solemnity

Whenever this Solemnity occurs during Holy Week, it is transferred to the Monday after the Second Sunday of Easter.

Prayer over the Offerings

Be pleased, al-might-y God, to accept your Chur-ch's of-fer-ing,

so that she, who is aware that her be-gin-nings

lie in the Incarn-ation of your Only Be-got-ten Son,

may rejoyce to celebrate his mysteries on this So-lem-ni-ty.

Who lives and reigns for ever and e-ver.

Preface: The mystery of the Incarnation

The  Lord  be  with  you.  And   with   your  spir- it.

Lift  up  your  hearts.  We  lift  them  up  to  the  Lord.

Let  us  give  thanks  to  the  Lord  our  God.  It  is  right  and  just.
It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. For the Virgin Mary heard with faith that the Christ was to be born among men and for men’s sake by the overshadowing power of the Holy Spirit. Lovingly she bore him in her immaculate womb, that the promises to the children of Israel might come about and the hope of nations be accomplished beyond all telling. Through him the host of Angels adores your majesty and rejoices in your presence for ever. May our voices, we pray, join with theirs in one chorus of exultant praise, as we acclaim:

Holy, Holy, Holy Lord God of hosts . . .
April 25

SAINT MARK, EVANGELIST

Feast

Prayer over the Offerings

As we venerate the glory of Saint Mark,

we offer you, Lord, the sacrifice of praise

and humbly beseech you,

that your Church may always persevere

in the preaching of the Gospel.

Through Christ our Lord.

May 1
SAINT JOSEPH THE WORKER


 Vox: The Lord be with you. 
 Rex: And with your spirit.

 Vox: Lift up your hearts. 
 Rex: We lift them up to the Lord.

 Vox: Let us give thanks to the Lord our God. 
 Rex: It is right and just.

 It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God. and on the commemoration of Saint Joseph to give you fitting praise, to glorify you and bless you. For this just man was given to you as spouse to the Virgin Mo-
father of God and set as a wise and faithful servant in charge of your household to watch like a father over your Only Begotten Son, who was conceived by the overshadowing of the Holy Spirit, our Lord Jesus Christ. Through him the Angels praise your majesty, dominions adore and powers tremble before you. Heaven and the Virtues of heaven and the blessed Seraphim worship together with exultation. May our voices, we pray, join with theirs in humble praise, as we acclaim:

Holy, Holy, Holy Lord God of hosts . . .
May 3
SAINTS PHILIP AND JAMES, APOSTLES
Feast

Prayer over the Offerings

Receive, O Lord, the offerings we bring
for the feast day of the Apostles Phil-ip and James
and bestow on us religion pure and un-de-filed.
Through Christ our Lord.

May 14
SAINT MATTHIAS, APOSTLE
Feast

Prayer over the Offerings

Receive, O Lord, the offerings of your Church,
reverently presented for the Feast of Saint Mat-thi-as,
and through them strengthen us by the power of your grace.
Through Christ our Lord.
May 31
THE VISITATION OF THE BLESSED VIRGIN MARY
Feast

Prayer over the Offerings

May our offering of this saving sacrifice
be acceptable to your majesty, O Lord,
as you were pleased to accept the charity
of the most Blessed Mother of your Only Be-gotten Son.

Who lives and reigns for ever and ever.

June 24
THE NATIVITY OF SAINT JOHN THE BAPTIST
Solemnity

At the Vigil Mass
This Mass is used on the evening of 23 June, either before or after First Vespers (Evening Prayer I) of the Solemnity.

Prayer over the Offerings

Look with favor, O Lord,

upon the offerings made by your people

on the Solemnity of Saint John the Baptist,

and grant that what we celebrate in mystery

we may follow with deeds of devoted service.

Through Christ our Lord.

Proper Preface, as in the following Mass, p. 306.
At the Mass during the Day

Prayer over the Offerings

We place these offerings on your altar, O Lord,

to celebrate with fitting honor the nativity of him

who both foretold the coming of the world’s Savior

and pointed him out when he came. Who lives and reigns for ever and ever.

Preface: The mission of the Precursor

The Lord be with you.       And with your spirit.

Lift up your hearts.         We lift them up to the Lord.

Let us give thanks to the Lord our God.  It is right and just.

It is truly right and just, our duty and our salvation, always and everywhere

to give you thanks, Lord, holy Father, almighty and eternal God, through
Christ our Lord. In his Precursor, Saint John the Baptist, we praise your great glory, for you consecrated him for a singular honor among those born of wom-en. His birth brought great re-joic-ing; even in the womb he leapt for joy at the coming of hu-man sal-va-tion. He alone of all the proph-ets pointed out the Lamb of re-demp-tion. And to make holy the flow-ing wa-ters, he baptized the very au-thor of Bap-tism and was privileged to bear him su-preme wit-ness by the shed-ding of his blood. And so, with the pow-ers of heav-en, we worship you con-stant-ly on earth, and be-fore your maj-es-ty with-out end we ac-claim: Holy, Holy, Holy Lord God of hosts . . .
June 29
SAINTS PETER AND PAUL, APOSTLES
Solemnity

At the Vigil Mass

This Mass is used on the evening of 28 June, either before or after First Vespers (Evening Prayer I) of the Solemnity.

Prayer over the Offerings

We bring offerings to your altar, O Lord,
as we glory in the solemn feast
of the blessed Apostles Peter and Paul,
so that the more we doubt our own merits,
the more we may rejoice that we are to be saved
by your loving kind-ness.

Through Christ our Lord.

Proper Preface, as in the following Mass, p. 310.
At the Mass during the Day

Prayer over the Offerings

May the prayer of the Apostles, O Lord, accompany the sacrificial gift

that we present to your name for consecration,

and may their intercession make us devoted to you

in celebration of the sacrifice. Through Christ our Lord.

Preface: The twofold mission of Peter and Paul in the Church.

The Lord be with you.  

And with your spirit.

Lift up your hearts.  

We lift them up to the Lord.

Let us give thanks to the Lord our God.  

It is right and just.

It is truly right and just, our duty and our salvation, always and everywhere

to give you thanks, Lord, holy Father, almighty and eternal God. For by your
pro-vi-dence the blessed Apostles Pe-ter and Paul bring us joy: Pe-ter, foremost
in con-fess-ing the faith, Paul, its out-stand-ing preach-er, Pe-ter, who estab-
lished the early Church from the rem-nant of Is-ra-el, Paul, ma-ster and teach-er
of the Gen-tiles that you call. And so, each in a dif-ferent way ga-thered to-
geth-er the one fam’ly of Christ; and revered together through-out the world,
they share one Mar-tyr’s crown. And there-fore, with all the An-gels and Saints,
we praise you, as without end we ac-claim:

Holy, Holy, Holy Lord God of hosts . . .
July 3
SAINT THOMAS, APOSTLE
Feast

Prayer over the Offerings

We render you, O Lord, the service that is your due,
humbly imploring you to keep safe your gifts in us,
as we honor the confession of the Apostle Saint Thomas
and offer you a sacrifice of praise.

Through Christ our Lord.

Preface: Independence Day I.

Let us give thanks to the Lord our God. It is right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. He spoke to us a message of peace and taught us to live as brothers and sisters. His message took form in the vision of our founding fathers.
thers as they fash-ioned a na-tion where we might live as one. His message lives on in our midst as our task for to-day and a pro-mise for to-mor-row. And so, with hearts full of love, we join the an-gels to-day and every day of our lives, to sing your glo-ry as we ac-claim:

Holy, Holy, Holy Lord God of hosts . . .

Or:
Preface: Independence Day II.

℣. The Lord be with you.  ᥫ. And with your spirit.

℣. Lift up your hearts.  ᥫ. We lift them up to the Lord.

℣. Let us give thanks to the Lord our God.  ᥫ. It is right and just.

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. For we praise you as the God of creation, as the Father of Jesus, the Savior of the world, in whose image we seek to live. He loved the children of the lands he walked and enriched them with his witness of justice.
and truth. He lived and died that we might be reborn in the Spirit and filled with love for all people. And so, with hearts full of love, we join the angels today and every day of our lives, to sing your glory as we acclaim:

Holy, Holy, Holy Lord God of hosts . . .
Prayer over the Offerings

Cleanse us, Lord, by the saving baptism of your Son's Passion,

so that on the Feast of Saint James,

whom you willed to be the first among the Apostles
to drink of Christ's chalice of suffering,

we may offer a sacrifice pleasing to you.

Through Christ our Lord.

Prayer over the Offerings

Sanctify, O Lord, we pray, these offerings here made to celebrate
the glorious Transfiguration of your Only Begotten Son,
and by his radiant splendor cleanse us from the stains of sin.
Through Christ our Lord.

Preface: The mystery of the Transfiguration.

℣. The Lord be with you.  ὧν. And with your spirit.

℣. Lift up your hearts.  ὧν. We lift them up to the Lord.

℣. Let us give thanks to the Lord our God.  ὧν. It is right and just.

It is truly right and just, our duty and our salvation, always and everywhere
to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. For he revealed his glory in the presence of chosen witnesses and filled with the greatest splendor that bodily form which he shares with all humanity, that the scandal of the Cross might be removed from the hearts of his disciples and that he might show how in the Body of the whole Church is to be fulfilled what so wonderfully shone forth first in the Head. And so, with the Powers of heaven, we worship you constantly on earth, and before your majesty without end we acclaim:

Holy, Holy, Holy Lord God of hosts . . .
August 10
SAINT LAWRENCE, DEACON AND MARTYR
Feast

Prayer over the Offerings

Receive with favor, O Lord,
the offerings we joyfully make on the feast day of Saint Lawrence
and grant that they become a help to our salvation.

Through Christ our Lord.

August 15
THE ASSUMPTION
OF THE BLESSED VIRGIN MARY
Solemnity

At the Vigil Mass
This Mass is used on the evening of 14 August, either before or after First Vespers (Evening Prayer I) of the Solemnity.

Prayer over the Offerings
Receive, we pray, O Lord,
the sacrifice of conciliation and praise,
which we celebrate on the Assumption of the holy Mo-ther of God,
that it may lead us to your par-don
and confirm us in perpe-tual thanks-giv-ing.

Through Christ our Lord.
Proper Preface, as in the following Mass, p. 324.
At the Mass during the Day

Prayer over the Offerings

May this oblation, our tribute of homage, rise up to you, O Lord,

and, through the intercession of the Most Blessed Virgin Mary,

whom you assumed into heaven,

may our hearts, aflame with the fire of love,

constantly long for you.

Through Christ our Lord.

Preface: The Glory of Mary assumed into heaven.

℣. The Lord be with you.  ℣. And with your spirit.

℣. Lift up your hearts.  ℣. We lift them up to the Lord.

℣. Let us give thanks to the Lord our God.  ℣. It is right and just.
It is truly right and just, our duty and our salvation, always and everywhere
to give you thanks, Lord, holy Father, almighty and eternal God, through
Christ our Lord. For today the Virgin Mother of God was assumed into heaven
as the beginning and image of your Church’s coming to perfection and a
sign of sure hope and comfort to your pilgrim people; rightly you would not
allow her to see the corruption of the tomb, since from her own body she marvelously brought forth your incarnate Son, and Author of all life. And so,
in company with the choirs of Angels, we praise you, and with joy we proclaim:

Holy, Holy, Holy Lord God of hosts . . .
As we celebrate anew
the feast day of Saint Bartholomew, O Lord,
we pray that we may obtain your help
through the intercession of the Apostle,
in whose honor we bring you this sacrifice of praise.

Through Christ our Lord.

Prayer over the Offerings

May the humanity of your Only Begotten Son come, O Lord, to our aid,

and may he, who at his birth from the Blessed Virgin did not diminish but consecrated her integrity,

by taking from us now our wicked deeds,

make our oblation acceptable to you. Through Christ our Lord.

Or:

As we celebrate with joy the Nativity of the Blessed Virgin Mary,

we bring you our offerings, O Lord,

and we humbly pray to be given strength by the humanity of your Son,

who from her was pleased to take flesh.

Who lives and reigns for ever and ever.

Prayer over the Offerings

May this oblation, O Lord, which on the altar of the Cross canceled the offense of the whole world, cleanse us, we pray, of all our sins. Through Christ our Lord.

Preface: The victory of the glorious Cross.

The Lord be with you.   And with your spirit.

Lift up your hearts.   We lift them up to the Lord.

Let us give thanks to the Lord our God.   It is right and just.

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God. For you
placed the salvation of the human race on the wood of the cross, so that, where
dead a-rose, life might a-gain spring forth and the e-vil one who conquered on,
a tree, might likewise on a tree be con-quered, through Christ our Lord. Through
him the Angels praise your maj-es-ty, Do-min-ions a-dore, and Powers trem-ble
be-fore you. Heav-en and the Vir-tues of heav-en and the bless-ed Ser-a-phim
wor-ship to-geth-er with ex-ul-ta-tion. May our voices, we pray, join with theirs
in hum-ble praise, as we ac-claim:

Holy, Holy, Holy Lord God of hosts . . .
Prayer over the Offerings

As we celebrate anew the memory of Saint Matthew,
we bring you sacrifices and prayers, O Lord,
humbly imploring you to look kindly on your Church,
whose faith you have nourished by the preaching of the Apostles.

Through Christ our Lord.

September 29
SAINTS MICHAEL, GABRIEL AND RAPHAEL,
ARCHANGELS
Feast

Prayer over the Offerings

We offer you a sacrifice of praise, O Lord, humbly en-treat-ing,
that, as these gifts are borne by the ministry of An-gels
into the presence of your ma-jes-ty,
so you may receive them favorably
and make them profitable for our sal-va-tion. Through Christ our Lord.

Preface: God glorified through the Angels.

V. The Lord be with you.  R. And with your spir-it.
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 sal-
va-tion, always and everywhere to give you thanks, Lord, holy Father, almighty and e-
ter-nal God, and to praise you with-out end in your Arch-an-gels and An-gels. For the honor we pay the an-gel-ic crea-
tures in whom you de-light re-
dounds to your own sur-
pas-sing glo-ry, and by their great dig-
i-ty and splen-
dor you show how infinitely great you are, to be exalted a-
bove all things, through Christ our Lord. Through him the multitude of Angels ex-
tols your maj-es-
ty, and we are united with them in exul-
tant ad-
ora-tion, as with one voice of praise we ac-
claim:

Holy, Holy, Holy Lord God of hosts . . .
Prayer over the Offerings

Grant through your heav-en-ly gifts

that we may serve you in freedom of heart, we pray, O Lord,

so that the offerings we make on the feast day of Saint Luke

may bring us healing and give us glo-ry. Through Christ our Lord.


Prayer over the Offerings

As we venerate the perpe-tual glo-ry

of the holy Apostles Simon and Jude, O Lord,

we ask that you receive our prayers

and lead us to worthy celebration of the sa-cred my-ster-ies.

Through Christ our Lord.

November 1
ALL SAINTS
Solemnity

Prayer over the Offerings

May these offerings we bring in honor of all the Saints
be pleasing to you, O Lord and grant that, just as we believe,
the Saints to be already assured of immortality,
so we may experience their concern for our salvation. Through Christ our Lord.

Preface: The glory of Jerusalem, our mother.

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, Lord, holy Father, almighty and eternal God. For today

by your gift we celebrate the festival of your city, the heavenly Jerusalem,

our mother, where the great array of our brothers and sisters already gives

you eternal praise. Towards her, we eagerly hasten as pilgrims advancing by

faith, rejoicing in the glory bestowed upon those exalted members of the

Church through whom you give us, in our frailty, both strength and good ex-

ample. And so, we glorify you with the multitude of Saints and Angels,

as with one voice of praise we acclaim:

Holy, Holy, Holy Lord God of hosts . . .
November 2
THE COMMEMORATION
OF ALL THE FAITHFUL DEPARTED
(All Souls’ Day)

The Masses that follow may be used at the discretion of the celebrant.¹
Even when 2 November falls on a Sunday, the Mass celebrated is that of the Commemoration of All the Faithful Departed.

1

Prayer over the Offerings

Look favorably on our offerings, O Lord,
so that your departed servants
may be taken up into glory with your Son,
in whose great mystery of love we are all united.

Who lives and reigns for ever and ever.

Preface for the Dead, pp. 200-206.

¹ On this day, any Priest may celebrate three Masses, observing, nevertheless, what was established by Benedict XV in the Apostolic Constitution, Incruentum Altaris Sacrificium, 10 August 1915: Acta Apostolicae Sedis 7 (1915) pp. 401–404.
Prayer over the Offerings

Almighty and mer-ciful God,

by means of these sacri-fi-cial of-fer-ings

wash a-way, we pray, in the Blood of Christ,

the sins of your de-part-ed ser-vants,

for you purify unceasingly by your merciful for-give-ness

those you once cleansed in the wa-ters of Bap-tism.

Through Christ our Lord.

Preface for the Dead, pp. 200-206.
Prayer over the Offerings

Receive, Lord, in your kindness,

the sacrificial offering we make

for all your servants who sleep in Christ,

that, set free from the bonds of death

by this sin-gu-lar sa-cri-fice,

they may merit e-ter-nal life.

Through Christ our Lord.

Preface for the Dead, pp. 200-206.
November 9
THE DEDICATION
OF THE LATERAN BASILICA
Feast

In the basilica itself, the Mass of the Common of the Dedication of a Church is used (p. 360).

Prayer over the Offerings

Accept, we pray, O Lord, the offering made here
and grant that by it those who seek your favor
may receive in this place the power of the Sacraments
and the answer to their prayers. Through Christ our Lord.

Preface: The mystery of the Church, the Bride of Christ and the Temple of the Spirit.

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, Lord, holy Father, almighty and eternal God. For in your
benevolence you are pleased to dwell in this house of prayer in order to per-
fect us as the temple of the Holy Spirit, supported by the perpetual help of
your grace and resplendent with the glory of a life acceptable to you. Year
by year you sanctify the Church, the Bride of Christ, fore-shadowed in visible
buildings, so that, rejoicing as the mother of countless children, she may be
given her place in your heavenly glory. And so, with all the Angels and
Saints, we praise you, as without end we acclaim:

Holy, Holy, Holy Lord God of hosts . . .
November 30
SAINT ANDREW, APOSTLE
Feast

Prayer over the Offerings

Grant us, almighty God, that through these offerings,
which we bring on the feast day of Saint Andrew,
we may please you by what we have brought
and be given life by what you have accepted.

Through Christ our Lord.

Preface: Thanksgiving Day.

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, Lord, holy Father, almighty and eternal God, through Christ our Lord. You have entrusted to us the great gift of freedom, a gift that calls forth responsibility and commitment to the truth that all have a funda-
mental digniti before you. In Jesus, through his Death and Resurrection, we find our ultimate redemption, freedom from sin, and every blessing.

And so, with hearts full of love, we join the angels, today and every day of our lives, to sing your glory as we acclaim:

Holy, Holy, Holy Lord God of hosts . . .
Graciously accept the saving sacrifice
which we offer you, O Lord,
on the Solemnity of the Immaculate Conception
of the Blessed Virgin Mary,
and grant that, as we profess her,
on account of your prevent grace,
to be untouched by any stain of sin,
so, through her intercession,
we may be delivered from all our faults.

Through Christ our Lord.
Preface: The mystery of Mary and the Church.

℣. The Lord be with you.  ᥼. And with your spirit.

℣. Lift up your hearts.  ᥼. We lift them up to the Lord.

℣. Let us give thanks to the Lord our God.  ᥼. It is right and just.

It is truly right and just, our duty and our salvation, always and everywhere
to give you thanks, Lord, holy Father, almighty and eternal God. For you pre-
served the most Blessed Virgin Mary from all stain of original sin, so that in
her, endowed with the rich fullness of your grace, you might prepare a worth-y

Moth-er for your Son and signify the beginning of the Church, his beau-ti-ful
Bride without spot or wrinkle. She, the most pure Virgin, was to bring forth a Son, the innocent Lamb who would wipe away our offenses; you placed her above all others to be for your people an advocate of grace and a model of holiness. And so, in company with the choirs of Angels, we praise you, and with joy we proclaim:

Holy, Holy, Holy Lord God of hosts . . .
[In the Dioceses of the United States]
December 12
Our Lady of Guadalupe
Feast

Prayer over the Offerings

Accept, O Lord, the gifts we present to you
on this feast of Our Lady of Guadalupe,
and grant that this sacrifice
may strengthen us to fulfill your commandments
as true children of the Virgin Mary.

Through Christ our Lord.

Preface I or II of the Blessed Virgin Mary, pp. 168-170.
Prayer over the Offerings

May these offerings of our devotion today,

be acceptable to you, we pray, O Lord,

for they are prompted

by the glorious commemoration of Saint Stephen the Martyr.

Through Christ our Lord.

Preface of the nativity of the Lord, pp. 114-118.
Prayer over the Offerings

Sanctify the offerings we have made, O Lord, we pray,
and grant that from the banquet of this supper
we may draw the hidden wisdom of the eternal Word,
just as, from this same source,
you revealed it to your apostle John.

Through Christ our Lord.

Preface of the nativity of the Lord, pp. 114-118.
Prayer over the Offerings

Re-ceive, O Lord, we pray,
the offerings of your de-vot-ed ser-vants
and purify us as we faithfully serve these, your mysteries,
by which you grant jus-ti-fi-ca-tion
even to those who lack un-der-stand-ing.

Through Christ our Lord.

Preface of the nativity of the Lord, pp. 114-118.
COMMONS
COMMON OF THE DEDICATION OF A CHURCH
On the Anniversary of the Dedication

I. In the Church that was Dedicated

Prayer over the Offerings

Recalling the day when you were pleased
to fill your house with glory and ho-li-ness, O Lord,
we pray that you may make of us
a sacrificial offering always acceptable to you.

Through Christ our Lord.
Preface: The mystery of the Temple of God, which is the Church

\[ \text{V: The Lord be with you.} \quad \text{R: And with your spirit.} \]

\[ \text{V: Lift up your hearts.} \quad \text{R: We lift them up to the Lord.} \]

\[ \text{V: Let us give thanks to the Lord our God.} \quad \text{R: It is right and just.} \]

\[ \text{It is truly right and just, our duty and our salvation, always and everywhere} \]

\[ \text{to give you thanks, Lord, holy Father, almighty and eternal God, through} \]

\[ \text{Christ our Lord. For in this visible house that you have let us build and where} \]

\[ \text{you never cease to show favor to the family on pilgrimage to you in this place,} \]

\[ \text{you wonderfully manifest and accomplish the mystery of your communion} \]
with us. Here you build up for yourself the temple that we are and cause your Church, spread though-out the world, to grow ever more and more as the Lord’s own Bod-y, till she reach-es her full-ness in the vi-sion of peace, the heavenly ci-ty of Je-ru-sa-lem. And so, with the countless ranks of the bless-ed, in the temple of your glo-ry we praise you, we bless you, and pro-claim your great-
ness, as we ac-claim:

Holy, Holy, Holy Lord God of hosts . . .
Preface: The unity of the Body of Christ, which is the Church

The Lord be with you. And with your spirit.

Lift up your hearts. We lift them up to the Lord.

Let us give thanks to the Lord our God. It is right and just.

It is truly right and just, our duty and our salvation, always and everywhere
to give you thanks, Lord, holy Father, almighty and eternal God, through

Christ our Lord. For through him you brought us to the knowledge of your truth,

so that by the bond of one faith and one Baptism we might become his Body.

Through him you poured out your Holy Spirit among all the nations, so that in
a wondrous manner he might prompt and engender unity in the diversity
of your gifts, dwelling within you’re adopted children and filling and ruling
the whole Church. And so, in company with the choirs of Angels, we praise
you, and with joy we proclaim:

Holy, Holy, Holy Lord God of hosts . . .
THE HOLY SPIRIT I
The sending of the Spirit by the Lord upon the Church

℣. The Lord be with you. Rį. And with your spirit.

℣. Lift up your hearts. Rį. We lift them up to the Lord.

℣. Let us give thanks to the Lord our God. Rį. It is right and just.

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. Ascending above all the heavens and sitting at your right hand, he poured out the promised Holy Spirit on your adopted children. Therefore, now and for ages unending, with all the host of Angels, we sing to you...
with all our hearts, crying out as we ac-claim:

Holy, Holy, Holy Lord God of hosts . . .
THE HOLY SPIRIT II
The action of the Spirit in the Church

℣. The Lord be with you.  ℣. And with your spirit.

℣. Lift up your hearts.  ℣. We lift them up to the Lord.

℣. Let us give thanks to the Lord our God.  ℣. It is right and just.

It is truly right and just, our duty and our salvation, always and everywhere
to give you thanks, Lord, holy Father, almighty and eternal God. For you be-
stow gifts suited to e’ry sea-son and guide the governing of your Church in

won-der-ful ways. By the power of the Ho-ly Spir-it you come unfailingly to

her aid, so that with a heart always sub-ject to you she may never fail to seek
your help in time of trouble nor cease to give you thanks in time of joy, through Christ our Lord. And so, in company with the choirs of Angels, we praise you,

and with joy we proclaim:

Holy, Holy, Holy Lord God of hosts . . .
VOTIVE MASS OF THE BLESSED VIRGIN MARY
Mary, Model and Mother of the Church

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, Lord, holy Father, almighty and eternal God, and to pro-
claim your greatness with due praise, as we honor the Blessed Virgin Mary.

Receiving your Word in her Immaculate Heart, she was found worthy to con-
ceive him in her virgin's womb and, giving birth to the Creator, she nurtured
the beginnings of the Church. Standing beside the Cross, she received the testament of divine love and took to herself as sons and daughters all those who by the Death of Christ are born to heavenly life. As the Apostles awaited the Spirit you had promised, she joined her supplication to the prayers of the disciples and so became the pattern of the Church at prayer. Raised to the glory of heaven, she accompanies your pilgrim Church with a mother's love and watches in kindness over the Church's home-ward steps, until the Lord's day shall come in glorious splendor. And so with all the Angels and Saints, we, praise you, as without end we acclaim:

Holy, Holy, Holy Lord God of hosts . . .
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