PROPER OF TIME
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.

Preface: 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 in the

waters of the Jordan you revealed with signs and wonders a new Baptism, so
that through the voice that came down from heav-en we might come to believe

in your Word dwell-ing a-mong us, and by the Spirit’s descending in the likeness

of a dove we might know that Christ your Ser-vant has been anointed with the

oil of glad-ness and sent to bring the good news to the poor. And so, with the

Powers of heav-en, we worship you constant-ly on earth, and be-fore your ma-

jes-ty without end we ac-claim:

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

Preface: The Temptation of the Lord.

℣ 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. By abstaining forty long days from earthly food, he conse-
crated through his fast the pattern of our Lenten observance and, by overturn-
ing all the snares of the ancient serpent, taught us to cast out the leaven of ma-
lice, 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

Preface: The Transfiguration 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, 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 Resur-
rec-tion. And so, with the Pow-ers of heav-en, we worship you constant-ly on
earth, and be-fore your ma-jes-ty without end we ac-claim:

Holy, Holy, Holy Lord God of hosts . . .
When the Gospel of the Samaritan Woman is not read, Preface I or II of Lent, pp. 56-58, is used.

Preface: The Samaritan Woman.

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

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

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

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 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

When the Gospel of the Man Born Blind is not read, Preface I or II of Lent, pp. 56-58 is used.


℣. 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. 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

When the Gospel of Lazarus is not read, Preface I or II of Lent, pp. 56-58 is used.

Preface: Lazarus

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 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 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 . . .
PALM SUNDAY OF THE PASSION OF THE LORD

Preface: The Passion 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, 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 . . .
THURSDAY OF THE LORD’S SUPPER
At the Evening Mass


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

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

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

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

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

\[\textit{Christ our Lord. For he is the true and eternal Priest, who instituted the pattern}\]

\[\textit{of an everlasting sacrifice and was the first to offer himself as the saving}\]
Vic-tim, command-ing 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 . . .

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.
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:

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 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:

The mystery of faith.

And the people continue, acclaming:

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

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

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. 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., Celebrant or one concelebrant

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, 

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.

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:  

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. 180.
PENTECOST SUNDAY
Solemnity

Preface: The Mystery of Pentecost

℣. 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, bringing
your Paschal Mystery to completion, you bestowed the Holy Spirit to-day

on those you made your adopted children by uniting them to your Only Be-
got-ten Son. This same Spir-it, as the Church came to birth, opened to all peo-

ples the know-ledge of God and brought together the many languages of the

earth in profession of the one faith. Therefore, overcome with pas-chal joy, e-

very land, every peo-ple exults in your praise and even the heavenly Pow-ers,

with the an-ge-lic hosts, sing to-ge-ther 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, the proper form of the Communicantes (In communion with those) is said.
THE SOLEMNITIES OF THE LORD
DURING ORDINARY TIME

First Sunday after Pentecost

THE MOST HOLY TRINITY
Solemnity

Preface: The Mystery of the Most Holy Trinity

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 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 Godhead, you might be adored in what is proper to each Person, their unity in substance, and their equality in majesty. For this is praised by Angels and Archangels, 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 . . .
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
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 enlight-ened 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 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. 98.
Friday after the Second Sunday after Pentecost

THE MOST SACRED HEART OF JESUS
Solemnity

Preface: The Boundless Charity of Christ

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

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

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

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 an-
ointed 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 king-dom of truth and life, a king-dom of holi-
ness and grace, a king-dom 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 . . .
PREFACES
PREFACE I OF ADVENT
The two comings of Christ

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

majesty and all is at last made manifest, we who watch for that day

may inherit the great promise in which now we dare to hope. 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 ADVENT
The twofold expectation of Christ

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.

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, through Christ our Lord. For all the oracles of the pro-phets fore-told him, the Virgin

Mother longed for him with love be-yond all tell-ing, 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-vi-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 . . .
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.

PREFACE I OF THE NATIVITY OF THE LORD
Christ the Light

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 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 invisi-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.

℣. 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 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 ex-ist 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.
PREFACE III OF THE NATIVITY OF THE LORD
The exchange in the Incarnation of the Word

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.

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 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
u-nion 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.
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.

\textit{The Lord be with you.} \textbf{R:} And with your spirit.

\textit{Lift up your hearts.} \textbf{R:} We lift them up to the Lord.

\textit{Let us give thanks to the Lord our God.} \textbf{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 to-day
you have revealed the mystery of our salvation in Christ as a light for the
nations, and, when he appeared in our mortal nature, 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.
PREFACE I OF LENT
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.

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 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 re-born, they may be led to the full-ness of grace that you bestow on your sons and daughters. And so, with Angels and Arch-
an-gels, with Thrones and Dominions, and with all the hosts and Powers of heav-en, we sing the hymn of your glory, as without end we ac-claim:
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.

Ὑ The Lord be with you. Ἄρει And with your spirit.

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

Ὑ Let us give thanks to the Lord our God. Ἄρει 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-nal-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 kind-ness.
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 . . .
42. The following Preface is said in Masses of the weekdays of Lent and on days of fasting.

**PREFACE IV OF LENT**

The fruits of fasting

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

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

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

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 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 ma-jes-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 Se-ra-phim wor-ship to-ge-ther

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 . . .
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.

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 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 re-vealed and the au-thor-i-ty
of Christ cru-ci-fied. 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 . . .
44. The following Preface is said on Monday, Tuesday, and Wednesday of Holy Week.

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

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

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

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 the days of his saving Passion and glorious Resurrection are approaching, by which the pride of the ancient foe is vanquished and the
mystery of our redemption in Christ is celebrated. 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 . . .
45. 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 glorious-ly, when Christ our Pass-o-ver has been sa-cri-ficed. For he is the true Lamb who has taken away the sins of the world; by dying he has de-
strowed 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-over has been sacrificed. Through him the children of light rise to eternal life and the halls of the heav-en-ly King-dom are thrown
open to the faithful; for his Death is our ransom from death, and in his rising the life of all has risen. 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 . . .
47. The following Preface is said during Easter Time.

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

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

℣. Let us give thanks to the Lord our God.  ᥞ. 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. He never ceases to offer him-
self for us but defends us and ever pleads our cause before 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 . . .
PREFACE IV OF EASTER
The restoration of the universe through the Paschal Mystery

48. The following Preface is said during Easter Time.

 Vox: The Lord be with you.  Responsum: And with your spirit.

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

 Vox: Let us give thanks to the Lord our God.  Responsum: 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. For, with the old order destroyed, 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 . . .
PREFACE V OF EASTER
Christ, Priest and Victim

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 glorious-ly,

when Christ our Pass-o-ver has been sa-crificed. By the oblation of his Bod-y,

he brought the sacrifices of old to ful-fill-ment in the reality of the Cross and,
by commending himself to you for our salvation, showed himself the Priest,

the Altar, and the Lamb of sacrifice. Therefore, overcome with paschal joy,

every land, every people exults in your praise and even the heavenly Powers,

ers, with the angelic hosts, sing together the unending hymn of your glory,

as they acclaim:

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

The mystery of the Ascension

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.

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 Lord Jesus, the King of glory, conqueror of sin and death, ascended (today) to the highest heavens, as the Angels gazed in wonder. Mediator between God and
man, judge of the world and Lord of hosts, he ascended, not to distance himself from our lowly state but that we, his members, might be confident of following where he, our Head and Founder, has gone before. Therefore, over-come 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 . . .
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 divinity. 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** . . .
PREFACE I OF THE SUNDAYS IN ORDINARY TIME
The Paschal Mystery and the People of God

52. 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 through his Paschal Mystery, he accomplished the mar-
ve-lous deed, by which he has freed us from the yoke of sin and death,
summoning us to the glory of being now called a chosen race, a royal priesthood, a holy nation, a people for your own possession, to proclaim everywhere your mighty works, for you have called us out of darkness into your own wonderful light. 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 . . .
The mystery of salvation

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

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

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

℟. The mystery of salvation.  ℛ. Let us give thanks to the Lord our God.

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 . . .
PREFACE III OF THE SUNDAYS IN ORDINARY TIME
The salvation of man by a man

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

\textit{The Lord be with you.} \quad \textit{And with your spirit.}

\textit{Lift up your hearts.} \quad \textit{We lift them up to the Lord.}

\textit{Let us give thanks to the Lord our God.} \quad \textit{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 fall-en
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.

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 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 won-der, to rule in your name over all you have made and for
ever praise you in your might-y works, through Christ our Lord. 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 . . .
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 the eternal Passover.
life eternal. For, having received the first fruits of the Spirit, through whom you raised up Jesus from the dead, we hope for an everlasting share in the Paschal Mystery. And so, with all the Angels, we praise you, as in joyful celebration we acclaim:

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

Salvation through the obedience of Christ

58. 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 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 Angels and
Saints, we, too, give you thanks, as in exul-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.

℣. 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, 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.

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
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 acclaim:

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

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

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

℣. Let us give thanks to the Lord our God.  ᥭ. 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-Vir-gin Ma-ry.
For by the overshadowing of the Holy Spirit she conceived your Only Begotten Son, and without losing the glory of virginity, brought forth into the world the eternal Light, Jesus 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 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, Jesus Christ, our Lord. Through him the host of Angels a-
dores 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 . . .
64. The following Preface is said in Masses of the Apostles, especially of Saints Peter and Paul.

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

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

℣. Let us give thanks to the Lord our God.  ᥱ. 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 ap-point-ed shep-herds to lead it in the name of your Son. And so, with

Angels and Arch-an-gels, with Thron-es 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 . . .
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-
man-ity 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.  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

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 Titulans 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. 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 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.

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.

**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 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
himself and by the blood of his Cross brought peace to all creation. Therefore he has been exalted above all things, and to all who obey him, has become the source of eternal salvation. 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 . . .
COMMON PREFACE II
Salvation through Christ

73. 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

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

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

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

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

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

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

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

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 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.  ᥜ And with your spirit.

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

℣ Let us give thanks to the Lord our God.  ᥜ 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 pro-claim:

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

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

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

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

\[\text{It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. His Death we celebrate in love, his Resurrection we confess with living faith, and his Coming in glory we await with unwavering faith.}\]
hope. And so, with all the Angels and Saints, we praise you, as without end

we acclaim:

Holy, Holy, Holy Lord God of hosts . . .
COMMON PREFACE VI

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.

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

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

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

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

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

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

℣. Let us give thanks to the Lord our God.  ᥕ. 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 . . .
79. 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. 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 proclaim:

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

\textit{V.} The Lord be with you. \textit{R\textsuperscript{c}} And with your spirit.

\textit{V.} Lift up your hearts. \textit{R\textsuperscript{c}} We lift them up to the Lord.

\textit{V.} Let us give thanks to the Lord our God. \textit{R\textsuperscript{c}} 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, the resurrection of the dead. Through him the host of Angels adores your

\textit{Christ, the salvation and the life}
majesty and rejoices in your presence forever. May our voices, we pray,

join with theirs in one chorus of exultant praise, as we acclaim:

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.

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

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

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

(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.)

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

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.

91. Then he says:

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.

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,

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

He joins his hands.
   (Through Christ our Lord. Amen.)

95. Commemoration of the Dead

With hands extended, the Priest says:
   Remember also, Lord, your servants N. and N., who have gone before us with the sign of faith and rest in the sleep of peace.

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

Then, with hands extended, he continues:
   Grant them, O Lord, we pray, and all who sleep in Christ, a place of refreshment, light and peace.

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

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

And, with hands extended, he continues:

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

He joins his hands.

through Christ our Lord.

97. And he continues:

Through whom
you continue to make all these good things, O Lord;
you sanctify them, fill them with life,
bless them, and bestow them upon us.
98. He takes the chalice and the paten with the host and, raising both, he says: 

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. 180.
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 Pass-ion, so as to break the bonds of death and manifest the

re-sur-rec-tion. And so, with the Angels and all the Saints, we declare your

glo-ry, as with one voice 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.
100. The Priest, with hands extended, says:

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

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

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

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

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

He joins his hands.

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

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

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

**he took bread and, giving thanks, broke it,**
**and gave it to his disciples, saying:**

He bows slightly.

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

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

In a similar way, when supper was ended,

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

he took the chalice and, once more giving thanks,
he gave it to his disciples, saying:

He bows slightly.

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

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

104. Then he says:

The mystery of faith.

And the people continue, acclamation:

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 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 coheirs to eternal life,
and may praise and glorify you

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. 180.
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.

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

F or on the night he was betrayed

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

he himself took bread, and giving you thanks he said the blessing,

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

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

NAL 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:

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

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

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

*Mention may be made here of the Coadjutor Bishop, or Auxiliary Bishops, as noted in the
General Instruction of the Roman Missal, no. 149.
[See following page for Masses for the Dead]

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

He joins his hands.

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

114. He takes the chalice and the paten with the host and, 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 acclaim:

Amen.

Then follows the Communion Rite, p. 180.
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. †
Through him, and with him . . .
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.

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 to give you thanks, truly 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,

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

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

He joins his hands.

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

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

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

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

He bows slightly.

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

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

120. After this, he continues:

In a similar way,

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

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

He bows slightly.

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

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

121. Then he says:

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

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.

* 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: 

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

and ever

The people acclaim:

Amen.

Then follows the Communion Rite, p. 180.
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.
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.

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 e-ter-nal God. For you do
not cease to spur us on to possess a more a-bun-dant life and, being rich in mer-
cy, you constantly of-fer par-don and call on sin-ners to trust in your for-give-
ness a-lone. Ne-ver did you turn a-way from us, and, though time and a-gain
we have bro-ken your co-ve-nant, you have bound the human family to your-self
through Jesus your Son, our Re-deem-er, with a new bond of love so tight that
it can ne-ver be un-done. E-ven now you set be-fore your peo-ple 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:

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

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

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

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

\[
\begin{align*}
\text{that they may become the Body and \* Blood} & \\
\text{of your beloved Son, Jesus Christ,} & \\
\text{in whom we, too, are your sons and daughters.} & \\
\end{align*}
\]

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,
handed 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.

\[
\text{As he ate with them,}
\]

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

\[
\begin{align*}
\text{he took bread} & \\
\text{and, giving you thanks, he said the blessing,} & \\
\text{broke the bread and gave it to them, saying:} & \\
\end{align*}
\]

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 pro-
claim your death, O Lord, unt il you come a-again.

Or:

8. Save us, S a- vior of the world, * for by your
Cross and Re- sur- rec- tion 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

and ever

The people acclaim:

Amen.

Then follows the Communion Rite, p. 180.

* * 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.
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 that we should give you thanks and praise, O God, almighty 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-

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other again, adversaries may join hands, and peoples seek to meet together. By
the working of your power it comes about, O Lord, that hatred is overcome
by love, revenge gives way to forgiveness, and discord is changed to mutual
repect. Therefore, as we give you ceaseless thanks with the choirs of heaven,
en, we cry out to your majesty on earth, and 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, 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.

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 pro-

claim 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.

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
generously 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,

i

n 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. 180.

*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 . . .

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, 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.
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.

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.

* * 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: 

Celebrant alone or with concelebrants

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 acclaim:

Amen.

Then follows the Communion Rite, p. 180.
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 sal-va-tion, al-ways 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:

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,

   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 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:

Celebrant alone

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 pro-

claim 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.

* * 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. 180.
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.

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

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

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

It is truly right and just, our duty and our salvation, always and every-where to give you thanks, ho-ly Fa-ther, Lord of heav-en and earth,

through Christ our Lord. For by your Word you cre-a-ted the world

and you govern all things in har-mo-ny. 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, Celebrant alone
   who love the human race
   and who always walk with us on the journey of life.
   Blessed indeed is your Son, who
   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, Celebrant
   we ask that you send forth your Holy Spirit with concelebrants
   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, Celebrant
   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, Celebrant
   broke the bread and gave it to his disciples, saying:

   He bows slightly.

   TAKE THIS, ALL OF YOU, AND EAT OF IT, Celebrant
   FOR THIS IS MY BODY, with concelebrants
   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, acclaming:

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

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

* 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.
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. 180.
Jesus, Who Went About Doing Good

1. The following form of this Eucharistic Prayer is appropriately used with Mass formularies 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.

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

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

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

\[\text{It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Father of mercies and faithful God.}\]

\[\text{For you have given us Jesus Christ, your Son, as our Lord and Redeemer.}\]

\[\text{He always showed compassion for children and for the poor, for the sick and for sinners, and he became a neighbor to the oppressed}\]
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 . . .

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.

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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.
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. 180.
PROPER OF SAINTS
February 2

THE PRESENTATION OF THE LORD

Feast

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

coeternal 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, re-joicing to encounter your Sal-va-tion, and with the

An-gels and Saints praise you, as with-out end we ac-claim:

Holy, Holy, Holy Lord God of hosts . . .
March 19

SAINT JOSEPH,
SPOUSE OF THE BLESSED VIRGIN MARY
Solemnity

Preface: The mission of Saint Joseph

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 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
Vir-gin Mo-ther of God and set as a wise and faith-ful ser-vant in charge
of your house-hold to watch like a fa-ther over your On-ly Be-got-ten Son,
who was conceived by the overshap-ing of the Ho-ly Spir-it, our Lord Je-sus
Christ. 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-sul-ta-tion. May our voic-es,
we pray, join with theirs in hum-ble praise, as we ac-claim:
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.

Preface: The mystery of the Incarnation

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 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 Spir-it. Lov-ingly she bore him in her im-mac-u-late womb, that the promises to the children of Israel might come a-bout and the hope of na-tions be accomplished be-yond all tell-ing. Through him the host of Angels a-dores your maj-es-ty and re-joic-es in your pres-ence for ev-er. May our voices, we pray, join with theirs in one chorus of ex-ult-ant praise, as we ac-claim:

Holy, Holy, Holy Lord God of hosts . . .
May 1

SAINT JOSEPH THE WORKER


℣. 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 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-
ther 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...
June 24

THE NATIVITY OF SAINT JOHN THE BAPTIST
Solemnity

Preface: The mission of the Precursor

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

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

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

\[ \text{It is truly right and just, our duty and our salvation, always and everywhere} \]
\[ \text{to give you thanks, Lord, holy Father, almighty and eternal God, through} \]
\[ \text{Christ our Lord. In his Precursor, Saint John the Baptist, we praise your great} \]
\[ \text{glory, for you consecrated him for a singular honor among those born of} \]
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

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 salutation, always and everywhere
to give you thanks, Lord, holy Father, almighty and eternal God. For by your
providence the blessed Apostles Peter and Paul bring us joy: Peter, foremost
in confessing the faith, Paul, its outstanding preacher, Peter, who estab-
lished the early Church from the remnant 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-
gether 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 . . .
Preface: Independence Day I.

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. 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 fa-
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.

\textit{The Lord be with you.  \textbf{R} And with your spirit.}

\textit{Lift up your hearts.  \textbf{R} We lift them up to the Lord.}

\textit{Let us give thanks to the Lord our God.  \textbf{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 we praise you as the God of creation, as the Father of Je-
sus, 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 . . .
August 6

THE TRANSFIGURATION OF THE LORD

Feast

Preface: The mystery of the Transfiguration.

℣. 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 revealed his glory in the presence of chosen witnesses

and filled with the greatest splendor that bodily form which he shares with all
hu-man-i-ty, that the scandal of the Cross might be re-move\(d\) from the hearts of his dis-ci-ples and that he might show how in the Body of the whole Church is to be ful-filled what so wonderfully shone forth first in the Head. And so, with the Pow-ers of heav-en, we worship you constant-ly on earth, and be\-fore your maj-es-ty with-out end we ac-claim:

Holy, Holy, Holy Lord God of hosts . . .
August 15

THE ASSUMPTION
OF THE BLESSED VIRGIN MARY
Solemnity

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 com-fort to your pil-grim peo-ple; right-ly you would not

allow her to see the corruption of the tomb, since from her own bod-y she mar-

velously brought forth your in-car-nate Son, and Au-thor of all life. 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 . . .
September 14
THE EXALTATION OF THE HOLY CROSS
Feast

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
death arose, life might again spring forth and the evil 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 . . .
September 29

SAINTS MICHAEL, GABRIEL AND RAPHAEL,
ARCHANGELS

Feast

Preface: God glorified through the Angels.

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

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

℣. Let us give thanks to the Lord our God.  ᥞ. 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
you without end in your Archangels and Angels. For the honor we pay the
angelic creatures in whom you delight redounds to your own surpassing
glo-ry, and by their great dig-ni-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 exultant ad-o-ra-tion, as with one voice of praise we ac-claim:

Holy, Holy, Holy Lord God of hosts . . .
November 1

ALL SAINTS
Solemnity

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 example. 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 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. 260).

Preface: The mystery of the Church, the Bride of Christ and the Temple of the Spirit.

---

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

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

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

---

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 . . .
Preface: Thanksgiving Day.

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. 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 dignity 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 . . .
December 8

THE IMMACULATE CONCEPTION
OF THE BLESSED VIRGIN MARY

PATRONAL FEASTDAY OF THE
UNITED STATES OF AMERICA

Solemnity

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

Mother for your Son and signify the beginning of the Church, his beau-ti-ful

Bride with-out spot or wrin-kle. She, the most pure Vir-gin, was to bring forth a

Son, the in-no-cent Lamb who would wipe a-way our of-fens-es; you placed her

above all o-thers to be for your peo-ple an ad-vo-cate of grace and a mod-el of

ho-li-ness. 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 . . .
COMMON OF THE DEDICATION OF A CHURCH
On the Anniversary of the Dedication

I. In the Church that was Dedicated

Preface: The mystery of the Temple of God, which is the Church

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

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

℣. Let us give thanks to the Lord our God.  ᥞ. 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 this visible house that you have let us build and where

you never cease to show favor to the family on pilgrimage to you in this place,
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 throughout the world, to grow ever more and more as the Lord’s own body, till she reaches her fullness in the vision of peace, the heavenly city of Jerusalem. And so, with the countless ranks of the blessed, in the temple of your glory we praise you, we bless you, and proclaim your greatness, as we acclaim:

Holy, Holy, Holy Lord God of hosts...
FOR THE UNITY OF CHRISTIANS

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 man-ner he might prompt and en-gen-der u-ni-ty in the diversity

of your gifts, dwelling within you’re a-dopt-ed child-ren and fill-ing and rul-ing

the whole 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 . . .
THE HOLY SPIRIT I
The sending of the Spirit by the Lord upon 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, 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,

fore, now and for ages unending, with all the host of Angels, we sing to you
with all our hearts, crying out as we acclaim:

Holy, Holy, Holy Lord God of hosts . . .
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 be-
stow gifts suited to every season and guide the governing of your Church in

wonderful ways. By the power of the Holy Spirit you come unfailingly to
her aid, so that with a heart always subject 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

℣. 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, 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 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 . . .
# General Index

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