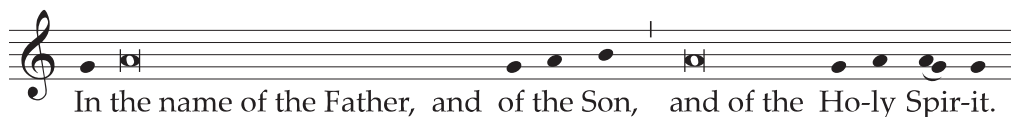


THE INTRODUCTORY RITES

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

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

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



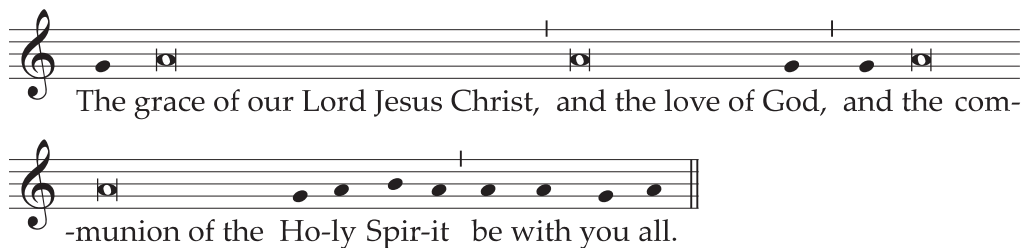
In the name of the Father, and of the Son, and of the Holy Spirit.

The people reply:

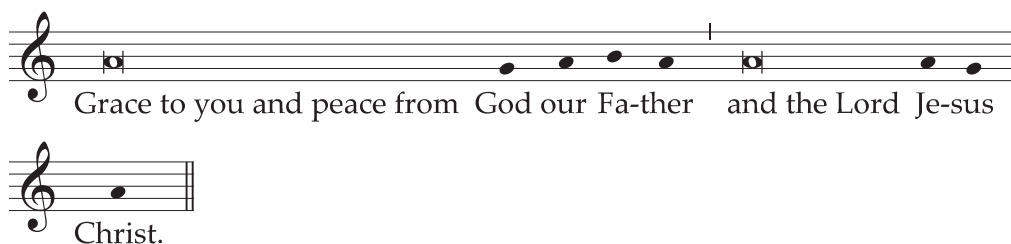


Amen.

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



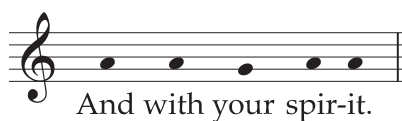
**The grace of our Lord Jesus Christ,
and the love of God,
and the communion of the Holy Spirit
be with you all.**

Or:

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

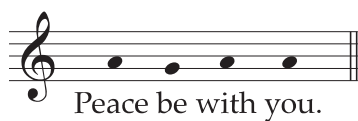
Or:

The Lord be with you.

The people reply:

And with your spirit.

In this first greeting a Bishop, instead of The Lord be with you, says:

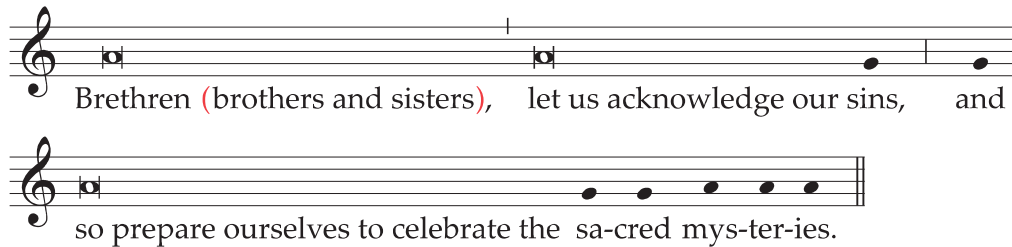


Peace be with you.

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

Penitential Act*

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



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

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

**I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and in what I have failed to do,**

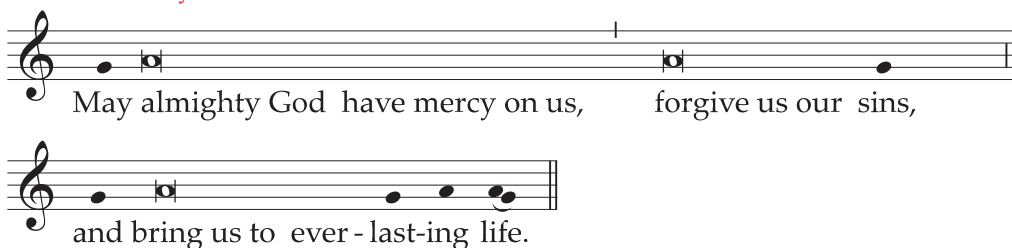
And, striking their breast, they say:

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

Then they continue:

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

The absolution by the Priest follows:



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

* From time to time on Sundays, especially in Easter Time, instead of the customary Penitential Act, the blessing and sprinkling of water may take place (as in Appendix II, pp. 1453-1456) as a reminder of Baptism.

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

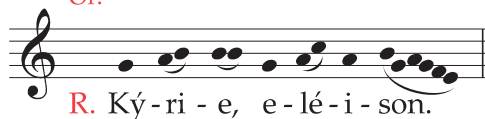


V. Lord, have mercy.	R. Lord, have mercy.
V. Christ, have mercy.	R. Christ, have mercy.
V. Lord, have mercy.	R. Lord, have mercy.

Or:



Or:



V. Kyrie, eleison.	R. Kyrie, eleison.
V. Christe, eleison.	R. Christe, eleison.
V. Kyrie, eleison.	R. Kyrie, eleison.

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



Glo-ry to God in the high-est,
and on earth peace to peo-ple of good will.
We praise you, we bless you, we a-dore you, we glo-ri-fy you,
we give you thanks for your great glo-ry,
Lord God, heav-en-ly King, O God, al-might-y Fa-ther.
Lord Je-sus Christ, On-ly Be-got-ten Son,
Lord God, Lamb of God, Son of the Fa-ther,
you take a-way the sins of the world, have mer-cy on us;
you take a-way the sins of the world, re-ceive our prayer;
you are seat-ed at the right hand of the Fa-ther, have mer-cy on us.
For you a-lone are the Ho-ly One, you a-lone are the Lord,
you a-lone are the Most High, Je-sus Christ, with the Ho-ly Spir-it,
in the glo-ry of God the Fa-ther. A-men.

Glory to God in the highest,
and on earth peace to people of good will.

We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.

Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
 have mercy on us;
you take away the sins of the world,
 receive our prayer;
you are seated at the right hand of the Father,
 have mercy on us.

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

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

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

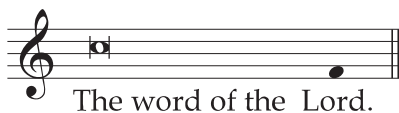
Then the Priest, with hands extended, says the Collect prayer, at the end of which the people acclaim:

Amen.

THE LITURGY OF THE WORD

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

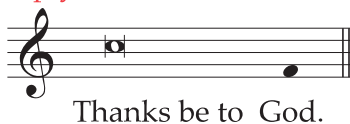
To indicate the end of the reading, the reader acclaims:



The word of the Lord.

The word of the Lord.

All reply:

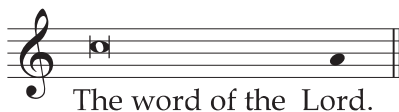


Thanks be to God.

Thanks be to God.

11. The psalmist or cantor sings or says the Psalm, with the people making the response.
12. After this, if there is to be a Second Reading, a reader reads it from the ambo, as above.

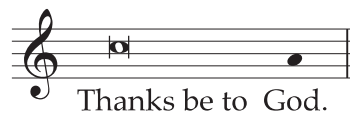
To indicate the end of the reading, the reader acclaims:



The word of the Lord.

The word of the Lord.

All reply:



Thanks be to God.

Thanks be to God.

13. There follows the Alleluia or another chant laid down by the rubrics, as the liturgical time requires.
14. Meanwhile, if incense is used, the Priest puts some into the thurible. After this, the Deacon who is to proclaim the Gospel, bowing profoundly before the Priest, asks for the blessing, saying in a low voice:

Your blessing, Father.

The Priest says in a low voice:

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

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

Amen.

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

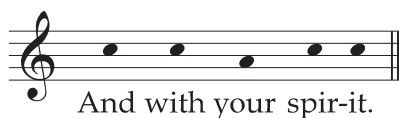
**Cleanse my heart and my lips, almighty God,
that I may worthily proclaim your holy Gospel.**

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



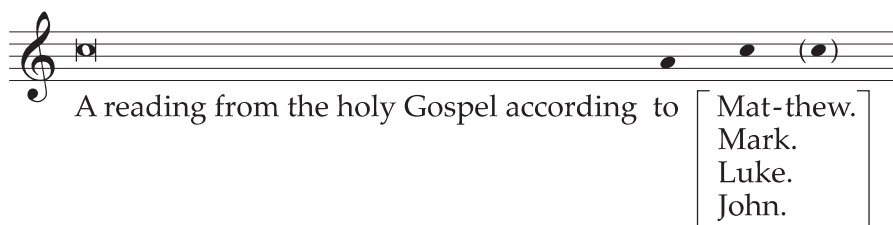
The Lord be with you.

The people reply:



And with your spirit.

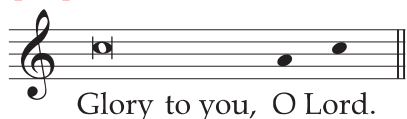
The Deacon, or the Priest:



A reading from the holy Gospel according to N.

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

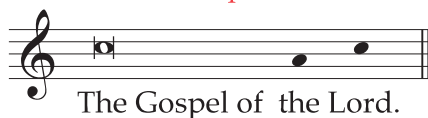
The people acclaim:



Glory to you, O Lord.

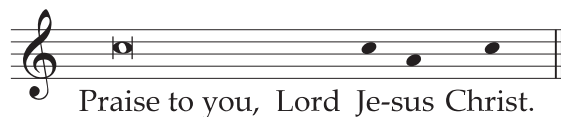
Then the Deacon, or the Priest, incenses the book, if incense is used, and proclaims the Gospel.

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



The Gospel of the Lord.

All reply:



Praise to you, Lord Jesus Christ.

Then he kisses the book, saying quietly:

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

17. Then follows the Homily, which is to be preached by a Priest or Deacon on all Sundays and Holydays of Obligation; on other days, it is recommended.
18. At the end of the Homily, the Symbol or Profession of Faith or Creed, when prescribed, is either sung or said:

I be-lieve in one God, the Fa-ther al-might-y, mak-er of heav-en
and earth, of all things vis - i-ble and in-vis-i-ble.
I be-lieve in one Lord Je-sus Christ, the Only Be - got-ten Son
of God, born of the Father be - fore all a-ges. God from God,
Light from Light, true God from true God, be-got-ten, not made,
con-sub-stan-tial with the Fa-ther; through him all things were
made. For us men and for our sal-va-tion he came down from
heav-en, and by the Ho-ly Spir-it was in-car-nate of the Vir-gin
Mar-y, and be-came man.

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



For our sake he was cru-ci-fied un-der Pon-tius Pi-late, he
suffered death and was bur-ied, and rose a-gain on the third day
in ac-cordance with the Scrip-tures. He as-cend-ed in-to heav-en
and is seated at the right hand of the Fa-ther. He will come a-gain
in glo-ry to judge the living and the dead and his kingdom will
have no end.

I be-lieve in the Ho-ly Spir-it, the Lord, the giv-er of life, who
pro-ceeds from the Father and the Son, who with the Fa-ther and
the Son is adored and glo-ri-fied, who has spoken through the
proph-ets. I be-lieve in one, ho-ly, ca-tho-lic and a-pos-tol-ic
Church. I con-fess one Bap-tism for the for-give-ness of sins
and I look for-ward to the res-ur-rec-tion of the dead and the life
of the world to come. A - men.

An alternate musical setting of the Creed may be found in Appendix I, pp. 1439-1441.

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.

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

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

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

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

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

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

The Liturgy of the Eucharist

21. When all this has been done, the Offertory Chant begins. Meanwhile, the ministers place the corporal, the purificator, the chalice, the pall, and the Missal on the altar.
22. It is desirable that the faithful express their participation by making an offering, bringing forward bread and wine for the celebration of the Eucharist and perhaps other gifts to relieve the needs of the Church and of the poor.
23. The Priest, standing at the altar, takes the paten with the bread and holds it slightly raised above the altar with both hands, saying in a low voice:

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

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

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

Blessed be God for ever.

24. The Deacon, or the Priest, pours wine and a little water into the chalice, saying quietly:
**By the mystery of this water and wine
may we come to share in the divinity of Christ
who humbled himself to share in our humanity.**
25. The Priest then takes the chalice and holds it slightly raised above the altar with both hands, saying in a low voice:

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

Then he places the chalice on the corporal.

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

Blessed be God for ever.

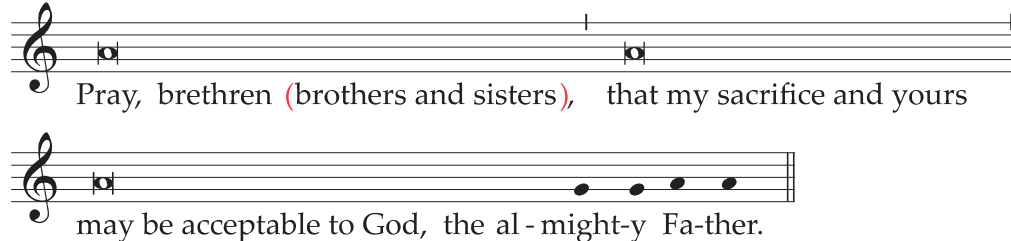
26. After this, the Priest, bowing profoundly, says quietly:
**With humble spirit and contrite heart
may we be accepted by you, O Lord,
and may our sacrifice in your sight this day
be pleasing to you, Lord God.**

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

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

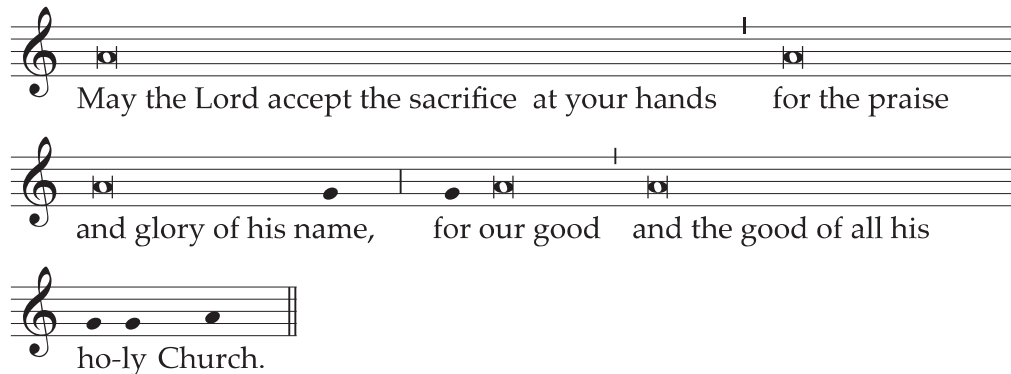
**Wash me, O Lord, from my iniquity
and cleanse me from my sin.**

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



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

The people rise and reply:



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

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

THE EUCHARISTIC PRAYER

31. Then the Priest begins the Eucharistic Prayer.

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.

Extending his hands, he says:

The Lord be with you.

The people reply:

And with your spirit.

The Priest, raising his hands, continues:

Lift up your hearts.

The people:

We lift them up to the Lord.

The Priest, with hands extended, adds:

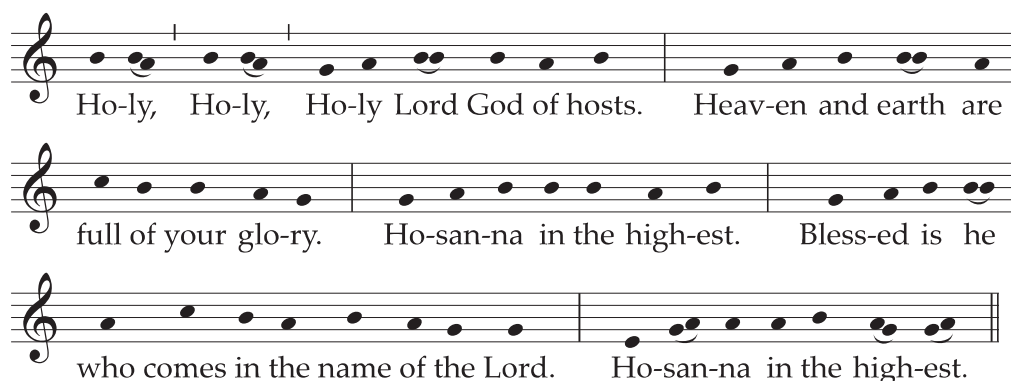
Let us give thanks to the Lord our God.

The people:

It is right and just.

The Priest, with hands extended, continues the Preface.

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



Holy, Holy, Holy Lord God of hosts.
 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.

Or:



32. In all Masses, the Priest celebrant is permitted to sing parts of the Eucharistic Prayer provided with musical notation below, pp. 693ff., especially the principal parts.

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

EUCCHARISTIC PRAYER I (THE ROMAN CANON)

83. **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.

Then follows the Preface to be used in accord with the rubrics, which concludes:

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.

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:

Celebrant alone

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.

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

85. Commemoration of the Living.

Remember, Lord, your servants **N. and N.**

Celebrant or
one concelebrant

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.

86. Within the Action.

In communion with those whose memory we venerate, Celebrant or
one concelebrant
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.

Celebrant alone

He joins his hands.

(Through Christ our Lord. Amen.)

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

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

He joins his hands.

(Through Christ our Lord. Amen.)

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

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

Celebrant
with concelebrants

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

he took bread in his holy and venerable hands,

He raises his eyes.

**and with eyes raised to heaven
to you, O God, his almighty Father,
giving you thanks, he said the blessing,
broke the bread
and gave it to his disciples, saying:**

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.

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 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.

91. Then he says:



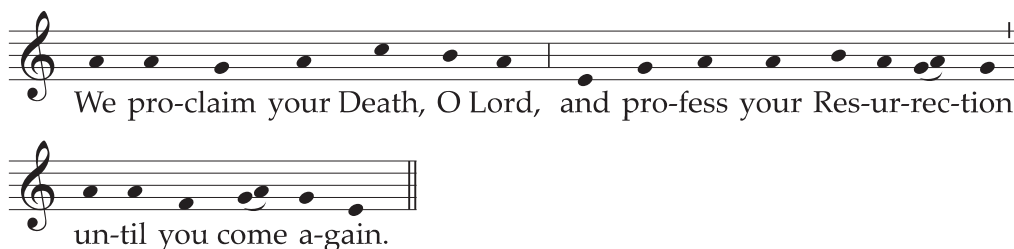
Or:



The mystery of faith.

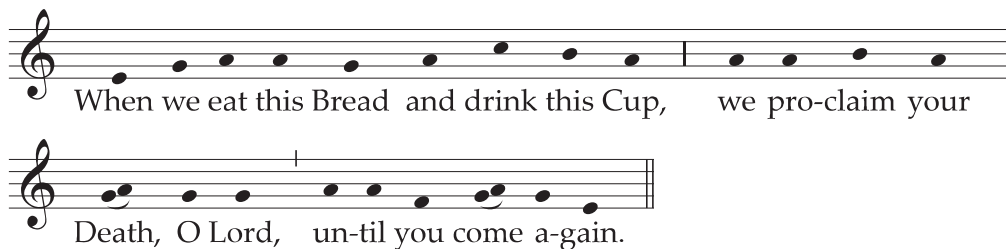
Celebrant alone

And the people continue, acclaiming:



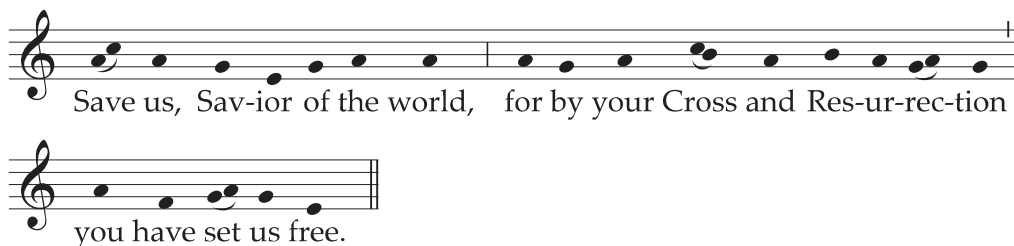
We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.

Or:



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

Or:



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

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.

Celebrant
with concelebrants

93. 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.

94. 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.**

Celebrant or
one concelebrant

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

Then, with hands extended, he continues:

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

He joins his hands.

(Through Christ our Lord. Amen.)

96. He strikes his breast with his right hand, saying:

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

Celebrant or
one concelebrant

And, with hands extended, he continues:

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

He joins his hands.

through Christ our Lord.

97. And he continues:

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

Celebrant alone

98. 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 Ho-ly Spir-it, all glo-ry and hon-or is yours,
for ev - er and ev-er. **R.** A-men.

**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.**

Celebrant alone
or with concelebrants

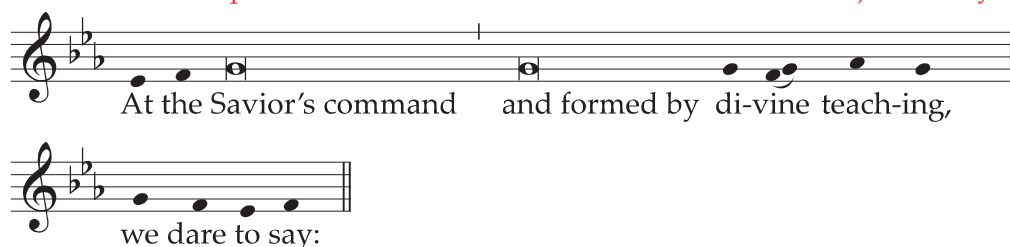
The people acclaim:

Amen.

Then follows the Communion Rite, p. 663.

THE COMMUNION RITE

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



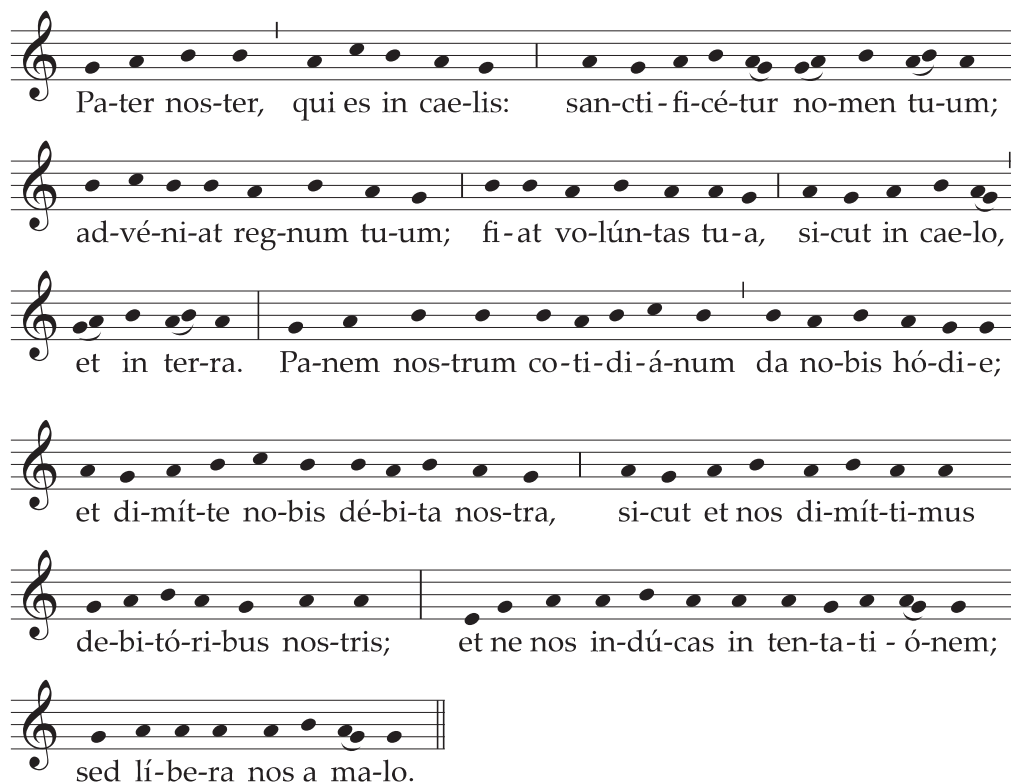
**At the Savior's command
and formed by divine teaching,
we dare to say:**

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



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

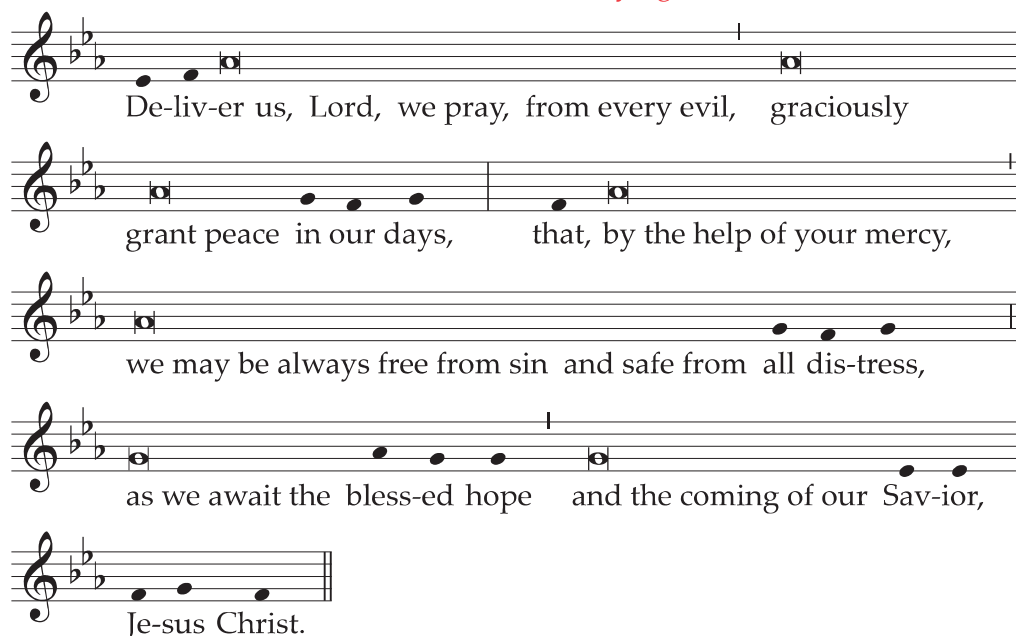
Or:



Pa-ter nos-ter, qui es in cae-lis: san-cti-fi-cé-tur no-men tu-um;
 ad-vé-ni-at reg-num tu-um; fi-at vo-lún-tas tu-a, si-cut in cae-lo,
 et in ter-ra. Pa-nem nos-trum co-ti-di-á-num da no-bis hó-di-e;
 et di-mít-te no-bis dé-bi-ta nos-tra, si-cut et nos di-mít-ti-mus
 de-bi-tó-ri-bus nos-tris; et ne nos in-dú-cas in ten-ta-ti - ó-nem;
 sed lí-be-ra nos a ma-lo.

Alternate musical settings of the Lord's Prayer may be found in Appendix I, pp. 1443-1444.

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

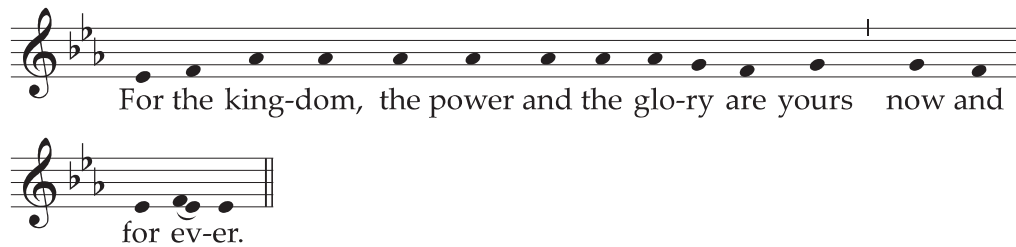


De-liv-er us, Lord, we pray, from every evil, graciously
 grant peace in our days, that, by the help of your mercy,
 we may be always free from sin and safe from all dis-tress,
 as we await the bless-ed hope and the coming of our Sav-ior,
 Je-sus Christ.

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.

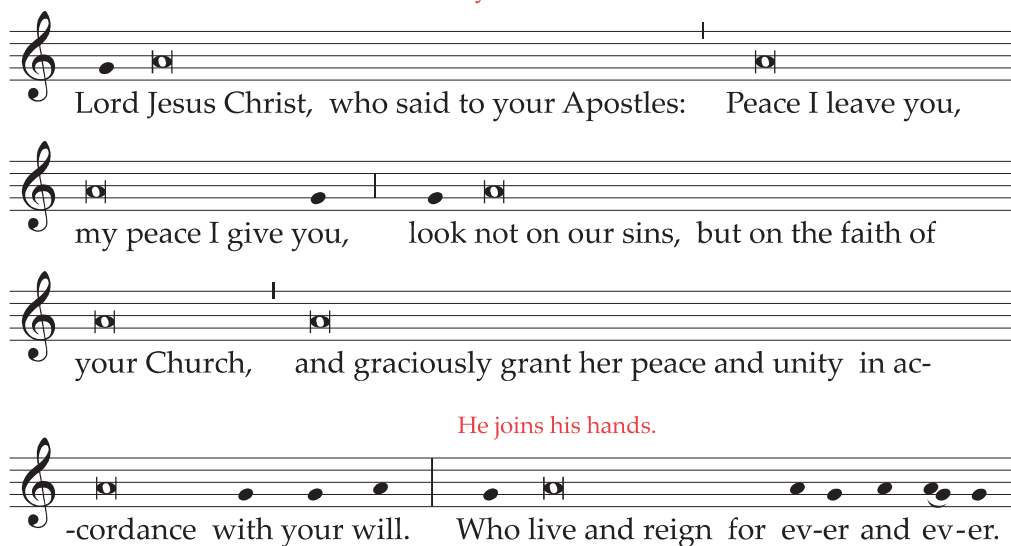
He joins his hands.

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 ac-
 -cordance with your will. Who live and reign for ev-er and ev-er.

**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:



A-men.

Amen.

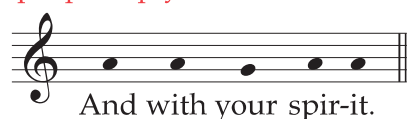
127. The Priest, turned towards the people, extending and then joining his hands, adds:



The peace of the Lord be with you al-ways.

The peace of the Lord be with you always.

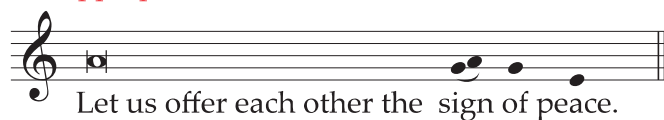
The people reply:



And with your spir-it.

And with your spirit.

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



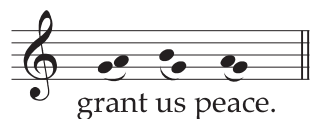
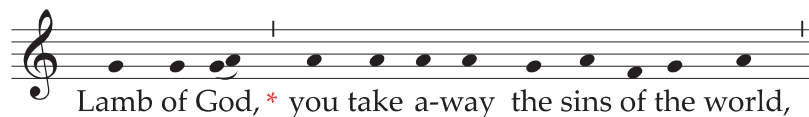
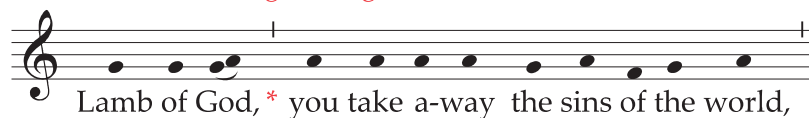
Let us offer each other the sign of peace.

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.

Or:



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

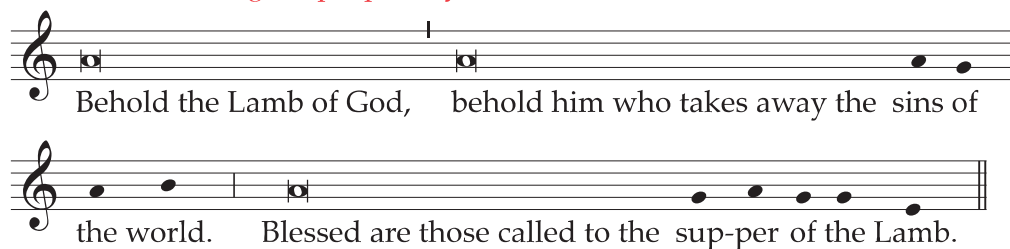
131. Then the Priest, with hands joined, says quietly:

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

Or:

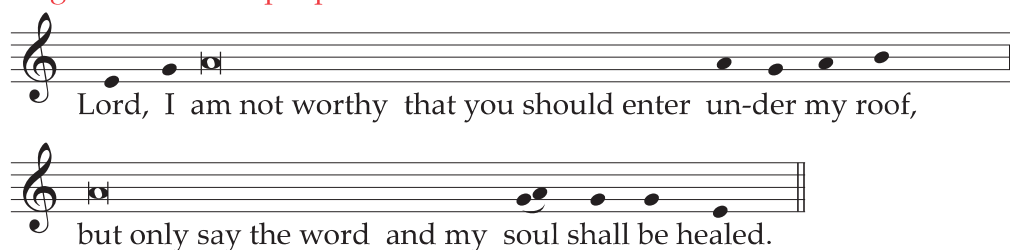
**May the receiving of your Body and Blood,
 Lord Jesus Christ,
 not bring me to judgment and condemnation,
 but through your loving mercy
 be for me protection in mind and body
 and a healing remedy.**

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



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

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

Let us pray.

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

Amen.

THE CONCLUDING RITES

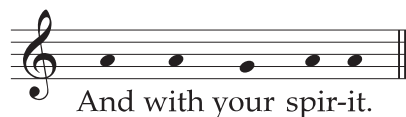
140. If they are necessary, any brief announcements to the people follow here.

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



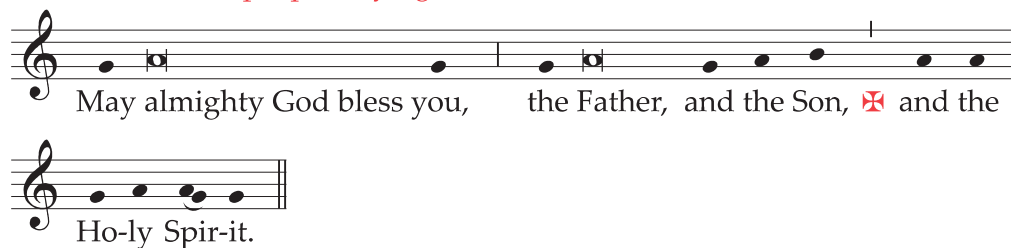
The Lord be with you.

The people reply:



And with your spirit.

The Priest blesses the people, saying:



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

The people reply:



Amen.

142. On certain days or occasions, this formula of blessing is preceded, in accordance with the rubrics, by another more solemn formula of blessing or by a prayer over the people (cf. pp. 674ff.).

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



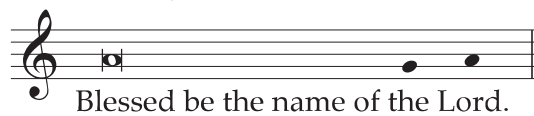
The Lord be with you.

All reply:



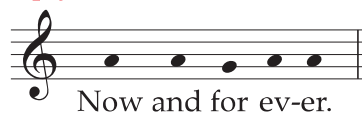
And with your spirit.

The celebrant says:



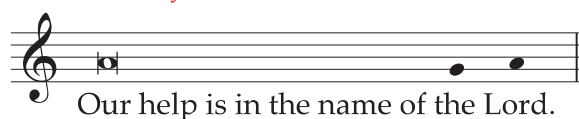
Blessed be the name of the Lord.

All reply:



Now and for ever.

The celebrant says:



Our help is in the name of the Lord.

All reply:



Who made heaven and earth.

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



May almighty God bless you,

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



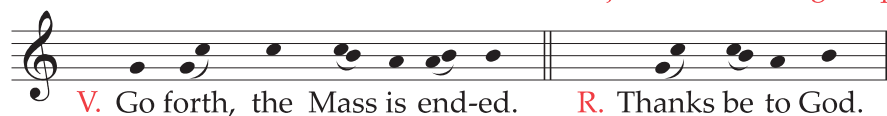
the Father, ✠ and the Son, ✠ and the Holy ✠ Spirit.

All:



Amen.

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



Go forth, the Mass is ended.

Or:



Go and announce the Gospel of the Lord.

Or:



Go in peace, glorifying the Lord by your life.

Or:



Go in peace.

The people reply:

Thanks be to God.

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

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