

LITURGY OF THE EUCHARIST

Blessed are you, Lord, God of all creation. Through your goodness we have this bread to present to you, which earth has given and human hands have made. It will become for us the bread of life.

Blessed be God for ever.

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.

Blessed are you, Lord, God of all creation. Through your goodness we have this wine to present to you, fruit of the vine and work of human hands. It will become our spiritual drink.

Blessed be God for ever.

Next, the priest stands at the side of the altar and washes his hands, saying inaudibly: Lord, wash away my iniquity; cleanse me from my sin.

PRAYER OVER THE GIFTS

All stand. The priest, standing at the centre of the altar, extends his hands and invites the people to pray, using one of the following invitations. At the conclusion of the invitation, he joins his hands.

- . A Pray, brothers and sisters, that our sacrifice may be acceptable to God, the almighty Father.
- . *The people respond:* May the Lord accept the sacrifice at your hands for the praise and glory of God's name, for our good, and the good of all the Church.
- . B Let us pray. *All pray silently for a while. Then the priest, with hands outstretched, sings or says the prayer over the gifts. At the end of the prayer, the people give their assent by the acclamation: Amen.*

PRAYER OVER THE GIFTS

(Samples)

1.

God of peace,
accept the gifts we now offer
with devotion and sincerity.
By our sharing in this mystery
draw us closer to each other and to you.
We ask this in the name of Jesus the Lord.

2.

Lord,
as we gather to offer our gifts
confident in your love,
make us holy by sharing your life with us,
and by this Eucharist cleanse us
of all that separates us from you.
We ask this through Christ our Lord.

3.

Lord,
to our gifts of bread and wine
we join an offering of ourselves.
Make our lives fruitful and give us a rich harvest.
Help us to bring you glory
by using well all we have received from you.
We ask this through Christ our Lord.

4.

Lord God, wellspring of peace and true worship,
let our offering come before you

as fitting homage to your glory,
and let our partaking of these sacred mysteries
unite our hearts in faith.
We ask this through Jesus Christ our Lord.

PREFACES OF SUNDAYS AND SOLEMNITIES

PREFACE OF SUNDAYS (and WEEKDAYS) IN ORDINARY TIME I

The paschal mystery and the people of God

The Lord be with you. — And also with you.

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

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

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

Through the mystery of his cross and resurrection
he freed us from the yoke of sin and death
and called us to the glory that has made us
a chosen race, a royal priesthood, a holy nation,
a people set apart to proclaim your mighty works,
for you have called us out of darkness
into your own wonderful light.

And so, with angels and archangels,
with all the heavenly host,
we proclaim your glory
and join their unending chorus of praise:

Holy, holy, holy Lord,
God of power and might, heaven and earth are full of your glory.
Hosanna in the highest.
Bless ed is he who comes in the name of the Lord.
Hosanna in the highest.

PREFACE OF SUNDAYS (and WEEKDAYS) IN ORDINARY TIME

II

The mystery of salvation

The Lord be with you. — And also with you.

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

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

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

Out of compassion for us sinners
he humbled himself to be born of the Virgin.
By suffering on the cross,
he freed us from unending death;
by rising from the dead, he gave us eternal life.

And so, with angels and archangels,
with all the heavenly host,
we proclaim your glory

and join their unending chorus of praise:

Holy, holy, holy Lord,

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

Hosanna in the highest.

Bless ed is he who comes in the name of the Lord.

Hosanna in the highest.

PREFACE OF SUNDAYS (and WEEKDAYS) IN ORDINARY TIME

III

A human being saves the human race

The Lord be with you. — And also with you.

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

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

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

We know that your boundless glory is shown in this,
that you, the most high God,
came to the rescue of our mortal nature.
In our very weakness you found a remedy:
that nature which led to our downfall
became the means of our salvation,
through Jesus Christ our Lord.

Through him the hosts of angels adore you
and rejoice in your presence for ever.
May our voices join with theirs in the triumphant chorus of
praise:

Holy, holy, holy Lord,
God of power and might, heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

PREFACE OF SUNDAYS (and WEEKDAYS) IN ORDINARY TIME IV

The history of salvation

The Lord be with you. — And also with you.

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

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

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

His birth brought the human race a new beginning;
by his suffering he wiped away our sins;
by rising from the dead he opened the way to eternal life;
and by his ascension to you, Father,
he unlocked the gates of heaven.
And so we join the throng of saints and angels
as they sing the unending hymn of your praise:

Holy, holy, holy Lord,
God of power and might, heaven and earth are full of your glory.
Hosanna in the highest.
Bless ed is he who comes in the name of the Lord.
Hosanna in the highest.

PREFACE OF SUNDAYS (and WEEKDAYS) IN ORDINARY TIME

V

Creation

The Lord be with you. — And also with you.

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

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

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

All things are of your making,
all times and seasons obey your law.
But you fashioned the human family in your own image
and set us over the world in all its wonder,
that we might be stewards of your creation,
praising you day by day
for the marvels of your might and wisdom,
through Jesus Christ our Lord.

And so, with all the angels and saints,
we sing the joyful hymn of your praise:

Holy, holy, holy Lord,
God of power and might, heaven and earth are full of your glory.
Hosanna in the highest.
Bless ed is he who comes in the name of the Lord.
Hosanna in the highest.

PREFACE OF SUNDAYS (and WEEKDAYS) IN ORDINARY TIME

VI

The pledge of an eternal Easter

The Lord be with you. — And also with you.

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

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

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

In you we live and move and have our being.
Each day we experience the wonders of your love,
and receive even now a pledge and foretaste of life eternal.
Possessing the firstfruits of the Spirit,
through whom you raised Jesus from the dead,
we hope to enjoy his paschal victory for ever.

And so, with all the angels and saints, we sing the joyful hymn
of your praise:

Holy, holy, holy Lord,
God of power and might, heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

PREFACE OF SUNDAYS (and WEEKDAYS) IN ORDINARY TIME
VII

Salvation through the obedience of Christ

The Lord be with you. — And also with you.

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

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

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

You so loved the world
that you gave your only Son as our Redeemer.
You sent him as one like ourselves,
though free from sin,
that you might love in us what you love in Christ.
Your gifts of grace, lost when we disobeyed you,
are now restored by the obedience of your Son.

And so we join the angels and saints in the joyous hymn of
your praise:

Holy, holy, holy Lord,
God of power and might, heaven and earth are full of your glory.
Hosanna in the highest.
Bless ed is he who comes in the name of the Lord.
Hosanna in the highest.

PREFACE OF SUNDAYS (and WEEKDAYS) IN ORDINARY TIME
VIII

The Church made one by the oneness of the Trinity

The Lord be with you. — And also with you.

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

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

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

When sin had scattered your children afar,
you chose to gather them back to yourself
through the blood of your Son and the power of the Spirit.
Thus a people made one by the oneness of the Trinity
shines forth as your Church, the body of Christ
and the temple of the Spirit,
to the praise of your manifold wisdom.

And so we join the multitude of angels in their joyful chorus of
praise:

Holy, holy, holy Lord,
God of power and might, heaven and earth are full of your glory.
Hosanna in the highest.
Bless ed is he who comes in the name of the Lord.
Hosanna in the highest.

PREFACE OF SUNDAYS (and WEEKDAYS) IN ORDINARY TIME
IX

The Day of the Lord

The Lord be with you. — And also with you.

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

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

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

From sunrise to sunset this day is holy,
for Christ has risen upon us today
and scattered the darkness of death
with light and life that will not fade.

This day the risen Lord assembles us,
unfolds for us your word, and breaks for us the bread of life.
And though the night will bring this Sunday to a close,
you call us to live in endless light,
the never-ending Day of the Lord.

And so, with the choirs of angels,
with all the heavenly host,
we proclaim your glory and join their unending chorus of
praise:

Holy, holy, holy Lord,

God of power and might, heaven and earth are full of your glory.
Hosanna in the highest.
Bless ed is he who comes in the name of the Lord.
Hosanna in the highest.

ADVENT

This preface is used in Masses of the season of Advent from the First Sunday of Advent to 16 December.

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

When first he came among us in the lowliness of human flesh,
he fulfilled the plan you formed long ago
and opened for us the way to salvation.
Now, hoping that the salvation promised us will be ours, we watch for
the day when Christ will come again in majesty and glory.

And so, with angels and archangels,
with all the heavenly host,
we proclaim your glory
and join their unending chorus of praise:

This preface is used in Masses of the season of Advent from 17 December to 24 December.

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

He is the one foretold by all the prophets,
whom the Virgin Mother awaited with love beyond all telling,
the one whose coming John the Baptist heralded,
and whose presence he proclaimed.
This same Lord invites us to prepare with joy
for the mystery of his birth, so that when he comes he may find us
watchful in prayer, our hearts filled with wonder and praise.

And so, with angels and archangels,
with all the heavenly host,
we proclaim your glory
and join their unending chorus of praise:

CHRISTMAS

Christ the light

These prefaces are used in Masses on the Birth of the Lord, on the feast of the Holy Family, and on the Second Sunday after Christmas.

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

In the mystery of the Word made flesh your glory fills the eyes of our mind with a new and radiant vision, so that, seeing God made visible in Christ, we are caught up in the love of things we cannot see.

And so, with angels and archangels, with all the heavenly host, we proclaim your glory and join their unending chorus of praise:

The incarnation makes creation whole again

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

In the great mystery of his birth, the God we cannot see has now appeared in human form. The one begotten before all ages begins to live in time.

He has come to raise the fallen world, to make creation whole again, and to lead humanity from exile back to your heavenly kingdom.

And so, with all the angels and saints, we sing the joyful hymn of your praise:

Divine and human exchange in the incarnation of the Word

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

Through him the marvellous exchange that brings our redemption is revealed this day in all its splendour. When your eternal Word assumes human frailty, our mortal nature takes on immortal value.

More wonderfully still, this union between God and ourselves makes us sharers in eternal life.

And so we join the multitude of angels in their joyful chorus of praise:

Holy, holy, holy Lord,
God of power and might, heaven and earth are full of your glory.
Hosanna in the highest.
Bless ed is he who comes in the name of the Lord.
Hosanna in the highest.

PREFACE OF THE EPIPHANY OF THE LORD

Christ, the light of the nations

This preface is used in Masses on the Epiphany of the Lord.

The Lord be with you. — And also with you.

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

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

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

You have revealed this day the mystery of our salvation in Christ, the light to enlighten all nations. Now that he has appeared in our mortal flesh, you have refashioned us in the image of his immortal glory.

And so, with angels and archangels, with all the heavenly host, we proclaim your glory and join their unending chorus of praise:

Holy, holy, holy Lord,
God of power and might, heaven and earth are full of your glory.
Hosanna in the highest.
Bless ed is he who comes in the name of the Lord.
Hosanna in the highest.

PREFACE OF THE BAPTISM OF THE LORD

The revelation of Christ's mission

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

In the waters of the Jordan you revealed a new baptism through signs and wonders: a voice came down from heaven to waken our faith in your Word dwelling among us; your Spirit descended as a dove

to make it known that Christ, your servant, was anointed with the oil of gladness and was sent to preach the good news to the poor.

With joyful hearts we echo on earth the song of the angels in heaven as they praise your glory without end:

Holy, holy, holy Lord,
God of power and might, heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

PREFACES OF LENT

The spiritual meaning of Lent

These prefaces are used in Masses on the Sundays of Lent which have no preface of their own.

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, holy Father, almighty and eternal God, through Jesus Christ our Lord. Each year you bid your faithful people cleanse their hearts and prepare with joy for the paschal feast. By more faithful prayer and works of charity and by celebrating the mysteries of our rebirth, we are led to the fullness of grace as your sons and daughters.

And so, with angels and archangels, with all the heavenly host, we proclaim your glory and join their unending chorus of praise:

PREFACE OF LENT II

Renewal through penance

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

You set aside this season of grace for your people to renew and purify their hearts, so that, freed from all harmful desires, they may live in this passing world

with hearts set on the world that will never end.

Now, with all the angels and saints, we praise your glory without end:

Holy, holy, holy Lord,

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

Hosanna in the highest.

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

Hosanna in the highest.

PREFACE OF LENT III

The fruits of self-denial

This preface is used in Masses on Ash Wednesday.

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

You bid us show our thanks through the practice of self-denial, that we may curb our sinful pride and, by sharing our bread with the hungry, may imitate your generous love.

Now, with all the angels and saints, we praise and magnify your glory without end:

PREFACE OF LENT IV

The reward of fasting

This preface is used in Masses on Ash Wednesday.

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

Through bodily fasting you control our sinful desires and raise our minds to you; you give us strength and grant us the reward of eternal life through Jesus Christ our Lord.

Through him the choirs of angels and all the powers of heaven worship in awe before your presence. May our voices blend with theirs as they sing with joy the hymn of your glory:

Holy, holy, holy Lord,
God of power and might, heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

PREFACE OF THE FIRST SUNDAY OF LENT

The temptation of the Lord

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

His fast of forty days established this season of self-denial. By rejecting all the devil's temptations he has taught us to rid ourselves of the leaven of malice, and so to celebrate the paschal mystery in sincerity and truth, until we come at last to the eternal feast of heaven.

And so we join the throng of saints and angels as they sing the unending hymn of your praise:

PREFACE OF THE SECOND SUNDAY OF LENT

The transfiguration of the Lord

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

Having told the disciples of his coming death, Jesus made his glory known to them on the holy mountain. With Moses and Elijah as witnesses, he revealed that the Christ had first to suffer and so come to the glory of the resurrection.

With joyful hearts we echo on earth the song of the angels in heaven as they praise your glory without end:

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

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

PREFACE OF THE THIRD SUNDAY OF LENT

The faith of the woman of Samaria

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

When he asked the woman of Samaria for water to drink, Jesus had already bestowed on her the gift of faith. He thirsted for her faith, that he might inflame her heart with the fire of divine love.

Together with the angels we glorify your mighty deeds and join in their chorus of praise:

PREFACE OF THE FOURTH SUNDAY OF LENT

The man born blind

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

By the mystery of his incarnation he has led the human race out of darkness into the clear light of faith. Through the fall of Adam we were born the slaves of sin, but through the waters of baptism Christ has raised us to new life as your adopted children.

And, therefore, earth unites with heaven to sing a new song of praise; we too join with the hosts of angels as they proclaim your glory without end:

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

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

PREFACE OF THE FIFTH SUNDAY OF LENT

The raising of Lazarus

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

As a human being, he wept for Lazarus, his friend; as eternal God, he called him forth from the tomb. In his compassion for the human family, Christ leads us by the Easter mysteries from death to new life.

Through him the hosts of angels adore you and rejoice in your presence for ever. May our voices join with theirs in the triumphant chorus of praise:

Holy, holy, holy Lord,
God of power and might, heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

PREFACE OF PASSION SUNDAY (PALM SUNDAY)

The redeeming work of Christ

This preface is used in Masses on Passion Sunday (Palm Sunday).

The Lord be with you. — And also with you.

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

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

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

Though he was sinless, he suffered willingly for sinners; though innocent, he accepted condemnation to save the guilty. By his dying he washed away our sins; by rising again from the dead he won justification for us all.

And so, with all the angels and saints, we sing the joyful hymn of your praise:

Holy, holy, holy Lord,
God of power and might, heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

PREFACES OF EASTER

1. The paschal mystery

This preface is used in Masses of the Easter Vigil and Easter Sunday and throughout the octave of Easter. It may also be used on the Sundays of Easter.

At the Easter Vigil, the words **on this Easter night** are used; on Easter Sunday and throughout the octave of Easter, the words **on this Easter day** are used; on other days of the season of Easter, the words **in this Easter season** are used.

The Lord be with you. — And also with you.

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

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

It is truly right and just, our duty and our salvation, that we should always sing your glory, Lord; but we praise you with greater joy than ever on this Easter night/day [or: in this Easter season] when Christ became our paschal sacrifice.

He is the true Lamb who took away the sins of the world. By dying he destroyed our death; by rising he restored our life.

Therefore, the universe resounds with Easter joy,
and the choirs of angels sing the endless hymn of your glory:

Holy, holy, holy Lord,
God of power and might, heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

It is truly right and just, our duty and our salvation, that we should always sing your glory, Lord; but we praise you with greater joy than ever in this Easter season when Christ became our paschal sacrifice.

Through him the children of light rise to eternal life and the gates of heaven are unlocked to receive his faithful people. For his death is our ransom from death

and in his resurrection all are raised to new life.

Therefore, the universe resounds with Easter joy, and the choirs of angels sing the endless hymn of your glory:

It is truly right and just, our duty and our salvation, that we should always sing your glory, Lord; but we praise you with greater joy than ever in this Easter season when Christ became our paschal sacrifice.

He continues to offer himself for us, to plead our cause before your throne. Christ is the victim who dies no more, the Lamb, once slain, who lives for ever.

Therefore, the universe resounds with Easter joy, and the choirs of angels sing the endless hymn of your glory:

Holy, holy, holy Lord,
 God of power and might, heaven and earth are full of your glory.
 Hosanna in the highest.
 Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

PREFACE OF EASTER IV

The restoration of the universe through the paschal mystery

It is truly right and just, our duty and our salvation, that we should always sing your glory, Lord; but we praise you with greater joy than ever in this Easter season when Christ became our paschal sacrifice.

In him a new age has dawned: the long reign of sin is ended, a broken world has been restored, and life for us is once again made whole.

Therefore, the universe resounds with Easter joy, and the choirs of angels sing the endless hymn of your glory:

PREFACE OF EASTER V

Christ is priest and victim

It is truly right and just, our duty and our salvation, that we should always sing your glory, Lord; but we praise you with greater joy than ever in this Easter season when Christ became our paschal sacrifice.

By offering his body on the cross, he brought to completion the sacrifices of old. By commending himself into your hands for our salvation, he showed himself the priest, the altar, and the lamb of sacrifice.

Therefore, the universe resounds with Easter joy, and the choirs of angels sing the endless hymn of your glory:

Holy, holy, holy Lord,
God of power and might, heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

THE ASCENSION OF THE LORD

Christ ascends into glory

This preface is used in Masses on the Ascension of the Lord. It may be used, as may the prefaces of Easter, on the Sunday between the Ascension and Pentecost.

It is truly right and just, our duty and our salvation, that we should always sing your glory, Lord; but we praise you with greater joy than ever in this Easter season when Christ became our paschal sacrifice.

[Today] the Lord Jesus, the King of glory, who has conquered sin and death, ascended to the highest heavens while angels gazed in wonder. He is the mediator between God and humankind, judge of the world and Lord of heavenly powers. He has not abandoned our human condition but has filled us with hope that where he, our head, has gone before us we, his members, shall follow after.

Therefore, the universe resounds with Easter joy, and the choirs of angels sing the endless hymn of your glory:

PREFACE OF THE ASCENSION OF THE LORD II

Christ taken up into glory

It is truly right and just, our duty and our salvation, that we should always sing your glory, Lord; but we praise you with greater joy than ever in this Easter season when Christ became our paschal sacrifice.

In his risen body he plainly showed himself to his disciples and was taken up to heaven in their sight to claim for us a share in his divinity.

Therefore, the universe resounds with Easter joy, and the choirs of angels sing the endless hymn of your glory:

Holy, holy, holy Lord,
God of power and might, heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

It is truly right and just, our duty and our salvation, that we should always sing your glory, Lord; but we praise you with greater joy than ever in this Easter season when Christ became our paschal sacrifice.

Christ, the High Priest, has entered once for all into the sanctuary of heaven. There he invokes upon your Church the perpetual outpouring of your Holy Spirit.

The shepherd and guardian of our souls, Christ calls us to be united in prayer as Mary and the disciples were united, awaiting the fulfilment of his promise, the life-giving Spirit of Pentecost.

Therefore, the universe resounds with Easter joy, and the choirs of angels sing the endless hymn of your glory:

Holy, holy, holy Lord,
 God of power and might, heaven and earth are full of your glory.
 Hosanna in the highest.
 Blessed is he who comes in the name of the Lord.
 Hosanna in the highest.

PREFACE OF PENTECOST

The Spirit completes the paschal mystery

This preface is used in Masses on Pentecost Sunday.

The Lord be with you. — And also with you.

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

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

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

To bring the paschal mystery to completion, you bestowed the Holy Spirit this day on those you made your adopted children by uniting them to your only-begotten Son.

At the Church's beginning your Spirit imparted to all peoples the knowledge of the living God and gathered the many languages of the earth into one voice to profess a single faith.

Therefore, the universe resounds with Easter joy, and the choirs of angels sing the endless hymn of your glory:

Holy, holy, holy Lord,
God of power and might, heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

PREFACE OF CHRIST THE KING

Christ, the king of all creation

This preface is used in Masses on the solemnity of Christ the King.

The Lord be with you. — And also with you.

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

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

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

You anointed Christ the Lord, your only Son, with the oil of gladness as eternal priest and king of all creation.

As priest, he offered himself on the altar of the cross and redeemed the human race by this perfect sacrifice of peace.

As king, he claims dominion over all creatures, that he may present to your infinite majesty a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love, and peace.

And so, with angels and archangels, with all the heavenly host, we proclaim your glory and join their unending chorus of praise:

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

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

PREFACE OF MARY, MOTHER OF GOD

The motherhood of the blessed Virgin Mary

This preface is used in Masses on the solemnity of Mary, Mother of God (1 January).

The Lord be with you. — And also with you.

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

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

It is truly right and just, our duty and our salvation, almighty Father, ever-living God, to give you thanks, blessing, and praise as we celebrate the motherhood of the blessed Virgin Mary.

By the overshadowing of the Holy Spirit she conceived your only Son, and, in the glory of her virginity, she brought forth the eternal light of the world, Jesus Christ our Lord.

Through him the choirs of angels and all the powers of heaven worship in awe before your presence. May our voices blend with theirs as they sing with joy the hymn of your glory:

Holy, holy, holy Lord,
God of power and might, heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

PREFACE OF THE PRESENTATION OF THE LORD

The mystery of the presentation of the Lord

This preface is used in Masses on the feast of the Presentation of the Lord (2 February).

The Lord be with you. — And also with you.

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

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

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

On this day your Son, who is one with you from eternity, was presented in the temple and was revealed by the Spirit as the glory of Israel and the light to enlighten all peoples.

We too go forth rejoicing to meet the Saviour and join with the saints and angels as they sing the unending hymn of your praise:

Holy, holy, holy Lord,
God of power and might, heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

PREFACE OF JOSEPH, HUSBAND OF THE VIRGIN MARY

The vocation of Saint Joseph

This preface is used in Masses on the solemnity of Joseph, Husband of the Virgin Mary (19 March).

The Lord be with you. — And also with you.

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

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

It is truly right and just, our duty and our salvation, almighty Father, ever-living God, to give you fitting thanks and praise as we honour Saint Joseph.

He is the just man whom you gave as husband to the virgin Mother of God, the wise and faithful servant whom you placed over your household. With a father's love he cared for Jesus, your only Son, who was conceived by the overshadowing of the Spirit.

Through Christ the choirs of angels and all the powers of heaven worship in awe before your presence. May our voices blend with theirs as they sing with joy the hymn of your glory:

Holy, holy, holy Lord,
God of power and might, heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

PREFACE OF THE ANNUNCIATION OF THE LORD

The mystery of the incarnation

This preface is used in Masses on the solemnity of the Annunciation of the Lord (25 March).

The Lord be with you. — And also with you.

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

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

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

The Virgin Mary received with faith the angel's message that the power of the Holy Spirit would overshadow her and that a child would be born among us for our salvation. She bore him in her womb with purest love,

that your promises to Israel might be fulfilled and the hope of nations realised beyond all telling.

Through Christ the hosts of angels adore you and rejoice in your presence for ever. May our voices join with theirs in the triumphant chorus of praise:

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

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

PREFACE OF THE HOLY TRINITY

The mystery of the Holy Trinity

This preface is used in Masses on the solemnity of the Holy Trinity.

The Lord be with you. — And also with you.

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

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

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

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 nature.

All that you reveal of your glory we believe also of your Son and of the Holy Spirit.

In confessing the true and eternal Godhead we adore three distinct Persons, one in being and equal in majesty.

And so, with angels and archangels, with cherubim and seraphim, we sing the unending hymn of your glory:

Holy, holy, holy Lord,
God of power and might, heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

THE HOLY EUCHARIST

The sacrifice and sacrament of Christ

This preface is used in the Mass of the Lord's Supper on Holy Thursday. It may also be used in Masses on the solemnity of the Body and Blood of Christ.

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

He is the true and eternal priest, who founded this memorial of his unending sacrifice. He gave himself to you as victim for our deliverance, and commanded us to make this offering in his memory. As we eat his body, given for us, we grow in strength. As we drink his blood, poured out for us, we are washed clean.

And so, with angels and archangels, with all the heavenly host, we proclaim your glory and join their unending chorus of praise:

Holy, holy, holy Lord,
God of power and might, heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

This preface is used in Masses on the solemnity of the Body and Blood of Christ.

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

At the Last Supper, as he sat at table with his apostles, Jesus offered himself to you as the Lamb without blemish, the acceptable gift that gives you perfect praise. He left this memorial of his passion to continue its saving power until the end of time.

In this great sacrament you feed your people and strengthen them in holiness, so that the human family, which shares the same earth, may be enlightened by one faith and drawn together by one love.

We come then to this sacramental table to be transformed by your grace into the likeness of the risen Christ.

And, therefore, earth unites with heaven to sing a new song of praise; we too join with the hosts of angels as they proclaim your glory without end:

Holy, holy, holy Lord,
 God of power and might, heaven and earth are full of your glory.
 Hosanna in the highest.
 Blessed is he who comes in the name of the Lord.
 Hosanna in the highest.

PREFACE OF THE SACRED HEART OF JESUS

The boundless love of Christ

This preface is used in Masses on the solemnity of the Sacred Heart of Jesus.

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

Lifted high on the cross, Christ poured out his life for us, so great was his love. From his wounded side flowed blood and water, the fountain of the Church's sacraments, that all might be led to the heart of the Saviour and joyfully draw from the springs of salvation.

Now, with all the angels and saints, we praise your glory without end:

Holy, holy, holy Lord,
God of power and might, heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

PREFACE OF JOHN THE BAPTIST

John, herald of Christ

This preface is used in Masses on the solemnity of the Birth of John the Baptist (24 June).

The Lord be with you. — And also with you.

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

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

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

We praise your greatness as we honour the prophet who prepared the way before your Son. Among those born of woman you marked John the Baptist with your special favour. His birth brought great rejoicing;

even in the womb he leapt for joy, so near was our salvation.

Alone of all the prophets, John pointed to the Lamb who would take away our sins. He baptised Jesus, the giver of baptism, in waters made holy by the one baptised.

By shedding his blood he gave his last and greatest witness to your Son.

With joyful hearts we echo on earth the song of the angels in heaven as they praise your glory without end:

Holy, holy, holy Lord,

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

Hosanna in the highest.

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

Hosanna in the highest.

PREFACE OF PETER AND PAUL, APOSTLES

The twofold mission of Peter and Paul in the Church

This preface is used in Masses on the solemnity of Peter and Paul (29 June).

The Lord be with you. — And also with you.

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

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

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

We are gladdened by the workings of your grace in the apostles Peter and Paul: Peter was the first to confess the faith, while Paul proclaimed its deepest mysteries. Peter gathered the earliest Church from among the flock of Israel, Paul became the teacher and apostle of the Gentiles.

Each in his appointed way gathered into unity the one family of Christ. They shared a martyr's crown and are venerated together throughout the world.

Now, with all the angels and saints, we praise your glory without end:

Holy, holy, holy Lord,
God of power and might, heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

PREFACE OF THE TRANSFIGURATION OF THE LORD

Christ transfigured shows our glory

This preface is used in Masses on the feast of the Transfiguration of the Lord (6 August).

The Lord be with you. — And also with you.

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

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

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

He revealed his glory before Peter, James, and John to strengthen his followers against the scandal of the cross. His human body shone like the sun to show that the whole Church, which is his body, will one day shine with the glory of Christ, its head.

With joyful hearts we echo on earth the song of the angels in heaven as they praise your glory without end:

Holy, holy, holy Lord,
God of power and might, heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

PREFACE OF THE ASSUMPTION OF THE VIRGIN MARY INTO HEAVEN

Mary assumed into glory

This preface is used in Masses on the solemnity of the Assumption of the Virgin Mary into Heaven (15 August).

The Lord be with you. — And also with you.

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

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

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

Today the virgin Mother of God was taken into heaven to be the beginning and the image of the Church in glory and a sign of hope and comfort for your pilgrim people. You preserved her from the corruption of the grave, for she had given birth to your Son, the source of all life.

And so we join the multitude of angels in their joyful chorus of praise:

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

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

PREFACE OF THE HOLY CROSS I

The triumph of the glorious cross

This preface is used in Masses on the feast of the Holy Cross (14 September).

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

You chose the wood of the cross for our redemption, that where death had its beginning, there life might arise in triumph; and that Satan, who conquered through a tree,

might on a tree be overcome, through Jesus Christ our Lord.

Through him the choirs of angels and all the powers of heaven worship in awe before your presence. May our voices blend with theirs as they sing with joy the hymn of your glory:

PREFACE OF THE HOLY CROSS II (PASSION OF THE LORD I) *The power of the cross*

This preface is used in Masses on the feast of the Holy Cross (14 September).

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

Through the saving passion of your Son the whole world is called to acknowledge your sacred majesty, for the power of the cross reveals the judgement that has come upon the world and the triumph of Christ crucified.

And so we join the angels and saints in the joyous hymn of your praise:

Holy, holy, holy Lord,

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

Hosanna in the highest.

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

Hosanna in the highest.

PREFACE OF ALL SAINTS

One with the saints in glory

This preface is used in Masses on the solemnity of All Saints (1 November).

The Lord be with you. — And also with you.

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

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

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

Today we keep the festival of your holy city, the heavenly Jerusalem, our mother, where around your throne the saints, our brothers and sisters,

sing your praise for ever. Their glory fills us with joy, and through their communion with us in the Church you give us inspiration and strength as we press forward on our pilgrimage of faith.

In company with them and with all the angels we cry out with a single voice in praise of your glory:

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

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

PREFACE OF THE IMMACULATE CONCEPTION OF THE VIRGIN MARY

The mystery of Mary and the Church

This preface is used in Masses on the solemnity of the Immaculate Conception of the Virgin Mary (8 December).

The Lord be with you. — And also with you.

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

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

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

You allowed no trace of original sin to touch the Virgin Mary. Full of grace, she was to be a worthy mother of your Son and prefigure the beginning of the Church, the fair Bride of Christ, without spot or wrinkle.

Purest of virgins, she was to bring forth your Son, the innocent Lamb who takes away our sins. You chose Mary before all others to be our gracious advocate and our pattern of holiness.

And so we join the multitude of angels in their joyful chorus of praise:

Holy, holy, holy Lord,
God of power and might, heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

CHRISTIAN DEATH

Our hope of rising in Christ

This preface is used in Masses on the Commemoration of All the Faithful De- parted (2 November).

The Lord be with you. — And also with you.

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

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

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

In him, who rose from the dead, our hope of resurrection dawned. The sadness of certain death gives way to the bright promise of immortality.

Lord, for your faithful people life is changed, not ended. When the body of our earthly dwelling is laid aside, we gain an everlasting dwelling place in heaven.

And so, with angels and archangels, with all the heavenly host, we proclaim your glory and join their unending chorus of praise:

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

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

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

Jesus accepted death on the cross to save us all from dying; one man chose to die, that all might live eternally in you.

And so we join the multitude of angels in their joyful chorus of praise:

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

He is the salvation of the world, the life of the living, and the resurrection of the dead.

Through him the hosts of angels adore you and rejoice in your presence for ever. May our voices join with theirs in the triumphant chorus of praise:

Holy, holy, holy Lord,
God of power and might, heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

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

Your providence brings us to birth; your governance rules our lives; made subject to the law of sin, we return by your command

to the dust from which we came. Yet by your merciful touch we have been saved through the death of your Son and are raised to the glory of his resurrection.

And so we join the throng of saints and angels as they sing the unending hymn of your praise:

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

We had deserved to perish because of our sins, but through your loving-kindness when we die we are called back to life with Christ, whose victory is our redemption.

With joyful hearts we echo on earth the song of the angels in heaven as they praise your glory without end:

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

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

EUCCHARISTIC PRAYER 1

All-merciful Father,
we come before you with praise and thanksgiving
through Jesus Christ your Son.

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

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

With hands outstretched, he continues:

We offer them for your holy catholic Church:
watch over it, Lord, and guide it,
grant it peace and unity throughout the world.
We offer them for N. our Pope,
for N. our Bishop,
and for all who hold and teach the catholic faith
that comes to us from the apostles.

1C

.....
BAPTISM

Remember, Lord, your faithful people, who have guided your elect to holy baptism [especially these godparents N. and N.].

THE SCRUTINIES

Remember, Lord, your faithful people, who will present your elect for holy baptism [especially these godparents N. and N.].

.....

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

The priest joins his hands and prays briefly. Then he continues with hands out-stretched:

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

.....

2C

CHRISTMAS AND DURING THE OCTAVE

As we celebrate that most holy day [night] when blessed Mary, without loss of her virginity, gave the world its Saviour, we pray in communion with the whole Church,

THE EPIPHANY OF THE LORD

As we celebrate that most holy day when your only Son, who is one with you in eternal glory, revealed himself to the world in human flesh, we pray in communion with the whole Church,

EASTER VIGIL TO THE SECOND SUNDAY OF EASTER

As we celebrate that most holy day [night] when Jesus Christ our Lord rose bodily from the dead, we pray in communion with the whole Church,

THE ASCENSION OF THE LORD

As we celebrate that most holy day when your only Son our Lord lifted up to the glory of heaven our mortal nature, which he had made his own, we pray in communion with the whole Church,

PENTECOST

As we celebrate the day of Pentecost, when the Holy Spirit appeared to the apostles in tongues of fire, we pray in communion with the whole Church,

.....

We pray in communion with the whole Church,
with those whose memory we now honour:
especially with Mary,
the glorious and ever-virgin mother of Jesus Christ, our Lord
and God,
with Joseph, her husband, the apostles and martyrs, Peter and
Paul, Andrew,

[James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Jude; with Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian,]

and with all the saints.

By their merits and prayers

grant us your constant help and protection.

[Through Christ our Lord. Amen.]

.....

BAPTISM

Lord, accept this offering from your whole family. We offer it especially for those to whom you have given new birth through water and the Holy Spirit with pardon for all their sins. Make them living members of the Body of Christ and inscribe their names in the book of life.

He joins his hands. [Through Christ our Lord. Amen]

THE SCRUTINIES

Lord, accept this offering from your whole family. We offer it for the elect, whom you have set apart and called to receive eternal life and the gift of your grace in the living waters of baptism. He joins his hands.

[through Christ our Lord. Amen.]

MARRIAGE

Lord, accept this offering from your whole family and from

N and N for whom we now pray. You have brought them to their wedding day; bless them with [the joy of children and] a long and happy life together. He joins his hands. [Through Christ our Lord. Amen]

EASTER VIGIL TO THE SECOND SUNDAY OF EASTER
Lord, accept this offering from your whole family. We offer it for those to whom you have given new birth through water and the Holy Spirit with pardon for all their sins. Grant us your peace in this life, save us from final damnation, and count us among those you have chosen. He joins his hands. [Through Christ our Lord. Amen.]

.....
P Lord, accept this offering from your whole family.
Grant us your peace in this life,
save us from final damnation,
and count us among those you have chosen.
He joins his hands. [Through Christ our Lord. Amen.]

With hands outstretched over the offerings, the priest says:

CC

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

He joins his hands.

The day before he suffered

he took bread in his sacred hands,
and looking up to heaven
to you, his almighty Father,
he gave you thanks and praise;
he broke the bread,
gave it to his disciples, and said:
TAKE THIS, ALL OF YOU, AND EAT IT:
THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

When supper was ended, he took the cup;
again he gave you thanks and praise,
gave the cup to his disciples, and said:

TAKE THIS, ALL OF YOU,
AND DRINK FROM IT:
THIS IS THE CUP OF MY BLOOD,
THE BLOOD OF THE NEW AND EVERLASTING COVENANT.
IT WILL BE SHED FOR YOU AND FOR ALL,
SO THAT SINS MAY BE FORGIVEN.
DO THIS IN MEMORY OF ME.

Great is the mystery of faith.

Christ has died, Christ is risen, Christ will come again.

Then, with hands outstretched, the priest says:
And so, Lord God,
we celebrate the memory of Christ, your Son:

we, your holy people and your ministers,
call to mind his passion,
his resurrection from the dead,
and his ascension into glory;
and from the many gifts you have given us
we offer to you, God of glory and majesty,
this holy and perfect sacrifice,
the bread of life and the cup of eternal salvation.

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

Bowing profoundly and with his hands joined, he continues:

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

He stands up straight and makes the sign of the cross, saying:
let us be filled with every grace and blessing. He joins his
hands.

[Through Christ our Lord. Amen.]

3C

Remember, Lord, your servants who have died

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

*The priest joins his hands and prays briefly. Then he continues
with hands out-stretched:*

Grant them and all who sleep in Christ a haven of light and
peace.

[Through Christ our Lord. Amen.]

The priest strikes his breast with his right hand, saying:

4C

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

Welcome us into their company,
not considering what we deserve,
but freely granting us your pardon.

P

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

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

Amen.

EUCHARISTIC PRAYER II

The Lord be with you. — And also with you.

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

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

The priest continues the preface with hands outstretched.

Father, it is our duty and our salvation,
always and everywhere
to give you thanks
through your beloved Son, Jesus Christ.
He is the Word through whom you made the universe,
the Saviour you sent to redeem us.
He took flesh by the Holy Spirit
and was born of the Virgin Mary.
To accomplish your will
and gain for you a holy people,
he stretched out his arms on the cross,
that he might break the chains of death
and make known the resurrection.
And so with one voice
we join the angels and saints in proclaiming your glory:

Holy, holy, holy Lord,
God of power and might, heaven and earth are full of your glory.
Hosanna in the highest.
Bless ed is he who comes in the name of the Lord.
Hosanna in the highest.

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

In communion with the whole Church,
we have assembled on this day
which you have made holy, and,
rejoicing that you have made us a new creation
in your risen Son, we pray:

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

Send down your Spirit upon these gifts to make them holy,
that they may become for us

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

the body + and blood of our Lord, Jesus Christ.

He joins his hands.

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

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

he took bread and gave you thanks;
he broke the bread,
gave it to his disciples, and said:
TAKE THIS, ALL OF YOU, AND EAT IT:

THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

When supper was ended, he took the cup;
again he gave you thanks,
gave the cup to his disciples, and said:
TAKE THIS, ALL OF YOU, AND DRINK FROM IT:
THIS IS THE CUP OF MY BLOOD,
THE BLOOD OF THE NEW AND EVERLASTING COVENANT.
IT WILL BE SHED FOR YOU AND FOR ALL,
SO THAT SINS MAY BE FORGIVEN.
DO THIS IN MEMORY OF ME.

Great is the mystery of faith.
And the people take up the acclamation:

Christ has died, Christ is risen, Christ will come again.

Then, with hands outstretched, the priest says:

Remembering therefore his death and resurrection,
we offer you, Lord God,
this life-giving bread, this saving cup.
We thank you for counting us worthy
to stand in your presence and serve you.
We pray that all of us
who share in the body and blood of Christ
may be gathered into one by the Holy Spirit.

C1

Lord, remember your Church throughout the world:

perfect us in love
together with N. our Pope and N. our Bishop,
with all who minister to your people.

.....

BAPTISM

Remember also, Lord, those who through baptism [and confirmation] have been joined to your Church today. Grant that they may follow Christ your Son with willing and generous hearts. Remember our brothers and sisters ...

MARRIAGE

Remember also, Lord, .N and N., whom you have brought to their wedding day, that, by your grace, they may always live in mutual love and peace.
Remember our brothers and sisters ...

MASSES FOR THE DEAD

Remember our brother/sister N., whom you have called from this life. In baptism he/she died with Christ: may he/she also share his resurrection. Remember all our brothers and sisters

.....

C2

Remember our brothers and sisters
who have gone to their rest
in the sure hope of rising again;
bring them and all who have died in your mercy
into the light of your presence.
Have mercy on us all:
make us worthy to share eternal life,
with Mary, the virgin Mother of God,
with the apostles and with all the saints,

who have found favour with you throughout the ages;
in union with them
may we praise you and give you glory
through your Son, Jesus Christ.

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

EUCHARISTIC PRAYER III

Lord, you are holy indeed,
and all creation rightly gives you praise.

All life, all holiness comes from you
through your Son, Jesus Christ our Lord,
by the working of the Holy Spirit.
From age to age you gather a people to yourself,
so that from the rising of the sun to its setting
a pure offering may be made
to the glory of your name.

SEASON OF ADVENT

And so, Lord God, in joyful expectation
we celebrate the advent of your Christ;
and, raising up our heads to behold
the redemption that is near at hand we humbly pray:

CHRISTMAS AND DURING THE OCTAVE

And so, Lord God, on this day [night] of glory and peace,
we celebrate the birth of your incarnate Word;
and, rejoicing that your loving kindness
has appeared among us, we humbly pray:

THE EPIPHANY OF THE LORD

And so, Lord God, we celebrate
the epiphany of your only-begotten Son;
and, rejoicing at the gift of salvation
and peace for all the nations, we humbly pray:

PENTECOST

And so, Lord God,
we celebrate the feast on which your Holy Spirit came down
in wind and fire upon the first disciples;
and, rejoicing that you have made us your people,
we humbly pray:

SEASON OF LENT

And so, Lord God, in this, the acceptable time,
we celebrate the lenten days of salvation;
turning back to you in repentance
and to one another in reconciliation,
we humbly pray:

EASTER VIGIL TO THE SECOND SUNDAY OF EASTER

And so, Lord God, on this most sacred day [night],
we celebrate the glorious resurrection of your Son;
and, exulting in his mighty victory over death,
we humbly pray:

THE ASCENSION OF THE LORD

And so, Lord God, we celebrate the day
on which your Son ascended to your right hand,
where he pleads on our behalf;
and, confidently approaching the throne of grace,
we humbly pray:

.....

CC

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

And so, Lord God, we humbly pray:
by the power of your Spirit sanctify these gifts we have brought
before you,

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

that they may become the body + and blood
of your Son, our Lord Jesus Christ,
at whose command we celebrate this eucharist.

On the night he was handed over to death,
he took bread and gave you thanks and praise;
he broke the bread,
gave it to his disciples, and said:
TAKE THIS, ALL OF YOU, AND EAT IT:
THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

When supper was ended, he took the cup;
again he gave you thanks and praise,
gave the cup to his disciples, and said:
TAKE THIS, ALL OF YOU, AND DRINK FROM IT:
THIS IS THE CUP OF MY BLOOD,
THE BLOOD OF THE NEW AND EVERLASTING COVENANT.
IT WILL BE SHED FOR YOU AND FOR ALL,
SO THAT SINS MAY BE FORGIVEN.
DO THIS IN MEMORY OF ME.

Great is the mystery of faith.

Christ has died, Christ is risen, Christ will come again.

Calling to mind, Lord God,
the death your Son endured for our salvation,

his glorious resurrection and ascension into heaven,
and eagerly awaiting the day of his return,
we offer you in thanksgiving this holy and living sacrifice.
Look with favour on your Church's offering
and see the Victim by whose sacrifice
you were pleased to reconcile us to yourself.
Grant that we who are nourished
by the body and blood of your Son
may be filled with his Holy Spirit
and become one body, one spirit in Christ.

1C

Let him make us an everlasting gift to you,
that we may share in the inheritance of your saints,
with Mary, the virgin Mother of God,
with the apostles, the martyrs,
[Saint N.], and all your saints,
on whose constant intercession we rely for help.

2C

Lord, may this sacrifice
which has made our peace with you
advance the peace and salvation of all the world.
Strengthen in faith and love your pilgrim Church on earth:
your servant Pope N., our Bishop N.,
all ministers of your Church,
and the entire people your Son has gained for you.

BAPTISM

Merciful Father, hear the prayers of the family you have gathered here before you. St
today have been joined to your people through the waters of rebirth [and the gift of the

always in newness

of life. Unite to yourself all your children now scattered over the face of the earth.

MARRIAGE

Merciful Father, hear the prayers of the family you have gathered here before you. St. N., whom you have brought to their wedding day; keep them faithful throughout their life in your presence. Unite to yourself all your children now scattered over the face of the earth.

THE SCRUTINIES

Merciful Father, hear the prayers of the family you have gathered here before you. Strengthen, elect, whom you have set apart and called to receive eternal life and gift of your grace. Unite to yourself all your children now scattered over the face of the earth.

Merciful Father,

hear the prayers of the family

you have gathered here before you,

and unite to yourself all your children

now scattered over the face of the earth. †

Welcome into your kingdom our departed brothers and sisters
and all who have left this world in your friendship.

We hope to enjoy with them your everlasting glory,

through Christ our Lord,

through whom you give the world everything that is good.

† *During MASSES FOR THE DEAD, the following
intercessions may replace*

Welcome into your kingdom...

Remember our brother/sister N.,
whom you have called from this life.

In baptism he/she died with Christ:
may he/she also share his resurrection,
when Christ will raise our mortal bodies
and make them like his own in glory.

Welcome into your kingdom all our departed brothers and sisters,
and all who have left this world in your friendship;
we hope to enjoy with them your everlasting glory,
when every tear will be wiped away.

On that day we shall see you, our God, as you are;
we shall be like you and praise you for ever,
through Christ our Lord,
through whom you give the world everything that is good.

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

EUCHARISTIC PRAYER IV

The Lord be with you. — And also with you.

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

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

Father most holy,
it is right for us to give you thanks,
it is right to give you glory,
for you are the one God, living and true.
Before time began and for all eternity
you dwell in unapproachable light.
Source of life and goodness, you have created all things,
that they may abound with every blessing
and rejoice in the radiance of your light.
Countless hosts of angels stand before you
and gaze upon your splendour;
night and day they serve you
and worship you without end.
We join with them
and, giving voice to every creature under heaven,
we acclaim you and glorify your name:

Holy, holy, holy Lord,
God of power and might, heaven and earth are full of your glory.
Hosanna in the highest.
Bless ed is he who comes in the name of the Lord.
Hosanna in the highest.

Father most holy,
we proclaim your greatness:
all your works show forth your wisdom and love.
You formed man and woman in your own likeness
and entrusted the whole world to their care,
so that in serving you alone, their Creator,
they might be stewards of all creation.
Even when they disobeyed you
and turned away from your friendship,
you did not abandon them to the power of death,
but extended your hand in mercy,
that all who search for you might find you.

Again and again you offered the human race a covenant
and through the prophets nurtured the hope of salvation.
Father, you so loved the world
that in the fullness of time
you sent your only Son to be our Saviour.
Made flesh by the Holy Spirit and born of the Virgin Mary,
he lived as one of us in all things but sin.
To the poor he proclaimed the good news of salvation,
to prisoners, freedom,
and to those in sorrow, joy.
In order to fulfil your purpose
he gave himself up to death,
and by 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 for us,
he sent the Holy Spirit from you, Father,

as his first gift to those who believe,
to complete his work on earth
and renew the world in perfect holiness.

Lord God, we pray that the same Holy Spirit
may sanctify these gifts:
let them become the body + and blood of our Lord Jesus Christ,
that we may celebrate the great mystery
which he left us as an everlasting covenant.

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.
While they were at supper,
he took bread and said the blessing;
he broke the bread and gave it to his disciples, saying:

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

In the same way he took the cup filled with wine;
he gave you thanks and,
giving the cup to his disciples, said:.

**TAKE THIS, ALL OF YOU,
AND DRINK FROM IT:
THIS IS THE CUP OF MY BLOOD,
THE BLOOD OF THE NEW AND EVERLASTING COVENANT.
IT WILL BE SHED FOR YOU AND FOR ALL,**

**SO THAT SINS MAY BE FORGIVEN.
DO THIS IN MEMORY OF ME.**

Let us proclaim the mystery of faith:

And so, Lord God,
we celebrate the memorial of our redemption:
we recall Christ's death and his descent among the dead;
we proclaim his resurrection and his ascension to your right
hand;
and, looking forward to his coming in glory,
we offer you the sacrifice of his body and blood,
an offering acceptable to you,
which brings salvation to all the world.

(C1)

Lord, look upon the sacrifice
which you yourself have prepared for your Church;
and by your Holy Spirit
gather all who share this one bread and one cup into one
body, a living sacrifice in Christ,
to the praise and glory of your name.

Lord, remember those for whom we make this offering:
your servant Pope N., our Bishop N.,
and all ministers of your Church,
those who take part in this offering,
those here present, all your people,
and all who seek you with a sincere heart.

(C2)

Remember those who have died in the peace of Christ
and all the dead whose faith is known only to you.

Merciful Father, grant that we, your children,
may enjoy the inheritance of heaven
with Mary, the virgin Mother of God,
with the apostles and all your saints.
There, together with all creation,
set free from the corruption of sin and death,
we shall sing your glory
through Christ our Lord,
through whom you bless the world with all that is good.

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

EUCCHARISTIC PRAYER FOR MASSES OF RECONCILIATION I

The preface is an integral part of this Eucharistic Prayer and is always used with it.

The Lord be with you. — And also with you.

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

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

Holy Father,
compassionate and good,
it is right to give you thanks and praise,
for you never cease to call us
to a new and more abundant life.

Though we are sinners,
you constantly offer us pardon
and ask us to trust in your mercy alone.

Time after time, when we broke your covenants,
you did not cast us aside;
but through the incarnation of Jesus, your Son,
you bound the human family to yourself
with a new and unbreakable bond.

In Christ you give your people
a season of reconciliation and grace:
a time to draw new breath

for our journey back to you,
a time to open our hearts to your Spirit
and respond to the needs of all.

In wonder and gratitude
we join our voices with the choirs of heaven,
as we proclaim with joy the power of your love
and sing the endless hymn of your glory:

Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

P

From the beginning, O God,
all you have done for the human family
you have done for our good,
that we may be holy, as you yourself are holy.

CC

Look with kindness, then,
on your people gathered before you.
Send forth your Spirit in power,
that these gifts may become for us
the body + and blood of Jesus Christ, your beloved Son,
in whom we too are your children.

When we were lost
and our hearts were far from you,

you showed the depth of your love:
your Son, who alone is the Just One,
gave himself into our hands
and was nailed to the wood of the cross.

Before he stretched out his arms between heaven and earth
as the lasting sign of your covenant,
he desired to celebrate the Passover
in the company of his disciples.

While they were at table,
he took bread and gave you thanks and praise;
he broke the bread,
gave it to his disciples, and said:
**TAKE THIS, ALL OF YOU, AND EAT IT: THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.**

At the end of the meal,
knowing he would reconcile all things in himself
by his blood poured out on the cross,
he took the cup filled with wine;
again he gave you thanks,
and, handing the cup to his friends, he said:
**TAKE THIS, ALL OF YOU, AND DRINK FROM IT:
THIS IS THE CUP OF MY BLOOD,
THE BLOOD OF THE NEW AND EVERLASTING COVENANT.
IT WILL BE SHED FOR YOU AND FOR ALL,
SO THAT SINS MAY BE FORGIVEN.
DO THIS IN MEMORY OF ME.**

Great is the mystery of faith.
Christ has died, Christ is risen, Christ will come again.

We remember Jesus Christ,
our Passover and our lasting peace,
we celebrate his death and resurrection,
we await the blessed day of his return.
And so we present to you, God ever faithful and true,
the offering that restores the world to your grace.

Merciful Father,
look with love on those you draw to yourself
through their sharing in the sacrifice of Christ.
By the power of your Spirit,
may they become the body of your risen Son,
in whom all divisions are healed.

1C

Keep us in communion of mind and heart,
together with N. our Pope and N. our Bishop.
Help us to work for the coming of your kingdom,
until at last we stand in your presence
and take our place among the saints,
with the Virgin Mary and the apostles,
and with our departed brothers and sisters,
whom we commend to your mercy.
Then, in the glory of your new creation,
freed from the sting of death,
we shall sing to you the hymn of thanksgiving
which rises from Christ the living Lord.

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

EUCCHARISTIC PRAYER FOR MASSES OF RECONCILIATION II

The preface is an integral part of this Eucharistic Prayer and is always used with it.

The Lord be with you. — And also with you.

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

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

Merciful God and Father,
it is truly right to give you thanks
through Christ our Lord
for the working of your grace in the world.

In the midst of human conflict
you turn our minds to thoughts of peace.
Your Spirit stirs our hearts,
so that enemies speak again to each other,
adversaries join hands in friendship,
and nations seek to live in harmony.
Through your healing power
the love of peace quells violence,
mercy conquers hatred,
and vengeance yields to forgiveness.
For this we praise you without end
and join with the choirs of heaven as they sing the hymn of
your glory:

Holy, holy, holy Lord,
God of power and might, heaven and earth are full of your glory.
Hosanna in the highest.
Bless ed is he who comes in the name of the Lord.
Hosanna in the highest.

P

Lord of power and might,
we bless you through Jesus Christ, your Son,
who comes in your name.

He is the word that brings salvation,
the hand you stretch out to sinners,
the way that leads to your peace.

God our Father,
when we had wandered far from you,
you called us back through your Son.
You gave him over to death,
hat we might turn to you again
and find our way to one another.

CC

We now celebrate the reconciliation
gained for us by Christ.

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

We ask you to sanctify these gifts by the coming of your Spirit,
as we fulfil your Son's + command.

Before he laid down his life for our deliverance,
he took bread in his hands and gave you thanks;
he broke the bread,
gave it to his disciples, and said:

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

So too, on that last evening,
he took into his hands the cup of blessing;
he praised your mercy,
gave the cup to his disciples, and said:
TAKE THIS, ALL OF YOU,
AND DRINK FROM IT:
THIS IS THE CUP OF MY BLOOD,
THE BLOOD OF THE NEW AND EVERLASTING COVENANT.
IT WILL BE SHED FOR YOU AND FOR ALL,
SO THAT SINS MAY BE FORGIVEN.
DO THIS IN MEMORY OF ME.

Great is the mystery of faith.
Christ has died, Christ is risen, Christ will come again.

Lord our God,
your Son has left us this pledge of his love.
We celebrate, therefore, the memorial of his death and
resurrection, offering you the very gift you have given us,
the sacrifice of perfect reconciliation.

Father most holy,
accept us together with your own beloved Son,
and, through our partaking of this banquet,
fill us with his Spirit,

who heals every wound and division.

May that Holy Spirit preserve us in unity,
together with N. our Pope, N. our Bishop, all the bishops and
your entire people.

Make your Church throughout the world
a sign of unity and an instrument of peace.

1C

Lord,

as you have welcomed us here to the table of your Son in
fellowship with Mary, the virgin Mother of God, and all the
saints,

so gather at the one eternal banquet

people of every race, nation, and tongue,

in that new world where the fullness of peace will reign
through Jesus Christ the Lord.

Through him, with him, in him,

in the unity of the Holy Spirit,

all glory and honour is yours,

almighty Father,

for ever and ever.

Amen.

EUCCHARISTIC PRAYER FOR MASSES FOR VARIOUS NEEDS AND OCCASIONS

This Eucharistic Prayer may not be used on a day when a proper preface is prescribed. When permitted, it may be used for the celebration of Mass during Ordinary Time. The priest chooses one of the following prefaces and then, at the appropriate time, uses the corresponding intercession.

The priest leads the assembly in the Eucharistic Prayer. The people take part reverently and attentively and make the acclamations.

The Lord be with you. — And also with you.

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

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

A. THE CHURCH ON THE WAY TO UNITY

It is truly right to give you thanks,
Father of infinite goodness,
it is fitting that we sing of your glory.

Through the gospel proclaimed by your Son
you have brought together in one Church
people of every nation, culture, and tongue.
Into it you breathe the power of your Spirit,
that in every age your children may be gathered as one.
Your Church bears steadfast witness to your love.
It nourishes our hope for the coming of your kingdom
and is a radiant sign of the lasting covenant
you promised us in Christ Jesus our Lord.

Therefore heaven and earth sing forth your praise
while we, with all the Church,
proclaim your glory without end:

B. GOD GUIDES THE CHURCH ON THE WAY OF SALVATION

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father,
Creator of the world and fount of all life.

You never abandon the creatures formed by your wisdom,
but remain with us always,
working for our good.
With mighty hand and outstretched arm
you led your people Israel through the desert.

Today by the power of the Holy Spirit
you guide your pilgrim Church
as it journeys along the paths of time
to the eternal joy of your kingdom,
through Jesus Christ our Lord.

Now, with all the angels and saints,
we sing a hymn to your glory:

C. JESUS, WAY TO THE FATHER

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Father most holy, Lord of heaven and earth.

Through your eternal Word you created all things
and govern their course with infinite wisdom.
In the Word made flesh you have given us a mediator
who has spoken your words to us
and called us to be his disciples.
He is the way that leads to you,
the truth that sets us free,
the life that makes our joy complete.

Through your Son
you gather into one family
men and women created for the glory of your name,
redeemed by the blood of the cross,
and sealed with the Holy Spirit.

And so we praise your mighty deeds
and join with the hosts of angels,
as they proclaim your glory without end:

D. JESUS, THE COMPASSION OF GOD

It is truly right to give you thanks,
Father of mercy, faithful God,
it is fitting that we offer you praise.

You sent Jesus Christ your Son among us
as redeemer and Lord.
He was moved with compassion
for the poor and the powerless,
for the sick and the sinner;
he made himself a neighbour to the oppressed.

By his words and actions
he proclaimed to the world
that you are a father
and care for all your children.

And so, with all the angels and saints,
we sing the joyful hymn of your praise:

Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

P

Holy indeed are you, Lord God,
and greatly to be praised:
your faithful love attends us
as we journey through life.

Blessed is your Son, Jesus Christ,
who is present among us
when his love gathers us together.
As once he did for his disciples,
Christ now opens the scriptures for us
and breaks the bread.

CC

Therefore we ask you, merciful Father:
send down your Holy Spirit
to hallow these gifts of bread and wine,
that they may become for us

the body + and blood of our Lord, Jesus Christ.

On the eve of his passion and death,
while at table with those he loved,
he took bread and gave you thanks;
he broke the bread,
gave it to his disciples, and said:
TAKE THIS, ALL OF YOU, AND EAT IT:
THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

When supper was ended, he took the cup;
again he gave you thanks
and, handing the cup to his disciples, he said:
TAKE THIS, ALL OF YOU,
AND DRINK FROM IT:
THIS IS THE CUP OF MY BLOOD,
THE BLOOD OF THE NEW AND EVERLASTING COVENANT.
IT WILL BE SHED FOR YOU AND FOR ALL,
SO THAT SINS MAY BE FORGIVEN.
DO THIS IN MEMORY OF ME.

Great is the mystery of faith.

And the people take up the acclamation:

Christ has died, Christ is risen, Christ will come again.

CC

And so, Father most holy,
we celebrate the memory of Christ, your Son,
whom you led through suffering and death on the cross

to the glory of the resurrection
and a place at your right hand.

Until Jesus, our Saviour, comes again,
we proclaim the work of your love,
offering you the bread of life and the cup of blessing.

Look with favour on the offering of your Church
in which we show forth the paschal sacrifice of Christ
that was handed on to us.

Through the power of your Spirit of love
count us both now and for ever
among the members of your Son,
whose body and blood we share.

*With hands outstretched, the priest continues, using one of the
following intercessions corresponding to the preface that was
chosen at the beginning of this prayer.*

C1

A. THE CHURCH ON THE WAY TO UNITY

Renew by the light of the gospel
the Church of N.

Strengthen the bonds of unity between
the faithful and their pastors,
that together with N. our Pope, N. our Bishop,
your people may stand forth
as a sign of oneness and peace
in a world torn by conflict and strife.

B. GOD GUIDES THE CHURCH

Strengthen in unity

those you have called to this table.
Together with N. our Pope, N. our Bishop,
with all who minister in your church,
and all your holy people,
may we follow your paths in faith and hope,
spreading joy and trust throughout the world.

C. JESUS, WAY TO THE FATHER

Almighty Father,
by our sharing in this mystery
enliven us with your Spirit
and conform us to the image of your Son.
Strengthen the bonds of our communion with N. our Pope,
N. our Bishop,
with all who minister in your church, and all your holy
people.
Keep your Church alert in faith to the signs of the times
and eager to accept the challenge of the gospel.
Open our hearts to the needs of all people,
so that, sharing their grief and anguish,
their joy and hope,
we may faithfully bring them the good news
of salvation and advance together on the way
to your kingdom.

D. JESUS, THE COMPASSION OF GOD

Lord,
perfect your Church in faith and love
together with N. our Pope, N. our Bishop,
with all who minister to your people,
and all those your Son has gained for you.

Open our eyes to the needs of all;
inspire in us words and deeds
to comfort those who labour and are burdened;
keep our service of others
faithful to the example and command of Christ.
Let your Church be a living witness
to truth and freedom, to justice and peace,
that all people may be lifted up
by the hope of a world made new.

With hands outstretched, the priest continues:

C2

Be mindful of our brothers and sisters [N. and N.],
who have fallen asleep in the peace of Christ,
and all the dead whose faith is known only to you.
Lead them to the fullness of the resurrection
and gladden them with the light of your face.

When our pilgrimage on earth is ended,
welcome us into your heavenly home
to dwell with you for ever.
There, with Mary, the virgin Mother of God,
with the apostles, the martyrs,
[Saint N.,] and all the saints,
we shall glorify your name and give you praise
through Jesus Christ, your Son.

CC

Through him, with him, in him,

in the unity of the Holy Spirit,
all glory and honour is yours, almighty Father,
for ever and ever.
Amen

EUCHARISTIC PRAYER FOR MASSES WITH CHILDREN I

The preface is an integral part of this Eucharistic Prayer and is always used with it.

The priest leads the assembly in the Eucharistic Prayer. The people take part reverently and attentively and make the acclamations.

It is right to thank you, God our Father,
for you are wonderful.

You have gathered us together
and we are here to sing your praise:

The cantor sings the following acclamation, and the people repeat it.

Ho - san-na, ho - san-na, ho - san- na in the high - est.

You are wonderful because you made the whole world.

We bless you for all the people who live in it,
and for the fields, the mountains, and the seas.

You give life to us and to all living things,
and you give us joy.

So we are here to sing your praise:

The people take up the acclamation:

Ho - san-na, ho - san-na,

You are wonderful, God our Father.

You keep us always in your heart
and are never far from us.

You have sent your own Son,
the Son you love so much,
to watch over us and care for us.

And so we sing your praise:

The people take up the acclamation:

ho - san- na in the high - est.

Ho - san-na, ho - san-na, ho - san- na in the high - est.

Jesus came to save us
and showed us that you love us:
he took children in his arms and blessed them;
he made sick people better
and forgave those who had sinned.

And so we sing your praise:

The people take up the acclamation:

Ho - san-na, ho - san-na, ho - san- na in the high - est.

Wonderful God,
earth and heaven sing your praise:
all your people on earth sing;
Mary the mother of Jesus sings;
your saints and your apostles sing;
angels who fill the heavens sing;
together we all sing your praise:

The priest joins his hands. The people take up the acclamation.

*The acclamation is also repeated after the verses of the
Sanctus*

Ho - san-na, ho - san-na, ho - san-na in the high - est.

Holy, holy, holy Lord,
God of power and might, heaven and earth are full of your
glory.
Hosanna in the highest.
Bless ed is he who comes in the name of the Lord.
Hosanna in the highest.

*After the Sanctus has been completed, the priest continues the
Eucharistic Prayer with hands outstretched.*

To show our thanks to you, God our Father,
we bring this bread and wine.
Send down your Holy Spirit
to make them into the body + and blood of Jesus Christ,
your Son, the Son you love so much.

On the night before he died,
when Jesus had supper with his apostles,
he took bread and gave you thanks, he broke the bread,
gave it to them and said:
TAKE THIS, ALL OF YOU, AND EAT IT:
THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

*He shows the consecrated bread to the people, replaces it on
the plate, and genuflects in adoration as the cantor sings the
following acclamation, and the people repeat it.*

Jesus has giv'n his life for us.

Then he continues:

In the same way, when supper was over,
he took the cup filled with wine;
he gave you thanks,
gave the cup to his friends, and said:
**TAKE THIS, ALL OF YOU,
AND DRINK FROM IT:
THIS IS THE CUP OF MY BLOOD,
THE BLOOD OF THE NEW AND EVERLASTING COVENANT.
IT WILL BE SHED FOR YOU AND FOR ALL,
SO THAT SINS MAY BE FORGIVEN.**

The cantor sings the following acclamation, and the people repeat it.

Jesus has giv'n his life for us

Then he said to them: DO THIS IN MEMORY OF ME.

God our Father,
we do what Jesus told us to do.
We offer to you your best gift to us:
the bread that gives us life,
the cup that saves us.
We give ourselves, too.
Accept us together with Jesus,
who is our way to you,
as we proclaim his death
and the victory of his rising.

The cantor sings the following acclamation, and the people repeat it.

Christ has died, Christ is risen, Christ will come again.
Jesus has giv'n his life for us.

Father, you love us so much.
You welcome us to your table
where, united in the joy of the Holy Spirit,
we share in the body and blood of Jesus your Son.

The cantor sings the following acclamation, and the people repeat it.

God of wonders, God of wonders, God of peace.

Wonderful God,
you keep everyone in your heart.
That is why we pray for those we love [especially for N. and N.]

and all those who serve you: N. our Pope and N. our Bishop
and all who help us to love you better.

The people take up the acclamation:

God of wonders, God of wonders, God of peace.

We pray for all your people,
especially for those who are sad and afraid,
the poor, the sick, the lonely,
and those who need our help.
Be close to them,
and in your love
give peace to all who have died.

The people take up the acclamation:

God of wonders, God of wonders, God of peace.

And so we bless you, God of wonders; God of peace,
we sing your praise
through Jesus Christ.

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

PREFACE OF THE ANGELS

The glory of God in the angels

This preface is used in Masses of the angels.

The Lord be with you. — And also with you.

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

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

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

In praising your faithful angels and archangels,

we also praise your glory;

in honouring them, we honour you, their Creator.

Their splendour proclaims how great you are

and worthy to be praised above all creation.

Through Christ our Lord the hosts of angels declare your majesty;

in joyful adoration we make our own their canticle of praise:

PREFACE OF THE HOLY SPIRIT I

The Spirit sent by the Lord upon the Church

The Lord be with you. — And also with you.

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

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

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

He ascended above all the heavens and from his throne at your right hand poured into the hearts of your adopted children the Holy Spirit he had promised.

And so, with steadfast love, we proclaim your glory, joining the hosts of angels in their triumphant chorus of praise:

PREFACE OF THE HOLY SPIRIT II

The Spirit sent by the Lord upon the Church

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

He ascended above all the heavens and from his throne at your right hand poured into the hearts of your adopted children the Holy Spirit he had promised.

And so, with steadfast love, we proclaim your glory, joining the hosts of angels in their triumphant chorus of praise:

PREFACE OF THE BLESSED VIRGIN MARY I

The motherhood of the blessed Virgin Mary

This preface is used in Masses on the solemnity of Mary, Mother of God (1 January). It may be used in other Masses of the Blessed Virgin Mary with the mention of the particular celebration.

The Lord be with you. — And also with you.

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

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

It is truly right and just, our duty and our salvation, almighty Father, ever-living God, to give you thanks, blessing, and praise [as we celebrate... of the blessed Virgin Mary

or: as we honour the blessed Virgin Mary].

By the overshadowing of the Holy Spirit she conceived your only Son, and, in the glory of her virginity, she brought forth the eternal light of the world, Jesus Christ our Lord.

Through him the choirs of angels and all the powers of heaven

worship in awe before your presence. May our voices blend with theirs as they sing with joy the hymn of your glory:

PREFACE OF THE BLESSED VIRGIN MARY II

The Church echoes Mary's song of praise

This preface is used in Masses of the Blessed Virgin Mary.

The Lord be with you. — And also with you.

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

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

God our Saviour, it is truly right and just, our duty and our salvation, to proclaim the wonders you have worked in all your saints, and especially on this feast of the blessed Virgin Mary to echo her praise of your loving-kindness.

For you have truly done great things over all the earth, and your gracious mercy is from age to age. When you looked with favour on your lowly servant, you gave the world through her

Jesus Christ, your Son, our Lord, the author of our salvation.

Through him the hosts of angels adore you and rejoice in your presence for ever. May our voices join with theirs in the triumphant chorus of praise:

PREFACE OF THE BLESSED VIRGIN MARY III

Mary as model and Mother of the Church

This preface is used in Votive Masses of Mary, Mother of the Church and in other Masses of the Blessed Virgin Mary.

The Lord be with you. — And also with you.

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

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

It is truly right and just, our duty and our salvation, almighty Father, ever-living God, to give you thanks, blessing, and praise as we honour the blessed Virgin Mary.

She conceived in her virginal womb the Word she had first received in her most pure heart, and by giving birth to the Creator of all she nurtured the Church at its beginnings.

Standing beneath the cross, Mary accepted her Son's last loving wish and took to herself as sons and daughters all those who by his death are born to new life.

She joined her prayers with those of the apostles, as together they awaited the coming of your Spirit, and thus she became the perfect pattern of the Church at prayer.

Raised to the glory of heaven, she cares for the pilgrim Church with a mother's love, following its progress homeward until the Day of the Lord dawns in splendour.

Now, with all the angels and saints, we praise your glory without end:

PREFACE OF APOSTLES I

The apostles are shepherds of God's people

This preface is used in Masses of the apostles, especially of Saint Peter and Saint Paul.

The Lord be with you. — And also with you.

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

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

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

You are the eternal Shepherd and never leave your flock untended. Through the apostles you watch over us and protect us always. Those once chosen to be vicars of your Son guide us still from their place in heaven.

And so, with angels and archangels, with all the heavenly host, we proclaim your glory and join their unending chorus of praise:

PREFACE OF APOSTLES II

Apostolic foundation and witness

This preface is used in Masses of the apostles and evangelists.

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

You founded your Church on the apostles to stand firm for ever as the sign on earth of your infinite holiness and as a living witness to all of the way that leads to heaven.

And so, with steadfast love, we proclaim your glory, joining the hosts of angels in their triumphant chorus of praise:

PREFACE OF MARTYRS

The sign and example of a martyrdom

This preface is used in Masses on solemnities and feasts of martyrs and may also be used on their memorials.

The Lord be with you. — And also with you.

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

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

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

Your holy martyr N. followed the example of Christ, and shed his/her blood for the glory of your name. His/her death reveals your power shining through our human frailty.

You choose the weak and make them strong in bearing witness to you through Jesus Christ our Lord.

With joyful hearts we echo on earth the song of the angels in heaven as they praise your glory without end:

PREFACE OF PASTORS

The presence of pastors in the Church

This preface is used in Masses on solemnities and feasts of pastors and may also be used on their memorials.

The Lord be with you. — And also with you.

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

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

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

You give the Church this celebration in honour of Saint N.

You inspire us by his holy life, instruct us by his preaching,
and give us your protection in answer to his prayers.

PREFACE OF OTHER SAINTS: VIRGINS AND RELIGIOUS

The sign of a life consecrated to God

This preface is used in Masses on solemnities and feasts of virgins and religious and may also be used on their memorials.

The Lord be with you. — And also with you.

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

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

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

We honour you in your saints, who have consecrated their lives to Christ for the sake of the kingdom of heaven. What love you show us, Lord, as you call the human race back to its first holiness, and invite us to taste on earth the gifts of the world to come.

Now, with all the angels and saints, we praise your glory without end:

PREFACE OF OTHER SAINTS: HOLY MEN AND WOMEN I

The glory of the saints

This preface is used in Masses of all saints, patrons, and titulars of churches and on the solemnities and feasts of saints which have no Preface of their own. It may also be used on the memorials of saints.

The Lord be with you. — And also with you.

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

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

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

Your glory is told in the assembly of the saints, and, in crowning their merits, you crown your own gifts. In their lives on earth you give us an example. In our communion with them you give us their friendship. In their prayer for the Church you give us strength and protection.

This great cloud of witnesses spurs us on to run the course that is set before us and win with them the unfading crown of glory through Jesus Christ our Lord.

And so, with angels and archangels and the whole company of saints, we sing the unending hymn of your praise:

PREFACE OF OTHER SAINTS: HOLY MEN AND WOMEN II

The activity of the saints

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

You renew the Church in every age by raising up men and women outstanding in holiness, living witnesses of your unchanging love. They inspire us by their heroic lives, and help us by their constant prayers to work for the coming of your kingdom.

And so we join the angels and saints in the joyous hymn of your praise:

PREFACE OF MARRIAGE I

The dignity of the marriage covenant

This preface is used when marriage is celebrated within Mass, and the Ritual Mass, when permitted, is also used.

The Lord be with you. — And also with you.

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

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

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

In the covenant of marriage you draw man and woman together in a life-long bond of harmony and peace, so that their chaste and fruitful love may bring forth children you adopt as your own.

For by your providence and grace you carry out this wonderful design: the birth of children brings beauty to the world and their rebirth in baptism enriches the Church.

Through Christ the choirs of angels and all the saints proclaim your glory. May our voices join their unending chorus of praise:

PREFACE OF MINISTRY

Christ came as one who serves

This preface is used at Masses when readers or acolytes are instituted, or when other ministers are blessed, and the Ritual Mass, when permitted, is also used. It may also be used when bishops, presbyters, or deacons are ordained, and on other appropriate occasions.

The Lord be with you. — And also with you.

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

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

It is truly right and just, ‘ our duty and our salvation, always and everywhere to give you thanks, holy Father, almighty and eternal God, through your servant Jesus Christ our Lord.

Revealed at his baptism as your beloved Son, he came among us as one who serves, and taught that they are greatest in the kingdom who make themselves least and the servants of all. Though Teacher and Lord,

he washed the feet of his disciples, commanding us to do the same.

You bestow upon your people a rich variety of gifts and ministries, that we may serve the world your Son redeemed and build up his body, the Church, to the greater glory of your name.

With joyful hearts we echo on earth the song of the angels in heaven and join their unending chorus of praise:

PREFACE OF THE UNITY OF CHRISTIANS

The unity of Christ's body, the Church

This preface is used in Masses for the unity of Christians.

The Lord be with you. — And also with you.

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

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

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

Through Christ you brought us to the knowledge of your truth, that we might become his body, bound together by one faith and one baptism. Through Christ you have given your Holy Spirit to all peoples. How wonderful are the works of the Spirit,

revealed in such varied gifts! Yet how marvellous the unity which the Spirit creates, dwelling in the hearts of your adopted children, filling the whole Church and guiding it with wisdom _from above.

And so we join the multitude of angels in their joyful chorus of praise:

PRAYERS OVER THE GIFTS

GENERAL COLLECTION OF PRAYERS FOR USE IN ORDINARY TIME

- . 1 Lord, may the offering of your people be pleasing to you and gain for us in return an increase in holiness and the answer to our earnest prayers. We ask this through Jesus Christ our Lord.
- . 2 Lord God, make us worthy to celebrate this holy eucharist, for as often as this sacrifice is offered in remembrance of your Son, the work of our redemption is accomplished. We ask this through Jesus Christ our Lord,
- . 3 In your kindness, Lord, accept our gifts and make them holy, that they may become the sacrament of our salvation. We ask this through Jesus Christ our Lord,
- . 4 Lord, in reverent service we place these gifts upon your altar; receive them into your sight and make them the sacrament of our redemption. We ask this through Jesus Christ our Lord,
- . 5 Lord God, you have provided food and drink to sustain our earthly life; grant, we pray, that this bread and wine may become the sacrament that gives eternal life. We ask this through Jesus Christ our Lord,
- . 6 Lord, may this holy sacrifice cleanse us from sin, renew us in spirit, and gain for us the eternal reward promised to those who do your will. We ask this through Jesus Christ our Lord,

- . 7 Lord, as we celebrate these mysteries with fitting reverence, grant that the offering we make to the glory of your name may lead us to salvation. We ask this through Jesus Christ our Lord,
- . 8 O God, you provide us with gifts to be offered to your name and you accept them as a sign of our loving service. In your mercy grant that the offering you enable us to make may obtain for us an enduring reward. We ask this through Jesus Christ our Lord,
- . 9 With confidence in your mercy, Lord God, we hasten to place these gifts on your holy altar, that your grace may cleanse us from sin through the very sacrament by which we offer you true worship. We ask this through Jesus Christ our Lord,
- . 10 Look kindly, Lord, upon our worship and praise, that our offering may be acceptable to you and cause us to grow in your love. We ask this through Jesus Christ our Lord,
- . 11 In these gifts, O Lord, you provide humankind with the food that nourishes and the sacrament that gives us life. Grant, we pray, that our minds and bodies may never lack this strength and support. We ask this through Jesus Christ our Lord,
- . 12 Accept, O Lord, this sacrifice of reconciliation and praise, that its working may cleanse us from sin and make our hearts a gift pleasing to you. Grant this through Jesus Christ our Lord,
- . 13 O God, by means of sacramental signs you bring about

- the work of redemption. Grant that our worship at this altar may be worthy of the mysteries we celebrate. We ask this through Jesus Christ our Lord,
- . 14 Lord God, let the offering we dedicate to your name cleanse us and reshape us day by day with the new life of your kingdom. We ask this through Jesus Christ our Lord,
 - . 15 Lord, look kindly on the gifts of your Church gathered in prayer, and grant to the faithful who will receive them an increase in holiness and grace. We ask this through Jesus Christ our Lord,
 - . 16 O God, you have fulfilled the many offerings of the Old Law in the one, perfect sacrifice of the New. Receive the gifts of your servants and bless them as you blessed the sacrifice of Abel, so that what each of us has offered to your honour and glory may advance the salvation of all. We ask this through Jesus Christ our Lord,
 - . 17 Lord, accept these offerings, which we have drawn from your bountiful goodness, that by the working of your grace these sacred mysteries may sanctify our lives on earth and lead us to the joys of life eternal. We make our prayer through Jesus Christ our Lord,
 - . 18 O Lord, sanctify these gifts; receive them as an offering in spirit and in truth and make of us an everlasting gift to you. We ask this through Jesus Christ our Lord,
 - . 19 Lord, accept from your Church these gifts, which in your mercy you have given us to offer and which by your

power you transform into the sacrament of our salvation.
Grant this through Jesus Christ our Lord,

- . 20 Lord God, in this wonderful exchange of gifts accept the offerings you have given us, that we in turn may receive the gift of yourself. We make our prayer through Jesus Christ our Lord,

- . 21 Lord, by the offering of Christ, made once and for all, you adopted a people as your own; graciously bestow on your family, the Church, the gifts of unity and peace. We ask this through Jesus Christ our Lord,
- . 22 Lord, may this eucharistic offering bless us always with your saving grace and accomplish in our lives the redemption that it signifies. We ask this through Jesus Christ our Lord,
- . 23 Lord God, wellspring of peace and true worship, let our offering come before you as fitting homage to your glory, and let our partaking of these sacred mysteries unite our hearts in faith. We ask this through Jesus Christ our Lord,
- . 24 Be attentive to our prayers, O Lord, and receive with favour these gifts of your servants, that what each of us has offered to the glory of your name may advance the salvation of us all. We make our prayer through Jesus Christ our Lord,
- . 25 Take to yourself, O Lord, the gifts your people offer, that in this holy sacrament we may enter the mystery which we profess with devotion and faith. Grant this in the name of Jesus, the Lord,
- . 26 God of mercy, look with favour upon our offering, and in this eucharist open to us the source from which all blessings flow. We make our prayer through Jesus Christ our Lord,

- . 27 Lord God, accept the sacrifice which we celebrate at your command and offer as a sign of our faithful service. Through its power accomplish within us the holy work of your redemption. We ask this through Jesus Christ our Lord,
- . 28 Lord, accept the prayers of your faithful people together with the gifts we offer, that through these holy rites, performed with reverent hearts, we may rise to the glory of heaven. We ask this through Jesus Christ our Lord,
- . 29 Lord God, grant us the gift of serving at your altar with free and generous hearts, that your grace may cleanse us from sin through these very mysteries by which we offer you true worship. We ask this in the name of Jesus, the Lord,
- . 30 God of majesty, look with favour on the gifts we offer, and grant that this expression of our service may be directed above all to your glory. We ask this through Jesus Christ our Lord,
- . 31 Lord God, let this sacrifice be a pure and spotless offering to you, and let it bring to us the rich outpouring of your mercy. Grant this through Jesus Christ our Lord,
- . 32 Lord God, look with favour on the sacrifice we offer, that the passion of your Son, which we celebrate in these mysteries, may become the pattern of our lives. We ask this in the name of Jesus, the Lord,
- . 33 God of majesty, may the offering we make in your sight obtain for us the grace of true service and win us the

prize of everlasting happiness. We ask this through Jesus
Christ our Lord,

- . 34 Lord, accept these sacred gifts which you bid us consecrate to your name. Keep us always obedient to your commands, so that through this offering we may become worthy of your love. We ask this through Jesus Christ our Lord,
- . 35 Lord God, as we place our gifts before you teach us to worship you in spirit and in truth. We ask this through Jesus Christ our Lord,
- . 36 God of peace, as we bring our gifts to the altar teach us to lay aside all that divides us and make us one in praising you. We ask this through Jesus Christ our Lord,
- . 37 Your word, O God, has gathered us around this table of praise. Let the thanks we give over bread and wine unite our lives to yours. We ask this through Jesus Christ our Lord,
- . 38 Lord God, as this altar has been made ready, so now prepare our lips to sing your praise and our hearts to give you thanks. Grant this through Jesus Christ our Lord,
- . 39 As we prepare to give thanks, O Lord, over this bread and wine, open our hearts to proclaim your praise. We ask this through Jesus Christ our Lord,
- . 40 We place before you, Creator God, gifts that you yourself have given, fashioned into bread and wine by human hands. Pour out the gifts of your grace, that our lives may be shaped and sanctified to the eternal glory of your name. Grant this through Jesus Christ our Lord.

COMMUNION RITE

THE LORD'S PRAYER

INVITATION

With hands joined, the priest then sings or says one of the following invitations to the Lord's Prayer or similar words.

1. The Father has forgiven us; let us forgive our neighbour from the heart, as we say:
2. Let us pray for the coming of the kingdom as Jesus taught us:

With hands outstretched, the priest sings or says one of the following, together with the people:

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

Our Father in heaven, hallowed be your name,
your kingdom come,
your will be done, on earth as in heaven.
Give us today our daily bread.
Forgive us our sins as we forgive those who sin against us.
Save us from the time of trial
and deliver us from evil.

With hands still outstretched, the priest continues alone:

Deliver us, Lord, from every evil, and grant us peace in our day.
In your mercy keep us free from sin
and protect us in time of trial,
as we wait in joyful hope
for the coming of our Saviour, Jesus Christ.

The people end the prayer with the acclamation:

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

SIGN OF PEACE

With hands outstretched, the priest then says aloud:

Lord Jesus Christ, you said to your apostles:
Peace I leave with you, my peace I give to you.
Look not on our sins, but on the faith of your Church,
and grant us the peace and unity of your kingdom,
where you live for ever and ever.

The people answer:

Amen.

The peace of the Lord be with you always.

The people answer:

And also with you.

Then the deacon (or the priest) may invite the people to exchange a

sign of peace, using one of the following invitations or similar words.

- . A Let us offer one another a sign of peace.
- . B As children of the God of peace, let us offer one another
a sign of reconciliation and peace.
- . C Brothers and sisters, let us offer one another the peace of
the risen Christ.

All exchange a sign of peace, according to local custom.

BREAKING OF THE BREAD

The priest takes the consecrated bread and breaks it over the plate into several parts for the communion of the faithful and, as necessary, prepares any additional cups with the consecrated wine, so that in sharing the one bread and the cup of salvation, the many are made one body in Christ. As this is done, one of the following forms of the Agnus Dei is sung or said.

*Other invocations of Jesus followed by the phrase **have mercy on us** may be added during the breaking of the bread, but the last phrase is always **grant us peace**. If other invocations of Jesus are not added, **Lamb of God... have mercy on us** is sung two times.*

Cantor: Lamb of God,
The people answer: you take away the sin of the world, have mercy on us.

One or several of the following melodies may be used by the cantor for additional invocations

Cantor: Bread of life,
The people answer: you take away the sin of the world, have mercy on us.

Cantor: : Prince of peace,
The people answer: you take away the sin of the world, have

mercy on us.

Cantor: Risen Lord,

The people answer: you take away the sin of the world, have mercy on us.

At the end of the litany the cantor sings the following Invocation:

Cantor: Lamb of God,

The people answer: you take away the sin of the world, grant us peace.

Other invocations of Jesus followed by the phrase have mercy on us may be added during the breaking of the bread, but the last phrase is always Jesus, redeemer... grant us peace.

Jesus, Lamb of God, have mercy on us.

Jesus, bearer of our sins, have mercy on us.

Jesus, firstborn from the dead, have mercy on us.

Jesus, fountain of all love, have mercy on us.

Jesus, redeemer of the world, grant us peace.

After the breaking of the bread, the priest places a small piece in the cup, saying inaudibly:

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

COMMUNION

PRIVATE PREPARATION

Then the priest joins his hands and says one of the following prayers inaudibly.

Lord Jesus Christ, Son of the living God, by the will of the Father and the work of the Holy Spirit your death brought life to the world. By your holy body and blood free me from all my sins, and from every evil. Keep me faithful to your commands, and never let me be parted from you.

or:

Lord Jesus Christ, with faith in your love and mercy I eat your body and drink your blood. Let it not bring me condemnation, but health of mind and body.

INVITATION

The priest genuflects and takes some of the consecrated bread and the cup and, extending them toward the people, says one of the following invitations.

- . A Behold the Lamb of God, who takes away the sin of the world. Blessed are those called to the banquet of the Lamb.
- . B This is the bread come down from heaven: whoever eats of it will never die. This is the cup of eternal life: whoever drinks of it will live for ever.
- . C God's holy gifts for God's holy people: draw near to receive them with praise and thanksgiving.

The priest and people say together:

Lord, I am not worthy to receive you, but only say the word

and I shall be healed.

During the cleansing of the vessels, the following is said inaudibly:

Lord, may the food we have received in our bodies purify our inmost hearts; and may this earthly gift sustain us for life eternal.

A period of silence may now follow, or a hymn, psalm, or song of praise may be sung.

CONCLUDING RITE

The Lord be with you.

The people answer: And also with you.

BLESSING

The blessing is then given. On certain days or occasions a solemn blessing or the prayer over the people may be used.

I. SIMPLE BLESSING

The priest blesses the people with the sign of the cross, using one of the following forms of blessing.

- . A May almighty God bless you, the Father, and the Son, + and the Holy Spirit. The people answer: Amen.
- . B May the blessing of almighty God, the Father, and the Son, + and the Holy Spirit, come upon you and remain with you for ever.

The people answer: Amen.

DISMISSAL

The deacon, or, if there is no deacon, the priest, with hands joined, sings or says one of the following dismissals.

- . A Go in peace to love and serve the Lord.
- . B Go in the peace of Christ.
- . C The Mass is ended, go in peace.

The people answer:

Thanks be to God.

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