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Liturgy and the Mass

THE LITURGY - WORK OF THE HOLY TRINITY

I. The Father-Source and Goal of the Liturgy

1110 In the liturgy of the Church, God the Father is blessed and adored as the source of all the **blessings** of creation and salvation with which he has blessed us in his Son, in order to give us the Spirit of filial **adoption** .

II. Christ's Work in the Liturgy

1111 Christ's work in the liturgy is **sacramental** : because his mystery of salvation is made present there by the power of his Holy Spirit; because his Body, which is the Church, is like a sacrament (**sign** and **instrument**) in which the Holy Spirit dispenses the

mystery of salvation; and because through her liturgical actions the pilgrim Church already participates, as by a **foretaste** , in the heavenly liturgy.

III. The Holy Spirit in the Liturgy

1112 The mission of the Holy Spirit in the liturgy of the Church is to **prepare** the assembly to encounter Christ; to **recall and manifest** Christ to the faith of the assembly; to make the saving work of Christ **present and active** by his transforming power; and to make the gift of communion bear fruit in the Church.

THE PASCHAL MYSTERY IN THE CHURCH'S SACRAMENTS

I. The Sacraments of Christ

1131 The sacraments are **efficacious signs of grace, instituted by Christ and entrusted to the Church** , by which **divine life is dispensed to us** . The visible rites by which the sacraments are celebrated signify and make present the graces proper to each sacrament. They bear fruit in those who receive them with the required **dispositions** .

II. The Sacraments of the Church

1132 The Church celebrates the sacraments as a priestly community structured by the **baptismal** priesthood and the priesthood of **ordained** ministers.

III. The Sacraments of Faith

1133 The Holy Spirit **prepares the faithful** for the sacraments by the Word of God and the faith which welcomes that word in well-disposed hearts. Thus, the sacraments **strengthen faith and express it** .

IV. The Sacraments of Salvation

1134 The fruit of sacramental life is both **personal** and **ecclesial** . For every one of the faithful on the one hand, this fruit is life for God in Christ Jesus; for

the Church, on the other, it is an increase in charity and in her mission of witness.

When the Church celebrates the sacraments, she confesses the faith received from the apostles - whence the ancient saying: "*lex orandi, lex credenda*". The law of prayer is the law of faith: the **Church believes** as she **prays** . Liturgy is a constitutive element of the holy and living Tradition.

V. The Sacraments of Eternal Life

From the Didache chapter 10 : "But after you are satisfied with food, thus give thanks: "We give thanks to thee, O Holy Father, for thy Holy Name which thou didst make to tabernacle in our hearts, and for the knowledge and faith and immortality which thou didst make known to us through Jesus thy Servant. To thee be glory for ever.

Thou, Lord Almighty, didst create all things for thy Name's sake, and didst give food and drink to men for their enjoyment, that they might give thanks to thee, but us hast thou blessed with spiritual food and drink and eternal light through thy Servant. Above all we give thanks to thee for that thou art mighty. To

thee be glory for ever. Remember, Lord, thy Church, to deliver it from all evil and to make it perfect in thy love, and gather it together in its holiness from the four winds to thy kingdom which thou hast prepared for it. For thine is the power and the glory for ever.

Let grace come and let this world pass away. Hosanna to the God of David. If any man be holy, let him come! if any man be not, let him repent: *Maran'atha*, Amen."

THE SACRAMENTAL CELEBRATION OF THE PASCHAL MYSTERY

I. Who Celebrates?

1187 The liturgy is the **work of the whole Christ, head and body**. Our high priest celebrates it unceasingly in the heavenly liturgy, with the holy Mother of God, the apostles, all the saints, and the multitude of those who have already entered the kingdom.

1188 In a liturgical celebration, the whole assembly is "**leitourgos**", each member according to his own function. The baptismal priesthood is that of the whole Body of Christ. But some of the faithful are ordained through the sacrament of Holy Orders to represent Christ as head of the Body.

Mother Church earnestly desires that all the faithful should be led to that **full, conscious, and active participation** in liturgical celebrations which is demanded by the very nature of the liturgy, and to which the Christian people, "a chosen race, a royal priesthood, a holy nation, a redeemed people," have a **right and an obligation** by reason of their Baptism.

II. How is the Liturgy Celebrated?

1189 The liturgical celebration involves **signs and symbols** relating to **creation** (candles, water, fire), **human life** (washing, anointing, breaking bread) and the **history of salvation** (the rites of the Passover). Integrated into the world of faith and taken up by the power of the Holy Spirit, these cosmic elements, human rituals, and gestures of remembrance of God become **bearers** of the saving and sanctifying action of Christ.

1190 **The Liturgy of the Word** is an integral part of the celebration. the meaning of the celebration is expressed by the Word of God which is proclaimed and by the response of faith to it.

1191 **Song and music** are closely connected with the liturgical action. the criteria for their proper use are the beauty expressive of prayer, the unanimous participation of the assembly, and the sacred character of the celebration.

1192 **Sacred images** in our churches and homes are intended to awaken and nourish our faith in the mystery of Christ. Through the icon of Christ and his works of salvation, it is he whom we adore. Through sacred images of the holy Mother of God, of the angels and of the saints, we venerate the persons represented.

III. When is the Liturgy Celebrated?

1193 **Sunday**, the "Lord's Day," is the principal day for the celebration of the Eucharist because it is the day of the Resurrection. It is the pre-eminent day of the liturgical assembly, the day of the Christian family, and the day of joy and rest from work. Sunday is "the foundation and kernel of the whole liturgical year".

1194 The Church, "**in the course of the year, . . . unfolds the whole mystery of Christ** from his Incarnation and Nativity through his Ascension, to Pentecost and the expectation of the blessed hope of the coming of the Lord" (SC 102 # 2).

1195 By keeping the **memorials of the saints** - first of all the holy **Mother of God**, then the **apostles**, the **martyrs**, and other **saints** - on fixed days of the liturgical year, the Church on earth shows that she is united with **the liturgy of heaven**. She gives glory to Christ for having accomplished his salvation in his glorified members; their example encourages her on her way to the Father.

1196 The **faithful** who celebrate the Liturgy of the Hours are united to Christ our high priest, by the prayer of the Psalms, meditation on the Word of God, and canticles and blessings, in order to be joined with his unceasing and universal prayer that gives glory to the Father and implores the gift of the Holy Spirit on the whole world.

IV. Where is the Liturgy Celebrated?

1197 **Christ is the true temple of God**, "the place where his glory dwells"; by the grace of God, Christians also become the **temples of the Holy Spirit, living stones** out of which the Church is built.

1198 In its **earthly state the Church needs places** where the community can gather together. Our visible churches, holy places, are images of the holy city, **the heavenly Jerusalem**, toward which we are making our way on **pilgrimage**.

1199 It is in these churches that the Church celebrates **public worship** to the glory of the Holy Trinity, **hears the word** of God and sings his praise, **lifts up her prayer**, and **offers the sacrifice** of Christ sacramentally present in the midst of the assembly. These churches are also places of recollection and personal prayer.

St. Justin Martyr, in his first Apology, written between 153 and 155 A.D.

“But we, after we have thus **washed** him who has been convinced and has assented to our **teaching**, bring him to the place where those who are called **brethren** are **assembled**, in order that we may offer **hearty prayers in common** for ourselves and for the baptized [illuminated] person, and for all others in every place, that we may be counted worthy, now that we have learned the truth, by our works also to be found **good citizens** and **keepers of the commandments**, so that we may be saved with an **everlasting salvation**.

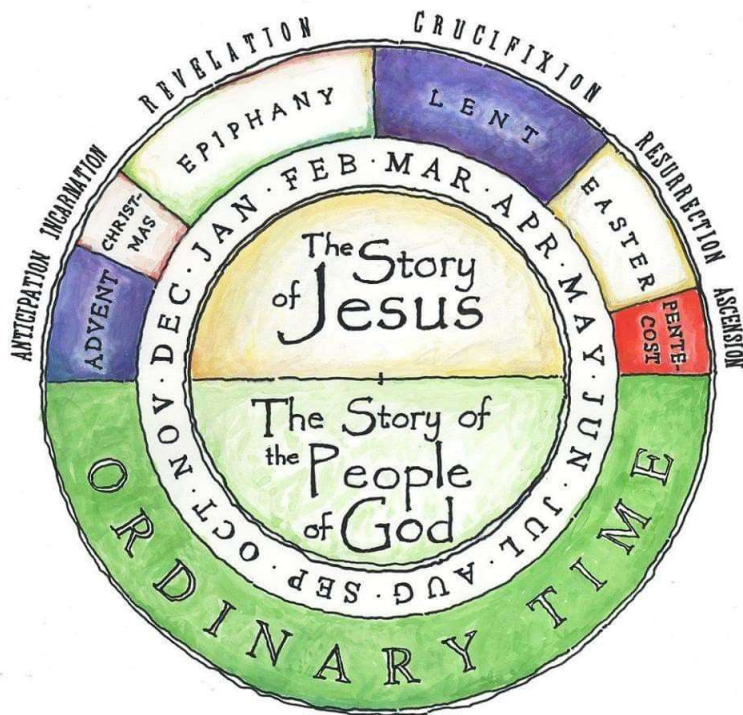
Having ended the prayers, we salute one another with a **kiss**. There is then brought to the **president** of the brethren **bread and a cup of wine mixed with water**; and he taking them, **gives praise** and glory to the **Father** of the universe, through the name of the **Son** and of the **Holy Spirit**, and **offers thanks at considerable length** for our being counted worthy to receive these things at His hands.

And when he has concluded the prayers and thanksgivings, all the people present express their **assent** by saying **Amen**. This word Amen answers in the Hebrew language to genoito [so be it].

And when the president has **given thanks**, and all the people have expressed their assent, those who are called by us deacons give to each of those present **to partake of the bread and wine** mixed with water over which the thanksgiving was pronounced, and to those who are absent they carry away a portion.

And this food is called among us **Eucharistia** [the Eucharist], of which no one is allowed to partake but the man **who believes that the things which we teach are true**, and who has been **washed** with the washing that is for the **remission of sins**, and unto regeneration, and who is so **living as Christ has enjoined**.

For **not as common bread and common drink** do we receive these; but in like manner as Jesus Christ our Savior, **having been made flesh** by the Word of God, had both flesh and blood for our salvation, so likewise have we been taught that the food which is blessed by the prayer of His word, and from which our blood and flesh by transmutation are nourished, **is the flesh and blood of that Jesus who was made flesh.**”



<p><u>Introductory Rites:</u> to put ourselves in God's presence</p>	Entrance
	Greeting
	Act of Penitence
	Kyrie
	Gloria
	Collect
<p><u>The Liturgy of the Word:</u> to receive the Word of God in the Scriptures</p>	First Reading: OT
	Responsorial Psalm
	Second Reading: NT
	Alleluia
	Gospel
	Profession of Faith
<p><u>The Liturgy of the Eucharist:</u> God putting Himself in our presence</p>	Prayer of the Faithful
	Preparation of the Gifts
	Prayer over the Offering
	Preface
	Holy, Holy, Holy
	Eucharistic Prayer
<p><u>The Communion Rite:</u> to receive the Word of God in Sacrament</p>	Amen
	Entrance
	The Lord's Prayer
	The Rite of Peace
	The Lamb of God
	Communion
<p><u>The Concluding Rite:</u> to bring God's Word to the world</p>	Purification
	The Closing Prayer
	The Final Blessing
	Act of Penitence
	Recessional
	Thanksgiving Prayer
Going Forth	

THE INTRODUCTORY RITES

Purpose: to ensure that the faithful who come together as one establish communion and dispose themselves to listen properly to God's word and to celebrate the Eucharist worthily.

THE ENTRANCE

After the people have gathered, the Entrance hymn begins as the priest enters with the deacon and ministers. The purpose of this hymn is to open the celebration, foster the unity of those who have been gathered, introduce their thoughts to the mystery of the liturgical season or festivity, and accompany the procession of the priest and ministers.

GREETING THE ALTAR AND THE PEOPLE

By this Greeting and the people's response, the mystery of the Church gathered together is made manifest.

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

Amen.

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

The Lord be with you.

And with your spirit.

THE ACT OF PENITENCE

Then the priest invites those present to take part in the Act of Penitence, which, after a brief pause for silence, the entire community carries out through a formula of general confession. On Sundays, especially in the Season of Easter, in place of the customary Act of Penitence, from time to time the blessing and sprinkling of water to recall Baptism may take place.

Brothers and sisters, let us acknowledge our sins,
and so prepare ourselves to celebrate the sacred
mysteries.

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

And, striking their breast (x3), they say:

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

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

Amen.

THE KYRIE AND THE GLORIA

The Gloria is a very ancient and venerable hymn in which the Church, gathered together in the Holy Spirit, glorifies and entreats God the Father and the Lamb.

V. Lord, have mercy.

R. Lord, have mercy.

V. Christ, have mercy.

R. Christ, have mercy.

V. Lord, have mercy.

R. Lord, have mercy.

Glory to God in the highest,
and on earth peace to people of good will.
**We praise you, we bless you,
we adore you, we glorify you,
we give you thanks for your great glory, Lord God,
heavenly King,**

O God, almighty Father.

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

For you alone are the Holy One,

you alone are the Lord,

you alone are the Most High,

Jesus Christ,

with the Holy Spirit,

in the glory of God the Father.

Amen.

THE COLLECT

The priest invites the people to pray. All, together with the priest, observe a brief silence so that they may be conscious of the fact that they are in God's presence and may formulate their petitions mentally. Then the priest says the prayer which is customarily known as the collect and through which the character of the

celebration is expressed. In accordance with the ancient tradition of the Church, the collect prayer is usually addressed to God the Father, through Christ, in the Holy Spirit. The people, uniting themselves to this entreaty, make the prayer their own with the acclamation, Amen.

Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.
Amen.

THE LITURGY OF THE WORD

Here, God speaks to his people, opening up to them the mystery of redemption and salvation, and offering them spiritual nourishment; and Christ himself is present in the midst of the faithful through his word. By their silence and singing the people make God's word their own, and they also affirm their adherence to it by means of the Profession of Faith. Finally, having been nourished by it, they pour out their petitions in the Prayer of the Faithful for the needs of the entire Church and for the salvation of the whole world.

THE BIBLICAL READINGS

In the readings, the table of God's word is prepared for the faithful, and the riches of the Bible are opened to them. After the first reading comes the responsorial Psalm, which is an integral part of the Liturgy of the Word and holds great liturgical and pastoral importance, because it fosters meditation on the word of God. The reading of the Gospel is the high point of the Liturgy of the Word. The Liturgy itself teaches that great reverence is to be shown to it by setting it off from the other readings with special marks of honor.

FIRST READING → OLD TESTAMENT
RESPONSORIAL → PSALMS
SECOND READING → N.T. LETTERS
GOSPEL → MATTHEW, MARK, LUKE, JOHN

THE ACCLAMATION AND THE GOSPEL

After the reading that immediately precedes the Gospel, the Alleluia or another chant indicated by the rubrics is sung, as required by the liturgical season. An acclamation of this kind constitutes a rite or act in itself, by which the assembly of the faithful welcomes and greets the Lord who is about to speak to it in the Gospel and professes its faith by means of the chant.

The Lord be with you.

And with your spirit.

A reading from the Holy Gospel according to Luke.

Glory to you, O Lord.

We trace the sign of the cross over our forehead, lips, and heart, that the Word of God may be in our mind, on our lips and in our hearts.

...

The Gospel of the Lord
Praise to You, Lord Jesus Christ

THE HOMILY

The homily is part of the Liturgy and is strongly recommended, for it is necessary for the nurturing of the Christian life. It should be an exposition of some aspect of the readings from Sacred Scripture or of another text from the Ordinary or from the Proper of the Mass of the day and should take into account both the mystery being celebrated and the particular needs of the listeners.

THE PROFESSION OF FAITH

The purpose of the Symbol or Profession of Faith, or Creed, is that the whole gathered people may respond to the word of God proclaimed in the readings taken from Sacred Scripture and explained in the homily and that they may also call to mind and confess the great mysteries of the faith by reciting the rule of faith in a formula approved for liturgical use, before these mysteries are celebrated in the Eucharist.

**I believe in one God,
the Father almighty,
maker of heaven and earth,**

...

The Prayer of the Faithful

In the Prayer of the Faithful, the people respond in a certain way to the word of God which they have welcomed in faith and, exercising the office of their baptismal priesthood, offer prayers to God for the salvation of all.

THE LITURGY OF THE EUCHARIST

At the Last Supper Christ instituted the Paschal Sacrifice and banquet, by which the Sacrifice of the Cross is continuously made present in the Church whenever the priest, representing Christ the Lord, carries out what the Lord himself did and handed over to his disciples to be done in his memory. For Christ took the bread and the chalice and gave thanks; he broke the bread and gave it to his disciples, saying, "Take, eat, and drink: this is my Body; this is the cup of my Blood. Do this in memory of me." Accordingly, the Church has arranged the entire celebration of the Liturgy of the Eucharist in parts corresponding to precisely these words and actions of Christ.

THE PREPARATION OF THE GIFTS

At the beginning of the Liturgy of the Eucharist the gifts, which will become Christ's Body and Blood, are brought to the altar. First, the altar, the Lord's table, which is the center of the whole Liturgy of the Eucharist, is prepared. The offerings are then brought forward. It is praiseworthy for the bread and wine to be presented by the faithful. After accepting the offering, the priest then washes his hands at the side of the altar, a rite that is an expression of his desire for interior purification.

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

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

Blessed be God for ever.

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

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

THE PRAYER OVER THE OFFERINGS

Once the offerings have been placed on the altar and the accompanying rites completed, the invitation to pray with the priest and the prayer over the offerings conclude the preparation of the gifts and prepare for the Eucharistic Prayer. The people,

uniting themselves to this entreaty, make the prayer their own with the acclamation, Amen.

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

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

Sanctify these offerings, we pray, Lord God,

...

Through Christ our Lord.

Amen.

THE EUCHARISTIC PRAYER

Now the center and summit of the entire celebration begins: namely, the Eucharistic Prayer, that is, the prayer of thanksgiving and sanctification. The priest invites the people to lift up their hearts to the Lord in prayer and thanksgiving; he unites the congregation with himself in the prayer that he addresses in the name of the entire community to God the Father through Jesus Christ in the Holy Spirit. Furthermore, the meaning of the Prayer is that the entire congregation of the faithful should join itself with Christ in confessing the great deeds of God and in the offering of Sacrifice. The Eucharistic Prayer demands that all listen to it with reverence and in silence.

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

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

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

1. THANKSGIVING: *In which the priest, in the name of the entire holy people, glorifies God the Father and gives thanks for the whole work of salvation or for some special aspect of it that corresponds to the day, festivity, or season.*

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

... And so, with the company of Angels and Saints,
we sing the hymn of your praise,
as without end we acclaim:

2. ACCLAMATION: *In which the whole congregation, joining with the heavenly powers, sings the Sanctus (Holy, Holy, Holy). This acclamation, which is part of the Eucharistic Prayer itself, is sung or said by all the people with the priest.*

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

3. EPICLESIS: *In which, by means of particular invocations, the Church implores the power of the Holy Spirit that the gifts offered by human hands be consecrated, that is, become Christ's Body and Blood, and that the spotless Victim to be received in Communion be for the salvation of those who will partake of it.*

You are indeed Holy, O Lord,
and all you have created rightly gives you praise,
for through your Son our Lord Jesus Christ,
by the power and working of the Holy Spirit,
you give life to all things and make them holy,
and you never cease to gather a people to yourself,
so that from the rising of the sun to its setting
a pure sacrifice may be offered to your name.
*He joins his hands and,
holding them extended over the offerings, says:*
Therefore, O Lord, we humbly implore you:
by the same **Spirit** graciously **make holy**
these gifts we have brought to you for consecration,
that they may become the Body and + Blood
of your Son our Lord Jesus Christ,
at whose command we celebrate these mysteries.

4. INSTITUTION NARRATIVE AND CONSECRATION:
In which, by means of words and actions of Christ, the Sacrifice is carried out which Christ himself instituted at the Last Supper, when he offered his Body and Blood under the species of bread and wine, gave them to his Apostles to eat and drink, and left them the command to perpetuate this same mystery.

For **on the night he was betrayed**
he himself took bread,
and, giving you thanks, he said the blessing,
broke the bread and gave it to his disciples, saying:

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

WHICH WILL BE GIVEN UP FOR YOU.

In a similar way, when supper was ended,
he took the chalice,
and, giving you thanks, he said the blessing,
and gave the chalice to his disciples, saying:

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

5. ANAMNESIS: *In which the Church, fulfilling the command that she received from Christ the Lord through the Apostles, keeps the memorial of Christ, recalling especially his blessed Passion, glorious Resurrection, and Ascension into heaven.*

The mystery of faith.
**We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.**

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

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

6. OFFERING: *By which, in this very memorial, the Church and in particular the Church here and now gathered offers in the Holy Spirit the spotless Victim to the Father. The Church's intention, however, is that the faithful not only offer this spotless Victim but also learn to offer themselves, and so day by day to be consummated, through Christ the Mediator, into unity with God and with each other, so that at last God may be all in all.*

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

7. INTERCESSIONS: By which expression is given to
the fact that the Eucharist is celebrated in communion
with the entire Church, of heaven as well as of earth,
and that the offering is made for her and for all her
members, living and dead, who have been called to
participate in the redemption and the salvation
purchased by Christ's Body and Blood.

For all
May this Sacrifice of our reconciliation,
we pray, O Lord,
advance the peace and salvation of **all the world.**

For the Church
Be pleased to confirm in faith and charity
your **pilgrim Church** on earth,
with your servant N. our **Pope**
and N. our **Bishop,**

the **Order of Bishops**, all the **clergy**,
and the **entire people** you have gained for your own.
For special intentions
Listen graciously to the prayers of **this family**,
whom you have summoned before you:
In your compassion, O merciful Father,
gather to yourself **all your children**
scattered throughout the world.
For the faithful departed
† To our **departed brothers and sisters**
and to **all who were pleasing to you**
at their passing from this life,
give kind admittance to your kingdom.
There we hope to enjoy for ever
the fullness of your glory
through Christ our Lord,
through whom you bestow on the world all that is
good.

8. FINAL DOXOLOGY: *By which the glorification of God is
expressed and which is confirmed and concluded by the people's
acclamation, Amen.*

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

THE COMMUNION RITE

Since the Eucharistic Celebration is the Paschal Banquet, it is desirable that in keeping with the Lord's command, his Body and Blood should be received as spiritual food by the faithful who are properly disposed. This is the sense of the fraction and the other preparatory rites by which the faithful are led directly to Communion.

THE LORD'S PRAYER

In the Lord's Prayer a petition is made for daily food, which for Christians means preeminently the Eucharistic bread, and also for purification from sin, so that what is holy may, in fact, be given to those who are holy.

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

**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.**

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

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

THE RITE OF PEACE

The Rite of Peace follows, by which the Church asks for peace and unity for herself and for the whole human family, and the faithful express to each other their ecclesial communion and mutual charity before communicating in the Sacrament.

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

The peace of the Lord be with you always.
And with your spirit.

Let us offer each other the sign of peace.

THE FRACTION

The priest breaks the Eucharistic Bread, assisted, if the case calls for it, by the deacon or a concelebrant. Christ's gesture of breaking bread at the Last Supper, which gave the entire Eucharistic Action its name in apostolic times, signifies that the many faithful are made one body (1 Cor 10:17) by receiving Communion from the one Bread of Life which is Christ, who died and rose for the salvation of the world. The priest breaks the Bread and puts a piece of the host into the chalice to signify the unity of the Body and Blood of the Lord in the work of salvation, namely, of the living and glorious Body of Jesus Christ.

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

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

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

**Lamb of God, you take away the sins of the world,
grant us peace.**

COMMUNION

The priest prepares himself by a prayer, said quietly, that he may fruitfully receive Christ's Body and Blood. The faithful do the same, praying silently. The priest next shows the faithful the Eucharistic Bread, holding it above the paten or above the chalice, and invites them to the banquet of Christ. Along with the faithful, he then makes an act of humility using the prescribed words taken from the Gospels. When the distribution of

Communion is finished, as circumstances suggest, the priest and faithful spend some time praying privately. If desired, a psalm or other canticle of praise or a hymn may also be sung by the entire congregation.

Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.
**Lord, I am not worthy
that you should enter under my roof,
but only say the word
and my soul shall be healed.**

The Body of Christ.
Amen.

PURIFICATION

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

THE CONCLUDING RITES

To bring to completion the prayer of the People of God, and also to conclude the entire Communion Rite, the priest says the Prayer after Communion, in which he prays for the fruits of the mystery just celebrated. The people make the prayer their own by the acclamation, Amen.

Let us pray
Grant to us who have been restored
by this **Sacrament of unity**, O Lord,
...
Through Christ our Lord.
Amen.

THE FINAL BLESSING

The concluding rites consist of Brief announcements, if they are necessary; The priest's greeting and blessing, which on certain days and occasions is enriched and expressed in the prayer over the People or another more solemn formula; The dismissal of the people by the deacon or the priest, so that each may go out to do good works, praising and blessing God; The kissing of the altar by the priest and the deacon.

The Lord be with you.

And with your spirit.

May Almighty God bless you,
the Father, and the Son, +, and the Holy Spirit.

R. Amen.

Go in peace, glorifying the Lord by your life.

Thanks be to God.

AFTER MASS

St. Michael is the guardian angel of the entire Church and prince of the heavenly hosts (Daniel 10:13-21, Revelation 12:7-9) and thus his intercession is invoked as we go forth into the world.

St. Michael, the Archangel, defend us in battle.

**Be our defense against the wickedness and snares
of the devil.**

May God rebuke him, we humbly pray,

And do thou, O Prince of the Heavenly Host,

**By the Power of God, cast into hell, Satan and all
the evil spirits,**

**Who prowl about the world seeking the ruin of
souls.**

Amen.

*A Prayer of Thanksgiving is appropriate to say on your own or
as a Church after Mass has ended.*

**O Sacrament Most Holy, O Sacrament Divine, All
Praise and All Thanksgiving be every moment
Thine (x3).**

