



Synod  
2021  
2023

For a synodal Church  
communion | participation | mission





# EUCCHARISTIC CELEBRATION AND OPENING OF SYNOD IN LOCAL CHURCHES

The Eucharist, to be celebrated in the diocesan and parish levels, aims at celebrating the beginning of the synodal process in union with all local Churches throughout the entire world. The Votive Mass of the Holy Spirit is used. Representatives of the People of God in the diocese and in the parishes will gather in a spirit of communion. We will invoke the guidance of the Holy Spirit to lead the diocesan phase of the synodal process. We likewise entrust the synodal process to God, through the maternal intercession of Mary, Queen of the Apostles and Mother of the Church.

The bishop will decree that this liturgy be used in one of the parish Masses on October 17, where there will be good number of the faithful in attendance.

## THE INTRODUCTORY RITES

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

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

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

**I**n the name of the Father,  
and of the Son, and of the Holy Spirit.

The people reply:

Amen.

Then the Celebrant, extending his hands, greets the people, saying:

**Peace be with you.**

The people reply:

And with your spirit.

The Celebrant may very briefly introduce the faithful to the Mass of the day.

**M**y dear brothers and sisters,  
we gather around the table of the Lord  
to entrust ourselves to him  
as we begin the synodal process in our local Church.  
We rely on the maternal intercession of Mary,  
Queen of the Apostles and Mother of the Church.  
Renewal is God's dream and desire,  
his on-going work in the world.  
Let us pray that the renewing Spirit  
may offer the gift of newness to all  
and animate the pilgrim and missionary Church,  
to be a sign and servant of the renewal of all things in Christ.  
We recognize God's presence and hand at work in our lives  
as he remained faithful to us in spite of our infidelities.  
We beg for forgiveness  
as we heed anew the call to renewal.  
We recommit ourselves  
to a radical conversion of mind and heart  
and our openness to the Spirit  
that we may be sent out on the pilgrim path  
of the synodal journey as a missionary Church.

After the greeting, the Celebrant stands at his chair and faces the people. With a vessel containing the water to be blessed before him, he calls upon the people to pray in these or similar words:

**D**ear brethren (brothers and sisters),  
let us humbly beseech the Lord our God  
to bless this water he has created,  
which will be sprinkled on us  
as a memorial of our Baptism.  
May he help us by his grace  
to remain faithful to the Spirit we have received.

And after a brief pause for silence, he continues with hands joined:

Almighty ever-living God,  
who willed that through water,  
the fountain of life and the source of purification,  
even souls should be cleansed  
and receive the gift of eternal life;  
be pleased, we pray, to ✠ bless this water,  
by which we seek protection on this your day, O Lord.  
Renew the living spring of your grace within us  
and grant that by this water we may be defended  
from all ills of spirit and body,  
and so approach you with hearts made clean  
and worthily receive your salvation.  
Through Christ our Lord.

The people reply:

Amen.

Afterward, taking the aspergillum, the Celebrant sprinkles himself and the ministers, then the clergy and people, moving through the church, if appropriate.

Meanwhile, one of the following chants, or another appropriate chant is sung.

**Antiphon**

I will pour clean water upon you,  
and you will be made clean of all your impurities,  
and I shall give you a new spirit, says the Lord.

Afterward, taking the aspergillum, the Celebrant sprinkles himself and the ministers, then the clergy and people, moving through the church, if appropriate.

When he returns to his chair and the singing is over, the Celebrant stands facing the people and, with hands joined, says:

**May almighty God cleanse us of our sins,  
and through the celebration of this Eucharist  
make us worthy to share at the table of his Kingdom.**

The people reply:

Amen.

## GLORIA

The Gloria in excelsis (Glory to God in the highest) is sung or said.

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.



## COLLECT

When this hymn is concluded, the Celebrant, with hands joined, says:

**Let us pray.**

And all pray in silence with the Celebrant for a while. Then the Celebrant, with hands extended, says:

**○ God, who have taught the hearts of the faithful  
by the light of the Holy Spirit,  
grant that in the same Spirit we may be truly wise  
and ever rejoice in his consolation.  
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.**

The people acclaim:

Amen.

## LITURGY OF THE WORD

### FIRST READING

Acts 2:1-11

They were all filled with the Holy Spirit and began to speak.

A reading from the Acts of the Apostles

**W**hen the time for Pentecost was fulfilled,  
they were all in one place together.  
And suddenly there came from the sky  
a noise like a strong driving wind,  
and it filled the entire house in which they were.  
Then there appeared to them tongues as of fire,  
which parted and came to rest on each one of them.  
And they were all filled with the Holy Spirit  
and began to speak in different tongues,  
as the Spirit enabled them to proclaim.

Now there were devout Jews from every nation  
under heaven staying in Jerusalem.  
At this sound, they gathered in a large crowd,  
but they were confused  
because each one heard them speaking in his own language.  
They were astounded, and in amazement they asked,  
“Are not all these people who are speaking Galileans?  
Then how does each of us hear them in his native language?”

**We are Parthians, Medes, and Elamites,  
inhabitants of Mesopotamia, Judea and Cappadocia,  
Pontus and Asia, Phrygia and Pamphylia,  
Egypt and the districts of Libya near Cyrene,  
as well as travelers from Rome,  
both Jews and converts to Judaism, Cretans and Arabs,  
yet we hear them speaking in our own tongues  
of the mighty acts of God.”**

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

**The Word of the Lord.**

All reply:

Thanks be to God.

**RESPONSORIAL PSALM**

Psalm 104:1. 24. 29-30. 31. 34

**R** Lord, send out your Spirit,  
and renew the face of the earth.

**Bless the LORD, O my soul!**

**O LORD, my God, you are great indeed!  
How manifold are your works, O Lord!  
the earth is full of your creatures;**

**R** Lord, send out your Spirit,  
and renew the face of the earth.

**May the glory of the LORD endure forever;  
may the LORD be glad in his works!  
Pleasing to him be my theme;  
I will be glad in the LORD.**

**R** Lord, send out your Spirit,  
and renew the face of the earth.

**If you take away their breath, they perish  
and return to their dust.  
When you send forth your spirit, they are created,  
and you renew the face of the earth.**

**R** Lord, send out your Spirit,  
and renew the face of the earth.

## SECOND READING

Galatians 5:16-25  
The fruit of the Spirit.

A reading from the Letter of Saint Paul to the Galatians

**B**rothers and sisters, live by the Spirit  
and you will certainly not gratify the desire of the flesh.  
For the flesh has desires against the Spirit,  
and the Spirit against the flesh;  
these are opposed to each other,  
so that you may not do what you want.  
But if you are guided by the Spirit, you are not under the law.  
Now the works of the flesh are obvious:  
immorality, impurity, lust, idolatry,  
sorcery, hatreds, rivalry, jealousy,  
outbursts of fury, acts of selfishness,  
dissensions, factions, occasions of envy,  
drinking bouts, orgies, and the like.  
I warn you, as I warned you before,  
that those who do such things will not inherit the kingdom of God.  
In contrast, the fruit of the Spirit is love, joy, peace,  
patience, kindness, generosity,  
faithfulness, gentleness, self-control.  
Against such there is no law.  
Now those who belong to Christ Jesus have crucified their flesh  
with its passions and desires.  
If we live in the Spirit, let us also follow the Spirit.

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

The Word of the Lord.

All reply:

Thanks be to God.

## ALLELUIA

**R** Alleluia, alleluia.

**Come, Holy Spirit, fill the hearts of your faithful  
and kindle in them the fire of your love.**

**R** Alleluia, alleluia.

## GOSPEL

John 20:19-23

As the Father sent me, so I send you. Receive the Spirit.

**V** The Lord be with you.

**R** And with your spirit.

**V** **✠** A reading from the holy Gospel according to John

**R** Glory to you, O Lord.

**O**n the evening of that first day of the week,  
when the doors were locked, where the disciples were,  
for fear of the Jews,  
Jesus came and stood in their midst  
and said to them, “Peace be with you.”

When he had said this, he showed them his hands and his side.

The disciples rejoiced when they saw the Lord.

Jesus said to them again, “Peace be with you.

As the Father has sent me, so I send you.”

And when he had said this, he breathed on them and said to them,  
“Receive the Holy Spirit.

Whose sins you forgive are forgiven them,  
and whose sins you retain are retained.”

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

**The Gospel of the Lord.**

All reply:

Praise to you, Lord Jesus Christ.

**HOMILY**

## PROFESSION OF FAITH

At the end of the Homily, the Symbol or Profession of Faith or Creed, when prescribed, is either sung or said:

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

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

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

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

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



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

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

## PRAYER OF THE FAITHFUL

Celebrant:

As we await with longing  
the coming of our Lord Jesus Christ,  
dear brothers and sisters,  
let us with renewed devotion beseech his mercy,  
that, as he came into the world  
to bring the Good News to the poor  
and to heal the contrite of heart,  
so in our own time, also,  
he may bring salvation to all in need.

℟️ Lord, hear our prayer.

For God's holy Church:  
That it may be a light to the nations  
and the universal sacrament of salvation,  
walking with all peoples to the Kingdom of God.  
We pray to the Lord.

℟️ Lord, hear our prayer.

For **Francis** our Pope, **N.** our Bishop,  
and the holy, faithful People of God in the Diocese of **N.:**  
that the celebration of this Synod  
may help us to discern God's will and to boldly carry it out.  
We pray to the Lord.

℟️ Lord, hear our prayer.

**For all civil and public authorities:  
that they may always seek the common good,  
acting with justice and integrity.**

We pray to the Lord.

**R/** Lord, hear our prayer.

**For the sick, the lonely, the oppressed, and the suffering:  
That they may never be discarded,  
but rather treasured and cared for  
as the face of Christ in a suffering world.**

We pray to the Lord.

**R/** Lord, hear our prayer.

**For ourselves, gathered here:  
That this Synodal Process may lead us ever deeper  
into the communion of the Church,  
foster our participation in it, and equip us to go out on mission.**

We pray to the Lord.

**R/** Lord, hear our prayer.

**Celebrant:**

**O God, our refuge and our strength,  
hear the prayers of your Church,  
for you yourself are the source of all devotion,  
and grant, we pray, that what we ask in faith  
we may truly obtain.  
Through Christ our Lord.**

**The people reply:**

Amen.

# LITURGY OF THE EUCHARIST

## PREPARATION OF THE ALTAR AND THE GIFTS

When all this has been done, the Offertory Chant begins. Meanwhile, the ministers place the corporal, the purificator, the chalice, the pall, and the Missal on the altar.

It is desirable that the faithful express their participation by making an offering, bringing forward bread and wine for the celebration of the Eucharist and perhaps other gifts to relieve the needs of the Church and of the poor.

The Celebrant, standing at the altar, takes the paten with the bread and holds it slightly raised above the altar with both hands, saying in a low voice:

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

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

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

Blessed be God forever.

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

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

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

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

Then he places the chalice on the corporal.

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

Blessed be God forever.

After this, the Celebrant, bowing profoundly, says quietly:

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

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

Then the Celebrant, standing at the side of the altar, washes his hands, saying quietly:

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

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

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

The people rise and reply:

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

## **PRAYER OVER THE OFFERINGS**

Then the Celebrant, with hands extended, says:

**S**anctify, we pray, O Lord, the offerings made here,  
and cleanse our hearts by the light of the Holy Spirit.  
Through Christ our Lord.

The people acclaim:

Amen.

## PREFACE I OF THE HOLY SPIRIT

The sending of the Spirit by the Lord upon the Church

℣. **The Lord be with you.**

℟. And with your spirit.

℣. **Lift up your hearts.**

℟. We lift them up to the Lord.

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

℟. It is right and just.

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

Ascending above all the heavens  
and sitting at your right hand,  
he poured out the promised Holy Spirit  
on your adopted children.

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

## SANCTUS

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.

## EUCCHARISTIC PRAYER II

The Celebrant, with hands extended, says:

Celebrant alone

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

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

Celebrant with concelebrants

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

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

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

He joins his hands.

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

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

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

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

He bows slightly.

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

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



After this, he continues:

**In a similar way, when supper was ended,**

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

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

He bows slightly.

**T**AKE THIS, ALL OF YOU, AND DRINK FROM IT,  
FOR THIS IS THE CHALICE OF MY BLOOD,  
THE BLOOD OF THE NEW AND ETERNAL COVENANT,  
WHICH WILL BE Poured OUT FOR YOU AND FOR MANY  
FOR THE FORGIVENESS OF SINS.

**DO THIS IN MEMORY OF ME.**

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

Then he says:

Celebrant alone

**The mystery of faith.**

And the people continue, acclaiming:

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

Then the Celebrant, with hands extended, says:

Celebrant with concelebrants

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

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

Celebrant or one concelebrant

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

Celebrant or one concelebrant

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

He joins his hands.

through your Son, Jesus Christ.

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

Celebrant with concelebrants

**T**HROUGH HIM, AND WITH HIM, AND IN HIM,  
O GOD, ALMIGHTY FATHER,  
IN THE UNITY OF THE HOLY SPIRIT,  
ALL GLORY AND HONOR IS YOURS,  
FOR EVER AND EVER.

The people acclaim:

Amen.

## COMMUNION RITE

After the chalice and paten have been set down, the Celebrant, with hands joined, says:

**A**t the Savior's command  
and formed by divine teaching,  
we dare to say:

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

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

With hands extended, the Celebrant alone continues, saying:

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

He joins his hands.

The people conclude the prayer, acclaiming:

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

## SIGN OF PEACE

Then the Celebrant, with hands extended, says aloud:

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

He joins his hands.

**Who live and reign forever and ever.**

The people reply:

Amen.

The Celebrant, turned towards the people, extending and then joining his hands, adds:

**The peace of the Lord be with you always.**

The people reply:

And with your spirit.

Then, if appropriate, the Deacon, or the Celebrant, adds:

**Let us offer each other the sign of peace.**

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

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

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

## BREAKING OF THE BREAD

Meanwhile the following is sung or said:

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

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

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

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

## PRIVATE PREPARATION

Then the Celebrant, with hands joined, says quietly:

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

Or:

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

## COMMUNION

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

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

And together with the people he adds once:

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

The Celebrant, facing the altar, says quietly:

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

And he reverently consumes the Body of Christ.

Then he takes the chalice and says quietly:

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

And he reverently consumes the Blood of Christ.

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

**The Body of Christ.**

The communicant replies:

Amen.

And receives Holy Communion.

While the Celebrant is receiving the Body of Christ, the Communion Chant begins.

When the distribution of Communion is over, the Celebrant or a Deacon or an acolyte purifies the paten over the chalice and also the chalice itself.

While he carries out the purification, the Celebrant says quietly:

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

Then the Celebrant may return to the chair. If appropriate, a sacred silence may be observed for a while, or a psalm or other canticle of praise or a hymn may be sung.

## **PRAYER AFTER COMMUNION**

Then, standing at the chair and facing the people, with hands joined, the Celebrant says:

**Let us pray.**

All pray in silence with the Celebrant for a while, unless silence has just been observed. Then the Celebrant, with hands extended, says:

**M**ay the outpouring of the Holy Spirit  
cleanse our hearts, O Lord,  
and make them fruitful  
by the inner sprinkling of his dew.  
Through Christ our Lord.

The people acclaim:

Amen.



## THE PRAYER OF THE SYNOD: ADSUMUS SANCTE SPIRITUS

This prayer can be widely used throughout the diocesan phase of the Synodal Process. It can likewise be incorporated into the liturgical celebration to open the Synod in local Churches on October 17. Attributed to St. Isidore of Seville (560-636), it has been traditionally used at Councils and Synods for hundreds of years. The version below was specifically designed for the Church's Synodal journey from 2021 to 2023.

We stand before You, Holy Spirit,  
as we gather together in Your name.  
With You alone to guide us,  
make Yourself at home in our hearts;  
Teach us the way we must go  
and how we are to pursue it.  
We are weak and sinful;  
do not let us promote disorder.  
Do not let ignorance lead us down the wrong path  
nor partiality influence our actions.  
Let us find in You our unity  
so that we may journey together to eternal life  
and not stray from the way of truth  
and what is right.  
All this we ask of You,  
who are at work in every place and time,  
in the communion of the Father and the Son,  
forever and ever.  
Amen.

A hymn to the Blessed Mother may be sung and bouquets of flowers may be offered by different sectors of the Parish to the statue of the Blessed Mother.

## THE CONCLUDING RITES

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

In a Pontifical Mass, the Celebrant receives the miter and, extending his hands, says:

**The Lord be with you.**

The people reply:

And with your spirit.

The Deacon or, in his absence, the Celebrant himself, says the invitation:

**Bow down for the blessing.**

Then the Celebrant, with hands extended over the people, says:

*We are the Body of Christ,  
and each one of us is a member of it.*  
You who are His People,  
may the Lord keep you in the unity of His love  
so that the world may come to believe.

The choir and the assembly respond:

Amen.

The Celebrant says:

*We all are called to holiness.*  
You, the religious, the lay faithful,  
and the entire People of God,  
encourage one another  
to live according to the light of the Gospel.

The choir and the assembly respond:

Amen.

The Celebrant says:

*The Body of Christ is built up  
through diverse charisms and ministries.  
You, deacons, priests, (bishops),  
and all ministers of the People of God,  
may the Lord keep you faithful and joyful  
in the service of the mission of the Church.*

The choir and the assembly respond:

Amen.

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

**And may almighty God bless all of you, who are gathered here,**

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

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

The choir and the assembly respond:

Amen.

## DISMISSAL

Then the Deacon, or the Celebrant himself, with hands joined and facing the people, says:

**G**o in peace,  
glorifying the Lord by your life.

The people reply:

Thanks be to God.

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