

## INTRODUCTORY RITES

*The purpose of these rites is to help the assembled people to become a worshipping community and to prepare them for listening to God's word and celebrating the Eucharist.*

### ENTRANCE SONG

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

*When he has arrived at the altar, after making a profound bow with the ministers, the Priest venerates the altar with a kiss and, if appropriate, incenses the cross and the altar. Then, with the ministers, he takes his seat.*

### GREETING

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

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

*The people reply:*

Amen.

*Then the Priest, extending his hands, greets the people, saying:*

**P**ace be with you

*The people reply:*

And with your spirit.

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

### PENITENTIAL RITE

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

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

*A brief pause for silence follows.*

*Then all recite together the formula of general confession:*

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

*And, striking their breast, they say:*

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

*Then they continue:*

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

*The absolution by the Priest follows:*

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

*The people reply:*

Amen.

## **KYRIE**

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

*Priest:* **Lord, have mercy.**                      *People:* Lord, have mercy.  
*Priest:* **Christ, have mercy.**                      *People:* Christ, have mercy.  
*Priest:* **Lord, have mercy.**                      *People:* Lord, have mercy.

## **GLORIA**

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

**G**lory 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 Priest, with hands joined, says:*

**L**et us pray:

*And all pray in silence with the Priest for a while.  
Then the Priest, with hands extended, says the Collect prayer.*

Gladden us with holy joys, almighty God,  
and make us rejoice with devout thanksgiving,  
for the Ascension of Christ your Son is our exaltation,  
and, where the Head has gone before us in glory,  
the Body is called to follow in hope.  
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.

*at the end of which the people acclaim:*

Amen.

## LITURGY OF THE WORD

### FIRST READING

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

Acts 1:1-11

*As the Apostles were looking on, Jesus was lifted up.*

### A reading from the Acts of the Apostles

In the first book, Theophilus,  
I dealt with all that Jesus did and taught  
until the day he was taken up,  
after giving instructions through the Holy Spirit  
to the apostles whom he had chosen.  
He presented himself alive to them  
by many proofs after he had suffered,  
appearing to them during forty days  
and speaking about the kingdom of God.  
While meeting with them,  
he enjoined them not to depart from Jerusalem,  
but to wait for "the promise of the Father  
about which you have heard me speak;  
for John baptized with water,  
but in a few days you will be baptized with the Holy Spirit."

When they had gathered together, they asked him,  
"Lord, are you at this time going to restore the kingdom to Israel?"  
He answered them, "It is not for you to know the times or seasons  
that the Father has established by his own authority.  
But you will receive power when the Holy Spirit comes upon you,  
and you will be my witnesses in Jerusalem,  
throughout Judea and Samaria,  
and to the ends of the earth."  
When he had said this, as they were looking on,  
he was lifted up, and a cloud took him from their sight.  
While they were looking intently at the sky as he was going,  
suddenly two men dressed in white garments stood beside them.  
They said, "Men of Galilee,  
why are you standing there looking at the sky?  
This Jesus who has been taken up from you into heaven  
will return in the same way as you have seen him going into heaven."

*To indicate the end of the reading, the reader claims:*

### **The word of the Lord.**

*All reply:*

Thanks be to God.

**RESPONSORIAL PSALM**

*The psalmist or cantor sings or recites the Psalm, with the people responding*

*Ps 47:2-3, 6-7, 8-9*

**℟. God mounts his throne to shouts of joy:  
a blare of trumpets for the Lord.**

All you peoples, clap your hands,  
shout to God with cries of gladness,  
For the LORD, the Most High, the awesome,  
is the great king over all the earth.

**℟. God mounts his throne to shouts of joy:  
a blare of trumpets for the Lord.**

God mounts his throne amid shouts of joy;  
the LORD, amid trumpet blasts.  
Sing praise to God, sing praise;  
sing praise to our king, sing praise.

**℟. God mounts his throne to shouts of joy:  
a blare of trumpets for the Lord.**

For king of all the earth is God;  
sing hymns of praise.  
God reigns over the nations,  
God sits upon his holy throne.

**℟. God mounts his throne to shouts of joy:  
a blare of trumpets for the Lord.**

## SECOND READING

*After this, if there is to be a Second Reading, a reader reads it from the ambo, as above.*

*Eph 1:17-23 or Heb 9:24-28; 10:19-23  
God seated Jesus at his right hand in the heavens.*

### A reading from the Letter to the Hebrews

Christ did not enter into a sanctuary made by hands,  
a copy of the true one, but heaven itself,  
that he might now appear before God on our behalf.  
Not that he might offer himself repeatedly,  
as the high priest enters each year into the sanctuary  
with blood that is not his own;  
if that were so, he would have had to suffer repeatedly  
from the foundation of the world.  
But now once for all he has appeared at the end of the ages  
to take away sin by his sacrifice.  
Just as it is appointed that human beings die once,  
and after this the judgment,  
so also Christ, offered once to take away the sins of many,  
will appear a second time, not to take away sin  
but to bring salvation to those who eagerly await him.

Therefore, brothers and sisters, since through the blood of Jesus  
we have confidence of entrance into the sanctuary  
by the new and living way he opened for us through the veil,  
that is, his flesh,  
and since we have “a great priest over the house of God,”  
let us approach with a sincere heart and in absolute trust,  
with our hearts sprinkled clean from an evil conscience  
and our bodies washed in pure water.  
Let us hold unwaveringly to our confession that gives us hope,  
for he who made the promise is trustworthy.

*To indicate the end of the reading, the reader acclaim:*

### The word of the Lord.

*All reply:*

Thanks be to God.



## ALLELUIA OR GOSPEL ACCLAMATION

There follows the *Alleluia* or another chant laid down by the rubrics, as the liturgical time requires.

Meanwhile, if incense is used, the Priest puts some into the thurible. After this, the Deacon who is to proclaim the Gospel, bowing profoundly before the Priest, asks for the blessing, saying in a low voice:

*Your blessing, Father.*

The priest says in a low voice:

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

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

*Amen.*

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

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

## GOSPEL

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

There he says:

**T**he Lord be with you.

The People reply:

And with your spirit.

The deacon (or priest) sings or says:

**A reading from the holy gospel according to LUKE**

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

The people acclaim:

Glory to you, Lord.

Lk 24:46-53

*And he blessed them, and was taken up to heaven.*

**Jesus said to his disciples:**

**“Thus it is written that the Messiah would suffer  
and rise from the dead on the third day  
and that repentance, for the forgiveness of sins,  
would be preached in his name to all the nations,  
beginning from Jerusalem.**

**You are witnesses of these things.**

**And behold I am sending the promise of my Father upon you;  
but stay in the city  
until you are clothed with power from on high.”**

**Then he led them out as far as Bethany,  
raised his hands, and blessed them.**

**As he blessed them he parted from them  
and was taken up to heaven.**

**They did him homage  
and then returned to Jerusalem with great joy,  
and they were continually in the temple praising God.**

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

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

**T**he Gospel of the Lord

All reply:

Praise to you, Lord Jesus Christ.

Then he kisses the book, saying quietly:

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

## **HOMILY**

*Then follows the Homily, which is to be preached by a Priest or Deacon on all Sundays and Holydays of Obligation; on other days, it is recommended.*

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

## **PROFESSION OF FAITH**

*After the Installation, the profession of faith is said on Sundays and solemnities; it may also be said in solemn local celebrations.*

**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,  
he 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.**

## INTERCESSIONS

*Then follows the Universal Prayer, that is, the Prayer of the Faithful or Bidding Prayers.*

**A**s we gather to celebrate the Ascension of our Lord Jesus Christ and World Communications Sunday, let us unite in fervent prayer for the intentions of our Church. For every petition, your response is:

*Response:*     **RISEN LORD, HEAR OUR PRAYER.**

1. FOR OUR HOLY FATHER LEO, OUR BISHOP JOHN, ALL BISHOPS, CLERGY, AND DEACONS DEDICATED TO SHARING THE MESSAGE OF YOUR GOSPEL, that God will grant them courage and wisdom to communicate with truth and love. Let us pray to the Lord. ®
2. FOR THOSE WHO TREAD THE PATH OF LEADERSHIP AND INFLUENCE, that they will have the strength to use their voices to uplift and unite our communities, spreading messages of compassion and understanding in every word they speak. Let us pray to the Lord. ®
3. FOR YOUNG PEOPLE, that they may use Social Communications to influence and bring truth and understanding to the world, fostering harmony and compassion among all people, and may their efforts contribute to a more just and peaceful society. Let us pray to the Lord. ®
4. FOR MEDIA PRACTITIONERS AND PROFESSIONALS, that they may be guided by the transformative power of communication rooted in peace, gentleness, and hope. Let us pray to the Lord. ®
5. FOR OUR PARISH MEDIA MINISTERS, that they foster culture of encounter through their work in their respective parishes and grant them the insight to use artificial intelligence responsibly, ensuring it serves to uplift and benefit the good. Let us pray to the Lord. ®
6. FOR ALL OF US GATHERED HERE, that we work together to disarm communications of all prejudice and resentment, fanaticism and even hatred, and embrace a Social Communication and Mass Media that fosters dialogue and unity. Let us pray to the Lord. ®
7. FOR OUR BELOVED DEAD, As we intercede for them, may the memories we share online and in our hearts honor their lives and legacies and one day share with them the joys of the kingdom of heaven. Let us pray to the Lord. ®

**A**lmighty Father, listen to our prayers. May we all be faithful witnesses to the Gospel, sharing God's love and mercy with the world, and may God's Word be proclaimed with courage and conviction. Through Christ our Lord.

## LITURGY OF THE EUCHARIST

### PRESENTATION AND PRESENTATION OF 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 Priest, standing at the altar, takes the paten with the bread and holds it slightly raised above the altar with both hands, saying in a low voice:*

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

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

*If, however, the Offertory Chant is not sung, the Priest may speak these words aloud; at the end, the people may acclaim:*  
Blessed be God forever.

*The deacon (or the priest) pours wine and a little water into the chalice, saying quietly:*

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

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

*Then he places the chalice on the corporal.*

*If, however, the Offertory Chant is not sung, the Priest may speak these words aloud; at the end, the people may acclaim:*  
Blessed be God forever.

*After this, the Priest, bowing profoundly, says quietly:*

**W**ith 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 Priest and the people.*

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

**W**ash 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:*

**P**ray, 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 Priest, with hands extended, says the Prayer over the Offerings, at the end of which the people acclaim:*

**W**e offer sacrifice now in supplication, O Lord,  
to honor the wondrous Ascension of your Son:  
grant, we pray,  
that through this most holy exchange  
we, too, may rise up to the heavenly realms.  
Through Christ our Lord.

*at the end of which the people acclaim:*

Amen.

## EUCCHARISTIC PRAYER

*Then the Priest begins the Eucharistic Prayer.*

*Extending his hands, he says:*

**T**he Lord be with you.

*The people reply:*

And with your spirit.

*The Priest, raising his hands, continues:*

**L**ift up your hearts.

*The people:*

We lift them up to the Lord.

*With hands extended, he continues:*

**L**et us give thanks to the Lord our God.

*The people:*

It is right and just.

*The Priest, with hands extended, continues the Preface.*

**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.  
For the Lord Jesus, the king of glory,  
conqueror of sin and death,  
ascended to the highest heavens,  
as the angels gazed in wonder.

Mediator between God and man,  
judge of the world and Lord of hosts,  
he ascended, not to distance himself from our lowly state  
but that we, his members, might be confident of following  
where he, our Head and Founder, has gone before.

Therefore, overcome with paschal joy,  
every land, every people exults in your praise  
and even the heavenly Powers, with the angelic hosts,  
sing together the unending hymn of your glory,  
as they acclaim:

## PREFACE ACCLAMATION

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

Holy, Holy, Holy...

## EUCCHARISTIC PRAYER II

*Celebrant alone*

*The priest, with hands extended, says:*

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

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

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

*He joins his hands  
and makes the sign of the cross once over both bread and 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.*

**A**t 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 bends slightly.*

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

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

*After this, he continues:*

**I**n 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 bends slightly.*

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

*He shows the chalice to the people, places it on the corporal, and genuflects in adoration.  
Then he says:*

**T**he mystery of faith.

*And the people continue, acclaiming:*

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

*Or:*

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

*Or:*

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

*Then the Priest, with hands extended, says:*

**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.

**R**emember, Lord, your Church,  
spread throughout the world,  
and bring her to the fullness of charity,  
together with **LEO** our Pope, **JOHN** our Bishop  
and all the clergy.

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

*He joins his hands.*

through your Son, Jesus Christ.

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

*Celebrant alone or with concelebrants*

**T**hrough him, and with him, and in him,  
O God, 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

### LORD'S PRAYER

*After the chalice and paten have been set down, the Priest, 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:*

**O**ur 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 Priest 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.*

### DOXOLOGY

*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**

*Then the priest, 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 for ever and ever.**

*The people reply:*

Amen.

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

**T**he peace of the Lord be with you always.

*The people reply.*

And with your spirit.

*Then, if appropriate, the Deacon, or the Priest, adds:*

**L**et us offer each other the sign of peace.

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

## **BREAKING OF THE BREAD**

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

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

*Meanwhile the following is sung or said:*

**L**amb 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.*

*Then the Priest, with hands joined, says quietly:*

**L**ord 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.

## COMMUNION

*The Priest 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:*

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

*The Priest, facing the altar, says quietly:*

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

*And he reverently consumes the Body of Christ.*

*Then he takes the chalice and says quietly:*

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

*And he reverently consumes the Blood of Christ.*

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

**The body of Christ.**

*The communicant replies:*

Amen.

*and receives communion.*

*When a deacon gives communion, he does the same.*

*The sign of communion is more complete when given under both kinds. If any are receiving in both kinds, the rite described elsewhere is followed. When he presents the chalice, the priest or deacon says.*

**The Blood of Christ.**

*The communicant answers:*

Amen.

*and drinks it.*

## COMMUNION SONG

*If a Deacon also distributes Holy Communion, he does so in the same manner.*

*If any are present who are to receive Holy Communion under both kinds, the rite described in the proper place is to be followed.*

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

*When the distribution of Communion is over, the Priest or a Deacon or an acolyte purifies the paten over the chalice and also the chalice itself. While he carries out the purification, the Priest says quietly:*

**W**hat 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.

## PERIOD OF SILENCE

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

## **PRAYER AFTER COMMUNION**

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

**L**et us pray:

*And all pray in silence with the Priest for a while.  
Then the Priest, with hands extended, says the Collect prayer,*

**Almighty ever-living God,  
who allow those on earth to celebrate divine mysteries,  
grant, we pray,  
that Christian hope may draw us onward  
to where our nature is united with you.  
Through Christ our Lord.**

*at the end of which the people acclaim:*

Amen.

## **ANNOUNCEMENTS**

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



## CONCLUDING RITES

### GREETING

*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 celebrant says:*

**Blessed be the name of the Lord.**

*The people reply:*

Now and for ever.

*The celebrant says:*

**Our help is in the name of the Lord.**

*The people reply:*

Who made heaven and earth.

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

**May almighty God bless you,**

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

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

*All:*

Amen.

### DISMISSAL

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

**Go forth, the Mass is ended.**

*Or:*

**Go and announce the Gospel of the Lord.**

*Or:*

**Go in peace, glorifying the Lord by your life.**

*Or:*

**Go in peace.**

*The people reply:*

Thanks be to God.

*Then the Priest venerates the altar as usual with a kiss, as at the beginning.*

*After making a profound bow with the ministers, he withdraws.*

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