The Principal Celebrant, with hands extended, sings:

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, sings (one of the concelebrants):

Therefore, O Lord, we humbly implore you: by the same Spirit
graciously make holy these gifts we have brought to you for conse-

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

-cra-tion, that they may become the Body and Blood of your Son
our Lord Jesus Christ, at whose command we celebrate these mysteries.

For on the night he was betrayed

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

he himself took bread, and giving you thanks he said the blessing,
broke the bread 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:

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 giving you thanks he said the blessing,
and gave the chalice to his disciples, say-ing:

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 E-TER-NAL COV-E-NANT,

WHICH WILL BE Poured OUT FOR YOU AND FOR MANY FOR THE FOR-

-GIVE-NESS OF SINS. DO THIS IN MEM-O-RY OF ME.

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

Then he sings:

The mys-ter-y of faith.

And the people continue, acclaiming:

We pro-claim your Death, O Lord, and pro-fess your Res-ur-rec-tion

un-til you come a-gain.

Or:

When we eat this Bread and drink this Cup, we pro-claim your
Death, O Lord, un-til you come a-gain.

Or:

Save us, Sav-ior of the world, for by your Cross and Res-ur-rec-tion you have set us free.

Then he, with hands extended, sings (one of the concelebrants):

There-fore, O Lord, as we celebrate the memorial of the saving Pas-sion of your Son, his wondrous Resurrection and Ascension into heaven, and as we look forward to his second com-ing, we offer you in thanksgiving this holy and liv-ing sac-ri-fice.

Look, we pray, upon the oblation of your Church and, recognizing the sacrificial Victim by whose death you willed to reconcile us to your-self, 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.

(One of the concelebrants)

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 your blessed Apostles and glorious Martyrs (with Saint N.) and with all the Saints, on whose constant intercession in your presence we rely for un-failing help.

(Another of the concelebrants)

May this Sacrifice of our reconciliation, we pray, O Lord, advance the peace and salvation of all the world. Be pleased to confirm in faith and charity your pilgrim Church on earth, with your servant N.

* the Saint of the day or Patron Saint
our Pope and N. our Bishop,* the Order of Bishops, all the clergy,
and the entire people you have gained for your own.

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.

In Masses for the Dead, the proper form of the remembrance of the dead (Remember your servant N.) is said (pp. 000-000); and, after it has been said, the doxology (Through him) immediately follows.

† 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

* Mention may be made here of the Coadjutor Bishop, or Auxiliary Bishops, as noted in the General Instruction of the Roman Missal, no. 149.
He takes the chalice and the paten with the host and raising both, he sings:

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. R. Amen.

Then follows the Communion Rite, p. 000.

In Masses for the Dead, the following may be sung:

† Remember your servant N., whom you have called (today) from this world to yourself. Grant that he who was united with your Son in a death like his, may also be one with him in his Resurrection, when from the earth he will raise up in the flesh those who have died, and transform our lowly body after the pattern of
his own glorious body. To our departed brothers and sisters, too,
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, when you will wipe away every tear
from our eyes. For seeing you, our God, as you are, we shall be
like you for all the ages and praise you without end, through Christ
our Lord, through whom you bestow on the world all that is good.†