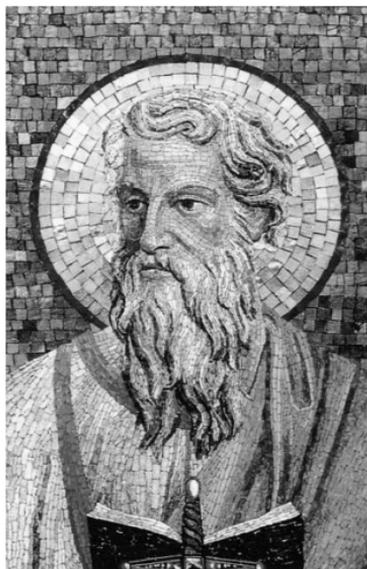


SAINT PAUL
DAILY
MISSAL



SAINT PAUL
DAILY MISSAL



SAINT PAUL DAILY MISSAL

Sunday and Weekday Masses

for

Proper of Seasons

Proper of Saints

Common Masses

Masses for the Dead

Prepared by the Daughters of St. Paul

Biblical Commentaries for the Scripture Readings
by Anne Eileen Heffernan, FSP, and Mary Lea Hill, FSP

With the *New American Bible* Text from
the Revised Sunday and Daily Lectionary



Boston

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*The Daughters of Saint Paul
of the Province of the United States
and English-speaking Canada
dedicate the*

SAINT PAUL
DAILY MISSAL

*to our patron, Saint Paul,
the Apostle to the nations,
who preached the Gospel in order
“to make known the richness of this glorious mystery
among the Gentiles—this mystery is Christ in you,
the hope of glory” (Col 1:27)*

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ALPHABETICAL ORDER

Acts	Acts	2 Kings	2 Kgs
Amos	Am	Lamentations	Lam
Baruch	Bar	Leviticus	Lv
1 Chronicles	1 Chr	Luke	Lk
2 Chronicles	2 Chr	1 Maccabees	1 Mc
Colossians	Col	2 Maccabees	2 Mc
1 Corinthians	1 Cor	Malachi	Mal
2 Corinthians	2 Cor	Mark	Mk
Daniel	Dn	Matthew	Mt
Deuteronomy	Dt	Micah	Mi
Ecclesiastes	EccI	Nahum	Na
Ephesians	Eph	Nehemiah	Neh
Esther	Est	Numbers	Nm
Exodus	Ex	Obadiah	Ob
Ezekiel	Ez	1 Peter	1 Pt
Ezra	Ezr	2 Peter	2 Pt
Galatians	Gal	Philemon	Phlm
Genesis	Gn	Philippians	Phil
Habakkuk	Hb	Proverbs	Prv
Haggai	Hg	Psalms	Ps(s)
Hebrews	Heb	Revelation	Rv
Hosea	Hos	Romans	Rom
Isaiah	Is	Ruth	Ru
James	Jas	1 Samuel	1 Sm
Jeremiah	Jer	2 Samuel	2 Sm
Job	Jb	Sirach	Sir
Joel	Jl	Song of Songs	Sg
John	Jn	1 Thessalonians	1 Thes
1 John	1 Jn	2 Thessalonians	2 Thes
2 John	2 Jn	1 Timothy	1 Tm
3 John	3 Jn	2 Timothy	2 Tm
Jonah	Jon	Titus	Ti
Joshua	Jos	Tobit	Tb
Jude	Jude	Wisdom	Wis
Judges	Jgs	Zechariah	Zec
Judith	Jdt	Zephaniah	Zep
1 Kings	1 Kgs		

PROPER OF TIME





ADVENT SEASON



“Watch . . . Watch!” (cf. Mk 13:35, 37)

Now is the acceptable time spoken of by the Spirit, the day of salvation, peace, and reconciliation: the great season of Advent . . .

Each year, as the Church recalls this mystery, she urges us to renew the memory of the great love God has shown us. This holy season teaches us that Christ’s coming was not only for the benefit of his contemporaries; his power has still to be communicated to us all. We shall share his power, if, through holy faith and the sacraments, we willingly accept the grace Christ earned for us and live by that grace and in obedience to Christ. . . . When we remove all obstacles to his presence he will come, at any hour and moment, to dwell spiritually in our hearts, bringing with him the riches of his grace.

Saint Charles Borromeo

FIRST WEEK OF ADVENT

SUNDAY

ENTRANCE ANTIPHON

Cf. Ps 25 (24):1-3

To you, I lift up my soul, O my God.
 In you, I have trusted; let me not be put to shame.
 Nor let my enemies exult over me;
 and let none who hope in you be put to shame.

The *Gloria in excelsis* (Glory to God in the highest) is not said.

COLLECT

Grant your faithful, we pray, almighty God,
 the resolve to run forth to meet your Christ
 with righteous deeds at his coming,
 so that, gathered at his right hand,
 they may be worthy to possess the heavenly Kingdom.
 Through our Lord Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

Liturgy of the Word: for A cycle, see below; for B cycle, turn to p. 7; for C cycle, turn to p. 10.

A

2013, 2016, 2019, 2022, 2025, 2028, 2031

Advent is beginning. Today the Church invites me to focus on Christ's coming in majesty on the last day—*my own* last day. The readings call me to “awake,” to “walk in the light,” to “put on the armor of light,” and to “be prepared.” Lord Jesus, I want to live as a child of light, ready to meet you today and every day.

FIRST READING

Is 2:1-5

The Lord will gather all nations into the eternal peace of the kingdom of God.

A reading from the Book of the Prophet Isaiah

This is what Isaiah, son of Amoz,
saw concerning Judah and Jerusalem.
In days to come,
the mountain of the LORD's house
shall be established as the highest mountain
and raised above the hills.
All nations shall stream toward it;
many peoples shall come and say:
"Come, let us climb the LORD's mountain,
to the house of the God of Jacob,
that he may instruct us in his ways,
and we may walk in his paths."
For from Zion shall go forth instruction,
and the word of the LORD from Jerusalem.
He shall judge between the nations,
and impose terms on many peoples.
They shall beat their swords into plowshares
and their spears into pruning hooks;
one nation shall not raise the sword against another,
nor shall they train for war again.
O house of Jacob, come,
let us walk in the light of the LORD!

RESPONSORIAL PSALM

Ps 122:1-2, 3-4, 4-5, 6-7, 8-9

R. Let us go rejoicing to the house of the Lord.

I rejoiced because they said to me,
"We will go up to the house of the LORD."
And now we have set foot
within your gates, O Jerusalem. **R.**
Jerusalem, built as a city
with compact unity.
To it the tribes go up,
the tribes of the LORD. **R.**

According to the decree for Israel,
 to give thanks to the name of the LORD.
 In it are set up judgment seats,
 seats for the house of David. **R.**

Pray for the peace of Jerusalem!
 May those who love you prosper!
 May peace be within your walls,
 prosperity in your buildings. **R.**

Because of my relatives and friends
 I will say, "Peace be within you!"
 Because of the house of the LORD, our God,
 I will pray for your good. **R.**

SECOND READING

Rom 13:11–14

Our salvation is nearer.

A reading from the Letter of Saint Paul to the Romans

Brothers and sisters: You know the time; it is the hour now for you to awake from sleep. For our salvation is nearer now than when we first believed; the night is advanced, the day is at hand. Let us then throw off the works of darkness and put on the armor of light; let us conduct ourselves properly as in the day, not in orgies and drunkenness, not in promiscuity and lust, not in rivalry and jealousy. But put on the Lord Jesus Christ, and make no provision for the desires of the flesh.

ALLELUIA

Ps 85:8

Alleluia, alleluia. Show us, Lord, your love; and grant us your salvation. Alleluia, alleluia.

GOSPEL

Mt 24:37–44

Stay awake, that you may be prepared!

A reading from the holy Gospel according to Matthew

Jesus said to his disciples: "As it was in the days of Noah, so it will be at the coming of the Son of Man. In those days before the flood,

they were eating and drinking, marrying and giving in marriage, up to the day that Noah entered the ark. They did not know until the flood came and carried them all away. So will it be also at the coming of the Son of Man. Two men will be out in the field; one will be taken, and one will be left. Two women will be grinding at the mill; one will be taken, and one will be left. Therefore, stay awake! For you do not know on which day your Lord will come. Be sure of this: if the master of the house had known the hour of night when the thief was coming, he would have stayed awake and not let his house be broken into. So too, you also must be prepared, for at an hour you do not expect, the Son of Man will come.”

The Creed is said.

Liturgy of the Eucharist, p. 842; Prayer over the Offerings, p. 12.

B

2011, 2014, 2017, 2020, 2023, 2026, 2029

The opening theme of Advent is Christ's second coming. Today both Isaiah and Jesus encourage me to be *mindful of God in my ways and watch* for him. The end of time is approaching, and so is the end of my life. If I try to live uprightly, God will do the rest: he is my Father, Isaiah reminds me; he is faithful, declares Paul.

FIRST READING

Is 63:16b–17, 19b; 64:2–7

Oh, that you would rend the heavens and come down!

A reading from the Book of the Prophet Isaiah

You, LORD, are our father,

our redeemer you are named forever.

Why do you let us wander, O LORD, from your ways,
and harden our hearts so that we fear you not?

Return for the sake of your servants,
the tribes of your heritage.

Oh, that you would rend the heavens and come down,
with the mountains quaking before you,

while you wrought awesome deeds we could not hope for,

such as they had not heard of from of old.
 No ear has ever heard, no eye ever seen, any God but you
 doing such deeds for those who wait for him.
 Would that you might meet us doing right,
 that we were mindful of you in our ways!
 Behold, you are angry, and we are sinful;
 all of us have become like unclean people,
 all our good deeds are like polluted rags;
 we have all withered like leaves,
 and our guilt carries us away like the wind.
 There is none who calls upon your name,
 who rouses himself to cling to you;
 for you have hidden your face from us
 and have delivered us up to our guilt.
 Yet, O LORD, you are our father;
 we are the clay and you the potter:
 we are all the work of your hands.

RESPONSORIAL PSALM

Ps 80:2-3, 15-16, 18-19

R. Lord, make us turn to you; let us see your face
and we shall be saved.

O shepherd of Israel, hearken,
 from your throne upon the cherubim, shine forth.
 Rouse your power,
 and come to save us. **R.**

Once again, O LORD of hosts,
 look down from heaven, and see;
 take care of this vine,
 and protect what your right hand has planted
 the son of man whom you yourself made strong. **R.**

May your help be with the man of your right hand,
 with the son of man whom you yourself made strong.
 Then we will no more withdraw from you;
 give us new life, and we will call upon your name. **R.**

SECOND READING

1 Cor 1:3–9

We wait for the revelation of our Lord Jesus Christ.

A reading from the first Letter of Saint Paul to the Corinthians

Brothers and sisters: Grace to you and peace from God our Father and the Lord Jesus Christ.

I give thanks to my God always on your account for the grace of God bestowed on you in Christ Jesus, that in him you were enriched in every way, with all discourse and all knowledge, as the testimony to Christ was confirmed among you, so that you are not lacking in any spiritual gift as you wait for the revelation of our Lord Jesus Christ. He will keep you firm to the end, irreproachable on the day of our Lord Jesus Christ. God is faithful, and by him you were called to fellowship with his Son, Jesus Christ our Lord.

ALLELUIA

Ps 85:8

Alleluia, alleluia. Show us, Lord, your love; and grant us your salvation. **Alleluia, alleluia.**

GOSPEL

Mk 13:33–37

Be watchful! You do not know when the lord of the house is coming.

A reading from the holy Gospel according to Mark

Jesus said to his disciples: “Be watchful! Be alert! You do not know when the time will come. It is like a man traveling abroad. He leaves home and places his servants in charge, each with his own work, and orders the gatekeeper to be on the watch. Watch, therefore; you do not know when the lord of the house is coming, whether in the evening, or at midnight, or at cockcrow, or in the morning. May he not come suddenly and find you sleeping. What I say to you, I say to all: ‘Watch!’”

The Creed is said.

Liturgy of the Eucharist, p. 842; Prayer over the Offerings, p. 12.

C

2012, 2015, 2018, 2021, 2024, 2027, 2030

The opening of the Advent Season continues the end-time/end-of-life theme that the liturgy has focused on in recent weeks. Christ, who came in history, a “just shoot” from the house of David, will return in majesty. Am I ready for his coming? Paul exhorts me to be “blameless in holiness.” Jesus calls me to “be vigilant at all times and pray.”

FIRST READING

Jer 33:14–16

I will raise up for David a just shoot.

A reading from the Book of the Prophet Jeremiah

The days are coming, says the LORD, when I will fulfill the promise I made to the house of Israel and Judah. In those days, in that time, I will raise up for David a just shoot; he shall do what is right and just in the land. In those days Judah shall be safe and Jerusalem shall dwell secure; this is what they shall call her: “The LORD our justice.”

RESPONSORIAL PSALM

Ps 25:4–5, 8–9, 10, 14

R. To you, O Lord, I lift my soul.

Your ways, O LORD, make known to me;
 teach me your paths,
 guide me in your truth and teach me,
 for you are God my savior,
 and for you I wait all the day. **R.**

Good and upright is the LORD;
 thus he shows sinners the way.
 He guides the humble to justice,
 and teaches the humble his way. **R.**

All the paths of the LORD are kindness and constancy
 toward those who keep his covenant and his decrees.
 The friendship of the LORD is with those who fear him,
 and his covenant, for their instruction. **R.**

SECOND READING

1 Thes 3:12—4:2

May the Lord strengthen your hearts at the coming of our Lord Jesus.

A reading from the first Letter of Saint Paul to the Thessalonians

Brothers and sisters: May the Lord make you increase and abound in love for one another and for all, just as we have for you, so as to strengthen your hearts, to be blameless in holiness before our God and Father at the coming of our Lord Jesus with all his holy ones. Amen.

Finally, brothers and sisters, we earnestly ask and exhort you in the Lord Jesus that, as you received from us how you should conduct yourselves to please God—and as you are conducting yourselves—you do so even more. For you know what instructions we gave you through the Lord Jesus.

ALLELUIA

Ps 85:8

Alleluia, alleluia. Show us, Lord, your love; and grant us your salvation. **Alleluia, alleluia.**

GOSPEL

Lk 21:25–28, 34–36

Your redemption is at hand.

A reading from the holy Gospel according to Luke

Jesus said to his disciples: “There will be signs in the sun, the moon, and the stars, and on earth nations will be in dismay, perplexed by the roaring of the sea and the waves. People will die of fright in anticipation of what is coming upon the world, for the powers of the heavens will be shaken. And then they will see the Son of Man coming in a cloud with power and great glory. But when these signs begin to happen, stand erect and raise your heads because your redemption is at hand.

“Beware that your hearts do not become drowsy from carousing and drunkenness and the anxieties of daily life, and that day catch you by surprise like a trap. For that day will assault everyone who lives on the face of the earth. Be vigilant at all times and pray that

you have the strength to escape the tribulations that are imminent and to stand before the Son of Man.”

Liturgy of the Eucharist, p. 842; Prayer over the Offerings follows.

PRAYER OVER THE OFFERINGS

Accept, we pray, O Lord, these offerings we make,
gathered from among your gifts to us,
and may what you grant us to celebrate devoutly here below
gain for us the prize of eternal redemption.
Through Christ our Lord.

Preface I of Advent, p. 883.

COMMUNION ANTIPHON

Ps 85 (84):13

The Lord will bestow his bounty, and our earth shall yield
its increase.

PRAYER AFTER COMMUNION

May these mysteries, O Lord,
in which we have participated,
profit us, we pray,
for even now, as we walk amid passing things,
you teach us by them to love the things of heaven
and hold fast to what endures.
Through Christ our Lord.

A formula of Solemn Blessing, p. 932, may be used.

For the solemnity of the Immaculate Conception, turn to p. 2392.

THE ORDER OF THE MASS



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

Brethren (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:

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

The people reply: Amen.

Or:

The Priest invites the faithful to make the Penitential Act:

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

A brief pause for silence follows.

The Priest then says: Have mercy on us, O Lord.
The people reply: For we have sinned against you.
The Priest: Show us, O Lord, your mercy.
The people: And grant us your salvation.

The absolution by the Priest follows:

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

The people reply: Amen.

Or:

The Priest invites the faithful to make the Penitential Act:

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

A brief pause for silence follows.

The Priest, or a Deacon or another minister, then says the following or other invocations with Kyrie, eleison (Lord, have mercy):

You were sent to heal the contrite of heart:
Lord, have mercy. Or: Kyrie, eleison.

The people reply:

Lord, have mercy. Or: Kyrie, eleison.

The Priest:

You came to call sinners:
Christ, have mercy. Or: Christe, eleison.

The people:

Christ, have mercy. Or: Christe, eleison.

The Priest:

You are seated at the right hand of the Father to
intercede for us:

Lord, have mercy. **Or:** Kyrie, eleison.

The people:

Lord, have mercy. **Or:** Kyrie, eleison.

The absolution by the Priest follows:

May 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.

V. Lord, have mercy.	R. Lord, have mercy.
V. Christ, have mercy.	R. Christ, have mercy.
V. Lord, have mercy.	R. Lord, have mercy.

Or:

V. Kyrie, eleison.	R. Kyrie, eleison.
V. Christe, eleison.	R. Christe, eleison.
V. Kyrie, eleison.	R. Kyrie, eleison.

GLORIA

As the Church assembled in the Spirit, we praise and pray to the Father and the Lamb.

Then, when it is prescribed, this hymn is either 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

The priest invites us to pray silently for a moment and then, in our name, expresses the theme of the day's celebration and petitions God the Father through the mediation of Christ in the Holy Spirit.

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

Let us pray.

And all pray in silence with the Priest for a while.

Turn to the Collect in the Proper of the Day.

Then the Priest, with hands extended, says the Collect prayer, at the end of which the people acclaim:

Amen.

THE LITURGY OF THE WORD

The proclamation of God's Word is always centered on Christ, present through his Word. Old Testament writings prepare for him; New Testament books speak of him directly. All of Scripture calls us to believe once more and to follow. After the reading we reflect upon God's words and respond to them.

Turn to the **Liturgy of the Word** in the Proper of the day. For the page number of the Proper of the day, see the **Liturgical Calendar** on pp. xxi–xxviii.

FIRST READING

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

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

The word of the Lord.

All reply: Thanks be to God.

RESPONSORIAL PSALM

The psalmist or cantor sings or says the Psalm, with the people making the response.

SECOND READING

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

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

The word of the Lord.

All reply: Thanks be to God.

GOSPEL ACCLAMATION

Jesus will speak to us in the gospel. We rise now out of respect and prepare for his message with the alleluia.

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

DIALOGUE AT THE GOSPEL

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.

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

The Lord be with you.

The people reply: **And with your spirit.**

The Deacon, or the Priest:

GOSPEL READING

A reading from the holy Gospel according to **N**.

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, O Lord.**

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, acclaim:

The 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

God's word is spoken again in the homily. The Holy Spirit speaking through the lips of the preacher explains and applies today's biblical readings to the needs of this particular congregation. He calls us to respond to Christ through the life we lead.

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

As a people we express our acceptance of God's message in the Scriptures and homily. We summarize our faith by proclaiming a creed handed down from the early Church.

**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.

Instead of the Niceno-Constantinopolitan Creed, especially during Lent and Easter Time, the baptismal Symbol of the Roman Church, known as the Apostles' Creed, may be used.

I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,

At the words that follow, up to and including the Virgin Mary, all bow.
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,

was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God
the Father almighty;
from there he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting. Amen.

UNIVERSAL PRAYER

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

THE LITURGY OF THE EUCHARIST

Made ready by reflection on God's Word, we enter now into the Eucharistic sacrifice itself, the Supper of the Lord. We celebrate the memorial which the Lord instituted at his Last Supper. We are God's new people, the redeemed brothers and sisters of Christ, gathered by him around his table. We are here to bless God and to receive the gift of Jesus's body and blood so that our faith and life may be transformed.

PRESENTATION AND PREPARATION OF THE GIFTS

The bread and wine for the Eucharist, with our gifts for the Church and the poor, are gathered and brought to the altar. We prepare our hearts by song or in silence as the Lord's table is being set.

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:

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.

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 for ever.

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

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.

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 for ever.