

MASS FOR THE CARE OF CREATION

WORLD DAY PRAYER
FOR THE CARE OF CREATION



GENERAL INSTRUCTION FOR DIOCESES AND PARISHES IN THE PHILIPPINES

**ON THE CELEBRATION OF THE "DAY OF PRAYER FOR CREATION"
WITH THE "MISSA PRO CUSTODIA CREATIONIS"
(MASS FOR THE CARE OF CREATION)**

Pursuant to our endorsement last year of elevating the Day of Prayer for Creation into a Feast, and in light of the recent approval by the Vatican of the *Missa pro custodia creationis* (Mass for the Care of Creation), the 130th Plenary Assembly of the Catholic Bishops' Conference of the Philippines (CBCP) issues the following general instruction and liturgical mandate:

1. MANDATE TO CELEBRATE "CREATION DAY" NATIONALLY

By virtue of the authority granted to bishops and episcopal conferences by the General Instruction of the Roman Missal (GIRM #373-374), we hereby mandate:

- All parishes and ecclesial communities in the Philippines shall celebrate "Creation Day" (also called the "World Day of Prayer for the Care of Creation") on the first Sunday of September each year.
- The formulary and biblical readings of the newly approved *Missa pro custodia creationis* shall be used instead of the usual Sunday in Ordinary Time.

This decision is grounded in GIRM's provision that episcopal conferences may designate a "Mass for Special Needs" on a Sunday when there is pastoral advantage, as is already done globally for World Mission Sunday and the Week of Prayer for Christian Unity.

2. EFFECTIVITY OF THIS MANDATE

- This mandate takes immediate effect and shall begin on Sunday, 7 September 2025.
- This directive would be superseded if the Holy See formally approved a "Feast of Creation in Christ" in the liturgical calendar.
- In the meantime, we encourage dioceses and communities to treat this observance as a national liturgical priority in support of the global movement for integral ecology and synodal renewal.

3. LITURGICAL TEXTS AND GUIDELINES

- The Episcopal Commission on Liturgy (ECL) is tasked with reviewing and adapting the working English translation provided by the Dicastery for Divine Worship and securing its confirmation.
- The formulary and readings (including Colossians 1:12–20, Psalm 104, and Matthew 6:25–33) will be disseminated officially to all dioceses and parishes once finalized.

4. PASTORAL AND THEOLOGICAL FOUNDATIONS

This national directive is deeply rooted in pastoral urgency and theological reflection:

- Pastorally, the ecological crisis poses a clear sign of the times. The faithful in our parishes—especially the poor and vulnerable—are already living through the devastations of climate change, biodiversity loss, and environmental degradation.
- Liturgically, this Mass provides a concrete opportunity for Eucharistic celebration to become a space for repentance, lamentation, thanksgiving, and renewed ecological conversion in the spirit of *Laudato Si'*. This is a first step for the mystery of Creation in Christ to start enriching the liturgical year.
- Theologically, Sunday—the day of both Creation and New Creation—holds a powerful dual symbolism, affirming both God's act of Creation and Christ's renewal of all things. This Mass also reintroduces often-neglected dimensions of Christology and Trinitarian theology in connection to Creation.

5. ECUMENICAL AND CATECHETICAL DIMENSIONS

- The CBCP also encourages parallel ecumenical observances and shared initiatives during the Season of Creation (September 1–October 4), especially on September 1, the traditional day of the global ecumenical celebration grounded in the rich and ancient symbolism of September 1 in the Byzantine liturgical calendar as the day commemorating God's act of creation of the world.
- This Mass is a catechetical tool: a chance to deepen the People of God's understanding of our shared vocation to care for our common home and Christ's cosmic role as Creator and Redeemer.

6. LOOKING AHEAD: TOWARD A FEAST OF CREATION IN CHRIST

We renew our humble petition to the Holy See—submitted alongside more than 30 episcopal conferences—for the establishment of a Feast of Creation in Christ in the universal liturgical calendar. Until such a Feast is granted, we commit as a Church in the Philippines to liturgically uphold the sacredness of the created world and the mystery of Creation through this national Sunday observance.

May this new liturgical moment bear much fruit in our ecclesial life, deepen our solidarity with the poor and the earth, and help form a Church that truly reflects the beauty of Creation created and redeemed in Christ.

“The mystery of creation is the beginning of salvation history, which culminates in Christ... Sacred Scripture exhorts humankind to contemplate the mystery of creation and to give endless thanks to the Holy Trinity for this sign of His benevolence.” (Decree of the Dicastery for Divine Worship and the Discipline of the Sacraments, 2025)

On Missa pro custodia creationis:

Summary of Intervention of Archbishop Vittorio Francesco Viola, O.F.M. on Missa pro custodia creationis:

With the Encyclical Letter *Laudato si'* (24 May 2015), Pope Francis drew everyone's attention - believers and non-believers alike - to the care of our common home, a theme taken up by the Apostolic Exhortation to all people of good will titled *Laudate Deum* (4 October 2023) on the climate crisis.

Creation in liturgy

The Easter mystery is made real throughout our sacred Liturgy. Every moment of the liturgical year celebrates the mystery of creation's redemption, renewal and final fulfilment in the Easter of the Lord.

Truly, in the annual commemoration of Easter and every Sunday, in every Eucharistic celebration (as in the presentation of the gifts), in the *Rogations*, in the *Four Tempora* as well as in the individual sacraments, the Liturgy dwells upon God's creative action within the horizon of salvation history.

To the richness that the Liturgy already enfolds regarding the mystery of creation, we now add the *Missa pro custodia creationis* which, with the approval of Pope Leo, is henceforth included in the *Missale Romanum, editio typica tertia* (2008). It will appear among the *Missæ et Orationes pro variis necessitatibus vel ad diversa*, Section 2 *Pro circumstantiis publicis*. Its use is regulated by Chapter VII of the *Institutio Generalis Missalis Romani* and its own rubrics (*Missale Romanum, editio typica tertia*, p. 1074).

A formulary for the Mass for the care of creation

The title of the new form is inspired by the proper biblical hermeneutics to which Pope Francis has called us. In No. 67 of *Laudato si'* we read: “Tilling” refers to cultivating, ploughing or working, while “keeping” means caring, protecting, overseeing and preserving. This implies a relationship of mutual responsibility between human beings and nature’.

Verse 2 of Ps 18(19), chosen as the **Entrance Antiphon** (*The heavens tell of the glory of God, / the work of his hands announces the firmament*), opens the celebration by expressing wonder at how creation reflects the glory of God: without this wonderment “our attitude,” writes Pope Francis, “will be that of masters, consumers, ruthless exploiters” of natural resources (LS 11).

The **Collect** prayer devoutly synthesises the theology of creation inspired by Holy Scripture: Christ is the first-born of all creation; the Father has called all things into existence; humanity is called to safeguard his work.

The **Offertory Prayer** takes up and amplifies the words of the presentation of the gifts in a manner that encapsulates the theological concepts that inspire our liturgical contemplation of creation. In very brief summary: the entire history of salvation, of which creation is the foundation and beginning, culminates in the Lord's Passover; the liturgy makes the paschal mystery present in a sacramental manner, renders it real and reveals its efficacy; in continuity with the logic of the Incarnation, what God has created and the work of human hands (bread, wine, oil, water...) reach their full meaning in the celebratory action; their nobility demands our contemplative gaze on created things, which changes our relationship with them. Verse 3 of Ps 97, the **Communion Antiphon** (*All the ends of the earth have seen / the salvation of our God*), accompanies the assembly nurtured at the Eucharistic banquet and contemplating the work of salvation that unites humans to all creatures,

With the **Prayer after Communion** we invoke the fruits of the mystery that has been celebrated. This prayer is inspired by *Laudato si'* n. 66 where Pope Francis reminds us that there are 'three fundamental and closely intertwined relationships: with God, with our neighbour and with the earth itself. According to the Bible, these three vital relationships have been broken, both outwardly and within us. This rupture is sin'.

Communion *with God, with one's neighbour, with the earth* is nourished by the Eucharist, the "sacrament of unity", and it reaches towards its ultimate fulfilment, towards that fullness of communion in which all things will be new. Harmony with all creatures, which we contemplate in Francis of Assisi, can only arise, as it did for the Poverello, from an experience of reconciliation that makes communion with God and with our sisters and brothers possible.

Readings for the Mass for the Care of Creation:

The new "Mass for the Care of Creation" includes readings from the Old Testament (Wisdom 13:1-9), the Responsorial Psalm (Psalm 18 or 103), St. Paul's letter to the Colossians (1:15-20), and selections from the Gospel of Matthew (6:24-34 and 8:23-27). These readings emphasize God's presence in creation, the importance of stewardship, and Christ's role in creation.

First Reading (Old Testament):

Wisdom 13:1-9 highlights the beauty and order of creation as a reflection of God's glory, encouraging reflection on the Creator. This invites us to recognize the beauty of the Creator in that of creatures.

Responsorial Psalm:

Either Psalm 18 ("The heavens declare the glory of God") or Psalm 103 ("Bless the Lord, all his creatures") is suggested, emphasizing God's majesty and the goodness of creation. Moreover, it is a song of blessing for God's creative work.

Second Reading (New Testament):

Colossians 1:15-20 proclaims Christ as the image of the invisible God, the firstborn of all creation, and the one through whom all things were created. This hymn offers a Christological reading of creation.

Gospel:

Selections from Matthew include (Mt 6: 24-34, parable of the birds and lilies: "*Look at the birds of the air...Seek, first of all, the kingdom of God and his righteousness*"). This emphasizes God's providence and care for all creation; and, Mt 8:23-27, Jesus calming the storm: "*He arose and threatened the winds and the sea and there was a great calm*". This showcases God's power over nature and the need for trust.

These readings aim to deepen the congregation's understanding of their responsibility to care for God's creation and to inspire reverence and gratitude for the natural world. In effect, they may be seen as presenting a "challenge" and an opportunity to commit to practicing the corrected hermeneutics of biblical texts that LS 67 emphasized. Without such correction, one risks supporting positions that are inconsistent with the truth of Revelation and holding, for example, the attitude that LS 69 defines as "distorted anthropocentrism".

Moreover, the prayers in the Mass also echo this theme, calling for a life of harmony with all creatures.

In conclusion, the *Missa pro custodia creationis* takes up some of the main positions contained in LS and expresses them in the form of a prayer within the theological framework that the encyclical revives. The texts of this formulary are a good antidote against a certain reading of LS that risks reducing the depth of its content to a "false or superficial ecology" (LS 59) far removed from that "integral ecology" amply described and promoted in the encyclical (cf. LS chap. IV).



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THE INTRODUCTORY RITES

When the are gathered and properly disposed for the Mass, the commentator then reads the introduction to the Mass, saying:

Brothers and sisters in Christ, good (morning/afternoon/evening).

Today, as we gather around the table of the Lord on this Twenty-Third Sunday in Ordinary Time, we are also invited to reflect on our role as stewards of God's creation. The Church throughout the world celebrates this time as the Season of Creation, a special moment to renew our commitment to care for the earth—our common home—and to see in all living things the goodness of the Creator.

The Word of God reminds us that discipleship is not without cost, for to follow Christ is to embrace the way of the cross. Yet, it is also an invitation to life, service, and love. As faithful children of God, may we open our hearts to his Word, renew our respect for creation, and strengthen our resolve to live as true stewards of his gifts.

With our hearts full of love and thanksgiving, we sing the Entrance Hymn, please all stand.

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

ENTRANCE ANTIPHON

Psalm 18 (19): 2

The heavens declare the Glory of God,
and the firmament proclaims the work of his hands.

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 goes to the chair.

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:

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

The people reply:

Amen.

2. Then the Priest, extending his hands, greets the people, saying:

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

Or:

**Grace to you and peace from God our Father
and the Lord Jesus Christ.**

Or:

The Lord be with you.

The people reply:

And with your spirit.

In this first greeting a Bishop, instead of The Lord be with you, says:

Peace be with you.

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

PENITENTIAL ACT

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

**hrough 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.

* From time to time on Sundays, especially in Easter Time, instead of the customary Penitential Act, the blessing and sprinkling of water may take place (as in Appendix II, pp. 1453-1456 Cf. *The Roman Missal, Third Typical Edition*) as a reminder of Baptism.

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5. Then 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.

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6. Then 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.

7. 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.

8. 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

9. 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.

Then the Priest, with hands extended, says the Collect prayer

God our Father,
who in Christ, the firstborn of all creation,
called all things into being,
grant, we pray, that docile to the life-giving breath of your Spirit,
we may lovingly care for the work of your hands.
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.

THE LITURGY OF THE WORD

FIRST READING

Wisdom 9: 13-18b

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

A reading from the book of Wisdom

Who can know God's counsel,
or who can conceive what the LORD intends?
For the deliberations of mortals are timid,
and unsure are our plans.
For the corruptible body burdens the soul
and the earthen shelter weighs down the mind
that has many concerns.
And scarce do we guess the things on earth,
and what is within our grasp we find with difficulty;
but when things are in heaven, who can search them out?
Or who ever knew your counsel, except you had given wisdom
and sent your holy spirit from on high?
And thus were the paths of those on earth made straight.

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

The word of the Lord.

All reply:

Thanks be to God.

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

R. (1) In every age, O Lord, you have been our refuge.

**You turn man back to dust,
saying, "Return, O children of men."
For a thousand years in your sight
are as yesterday, now that it is past,
or as a watch of the night.**

R. In every age, O Lord, you have been our refuge.

**You make an end of them in their sleep;
the next morning they are like the changing grass,
Which at dawn springs up anew,
but by evening wilts and fades.**

R. In every age, O Lord, you have been our refuge.

**Teach us to number our days aright,
that we may gain wisdom of heart.
Return, O LORD! How long?
Have pity on your servants!**

R. In every age, O Lord, you have been our refuge.

**Fill us at daybreak with your kindness,
that we may shout for joy and gladness all our days.
And may the gracious care of the LORD our God be ours;
prosper the work of our hands for us!
Prosper the work of our hands!**

R. In every age, O Lord, you have been our refuge.

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

A reading from the letter of Paul to Philemon

I, Paul, an old man,
and now also a prisoner for Christ Jesus,
urge you on behalf of my child Onesimus,
whose father I have become in my imprisonment;
I am sending him, that is, my own heart, back to you.
I should have liked to retain him for myself,
so that he might serve me on your behalf
in my imprisonment for the gospel,
but I did not want to do anything without your consent,
so that the good you do might not be forced but voluntary.
Perhaps this is why he was away from you for a while,
that you might have him back forever,
no longer as a slave
but more than a slave, a brother,
beloved especially to me, but even more so to you,
as a man and in the Lord.
So if you regard me as a partner, welcome him as you would me.

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

The word of the Lord.

All reply:

Thanks be to God.

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

R. Alleluia, alleluia.

**Let your face shine upon your servant;
and teach me your laws.**

R. Alleluia, alleluia.

GOSPEL

Luke 14: 25-33

15. 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:

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, O Lord.

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

Great crowds were traveling with Jesus,
and he turned and addressed them,
“If anyone comes to me without hating his father and mother,
wife and children, brothers and sisters,
and even his own life,
he cannot be my disciple.
Whoever does not carry his own cross and come after me
cannot be my disciple.
Which of you wishing to construct a tower
does not first sit down and calculate the cost
to see if there is enough for its completion?
Otherwise, after laying the foundation
and finding himself unable to finish the work
the onlookers should laugh at him and say,
‘This one began to build but did not have the resources to finish.’

**Or what king marching into battle would not first sit down
and decide whether with ten thousand troops
he can successfully oppose another king
advancing upon him with twenty thousand troops?
But if not, while he is still far away,
he will send a delegation to ask for peace terms.
In the same way,
anyone of you who does not renounce all his possessions
cannot be my disciple.”**

16. **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.

Then he kisses the book, saying quietly:

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

17. **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.**

18. 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.

19. 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.

PRAYER OF THE FAITHFUL

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

Introduction of the Priest:

**Let us pray to the Father, Creator of all things,
who has accepted us as his children,
that strengthened by his grace,
we may faithfully fulfill what is asked of us
as genuine Christians.**

R. Lord, hear our prayer.

Intentions:

1. That the leaders of the Church may be guided by the Holy Spirit in their decisions for the renewal and healing of the world, let us pray to the Lord.

R. Lord, hear our prayer.

2. That we may not turn away from our hardships, but accept the crosses that come into our lives with faith and courage, let us pray to the Lord.

R. Lord, hear our prayer.

3. That we may live our lives in true dedication to God, offering a life of service even amid suffering, let us pray to the Lord.

R. Lord, hear our prayer.

4. That as faithful stewards of creation, we may find Christ in the beauty of the world and care for all that he has made, let us pray to the Lord.

R. Lord, hear our prayer.

5. That the sick, the poor, and the abandoned may be strengthened by the grace of God and find consolation in their sufferings, let us pray to the Lord.

R. Lord, hear our prayer.

6. That all our departed loved ones and friends, who bore the cross of Christ in their earthly lives, may share in the eternal joy of heaven, let us pray to the Lord.

R. Lord, hear our prayer.

Prayer of the Priest:

**Lord our God, Father of all creation,
in humility we acknowledge our weakness and sin.
Look kindly upon the prayers of your people
offered in faith amidst the trials of life.
Grant that, through your mercy,
we may share in the fullness of your kingdom.
Through Christ our Lord.**

R. Amen.

THE LITURGY OF THE EUCHARIST

21. 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.
22. 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.
23. 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.

24. 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.**
25. 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.

26. *After this, the Priest, 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.**
27. *If appropriate, he also incenses the offerings, the cross, and the altar. A Deacon or other minister then incenses the Priest and the people.*
28. *Then the Priest, 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.**
29. *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

30. *Then the Priest, with hands extended, says the Prayer over the Offerings;*
Receive, O Lord, we ask, the prayers of your people
with the sacrificial offerings,
that, through the intercession of Blessed Mary,
the Mother of your Son,
no petition may go unanswered,
no request be made in vain.
Through Christ our Lord.

at the end of which the people acclaim:

Amen.

PREFACE V OF THE SUNDAYS IN ORDINARY TIME

Creation

59. The following preface is said on Sundays in Ordinary Time.

Extending his hands, he says:

The Lord be with you.

The people reply:

And with your spirit.

The Priest, raising his hands, continues:

Lift up your hearts.

The people:

We lift them up to the Lord.

The Priest, with hands extended, adds:

Let us give thanks to the Lord our God.

The people:

It is right and just.

The Priest, with hands extended, continues the Preface.

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God.

For you laid the foundations of the world
and have arranged the changing of times and seasons;
you formed man in your own image
and set humanity over the whole world in all its wonder,
to rule in your name over all you have made
and for ever praise you in your mighty works,
through Christ our Lord.

And so, with all the Angels, we praise you,
as in joyful celebration we acclaim:

Holy, Holy, Holy Lord God of hosts . . .

EUCCHARISTIC PRAYER II

100. The Priest, with hands extended, says:

You are indeed Holy, O Lord
the fount of all holiness.

101. He joins his hands and, holding them extended 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 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.

102. 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.

**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.

103. *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.

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.

104. *Then he says:*

The 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, Savior of the world,

for by your Cross and Resurrection

you have set us free.

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

**Therefore, 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.**

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

**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.

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

**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.**

The people acclaim:

Amen.

EUCCHARISTIC PRAYER III

109. The Priest, with hands extended, says:

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.

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

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

He joins his hands

and makes the Sign of the Cross once over the bread and the chalice together, saying:

that they may become the Body and ✠ Blood
of your Son our Lord Jesus Christ,

He joins his hands.

at whose command we celebrate these mysteries.

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

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 bows 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.

112. After this, the Priest 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, saying:

He bows 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.

113. Then he says:

The 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, Savior of the world,

for by your Cross and Resurrection

you have set us free.

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

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

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

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

**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.** 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.**

**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**

He joins his hands.

**through Christ our Lord,
through whom you bestow on the world all that is good.**

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

**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.**

The people acclaim:

Amen.

THE COMMUNION RITE

124. After the chalice and paten have been set down, the Priest, with hands joined, says:

**At 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.

125. With hands extended, the Priest alone continues, saying:

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

He joins his hands.

The people conclude the prayer, acclaiming:

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

126. Then the Priest, with hands extended, says aloud:

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

He joins his hands.

Who live and reign for ever and ever.

The people reply:

Amen.

127. The Priest, 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.

128. Then, if appropriate, the Deacon, or the Priest, 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 Priest gives the sign of peace to a Deacon or minister.

129. 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.**

130. **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.

131. **Then the Priest, 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.**

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

**Behold the lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the lamb.**

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.**

133. 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.

COMMUNION ANTIPHON

Cf. Psalm 97: 3

All the ends of the earth have seen the salvation of our God.

134. 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 Holy Communion.

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

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

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

137. 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:

**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.**

138. 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

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

Let us pray.

All pray in silence with the Priest for a while, unless silence has just been observed. Then the Priest, with hands extended, says the Prayer after Communion,

May the sacrament of unity,
which we have received, O Father,
increase communion with you and with our brothers and sisters,
so that, as we await the new heavens and the new earth,
we may learn to live in harmony with all creatures.
Through Christ our Lord.

at the end of which the people acclaim:

Amen.

PRAYER FOR THE CARE OF CREATION

The following prayer is said after the Prayer after Communion, the celebrant leads the people in praying, he says:

O God of love and life, our beginning and our end,
the Maker of all that we are and of all that surrounds us,
receive our pure offering of praise and worship
before Your maiesty.

In the fullness of time, you spread forth the light.

You looked upon all your creatures,
bestowing on them goodness and beauty.
To humankind you entrusted the duty of caring
for and governing creation.

Forgive us our sins: for disobeying your will,
for pride and the constant abuse of nature,
for failing to live as your companions and co-workers.
As your servant David once prayed, so do we implore:
"Create a clean heart in me, O God;
put a new and steadfast spirit within me."
Grant us the grace of returning to you.

Raise us up from our fall,
that we may clearly understand our calling to be stewards,
that we may confess that you alone are God and there is no other,
that we may honor our neighbor as fellow members
of all your creation.

By your strength and might, make us sowers and protectors,
and fountains of life-giving care for our brothers and sisters
and for your creatures, overflowing into life everlasting.
Amen.

THE CONCLUDING RITES

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

141. Then the dismissal takes place. The Priest, facing the people and extending his hands, says:
The Lord be with you.

The people reply:

And with your spirit.

Priest:

Bow down for the blessing.

Then the Priest extends his hands to the people, saying:

**May almighty God bless you in his kindness
and pour out saving wisdom upon you.**

R. Amen.

**May he nourish you always with the teachings of the faith
and make you persevere in holy deeds.**

R. Amen.

**May he turn your steps towards himself
and show you the path of charity and peace.**

R. Amen.

The Priest blesses the people, saying:

May almighty God bless you,
the Father, and the Son, ✠ an the Holy Spirit,
come down on you and remain with you for ever.

The people reply:

Amen.

144. Then the Deacon, or the Priest himself, with hands joined and facing the people, says:
Go in peace, glorifying the Lord by your life.

The people reply:

Thanks be to God.

145. 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.

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