



New Words. Deeper Meaning. Same Mass.

An aid to the Introduction of the New Words of
the Mass to the Church in Aotearoa New Zealand.

Approved for use in Aotearoa New Zealand by the
New Zealand Catholic Bishops' Conference.

Abbreviations

A. Assembly.

B. Bishop.

C. Communicant.

D. Deacon.

E. Extraordinary Minister of Holy Communion.

P. Priest.

R. Reader.

GIRM: General Instruction of the Roman Missal.

LMC: Lectionary for Masses with Children.

OM: Order of the Mass.

RCIA: Rite of Christian Initiation of Adults

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Dear brothers and sisters in Christ,

We are a priestly people. Christ's work has made us so, through the sacraments of Baptism, Confirmation and Eucharist. It is our vocation to gather Sunday after Sunday in the presence of God, on behalf of the world, to celebrate Mass, the treasure at the heart of our life as Church.

We are 'a community of memory', a people who has become deeply familiar with the texts of the Mass we have prayed with for almost forty years now.

It is rare for ritual language to change. It will not be easy to let go of the words that we have said, heard, and sung at Mass and receive the new words that are now with us. Bishops, priests and people alike will need to learn again how to use these new words for our prayer – 'to praise, bless and thank God, to ask for God's help in our need'.

We invite you to join us in making use of the different opportunities that will be offered in each diocese to look once again at how Eucharist is being celebrated in our parishes, schools and communities; to give prayerful and thoughtful consideration towards our liturgical practices; and above all, to make time to explore the new texts. We are convinced that by paying close attention to both the demands and the delights these new texts will place upon us, we will inevitably be drawn "more fully into the beauty of liturgical prayer."

It is fitting that such a new and significant unfolding of the prayer life of our Church begins with the Season of Advent, in the company of Mary, the Mother of God. For God will surely make present amongst us a new birth in our liturgical life and grace us in the weeks and months ahead with a new way of *Becoming One Body, One Spirit in Christ*.

+ John Dew *Conference President*
Archbishop of Wellington

+ Colin Campbell
Bishop of Dunedin

+ Pat Dunn
Bishop of Auckland

+ Denis Browne
Bishop of Hamilton

+ Peter Cullinane
Bishop of Palmerston North

+ Barry Jones
Bishop of Christchurch

The purpose of the Introductory Rites is "to ensure that the faithful, who come together as one, establish communion and dispose themselves to listen properly to God's word and to celebrate the Eucharist worthily" (GIRM 46).

Many of the new words in the Mass have their source in the Sacred Scriptures, the Bible. These three greetings and the response, "And with your spirit", can all be found in the Word of God (see 2 Corinthians 13: 13; Romans 1: 7; 1 Corinthians 1: 3; Judges 6: 21; Ruth 2: 4, 2; 2 Chronicles 15: 2; Luke 1: 28; 2 Timothy 4: 22; Galatians 6: 18; Philippians 4: 23; Philemon 25).

THE INTRODUCTORY RITES

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

A. Amen.

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

A. And with your spirit.

OR

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

A. And with your spirit.

OR

P. The Lord be with you.

A. And with your spirit.

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

B. Peace be with you.

A. And with your spirit.

PENITENTIAL ACT*First Option*

P. 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:*

A. 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.**

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

**PENITENTIAL
ACT**

*There are three options
for the Penitential Act.*

*This new translation of
the "I CONFESS"
expresses more grandly
the seriousness of our
sin and the sincerity of
our contrition. It offers
a humbler way to
collect ourselves before
stepping any further
into prayer.*

A. Amen.

P. Lord, have mercy. **or** Kyrie, eleison.

A. Lord, have mercy. or Kyrie, eleison.

P. Christ, have mercy. **or** Christe, eleison.

A. Christ, have mercy. or Christe, eleison.

P. Lord, have mercy. **or** Kyrie, eleison.

A. Lord, have mercy. or Kyrie, eleison.

OR

Second Option

P. Brothers and sisters, let us
acknowledge our sins,
and so prepare ourselves to celebrate
the sacred mysteries.

A brief pause for silence follows.

P. Have mercy on us, O Lord.

A. For we have sinned against you.

P. Show us, O Lord, your mercy.

A. And grant us your salvation.

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

A. Amen.

P. Lord, have mercy. **or** Kyrie, eleison.

A. Lord, have mercy. or Kyrie, eleison.

P. Christ, have mercy. **or** Christe, eleison.

A. Christ, have mercy. or Christe, eleison.

P. Lord, have mercy. **or** Kyrie, eleison.

A. Lord, have mercy. or Kyrie, eleison.

OR

Third Option

P. Brothers and sisters, let us
acknowledge our sins,
and so prepare ourselves to celebrate
the sacred mysteries.

There follows a brief pause for silence.

P. You were sent to heal the contrite of
heart:

Lord, have mercy. **or** Kyrie, eleison.

A. Lord, have mercy. or Kyrie, eleison.

P. You came to call sinners:
Christ, have mercy. **or** Christe, eleison.

A. Christ, have mercy. or Christe, eleison.

The third option is the most widely used at Mass. There are three invocations about Christ, concluding with "Lord, have mercy", "Christ, have mercy", "Lord, have mercy".

These invocations may be offered by the Priest, a Deacon, or another minister (see OM 6).

P. You are seated at the right hand of the
Father to intercede for us:
Lord, have mercy. **or** Kyrie, eleison.

A. **Lord, have mercy. or Kyrie, eleison.**

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

A. **Amen.**

GLORIA

One of the biggest changes you will notice with the Missal revisions is the words of the GLORIA. This revised text is longer than the one we have been using and is best suited to being sung.

In this ancient hymn we are exhorted to praise God, bless God, adore God, glorify God and to give God thanks.

Let us make this great hymn our own. Let us lift up our hearts, our minds, our spirits in glory and praise to God.

GLORIA

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

A. **Glory to God in the highest,
and on earth peace to people of good
will.**

**We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great
glory,
Lord God, heavenly King
O God, almighty Father.**

**Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the
Father,
you take away the sins of the world,**

have mercy on us;
 you take away the sins of the world,
 receive our prayer;
 you are seated at the right hand of the
 Father, have mercy on us.

For you alone are the Holy One,
 you alone are the Lord,
 you alone are the Most High,
 Jesus Christ,
 with the Holy Spirit,
 in the glory of God the Father.

Amen.

COLLECT

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

P. Let us pray.

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

P. ...who lives and reigns with you and
 the Holy Spirit,
 one God, forever and ever.

A. Amen.

COLLECT

The COLLECT is the Opening Prayer of the Mass. The priest uses the simple invitation: "Let us Pray".

Silence now follows (see GIRM 45, 127; OM 9).

In this sacred silence the Assembly becomes aware that it is in the presence of God. The silence gives members of the Assembly the opportunity to offer their own silent prayer.

The silence is then broken by the voice of the priest, who gathers (collects) all the silent prayers of the Assembly and offers them to God.

DISMISSAL OF CHILDREN FOR THEIR LITURGY OF THE WORD

The children who attend...

the Children's Liturgy are dismissed after the Collect (see LMC 8). This is not a prayer of blessing; it is a simple dismissal.

WORD OF GOD

The proclamation of the Sacred Scriptures is no mere reading of texts from the past. "When the Sacred Scriptures are read in the Church, God himself speaks to his people, and Christ, present in his own words, proclaims the Gospel" (GIRM 29).

Sacred silence is an integral part of the readings from the Scriptures (see GIRM 45). This time of silence is not a mere absence of words. It is a moment when you can reflect on the Word of God and allow it to speak to your heart.

THE LITURGY OF THE WORD



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:

- R.** The Word of the Lord.
- A.** Thanks be to God.

RESPONSORIAL PSALM

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

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:

- R.** The Word of the Lord.
- A.** Thanks be to God.

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:

D. Your blessing, Father.

P. 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:

D. Amen.

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

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

**GOSPEL
ACCLAMATION**

With the Gospel Acclamation "the assembly of the faithful welcomes and greets the Lord who is about to speak to it in the Gospel" (GIRM 62).

The Gospel Acclamation breaks the silence that should follow the Second Reading.

It is recommended that this be sung.

GOSPEL

"The reading of the Gospel is the high point of the Liturgy of the Word" (GIRM 60) for "Christ, present in his own word, proclaims the Gospel" (GIRM 29).

**DISMISSAL OF CATECHUMENS**

Catechumens may be dismissed after the homily (see RCIA 67, 83.2)

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

P. The Lord be with you.

A. **And with your spirit.**

GOSPEL

The Deacon, or Priest:

P. 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.

A. **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, acclaims:

P. The Gospel of the Lord.

A. **Praise to you, Lord Jesus Christ.**

Then he kisses the book, saying quietly:

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

HOMILY

Then follows the homily, which must be preached by a Priest or Deacon on all Sundays and Holy

Days of Obligation; on other days, it is recommended.

NICENE CREED

**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,**

CREED

The words of the Creed have changed.

Catholics profess the Creed each Sunday in various languages all around the world. It is important that we all say the same words; there is one faith (see Ephesians 4: 5)

The word "consubstantial" is probably the most challenging in the entire revised English translation of the Mass. It replaces the expression "one in Being", and describes the relationship between Jesus and the Father.

At the words about the Incarnation, "and by the Holy Spirit was incarnate of the Virgin Mary, and became man", all make a profound bow towards the altar (see GIRM 137, 275b), ...

...although the OM simply calls for a bow (see OM 18). On the Solemnities of the Annunciation of the Lord (25 March) and Christmas (25 December), this profound bow during the Creed is replaced by a genuflection (see GIRM 137).

**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.**



APOSTLES' CREED

**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.**

The Apostles' Creed is appropriate for use at the Sunday Masses of Lent and Easter because it is the "baptismal Creed" of the Church (OM 19).

See the note above about the bow.



PRAYER OF THE FAITHFUL

Models of the Prayer of the Faithful appear in the new Roman Missal. However, the entire text of the Prayer of the Faithful may be freely composed by the local community.

As you can see, there is a definite structure to the Prayer of the Faithful.

PRAYER OF THE FAITHFUL

Structure:

- A. Priest's Introduction (addressed to the Assembly).
The priest calls the Assembly once again to prayer.
He addresses the Faithful, not God.*
- B. Petitions (addressed to the Assembly)
The individual petitions cover four areas. These petitions are addressed, not to God, but to the Assembly, the Faithful gathered in prayer. You are being asked to pray for these particular needs.*
 - 1. For the needs of the Church.*
 - 2. For the needs of the public authorities.*
 - 3. For the salvation of the world and those burdened by any kind of difficulty.*
 - 4. For the needs of the local community.*
- C. The Assembly's response (made after each petition).*
- D. Priest's Concluding Prayer (addressed to God).
The Priest now collects/gathers all the individual prayers of the Assembly and offers them to God.*



THE LITURGY OF THE EUCHARIST

PREPARATION OF THE ALTAR

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.

In the Liturgy of the Eucharist, the Church prepares the gifts, gives thanks to God, breaks the bread, and shares Communion (see GIRM 72).

PREPARATION OF THE GIFTS

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: (If, however, the Offertory Chant is not sung, the Priest may speak these words aloud.)

- P.** 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.

- A.** Blessed be God for ever.



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

- P.** 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:

(If, however, the Offertory Chant is not sung, the Priest may speak these words aloud.)

- P.** 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.

- A.** **Blessed be God for ever.**

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

- P.** With humble spirit and contrite heart
may we be accepted by you, O Lord,
and may our sacrifice in your sight



this day
be pleasing to you, Lord God.

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

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

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

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

P. Pray, brothers and sisters,
that my sacrifice and yours
may be acceptable to God,
the almighty Father.

A. **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.**

The people rise.

PRAYER OVER THE OFFERINGS

Then the Priest, with hands extended, says the Prayer over the Offerings,

P. ...Through Christ our Lord.

A. **Amen.**

The Preface Dialogue announces the readiness to enter into the great prayer of the Church (see GIRM 148).

This dialogue begins the Eucharistic Prayer.

It is also recommended that this is sung (see GIRM 40).

HOLY, HOLY

In the "Holy, Holy" the Church on earth joins with the Church in heaven and with all creation to give praise to God (see Isaiah 6: 3). The word "hosts" refers to the angelic hosts, those invisible powers that work at God's command. This new translation of the "Holy, Holy" emphasises the power of God, to whom the whole of creation gives glory.

It is recommended that this be sung.

THE EUCHARISTIC PRAYER

Preface Dialogue

P. The Lord be with you.

A. **And with your spirit.**

P. Lift up your hearts.

A. **We lift them up to the Lord.**

P. Let us give thanks to the Lord our God.

A. **It is right and just.**

Preface

The Priest, with hands extended, continues the Preface.

Holy, Holy

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

A. **Holy, Holy, Holy Lord God of hosts.**

Heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

Eucharistic Prayer

The Eucharistic prayer follows.

Memorial Acclamation

The Eucharistic prayer follows.

- P.** The mystery of faith.
- A.** **We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.**

OR

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

OR

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

Doxology and Amen

The Priest takes the chalice and the paten with the host and, elevating both, he says:

- P.** Through him, and with him, and in
him,
O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honour is yours,
for ever and ever.
- A.** **Amen.**

**MEMORIAL
ACCLAMATION**

You will notice that there are now only three acclamations. "Christ has died. Christ is risen. Christ will come again" and "Dying you destroyed our death. Rising you restored our life. Lord Jesus come in glory" are now better translated as "We proclaim your Death, O Lord, and profess your Resurrection until you come again".

It is recommended that these be sung.

**DOXOLOGY AND
AMEN**

The closing of the Eucharistic Prayer is another dialogue between the priest and the assembly. This "Amen" is often called the "Great Amen".

It is recommended that these be sung.

THE COMMUNION RITE

THE LORD'S PRAYER

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

P. At the Saviour's command
and formed by divine teaching,
we dare to say:

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

A. **Our Father in heaven,
hallowed be your name;
your kingdom come,
your will be done
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins,
as we forgive those who sin against us.
Save us from the time of trial,
and deliver us from evil.**

OR

A. **Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come,
thy will be done
on earth as it is in heaven.
Give us this day our daily bread,**



**and forgive us our trespasses,
as we forgive those who trespass
against us;
and lead us not into temptation,
but deliver us from evil.**

*With hands extended, the Priest alone continues,
saying:*

- P.** 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 Saviour, Jesus
Christ.

He joins his hands.

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

- P.** 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

The words that the Priest prays at this point also change. He now says, "as we await the blessed hope, and the coming of our Saviour, Jesus Christ". These words echo the letter of Saint Paul to Titus (see Titus 2: 13).

Pronouns referring to the Church will be feminine, as the word "her" is in this prayer. They recall the Church's image as the bride of Christ.

unity
in accordance with your will.

He joins his hands.

Who live and reign for ever and ever.

A. Amen.

The Priest, facing the people, extending and then joining his hands, adds:

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

A. And with your spirit.

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

P. Let us offer each other the sign of peace.
And all offer each other 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.

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

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

SIGN OF PEACE

The faithful are invited to offer peace "only to those who are nearest and in a sober manner" (GIRM 82), so as not to overshadow the sign of unity coming in Communion.

Meanwhile the following is sung or said:

- A. 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.

Then the Priest, with hands joined, says quietly:

- P. 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.**

SIGN OF PEACE

The faithful prepare for Communion in silent prayer and in common song (see GIRM 84, 86).

Holy Communion under both kinds is encouraged. "Holy Communion has a fuller form as a sign when it is distributed under both kinds" (GIRM 281).

"It is most desirable that the faithful... partake of the chalice (cf. GIRM 283), so that even by means of the signs Communion will stand out more clearly as a participation in the sacrifice actually being celebrated" (GIRM 85).

OR

- P.** 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.

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

- P.** 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.

- A.** **Lord, 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:

- P.** 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:

BEHOLD THE LAMB OF GOD

Instead of saying, "This is the Lamb of God", the priest now says, "Behold, the Lamb of God." This is closer to the Latin, more majestic in sound, and is a more direct allusion to John 1: 29, where John the Baptist points out Jesus to his followers.

LORD, I AM NOT WORTHY

This reply has two changes. First "to receive you" becomes "that you should enter under my roof". This makes a direct connection to Matthew 8: 8 and Luke 7: 6, where a Gentile centurion has asked Jesus to heal his servant...

- P.** 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:

- P.** The Body of Christ.

The communicant replies:

- C.** Amen.

When Holy Communion is distributed under both kinds, the Extraordinary Minister raises the chalice slightly and shows it to each of the communicants, saying:

- E.** The Blood of Christ.

The communicant replies:

- C.** Amen.

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.



...Jesus intends to go to his house, but the centurion believes himself unworthy to have Jesus come to his home. Jesus admires the man's faith and cures the servant from afar.

By placing the words of the centurion on your lips, the Church is inviting you to imitate the centurion's humility.

The second change is from "I shall be healed" to "my soul shall be healed". The use of the word "soul" makes it clear that we are asking for the spiritual healing that comes from receiving Christ in the Eucharist.

RECEIVING COMMUNION

Before receiving Holy Communion from the Priest or from the...

...Extraordinary Minister of Holy Communion, the communicant makes a gesture of reverence (see GIRM 160). The New Zealand Bishops recommend a bow of the head.

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

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

Then the 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:

- P.** Let us pray.

All pray in silence with the Priest for a moment, unless silence has just been observed. Then the Priest, with hands extended, says the Prayer after Communion, at the end of which the people acclaim:

- P.** ...Through Christ our Lord.
A. Amen.

PRAYER AFTER COMMUNION

The priest uses the simple invitation: "Let us Pray".

Silence now follows (see GIRM 165; OM 139).

THE CONCLUDING RITES

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

Then the Dismissal takes place. The Priest, facing the people and extending his hands, says:

P. The Lord be with you.

A. **And with your spirit.**

The Priest blesses the people, saying:

P. May almighty God bless you:
the Father, and the Son, ✠ and the Holy
Spirit.

A. **Amen.**

In a Pontifical Mass, the celebrant receives the mitre and, extending his hands, says:

B. The Lord be with you.

A. **And with your spirit.**

B. Blessed be the name of the Lord.

A. **Now and for ever.**

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

A. **Who made heaven and earth.**

THE CONCLUDING RITES AND DISMISSAL - SENDING FORTH

The "sending forth" at the conclusion of Mass is just as important as the time of gathering at the beginning. What you have celebrated in the Eucharist, what has happened to you in the liturgy, you now take into life to bear fruit in the works of truth, justice, reconciliation and compassion. These works of yours become evidence of what God is doing in the world.

These are the works of your communion - your becoming the body given up and the blood poured out for others.

"Each of us is truly called, together with Jesus, to be bread broken for the life of the world."

Benedict XVI

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

B. 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.

A. Amen.

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

P. Go forth, the Mass is ended.

OR

P. Go and announce the Gospel of the Lord.

OR

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

OR

P. Go in peace.

The people reply:

A. Thanks be to God.





