



**FEAST OF THE ANNIVERSARY
OF THE DEDICATION OF THE
IMMACULATE CONCEPTION
CATHEDRAL OF CUBAO**

The Anniversary of the Dedication of the Diocesan Cathedral is celebrated as a feast in all parishes, chapels and oratories within the Diocese of Cubao. Because of its rank in the Diocesan calendar, it replaces the obligatory memorial of St Maximillian Kolbe.

It is celebrated on August 14 during the daytime. Once the sun has set, the vigil Mass for the Solemnity of the Assumption of the Blessed Virgin Mary is celebrated.

For the Feast of the Anniversary of the Dedication, ordained ministers wear white vestments. The Gloria is sung at this celebration. The Profession of Faith is omitted.

The homily may expound on the theology of the Church and the Diocese. The Church is God's People, the Mystical Body of Christ, the Temple of the Holy Spirit, the Temple made up of living stones with Jesus as the cornerstone, and the church building as the special symbol of the Christian community. The homily may also explain what the Diocese is all about and to give attention to its tenth anniversary.

AT THE START OF THE MASS

The commentator says

Today, we celebrate the Feast of the Dedication of the Immaculate Conception Cathedral of Cubao, the mother church of our Diocese.

Our presider in this celebration is Monsignor/Father **N.**,
Let us all stand, be of one mind and heart in worship,
and join our voices in song as we begin our celebration.

THE INTRODUCTORY RITES

ENTRANCE

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

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

GREETING

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.

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

Peace be with you.

The people reply:

And with your spirit.

INTRODUCTION TO THE CELEBRATION

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

Today, we celebrate the Feast of the Anniversary of the Dedication of our Diocesan Cathedral.

Ten years ago, we were constituted as a new Church, as a new Diocese,

with the Church of the Immaculate Conception as our Cathedral, the seat of the Bishop, from where he presides over the Diocese.

We celebrate the day when the cathedral was dedicated as a place of worship, as a house of God and of God's people.

Church buildings stand as special signs of the pilgrim Church on earth

and reflect the Church dwelling in heaven.

Our cathedral symbolizes the whole Diocese of Cubao.

We celebrate the dedication to God not only of the church building

but also of the People of God in the whole Diocese.

Let us celebrate this feast with joy and thanksgiving, and may our celebration lead us

to be more united to Christ the head and foundation of the Church and to each other as one Body of Christ, as one People of God, here on the city set on a hill, the Diocese of Cubao.

PENITENTIAL ACT

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 called us out of the darkness of sin
into the light of your Kingdom: Lord, have mercy.

The people reply:

Lord, have mercy.

The Priest:

You redeemed us by your blood and sanctified us by your Spirit:
Christ, have mercy.

The people:

Christ, have mercy.

The Priest:

You made us a living Temple to worship in spirit and in truth:
Lord, have mercy.

The people:

Lord, have mercy.

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.

The Priest may opt to use the Rite for the Blessing and Sprinkling of Water instead of the Penitential Act.

RITE FOR THE BLESSING AND SPRINKLING OF WATER

After the greeting, the Priest stands at his chair and faces the people. With a vessel containing the water to be blessed before him, he calls upon the people to pray in these or similar words:

Dear brethren (brothers and sisters),
let us humbly beseech the Lord our God
to bless this water he has created,
which will be sprinkled on us
as a memorial of our Baptism.
May he help us by his grace
to remain faithful to the Spirit we have received.

And after a brief pause for silence, he continues with hands joined:

Lord our God,
in your mercy be present to your people's prayers,
and, for us who recall the wondrous work of our creation
and the still greater work of our redemption,
graciously ✠ bless this water.
For you created water to make the fields fruitful
and to refresh and cleanse our bodies.
You also made water the instrument of your mercy:
for through water you freed your people from slavery
and quenched their thirst in the desert;
through water the Prophets proclaimed the new covenant
you were to enter upon with the human race;
and last of all, through water, which Christ made holy in the
Jordan,
you have renewed our corrupted nature
in the bath of regeneration.
Therefore, may this water be for us
a memorial of the Baptism we have received,
and grant that we may share
in the life and mission of Christ and His Church.
Through Christ our Lord.

R. Amen.

Afterward, taking the aspergillum, the Priest sprinkles himself and the ministers, then the clergy and people, moving through the church, if appropriate.

Meanwhile, one of the chants, or another appropriate chant is sung.

When he returns to his chair and the singing is over, the Priest stands facing the people and, with hands joined, says:

May almighty God cleanse us of our sins,
and through the celebration of this Eucharist
make us worthy to share at the table of his Kingdom.

R. Amen.

GLORIA

The Gloria is sung.

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, 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.

O God, who from living and chosen stones
prepare an eternal dwelling for your majesty,
increase in your Church the grace you have bestowed,
so that by unceasing growth
your faithful people may build up the heavenly Jerusalem.
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.

Or:

O God, who were pleased to call your Church the Bride,
grant that the people that serves your name
may revere you, love you and follow you,
and may be led by you
to attain your promises in heaven.
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.

The people acclaim:

Amen.

THE LITURGY OF THE WORD

READING I

Rv 21:1-5A

Behold, God's dwelling is with the human race.

The lector proclaims the reading

A reading from the Book of Revelation

I, John, saw a new heaven and a new earth.
The former heaven and the former earth had passed away,
and the sea was no more.
I also saw the holy city, a new Jerusalem,
coming down out of heaven from God,
prepared as a bride adorned for her husband.
I heard a loud voice from the throne saying,
“Behold, God’s dwelling is with the human race.
He will dwell with them and they will be his people
and God himself will always be with them as their God.
He will wipe every tear from their eyes,
and there shall be no more death or mourning, wailing or pain,
for the old order has passed away.”
The One who sat on the throne said,
“Behold, I make all things new.”

The word of the Lord.

All reply

Thanks be to God.

RESPONSORIAL PSALM**PSALM 84:3, 4, 5 AND 10, 11****The lector says the response (2)**

How lovely is your dwelling place, Lord, mighty God!
or (Rv 21:3b): Here God lives among his people.

The people repeat the response

How lovely is your dwelling place, Lord, mighty God!
or: Here God lives among his people.

The lector says the verse

My soul yearns and pines for the courts of the LORD.
My heart and my flesh cry out for the living God.

The people repeat the response

How lovely is your dwelling place, Lord, mighty God!
or: Here God lives among his people.

The lector says the verse

Even the sparrow finds a home,
and the swallow a nest in which she puts her young -
Your altars, O LORD of hosts, my king and my God!

The people repeat the response

How lovely is your dwelling place, Lord, mighty God!
or: Here God lives among his people.

The lector says the verse

Blessed they who dwell in your house!
Continually they praise you.
O God, behold our shield,
and look upon the face of your anointed.

The people repeat the response

How lovely is your dwelling place, Lord, mighty God!
or: Here God lives among his people.

The lector says the verse

I had rather one day in your courts
than a thousand elsewhere;
I had rather lie at the threshold of the house of my God
than dwell in the tents of the wicked.

The people repeat the response

How lovely is your dwelling place, Lord, mighty God!
or: Here God lives among his people.

READING II

EPH 2:19-22

*Through him the whole structure is held together
and grows into a temple sacred in the Lord.*

The lector proclaims the reading

A reading from the Letter of Saint Paul to the Ephesians

Brothers and sisters:
You are no longer strangers and sojourners,
but you are fellow citizens with the holy ones,
and members of the household of God,
built upon the foundation of the Apostles and prophets,
with Christ Jesus himself as the capstone.
Through him the whole structure is held together
and grows into a temple sacred in the Lord;
in him you also are being built together
into a dwelling place of God in the Spirit.

The word of the Lord.

All reply

Thanks be to God.

The commentator says

Let us honor the Holy Gospel.

GOSPEL ACCLAMATION

EZEKIEL 37:27

Alleluia, alleluia.
My dwelling shall be with them, says the Lord;
I will be their God and they shall be my people.
Alleluia, alleluia.

GOSPEL

JOHN 4:19-24

True worshipers will worship the Father in Spirit and truth.

The Deacon/Priest 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 John.

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.

The Samaritan woman said to Jesus,

“Sir, I can see that you are a prophet.

Our ancestors worshipped on this mountain;

but you people say that the place to worship is in Jerusalem.” .

Jesus said to her, “Believe me, woman, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem.

You people worship what you do not understand;

we worship what we understand, because salvation is from the Jews.

But the hour is coming, and is now here, when true worshippers will worship the Father in Spirit and truth;

and indeed the Father seeks such people to worship him.

God is Spirit, and those who worship him must worship in Spirit and truth.”

The Gospel of the Lord.

All reply: Praise to you, Lord Jesus Christ.

HOMILY

The Priest, a concelebrant or a deacon, gives the homily.

PRAYER OF THE FAITHFUL

From the chair, the Priest initiates the general intercessions

As the Church, the Temple built with living stones,
Christ's disciples who worship in spirit and truth,
let us lift our prayers to God, our source and goal,
for the needs of his people, let us say: Lord, graciously hear us.

The petitions are said from the ambo.

1. That the Church of Cubao may be deeply rooted in Jesus Christ, the Eternal Word of God, so that it may shine with Christ's light and bear more fruits of holiness and faith, let us pray to the Lord.
2. That our bishop, priests and deacons may increase in faith, hope, love so that may continue to serve God's people with dedication and holiness, let us pray to the Lord.
3. That our consecrated men and women may persevere in living their vows and using their charisms in the service of all people, let us pray to the Lord.
4. That our lay people may live their baptismal dignity and Christian vocation, be more aware of their membership to the Church, and actively participate in its life and missionary activity, let us pray to the Lord.
5. That the Church may be a place and a community where the sinner is forgiven and reconciled, the sick is healed and comforted, and the grieving is consoled and heartened, let us pray to the Lord.
6. That in obedience to the command and example of Christ, the Church may be in solidarity and service to the poor of this world, and proclaim the Gospel and make it real in the lives of all people, let us pray to the Lord.
7. That our Diocesan community, our parish communities and ecclesial communities, may be more united to Christ and each other, so that our spiritual building may stand more firm and strong in the face of adversity, let us pray to the Lord.

The Priest concludes

God, you called us and made us your Church in Christ.
hear the prayer of your people and abide with us always.
We ask this through Christ our Lord.

All: Amen.

THE LITURGY OF THE EUCHARIST

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.

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.

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.

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:

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

PRAYER OVER THE OFFERINGS

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.

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

A ccept, we pray, O Lord, the offering made here
and grant that by it those who seek your favor
may receive in this place
the grace of the Sacraments
and an answer to their prayers.
Through Christ our Lord.

The people acclaim:

Amen.

EUCCHARISTIC PRAYER

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.

PREFACE: THE MYSTERY OF THE CHURCH, THE BRIDE OF CHRIST AND TEMPLE OF THE SPIRIT.

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 in your benevolence you are pleased
to dwell in this house of prayer
in order to perfect us as the temple of the Holy Spirit,
supported by the perpetual help of your grace
and resplendent with the glory of a life acceptable to you.

Year by year you sanctify the Church, the Bride of Christ,
foreshadowed in visible buildings,
so that, rejoicing as the mother of countless children,
she may be given her place in your heavenly glory.

And so, with all the Angels and Saints,
we praise you, as without end we acclaim:

All sing:

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.

The Priest, with hands extended, says:

Celebrant alone

You are indeed Holy and to be glorified, O God,
who love the human race
and who always walk with us on the journey of life.
Blessed indeed is your Son,
present in our midst
when we are gathered by his love,
and when, as once for the disciples, so now for us,
he opens the Scriptures and breaks the bread.

Celebrant with concelebrants

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

Therefore, Father most merciful,
we ask that you send forth your Holy Spirit
to sanctify these gifts of bread and wine,

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

that they may become for us
the Body and ✠ Blood

He joins his hands.

of our Lord Jesus Christ.

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

On the day before he was to suffer,
on the night of the Last Supper,

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

he took bread and 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.

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, gave you thanks
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.

Then he says:

Celebrant alone

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.

Then the Priest, with hands extended, says:

Celebrant with concelebrants

Therefore, holy Father,
as we celebrate the memorial of Christ your Son, our Savior,
whom you led through his Passion and Death on the Cross
to the glory of the Resurrection,
and whom you have seated at your right hand,
we proclaim the work of your love until he comes again
and we offer you the Bread of life
and the Chalice of blessing.

Look with favor on the oblation of your Church,
in which we show forth
the paschal Sacrifice of Christ that has been handed on to us,
and grant that, by the power of the Spirit of your love,
we may be counted now and until the day of eternity
among the members of your Son,
in whose Body and Blood we have communion.

One concelebrant

Lord, renew the Church of **Cubao**.
by the light of the Gospel.
Strengthen the bond of unity
between the faithful and the pastors of your people,
together with **Francis** our Pope, **Honesto** our Bishop,
and the whole Order of Bishops,
that in a world torn by strife
your people may shine forth
as a prophetic sign of unity and concord.

One concelebrant

Remember our brothers and sisters,
who have fallen asleep in the peace of your Christ,
and all the dead, whose faith you alone have known.
Admit them to rejoice in the light of your face,
and in the resurrection give them the fullness of life.

Grant also to us,
when our earthly pilgrimage is done,
that we may come to an eternal dwelling place
and live with you for ever;
there, in communion with the Blessed Virgin Mary, Mother of
God,
with Blessed Joseph, her spouse,
with the Apostles and Martyrs,
and with all the Saints,
we shall praise and exalt you

He joins his hands.

through Jesus Christ, your Son.

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

Celebrant with concelebrants

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

THE LORD'S PRAYER

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.

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.

RITE OF PEACE

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.

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.

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.

BREAKING OF THE BREAD AND COMMINGLING

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.

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.

PRIVATE PREPARATION OF THE PRIEST

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.

COMMUNION

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

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.

COMMUNION ANTIPHON**CF. 1 PET 2: 5**

Be built up like living stones,
 into a spiritual house, a holy priesthood (E.T. alleluia).

OR:**CF. MT 21: 13; LK 11: 10**

My house shall be a house of prayer, says the Lord:
 in that house, everyone who asks receives,
 and the one who seeks finds,
 and to the one who knocks, the door will be opened (E.T. alleluia).

PRAYER AFTER COMMUNION

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.

O God, who chose to foreshadow for us
 the heavenly Jerusalem
 through the sign of your Church on earth,
 grant, we pray,
 that, by our partaking of this Sacrament,
 we may be made the temple of your grace
 and may enter the dwelling place of your glory.
 Through Christ our Lord.

The people acclaim:

Amen.

THE CONCLUDING RITES

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.

The Deacon or, in his absence, the Priest himself, says the invitation:

Bow down for the blessing.

Then the Priest, with hands extended over the people, says the blessing,

May God, the Lord of heaven and earth,
who has gathered you today
in memory of the dedication of the cathedral,
make you abound in heavenly blessings.

R. Amen.

And may he, who has willed that all his scattered children
be gathered together in his Son,
grant that you may become his temple
and the dwelling place of the Holy Spirit.

R. Amen.

Thus, may you be made thoroughly clean,
so that God may dwell within you
and you may possess with all the Saints
the inheritance of eternal happiness.

R. Amen.

And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for ever.

R. Amen.

DISMISSAL

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

Go forth, the Mass is ended.

The people reply:

Thanks be to God.

