The Communion Procession is a religious action where the gifts of bread and wine have now been transformed into the Body and Blood of our Lord Jesus Christ. In the Communion Procession we move toward the gift we are to receive with solemnity and dignity.

This ritual calls for the Communion Chant (song) to be sung. It begins as the Priest receives communion and concludes as the last person receives communion. If there is no music, the Communion Antiphon is recited by the people gathered or a lector.

When an individual approaches the host a gesture of reverence is made. The host can be received on the tongue or in the hand. Communion offered both under the form of bread and of wine is strongly encouraged, however there will be circumstances where distribution from the chalice will not be practical.

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

The Communion Rite concludes with the Prayer After Communion.

After Communion 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. 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, at the end of which the people acclaim:
Amen.
After the Prayers of the Faithful, 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.

**PREPARATION OF THE GIFTS**

The gifts of the bread and wine are placed on the altar and acknowledged as gifts of God in which the work of human labour has played a part. The people are invited to pray that this sacrifice will be acceptable to God the Father.

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, at the end of which the people acclaim:

Amen.

The Prayer over the Offerings

Then the Priest now invites the people gathered to take part in the Eucharistic banquet. The response of the Priest and the people together is a sign that they are part of the One Body of Christ. The words used are taken from the Gospel account of the Centurion (Matthew 8:8, Luke 7:7) who with great humility answers Jesus' offer to come to his house to heal his servant.

The Priest genuflects, takes the host and, holding it slightly 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.
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.

In the Rite of Peace the Church asks God to grant peace
and unity to all of her people and to all of humanity. The
people gathered follow this prayer with a symbolic gesture- a
handshake, embrace or kiss to exchange a greeting of peace
with those around them. It should be carried out in a reverent
manner.

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.
The Priest, with hands extended, says:
You are indeed Holy, O Lord,
the fount of all holiness.
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.

In the Consecration of the Mass, Christ becomes present under the forms of bread and wine, now in our acclamation of this mystery of faith, our adoration of Christ reaches its climax.

The Priest 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.

The priest continues:
Through whom you continue to make all these good things, O Lord;

you sanctify them, fill them with life, bless them, and bestow them upon us.
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.

COMMUNION RITE
- Lord’s Prayer
- Sign of Peace
- Agnus Dei
- Communion
- Communion Chant
- Prayer after Communion

Having offered Christ- and ourselves- to the father in praise and thanksgiving, the gathered people now prepare to complete the Eucharist by feeding on the food Christ left for us, his body and his blood in the Communion Rite.
The Lord’s Prayer belongs to the people and it opens the Communion Rite. It is sung or recited by all. At the conclusion of the Lord’s Prayer, the Priest prays an additional prayer. The people gathered respond with the words of an ancient doxology.

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.