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# PREPARATION FOR MASS

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## *INTRODUCTION*

“When our Lord instituted the Eucharist during the Last Supper, night had already fallen. This indicated, according to St. John Chrysostom, that ‘the times had run their course.’ The world had fallen into darkness, for the old rites, the old signs of God’s infinite mercy to mankind, were going to be brought to fulfillment. The way was opening to a new dawn—the new pasch. The Eucharist was instituted during that night, preparing in advance for the morning of the resurrection.

“We too have to prepare for this new dawn. Everything harmful, worn out or useless has to be thrown away—discouragement, suspicion, sadness, cowardice. The holy Eucharist gives the sons of God a divine newness and we must respond in ‘the newness of your mind,’ renewing all our feelings and actions. We have been given a new principle of energy, strong new roots grafted onto our Lord. We must not return to the old leaven, for now we have the bread that lasts for ever.

“Think of the human experience of two people who love each other and yet are forced to part. They would like to stay together for ever, but duty—in one form or another—forces them to separate. They are unable to fulfill their desire of remaining close to each other, so human love—which, great as it may be, is limited—seeks a symbolic gesture. People who make their farewells exchange gifts or perhaps a

photograph with a dedication so ardent that it seems almost enough to burn that piece of paper. They can do no more, because a creature's power is not as great as its desire.

"What we cannot do, our Lord is able to do. Jesus Christ, perfect God and perfect man, leaves us not a symbol, but a reality. He himself stays with us. He will go to the Father, but he will also remain among men. He will leave us not simply a gift that will make us remember him, not an image that becomes blurred with time, like a photograph that soon fades and yellows, and has no meaning except for those who were contemporaries. Under the appearances of bread and wine, He is really present, with his body and blood, with his soul and divinity."<sup>1</sup>

Our Lord told us: "I tell you most solemnly, if you do not eat the flesh of the Son of Man and drink his blood, you will not have life in you."

Sacramental communion increases the communicant's union with the Lord, forgives one's venial sins, and preserves one from grave sins. Since receiving this sacrament strengthens the bonds of charity between the communicant and Christ, it also reinforces the unity of the Church as the Mystical Body of Christ. The Church warmly recommends that the faithful receive holy Communion each time they participate in the celebration of the Eucharist; she obliges them to do so at least once a year.<sup>2</sup>

In order to receive holy Communion worthily, we must first confess any mortal sin we may remember. Venial sins are forgiven with a fervent communion, works of mercy, acts of sorrow, etc.

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1. CPB, 155, 183.

2. CCC, 1416–1417.

"Anyone who desires to receive Christ in communion must be in the state of grace. Anyone aware of having sinned mortally must not receive communion without having received absolution in the sacrament of Penance."<sup>3</sup>

"Sometimes, indeed quite frequently, everybody participating in the Eucharistic assembly goes to Communion; and on some such occasions, as experienced pastors confirm, there has not been due care to approach the sacrament of Penance so as to purify one's conscience. This can of course mean that those approaching the Lord's table find nothing on their conscience, according to the objective law of God, to keep them from this sublime and joyful act of being sacramentally united with Christ. But there can also be, at least at times, another idea behind this: the idea of the Mass as only a banquet in which one shares by *receiving the body of Christ in order to manifest, above all else, fraternal communion*. It is not hard to add to these reasons a certain human respect and mere *conformity*.

"This phenomenon demands from us watchful attention and a theological and pastoral analysis guided by a sense of great responsibility. We cannot allow the life of our communities to lose the good quality of sensitiveness of Christian conscience, guided solely by respect for Christ, who, when He is received in the Eucharist, should find in the heart of each of us a worthy abode. This question is closely linked not only with the practice of the sacrament of Penance but also with a correct sense of responsibility for the whole deposit of moral teaching and for the precise distinction between good and evil, a distinction which then becomes for each person sharing in

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3. CCC, 1415.

the Eucharist the basis for a correct judgment of self to be made in the depths of the personal conscience. St. Paul's words, 'Let a man examine himself,' are well known; this judgment is an indispensable condition for a personal decision whether to approach Eucharistic Communion or to abstain."<sup>4</sup>

We must fast one hour before Communion. Water and medicines do not break the fast. The elderly and those who are sick, as well as those caring for them, may receive holy Communion even if they have consumed something within the preceding hour.<sup>5</sup>

One should receive holy Communion with utmost reverence and devotion, bearing in mind that Christ himself, and not just an ordinary piece of bread, is being received. In some countries where the Holy See has confirmed the consultation of the Bishops' Conference, Holy Communion may be received in the hand. Every communicant, however, always has the right to receive Holy Communion in the mouth.

### *Internal Preparation*

To celebrate and to offer the Holy Mass with greater fruit, we may consider that:

- The Eucharistic sacrifice is the most important event that happens each day.
- The Eucharistic sacrifice is the center of Christian life. All the sacraments, prayers, visits to the Blessed Sacrament, devotions, mortifications offered to God, as well as the apostolate, have the Mass as their central point of reference. If the center were to disappear and if attendance at Mass were consciously abandoned, then the whole Christian life would collapse.

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4. St. John Paul II, *On the Mystery and Worship of the Eucharist*, no. 11, 1980.

5. Cf. CIC, 919.



- The Eucharistic sacrifice is the most pleasing reality we can offer to God. Every member of the Mystical Body of Christ receives at Baptism the right and duty of taking part in the sacrifice of the Head of that Body. Our Mother the Church wants us to assist at the Mass, not as strangers or passive spectators, but with the effort to understand it better each time. We are to participate in the Mass in a conscious, pious, and active manner, with right dispositions and cooperating with divine grace.
- It is a good habit to pray on the way to Mass. Whether you drive or walk, turn your attention to the coming celebration. Pray for the priest, that he will minister to the needs of the parish. Pray for the congregation, that they will open their minds and hearts to what is being taught at the Mass.
- We offer this sublime sacrifice in union with the Church. Live the Holy Mass feeling part of the Church, the Mystical Body of Christ, the people of God. Be united to the bishop of the diocese where the Mass is being offered and to the pope, the vicar of Christ for the universal Church.
- We must be united to the Sacrifice of Jesus, who is the only victim. Through him, we also offer to God the Father with the Holy Spirit all the sacrifices, sufferings, self-denials, and tribulations of each day.
- To receive Holy Communion, we need—besides being in the state of grace—to have the right intention and keep the Eucharistic fast.

As immediate preparation, excite in your soul lively sentiments of faith, humility, and desire. Ask yourself: *Who becomes present? To whom does He become present? Why does He become present?*

## ***PARTICIPATION AT HOLY MASS***

*Ven. Fulton J. Sheen*

How we can get more about attending Mass?

Do you know the reason why you don't get anything out of Mass? It is because you don't bring anything to it.

And so certainly you will get nothing out of the Mass because you've made no sacrifice and no effort to understand what the Mass is.

What is like attending Mass?

It is reaching to Calvary and laying hold with your hands of the Cross of Christ, with Christ on it, and you plant it down here, today. Whenever Mass is celebrated we plant it here in this city.... That's what the Mass is... the continuation of Calvary. And in order to take part in it, you have to bring little crosses. Our Blessed Lord said "take up your cross daily and follow me." We all have crosses. And we bring them all and plant them down alongside of that great Cross and Christ and we mass them all together under Him.

How do you offer ourselves together with Christ in the Mass?

This is the Offertory. You bring yourself to Christ and say, "I want to be one with you in your great act of redemption."

We are symbolically brought to the altar and become present on the paten and in the chalice under the form of bread and wine.

How do we die with Him?

We cannot live to Christ unless we die to our lower nature. Our Lord now represents His death at the Consecration (by the separation of his body and blood) and we die with Him.

This is the Consecration. We sacramentally reenact this death of Christ by the separate consecration of bread and wine. And since we are with Him, we must die with Him — die to all that is evil. So we must say the words of consecration in a secondary sense, "this is my body! this is my blood! I'm yours O Lord. I die with you!" We must constantly deny ourselves that the Christ-life may emerge.

Then, how do we receive we receive a new life?

No one ever dies with Christ without receiving new life. Now that we have died to that which is lower, we now have the higher life.

This is Holy Communion. "Unless you eat me, you shall not have life in you." Communion is an incorporation into the higher life of Christ.

## *INTENTIONS TO OFFER DURING MASS*

### *Personal Intentions*

- For the soul(s) of my deceased relative(s), friend(s): (name[s]).
- For sickness that has struck my family or friend(s).
- For the unity of my marriage and my family.
- For the health, welfare of my own family, especially for those who are sick.
- For consistency in my personal prayer life.
- For perseverance in encouraging my family's spiritual life.
- For the grace to participate faithfully and well in the Sacraments of Christ.
- For the perseverance of my family members as good Catholics,
- For the birthday of (name).
- For the anniversary of (Baptism, Confirmation, wedding, death).
- For this special occasion of (name it).
- For a remedy to the financial difficulties of my family or my friend(s).
- For my own health (name the concern).
- That (name[s]) may return to the Sacraments of the Church.
- For the graces to overcome my recurring temptations (name them).
- For my own personal intention(s).

### *General Intentions*

- For my family members and friends who have died.
- For an end to abortion.



- For an end to capital punishment and euthanasia throughout the world.
- For the Church, that all her members may be witnesses to Christ's love by practicing charity and promoting justice and peace throughout the world.
- For the spread of the Gospel, that that love of Christ our Savior and faith in him may touch the hearts of every man, woman, and child.
- For the Pope, and for all bishops, priests, and deacons of the Church, that they may respond fully to the grace of their calling.
- For every young Catholic, that he or she may be open to the vocation that God gives him or her.
- For those who serve in public office, that they may lead with courage and wisdom in promoting the common good especially among the weak, the poor, and the vulnerable.
- For all citizens of my country, that they choose leaders who are freely committed to legislating just laws that include fear of God, loyalty and respect for life at every level.
- For the people of my nation, that they may be united in building a society that provides opportunities to live with dignity and hope.
- For those who are sick, suffering, or homeless, and for the poor and unemployed, that they may encounter Christ amid their own.
- That we may be good stewards of the earth, that our leaders will be guided by the Holy Spirit to protect all of God's creation.
- For all of us, that we may take good care of the part of creation entrusted to us.
- For those war-torn areas of the world, that the peace of Christ may be restored.

*ORATIO S. AMBROSII*

Ad mensam dulcíssimi convívii tui,  
pie Dómine Iesu Christe,  
ego peccátor de própriis meis méritis  
nihil præsumens,  
sed de tua confídens misericórdia et bonitáte,  
accédere véreor et contremísco.  
Nam cor et corpus hábeo  
multis crimínibus maculátum,  
mentem et linguam non caute custodítam.  
Ergo, o pia Déitas, o treménda maiéstas,  
ego miser, inter angústias deprehénsus,  
ad te fontem misericórdiæ recúrro,  
ad te festíno sanándus,  
sub tuam protectiónem fúgio;  
et, quem Iúdicem sustinére néqueo,  
Salvatórem habére suspíro.  
Tibi, Dómine, plagas meas osténdo,  
tibi verecúndiam meam détego.  
Scio peccáta mea multa et magna,  
pro quibus tímeo:  
spero in misericórdias tuas,  
quarum non est númerus.  
Réspice ergo in me óculis misericórdiæ tuæ,  
Dómine Iesu Christe, Rex ætérne, Deus et homo,  
crucifíxus propter hóminem.  
Exáudi me sperántem in te:  
miserére mei pleni misériis et peccátis,  
tu qui fontem miseratiónis  
numquam manáre cessábis.  
Salve, salutáris víctima,  
pro me et omni humáno génere  
in patíbulo Crucis obláta.

## *PRAYER OF ST. AMBROSE*

I draw near to the table

of your most delectable banquet,  
dear Lord Jesus Christ.

A sinner, I trust not in my own merit;  
but, in fear and trembling,  
I rely on your mercy and goodness.

I have a heart and body

marked by my grave offenses,  
and mind and a tongue I have not guarded well.  
For this reason,

God of loving kindness and awesome majesty,  
I, a sinner caught by many snares,  
seek safe refuge in you.

For you are the fountain of mercy.

I would fear to draw near to you as my judge,  
but I seek you out as my Savior.

Lord, I show you my wounds,  
and I let you see my shame.

Knowing my sins are many and great,  
I have reason to fear.

But I trust in your mercies,  
for they are beyond all numbering.

Look upon me with mercy, for I trust in you,  
my Lord Jesus Christ, eternal king, God and man,  
you who were crucified for mankind.

Have mercy upon me,  
you who never cease

to make the fountain of your mercy flow,  
for I am full of sorrows and sins.

I praise you, the saving Victim

offered on the wood of the cross for me  
and for all mankind.

Salve, nóbilis et pretióse Sanguis,  
de vulnéribus crucifíxi

Dómini mei Iesu Christi prófluens,  
et peccáta totíus mundi ábluens.

Recordáre, Dómine, creatúræ tuæ,  
quam tuo Sáanguine redemísti.

Pænitet me peccásse,  
cúpio emendáre quod feci.

Aufer ergo a me, clementíssime Pater,  
omnes iniquitátes et peccáta mea,  
ut, purificátus mente et córpore,  
digne degustáre mérear Sancta sanctorum.

Et concéde, ut hæc sancta prælibátio

Córporis et Sáanguinis tui,  
quam ego indígnus súmere inténdo,  
sit peccatórum meórum remíssio,  
sit delictórum perfécta purgátio,  
sit túrpium cogitátionum effugátio  
ac bonórum sénsuum regenerátio,  
operúmque tibi placéntium salúbris efficácia,  
ánimæ quoque et córporis  
contra inimicórum meórum

insídias firmíssima tuítio. Amen.

### *ORATIO S. THOMÆ DE AQUINO*

Omnípotens sempitérne Deus,  
ecce accédo ad sacraméntum unigéniti Fílii tui,  
Dómini nostri Iesu Christi:

accédo tamquam infirmus ad médicum vitæ,  
immúndus ad fontem misericórdiæ,

cæcus ad lumen claritátis æternæ,

pauper et egénus ad Dóminum  
cæli et terræ.



I praise the noble Blood that flows  
from the wounds of my Lord Jesus Christ,  
the precious Blood that washes away  
the sins of all the world.

Remember, Lord, your creature,  
whom you have redeemed with your own Blood.

I am sorry that I have sinned,  
and I long to put right what I have done.

Most kind Father,  
take away all my offenses and sins,  
so that, purified in body and soul,  
I may be made worthy to taste the Holy of holies.

And grant that this holy meal  
of your Body and Blood, which I intend to take,  
although I am unworthy,  
may bring forgiveness of my sins  
and wash away my guilt.

May it mean the end of my evil thoughts  
and the rebirth of my better longings.

May it lead me securely  
to live in ways that please you,  
and may it be a strong protection for body and soul,  
against the plots of my enemies. Amen.

### ***PRAYER OF ST. THOMAS AQUINAS***

Almighty and ever-living God,  
I draw near to the sacrament  
of your only-begotten Son,  
our Lord Jesus Christ.

I come sick to the physician of life,  
unclean to the fountain of mercy,  
blind to the light of eternal brightness,  
poor and needy to the Lord of heaven and earth.

Rogo ergo imménsæ largitátis tuæ abundántiam,  
 quátenus meam curáre dignéris infirmitátem,  
 laváre fœditátem, illumináre cæcitátem,  
 ditáre paupertátem, vestíre nuditátem,  
 ut panem Angelórum,

Regem regum et Dóminum dominántium,  
 tanta suscípiam reveréntia et humilitáte,  
 tanta contritióne et devotióne,  
 tanta puritáte et fide,  
 tali propósito et intentiόne,  
 sicut éxpedit salúti ánimæ meæ.  
 Da mihi, quæso, domínici Córporis et Sánguinis  
 non solum suscípere sacraméntum,  
 sed étiam rem et virtútem sacraménti.

O mitíssime Deus,  
 da mihi Corpus unigéniti Fílii tui,

Dómini nostri Iesu Christi,  
 quod traxit de Vírgine María, sic suscípere,  
 ut córpori suo mýstico mérear incorporári  
 et inter eius membra connumerári.

O amantíssime Pater,  
 concéde mihi diléctum Fílium tuum,  
 quem nunc velátum in via suscípere propóno,  
 reveláta tandem fácie perpétuo contemplári:  
 Qui tecum vivit et regnat  
 in sæcula sæculórum. Amen.

## ***ORATIO AD BEATAM MARIAM VIRGINEM***

(FOR PRIESTS)

O Mater pietátis et misericórdiæ,  
 beatíssima Virgo María,  
 ego miser et indígnus peccátor  
 ad te confúgio  
 toto corde et afféctu,

So I ask you, most generous Lord:  
graciously heal my infirmity,  
wash me clean, illumine my blindness,  
enrich my poverty, and clothe my nakedness.  
May I receive the Bread of angels,  
the King of kings and Lord of lords,  
with such reverence and humility,  
such contrition and devotion, such purity and faith,  
and such resolve and determination  
as may secure my soul's salvation.  
Grant as I may receive not only the visible sign  
of the Lord's Body and Blood,  
but also all the reality and the power of the sacrament.  
Grant, most kind God, that I may receive the Body  
of your only begotten Son, our Lord Jesus Christ,  
which he received from the Virgin Mary,  
and may receive it in such a way  
that I become a living part of his Mystical Body  
and counted among his members.  
O most loving Father, grant me your beloved Son.  
While on this earthly pilgrimage,  
I receive him under the veil of this sacrament;  
so may I come at last to see him  
face to face for all eternity.  
For he lives and reigns with you  
for ever and ever. Amen.

## ***PRAYER TO THE VIRGIN MARY***

(FOR PRIESTS)

O Mother of devoted love and mercy,  
most blessed Virgin Mary,  
with all my heart and all my affection  
I take refuge in you,  
though I am a poor and undeserving sinner.

et precor pietátem tuam,  
ut, sicut dulcíssimo Fílio tuo  
in Cruce pendénti astitísti,  
ita et mihi, mísero peccatóri,  
et sacerdótibus ómnibus,  
hic et in tota sancta Ecclésia hódie offeréntibus  
cleménter assístere dignéris  
ut, tua grátia adiúti,  
dignam et acceptábilem hóstiam  
in conspéctu summæ et indivíduæ Trinitátis  
offérre valeámus. Amen.

### **FORMULA INTENTIONIS**

(FOR PRIESTS)

Ego volo celebráre Missam,  
et confícere Corpus et Ságuinem  
Dómini nostri Iesu Christi,  
iuxta ritum sanctæ Románæ Ecclésiæ,  
ad laudem omnipoténtis Dei  
totiúsque Cúriæ triumphántis,  
ad utilitátem meam totiúsque Cúriæ militántis,  
pro ómnibus qui se commendavérunt  
oratióibus meis  
in génere et in spécie,  
et pro felíci statu sanctæ Románæ Ecclésiæ.  
Gáudium cum pace,  
emendatióem vitæ, spátium veræ pæniténtiæ,  
grátiam et consolatióem Sancti Spíritus,  
perseverántiam in bonis opéribus,  
tríbuat nobis omnípotens et miséricors Dóminus.  
Amen.



You stood by your most dear Son  
as he was hanging on the cross.  
Stand mercifully by me,  
poor sinner though I am,  
and by all the priests  
who today offer this sacrifice,  
here and in all our holy Church.  
With the help of your gracious presence,  
may we offer a sacrifice that is right and acceptable  
in the presence  
of the most high and undivided Trinity. Amen.

### *STATEMENT OF INTENTION*

(FOR PRIESTS)

My purpose is to celebrate Mass  
and to make present the Body and Blood  
of our Lord Jesus Christ  
according to the rite of the holy Roman Church  
to the praise of our all-powerful God  
and all his assembly in the glory of heaven,  
for my good and the good  
of all his pilgrim Church on earth,  
and for all who have asked me to pray for them  
in general and in particular,  
and for the good of the holy Roman Church.  
May the almighty and merciful Lord  
grant us joy and peace,  
amendment of life, room for true repentance,  
the grace and comfort of the Holy Spirit,  
and perseverance in good works.  
Amen.

## **PRECES AD S. IOSEPH**

(FOR PRIESTS)

O felícem virum,  
beátum Ioseph,  
cui datum est Deum  
quem multi reges voluérunt vidére et non vidérunt,  
audíre et non audiérunt,  
non solum vidére et audíre,  
sed portáre, deosculári, vestíre et custodíre!

**V.** Ora pro nobis, beáte Ioseph.

**R.** **Ut digni efficiámur  
promissionibus Christi.**

Orémus.

Deus, qui dedísti nobis regale sacerdótium,  
præsta, quæsumus,  
ut sicut beátus Ioseph unigénitum Fílium tuum,  
natum ex María Vírgine,  
suis mánibus reverénter  
tractáre méruit et portáre,  
ita nos fácias cum cordis mundítia  
et óperis innocéntia  
tuis sanctis altáribus deservíre,  
ut sacrosáctum Fílii tui Corpus et Ságuinem  
hódie digne sumámus,  
et in futuro sáeculo præmium habére  
mereámur ætérnum.

Per eúndem Christum Dóminum nostrum. Amen.

## **PRAYER TO ST. JOSEPH**

(FOR PRIESTS)

O happy man, Saint Joseph,  
to you it was given to see and hear the God  
whom many kings longed to see but did not see,  
and longed to hear but did not hear.

Not only that, but you were privileged even  
to bear God in your hands, to kiss him,  
to dress him, and to watch over him.

**V.** Pray for us, Saint Joseph.

**R.** **That we may be made worthy  
of the promises of Christ.**

Let us pray.

O God, who has given us a royal priesthood:

You found Blessed Joseph  
worthy to hold your only Son,  
born of the Virgin Mary,  
reverently in his hands  
and to carry him.

Enable us, too, to serve at your holy altar  
with pure hearts and innocent lives,  
so that today we may receive worthily  
the most holy Body and Blood of your Son,  
and may be found worthy  
of an everlasting reward  
in the world to come.

Through the same Christ our Lord. Amen.

## VESTING PRAYERS (FOR PRIESTS)

"The sacred garment common to all ordained and instituted ministers of any rank is the alb, to be tied at the waist with a cincture unless it is made so as to fit even without such. Before the alb is put on, should this not completely cover the ordinary clothing at the neck, an amice should be used.... The vestment proper to the Priest Celebrant at Mass... is the chasuble" (*General Instruction of the Roman Missal*, nos. 336–337).

*The following prayers are suggested.*

The celebrant washes his hands and asks for the grace of purity.

Da, Dómine, virtútem  
mánibus meis ad abster-  
géndam omnem mácu-  
lam; ut sine pollutióne  
mentis et córporis vá-  
leam tibi servíre.

Give virtue, O Lord,  
to my hands, that ev-  
ery stain may be wiped  
away; that I may be en-  
abled to serve you with-  
out defilement of mind  
or body.

The amice, a rectangular piece of white cloth, is the helmet of salvation and a sign of resistance against temptation. The priest usually kisses it and passes it over his head before putting it across his shoulders and tying it around the waist.

Impóne, Dómine, cá-  
piti meo gáleam salútis,  
ad expugnándos di-  
abólicos incúrsus.

Place, O Lord, on my  
head the helmet of sal-  
vation, that I may over-  
come the assaults of the  
devil.

The alb, a white linen tunic which covers the priest's whole body, signifies perfect integrity.

Deálba me, Dómine, et  
munda cor meum; ut, in

Purify me, O Lord, from  
all stain and cleanse my



ságuine Agni dealbátus  
gáudiis pérfruar sempitérnis.

heart, that, washed in the  
blood of the Lamb, I may  
enjoy eternal delights.

The cincture, a cord which fastens the alb at the waist, stands for purity.

Præcínge me, Dómine  
cíngulo puritátis, et ex-  
tingue in lumbis meis  
humórem libídinis; ut  
máneat in me virtus con-  
tinéntiæ et castitátis.

Gird me, O Lord, with  
the cincture of purity,  
and quench in my heart  
the fire of concupiscence,  
that the virtue of conti-  
nence and chastity may  
remain in me.

The stole, the long band that fits around the neck, is a symbol of immortality and the sign of the dignity of the ministerial priesthood.

Redde mihi, Dómine,  
stolam immortalitátis,  
quam pérdidi in præ-  
varicatióne primi parén-  
tis: et, quamvis indígnus  
accédo ad tuum sacrum  
mystérium, mérear ta-  
men gáudium sempitér-  
num.

Restore to me, O Lord,  
the state of immortality  
which was lost to me by  
my first parents, and, al-  
though I am unworthy  
to approach your sacred  
mysteries, grant me nev-  
ertheless eternal joy.

The chasuble, the outermost vestment worn by the celebrant at Mass, is the emblem of charity, which makes the yoke of Christ light and agreeable.

Dómine, qui dixísti: Iu-  
gum meum suáve est et  
onus meum leve: fac, ut  
istud portáre sic váleam,  
quod cónsequar tuam  
grátiam. Amen.

O Lord, who said, "My  
yoke is sweet and my  
burden light," grant that  
I may carry it so as to ob-  
tain your grace.  
Amen.