

The Order of Mass

Third edition of the Roman Missal

The Introductory Rites

Greeting

The Priest greets the people using words of the great missionary Saint Paul, or words addressed to harvesters in the Book of Ruth; the Bishop takes the words of the Risen Christ. The people acknowledge the spirit of his ordination.

℣. The grace of our Lord Jesus Christ... *2 Corinthians 13:13*

℣. Grace to you and peace ... *Romans 1:7*



℣. The Lord be with you. ℟. And with your spir- it.

Penitential Act

This communal act of penitence prepares us for the mystery of our redemption and highlights God's mercy overcoming human sin.

Brethren (brothers and sisters), let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.

A brief pause for silence follows. After this, all recite together the formula of general confession:

I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned, *1 Chronicles 21:8*
in my thoughts and in my words,
in what I have done and in what I have failed to do,

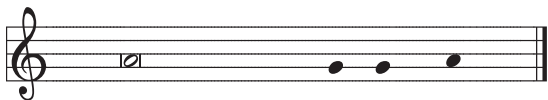
And, striking their breast, they say: *Luke 18:13*

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.

Or:



℣. Have mercy on us, O Lord. *Baruch 3:2*



℟. For we have sinned a- gainst you.



℣. Show us, O Lord, your mer- cy. *Psalms 85:8*



℟. And grant us your sal- va- tion.

Or:

℣. You were sent to heal the contrite of heart:
Lord, have mercy.

℟. Lord, have mercy.

℣. You came to call sinners:
Christ, have mercy.

℟. Christ, have mercy.

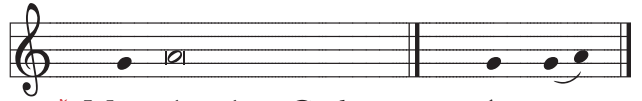
℣. You are seated at the right hand of the Father
to intercede for us:

Lord, have mercy.

℟. Lord, have mercy.

The absolution by the Priest follows.

No Sign of the Cross is made, either by the priest or the people.



℣. May almighty God ... ℟. A- men.

The Kyrie eleison invocations follow, unless they have just occurred in another formula of the Penitential Act.

℣. Lord, have mercy. ℟. Lord, have mercy.

℣. Christ, have mercy. ℟. Christ, have mercy.

℣. Lord, have mercy. ℟. Lord, have mercy.

Or:

℣. Kyrie, eleison. ℟. Kyrie, eleison.

℣. Christe, eleison. ℟. Christe, eleison.

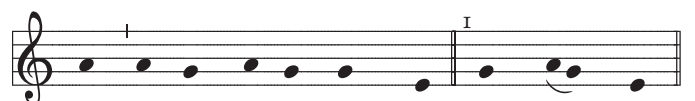
℣. Kyrie, eleison. ℟. Kyrie, eleison.

Gloria

The Hymn of Praise echoes the song of the angels at the Nativity of Christ (Luke 2:14), and it puts on our lips the words of John the Baptist (John 1:29) and the praise of the Lamb from the book of Revelation (15:3-4).



Glo- ry to God in the high- est, and on earth



peace to peo- ple of good- will. We praise you,



we bless you, we a- dore you, we glo- ri- fy you,

The Symbol, Profession of Faith, Creed

The Creed embodies the fullness of the Catholic faith, for this reason it is also called the "Symbol;" it is a kind of sacrament in spoken form. A statement of individual adherence to the Catholic faith, I believe also expresses the faith of the one body of Christ.

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.

*Genesis 2:5
Colossians 1:16*

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,

John 3:16

John 1:3

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.

John 1:14

For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

*1 Corinthians 15:3-4
Acts 1:9*

Luke 1:33

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.

2 Peter 1:21

I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins *Eph 4:5*
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.

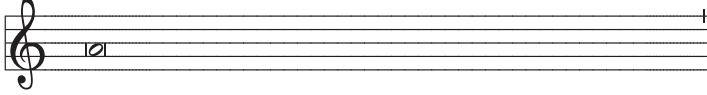
I
we give you thanks for your great glo-ry,
II
Lord God, heav-en-ly King, O God, al-
I
might-y Fath-er. Lord Je-sus Christ, On-ly
II
Be-got-ten Son, Lord God, Lamb of God
I
Son of the Fath-er, you take a-way the sins of
II
the world, have mer-cy on us; you take a-way
I
the sins of the world, re-ceive our prayer; you
are seat-ed at the right hand of the Fath-er,
II
have mer-cy on us. For you a-lone are the Ho-
I
ly One, you a-lone are the Lord, you a-lone
II
are the Most High, Je-sus Christ, with the
I
Ho-ly Spir-it, in the glo-ry of God the
II
Fath-er. A-men.

Invitation to Prayer

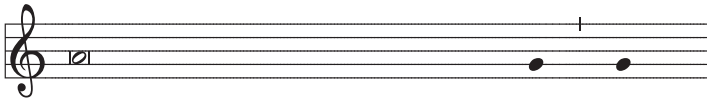
As the Church prepares to enter the Eucharistic Prayer, the Faithful are called to offer themselves along with the Oblation on the altar.

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

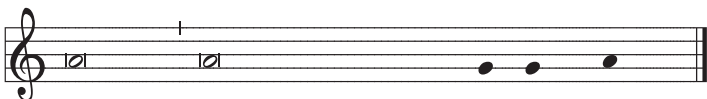
The people rise and reply:



R. 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 ho-ly Church.

Preface Dialogue

The dialogue between priest and people intensifies. The lifting up of hearts expresses the total gift of self necessary for the sacrifice.



V. The Lord be with you.

Ruth 2:4



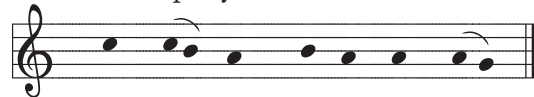
R. And with your spir- it.

2 Timothy 4:22

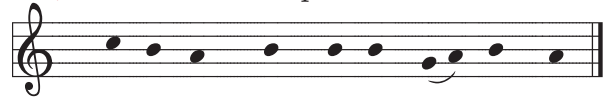


V. Lift up your hearts.

Lamentations 3:41

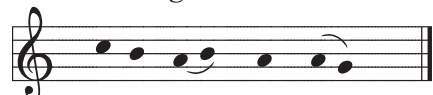


R. We lift them up to the Lord.



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

Col 2:7



R. It is right and just.

Sanctus

The Preface acclamation joins the voices of the Church on earth with the heavenly liturgy. It joins the hymns of praise from Isaiah and the Revelation as well as the "Hosanna to the Son of David" found in the Passion narrative of the Gospel of Saint Matthew.



Ho- ly, Ho- ly, Ho- ly Lord God of hosts.



Heav- en and earth are full of your glo- ry. Ho- san-



na in the high- est. Bless- ed is he who comes in the



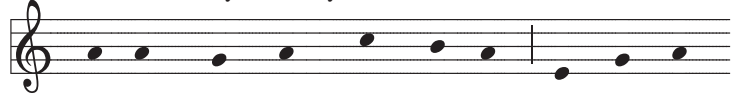
name of the Lord. Ho- san- na in the high- est.

Memorial Acclamation

In the presence of the Eucharistic Lord, the Church expresses Her faith in the Paschal Mystery echoing the words of Saint Paul or Saint John. The Priest introduces the acclamation; the people continue.



Priest: The mys- ter- y of faith.



We pro- claim your Death, O Lord, and pro- fess



your Res- ur- rec- tion un- til you come a- gain.

Or:



When we eat this Bread and drink this Cup, we pro-



claim your Death, O Lord, un- til you come a- gain.

Or:



Save us, Sav- ior of the world, for by your Cross



and Res- ur- rec- tion you have set us free.

The Communion Rite

From the time of the Apostles, the Christian Church has prayed according to the Lord's command, following the Gospel of Matthew and concluding with the doxology from the first century Didache.

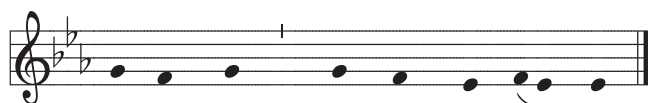
✠ At the Savior's command
and formed by divine teaching, we dare to say:

℟: Our Father...

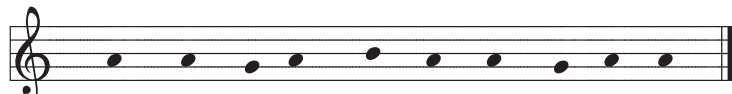
✠ Deliver us, Lord, we pray ...



℟: For the king- dom, the pow- er and the glo-



ry are yours now and for ev- er.



✠ The peace of the Lord be with you al- ways.



℟: And with your spir- it.

Agnus Dei

The mission of John the Baptist was to point to the Lamb of God. We sing his words as we behold our Paschal Lamb.



Lamb of God, * you take a- way the sins of the world,



have mer- cy on us. Lamb of God, * you take a-way



the sins of the world, have mer- cy on us. Lamb of God *



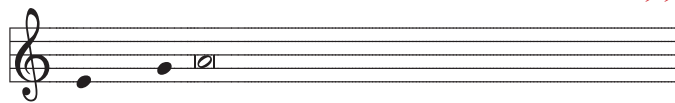
you take a- way the sins of the world, grant us peace.

Invitation to Communion

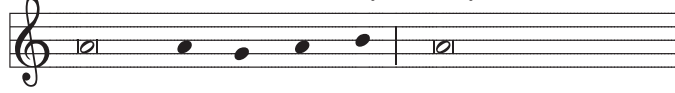
In preparation for Holy Communion, the priest presents the Blessed Sacrament to the Faithful using words that echo John the Baptist and the angel in the Book of Revelation. The response recalls the healing of the centurion's servant in Luke 7.

✠ Behold the Lamb of God, *John 1:29*
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.

Revelation 19:9



℟: Lord, I am not worthy that you should



enter un- der my roof, but only say



the word and my soul shall be healed.

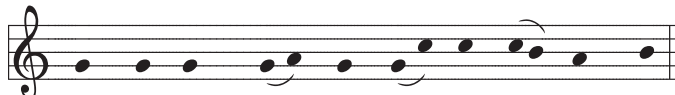
Dismissal

The dismissals bring the Church once again to the Mount of the Ascension where the Risen Lord sends his disciples to teach and baptize, and to the story of the healing of the paralytic in Luke 5.



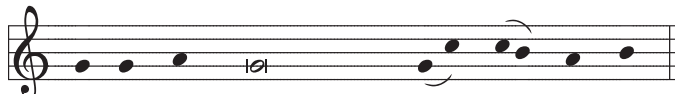
✠ Go forth, the Mass is end- ed.

Or:



✠ Go and an- nounce the Gos- pel of the Lord.

Or:



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

All respond, acknowledging that the Eucharist celebrated is indeed a thanksgiving.



℟: Thanks be to God.

Or:



✠ Go in peace. ℟: Thanks be to God.

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