


The Introductory Rites


Greeting

The Priest:



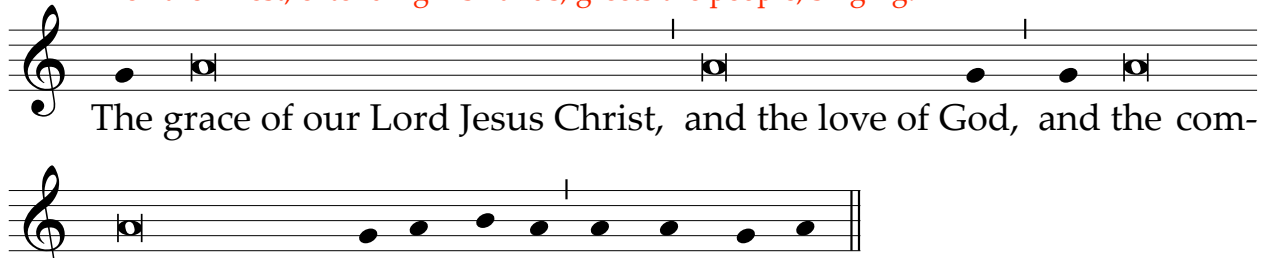
In the name of the Father, and of the Son, and of the Ho-ly Spir-it.

The people reply:



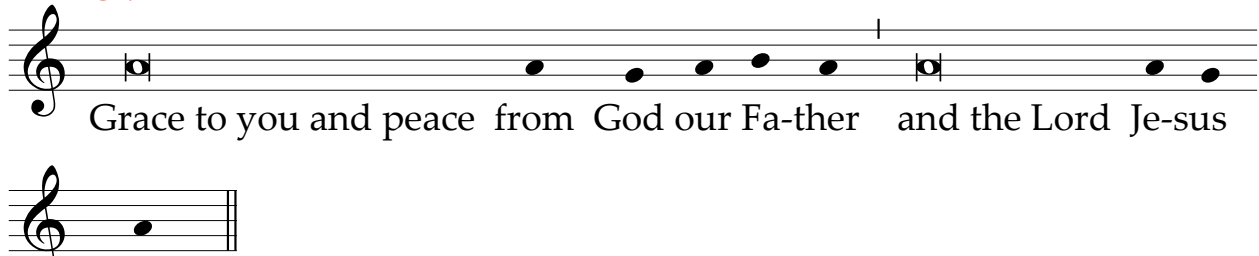
A-men.

Then the Priest, extending his hands, greets the people, singing:




The grace of our Lord Jesus Christ, and the love of God, and the com-
-munion of the Ho-ly Spir-it be with you all.

Or:



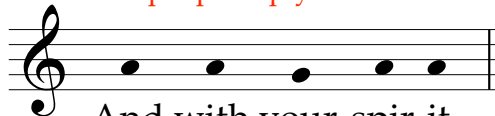
Grace to you and peace from God our Fa-ther and the Lord Je-sus
Christ.

Or:



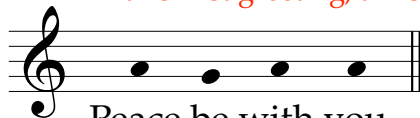
The Lord be with you.

The people reply:



And with your spir-it.

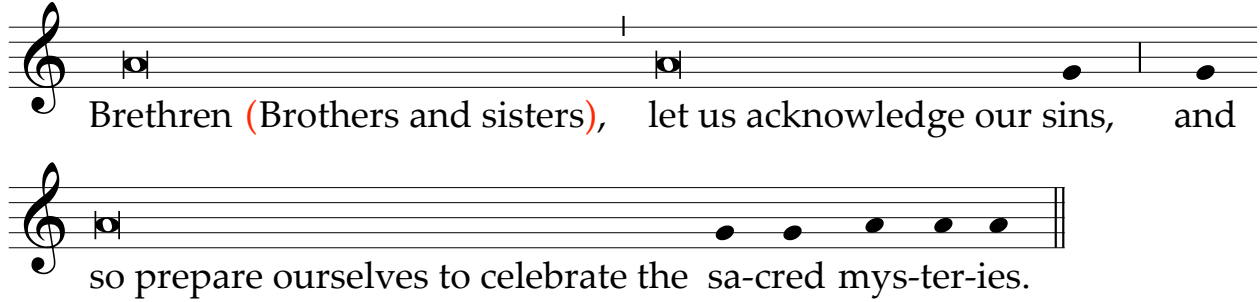
In this first greeting, a Bishop, in place of The Lord be with you, says:



Peace be with you.

Penitential Act

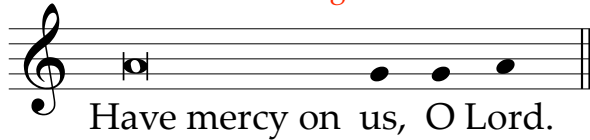
The Priest invites the faithful to make the Penitential Act:



Brethren (Brothers and sisters), let us acknowledge our sins, and
so prepare ourselves to celebrate the sa-cred mys-ter-ies.

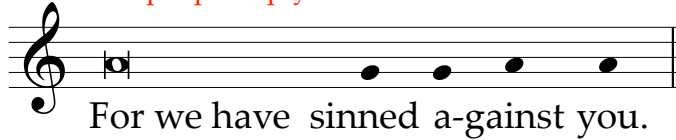
A brief pause for silence follows.

The Priest then sings:



Have mercy on us, O Lord.

The people reply:



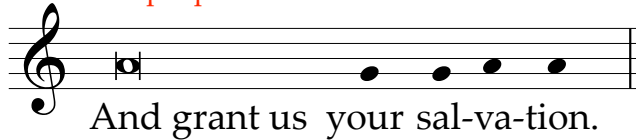
For we have sinned a-against you.

The Priest:



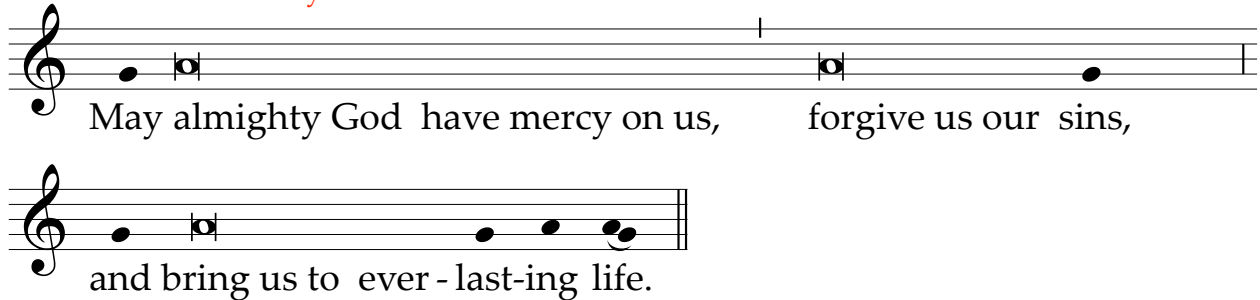
Show us, O Lord, your mer-cy.

The people:



And grant us your sal-va-tion.

The absolution by the Priest follows:



May almighty God have mercy on us, forgive us our sins,
and bring us to ever - last-ing life.

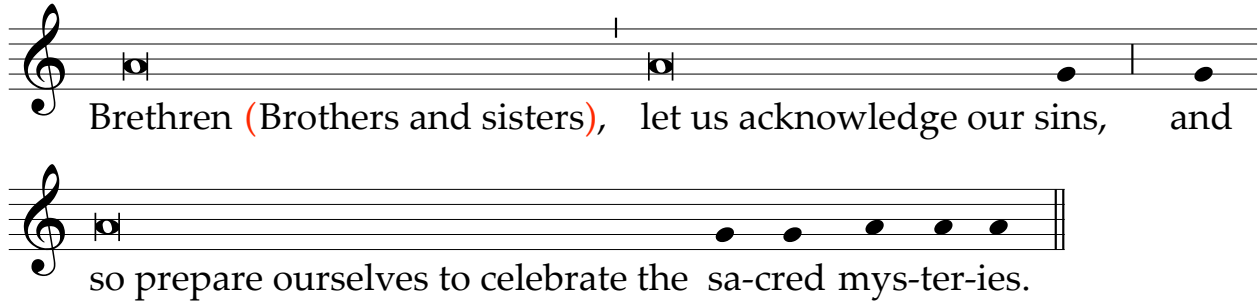
The people reply:



A-men.

Or:

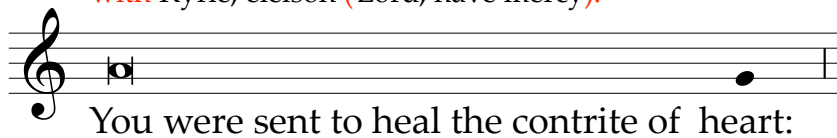
The Priest invites the faithful to make the Penitential Act:



Brethren (Brothers and sisters), let us acknowledge our sins, and
so prepare ourselves to celebrate the sa-cred mys-ter-ies.

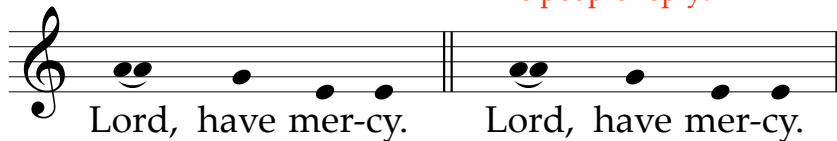
A brief pause for silence follows.

The Priest, or a Deacon, or another minister, then sings the following or other invocations with *Kýrie, eléison* (Lord, have mercy):



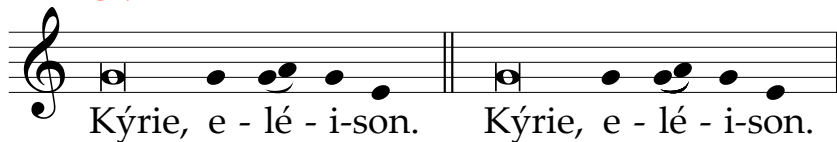
You were sent to heal the contrite of heart:

The people reply:



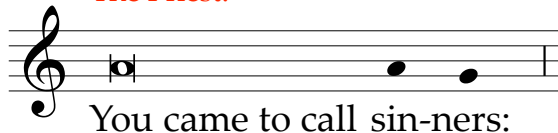
Lord, have mer-cy. Lord, have mer-cy.

Or:



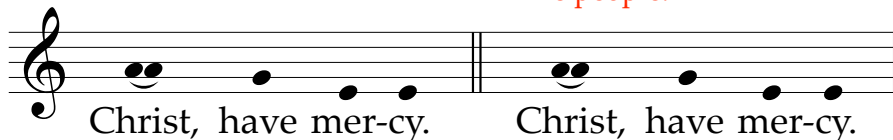
Kýrie, e - lé - i-son. Kýrie, e - lé - i-son.

The Priest:



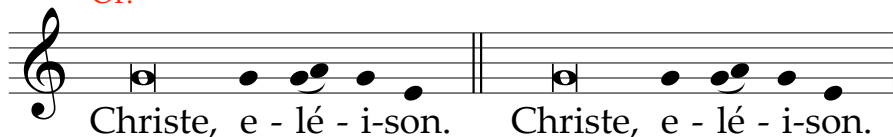
You came to call sin-ners:

The people:



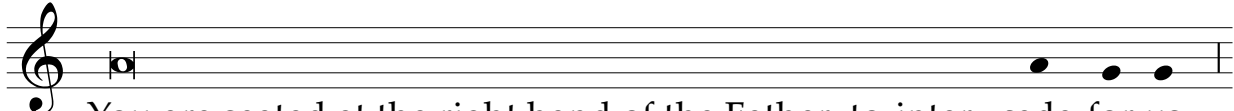
Christ, have mer-cy. Christ, have mer-cy.

Or:



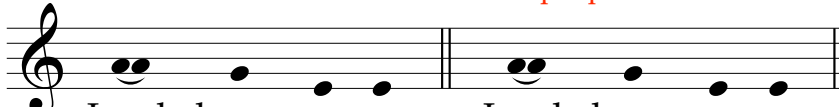
Christe, e - lé - i-son. Christe, e - lé - i-son.

The Priest:



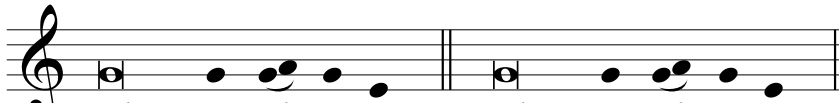
You are seated at the right hand of the Father to inter - cede for us:

The people:



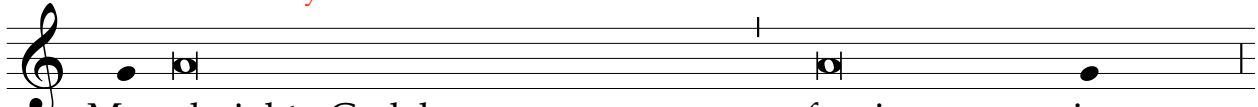
Lord, have mer-cy. Lord, have mer-cy.

Or:

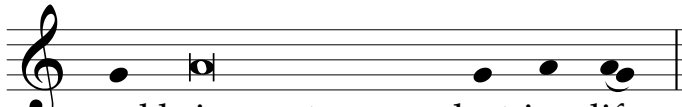


Kýrie, e - lé - i-son. Kýrie, e - lé - i-son.

The absolution by the Priest follows:




May almighty God have mercy on us, forgive us our sins,



and bring us to ever - last-ing life.

The people reply:



A-men.

Kýrie


The Kyrie (Lord, have mercy) invocations follow, unless they have just occurred in a formula of the Penitential Act



V. Ký-ri - e, e-lé-i-son. R. Ký-ri - e, e-lé-i-son.



V. Chris-te, e-lé-i-son. R. Chris-te, e-lé-i-son.



V. Ký-ri - e, e-lé-i-son. R. Ký-ri - e, e-lé-i-son.



R. Ký-ri - e, e-lé-i-son.

Or:



V. Lord, have mer-cy. R. Lord, have mer-cy.



V. Christ, have mer-cy. R. Christ, have mer-cy

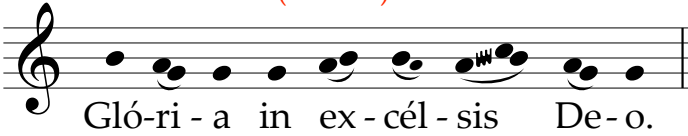


V. Lord, have mer-cy. R. Lord, have mer-cy.


Gloria

Then, when it is prescribed, this hymn is sung:

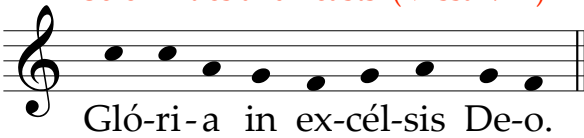
Easter Season (Missa I)

IV 
Gló-ri - a in ex - cél - sis De - o.

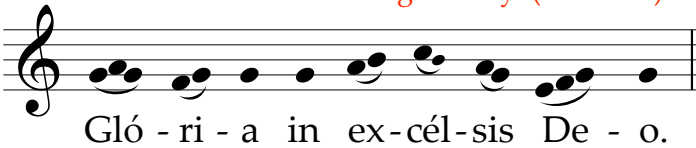
Sundays in Ordinary Time (Missa XI)

II 
Gló-ri - a in ex-cél-sis De-o.

Solemnities and Feasts (Missa VIII)

V 
Gló-ri-a in ex-cél-sis De-o.

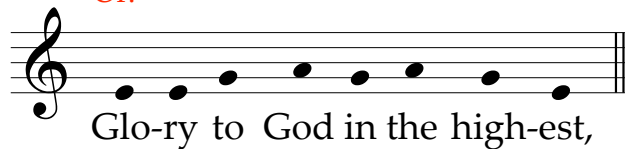
Feasts of the Blessed Virgin Mary (Missa IX)

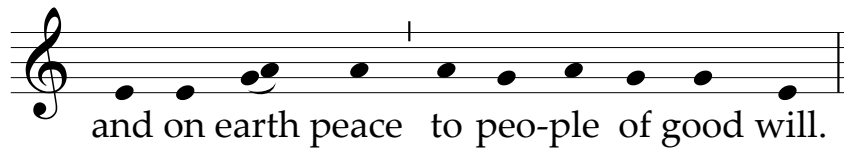
VII 
Gló - ri - a in ex-cél-sis De - o.

Feasts of the Apostles (Missa IV)

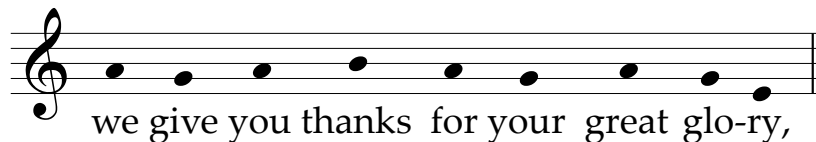
IV 
Gló-ri-a in ex-cél-sis De - o.

Or:


Glo-ry to God in the high-est,

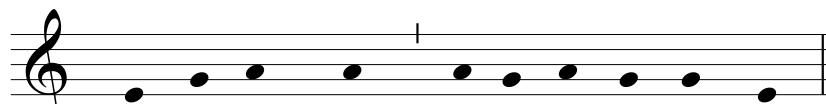

and on earth peace to peo-ple of good will.


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


we give you thanks for your great glo-ry,



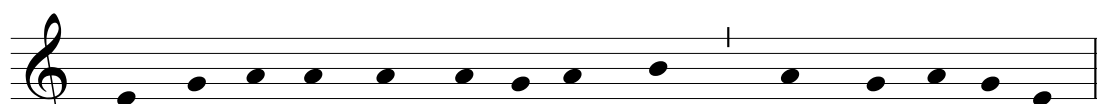
Lord God, heav-en-ly King, O God, al - might-y Fa-ther.




Lord Je-sus Christ, On-ly Be-got-ten Son,



Lord God, Lamb of God, Son of the Fa-ther,



you take a-way the sins of the world, have mer-cy on us;




you take a-way the sins of the world, re-ceive our prayer;



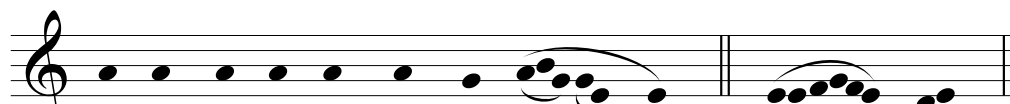
you are seat-ed at the right hand of the Fa-ther, have mer-cy on us.



For you a-lone are the Ho-ly One, you a-lone are the Lord,



you a-lone are the Most High, Je-sus Christ, with the Ho-ly Spir-it,

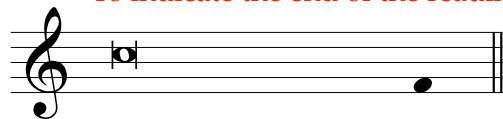


in the glo-ry of God the Fa - ther. A - men.

The Liturgy of the Word

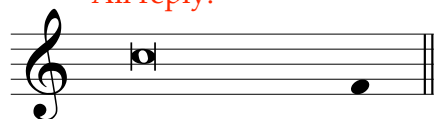
First Reading

To indicate the end of the reading, the reader acclaims:



The Word of the Lord.

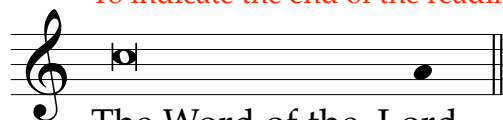
All reply:



Thanks be to God.

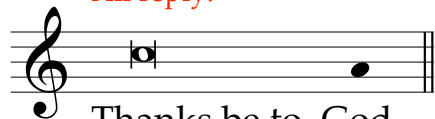
Second Reading

To indicate the end of the reading, the reader acclaims:



The Word of the Lord.

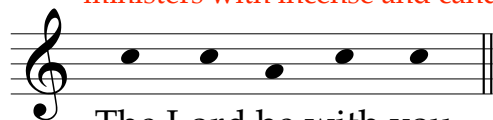
All reply:



Thanks be to God.

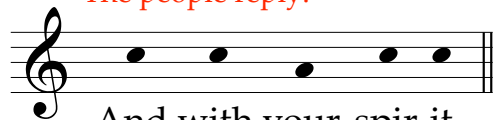
Gospel

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



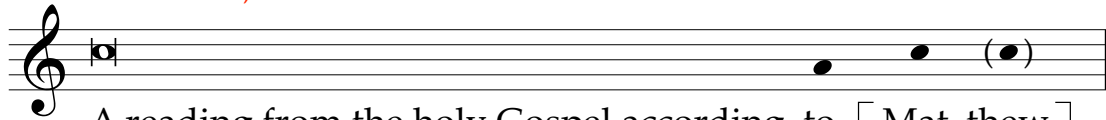
The Lord be with you.

The people reply:



And with your spir-it.

The Deacon, or the Priest:

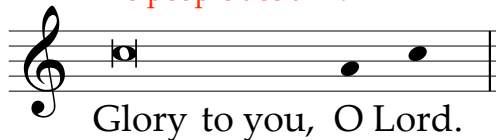


A reading from the holy Gospel according to

Mat-thew.
Mark.
Luke.
John.

and, at the same time, he makes the Sign of the Cross on the book and on his forehead, lips, and breast.

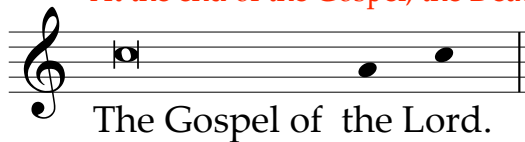
The people acclaim:



Glory to you, O Lord.

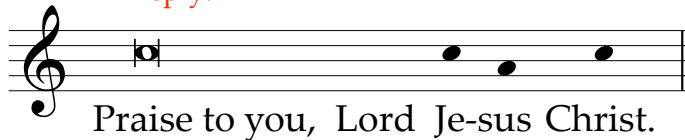
Then the Deacon, or the Priest, incenses the book, if incense is used, and proclaims the Gospel.

At the end of the Gospel, the Deacon, or the Priest, acclaims:



The Gospel of the Lord.

All reply:



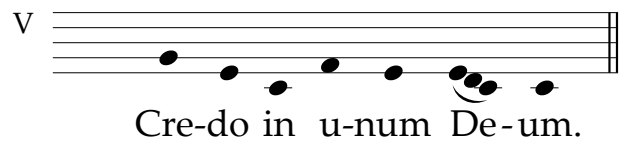
Praise to you, Lord Je-sus Christ.

Creed

At the end of the homily, the Symbol or Profession of Faith or Creed, when prescribed, is sung:



Cre-do in u-num De-um.



Cre-do in u-num De-um.

Or:



I be-lieve in one God.

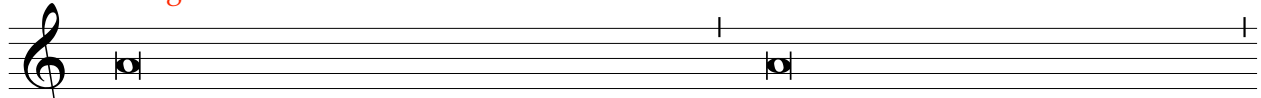


I be-lieve in one God.

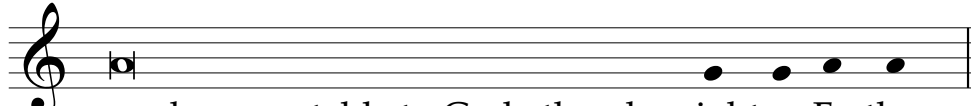
The Liturgy of the Eucharist

Orate, Fratres

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

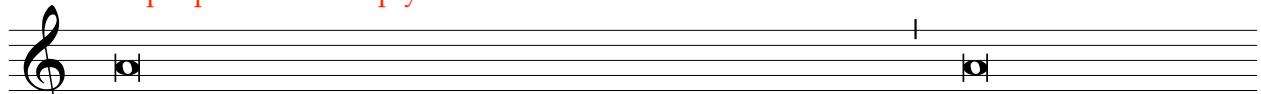


Pray, brethren (brothers and sisters), that my sacrifice and yours

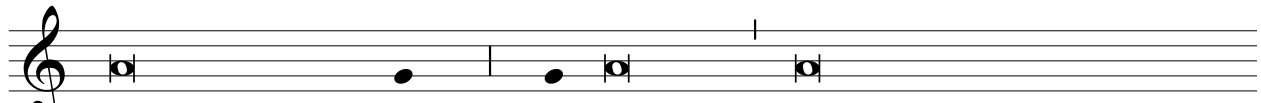


may be acceptable to God, the al - might - y Fa - ther.

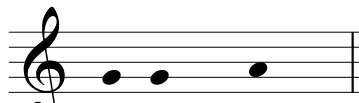
The people rise and reply:



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



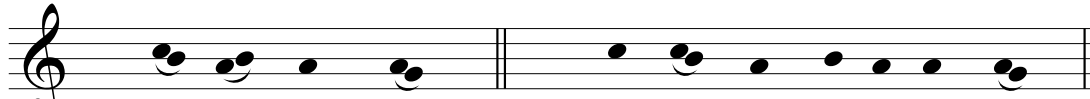
ho - ly Church.

The Eucharistic Prayer


Preface Dialogue



V. The Lord be with you. R. And with your spir-it.

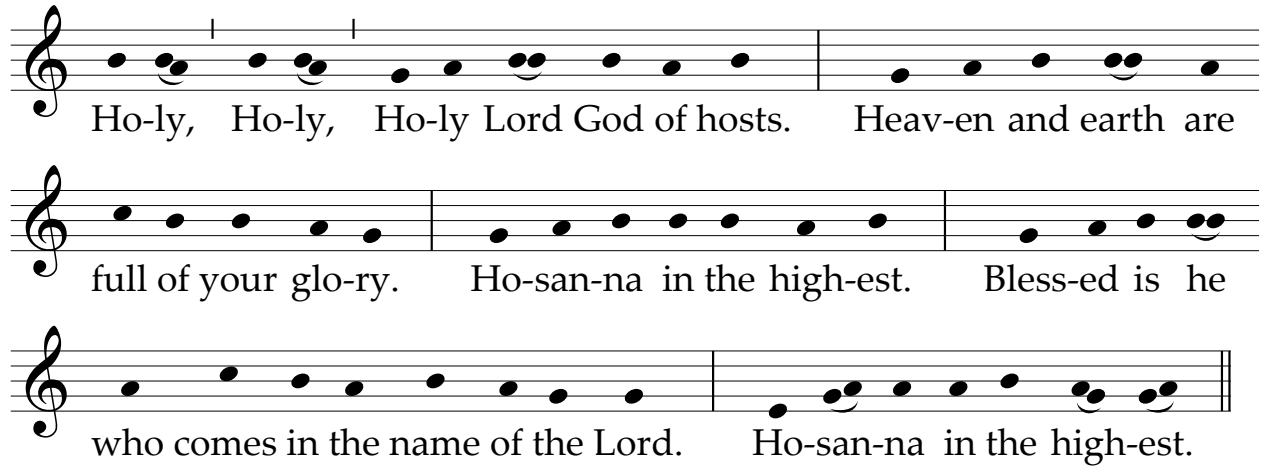


V. Lift up your hearts. R. We lift them up to the Lord.



V. Let us give thanks to the Lord our God. R. It is right and just.

Sanctus



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.

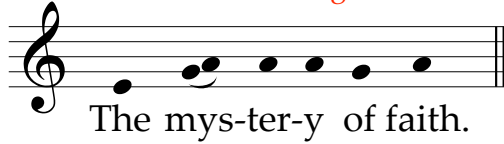
Or:



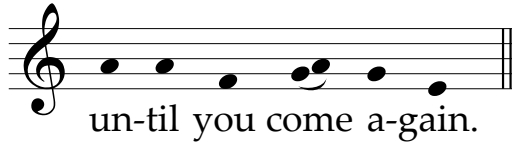
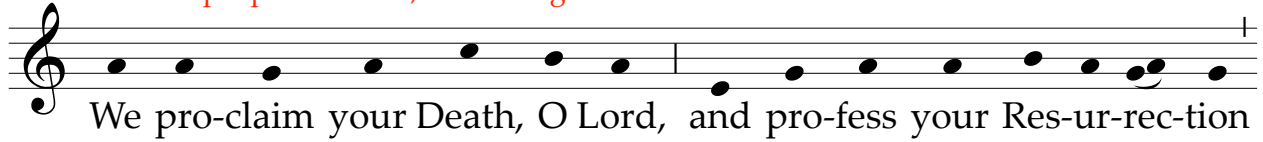
San-ctus, San-ctus, San-ctus Dó-mi-nus De-us Sá-ba-oth.
Ple-ni sunt cæ-li et ter-ra gló-ri-a tu-a. Ho-sán-na in ex-cél-sis.
Be-ne-dí-ctus qui ve-nit in nó-mi-ne Dó-mi-ni. Ho-sán-na in
ex-cél - sis.

Memorial Acclamation

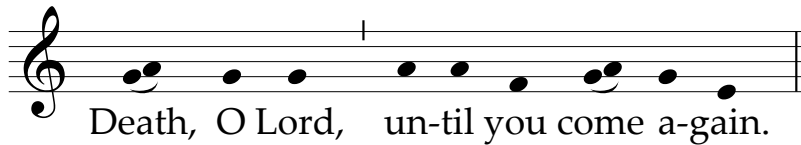
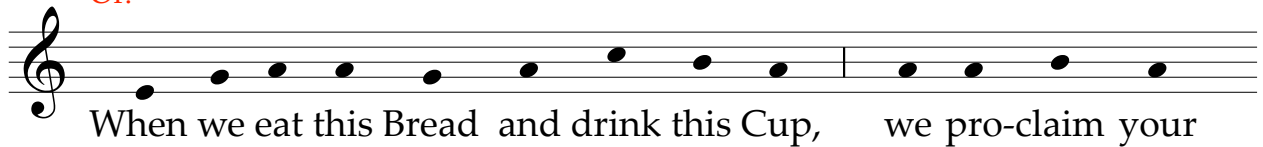
Then the Priest sings:



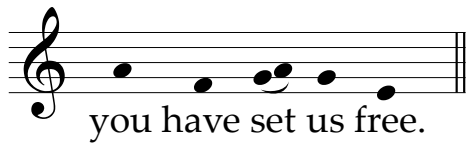
And the people continue, acclaiming:



Or:

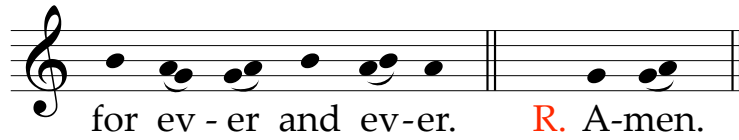
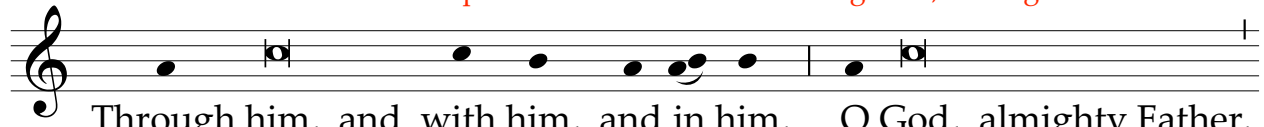


Or:



Doxology

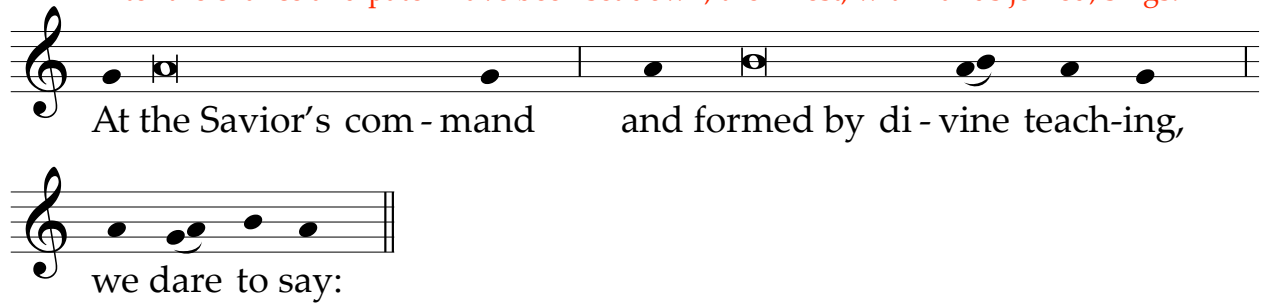
He takes the chalice and the paten with the host and raising both, he sings:



The Communion Rite

Lord's Prayer, Embolism, and Doxology

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



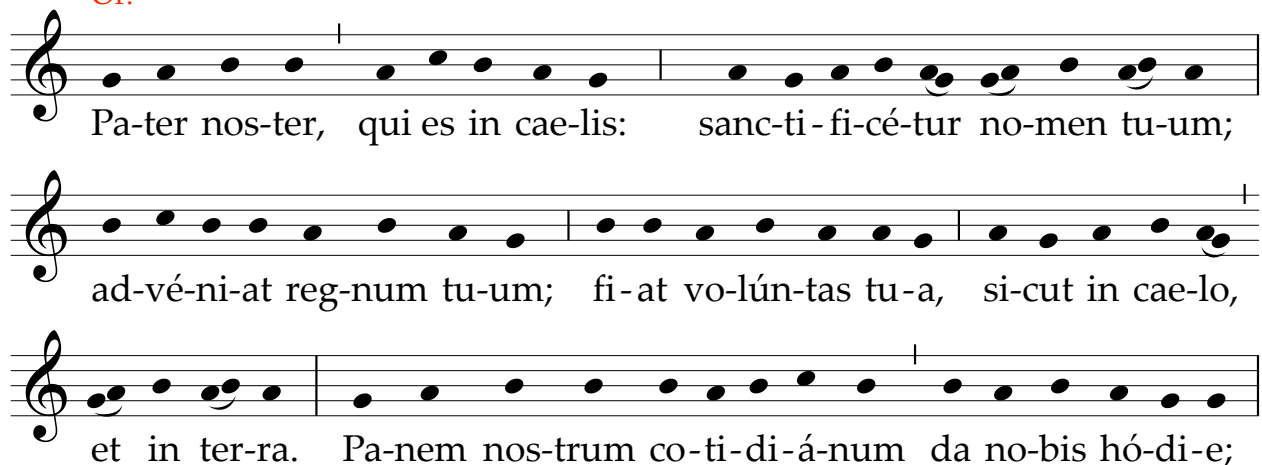
At the Savior's com - mand and formed by di - vine teach - ing,
we dare to say:

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



Our Fa - ther, who art in heav - en, hal - lowed be thy name; thy
king - dom come, thy will be done on earth as it is in heav - en.
Give us this day our dai - ly bread, and for - give us our tres - pass - es,
as we for - give those who tres - pass a - gainst us; and lead us not
in - to temp - ta - tion, but de - liv - er us from e - vil.

Or:



Pa - ter nos - ter, qui es in cae - lis: sanc - ti - fi - cé - tur no - men tu - um;
ad - vé - ni - at reg - num tu - um; fi - at vo - lún - tas tu - a, si - cut in cae - lo,
et in ter - ra. Pa - nem nos - trum co - ti - di - á - num da no - bis hó - di - e;

et di-mít-te no-bis dé-bi-ta nos-tra, si-cut et nos di-mít-ti-mus
 de-bi-tó-ri-bus nos-tris; et ne nos in-dú-cas in ten-ta-ti - ó-nem;
 sed lí-be-ra nos a ma-lo.

With hands extended, the Priest alone continues, singing:

De-liver us, Lord, we pray, from every e-vil, graciously grant peace
 in our days, that, by the help of your mercy, we may be always free
 from sin and safe from all dis-tress, as we a-wait the bless-ed hope
 and the coming of our Sav-ior, Je-sus Christ.

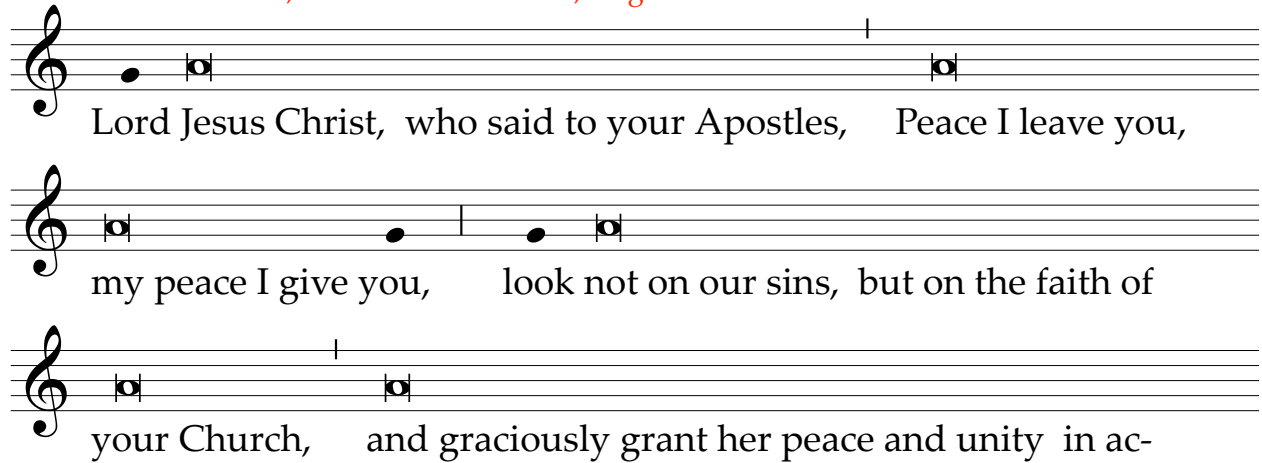
He joins his hands.

The people conclude the prayer, acclaiming:

For the king-dom, the pow-er and the glo-ry are yours now and
 for ev-er.

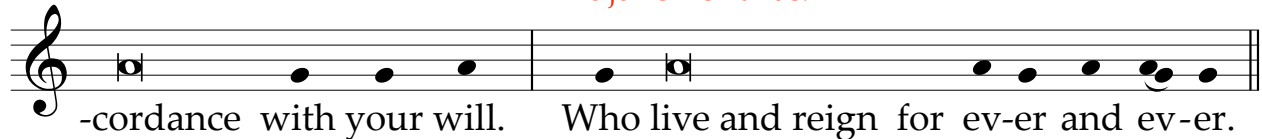
Sign of Peace

Then the Priest, with hands extended, sings 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 ac-

He joins his hands.



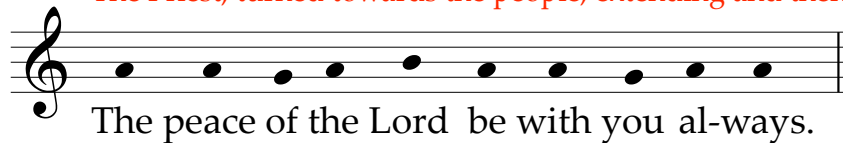
-cordance with your will. Who live and reign for ev-er and ev-er.

The people reply:



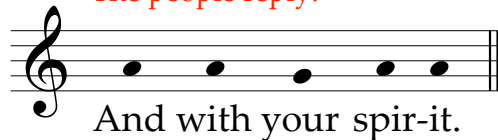
A-men.

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



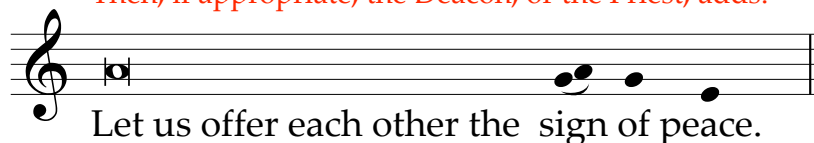
The peace of the Lord be with you al-ways.

The people reply:



And with your spir-it.

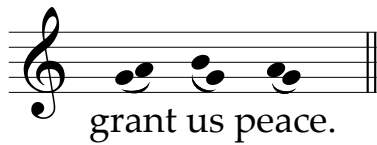
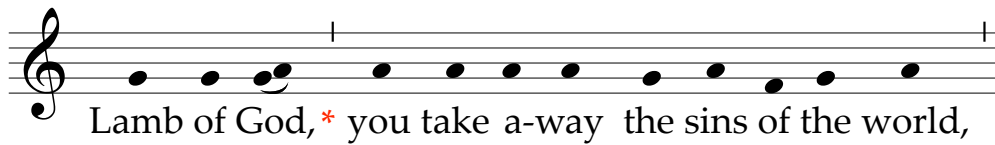
Then, if appropriate, the Deacon, or the Priest, adds:



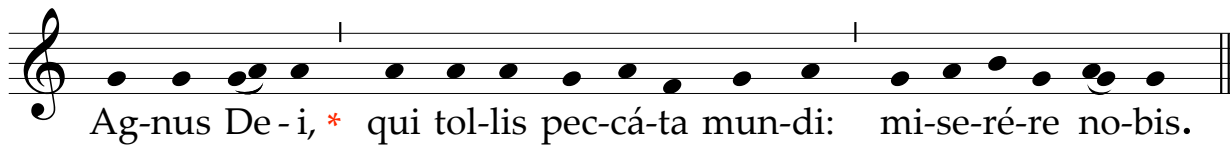
Let us offer each other the sign of peace.

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.

Agnus Dei

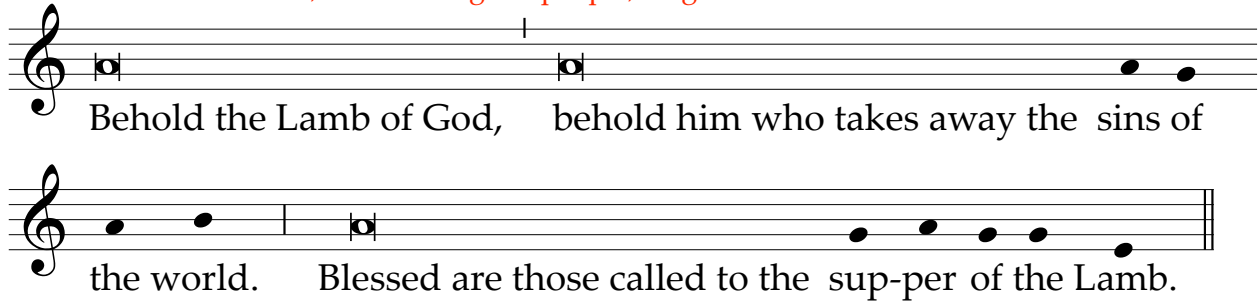


Or:



Invitation to Communion

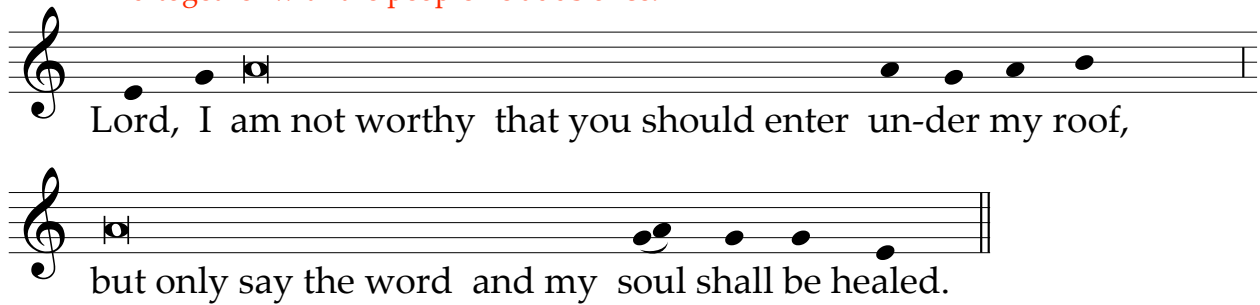
The Priest genuflects, takes the host and, holding it slightly raised above the paten or above the chalice, while facing the people, sings aloud:



Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the sup-per of the Lamb.

The musical notation consists of two staves. The first staff begins with a treble clef and a key signature of one flat (B-flat). It contains two measures: the first measure has a whole note on G4, and the second measure has a whole note on B3. The second staff continues with a treble clef and a key signature of one flat. It contains two measures: the first measure has a whole note on G4, and the second measure has a whole note on B3. The piece ends with a double bar line.

And together with the people he adds once:



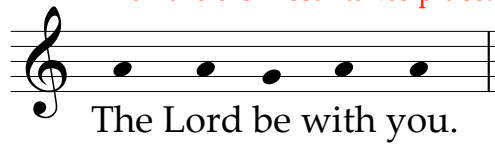
Lord, I am not worthy that you should enter un-der my roof, but only say the word and my soul shall be healed.

The musical notation consists of two staves. The first staff begins with a treble clef and a key signature of one flat. It contains two measures: the first measure has a whole note on G4, and the second measure has a whole note on B3. The second staff continues with a treble clef and a key signature of one flat. It contains two measures: the first measure has a whole note on G4, and the second measure has a whole note on B3. The piece ends with a double bar line.

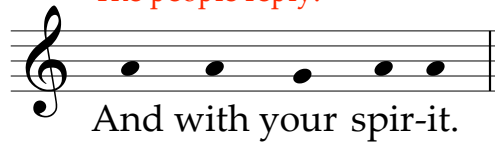
The Concluding Rites

Blessing

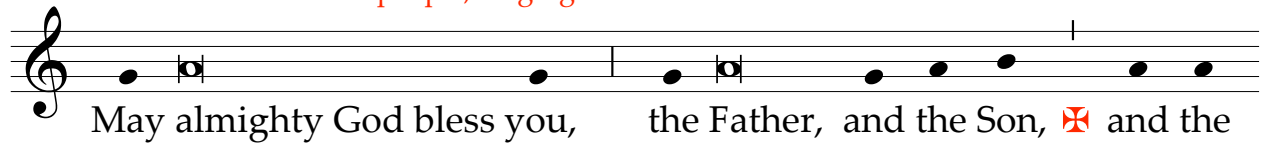
Then the dismissal takes place. The Priest, facing the people and extending his hands, sings:



The people reply:



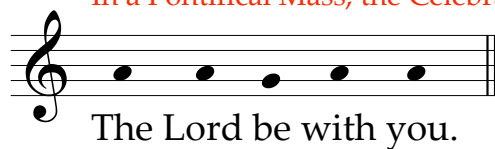
The Priest blesses the people, singing:



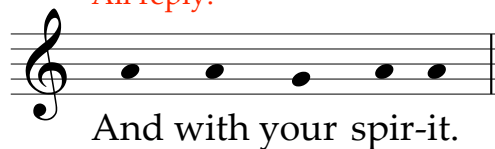
The people reply:



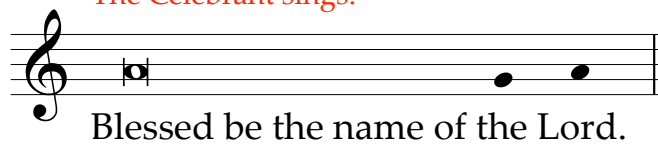
In a Pontifical Mass, the Celebrant receives the miter and, extending his hands, sings:



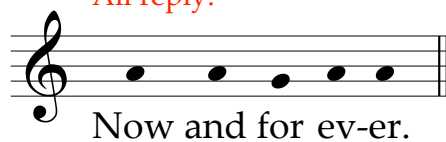
All reply:



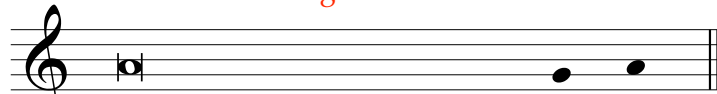
The Celebrant sings:



All reply:




The Celebrant sings:



Our help is in the name of the Lord.

All reply:



Who made heav-en and earth.

The Celebrant receives the pastoral staff, if he uses it, and sings:



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 Ho-ly ✠ Spir-it.

All:



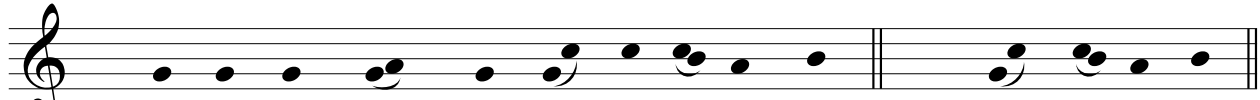
A-men.

Dismissal



V. Go forth, the Mass is end-ed. R. Thanks be to God.

Or:



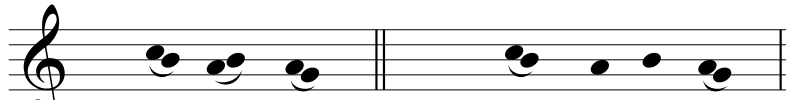
V. Go and an-ounce the Gos-pel of the Lord. R. Thanks be to God.

Or:




V. Go in peace, glorifying the Lord by your life. R. Thanks be to God.

Or:



V. Go in peace. R. Thanks be to God.

The following Dismissal is used on Easter Sunday, the Octave of Easter, and in the Mass during the Day on Pentecost Sunday.



V. Go forth, the Mass is end-ed, al-le - lu - ia, al - le - lu - ia,

Or:



V. Go in peace, al-le - lu - ia, al - le - lu - ia,



R. Thanks be to God, al-le - lu - ia, al - le - lu - ia,