The Introductory Rites

Greeting

The Priest:

In the name of the Father, and of the Son, and of the Holy Spirit.

The people reply:

Amen.

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

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.

The people reply:

And with your spirit.

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 sacred mysteries.

A brief pause for silence follows.

The Priest then sings:

Have mercy on us, O Lord.

The people reply:

For we have sinned against you.

The Priest:

Show us, O Lord, your mercy.

The people:

And grant us your salvation.

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:

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 sacred mysteries.

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 mercy. Lord, have mercy.

Or:

Kýrie, eléison. Kýrie, eléison.

The Priest:

You came to call sinners:

The people:

Christ, have mercy. Christ, have mercy.

Or:

Christe, eléison. Christe, eléison.
The Priest:

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

The people:

Lord, have mercy. Lord, have mercy.

Or:


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:

A-men.
Kýrie

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


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)

\[ \text{Gló-ri-a in ex-cél-sis De-o.} \]

Sundays in Ordinary Time (Missa XI)

\[ \text{Gló-ri-a in ex-cél-sis De-o.} \]

Solemnities and Feasts (Missa VIII)

\[ \text{Gló-ri-a in ex-cél-sis De-o.} \]

Feasts of the Blessed Virgin Mary (Missa IX)

\[ \text{Gló-ri-a in ex-cél-sis De-o.} \]

Feasts of the Apostles (Missa IV)

\[ \text{Gló-ri-a in ex-cél-sis De-o.} \]

Or:

\[ \text{Glo-ry to God in the high-est,} \]

\[ \text{and on earth peace to peo-ple of good will.} \]

\[ \text{We praise you, we bless you, we a-dore you, we glo-ri-fy you,} \]

\[ \text{we give you thanks for your great glo-ry,} \]
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 spirit.
The Deacon, or the Priest:

A reading from the holy Gospel according to [Matthew.  
Mark.  
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 Jesus 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.

Or:

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 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.
The Eucharistic Prayer

Preface Dialogue

V. The Lord be with you.  R. And with your spirit.

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. Hea-ven 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.

Be-ne-dí-ctus qui ve-nit in nó-mi-ne Dó-mi-ni. Ho-sán-na in ex-cél-sis.
Then the Priest sings:

The mystery of faith.

And the people continue, acclimating:

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.
Doxology

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

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. R. Amen.
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 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.

Or:

Pater noster, qui es in caelis: sanctificetur nomen tuum;

adveniat regnum tuum; fiat voluntas tua, sicut in caelum,

et in terra. Panem nostrum cotidiano da nobis hodie;
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, graci-ously 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 accordance with your will. Who live and reign for ever and ever.

He joins his hands.

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 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.
Agnus Dei

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.

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.

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 Concluding Rites

Blessing

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

The Lord be with you.

The people reply:

And with your spir-it.

The Priest blesses the people, singing:

May almighty God bless you, the Father, and the Son, and the

Ho-ly Spir-it.

The people reply:

A-men.

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

The Lord be with you.

All reply:

And with your spir-it.

The Celebrant sings:

Blessed be the name of the Lord.

All reply:

Now and for ev-er.
The Celebrant sings:

\[
\begin{align*}
\text{Our help is in the name of the Lord.}
\end{align*}
\]

All reply:

\[
\begin{align*}
\text{Who made heav-en and earth.}
\end{align*}
\]

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

\[
\begin{align*}
\text{May almighty God bless you,}
\end{align*}
\]

Making the Sign of the Cross over the people three times, he adds:

\[
\begin{align*}
\text{the Father, \text{\(\times\)}} \text{ and the Son, \text{\(\times\)}} \text{ and the Ho-ly \text{\(\times\)}} \text{ Spir-it.}
\end{align*}
\]

All:

\[
\begin{align*}
\text{A-men.}
\end{align*}
\]
Dismissal

V. Go forth, the Mass is ended. R. Thanks be to God.

Or:

V. Go and announce the Gospel 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 ended, alleluia, alleluia,

Or:

V. Go in peace, alleluia, alleluia,

R. Thanks be to God, alleluia, alleluia,