

THE ORDER OF MASS

THE INTRODUCTORY RITES

All stand for the procession.

SIGN OF THE CROSS AND GREETING

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

℟ Amen.

✠ The Lord be with you.

℟ And with your spirit.

PENITENTIAL ACT

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

Option A

℟ I confess to almighty God and to you,
my brothers and sisters, that I have greatly sinned,
in my thoughts and in my words,
in what I have done and in what I have failed to do,
(striking their breast)
through my fault, through my fault,
through my most grievous fault;
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.

Option B

✠ Have mercy on us, O Lord.

℟ For we have sinned against you.

✠ Show us, O Lord, your mercy.

℟ And grant us your salvation.

Option C/Kyrie

✠ Lord, have mercy.

℟ Lord, have mercy.

✠ Christ, have mercy.

℟ Christ, have mercy.

✠ Lord, have mercy.

℟ Lord, have mercy.

The Priest gives absolution

✠ May almighty God have mercy on us, forgive us our sins,
and bring us to everlasting life.

R Amen.

Then follows the Kyrie unless it has occurred in the Penitential Rite

GLORIA (*omitted during Advent and Lent*)

R Glory to God in the highest, and on earth,
peace to people of good will.

We praise you, we bless you, we adore you,
we glorify you, we give you thanks for your great glory,
Lord God, heavenly King, O God almighty Father.

Lord Jesus Christ, Only Begotten Son,

Lord God, Lamb of God, Son of the Father,

you take away the sins of the world, have mercy on us;

you take away the sins of the world, receive our prayer;

you are seated at the right hand of the Father,

have mercy on us.

For you alone are the Holy One,

you alone are the Lord,

you alone are the Most High, Jesus Christ,

with the Holy Spirit, in the glory of God the Father. Amen.

COLLECT

✠ Let us pray.

After the prayer has concluded:

R Amen.

THE LITURGY OF THE WORD

FIRST READING

Y The word of the Lord

R Thanks be to God.

RESPONSORIAL PSALM

SECOND READING

Y The word of the Lord

R Thanks be to God.

GOSPEL ACCLAMATION

℟ Alleluia

or during Lent:

℟ Praise to you, Lord Jesus Christ, King of endless glory!

GOSPEL

✠ The Lord be with you.

℟ And with your spirit.

✠ A reading from the Holy Gospel according to N.,

℟ Glory to you, O Lord.

At the conclusion of the Gospel:

✠ The Gospel of the Lord.

℟ Praise to you, Lord Jesus Christ.

HOMILY

PROFESSION OF FAITH

℟ I believe in one God, the Father almighty,
maker of heaven and earth,
of all things visible and invisible.
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,
[bow during the next two lines]
and by the Holy Spirit was incarnate
of the Virgin Mary, and became man.
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.
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.
I believe in one, holy, catholic and apostolic Church.
I confess one baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.

THE UNIVERSAL PRAYER

THE LITURGY OF THE EUCHARIST

PREPARATION OF THE GIFTS

✠ Blessed are you, Lord God of all creation,
for through your goodness
we have received the bread we offer you:
fruit of the earth and work of human hands,
it will become for us the bread of life.

℟️ Blessed be God for ever.

✠ Blessed are you, Lord God of all creation,
for through your goodness
we have received the wine we offer you:
fruit of the vine and work of human hands,
it will become our spiritual drink.

℟️ Blessed be God for ever.

Following the lavabo:

✠ 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.

PREFACE DIALOGUE

✠ The Lord be with you.

℟️ And with your spirit.

✠ Lift up your hearts.

℟️ We lift them up to the Lord.

✠ Let us give thanks to the Lord our God.

℟️ It is right and just.

SANCTUS

- ℟ Holy, Holy, Holy, Lord, God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed in he who comes in the name of the Lord.
Hosanna in the highest.

MYSTERY OF FAITH

- ✠ The mystery of faith.

Option A

- ℟ We proclaim your Death, O Lord, and profess your
Resurrection until you come again.

Option B

- ℟ When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord, until you come again.

Option C

- ℟ Save us, Saviour of the world, for by your Cross and
Resurrection you have set us free.

DOXOLOGY AND AMEN

- ✠ Through him, 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.

- ℟ Amen.

THE COMMUNION RITE

THE LORD'S PRAYER

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

- ℟ Our Father, who are 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.

Following the embolism:

- ℟ For the kingdom, the power, and the glory are yours now and
for ever.

THE SIGN OF PEACE

✠ Lord Jesus Christ, who said to your Apostles;
Peace I leave with you, my peace I give to 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.

℟ Amen.

✠ The peace of the Lord be with you always.

℟ And with your spirit.

✠ Let us offer each other the sign of peace.

AGNUS DEI

℟ Lamb of God, you take away the sins of the world,
have mercy on us.

Lamb of God, you take away the sins of the world,
have mercy on us.

Lamb of God, you take away the sins of the world,
grant us peace.

INVITATION TO COMMUNION

✠ Behold the Lamb of God, behold him
who takes away the sins of the world.
Blessed are those called to the supper of the Lord.

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

COMMUNION PROCESSION

✠ The Body of Christ.

℟ Amen.

✠ The Blood of Christ.

℟ Amen.

PRAYER AFTER COMMUNION

✠ Let us pray.

Following the prayer:

℟ Amen.

THE CONCLUDING RITES

FINAL BLESSING

✠ The Lord be with you.

℟ And with your spirit.

✠ May almighty God bless you, the Father,
and the Son, and the Holy Spirit.

℟ Amen.

DISMISSAL

✠ Go forth, the Mass is ended.

℟ Thanks be to God.

Guidelines on the Reception of Holy Communion

For Catholics:

As Catholics, we fully participate in the celebration of the Eucharist when we receive Holy Communion. In order to be properly disposed to receive communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person who is conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession. In this case the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible (Code of Canon Law 916). A frequent reception of the Sacrament of Penance is encouraged for all.

For our fellow Christians:

We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. We pray that our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions which separate us. We pray that these will lessen and finally disappear, in keeping with Christ's prayer for us "that they may all be one" (Jn 17:21). Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the diocesan bishop and the provisions of canon law (Canon 844.4). Members of the Orthodox churches, the Assyrian Church of the East and the Polish National Catholic Church are urged to respect the discipline of their own churches. According to Roman Catholic discipline, the Code of Canon Law does not object to reception of communion by Christians of these churches (Canon 844.3).

For those not receiving Holy Communion:

All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another.

For non-Christians:

We also welcome to this celebration those who do not share in our faith in Jesus Christ. While we cannot admit them to Holy Communion, we ask them to offer their prayers for the peace and unity of the human family.