



Order of Mass

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The Church gathers on the Lord's Day to listen to Scripture, to offer prayers, to give thanks and praise to God while recalling God's gifts in creation and saving deeds in Jesus, and to share in Holy Communion.

In these rites of word and eucharist, the Church keeps Sunday as the Lord's Day, the day of creation and resurrection, the "eighth day" when the fullness of God's kingdom is anticipated. The Mass or eucharistic celebration of the Christian community has rites of gathering, of word, of eucharist, of dismissal. All those who gather constitute the assembly. One member of this assembly who has been ordained to the presbyterate or episcopate, the priesthood, leads the opening and closing prayers and the eucharistic prayer, and presides over the whole assembly. A member ordained to the diaconate may assist, read the gospel, and preach. Other members of the assembly are chosen and trained for various ministries: These are the readers, servers, ushers, musicians, communion ministers. All of these assist the assembly. It is the assembly itself, all those present, that does the liturgy.

The Order of Mass which follows is familiar to all who regularly join in this assembly. It is learned through repetition. This Order of Mass leaves many decisions to the local community, and others are determined by the various seasons of the liturgical year.

INTRODUCTORY RITES

The rites which precede the liturgy of the word assist the assembly to gather as a community. They prepare that community to listen to Scripture and to celebrate the Eucharist together. The procession and entrance song are ways of expressing the unity and spirit of the assembly.

GREETING

All make the sign of the cross.

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

Assembly:



A - men.

After the sign of the cross one of the greetings is given.

- A **Priest:** The grace of our Lord Jesus Christ,
and the love of God,
and the communion of the Holy Spirit
be with you all.
- B **Priest:** Grace to you and peace from God our Father
and the Lord Jesus Christ.
- C **Priest:** The Lord be with you. (*Bishop:* Peace be with you.)



And with your spir - it.

167 BLESSING AND SPRINKLING OF HOLY WATER

On Sundays, especially during the season of Easter, instead of the penitential act below, the blessing and sprinkling of holy water may take place.

168 PENITENTIAL ACT

The priest invites all to be mindful of their sins and of the great mercy of God. After a time of silence, one of the following forms is used.

- A **Assembly:** **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,
All strike their breast as they say:
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.**

B

Priest: Have mercy on us, O Lord. *Assembly:* For we have sinned a - gainst you.

Priest: Show us, O Lord, your mer - cy. *Assembly:* And grant us your sal - va - tion.

C

Priest, deacon, or cantor, then all: *Or:* *Priest, deacon, or cantor, then all:*

(*Invocation*) Lord, have mer - cy. Christ, have mer - cy. Lord, have mer - cy. Kýrie, e - lé - i - son. Christe, e - lé - i - son. Kýrie, e - lé - i - son.

Priest: May almighty God...everlasting life.

Assembly:

A - men.

KÝRIE

Unless form C of the penitential act has been used, the Kyrie follows.

Priest, deacon, or cantor, then all: *Priest, deacon, or cantor, then all:*

Ký - ri - e, e - lé - i - son. Chri - ste, e - lé - i - son.

Priest, deacon, or cantor; all repeat or sing longer conclusion:

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

Or:

Priest, deacon, or cantor, then all: *Priest, deacon, or cantor, then all:*

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

Priest, deacon, or cantor; all repeat or sing longer conclusion:

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

GLÓRIA

The Gloria is omitted during Advent, Lent, and most weekdays.

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.

171 COLLECT

After the invitation from the priest, all pray in silence for a while. The introductory rites conclude with the proper opening prayer to which all respond: **Amen.**

172 LITURGY OF THE WORD

When the Church assembles, the book containing Scripture (*Lectionary for Mass*) is opened and all listen as the readers and deacon (or priest) read from the places assigned. The first reading is normally from the Hebrew Scriptures (Old Testament), the second from the letters of the New Testament, and the third from the Book of Gospels. Over a three-year cycle, the Church reads through the letters and gospels and a portion of the Hebrew Scriptures. During the Sundays of Ordinary Time, the letters and gospels are read in order, each Sunday continuing near the place where the previous Sunday's readings ended. During Advent/Christmas and Lent/Easter, the readings are those which are traditional and appropriate to these seasons.

The Church listens to and—through the weeks and years—is shaped by the word of God. Those who have gathered for the Sunday liturgy are to give their full attention to the words of the reader. A time of silence and reflection follows each of the first two readings. After the first reading, this reflection continues in the singing of the psalm. A homily, bringing together the scripture readings and the life of the community, follows the gospel. The liturgy of the word concludes with the creed, the dismissal of the catechumens and the prayers of intercession. In the latter, the assembly continues its constant work of recalling and praying for the universal Church and all those in need.

This reading and hearing of the word—simple things that they are—are the foundation of the liturgical celebration. The public reading of Scripture and the rituals which surround this—silence and psalm and acclamation, posture and gesture, preaching and lity of intercession—gather the Church generation after generation. They gather and sustain and gradually make of us the image of Christ.

FIRST READING

After the reading:

Reader: The word of the Lord. Thanks be to God.
 Assembly: The word of the Lord. Thanks be to God.

After a period of silence, the responsorial psalm is sung.

SECOND READING

After the reading:

Reader: The word of the Lord. Thanks be to God.
 Assembly: The word of the Lord. Thanks be to God.

A time of silence follows the reading.

GOSPEL

Before the gospel, an acclamation is sung.

Cantor, then all:
 Al - le - lú - ia, al - le - lú - ia, al - le - lú - ia.

During Lent:

Cantor, then all:
 Praise and hon - or to you, O Lord Je - sus Christ.

177 LITURGY OF THE EUCHARIST

To celebrate the Eucharist means to give God thanks and praise. When the altar has been prepared with the bread and wine, the assembly joins the priest in remembering the gracious gifts of God in creation and God's saving deeds. The center of this is the paschal mystery, the death of our Lord Jesus Christ which destroyed the power of death and his rising which brings us life. That mystery into which we were baptized we proclaim each Sunday at the Eucharist. It is the very shape of Christian life. We find this in the simple bread and wine which stir our remembering and draw forth our prayer of thanksgiving. "Fruit of the earth and work of human hands," the bread and wine become our Holy Communion in the Body and Blood of the Lord. We eat and drink and so proclaim that we belong to one another and to the Lord.

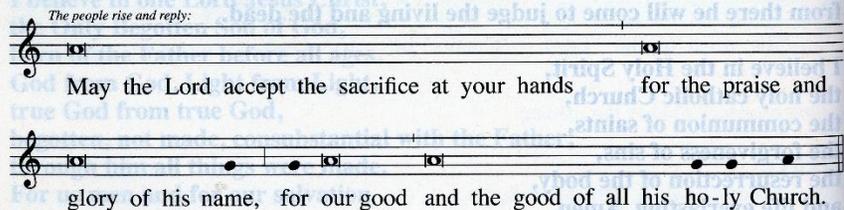
The members of the assembly quietly prepare themselves even as the table is prepared. The priest then invites all to lift up their hearts and join in the eucharistic prayer. All do this by giving their full attention and by singing the acclamations from the "Holy, Holy, Holy" to the great "Amen." Then the assembly joins in the Lord's Prayer, the sign of peace and the "Lamb of God" litany which accompanies the breaking of bread. Ministers of communion assist the assembly to share the Body and Blood of Christ. A time of silence and prayer concludes the liturgy of the eucharist.

PRESENTATION AND PREPARATION OF THE GIFTS

Bread and wine are brought to the altar and the deacon or priest prepares these gifts. If there is no music, the prayers may be said aloud, and all may respond: **Blessed be God for ever.** The priest then invites all to pray.

Priest: 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 ho-ly Church.

The priest says the prayer over the offerings and all respond: **Amen.**

178 EUCHARISTIC PRAYER

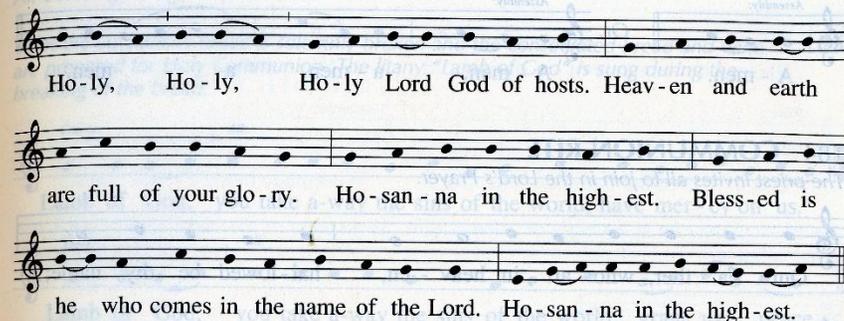
The central prayer of the Mass begins with this dialogue between priest and assembly.

Priest: The Lord be with you. *Assembly:* And with your spir - it.

Priest: Lift up your hearts. *Assembly:* We lift them up to the Lord.

Priest: Let us give thanks to the Lord our God. *Assembly:* It is right and just.

The Holy, Holy, Holy acclamation is sung to conclude the introduction to the eucharistic prayer. 179



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.

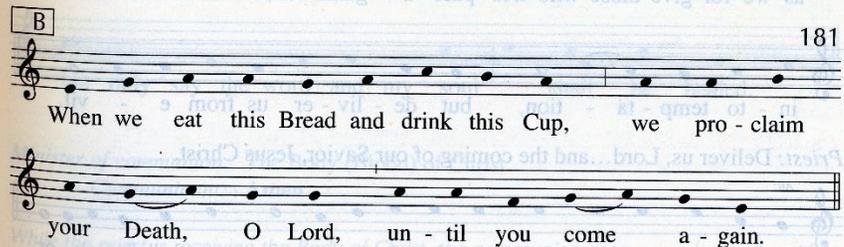
One of the following acclamations follows the priest's invitation: "The mystery of faith." 180

A



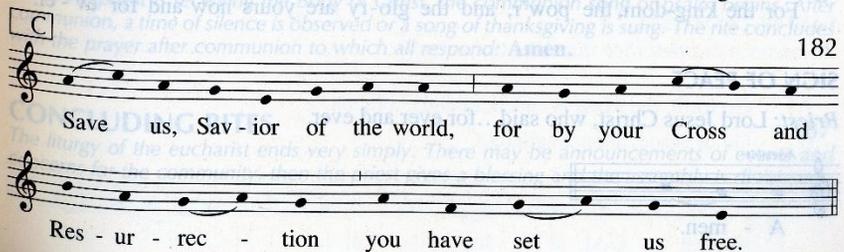
We pro-claim your Death, O Lord, and pro-fess your
Res-ur-rec-tion un-til you come a-gain.

B



When we eat this Bread and drink this Cup, we pro-claim
your Death, O Lord, un-til you come a-gain.

C



Save us, Sav-ior of the world, for by your Cross and
Res-ur-rec-tion you have set us free.

183 The eucharistic prayer concludes:

Priest: 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.

Assembly: A - men.

Or: A - men, a - men, a - men.

184 COMMUNION RITE

The priest invites all to join in the Lord's Prayer.

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.

Priest: Deliver us, Lord...and the coming of our Savior, Jesus Christ.

All:

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

SIGN OF PEACE

Priest: Lord Jesus Christ, who said...for ever and ever.

Assembly:

A - men.

Priest:

Assembly:

The peace of the Lord be with you al-ways. And with your spir - it.

Deacon or priest: Let us offer each other the sign of peace.

All exchange a sign of peace.

Then the eucharistic bread is solemnly broken and the consecrated bread and wine are prepared for Holy Communion. The litany "Lamb of God" is sung during the breaking of the bread.

Cantor:

All:

Lamb of God, you take a-way the sins of the world, have mer - cy on us.

Cantor:

All:

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

The priest then invites all to share in Holy Communion.

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

All:

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

Minister of communion: The Body (Blood) of Christ.

Communicant: Amen.

While the priest is receiving the Body of Christ, the communion song or psalm begins. After communion, a time of silence is observed or a song of thanksgiving is sung. The rite concludes with the prayer after communion to which all respond: **Amen.**

CONCLUDING RITES

The liturgy of the eucharist ends very simply. There may be announcements of events and concerns for the community, then the priest gives a blessing and the assembly is dismissed.

GREETING AND FINAL BLESSING

Priest: The Lord be with you. *Assembly:* And with your spir - it.

When a bishop blesses the people, he adds the following:

Bishop: Blessed be the name of the Lord. *Assembly:* Now and for ev - er.

Bishop: Our help is in the name of the Lord. *Assembly:* Who made heaven and earth.

The blessing may be in a simple or solemn form. All respond to the blessing or to each part of the blessing:

Assembly: A - men.

DISMISSAL

The deacon or priest then dismisses the assembly:

- A Go forth, the Mass is ended.
- B Go and announce the Gospel of the Lord.
- C Go in peace, glorifying the Lord by your life.

Assembly: Thanks be to God.

Priest or deacon: Go in peace. *Assembly:* Thanks be to God.

EASTER DISMISSAL

The deacon or priest then dismisses the assembly:

- A Go forth, the Mass is ended, alleluia, alleluia.
- B Go in peace, alleluia, alleluia.

Assembly: Thanks be to God, al - le - lú - ia, al - le - lú - ia.