

ORDO MISSAE CUM POPULO RITUS INITIALES

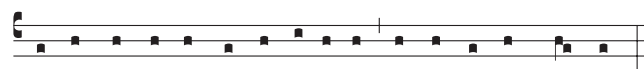
Introitus

Populo congregato, sacerdos cum ministris ad altare accedit,
dum cantus ad introitum peragitur.

Cum ad altare pervenerit, facta cum ministris debita reverentia,
osculo altare veneratur et, pro opportunitate, illud incensat.
Postea cum ministris sedem petit.

Salutatio

Cantu ad introitum absoluto, sacerdos et fideles, stantes, signant se,
dum sacerdos, ad populum conversus, dicit:



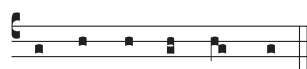
In nō-mi-ne Pa-tris, et Fi-li-i, et Spí-ri-tus Sanc-ti.

Populus respondet:



A-men.

Deinde sacerdos, manus extendens, populum salutat, dicens:*



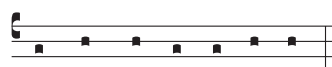
Dó-mi-nus vo-bis-cum.

(Episcopus)



Pax vo-bis.

Populus respondet:



Et cum spí-ri-tu tu-o.

* Vel:

V. Grátia Dómini nostri Iesu Christi,
et cāritas Dei,
et communicatio Sancti Spíritus sit
cum ómnibus vobis.

R. Et cum spiritu tuo.

Vel:

V. Grátia vobis et pax a Deo Pater nostro et Dómino Iesu Christo.

R. Benedíctus Deus et Pater Dómini nostri Iesu Christi.

(Vel: Et cum spíritu tuo.)

THE ORDER OF MASS THE INTRODUCTORY RITES

Entrance Chant

When the people are gathered, the Priest approaches the altar with the ministers
while the Entrance Chant is sung.

When he has arrived at the altar, after making a profound bow with the
ministers, the Priest venerates the altar with a kiss and, if appropriate, incenses
the cross and the altar. Then, with the ministers, he goes to the chair.

Greeting

When the Entrance Chant is concluded, the Priest and the faithful, standing, sign
themselves with the Sign of the Cross, while the Priest, facing the people, says:



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*, saying:



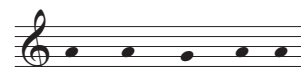
The Lord be with you.

(Bishop)



Peace be with you.

The people reply:



And with your spir-it.

* Or:

V. The grace of our Lord Jesus Christ,
and the love of God,
and the communion of the Holy Spirit
be with you all.

R. And with your spirit.

Or:

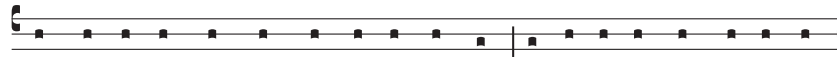
V. Grace to you and peace from God our Father and the Lord Jesus Christ.

R. And with your spirit.

Sacerdos, vel diaconus vel alius minister idoneus, potest brevissimis verbis introducere fideles in Missam illius diei.

Actus Pænitentialis

Deinde sequitur actus pænitentialis. Sacerdos fideles invitat ad pænitentiam:



Fra-tres, a-gno-scá-mus pec-cá-ta no-stra, ut ap-ti si-mus ad sa-cra
my-sté-ri-a ce-le-brán-da.

Fit brevis pausa silentii. Postea omnes simul formulam confessionis generalis perficiunt:

A. Confíteor Deo omnipoténti
et vobis, fratres,
quia peccávi nimis
cogitatióne, verbo,
ópere et omissióne:

et, percutientes sibi pectus, dicunt:

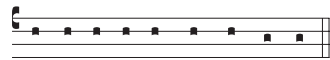
mea culpa, mea culpa,
mea maxima culpa.

Deinde proseguuntur:

Ideo precor beátam Maríam semper Vírginem,
omnes Angelos et Sanctos,
et vos, fratres, oráre pro me
ad Dóminum Deum nostrum.


B.

Postea sacerdos dicit:




Mi-se-ré-re no-stri, Dó-mi-ne.

Populus respondet:



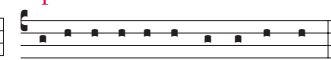
Qui-a pec-cá-vi-mus ti-bi.

Sacerdos:



O-stén-de no-bis, Dó-mi-ne, mi-se-ri-cór-di-am tu-am.

Populus:

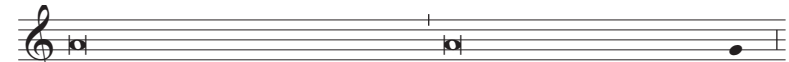


Et sa-lu-tá-re tu-um da no-bis.

The Priest, or a Deacon, or another minister, may very briefly introduce the faithful to the Mass of the day.

Penitential Act

Then follows the Penitential Act, to which the Priest invites the faithful, saying:



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. Then one of the following forms is used.

A. All: 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,

And, striking their breast, they say:

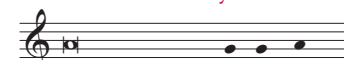
through my fault, through my fault,
through my most grievous fault;

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.


B.

The Priest then says:




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.


C. Deinde sacerdos, vel alius minister idoneus, sequentes, vel alias, invocationes cum "Kýrie, eléison" profert:

Sacerdos:



Qui mis-sus es sa-ná-re con-tri-tos cor-de: Ký-ri-e, e-lé-i-son

Populus respondet:




Ký-ri-e, e-lé-i-son.

Sacerdos:



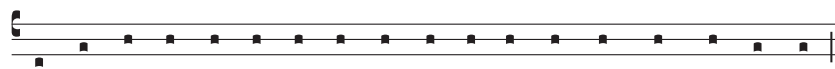
Qui pec-ca-tó-res vo-cá-re ve-ní-sti: Chris-te, e-lé-i-son.

Populus:




Chris-te, e-lé-i-son.

Sacerdos:




Qui ad dex-te-ram Pa-tris se-des, ad in-ter-pel-lán-dum pro no-bis:



Ký-ri-e, e-lé-i-son.

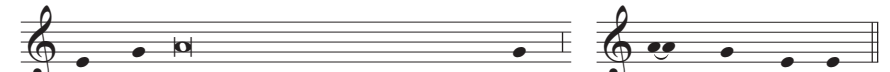
Populus:



Ký-ri-e, e-lé-i-son.


C. The Priest, or a Deacon or another minister, then says the following or other invocations with Kyrie, eleison (Lord, have mercy):

The Priest:




You were sent to heal the contrite of heart: Lord, have mer-cy.

The people:




Lord, have mer-cy.

The Priest:



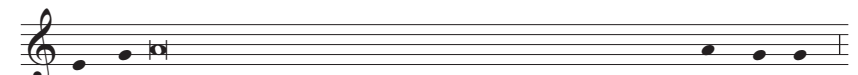
You came to call sin-ners: Christ, have mer-cy.

The people:

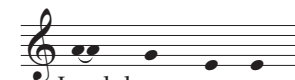


Christ, have mer-cy.

The Priest:




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



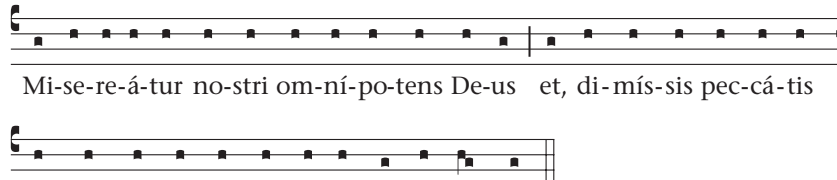
Lord, have mer-cy.

The people:



Lord, have mer-cy.

Sequitur absolutio sacerdotis:



Mi-se-re-á-tur no-stri om-ní-po-tens De-us et, di-mís-sis pec-cá-tis
no-stris, per-dú-cat nos ad vi-tam æ-tér-nam.

Populus respondet:



A-men.

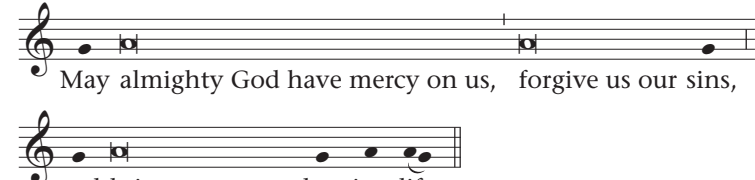
Kyrie Eleison

(Textus cantari possit, ut infra, n. 100.)

Sequuntur invocationes Kýrie, eléison, nisi iam praecessarint in aliqua formula actus paenitentialis.

- | | |
|----------------------|----------------------|
| V. Kýrie, eléison. | R. Kýrie, eléison. |
| V. Christe, eléison. | R. Christe, eléison. |
| V. Kýrie, eléison. | R. Kýrie, eléison. |

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.

Lord, Have Mercy

(Musical setting can be found at #124.)

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

- | | |
|------------------------|------------------------|
| V. Lord, have mercy. | R. Lord, have mercy. |
| V. Christ, have mercy. | R. Christ, have mercy. |
| V. Lord, have mercy. | R. Lord, have mercy. |

Gloria

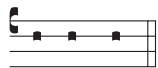
(Textus cantari possit, ut infra, n. 210.)

Deinde, quando praescribitur, cantatur vel dicitur hymnus:

Glória in excélsis Deo.
 Et in terra pax homínibus bonæ voluntátis.
 Laudámus te.
 Benedícimus te.
 Adorámus te.
 Glorificámus te.
 Grátias ágimus tibi propter magnam glóriam tuam.
 Dómine Deus, Rex caeléstis,
 Deus Pater omnípotens.
 Dómine Fili unigénite Iesu Christe.
 Dómine Deus, Agnus Dei, Fílius Patris.
 Qui tollis peccáta mundi, miserére nobis.
 Qui tollis peccáta mundi, súscipe deprecatióem nostram.
 Qui sedes ad dēxteram Patris, miserére nobis.
 Quóniam tu solus Sanctus.
 Tu solus Dóminus.
 Tu solus Altíssimus,
 Iesu Christe.
 Cum Sancto Spírítu,
 in glória Dei Patris.
 Amen.

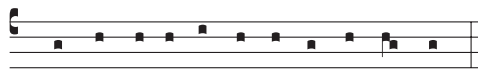
Collecta

Quo hymno finito, sacerdos, manibus iunctis, dicit:



O-ré-mus.

Et omnes una cum sacerdote per aliquod temporis spatium in silentio orant.
 Tunc sacerdos, manibus extensis, dicit orationem; qua finita.



...per óm-ni-a sæ-cu-la sæ-cu-ló-rum.

Populus acclamat:



A-men.

Glory to God

(Musical setting can be found at #125.)

Then, when it is prescribed, this hymn is either sung or said:

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

When this hymn is concluded, the Priest, with hands joined, says:



Let us pray.

And all pray in silence with the Priest for a while. Then the Priest, with hands extended, says the Collect prayer. At the end: The people acclaim:



...for ev-er and ev-er.

The people acclaim:

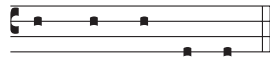


A-men.

LITURGIA VERBI

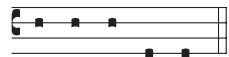
Prima Lectio

Deinde lector ad ambonem pergit, et legit primam lectionem, quam omnes sedentes auscultant. Ad finem lectionis significandam, lector subdit.



Ver-bum Dó-mi-ni.

Omnes acclamant:



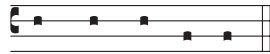
De-o grá-ti-as.

Psalmus Responsorius

Psalmista, seu cantor, psalmum dicit, populo responsum proferente.

Secunda Lectio

Postea, si habenda sit secunda lectio, lector eam in ambone legit, ut supra. Ad finem lectionis significandam, lector subdit:



Ver-bum Dó-mi-ni.

Omnes acclamant:



De-o grá-ti-as.

Evangelium

Sequitur Allelúia (cum verso), vel alter cantus.*

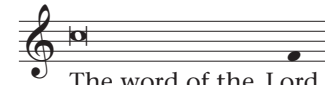
*Tempore quo alleluia non est dicendum.

Laus tibi, Christe, Rex æternæ glóriæ!
 Laus et honor tibi, Dómine Iesu!
 Gloria et laus tibi, Christe!
 Gloria tibi, Christe, Verbo Dei!

THE LITURGY OF THE WORD

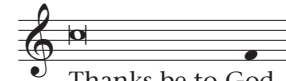
First Reading

Then the reader goes to the ambo and reads the First Reading, while all sit and listen. To indicate the end of the reading, the reader acclaims:



The word of the Lord.

All reply:



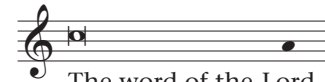
Thanks be to God.

Responsorial Psalm

The psalmist or cantor sings or says the Psalm, with the people making the response.

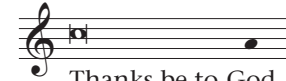
Second Reading

After this, if there is to be a Second Reading, a reader reads it from the ambo, as above. To indicate the end of the reading, the reader acclaims:



The word of the Lord.

All reply:



Thanks be to God.

Gospel

There follows the Alleluia or another chant laid down by the rubrics, as the liturgical time requires.*

*Lenten acclamation: Any of the following may be used.

Praise to you, Lord Jesus Christ, king of endless glory!
 Praise and honor to you, Lord Jesus Christ!
 Glory and praise to you, Lord Jesus Christ!
 Glory to you, Word of God, Lord Jesus Christ!

Si vero non adest diaconus, * sacerdos ante altare inclinatus secreto dicit:

Munda cor meum ac lábia mea, omnipotens Deus,
ut sanctum Evangélium tuum digne váleam nuntiáre.

Postea diaconus, vel sacerdos, ad ambonem pergit, ministris pro
opportunitate cum incenso et cereis eum comitantibus, et dicit:



Dó-mi-nus vo-bíscum.

Populus respondet:



Et cum spi-ri-tu tu-o.

Diaconus, vel sacerdos: (et interim signat librum et seipsum in fronte,
ore et pectore.)



Léc-ti-o san-cti E-van-gé-li-i se-cún-dum Mat-thæ-um.
Mar-cum.

Populus acclamat:



Gló-ri-a ti-bi, Dó-mi-ne.

Deinde diaconus, vel sacerdos, librum, si incensum adhibetur, thurificat,
et Evangelium proclamat. Finito Evangelio, diaconus, vel sacerdos dicit:



Ver-bum Dó-mi-ni.

Omnibus acclamantibus:



Laus ti-bi, Chri-ste.

Deinde librum* osculatur dicens secreto:
Per evangélica dicta deleántur nostra delícta.

*Interim sacerdos incensum, si adhibetur, imponit. Postea diaconus, Evangelium
prolaturus, ante sacerdotem inclinatus, benedictionem petit, submissa voce
dicente: Iube, domine, benedícere. Sacerdos submissa voce dicit: Dóminus sit in
corde tuo et in lábiis tuis: ut digne competénter annúnties Evangélium suum: in
nómine Patris, et Filii, ✠ et Spíritus Sancti. Diaconus respondet: Amen.

If a Deacon is not present, * the Priest, bowing before the altar, says quietly:

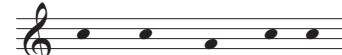
Cleanse my heart and my lips, almighty God,
that I may worthily proclaim your holy Gospel.

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



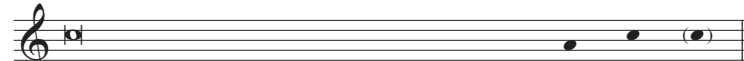
The Lord be with you.

The people reply:



And with your spir-it.

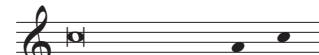
The Deacon, or the Priest: and, at the same time, he makes the Sign of the Cross
on the book and on his forehead, lips, and breast.



A reading from the holy Gospel according to

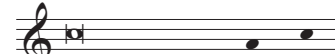
Mat-thew.
Mark.
Luke.
John.

The people acclaim:



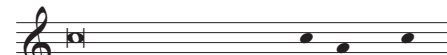
Glory to you, O Lord.

Then the Deacon, or the Priest, incenses the book, if incense is used, and pro-
claims 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.

Then he kisses the book, saying quietly:

Through the words of the Gospel may our sins be wiped away.

*Meanwhile, if incense is used, the Priest puts some into the thurible. After this,
the Deacon who is to proclaim the Gospel, bowing profoundly before the Priest,
asks for the blessing, saying in a low voice: Your blessing, Father. The Priest says
in a low voice: May the Lord be in your heart and on your lips, that you may
proclaim his Gospel worthily and well, in the name of the Father, and of the
Son, ✠ and of the Holy Spirit. The Deacon signs himself with the Sign of the
Cross and replies: Amen.

Homilia

Deinde fit homilia, quæ habenda est omnibus diebus dominicis et festis de præcepto; aliis diebus commendatur.

Credo

(Textus cantari possit, ut infra, n. 213.)

Homilia expleta, fit, quando præscribitur, professio fidei:

Credo in unum Deum,
Patrem omnipotentem,
factorem cæli et terræ,
visibilium omnium et invisibilium.

Et in unum Dóminum Iesum Christum,
Fílium Dei unigénitum,
et ex Patre natum, ante ómnia sæcula.
Deum de Deo, lumen de lumine,
Deum verum de Deo vero,
génitum, non factum, consubstantialem Patri:
per quem ómnia facta sunt.
Qui propter nos hómines et propter nostram salutem
descéndit de caelis.

Ad verba quæ sequuntur, usque ad factus est, omnes se inclinant.

Et incarnátus est de Spíritu Sancto
ex María Virgine, et homo factus est.

Crucifíxus étiam pro nobis sub Póntio Piláto;
passus et sepúltus est,
et resurréxit tértia die, secúndum Scriptúras,
et ascéndit in cælum, sedet ad dexteram Patris.

Et íterum ventúrus est cum glória,
iudicáre vivos et mórtuos, cuius regni non erit finis.

Et in Spíritum Sanctum, Dóminum et vivificántem:
qui ex Patre Filióque procedit.
Qui cum Patre et Filio simul adorátur et conglorificátur:
qui locútus est per prophétas.

Et unam, sanctam, cathólicam et apostólicam Ecclésiám.
Confiteor unum baptisma in remissionem peccatorum.
Et exspécto resurrectionem mortuórum,
et vitam ventúri saeculi. Amen.

Homily

Then follows the Homily, which is to be preached by a Priest or Deacon on all Sundays and Holydays of Obligation; on other days, it is recommended.

Profession of Faith

(Musical setting can be found at #126.)

At the end of the Homily, the Symbol or Profession of Faith or Creed, when prescribed, is either sung or said:

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,

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.

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.


Oratio Universalis

Deinde fit oratio universalis, seu oratio fidelium.

Petitiones orationis universalis a diacono (vel cantore) dicuntur,

A. 
Ky-ri-e, e-lé-i-son.


quibus respondeant:


Ky-ri-e, elé-i-son,

Diaconus vel cantor:

B. 
...ex-au-di-re di-gne-ris.


quibus respondeant:


Te ro-ga-mus au-di nos.


Prayer of the Faithful

Then follows the Universal Prayer, that is, the Prayer of the Faithful or Bidding Prayers.


Deacon or cantor:

A. 
Let us pray to the Lord:


they respond:


Lord, have mer-cy.

Deacon or cantor:

B. 
Let us pray to the Lord:

they respond:


Lord, hear our prayer.

LITURGIA EUCHARISTICA

PRÆPARATIO DONORUM

Cantus offertorium

His absolutis, incipit cantus ad offertorium. Interim ministri corporale, purificatorium, calicem et missale in altari collocant.

Expedit ut fideles participationem suam oblationem manifestant, afferendo sive panem et vinum ad Eucharistiæ celebrationem, sive alia dona, quibus necessitatibus Ecclesiæ et pauperum subveniatur.

Sacerdos, stans ad altare, accipit patenam cum pane, eamque aliquantulum elevatam super altare tenet, secreto dicens:

Benedíctus es, Dómine, Deus univérsi,
quia de tua largitáte accépimus panem,
quem tibi offérimus,
fructum terrae et óperis mánuum hóminum:
ex quo nobis fiet panis vitæ.

Deinde deponit patenam cum pane super corporale.

Si vero cantus ad offertorium non peragitur, sacerdoti licet hæc verba elata voce proferre, in fine populus acclamare potest:

Benedíctus Deus in sæcula.

Diaconus, vel sacerdos, infundit vinum et parum aquæ in calicem, dicens secreto:

Per huius aquæ et vini mystérium
eius efficiámur divinitátis consórtes,
qui humanitátis nostræ fieri dignátus est párticeps.

Postea sacerdos accipit calicem, eumque aliquantulum elevatum super altare tenet, secreto dicens:

Benedíctus es, Dómine, Deus univérsi,
quia de tua largitáte accépimus vinum,
quod tibi offérimus,
fructum vitis et óperis mánuum hóminum,
ex quo nobis fiet potus spiritalis.

THE LITURGY OF THE EUCHARIST

PREPARATION OF THE ALTAR AND GIFTS

Offertory Chant

When all this has been done, the Offertory Chant begins. Meanwhile, the ministers place the corporal, the purificator, the chalice, the pall, and the Missal on the altar.

It is desirable that the faithful express their participation by making an offering, bringing forward bread and wine for the celebration of the Eucharist and perhaps other gifts to relieve the needs of the Church and of the poor.

The Priest, standing at the altar, takes the paten with the bread and holds it slightly raised above the altar with both hands, saying in a low voice:

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.

Then he places the paten with the bread on the corporal.

If, however, the Offertory Chant is not sung, the Priest may speak these words aloud; at the end, the people may acclaim:

Blessed be God for ever.

The Deacon, or the Priest, pours wine and a little water into the chalice, saying quietly:

By the mystery of this water and wine
may we come to share in the divinity of Christ
who humbled himself to share in our humanity.

The Priest then takes the chalice and holds it slightly raised above the altar with both hands, saying in a low voice:

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.

Deinde calicem super corporale deponit. Si vero cantus ad offertorium non peragitur, sacerdoti licet hæc verba elata voce proferre; in fine populus acclamare potest:

Benedíctus Deus in sæcula.

Postea sacerdos, inclinatus, dicit secreto:

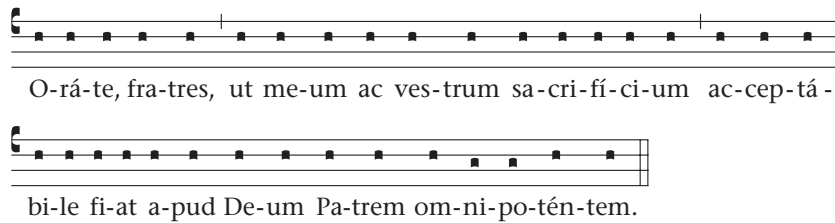
In spírítu humilitátis et in ánimo contríto
suscipiámur a te, Dómine;
et sic fiat sacrificium nostrum in conspéctu tuo hódie,
ut pláceat tibi, Dómine Deus.

Et, pro opportunitate, incensat oblata et altare. Postea vero diaconus vel minister incensat sacerdotem et populum.

Deinde sacerdos, stans ad latus altaris, lavat manus, dicens secreto:

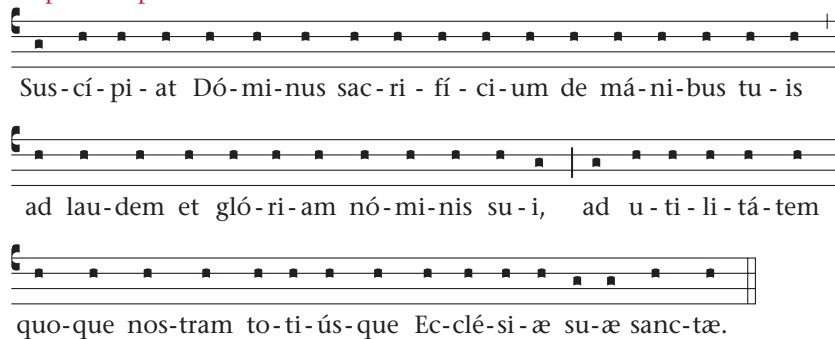
Lava me, Dómine, ab iniquitáte mea,
et a peccáto meo munda me.

Stans postea in medio altaris, versus ad populum, extendens et iungens manus, dicit:



O-rá-te, fra-tres, ut me-um ac ves-trum sa-cri-fí-ci-um ac-cep-tá-bi-le fi-at a-pud De-um Pa-trem om-ni-po-tén-tem.

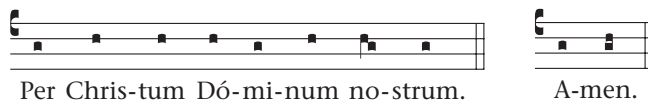
Populus respondet:



Sus-cí-pi-at Dó-mi-nus sac-ri-fí-ci-um de má-ni-bus tu-is
ad lau-dem et gló-ri-am nó-mi-nis su-i, ad u-ti-li-tá-tem
quo-que nos-tram to-ti-ús-que Ec-clé-si-æ su-æ sanc-tæ.

Oratio Super Oblata

Deinde, manibus extensis, sacerdos dicit orationem super oblata; qua finita, populus acclamat:



Per Chris-tum Dó-mi-num no-strum. A-men.

Then he places the chalice on the corporal. If, however, the Offertory Chant is not sung, the Priest may speak these words aloud; at the end, the people may acclaim:

Blessed be God for ever.

After this, the Priest, bowing profoundly, says quietly:

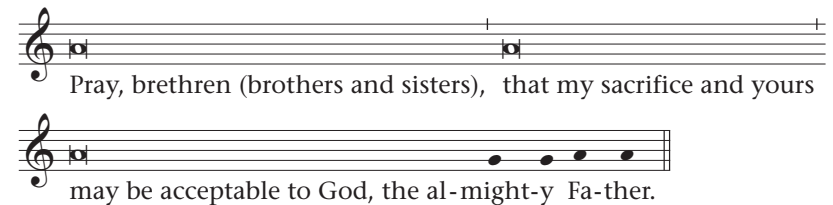
With humble spirit and contrite heart
may we be accepted by you, O Lord,
and may our sacrifice in your sight this day
be pleasing to you, Lord God.

If appropriate, he also incenses the offerings, the cross, and the altar. A Deacon or other minister then incenses the Priest and the people.

Then the Priest, standing at the side of the altar, washes his hands, saying quietly:

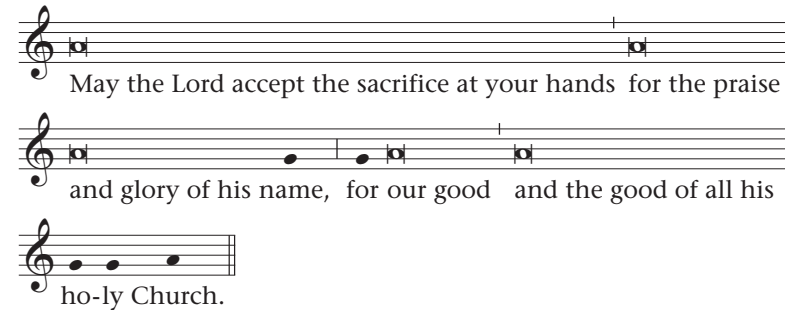
Wash me, O Lord, from my iniquity
and cleanse me from my sin.

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



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.

Prayer over the Offerings

Then the Priest, with hands extended, says the Prayer over the Offerings, at the end of which the people acclaim:



Through Christ our Lord. A-men.

N.B. - Some of the hymnal pages have been omitted from this preview.

