

At the conclusion of the Preface, everyone joins in the “Sanctus,” or, “Holy, Holy, Holy.” This text is inspired by the visions of heaven reported by the prophet Isaiah (6:1-3) and the Apostle John in the Book of Revelation (4:8). Since these visions were of heaven, Catholics believe that from this moment onward in the Mass, heaven and earth are united as the Liturgy and altar on earth in our presence become fused to and with and the Liturgy and altar of Heaven. Catholics pray for the dead at Mass, asking God that their departed loved ones might be worthy of His Kingdom in heaven, so that they might be with us in this grace-filled moment. In this way, the deceased are always with us when we gather at God’s altar in the Mass.

All: **Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of Your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.**

All now kneel as a sign of reverence, respecting that we are now in the presence of God. The celebrant begins to pray the Eucharistic Prayer, acting as an intermediary between God and the people, just as Moses and Aaron did of old. At his ordination, the priest received a gift of the Holy Spirit to do just this. This is the “spirit,” meant in the response, “and with your spirit.”

After the celebrant shows the Host and Chalice to the people, he says, or sings...

Celebrant: The Mystery of Faith!

Affirming their faith in the Mystery of the Eucharist, the assembly sings one of the following:

People: **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.**

The Celebrant then continues the rest of the Eucharistic Prayer. At the end he will say, or sing the doxology, or words of praise, summarizing all of what has been said in the prayer...

Celebrant: 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.

As a sign of ascent to all that has been prayed, the people respond by saying or singing:

People: **AMEN.**

Then the people stand. The celebrant invites them to join in the prayer of the Savior.

Celebrant: At the Savior’s command and formed by divine teaching, we dare to say:

All: **Our Father....**

Celebrant: Deliver us, Lord, we pray, from every evil, graciously grant peace in our days, that, by the help of Your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Savior, Jesus Christ.

People: **For the kingdom, the power and the glory are Yours now and forever.**

Celebrant: 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.

People: **AMEN.**

Celebrant: The Peace of the Lord be with you always.

People: **And with your spirit.**

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

All now quietly exchange a sign of peace with those nearest them. This gesture is meant to signify that before Catholics approach the altar for Holy Communion, all petty disagreements and grudges pale. After a suitable period of time, the Celebrant, or Choir will begin the Lamb of God. The words of this hymn are based on the Gospel of John (1:29) in which John the Baptist says that Jesus is the Lamb of God, the innocent who will be sacrificed for the guilty. This is why the celebrant fractions, or breaks, the Host – the Lamb – at this moment, and not before.

**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.**

As a sign of reverence before receiving the Lord, the people now kneel. The celebrant elevates a portion of the Host and makes the words of John the Baptist his own:

Celebrant: 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.

The priest and people alike now quote the words of the Roman soldier who asks Jesus to heal his servant in Matthew 8:8 and Luke 7:6, declaring their unworthiness...

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

To the invitation, “The Body of Christ,” or, “The Blood of Christ,” the communicant replies, “AMEN,” as an affirmation that they believe it to be the Lord’s Body & Blood.

The Post Communion

This prayer concludes the Liturgy of the Eucharist and summarizes all that has been prayed during it. It is introduced by the invitation, “Let us pray,” after which all stand. The prayer is always concluded with the words, “Through Christ our Lord.” All respond: **AMEN.**

The Concluding Rites

Now brief announcements may be made, if necessary. The celebrant concludes by blessing the faithful and dismissing them (the original meaning of the word, “Mass”) so that all may carry out into the world that which they have celebrated during the Liturgy.

Celebrant: The Lord be with you.

People: **And with your spirit.**

Celebrant: May almighty God bless you, the Father, and the Son +, and the Holy Spirit.

People: **AMEN.**

If a Bishop celebrates Mass, then:

Bishop: The Lord be with you. People: **And with your spirit.**
Bishop: Blessed be the Name of the Lord. People: **Now & forever!**
Bishop: Our help is in the Name of the Lord. People: **Who made Heaven & earth**
Bishop: May Almighty God bless you... People: **AMEN.**

Deacon: Go forth, the Mass is ended. or Go & announce the Gospel of the Lord.
Go in peace. or Go in peace glorifying the Lord by your life.

People: **Thanks be to God.**

The Order of Mass

INTRODUCTORY RITES

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

People: **Amen.**

Celebrant: 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.

If a Bishop celebrates
Peace be with you.

People: **And with your spirit.**

An Introduction to the Mass of the Day may take place.

The Penitential Act

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

A period of silence occurs during which all consider their sins and ask God’s forgiveness.

Option 1:

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,**

All strike their breastbones once with their right hand while continuing:

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 2:

Celebrant: Have mercy on us, O Lord.

People: **For we have sinned against you.**

Celebrant: Show us, O Lord, Your mercy.

People: **And grant us Your Salvation.**

Option 3:

(These or alternate invocations may be sung by the choir or cantor.)

Celebrant or Deacon: You were sent to heal the contrite of heart: Lord have mercy (or) Kyrie, eleison.

People: **Lord have mercy (or) Kyrie, eleison.**

Celebrant or Deacon: You came to call sinners: Christ have mercy (or) Christe, eleison.

People: **Christ have mercy (or) Christe, eleison.**

Celebrant or Deacon: You are seated at the right hand of the Father to intercede for us: Lord have mercy (or) Kyrie, eleison.

People: **Lord have mercy (or) Kyrie, eleison.**

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

People: **Amen.**

The Gloria

This ancient hymn repeats the words of the angels at Christ’s birth, saying “Glory to God in the highest” (Luke 2:14). It is sung here to praise the Trinity before He speaks in the Word.

All: **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.**

The Collect

This prayer is the summation of everything that has happened before it: (1) the calling to mind of sins, (2) the plea for God’s mercy, (3) and the singing of His praises in the Gloria. It is introduced by the invitation, “Let us pray.” It is always concluded with the words, “Through Our Lord Jesus Christ, Your Son, who lives and reigns with You and the Holy Spirit, one God for ever and ever.” All respond: **AMEN.**

THE LITURGY OF THE WORD

Now all are seated to listen attentively to the Word of God. On Sundays and some Feasts, there are three Readings and a Psalm. The first Reading is normally taken from the Old Testament, except during the Easter Season, and has some direct relation to the Gospel, in which it is fulfilled by the life of Christ. The Responsorial Psalm is a response to the first Reading, during which the assembly thanks God for His Revelation and action in human history. The second Reading is taken from the New Testament.

First Reading

(At the conclusion...)

Lector: The Word of the Lord.

All: **Thanks be to God.**

Responsorial Psalm

The assembly alternates the Antiphon of the Psalm with the choir, cantor, or lector.

Second Reading

(At the conclusion...)

Lector: The Word of the Lord.

All: **Thanks be to God.**

The Gospel

As a sign of reverence for the Gospel, during which we believe that Christ Himself speaks, all stand when the celebrant rises. In all seasons except Lent, the assembly sings the ancient Hebrew word “Alleluia,” meaning “praise God,” as an acclamation for the full revelation of Word that God is about to share with us through Christ. As the people say, “Glory to You, O Lord,” they trace the sign of the Cross on their forehead, lips, and heart to remind them to keep the Word they hear always in their minds, on their lips, and in their hearts.

Celebrant: The Lord be with you.

People: **And with your spirit.**

Celebrant: A Reading from the Holy Gospel according to...

People: **+ Glory to You, O Lord.**

At the conclusion...

Celebrant: The Gospel of the Lord.

People: **Praise to You, Lord Jesus Christ.**

The Homily

During the homily the priest, or deacon, by virtue of his “anointing” by the Holy Spirit at Ordination, expounds upon the mysteries of salvation contained in the Word of God. This anointing, or charism, is what is signified by “spirit” in the response, “and with your spirit.”

The Creed

Now, before proceeding to the Liturgy of the Eucharist, during which God comes to His people in His Son through the Eucharist, all are asked to reaffirm their faith by professing either the Nicene or Apostle’s Creed. The “I believe” clause of either Creed may be likened to the, “AMEN,” given at the invitation, “The Body/Blood of Christ,” in that it indicates a personal affirmation of and ascent to the faith of the Church. For this, all stand.

The Nicene Creed

This Creed was written at the Council of Nicea (modern Turkey) in 325. This Council defined that Christ, in accordance with the New Testament, is consubstantial, or of the same being, as God Himself and was always with the Father from before creation.

All: **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, and by the Holy Spirit was incarnate of the Virgin Mary,**

As a sign of reverence that God was incarnate, or in-fleshed through His Son, all bow from the waist while saying, “**and became man.**”

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.

or

The Apostle’s Creed

The Apostle’s Creed, a more ancient, but less precise Creed, may be used on any Sunday.

All: **I believe in God, the Father almighty, Creator of heaven and earth, and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit,**

All bow while saying, “**born of the Virgin Mary**”

born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; he descended into hell; on the third day he rose again from the dead; he ascended into heaven, and is seated at the right hand of God the Father almighty; from there he will come to judge the living and the dead. I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

The Prayers of the Faithful

These prayers, attested to in the Mass by Saint Justin Martyr in about 153, had fallen out of use until the Liturgical reforms of the 1960s. They are a means of praying that the Word of God just heard might be accepted and lived by all of God’s children. As a rule, the series of intentions is to be (1) for the need of the Church; (2) for public authorities and the salvation of the whole world; (3) for those burdened by any kind of difficulty; and (4) for the local community.

The Preparation of the Altar & Gifts

All are seated. The priest begins by thanking God for His gifts of bread and wine. This may be done silently.

Celebrant: 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.

All: **Blessed be God forever.**

Celebrant: 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.

All: **Blessed be God forever.**

If incense has been used, the celebrant will now incense the offerings and altar, praying that they be an acceptable sacrifice and venue to the Lord. After this the celebrant and people may be incensed as well, for which the people stand.

Celebrant: Pray, brethren (brothers and sisters), that my sacrifice and yours may be acceptable to God, the almighty Father.

The people stand and reply:

People: **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 Prayer over the Offerings

Now the celebrant prays the “Prayer over the Offerings” of bread and wine. Like the Collect, this prayer is the summation of what has happened before it: (1) fruitful meditation on the Word of God, (2) profession of the Faith of the Church, and (3) perhaps most importantly, asking that the bread and wine really become the Body and Blood of the Lord. It is always concluded with the words, “Through Christ Our Lord.” All respond: **AMEN.**

THE LITURGY OF THE EUCHARIST

The Eucharistic Prayer

Now the Liturgy of the Eucharistic proper begins, with the Eucharistic Prayer. It is the climax of the Mass – the supreme prayer, during which heaven and earth become one. It begins with what is known as the Preface. As a sign that the celebrant is inviting the assembly to enter into the Prayer, he begins by saying...

Celebrant: The Lord be with you.

People: **And with your spirit.**

Celebrant: Lift up your hearts.

People: **We lift them up to the Lord.**

Celebrant: Let us give thanks to the Lord our God.

People: **It is right and just.**