

THE ORDER OF MASS

The Introductory Rites

The Introductory Rites help the faithful come together as one, establish communion and prepare themselves properly to listen to the Word of God and to celebrate the Eucharist worthily.

All stand. The Priest approaches the altar with the ministers and venerates it while the Entrance Song is sung

Sign of the Cross

All make the Sign of the Cross as the Priest says.

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

The people reply:

Amen.

Greeting

Then the Priest greets the people:

Either: 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.

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

Penitential Act

The Priest invites the faithful to 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, and then one of the following Penitential Acts:

A. I confess to almighty God...

All say:

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;
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.

The absolution by the Priest follows:

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

Amen.

The Kyrie

The Kyrie, eleison (Lord, have mercy) invocations may follow:

V. Lord, have mercy.

R. Lord, have mercy.

V. Christ, have mercy.

R. Christ, have mercy.

V. Lord, have mercy.

R. Lord, have mercy.

Or:

V. Kyrie, eleison.

R. Kyrie, eleison.

V. Christe, eleison.

R. Christe, eleison.

V. Kyrie, eleison.

R. Kyrie, eleison.

The Gloria

When indicated this hymn is either sung or said.

Gloria

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

The Priest says:

Let us pray.

And all pray in silence with the Priest for a while. Then the Priest says the Collect prayer, at the end of which the people acclaim:

Amen.

The Liturgy of the Word

By hearing the word proclaimed in worship, the faithful again enter into the unending dialogue between God and the covenant people, a dialogue sealed in the sharing of the Eucharistic food and drink. The proclamation of the word is thus integral to the Mass and at its very centre. It is appropriate to have a brief time of quiet after the readings for those present to take the word of God to heart and begin to prepare a prayerful response to what they have heard.

All sit

First Reading

To indicate the end of these readings, the reader acclaims:

The word of the Lord.

All reply:

Thanks be to God.

Psalm

After the First Reading the psalmist or cantor sings or says the Psalm, with the people making the response.

Second Reading

On Sundays and certain other days there is a second reading. It concludes with the same responsory as above.

Gospel

The assembly stands to sing the Gospel Acclamation to welcome the Gospel. They remain standing in honour of the Gospel reading, the high point of the Liturgy of the Word. At the ambo the Deacon, or the Priest 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 N.

He makes the Sign of the Cross on the book and, together with the people, on his forehead, lips, and breast. At the same time the people acclaim:

Glory to you, O Lord.

At the end of the Gospel, the Deacon, or the Priest, acclaim:

The Gospel of the Lord.

All reply:

Praise to you, Lord Jesus Christ.

After the proclamation of the Gospel the congregation is seated.

The Homily

At the end of the Homily it is appropriate for there to be a brief silence for recollection. The congregation then stands.

The Creed

On Sundays and Solemnities, the Profession of Faith or Creed will follow. During Lent and Easter Time, especially, the Apostles' Creed may be used.

Niceno-Constantinopolitan ("Nicene") Creed

The Niceno-Constantinopolitan Creed

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.

The Prayer of the Faithful (Bidding Prayers)

After each intention there is a pause while the faithful pray. The minister says:

Lord, in your mercy.

All reply:

Hear our prayer.

The Priest concludes the Prayer with a collect. When the Liturgy of the Word has been completed, the people sit.

The Liturgy of the Eucharist

For Catholics, the Eucharist is the source and summit of the whole Christian life. It is the vital centre of all that the Church is and does, because at its heart is the real presence of the crucified, risen and glorified Lord, continuing and making available his saving work among us.

The Offertory

During the Offertory Song the faithful usually 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.

When he has received the bread and wine for the celebration, the Priest offers prayer of blessing quietly at the altar. Sometimes these prayers are said aloud. If the priest says the prayers aloud the assembly's acclamation each time is

Blessed be God for ever.

The Priest completes additional personal preparatory rites, and the people rise as he says:

Pray, brethren (brothers and sisters),

that my sacrifice and yours

may be acceptable to God,
the almighty Father.

The people 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.

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

Amen.

THE EUCHARISTIC PRAYER

The Eucharistic Prayer, the centre and summit of the entire celebration is a memorial proclamation of praise and thanksgiving for God's work of salvation, a proclamation in which the Body and Blood of Christ are made present by the power of the Holy Spirit and the people are joined to Christ in offering his Sacrifice to the Father.

Eucharistic Prayer I ('The Roman Canon')

Extending his hands, the Priest says:

The Lord be with you.

The people reply:

And with your spirit.

The Priest, raising his hands, continues:

Lift up your hearts.

The people:

We lift them up to the Lord.

The Priest, with hands extended, adds:

Let us give thanks to the Lord our God.

The people:

It is right and just.

The Priest continues with the Preface.

Common Preface I

The renewal of all things in Christ

The following Preface is said in Masses that have no proper Preface, and for which a Preface related to a specific liturgical time is not indicated.

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

In him you have been pleased to renew all things,
giving us all a share in his fullness.

For though he was in the form of God, he emptied himself

and by the blood of his Cross brought peace to all creation.

Therefore he has been exalted above all things,

and to all who obey him,

has become the source of eternal salvation.

And so, with Angels and Archangels,

with Thrones and Dominions,

and with all the hosts and Powers of heaven,

we sing the hymn of your glory,

as without end we acclaim:

The Priest concludes the Preface with the people singing or saying aloud:

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.

After the singing of the Sanctus the congregation kneels for the remainder of the Eucharistic Prayer.

Eucharistic Prayer I ('The Roman Canon')

The Priest alone recites:

To you, therefore, most merciful Father,

we make humble prayer and petition

through Jesus Christ, your Son, our Lord:

that you accept
and bless ✠ these gifts, these offerings,
these holy and unblemished sacrifices,
which we offer you firstly
for your holy catholic Church.
Be pleased to grant her peace,
to guard, unite and govern her
throughout the whole world,
together with your servant N. our Pope
and N. our Bishop,
and all those who, holding to the truth,
hand on the catholic and apostolic faith.
Remember, Lord, your servants (N. and N.)
and all gathered here,
whose faith and devotion are known to you.
For them, we offer you this sacrifice of praise
or they offer it for themselves
and all who are dear to them:
for the redemption of their souls,
in hope of health and well-being,
and paying their homage to you,
the eternal God, living and true.

‘Communicantes’: usual form

In communion with those whose memory we venerate,
especially the glorious ever-Virgin Mary,

Mother of our God and Lord, Jesus Christ,
and blessed Joseph, her Spouse,
your blessed Apostles and Martyrs,
Peter and Paul, Andrew,
(James, John,
Thomas, James, Philip,
Bartholomew, Matthew,
Simon and Jude;
Linus, Cletus, Clement, Sixtus,
Cornelius, Cyprian,
Lawrence, Chrysogonus,
John and Paul,
Cosmas and Damian)
and all your Saints;
we ask that through their merits and prayers,
in all things we may be defended
by your protecting help.

(Through Christ our Lord. Amen.)

Therefore, Lord, we pray:

graciously accept this oblation of our service,
that of your whole family;
order our days in your peace,
and command that we be delivered from eternal damnation
and counted among the flock of those you have chosen.

(Through Christ our Lord. Amen.)

Be pleased, O God, we pray,

to bless, acknowledge,
and approve this offering in every respect;
make it spiritual and acceptable,
so that it may become for us
the Body and Blood of your most beloved Son,
our Lord Jesus Christ.

On the day before he was to suffer,
he took bread in his holy and venerable hands,
and with eyes raised to heaven
to you, O God, his almighty Father,
giving you thanks, he said the blessing,
broke the bread
and gave it to his disciples, saying:
Take this, all of you, and eat of it,
for this is my Body,
which will be given up for you.

In a similar way, when supper was ended,
he took this precious chalice
in his holy and venerable hands,
and once more giving you thanks, he said the blessing
and gave the chalice to his disciples, saying:
Take this, all of you, and drink from it,
for this is the chalice of my Blood,
the Blood of the new and eternal covenant,
which will be poured out for you and for many
for the forgiveness of sins.

Do this in memory of me.

After the words of Consecration the priest says:

The mystery of faith.

The people continue, acclaiming:

Either:

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

Then the Priest alone continues:

Therefore, O Lord,
as we celebrate the memorial of the blessed Passion,
the Resurrection from the dead,
and the glorious Ascension into heaven
of Christ, your Son, our Lord,

we, your servants and your holy people,
offer to your glorious majesty
from the gifts that you have given us,
this pure victim,
this holy victim,
this spotless victim,
the holy Bread of eternal life
and the Chalice of everlasting salvation.
Be pleased to look upon these offerings
with a serene and kindly countenance,
and to accept them,
as once you were pleased to accept
the gifts of your servant Abel the just,
the sacrifice of Abraham, our father in faith,
and the offering of your high priest Melchizedek,
a holy sacrifice, a spotless victim.
In humble prayer we ask you, almighty God:
command that these gifts be borne
by the hands of your holy Angel
to your altar on high
in the sight of your divine majesty,
so that all of us, who through this participation at the altar
receive the most holy Body and Blood of your Son,
may be filled with every grace and heavenly blessing.

(Through Christ our Lord. Amen.)

Commemoration of the Dead

Remember also, Lord, your servants N. and N.,
who have gone before us with the sign of faith
and rest in the sleep of peace.

Grant them, O Lord, we pray,
and all who sleep in Christ,
a place of refreshment, light and peace.

(Through Christ our Lord. Amen.)

To us, also, your servants, who, though sinners,
hope in your abundant mercies,
graciously grant some share
and fellowship with your holy Apostles and Martyrs:
with John the Baptist, Stephen,
Matthias, Barnabas,
(Ignatius, Alexander,
Marcellinus, Peter,
Felicity, Perpetua,
Agatha, Lucy,
Agnes, Cecilia, Anastasia)
and all your Saints;
admit us, we beseech you,
into their company,
not weighing our merits,
but granting us your pardon,
through Christ our Lord.

Through whom
you continue to make all these good things, O Lord;

you sanctify them, fill them with life,
bless them, and bestow them upon us.

At the conclusion of the Eucharistic Prayer the Priest takes the chalice and the paten with the host and, raising both, he alone says:

Through him, and with him, and in him,
O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honour is yours,
for ever and ever.

Amen.

The Communion Rite

The eating and drinking together of the Lord's Body and Blood in a Paschal meal is the culmination of the Eucharist. The themes underlying these rites are the mutual love and reconciliation that are both the condition and the fruit of worthy communion and the unity of the many in the One.

The Lord's Prayer

The congregation stands and the Priest says:

At the Saviour's command
and formed by divine teaching, we dare to say:
Together with the people, he 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.

The Priest alone continues, saying:

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 Saviour, Jesus Christ.

The people conclude the prayer, acclaiming:

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

Then the Priest alone says 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.

The people reply:

Amen.

The Priest adds:

The peace of the Lord be with you always.

The people reply:

And with your spirit.

The Deacon, or the Priest, adds:

Let us offer each other the sign of peace.

And all offer one another the customary sign of peace: a handclasp or handshake, which is an expression of peace, communion, and charity.

Breaking of the Bread

During the breaking of the host the following is sung or said:

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.

After the Lamb of God, the people kneel.

Invitation to Communion

After his private prayers of preparation the Priest genuflects, takes the host and, holding it slightly raised above the paten or above the chalice says aloud:

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.
And together with the people he adds once:

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

Communion

After the priest has reverently consumed the Body and Blood of Christ the communicants come forward in reverent procession, and make a preparatory act of reverence by bowing their head in honour of Christ's presence in the Sacrament. They receive Holy Communion standing. The Priest says:

The Body (Blood) of Christ.

The communicant replies:

Amen.

When Communion is ministered under both kinds the minister of the Chalice raises it slightly and shows it to each of the communicants, saying:

The Blood of Christ.

The communicant replies:

Amen.

After the distribution of Communion, if appropriate, a sacred silence may be observed for a while, or a psalm or other canticle of praise or a hymn may be sung.

Prayer after Communion

Then, the Priest says:

Let us pray.

All stand and pray in silence. Then the Priest says the Prayer after Communion, at the end of which the people acclaim:

Amen.

The Concluding Rites

The brief Concluding Rite sends the people forth to put into effect in their daily lives the Mystery of Christ's Death and Resurrection and the unity in Christ which they have celebrated. Their mission is to witness to Christ in the world and to bring the Gospel to the poor.

Any brief announcements to the people follow here. Then the dismissal takes place. Sometimes this takes a more elaborate form than that given below.

Blessing

The Priest says:

The Lord be with you.

The people reply:

And with your spirit.

The Priest blesses the people, saying:

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

The people reply:

Amen.

Dismissal

Then the Deacon, or the Priest himself, says:

Either: Go forth, the Mass is ended.

Or: Go and announce the Gospel of the Lord.

Or: Go in peace, glorifying the Lord by your life.

Or: Go in peace.

The people reply:

Thanks be to God.

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