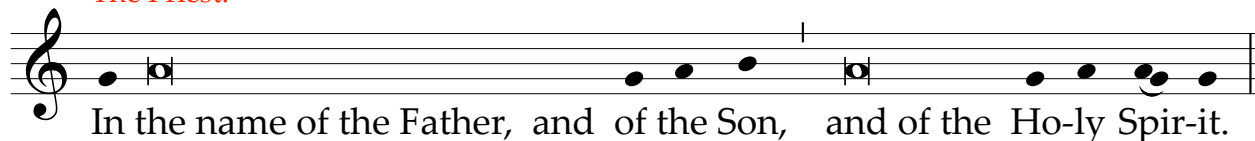


# The Introductory Rites

## Greeting

The Priest:



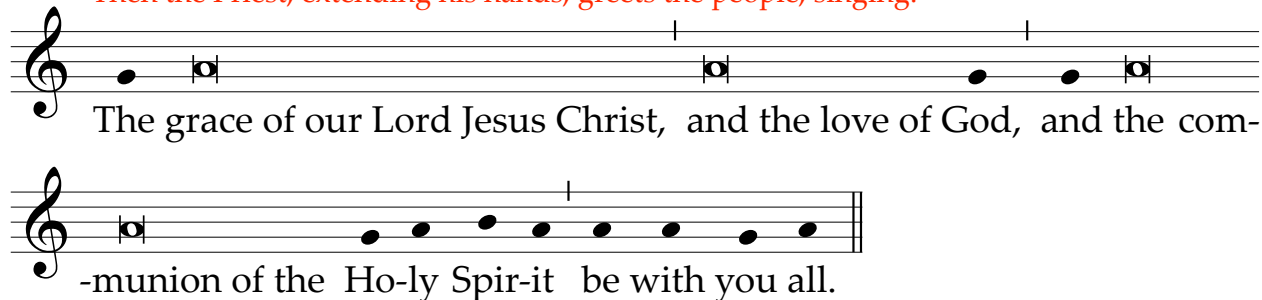
In the name of the Father, and of the Son, and of the Ho-ly Spir-it.

The people reply:



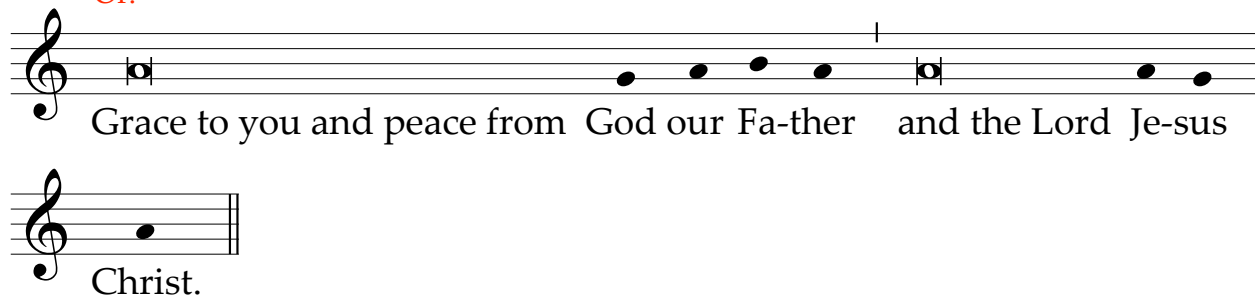
A-men.

Then the Priest, extending his hands, greets the people, singing:




The grace of our Lord Jesus Christ, and the love of God, and the com-  
-munion of the Ho-ly Spir-it be with you all.

Or:



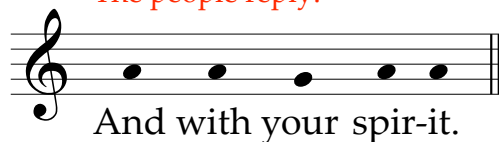
Grace to you and peace from God our Fa-ther and the Lord Je-sus  
Christ.

Or:



The Lord be with you.

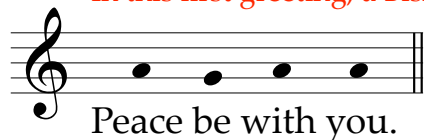
The people reply:



And with your spir-it.

---

In this first greeting, a Bishop, in place of The Lord be with you, says:

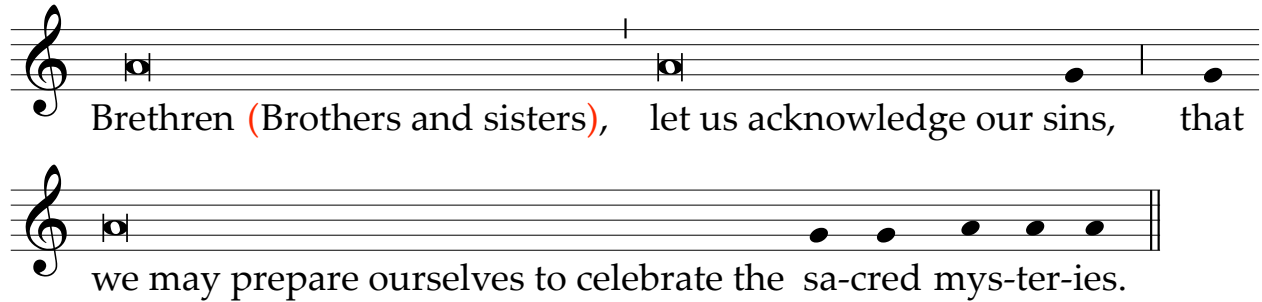


Peace be with you.

---

# Penitential Act

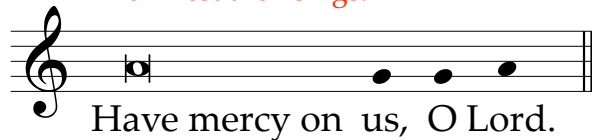
The Priest invites the faithful to make the Penitential Act:



Brethren (Brothers and sisters), let us acknowledge our sins, that  
we may prepare ourselves to celebrate the sa-cred mys-ter-ies.

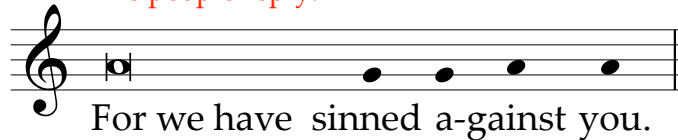
A brief pause for silence follows.

The Priest then sings:



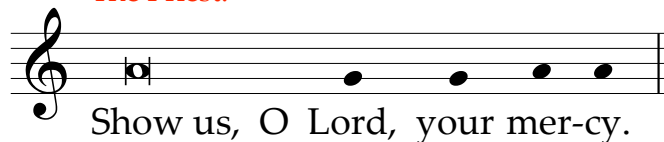
Have mercy on us, O Lord.

The people reply:



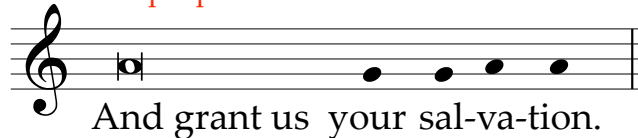
For we have sinned a-against you.

The Priest:



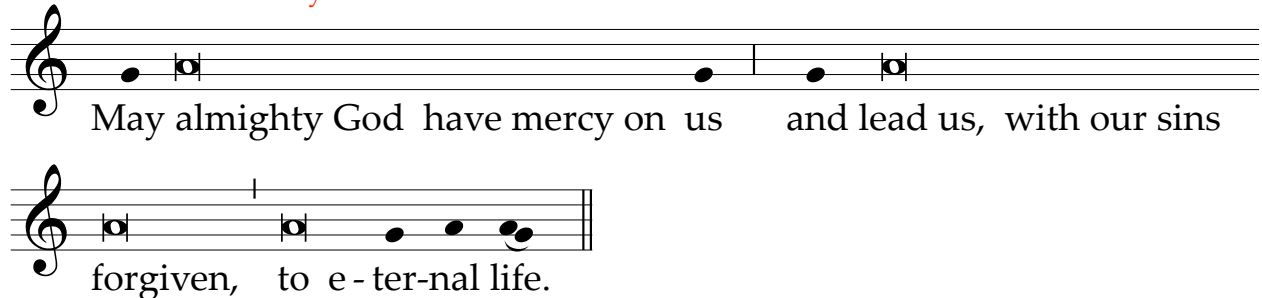
Show us, O Lord, your mer-cy.

The people:



And grant us your sal-va-tion.

The absolution by the Priest follows:



May almighty God have mercy on us and lead us, with our sins  
forgiven, to e-ter-nal life.

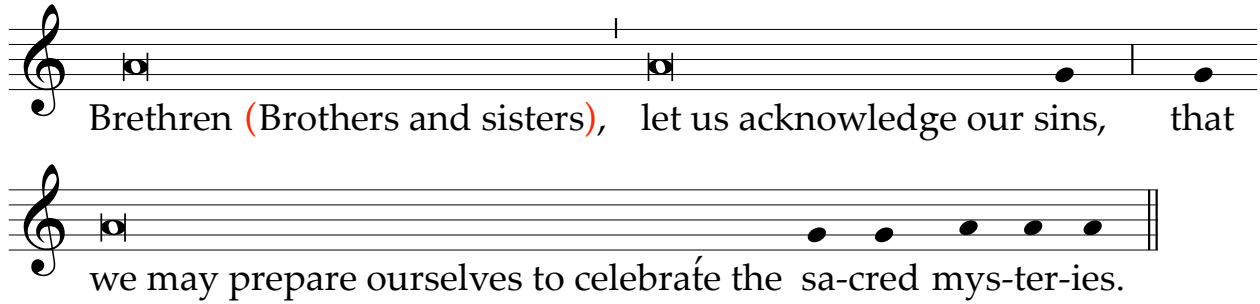
The people reply:



A-men.

Or:

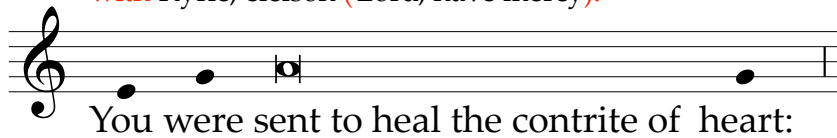
The Priest invites the faithful to make the Penitential Act:



Brethren (Brothers and sisters), let us acknowledge our sins, that  
we may prepare ourselves to celebrate the sacred mysteries.

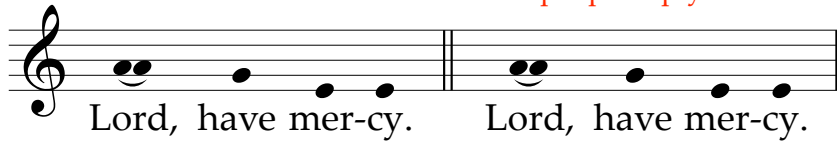
A brief pause for silence follows.

The Priest, or a Deacon or another minister, then sings the following or other invocations with Kyrie, eléison (Lord, have mercy):



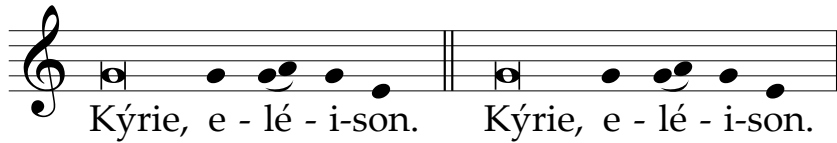
You were sent to heal the contrite of heart:

The people reply:



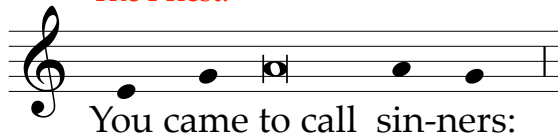
Lord, have mer-cy. Lord, have mer-cy.

Or:



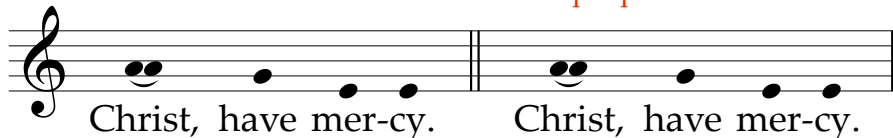
Kýrie, e - lé - i-son. Kýrie, e - lé - i-son.

The Priest:



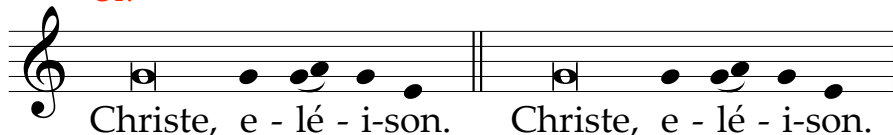
You came to call sin-ners:

The people:



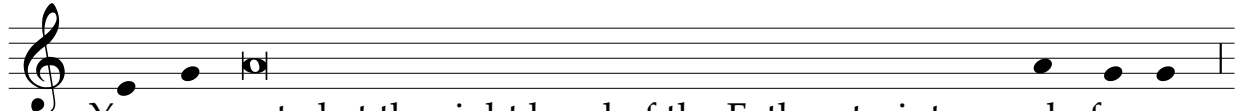
Christ, have mer-cy. Christ, have mer-cy.

Or:




Christe, e - lé - i-son. Christe, e - lé - i-son.

The Priest:




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

The people:



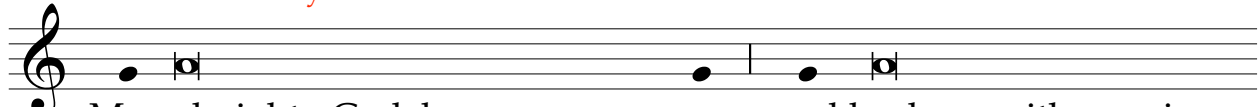
Lord, have mer-cy. Lord, have mer-cy.

Or:

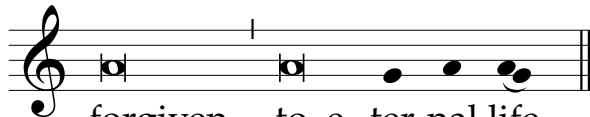


Kýrie, e - lé - i-son. Kýrie, e - lé - i-son.

The absolution by the Priest then follows:




May almighty God have mercy on us and lead us, with our sins



forgiven, to e - ter-nal life.

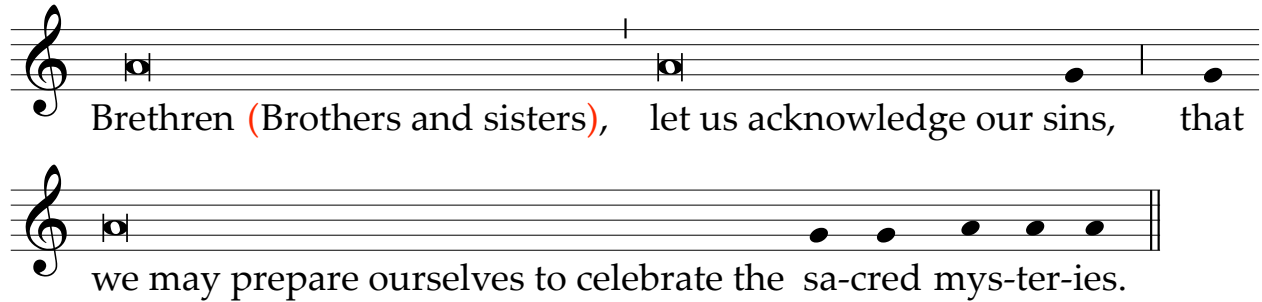
The people reply:



A-men.

# Penitential Act

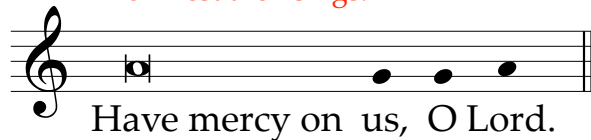
The Priest invites the faithful to make the Penitential Act:



Brethren (Brothers and sisters), let us acknowledge our sins, that  
we may prepare ourselves to celebrate the sa-cred mys-ter-ies.

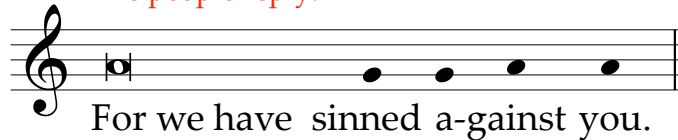
A brief pause for silence follows.

The Priest then sings:



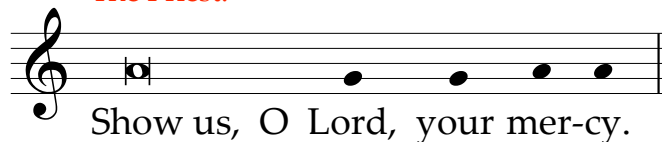
Have mercy on us, O Lord.

The people reply:



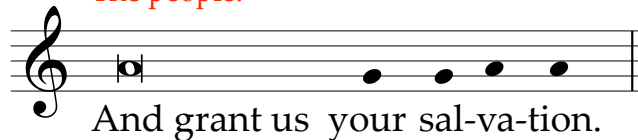
For we have sinned a-against you.

The Priest:



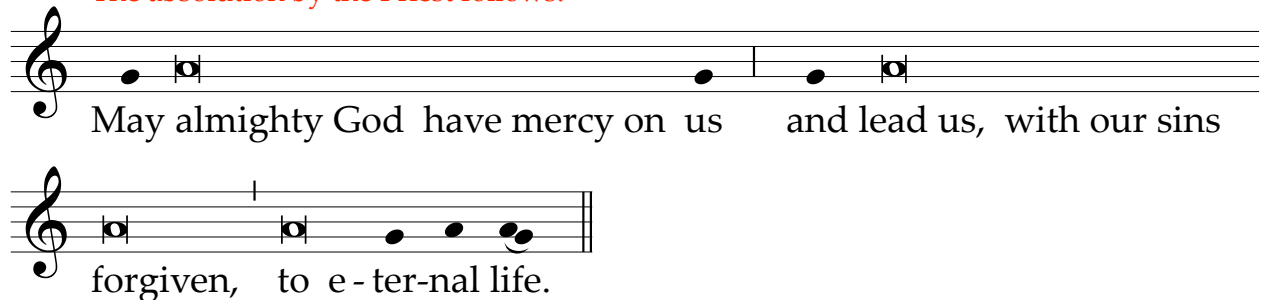
Show us, O Lord, your mer-cy.

The people:



And grant us your sal-va-tion.

The absolution by the Priest follows:



May almighty God have mercy on us and lead us, with our sins  
forgiven, to e-ter-nal life.

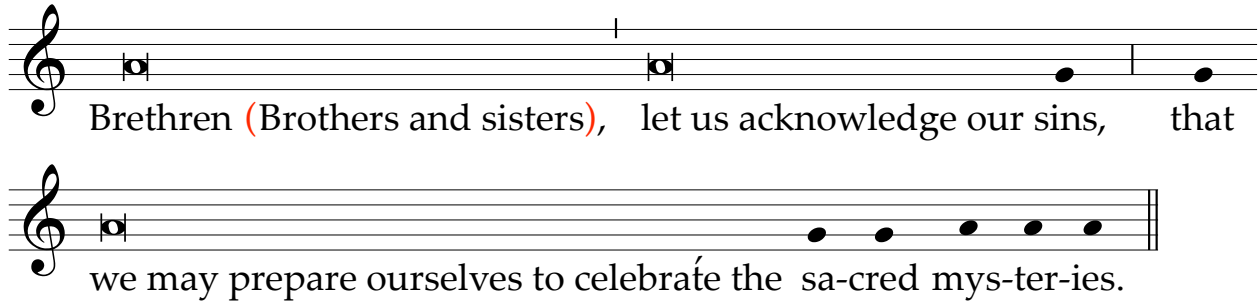
The people reply:



A-men.

Or:

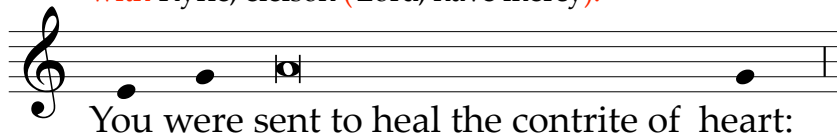
The Priest invites the faithful to make the Penitential Act:



Brethren (Brothers and sisters), let us acknowledge our sins, that  
we may prepare ourselves to celebrate the sa-cred mys-ter-ies.

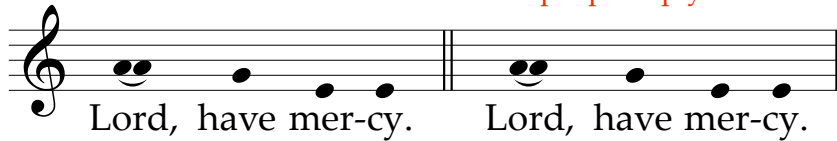
A brief pause for silence follows.

The Priest, or a Deacon or another minister, then sings the following or other invocations with Kyrie, eléison (Lord, have mercy):



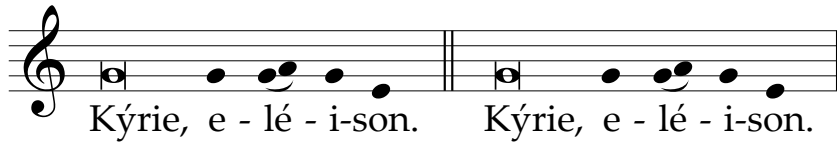
You were sent to heal the contrite of heart:

The people reply:



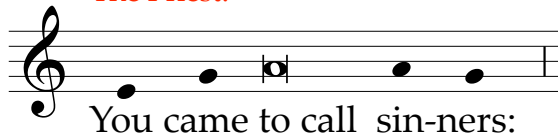
Lord, have mer-cy. Lord, have mer-cy.

Or:



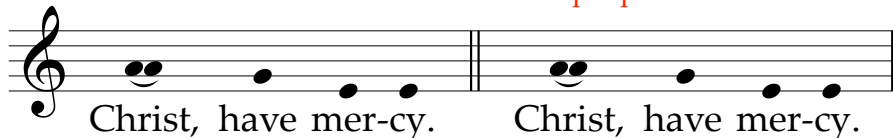
Kýrie, e - lé - i-son. Kýrie, e - lé - i-son.

The Priest:



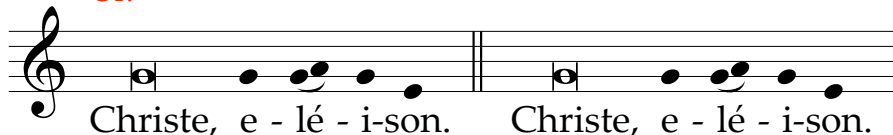
You came to call sin-ners:

The people:



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

Or:




Christe, e - lé - i-son. Christe, e - lé - i-son.



# Kýrie


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



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



V. Chris-te, e-lé-i-son. R. Chris-te, e-lé-i-son.



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



R. Ký-ri - e, e-lé-i-son.

Or:



V. Lord, have mer-cy. R. Lord, have mer-cy.



V. Christ, have mer-cy. R. Christ, have mer-cy



V. Lord, have mer-cy. R. Lord, have mer-cy.

# Gloria

Then, when it is prescribed, this hymn is sung:

Easter Season (Missa I)

IV   
Gló-ri - a in ex - cél - sis De - o.

Sundays in Ordinary Time (Missa XI)

II   
Gló-ri - a in ex-cél-sis De-o.

Solemnities and Feasts (Missa VIII)

V   
Gló-ri-a in ex-cél-sis De-o.

Feasts of the Blessed Virgin Mary (Missa IX)

VII   
Gló - ri - a in ex-cél-sis De - o.

Feasts of the Apostles (Missa IV)

IV   
Gló-ri-a in ex-cél-sis De - o.

Or:

Glo-ry to God in the high-est,

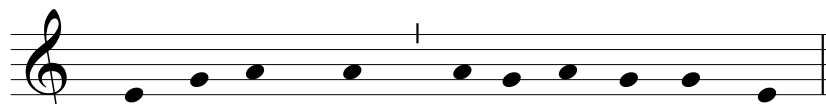
and on earth peace to peo-ple of good will.

We praise you, we bless you, we a-dore you, we glo-ri-fy you,

we give you thanks for your great glo-ry,



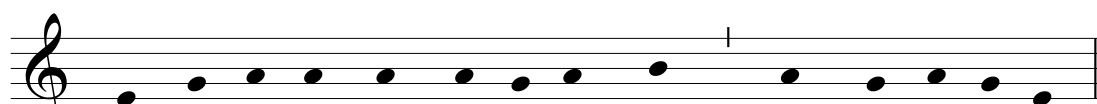
Lord God, heav-en-ly King, O God, al - might-y Fa-ther.




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;



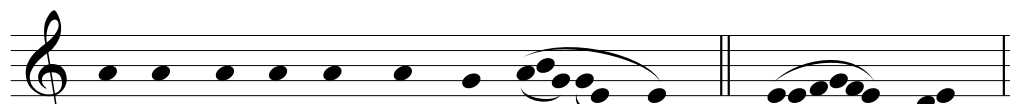
you are seat-ed at the right hand of the Fa-ther, have mer-cy on us.



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.

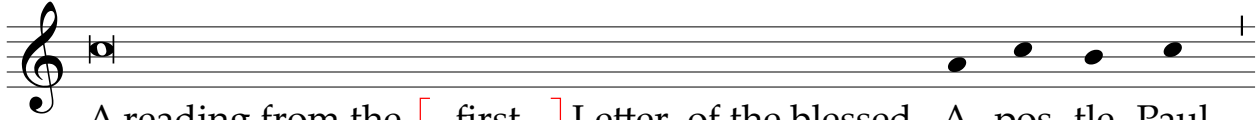


The flex is used at the end of major clauses within a sentence. In short sentences it may be omitted, and in long sentences it may be used more than once. For the flex, one leaves the reciting tone either on the last syllable or an earlier syllable, as the accentuation demands. The flex should not be used to introduce a question. The full stop is used at the end of every sentence. The question formula is used for all questions, except when the question occurs at the end of a reading. In the question formula, one leaves the reciting tone two syllables before the last accent. In long questions, the ending is used only for the last clause of the question, with the reciting tone for the first clause.

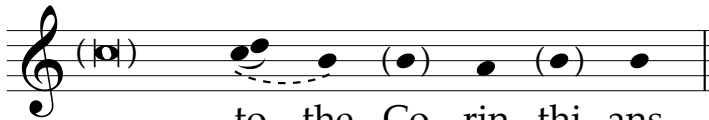
# Tones for the Readings

## II. The Epistle and the Book of Revelation

### INTRODUCTION



A reading from the first Letter of the blessed A - pos - tle Paul  
second

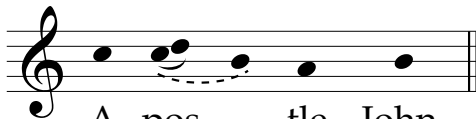


to the Co - rin - thi - ans.  
to the Ga - la - tians.  
to the Phi - lip - pi - ans  
to the E - phe - sians.  
to the Thes - sa - lo - ni - ans.  
to the Ro - mans.  
to the He - brews.  
to \_\_\_\_\_ Ti - tus.  
to \_\_\_\_\_ Ti - mo - thy.

Or:

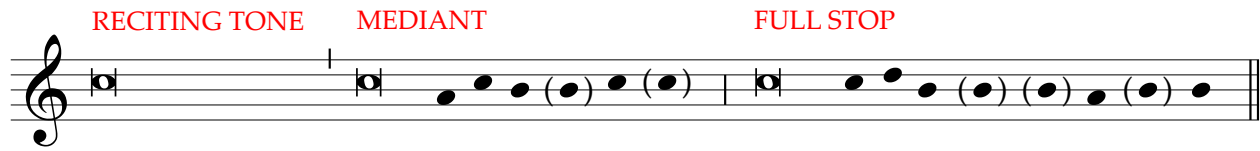


A reading from the Book of Re - ve - la - tion of the blessed  
A reading \_\_\_\_\_ from the first Let - ter of the blessed  
from the sec - ond



A - pos - tle John.  
A - pos - tle Pe - ter.  
A - pos - tle James.

Each sentence (or group of phrases) in the body of the reading takes the following three elements:

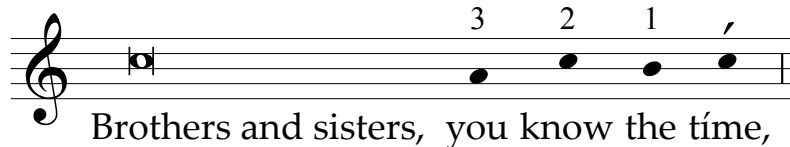


The mediant is used at the end of major clauses within a sentence. In short sentences it may be omitted, and in long sentences it may be used more than once. For the mediant, one always leaves the reciting tone three syllables before the last accent, and then completes the line as indicated for last accent on the final syllable or last accent not on the final syllable. The mediant should not be used to introduce a question. The full stop is used at the end of every sentence, with the formula applied as indicated for the various combinations and penultimate accent and last accent. The question formula is used for all questions, except when the question occurs at the end of a reading. In the question formula, one leaves the reciting tone two syllables before the last accent. In long questions, the ending is used only for the last clause of the question, with the reciting tone for the first clause. The conclusion with its two elements is used for the last two lines of the reading. For these two elements, one leaves the reciting tone one syllable before the last accent and then on the last accent.

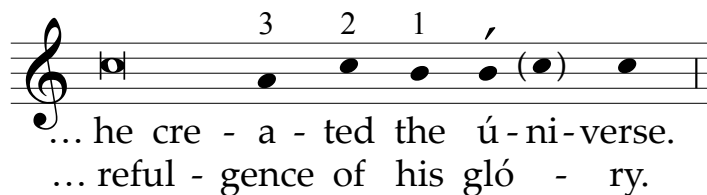
The Mediant and the Full Stop are pointed according to the following accent patterns.

#### MEDIANT ACCENT PATTERNS

When the last accent is on the final syllable:



When the last accent does not fall on the final syllable:



#### FULL STOP ACCENT PATTERNS

When the last accent is on the final syllable:



Penultimate accent followed by one unaccented syllable: ... ab - sólved — from sín.  
 Penultimate accent followed by two unaccented syllables: ... the wón - ders of Gód.  
 Penultimate accent followed by three unaccented syllables: ... the wón - ders of his lóve.



# Tones for the Readings

## III. The Gospel

Before the Gospel

V. The Lord be with you.      R. And with your spir-it.

V. A reading from the holy Gospel according to

R. Glory to you, O Lord.

Mat-thew.
Mark.
Luke.
John.

RECITING TONE

MEDIANT

FULL STOP

*3 2 1 /*      *3 2 1 /*      */*      */*  
*accent on*      *accent not on*      *accent on*      *accent not on*  
*last syllable*      *last syllable*      *last syllable*      *last syllable*

QUESTION

2 1 /

CONCLUSION

ACCLAMATION

The Gospel of the Lord.      Praise to you, Lord Je - sus Christ.

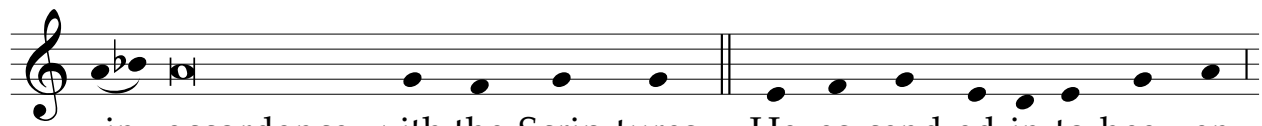
The mediant is used at the end of major clauses within a sentence. In short sentences it may be omitted, and in long sentences it may be used more than once. It should not be used to introduce a question. The full stop is used at the end of every sentence. The question formula is used for all questions, except when the question occurs at the end of a Gospel reading. In the question formula, one leaves the reciting tone two syllables before the last accent. In long questions, the ending is used only for the last clause of the question, with the reciting tone for the first clause. The conclusion with its two elements is used for the last two lines of the reading. For each of these two elements, one leaves the reciting tone on the last accent.

## Credo I


I be-lieve in one God, the Fa-ther al-might-y, mak-er of heav-en  
and earth, of all things vis - i-ble and in-vis - i-ble.

I be-lieve in one Lord Je-sus Christ, the Only Be - got-ten Son  
of God, born of the Father be - fore all a-ges. God from God,  
Light from Light, true God from true God, be-got-ten, not made,  
con-sub-stan-tial with the Fa-ther; through him all things were  
made. For us men and for our sal-va-tion he came down from  
heav-en, and by the Ho-ly Spir-it was in-car-nate of the Vir-gin  
Mar-y, and be-came man.

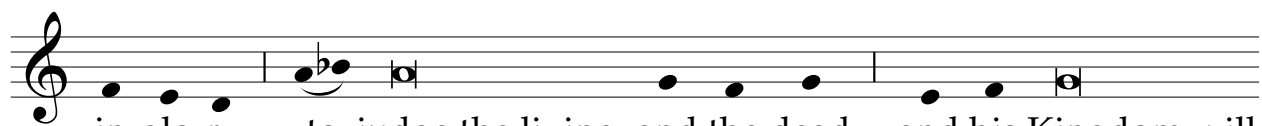
For our sake he was cru-ci-fied un-der Pon-tius Pi-late, he  
suffered death and was bur-ied, and rose a-gain on the third day



in accordance with the Scrip-tures. He as-cend-ed in-to heav-en



and is seated at the right hand of the Fa-ther. He will come a-gain



in glo-ry to judge the living and the dead and his Kingdom will



have no end.




I be-lieve in the Ho-ly Spir-it, the Lord, the giv-er of life, who



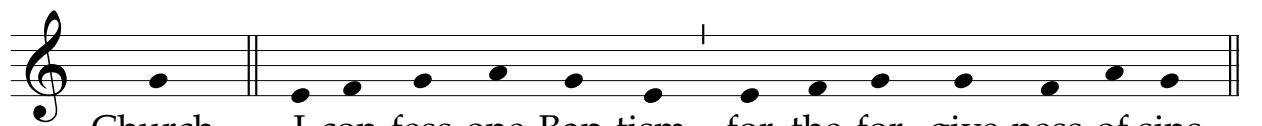
pro-ceeds from the Father and the Son, who with the Fa-ther and



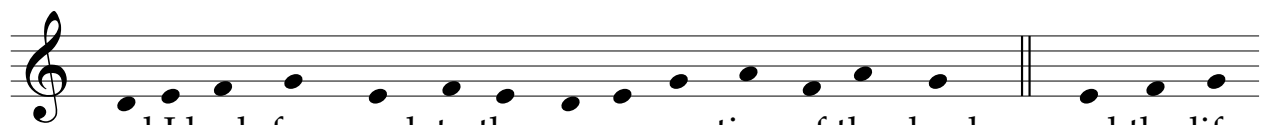
the Son is adored and glo-ri-fied, who has spoken through the



proph-ets. I be-lieve in one, ho-ly, ca-tho-lic and a-pos-tol-ic



Church. I con-fess one Bap-tism for the for-give-ness of sins

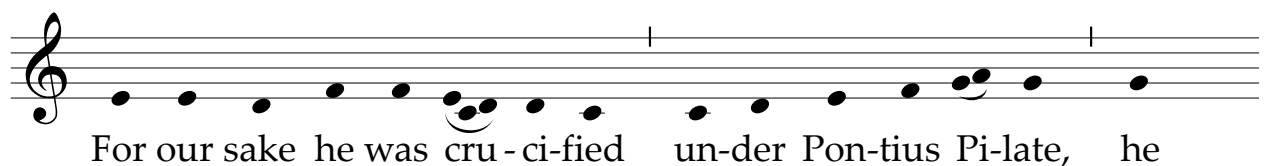
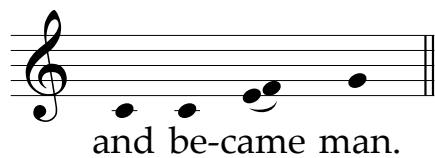
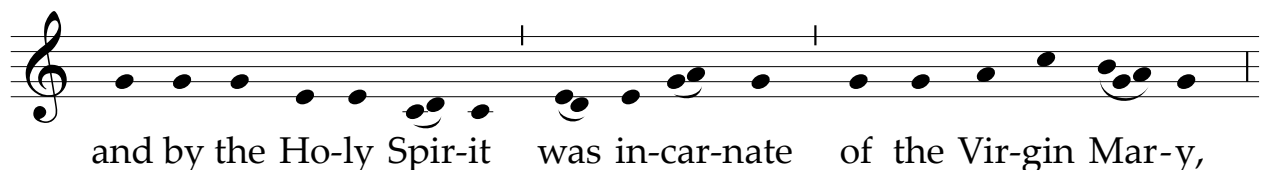
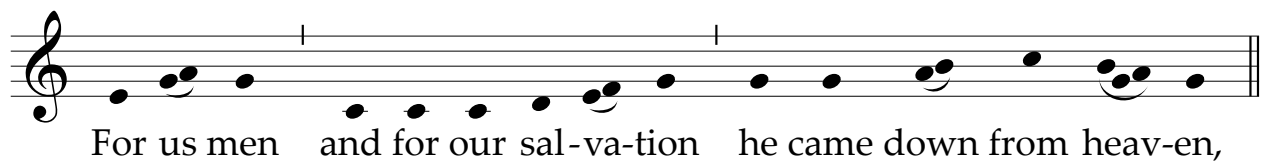
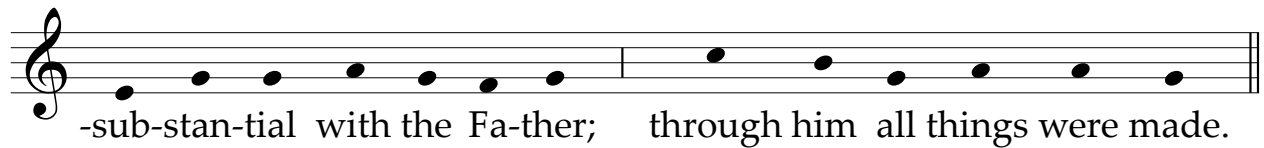
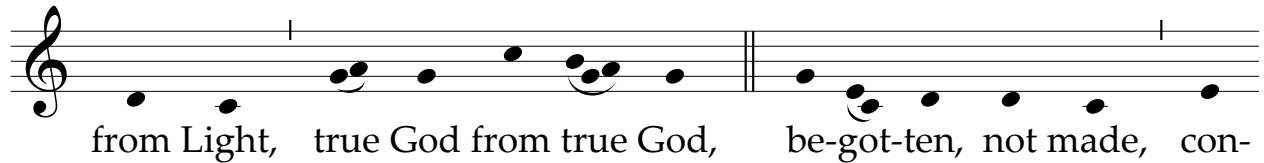
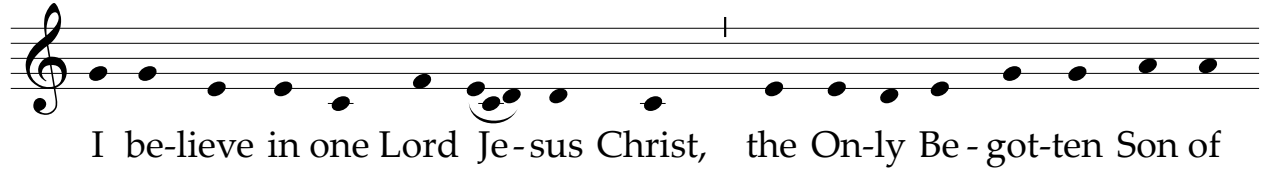
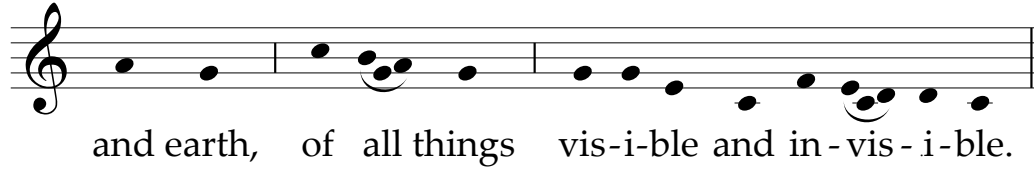


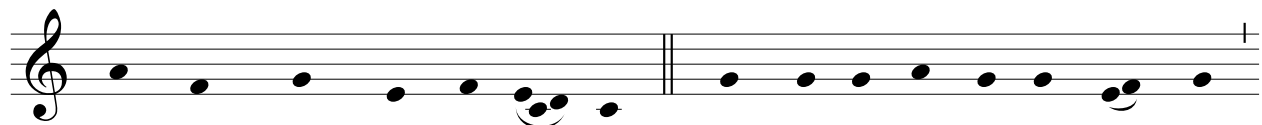
and I look for-ward to the res-ur-rec-tion of the dead and the life



of the world to come. A - men.

## Credo III

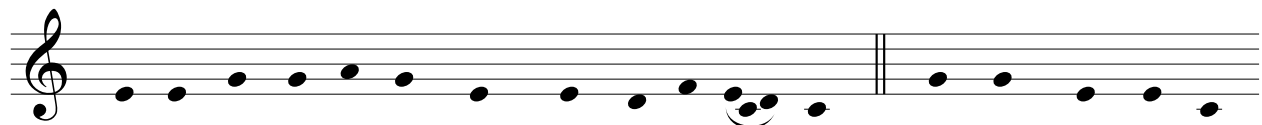




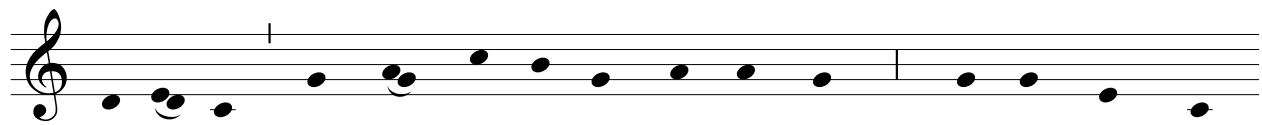
suf-fered death and was bur-ied, and rose a-gain on the third day



in ac-cord-ance with the Scrip-tures. He as-cend-ed in-to heav-en



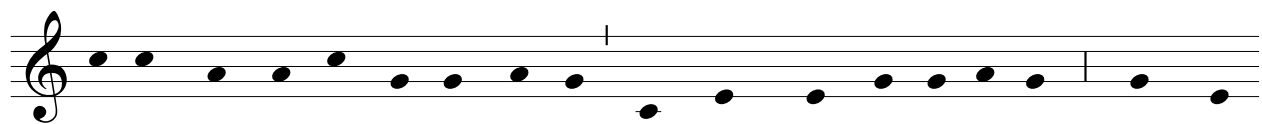
and is seat-ed at the right hand of the Fa-ther. He will come a-gain



in glo-ry to judge the liv-ing and the dead and his King-dom



will have no end.




I be-lieve in the Ho-ly Spir-it, the Lord, the giv-er of life, who pro-



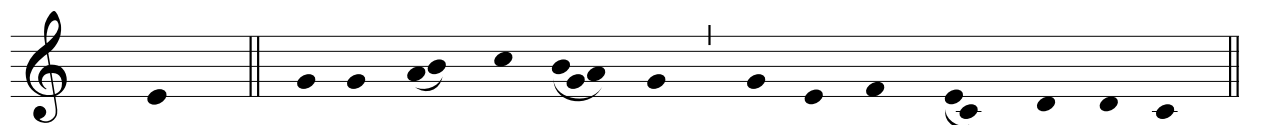
-ceeds from the Fa-ther and the Son, who with the Fa-ther and the



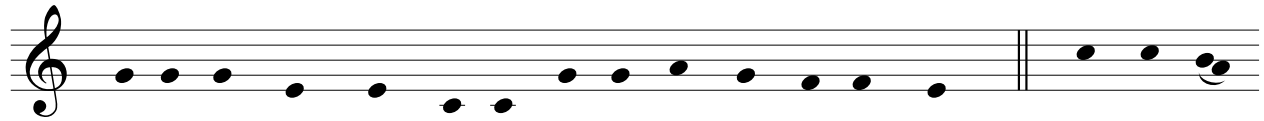
Son is a-dored and glo-ri-fied, who has spo-ken through the



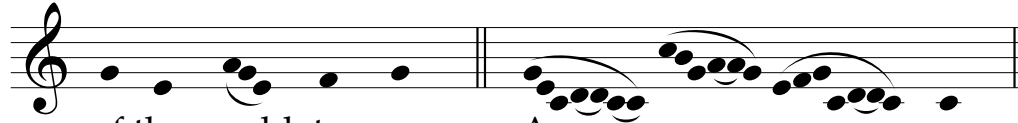
proph-ets. I be-lieve in one, ho-ly, ca-tho-lic and a-pos-tol-ic



Church. I con-fess one Bap-tism for the for-give-ness of sins



and I look for-ward to the res-ur-rec-tion of the dead and the life

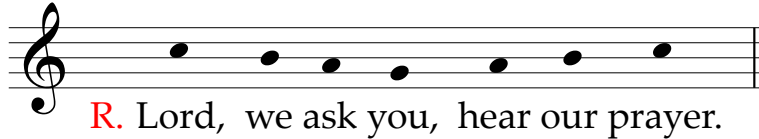
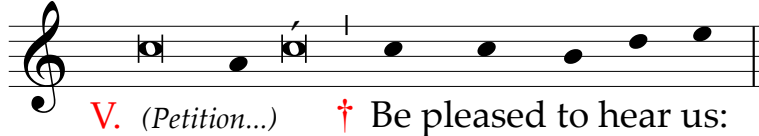


of the world to come. A - - men.

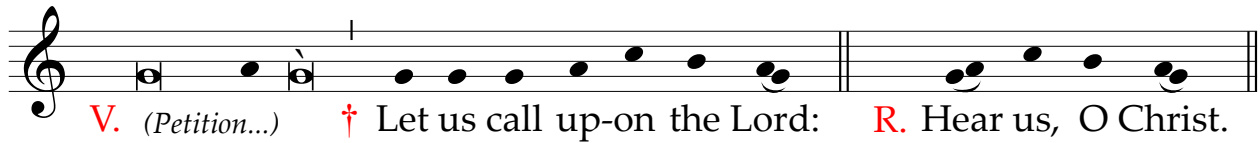
## PRAYER OF THE FAITHFUL

The text that follows the dagger (†) in the invocations given below can also be used to conclude intentions that are not sung; alternatively, the final words of the individual intentions can take its place.

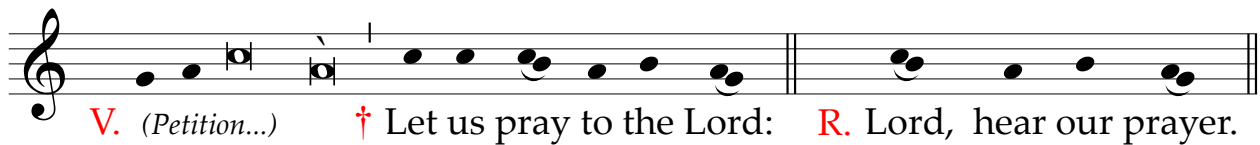
A



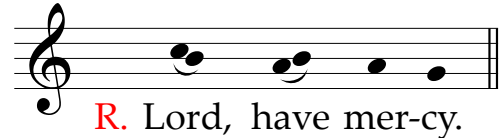
B



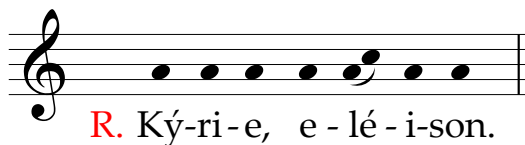
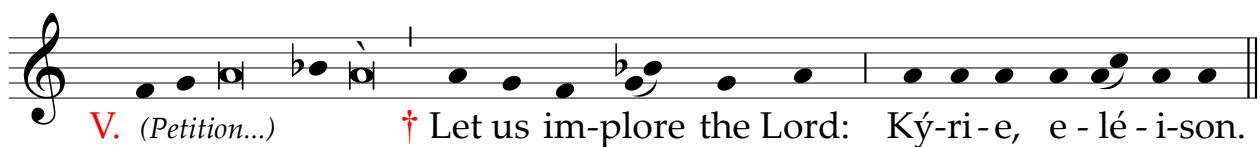
C



Or:



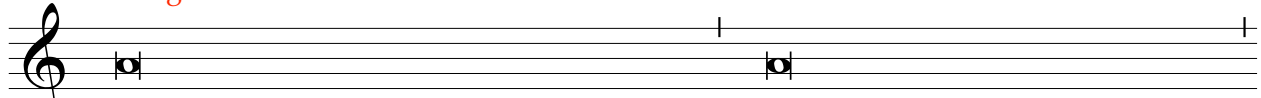
D



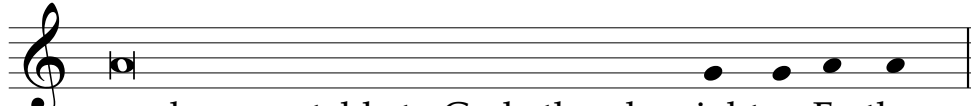
# The Liturgy of the Eucharist

## Orate, Fratres

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

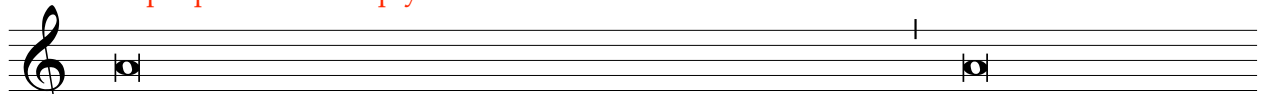


Pray, brethren (brothers and sisters), that my sacrifice and yours

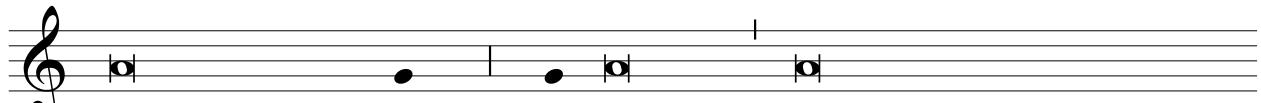


may be acceptable to God, the al - might - y Fa - ther.

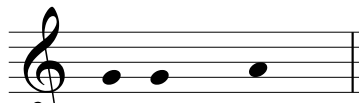
The people rise and reply:



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



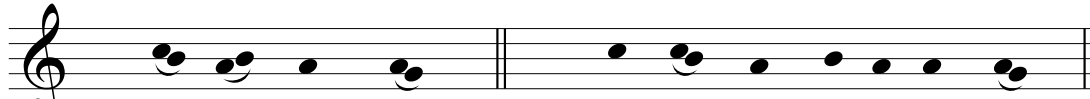
ho - ly Church.

# The Eucharistic Prayer


## Preface Dialogue



V. The Lord be with you.      R. And with your spir-it.

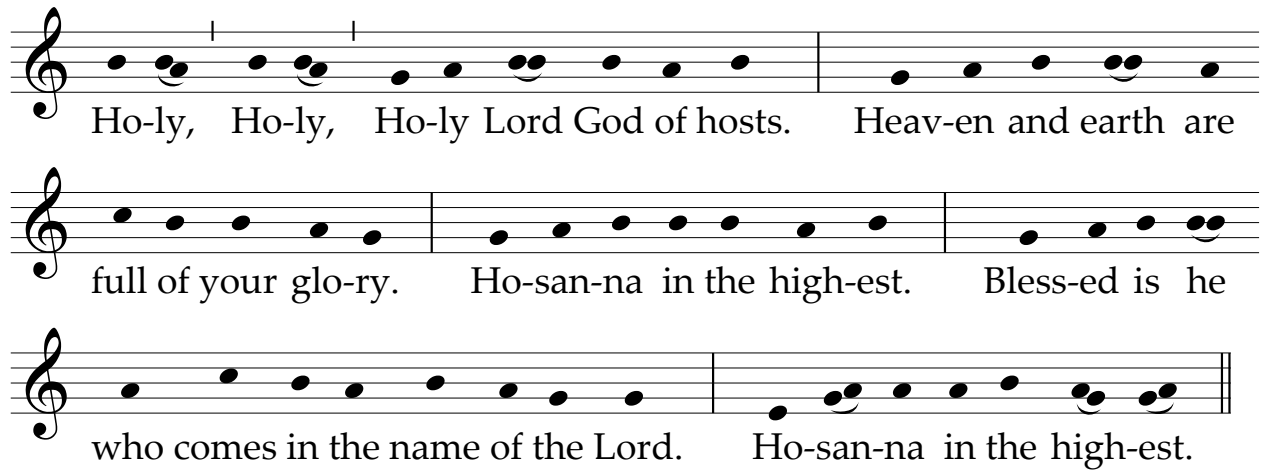


V. Lift up your hearts.      R. We lift them up to the Lord.



V. Let us give thanks to the Lord our God.      R. It is right and just.

## Sanctus



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.

Or:

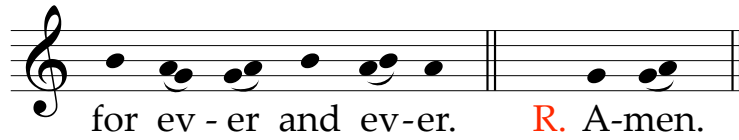
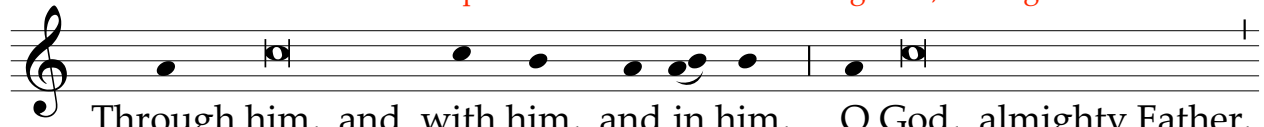


Sanc-tus, Sanc-tus, Sanc-tus Dó-mi-nus De-us Sá-ba-oth.  
Ple-ni sunt cæ-li et ter-ra gló-ri-a tu-a. Ho-sán-na in ex-cél-sis.  
Be-ne-díc-tus qui ve-nit in nó-mi-ne Dó-mi-ni. Ho-sán-na in  
ex-cél - sis.



## Doxology

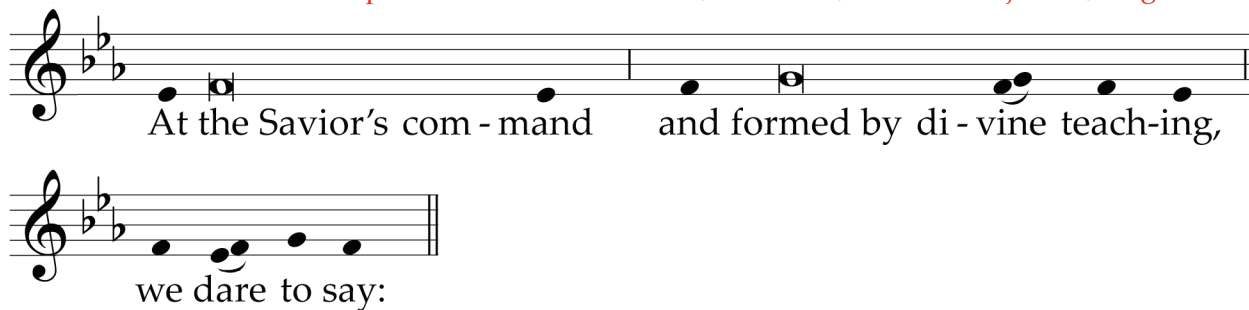
He takes the chalice and the paten with the host and raising both, he sings:



# The Communion Rite

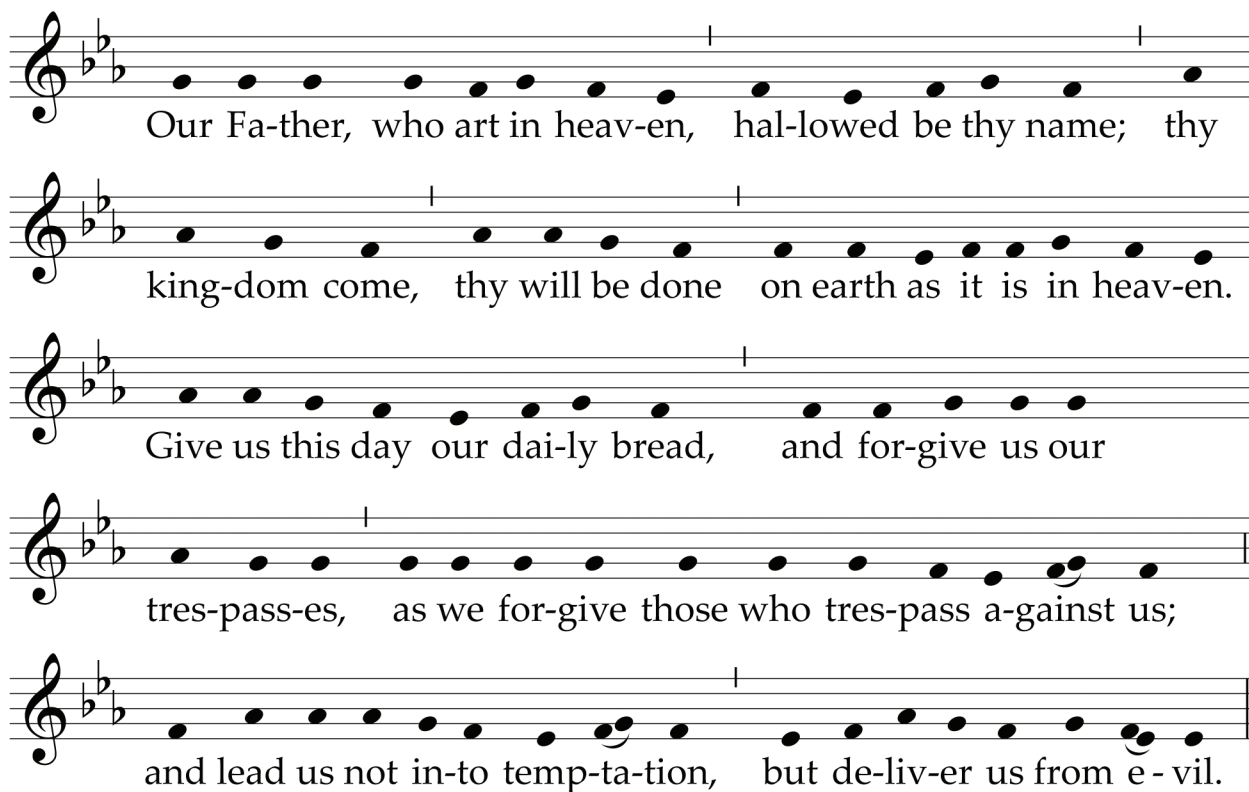
## Lord's Prayer, Embolism, and Doxology

After the chalice and paten have been set down, the Priest, with hands joined, sings:



At the Savior's com - mand and formed by di - vine teach - ing,  
we dare to say:

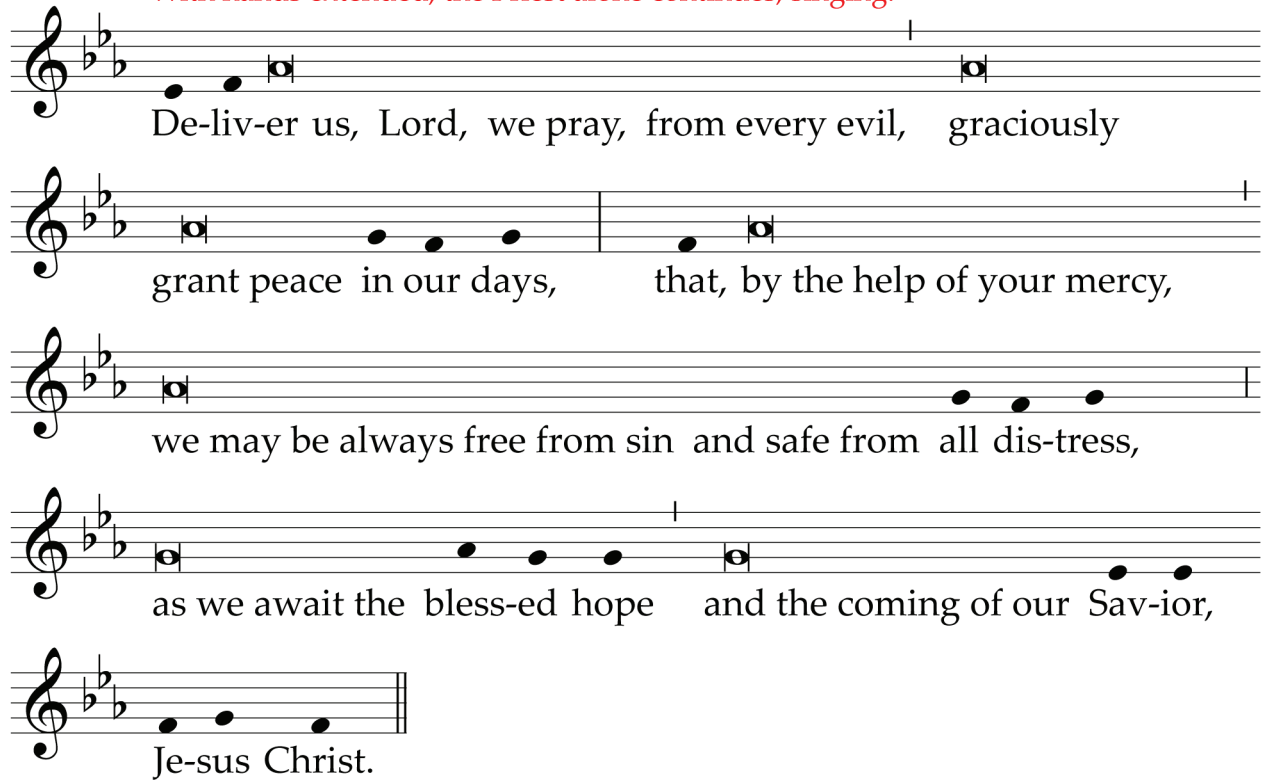
He extends his hands and, together with the people, continues:



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.

## Embolism

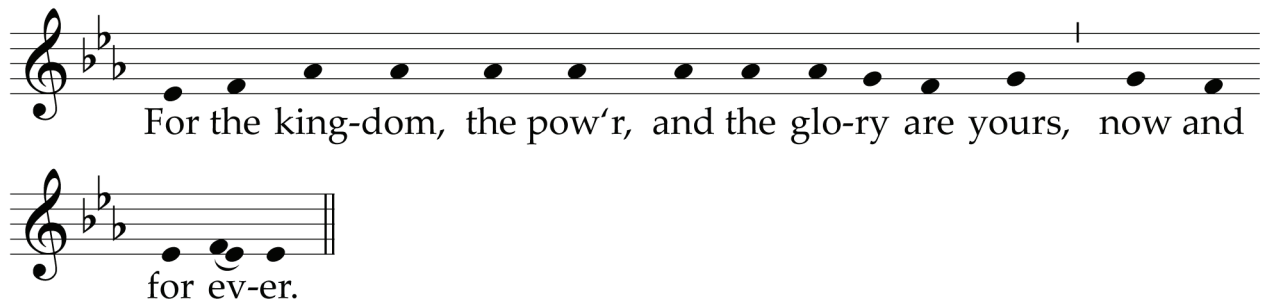
With hands extended, the Priest alone continues, singing:



De-liv-er 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 dis-tress,  
as we await the bless-ed hope and the coming of our Sav-ior,  
Je-sus Christ.

He joins his hands.

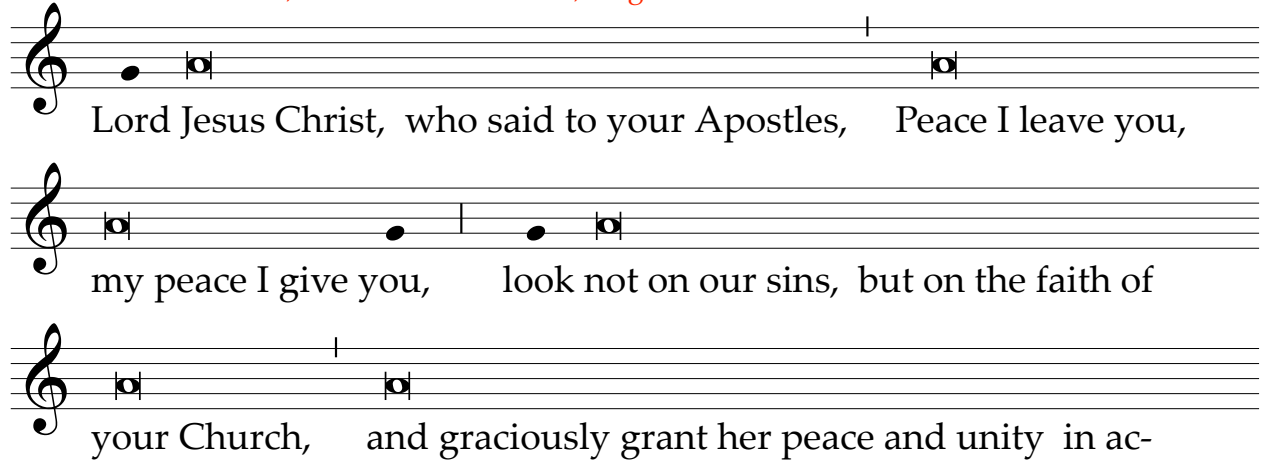
## Doxology



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

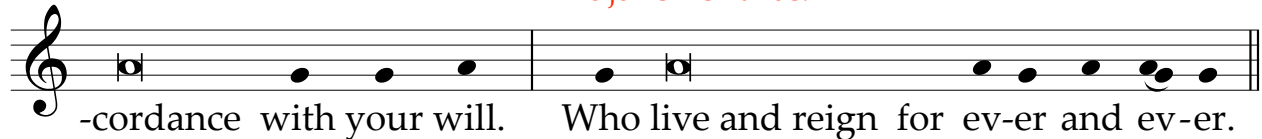
## Sign of Peace

Then the Priest, with hands extended, sings 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 ac-

He joins his hands.



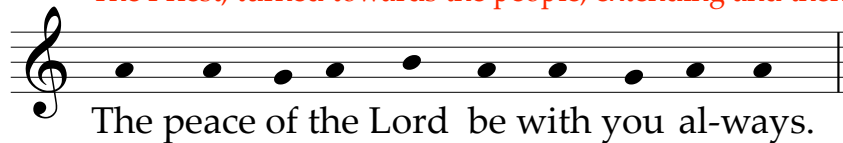
-cordance with your will. Who live and reign for ev-er and ev-er.

The people reply:



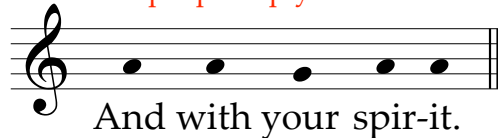
A-men.

The Priest, turned towards the people, extending and then joining his hands, adds:



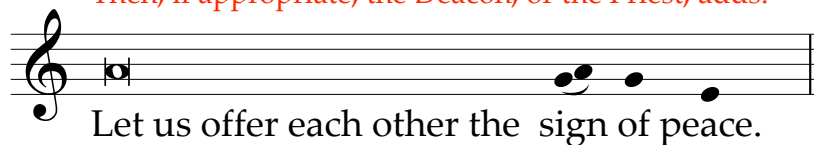
The peace of the Lord be with you al-ways.

The people reply:



And with your spir-it.

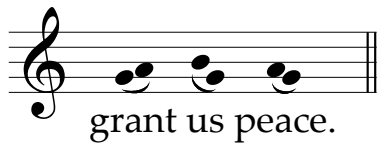
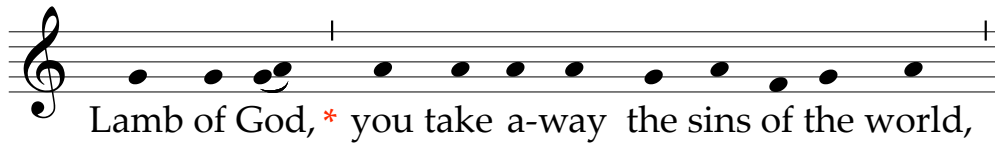
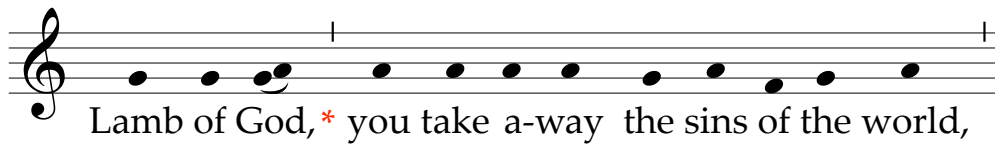
Then, if appropriate, the Deacon, or the Priest, adds:



Let us offer each other the sign of peace.

And all offer one another a sign, in keeping with local customs, that expresses peace, communion, and charity. The Priest gives the sign of peace to a Deacon or minister.

# Agnus Dei

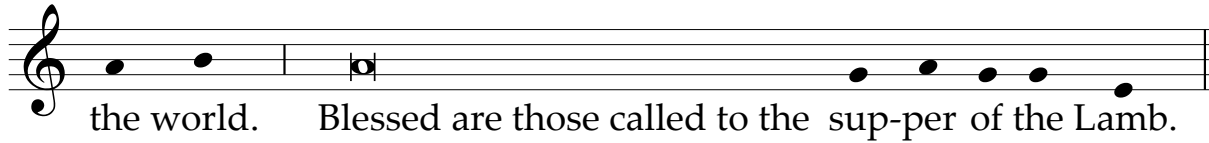
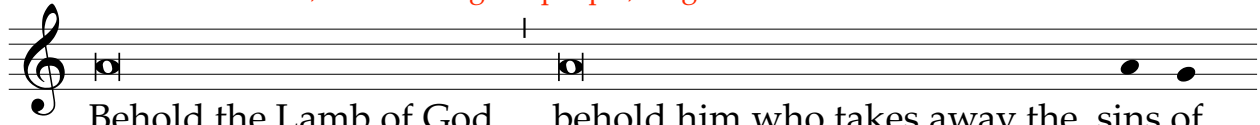


Or:

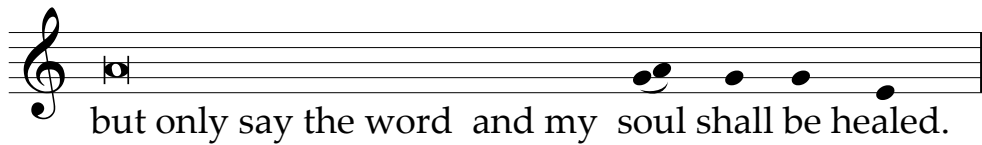
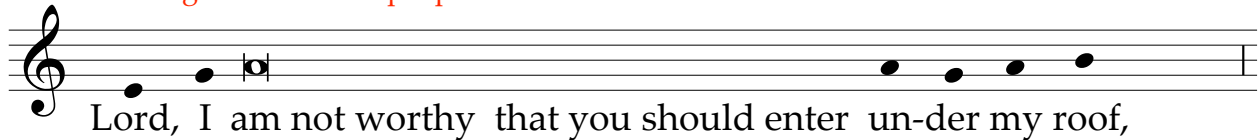


## Invitation to Communion

The Priest genuflects, takes the host and, holding it slightly raised above the paten or above the chalice, while facing the people, sings aloud:

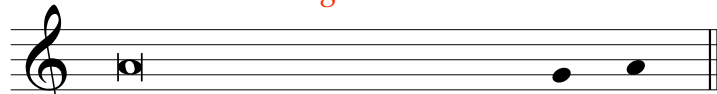


And together with the people he adds once:






The Celebrant sings:



Our help is in the name of the Lord.

All reply:



Who made heav-en and earth.

The Celebrant receives the pastoral staff, if he uses it, and sings:



May almighty God bless you,

Making the Sign of the Cross over the people three times, he adds:



the Father, ✠ and the Son, ✠ and the Ho-ly ✠ Spir-it.


All:



A-men.

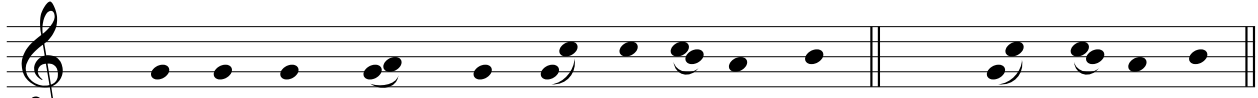
---

## Dismissal



V. Go forth, the Mass is end-ed. R. Thanks be to God.

Or:



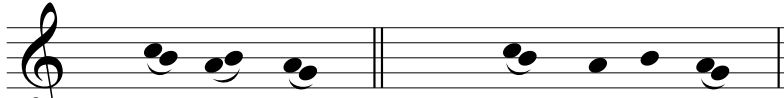
V. Go and an-ounce the Gos-pel of the Lord. R. Thanks be to God.

Or:




V. Go in peace, glorifying the Lord by your life. R. Thanks be to God.

Or:



V. Go in peace. R. Thanks be to God.

The following Dismissal is used on Easter Sunday, the Octave of Easter, and in the Mass during the Day on Pentecost Sunday.




V. Go forth, the Mass is end-ed, al-le - lu - ia, al - le - lu - ia,

Or:



V. Go in peace, al-le - lu - ia, al - le - lu - ia,



R. Thanks be to God, al-le - lu - ia, al - le - lu - ia,