

# The Order of Mass

## THE INTRODUCTORY RITES

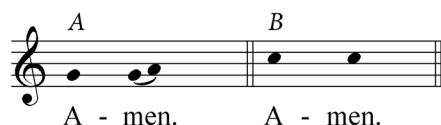
### ENTRANCE CHANT

STAND

### SIGN OF THE CROSS

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

**People:** **Amen.**



### GREETING

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

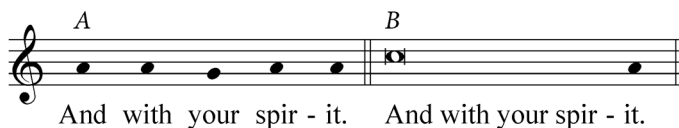
**People:** **And with your spirit.**

**B Priest:** Grace to you and peace from God our Father  
and the Lord Jesus Christ.

**People:** **And with your spirit.**

**C Priest:** The Lord be with you.

**People:** **And with your spirit.**



### PENITENTIAL ACT

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

**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.

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

**People:** Amen.

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

**Priest:** Have mercy on us, O Lord.

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

Musical notation for the text: For we have sinned a-against you. For we have sinned against you. The notation is on a single staff with a treble clef and a key signature of one flat. It consists of two phrases, A and B, separated by a double bar line. Phrase A is 'For we have sinned a-against you.' and phrase B is 'For we have sinned against you.'

**Priest:** Show us, O Lord, your mercy.

**People:** And grant us your salvation.

Musical notation for the text: And grant us your sal-va-tion. And grant us your salva-tion. The notation is on a single staff with a treble clef and a key signature of one flat. It consists of two phrases, A and B, separated by a double bar line. Phrase A is 'And grant us your sal-va-tion.' and phrase B is 'And grant us your salva-tion.'

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

**People:** Amen.

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

**Priest (Deacon or another minister):**

You were sent to heal the contrite of heart:  
Lord, have mercy. **Or:** Kyrie, eleison.

**People:** Lord, have mercy. **Or:** Kyrie, eleison.

**Priest:** You came to call sinners:  
Christ, have mercy. **Or:** Christe, eleison.

**People:** Christ, have mercy. **Or:** Christe, eleison.

**Priest:** 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.

Musical notation for the text: Lord, have mer - cy. Kýrie, e - lé - i - son. Christ, have mer - cy. Christe, e - lé - i - son. Lord, have mer - cy. Kýrie, e - lé - i - son. The notation is on a single staff with a treble clef and a key signature of one flat. It consists of two phrases, A and B, separated by a double bar line. Phrase A is 'Lord, have mer - cy. Kýrie, e - lé - i - son. Christ, have mer - cy. Christe, e - lé - i - son. Lord, have mer - cy. Kýrie, e - lé - i - son.' and phrase B is 'Lord, have mer - cy. Kýrie, e - lé - i - son. Christ, have mer - cy. Christe, e - lé - i - son. Lord, have mer - cy. Kýrie, e - lé - i - son.'

Musical notation for the text: Lord, have mer - cy. Kýrie, elé - ison. Christ, have mer - cy. Christe, elé - ison. Lord, have mer - cy. Kýrie, elé - ison. The notation is on a single staff with a treble clef and a key signature of one flat. It consists of two phrases, A and B, separated by a double bar line. Phrase A is 'Lord, have mer - cy. Kýrie, elé - ison. Christ, have mer - cy. Christe, elé - ison. Lord, have mer - cy. Kýrie, elé - ison.' and phrase B is 'Lord, have mer - cy. Kýrie, elé - ison. Christ, have mer - cy. Christe, elé - ison. Lord, have mer - cy. Kýrie, elé - ison.'

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

**People:** Amen.

Musical notation for the text: A - men. A - men. The notation is on a single staff with a treble clef and a key signature of one flat. It consists of two phrases, A and B, separated by a double bar line. Phrase A is 'A - men.' and phrase B is 'A - men.'

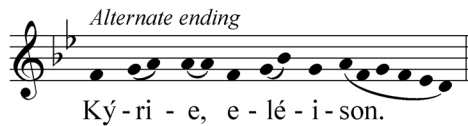
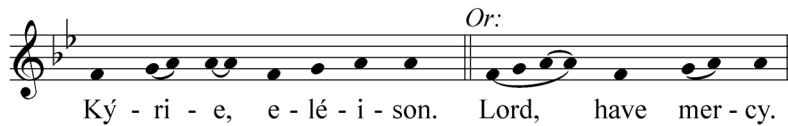
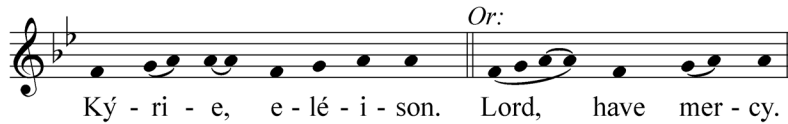
**KYRIE**

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

℣. Lord, have mercy.      ℞. Lord, have mercy.  
 ℣. Christ, have mercy.      ℞. Christ, have mercy.  
 ℣. Lord, have mercy.      ℞. Lord, have mercy.

Or:

℣. Kyrie, eleison.      ℞. Kyrie, eleison.  
 ℣. Christe, eleison.      ℞. Christe, eleison.  
 ℣. Kyrie, eleison.      ℞. Kyrie, eleison.

**GLORIA**

**All:** Glory to God in the highest,  
and on earth peace to people of good will.

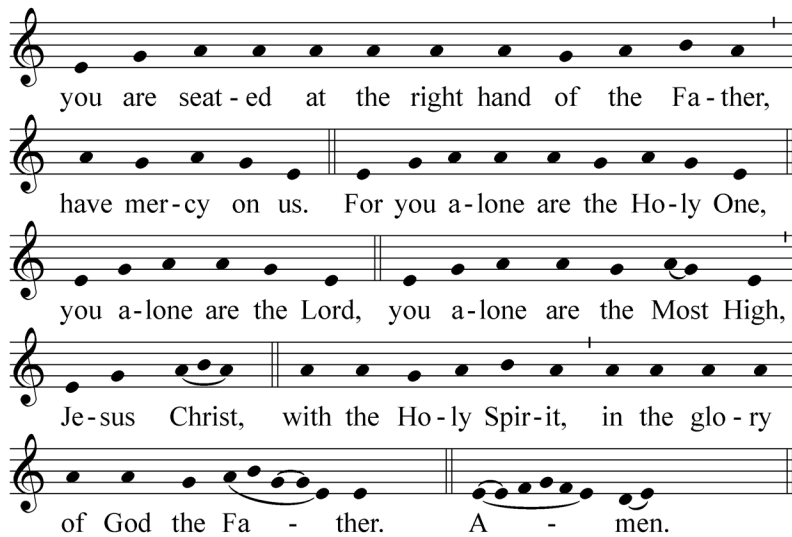
We praise you,  
we bless you,  
we adore you,  
we glorify you,  
we give you thanks for your great glory,  
Lord God, heavenly King,  
O God, almighty Father.

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.

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.

**COLLECT (OPENING PRAYER)**

**Priest:** Let us pray.

All pray in silence with the Priest for a while.

Then the Priest, with hands extended, says the Collect prayer, at the end of which the people acclaim:

**Amen.**



A - men. A - men.

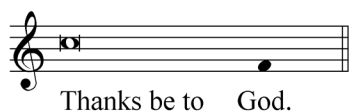
**THE LITURGY OF THE WORD****FIRST READING****SIT**

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: Thanks be to God.**



Thanks be to God.

**RESPONSORIAL PSALM**

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

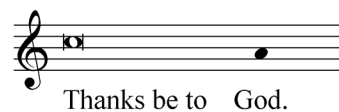
**SECOND READING**

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: Thanks be to God.**



Thanks be to God.

**GOSPEL ACCLAMATION****STAND**

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



Al-le-lu-ia, al-le-lu-ia, al-le-lu-ia.

**GOSPEL DIALOGUE**

**Deacon or Priest:** The Lord be with you.

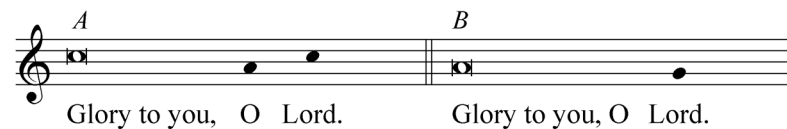
**People:** **And with your spirit.**



And with your spir-it. And with your spir-it.

**Deacon or Priest:** A reading from the holy Gospel according to **N.**

**People:** **Glory to you, O Lord.**



Glory to you, O Lord. Glory to you, O Lord.

**GOSPEL READING**

# Thirty-Third Sunday in Ordinary Time

November 18, 2012



## Liturgy of the Hours: Week I of the Psalter

“Learn a lesson from the fig tree.” What are we to learn? That the annual greening of the fig tree is a harbinger of new life arising out of seeming deadness. That the annual gospel prediction of apocalyptic destruction is a harbinger that Jesus “is near.” Indeed, Jesus’ promise that he will be near at the end times is a promise already being fulfilled now. Life arising from deadness has already happened in Jesus. It is already happening in us.

—Living Liturgy™, *Thirty-Third Sunday in Ordinary Time 2012*

## ENTRANCE ANTIPHON (Jeremiah 29:11, 12, 14)

The Lord said: I think thoughts of peace and not of affliction. You will call upon me, and I will answer you, and I will lead back your captives from every place.

## COLLECT

Grant us, we pray, O Lord our God, the constant gladness of being devoted to you, for it is full and lasting happiness to serve with constancy the author of all that is good. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. **All: Amen.**

## READING I (L 158-B) (Daniel 12:1-3)

**A reading from the Book of the prophet Daniel**

*At that time your people shall escape.*

**In those days, I, Daniel,  
heard this word of the LORD:  
“At that time there shall arise  
Michael, the great prince,  
guardian of your people;**

**it shall be a time unsurpassed in distress  
since nations began until that time.  
At that time your people shall escape,  
everyone who is found written in the book.**

**“Many of those who sleep in the dust of the earth shall  
awake;  
some shall live forever,  
others shall be an everlasting horror and disgrace.**

**“But the wise shall shine brightly  
like the splendor of the firmament,  
and those who lead the many to justice  
shall be like the stars forever.”**

**The word of the Lord. All: Thanks be to God.**

## RESPONSORIAL PSALM 16

P-381



You are my in - her - i - tance, O Lord!

Music: Jay F. Hunstiger, © 1990, administered by Liturgical Press. All rights reserved.

or:

P-431



You are my in - her - i - tance, O Lord!

Music: Bartholomew Sayles, O.S.B., and Cecile Gertken, O.S.B., adapt., © 1977, 1989, Order of Saint Benedict.

## Psalm 16:5, 8, 9-10, 11

### **R<sub>7</sub>. (1) You are my inheritance, O Lord!**

O LORD, my allotted portion and my cup,  
you it is who hold fast my lot.

I set the LORD ever before me;  
with him at my right hand I shall not be disturbed. **R<sub>7</sub>.**

Therefore my heart is glad and my soul rejoices,  
my body, too, abides in confidence;  
because you will not abandon my soul to the netherworld,  
nor will you suffer your faithful one to undergo  
corruption. **R<sub>7</sub>.**

*(continued)*

You will show me the path to life,  
fullness of joys in your presence,  
the delights at your right hand forever. **R**.

**READING II** (Hebrews 10:11-14, 18)

**A reading from the Letter to the Hebrews**

*By one offering he has made perfect forever those who are being consecrated.*

**Brothers and sisters:**

Every priest stands daily at his ministry,  
offering frequently those same sacrifices  
that can never take away sins.

But this one offered one sacrifice for sins,  
and took his seat forever at the right hand of God;  
now he waits until his enemies are made his footstool.

For by one offering  
he has made perfect forever those who are being  
consecrated.

Where there is forgiveness of these,  
there is no longer offering for sin.

The word of the Lord. **All:** Thanks be to God.

**GOSPEL** (Mark 13:24-32)

**ALLELUIA** (Luke 21:36)

**V.** Alleluia, alleluia. **R.** Alleluia, alleluia.

**V.** Be vigilant at all times  
and pray that you have the strength to stand before the  
Son of Man. **R.**

**✠ A reading from the holy Gospel according to Mark**

**All:** Glory to you, O Lord.

*He will gather his elect from the four winds.*

**Jesus said to his disciples:**

“In those days after that tribulation  
the sun will be darkened,  
and the moon will not give its light,  
and the stars will be falling from the sky,  
and the powers in the heavens will be shaken.

“And then they will see ‘the Son of Man coming in the  
clouds’  
with great power and glory,  
and then he will send out the angels  
and gather his elect from the four winds,  
from the end of the earth to the end of the sky.

“Learn a lesson from the fig tree.

When its branch becomes tender and sprouts leaves,  
you know that summer is near.

In the same way, when you see these things happening,  
know that he is near, at the gates.

Amen, I say to you,  
this generation will not pass away  
until all these things have taken place.

Heaven and earth will pass away,  
but my words will not pass away.

“But of that day or hour, no one knows,  
neither the angels in heaven, nor the Son, but only the  
Father.”

The Gospel of the Lord. **All:** Praise to you, Lord Jesus Christ.

**PRAYER OVER THE OFFERINGS**

Grant, O Lord, we pray,  
that what we offer in the sight of your majesty  
may obtain for us the grace of being devoted to you  
and gain us the prize of everlasting happiness.  
Through Christ our Lord. **All: Amen.**

**COMMUNION ANTIPHON** (Psalm 73[72]:28)

To be near God is my happiness,  
to place my hope in God the Lord.

Or:

(Mark 11:23-24)

Amen, I say to you: Whatever you ask in prayer,  
believe that you will receive,  
and it shall be given to you, says the Lord.

## PRAYER AFTER COMMUNION

We have partaken of the gifts of this sacred mystery,  
humbly imploring, O Lord,  
that what your Son commanded us to do  
in memory of him  
may bring us growth in charity.  
Through Christ our Lord. **All: Amen.**

*Monday, November 19*

Mass of Sunday (G), pp. 208ff., except for readings and chants, or  
Masses, pp. 243ff.

READING I (L 497-II) (Revelation 1:1-4; 2:1-5)

RESPONSORIAL PSALM 1:1-2, 3, 4 and 6

**R.** (Revelation 2:17) **Those who are victorious I will feed  
from the tree of life.**

Blessed the man who follows not  
the counsel of the wicked  
Nor walks in the way of sinners,  
nor sits in the company of the insolent,  
But delights in the law of the LORD  
and meditates on his law day and night. **R.**

He is like a tree  
planted near running water,  
That yields its fruit in due season,  
and whose leaves never fade.  
Whatever he does, prospers. **R.**

Not so the wicked, not so;  
they are like chaff which the wind drives away.  
For the LORD watches over the way of the just,  
but the way of the wicked vanishes. **R.**

GOSPEL (Luke 18:35-43)

ALLELUIA (John 8:12)

**V.** Alleluia, alleluia. **R.** Alleluia, alleluia.

**V.** I am the light of the world, says the Lord;  
whoever follows me will have the light of life. **R.**

*Tuesday, November 20*

Mass of Sunday (G), pp. 208ff., except for readings and chants, or  
Masses, pp. 243ff.

READING I (L 498-II) (Revelation 3:1-6, 14-22)

RESPONSORIAL PSALM 15:2-3a, 3bc-4ab, 5

**R.** (Revelation 3:21) **I will seat the victor beside me on my  
throne.**

He who walks blamelessly and does justice;  
who thinks the truth in his heart  
and slanders not with his tongue. **R.**

Who harms not his fellow man,  
nor takes up a reproach against his neighbor;  
By whom the reprobate is despised,  
while he honors those who fear the LORD. **R.**

Who lends not his money at usury  
and accepts no bribe against the innocent.  
He who does these things  
shall never be disturbed. **R.**

GOSPEL (Luke 19:1-10)

ALLELUIA (1 John 4:10b)

**V.** Alleluia, alleluia. **R.** Alleluia, alleluia.

**V.** God loved us, and sent his Son  
as expiation for our sins. **R.**

*Wednesday, November 21*

## PRESENTATION OF MARY

Memorial. Common of the Blessed Virgin Mary (W), except for  
orations, readings, and chants.

ENTRANCE ANTIPHON (Cf. Judith 13:18-19)

Blessed are you, O Virgin Mary, by the Lord God Most High,  
above all women on the earth;  
for he has so exalted your name  
that your praise shall be undying on our lips.

## COLLECT

As we venerate the glorious memory  
of the most holy Virgin Mary,  
grant, we pray, O Lord, through her intercession,  
that we, too, may merit to receive  
from the fullness of your grace.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever. **All: Amen.**

**READING (L 680) (Zechariah 2:14-17); RESPONSORIAL PSALM (Luke 1) (Ṛ. The Almighty has done great things for me, and holy is his Name. or: Ṛ. O Blessed Virgin Mary, you carried the Son of the eternal Father.); GOSPEL (Matthew 12:46-50); or**

**READING I (L 499-II) (Revelation 4:1-11)**

**RESPONSORIAL PSALM 150:1b-2, 3-4, 5-6**

**Ṛ. (1b) Holy, holy, holy Lord, mighty God!**

Praise the LORD in his sanctuary,  
praise him in the firmament of his strength.  
Praise him for his mighty deeds,  
praise him for his sovereign majesty. **Ṛ.**

Praise him with the blast of the trumpet,  
praise him with lyre and harp,  
Praise him with timbrel and dance,  
praise him with strings and pipe. **Ṛ.**

Praise him with sounding cymbals,  
praise him with clanging cymbals.  
Let everything that has breath  
praise the LORD! Alleluia. **Ṛ.**

**GOSPEL (Luke 19:11-28)**

**ALLELUIA (See John 15:16)**

**∇. Alleluia, alleluia. Ṛ. Alleluia, alleluia.**

**∇. I chose you from the world,  
to go and bear fruit that will last, says the Lord. Ṛ.**

**PRAYER OVER THE OFFERINGS**

We offer you the sacrifice of praise, O Lord,  
as we rejoice in commemorating the Mother of your Son;

grant, we pray,  
that through this most holy exchange  
we may advance towards eternal redemption.  
Through Christ our Lord. **All: Amen.**

**COMMUNION ANTIPHON (Cf. Luke 1:48)**

All generations will call me blessed,  
for God has looked on his lowly handmaid.

**PRAYER AFTER COMMUNION**

Renewed with this heavenly food,  
we humbly implore you, Lord,  
that, having received your Son, born of the tender Virgin,  
under sacramental signs,  
we may profess him in words  
and hold fast to him in deeds.  
Who lives and reigns for ever and ever. **All: Amen.**



## Thanksgiving Day

November 22, 2012

*Jesus is surprised that only one of the ten lepers (a foreigner) returns to give him thanks. But, in fact, because he is traveling in Samaria, Jesus himself is the foreigner. For the sake of proclaiming the Gospel, Jesus chooses to enter foreign places. Because of Jesus' willingness to enter foreign places, no one need be a foreigner to God. We only need to choose to return to the familiarity of God's embrace. In Jesus God travels to us. In thanksgiving we travel to God.*

—Living Liturgy™, Thanksgiving Day 2012

**ENTRANCE ANTIPHON (Ephesians 5:19-20)**

Sing and make music to the Lord in your hearts,  
always thanking God the Father for all things  
in the name of our Lord Jesus Christ.

**COLLECT**

Father all-powerful,  
your gifts of love are countless  
and your goodness infinite;



as we come before you on Thanksgiving Day  
with gratitude for your kindness,  
open our hearts to have concern  
for every man, woman, and child,  
so that we may share your gifts in loving service.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever. **All: Amen.**

**READING I (L 943.2) (Sirach 50:22-24)**

**A reading from the Book of Sirach**

*God has done wondrous things on earth.*

**And now, bless the God of all,  
who has done wondrous things on earth;  
Who fosters people's growth from their mother's womb,  
and fashions them according to his will!  
May he grant you joy of heart  
and may peace abide among you;  
May his goodness toward us endure in Israel  
to deliver us in our days.**

**The word of the Lord. All: Thanks be to God.**

**RESPONSORIAL PSALM 138:1-2a, 2bc-3, 4-5 (L 945.3)**

**R<sup>7</sup>. (2bc) Lord, I thank you for your faithfulness and love.**

I will give thanks to you, O LORD, with all of my heart,  
for you have heard the words of my mouth;  
in the presence of the angels I will sing your praise;  
I will worship at your holy temple. **R<sup>7</sup>.**

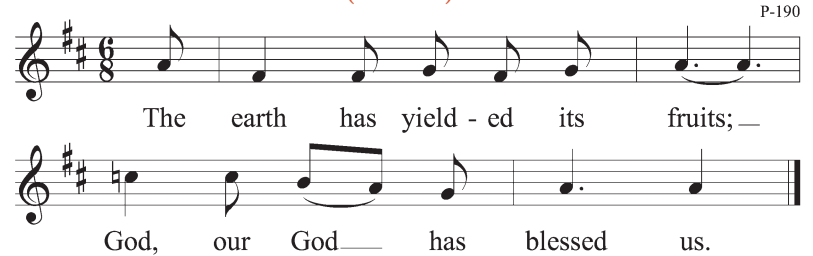
I will give thanks to your name,  
Because of your kindness and your truth.  
When I called, you answered me;  
you built up strength within me. **R<sup>7</sup>.**

All the kings of the earth shall give thanks to you, O LORD,  
when they hear the words of your mouth;  
And they shall sing of the ways of the LORD:  
"Great is the glory of the LORD." **R<sup>7</sup>.**

[or: *Celebrating the Eucharist* offers the following setting of Psalm 67 as a musical option for Thanksgiving.

**RESPONSORIAL PSALM 67 (L 919.1)**

P-190



The earth has yielded its fruits;—  
God, our God— has blessed us.

Music: Jay F. Hunstiger, © 2004, administered by Liturgical Press. All rights reserved.

or:

P-284



The earth has yielded its fruits; God, our God has blessed us.

Music: Bartholomew Sayles, O.S.B., and Cecile Gertken, O.S.B., adapt., © 1977, 1989, Order of Saint Benedict.

**Psalm 67:2-3, 5, 7-8**

**R<sup>7</sup>. (7) The earth has yielded its fruit, the Lord our God  
has blessed us. or: R<sup>7</sup>. (4) O God, let all the nations  
praise you!**

May God have pity on us and bless us;  
may he let his face shine upon us.

So may your way be known upon earth;  
among all nations, your salvation. **R<sup>7</sup>.**

May the nations be glad and exult  
because you rule the peoples in equity;  
the nations on the earth you guide. **R<sup>7</sup>.**

The earth has yielded its fruits;  
God, our God, has blessed us.

May God bless us,  
and may all the ends of the earth fear him! **R<sup>7</sup>.]**

**READING II (L 944.1) (1 Corinthians 1:3-9)**

**A reading from the first Letter of Saint Paul to the  
Corinthians**

*I give thanks to my God always on your account.*

**Brothers and sisters:**

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