

THE ORDINARY OF THE MASS

*According to the Roman Rite of Saint Peter the Apostle
Commonly called the Rite of Saint Gregory the Great*

*According to the Usage of Saint Mark's Parish
Denver, Colorado
2004*



Missa Penitentialis
Schola Cantorum

Rubrics

The liturgy of the Mass is the common work of both the Holy Ministers and the Laity, the congregation. It is the movement of the entire congregation from this time and space into the eternity of the presence of our Lord culminating with the Eucharist where the communicants receive the Lord's Body and Blood. As such both the ministers and the laity participate in the Divine Liturgy. When the ministers or the laity are to speak, or chant these symbols will be used:

V - Versicle, the minister speaks or chants the text.

R - Responsory, the laity speaks or chants the text.

All - the ministers and laity speak or chant the text.

When certain symbols or words in red are encountered in the liturgy the following actions are required of the worshipper.

✠ - The worshipper makes the sign of the cross. The Orthodox method of making the sign of the cross is as follows. The thumb, index and second fingers of the right hand are brought together at the fingertips. This represents the Trinity. The third and fourth fingers lay across the palm of the right hand, and represent the two natures of Christ, Divine and human. One then touches with the fingers which represent the Trinity, in rapid succession, their forehead, their heart, the right shoulder, and lastly the left shoulder.

Sit, Stand - Self explanatory.

Kneel - The worshipper kneels on the kneeler using both knees.

Genuflect - The worshipper kneels on the kneeler with their right knee.

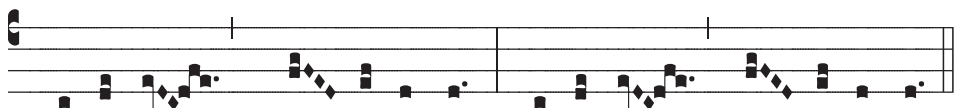
*** - The worshipper is directed to look in the bulletin which contains the hymn numbers, minor propers, and Bible references for the Epistle and Holy Gospel. For example, ** Introit*, would mean to look in the bulletin for the Introit minor propers. ** Opening Hymn* would mean to look in the bulletin to see which hymn is to be sung. In this regard, '1940 - 29' in the bulletin would indicate that hymn 29 is to be sung from "The Hymnal" which is blue in color, while 'St. A. - 29' would mean to sing hymn 29 from "The Saint Ambrose Hymnal" which is maroon in color.

* THE OPENING HYMN *Stand*

* INTROIT *Stand*

Kyrie eleison

The Cantor chants the verses marked with V̇. The schola and faithful respond with the verses marked with Ṙ.



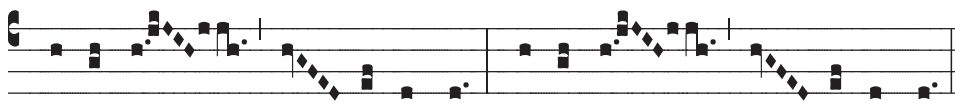
V̇ Ky-ri - e Ṙ e - le - i - son. Ky-ri - e e - le - i - son.



Ky-ri - e e - le - i - son. V̇ Chris - ste Ṙ e - le - i - son.



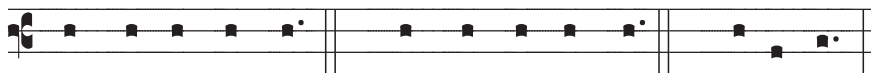
Chris - ste e - le - i - son. Chris - ste e - le - i - son.



V̇ Ky-ri - e Ṙ e - le - i - son. Ky-ri - e e - le - i - son.



V̇ Ky-ri - e Ṙ e - le - i - son.



V̇ The Lord be with you. Ṙ And with thy spi - rit. V̇ Let us pray. *Kneel*

* The Collects

The Priest chants or reads the Collect for the day. Additional Collects in honor of saints, the Theotokos, etc. may also be given. At the conclusion of each Collect, the Faithful chants:



Ṙ A - men.

* The Epistle *Sit*

∇ The Lesson is from __ , Chapter __ beginning at the _ verse.

At the conclusion of the Epistle, the reader says:

∇ Here endeth the Epistle.

℞ Thanks be to God

* Gradual and Tract *Stand*

The Cantor chants the verses marked with ∇. The schola and faithful respond with the verses marked with ℞.

* The Holy Gospel *Stand*



∇ The Lord be with you ℞ And with thy spi - rit.

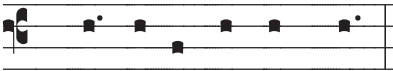
As the Deacon or Priest announces the Gospel, the Faithful stand, and make the Sign of the Cross with their thumb on their forehead, lips and heart (signifying the Gospel blessing to the mind, speech and heart).

∇ The continuation of the Holy Gospel according to Saint __ , Chapter _ beginning at the _ verse.



℞ Glo - ry be to thee, O Lord.

The Deacon or Priest chants the Holy Gospel. At the conclusion the Faithful respond:

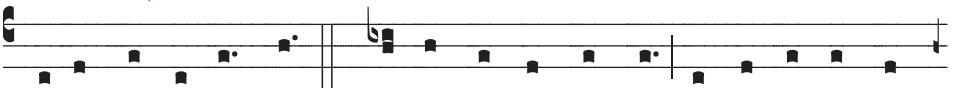


℞ Praise be to thee, O Christ.

THE NICENE CREED

Credo in unum Deum

The Cantor chants the verses marked with ∇. The schola and faithful respond with the verses marked with ℞.



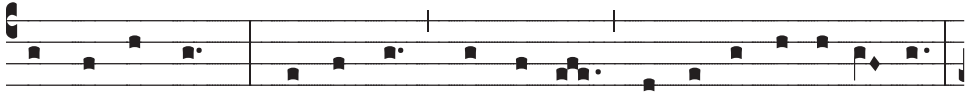
∇ I be-lieve in one God ℞ the Fa-ther Al-migh-ty, Ma-ker of hea-ven



and earth, and of all things vi-si-ble and in-vi-si-ble: And in one Lord



Je-sus Christ, the on-ly be-got-ten Son of God; Be-got-ten of the Fa-ther



be-fore all worlds, God of God, Light of Light, Ver-y God of ver-y God;



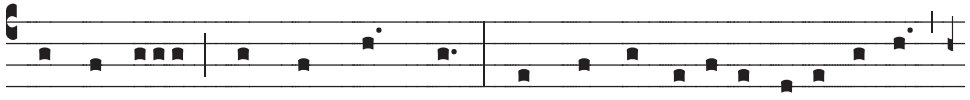
Be-got-ten, not made; Be-ing of one sub-stance with the Fa-ther; by



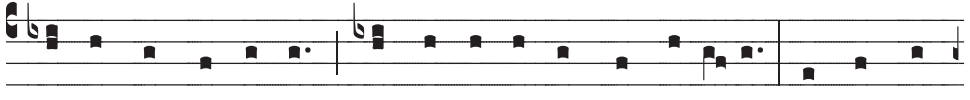
Whom all things were made: who for us men and for our sal-va-tion came



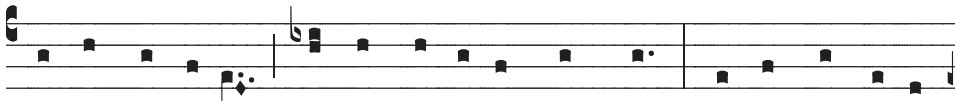
down from hea-ven, * And was in-car-nate by the Ho-ly Ghost of the



Vir-gin Mary, And was made Man:** and was cru-ci-fi-ed al-so for us

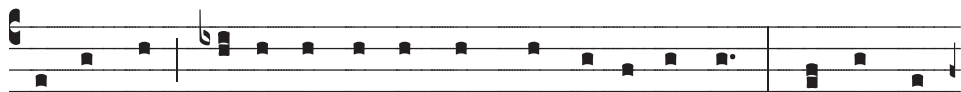


un-der Pon-tius Pi-late; He suf-fer-ed and was bu-ri-ed: and the third

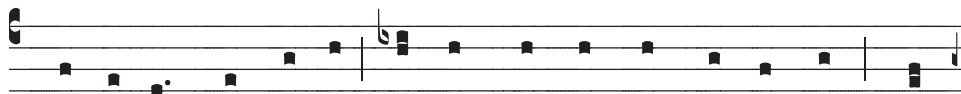


day He rose a-gain ac-cord-ing to the Scrip-tures: And as-cend-ed in-

* - Kneel ** - Stand



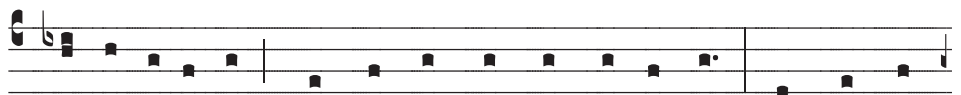
to hea-ven, And sit-teth on the right hand of the Fa-ther: And He shall



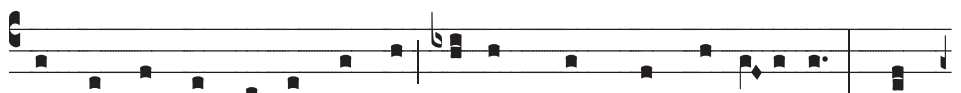
come a-gain, with glo-ry, to judge both the quick and the dead; Whose



king-dom shall have no end. And I be-lieve in the Ho-ly Ghost, The Lord,



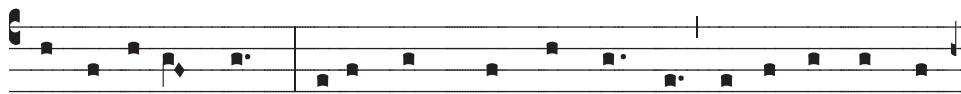
and Giv-er of Life, Who pro-ceed-eth from the Fa-ther. Who with the



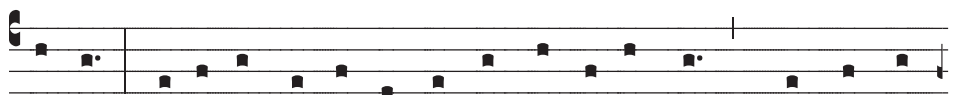
Fa-ther and the Son to-geth-er is wor-shipp'd and glo-ri-fi-ed; Who



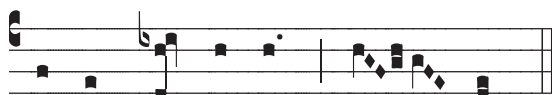
spake by the Pro-phets: And I be-lieve one Ho-ly, Cath-o-lic and



Ap-os-tol-ic Church: I ac-know-ledge one Bap-tism for the re-mis-sion



of sins; And I look for the Re-sur-rec-tion of the dead: ✠ And the Life

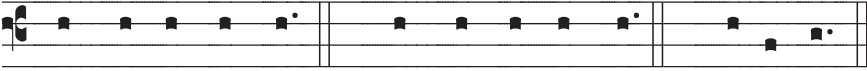


of the world to come. A - men

THE SERMON *Sit*

The Priest, Deacon or other clergy provides an explanation of the Gospel and / or Epistle.

THE OFFERTORY



∇ The Lord be with you. ℞ And with thy spi - rit. ∇ Let us pray. *Kneel*

* The Offertory Verse

The Cantor chants the verses marked with ∇. The schola and faithful respond with the verses marked with ℞.

* The Offertory Hymn

The choir, a small schola, or the accompanist may offer special music. During the special music the Deacon censes the icons and the congregation, signifying God's blessing on the Church Triumphant and Militant. It is customary for each individual of the congregation to make the sign of the Cross and bow one's head briefly when they are censed. After the offering is brought to the altar, the faithful sing:

∇ Amen. Pray brethren, that this, my sacrifice and yours, may be acceptable to God the Father Almighty.

The Priest says very softly, a prayer for the congregation called the Secret while the congregation says the following responsory.

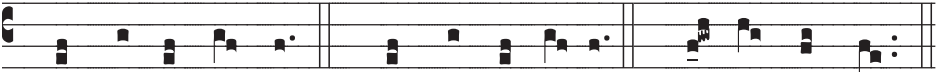
℞ May the Lord receive this sacrifice at thy hands, to the praise and glory of his Name, both to our benefit and that of all his holy Church.

The Priest concludes his prayer.

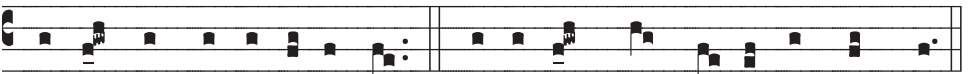
∇ Throughout all ages, world without end.

THE PREFACE

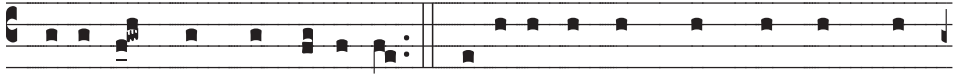
Sursum Corda.



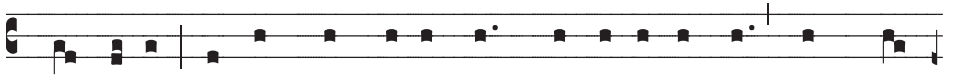
∇ The Lord be with you. ℞ And with thy spi-rit. ∇ Lift up your hearts.



℞ We lift them up un-to the Lord. ∇ Let us give thanks un-to our Lord God.



R It is meet and right so to do. **V** It is ve-ry meet, right, and our boun-



V den du-ty, that we should at all times, and in all pla-ces, give thanks



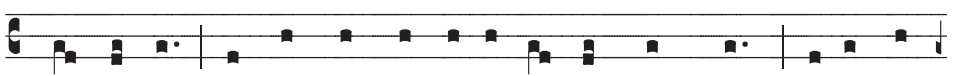
V un-to Thee, O Lord, Ho-ly Fa-ther, Al-migh-ty, E-ver-last-ing God

Proper Preface

Because that by our bodily fasting thou dost curb our sinfulness, dost raise our minds from things of earth, dost renew our strength and reward us with manifold blessings ; through Jesus Christ our Lord.



V There-fore, with An-gels and Arch-an-gels, and with all the com-pa-ny



V of hea-ven, we laud and mag-ni-fy Thy glo-rious Name; ev-er more



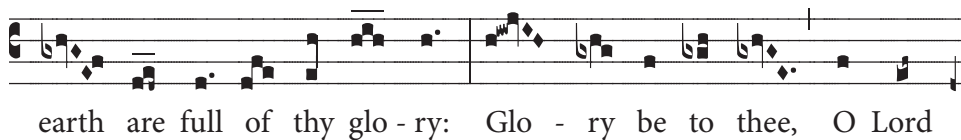
V prais-ing Thee and say-ing:

Sanctus

*The Cantor chants the verses marked with **V**. The schola and faithful respond with the verses marked with **R**.*



V HO - LY, **R** HO - LY, HO - LY Lord God of Hosts, Hea-ven and



earth are full of thy glo - ry: Glo - ry be to thee, O Lord



Most High. ✠ Bless-ed is He that com-eth in the Name of the Lord.



Ho - san - na in the high - est.

ANAPHORA OF CONSECRATION

The Consecration

Te igitur, clementissime Pater.

✠ THEREFORE, most merciful Father, through Jesus Christ thy Son our Lord, we humbly pray and beseech thee, that thou accept and bless these gifts, these offerings, these holy and unspotted sacrifices, which, first we offer unto thee for thy holy Catholic Church: that thou vouchsafe to keep her in peace, to guard, unite, and govern her throughout the whole world: together with thy servant Ignatius our Patriarch, Philip our Metropolitan, the Holy Synod of Antioch, Basil our Bishop, George the President of these United States, and all the Orthodox, and such as profess the Catholic and Apostolic Faith.

Memento, Domine.

✠ REMEMBER, O Lord, thy servants and handmaids and all who here stand round about, whose faith and devotion unto thee are known and manifest, for whom we offer unto thee: or who themselves offer unto thee this sacrifice of praise, for themselves, and for all to whom they are bound: for the redemption of their souls, for the hope of their salvation and safety: and who render their vows unto thee, the eternal, living and true God.

Communicantes.

✠ JOINING in communion and venerating the memory, first of the glorious and ever-Virgin Mary, Mother of our God and Lord Jesus Christ: as also of thy blessed Apostles and Martyrs: Peter and Paul, Andrew, James, John, Thomas, Philip, Bartholomew, Matthew, Simon, and Thaddaeus: Linus,

Cletus, Clement, Sixtus, Cornelius, Cyprian, Laurence, Chrysogonus, whose righteousness and prayers grant that in all things we may be defended with the help of thy protection. Through the same Christ our Lord. Amen.

Hanc igitur oblationem.

✠ THIS oblation, therefore, of our bounden service, as also of all thy family, we beseech thee, O Lord, graciously to accept: and order our days in thy peace, and bid us to be delivered from eternal damnation, and to be numbered in the flock of thine elect. Through Christ our Lord. Amen.

Quam oblationem.

✠ WHICH oblation do thou, O God, we beseech thee, vouchsafe in all things to make blessed, approved, ratified, reasonable, and acceptable: that it may become for us the Body and Blood of thy most dearly beloved Son, our Lord Jesus Christ.

Qui pridie.

✠ WHO the day before he suffered, took bread into his holy and venerable hands, and lifting up his eyes to heaven unto thee, O God, his Almighty Father, giving thanks to thee, he blessed, brake and gave to his disciples, saying: **Take and eat ye all of this: FOR THIS IS MY BODY.**

Similo modo.

✠ LIKEWISE, after he had supped, taking also this excellent Chalice into his holy and venerable hands: and giving thanks to thee, he blessed, and gave to his disciples, saying: **Take and drink ye all of it: FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND ETERNAL TESTAMENT: THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU AND FOR MANY FOR THE REMISSION OF SINS. As oft as ye do these things, ye shall do them in remembrance of me.**

The Oblation

Unde et memores.

✠ WHEREFORE, O Lord, we also thy servants, together with thy holy people, mindful of the blessed Passion of the same Christ thy Son our Lord, as also his Resurrection from hell and glorious Ascension into heaven: do offer unto thine excellent Majesty of thine own gifts and bounty, a pure Host, a holy Host, a spotless Host, the holy Bread of eternal life, and the Chalice of everlasting salvation.

The Epiclesis

Supra quae propitio.

✠ UPON which vouchsafe to look with a favourable and serene countenance: and to accept them, even as thou didst vouchsafe to accept the gifts of thy just servant Abel, and the sacrifice of our Patriarch Abraham: and the holy sacrifice, the spotless host, which thy high priest Melchisedech offered unto thee. And we beseech thee, O Lord, to send down thy Holy Spirit upon these offerings, that he would make this bread the precious Body of thy Christ, and that which is in this Cup the precious Blood of thy Son our Lord Jesus Christ, transmuting them by thy Holy Spirit.

✠ Amen, Amen, Amen.

Supplices te rogamus.

✠ WE humbly beseech thee, Almighty God: command thou these to be brought by the hands of thy holy Angel to thine Altar on high, in the presence of thy Divine Majesty: that, as many of us, as by this partaking of the Altar shall receive the most sacred Body and Blood of thy Son, ✠ may be fulfilled with all heavenly benediction and grace. Through the same Christ our Lord. Amen.

Momento etiam, Domine.

✠ REMEMBER, Lord, also the souls of thy servants and hand-maidens, which are gone before us with the mark of faith, and rest in the sleep of peace. We beseech thee, O Lord, that unto them, and unto all such as rest in Christ, thou wilt grant a place of refreshing, of light, and of peace. Through the same Christ our Lord.

Nobis quoque peccatoribus.

✠ TO us sinners also, thy servants, trusting in the multitude of thy mercies, vouchsafe to grant some portion and fellowship with thy holy Apostles and Martyrs ; with John, Stephen, Matthias, Barnabus, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucia, Agnes, Cecilia, Anastasia, and with all thy Saints ; within whose fellowship we beseech thee to admit us, not weighing our merits, but pardoning our offences. Through Jesus Christ our Lord.

Per quem haec omnia.

✠ BY whom, O Lord, all these good things thou dost ever create, dost sanctify, quicken, bless, and bestow upon us. Through him, and with him, and in him, is unto thee, O God the Father Almighty, in the unity of the Holy Ghost, all honour and glory:



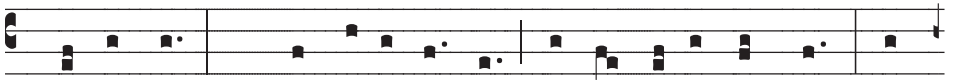
Through-out all a-ges, world with-out end. A - men.

OUR FATHER

The Priest chants the verses marked with V. The schola and faithful respond with the verses marked with R.



V. And now as our Sav-ior Christ hath taught us, we are bold to say,



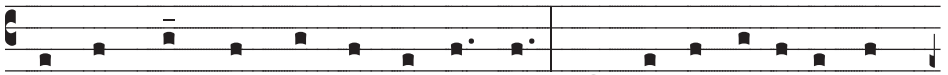
V. Our Fa-ther, R. Who art in hea-ven, Hal-low-ed be Thy Name. Thy



king-dom come. Thy will be done, on earth as it is in hea-ven. 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-against us. And lead us not in-to temp-



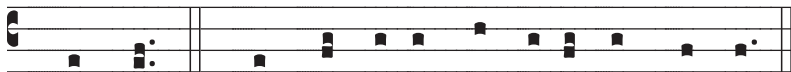
ta-tion, but de-liv-er us from e - vil. For Thine is the king-dom, and



the pow-er, and the glo-ry, for ev-er and ev- er. A-men.

Then the Priest says the following Prayer in a low voice:

∿ DELIVER us, we beseech thee, O Lord, from all evils, past, present and to come: and at the intercession of the blessed and glorious Ever-Virgin Mary, Mother of God, with thy blessed Apostles Peter and Paul, and with Andrew, and with all thy Saints, give peace graciously in our days, that we, being holpen by the succour of thy mercy, may both always be free from sin and safe from all disquietude. Through the same Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost ever, one God, throughout all ages, world without end.





∇ O Lamb of God, ☩ that ta-kest a - way the sins of the world,



grant us thy peace.

∇ O LORD Jesus Christ, Son of the living God, who by the will of the Father and the cooperation of the Holy Spirit hast, by Thy death, given life to the world, deliver me, I beseech Thee, by this Thy most holy Body and Blood, from all iniquities and from every evil. Make me ever obedient to Thy commandments, and suffer me not to be for ever separated from Thee, who livest and reignest with God the Father, in the unity of the same Spirit, God, throughout all ages of ages. Amen.

∇ LET not the participation of Thy Body, O Lord Jesus Christ, which I albeit unworthy, receive, be to me for judgment and condemnation; but by Thy goodness may it be a safeguard and remedy both to soul and body, who with God the Father, in the unity of the Holy Spirit, livest and reignest, God, throughout all ages of ages. Amen.

The priest makes his own Communion. The bells may ring three times signaling the people to come forward for Communion. The Priest turns to the Faithful with the Holy Gifts, elevates them and says:

∇ Behold the Lamb of God: behold him that taketh away the sins of the world. ✠

Then, three times:

∇ Lord, I am not worthy that Thou shouldest enter under my roof.

☩ But only say the word and my soul shall be healed.

The Deacon, Subdeacon, readers and acolytes take communion.

HOLY COMMUNION

The Deacon and Faithful say a final prayer of confession before receiving communion.

All: I believe, O Lord, and I confess that thou art truly the Christ, the Son of the living God, who didst come into the world to save sinners of whom I am chief. And I believe that this is truly thine own immaculate Body, and that this is truly thine own precious Blood. Wherefore I pray thee, have mercy

upon me and forgive my transgressions both voluntary and involuntary, of word and of deed, of knowledge and of ignorance; and make me worthy to partake without condemnation of thine immaculate Mysteries, unto remission of my sins and unto life everlasting. Amen.

The priest and assisting clergy communicate the people with the following words:

✠. May the Body and Blood of our Lord Jesus Christ preserve thy soul unto everlasting life.

℟. Amen.

The Choir takes communion followed by the congregation. After taking communion the communicant returns to their pew and kneels.

* Communion Hymns, Anthems and other music

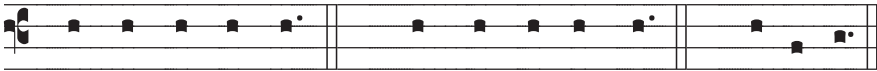
The choir leads the congregation in singing hymns. The hymn numbers are found in the bulletin. In some instances the choir may sing an appropriate anthem or other special music.

After communion, the priest performs the Ablutions, cleansing the sacred vessels.

* The Communion Verses

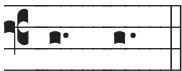
The Cantor chants the verses marked with ✠. The schola and faithful respond with the verses marked with ℟.

The Post Communion Prayer



✠. The Lord be with you. ℟. And with thy spi - rit. ✠. Let us pray. *Kneel*

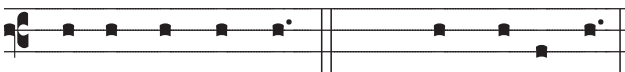
The Priest may chant or say a prayer. The Faithful will chant or say:



℟. A - men.

The Dismissal

The Priest or Deacon turns to the people:



✠. Let us bless the Lord. ℟. Thanks be to God.

The Blessing

✠ The blessing of God Almighty, the Father, the Son, ✠ and the Holy Spirit, descend upon you, and remain with you always.

℟. Amen.

Then may be read the Prologue to John's Gospel, all standing:

✠ The Lord be with you.

℟. And with thy spirit.

✠ The beginning of the Holy Gospel according to St. John.

℟. Glory be to Thee, O Lord.

✠ AT that time: Jesus spake unto the multitude of the Jews, saying: I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

℟. Thanks be to God.

✠ Hail Mary, full of Grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus.

℟. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen. *(Say three times)*

* Salve Regina

✠ Pray for us, O Holy Mother of God.

℟. That we may be made worthy of the promises of Christ.

✠ Let us pray.

✠ O God, our refuge and our strength, look down with favor upon Thy people who cry to Thee; and by the intercession of the glorious and Immaculate Virgin Mary, Mother of God, of St. Joseph her spouse, of

Thy blessed Apostles Peter and Paul, and of all the saints, mercifully and graciously hear the prayers which we pour forth for the conversion of sinners, and for the liberty and exaltation of our holy Mother the Church. Through the same Christ our Lord.

℟. Amen.

℟. Saint Michael, the Archangel, defend us in battle; be our protection against the wickedness and snares of the devil. May God rebuke him, we humbly pray: and do thou, O Prince of the heavenly host, by the power of God, thrust down to hell Satan and all the evil spirits who roam through the world seeking the ruin of souls. Amen

The following is said three times:

℣. Most Sacred Heart of Jesus,

℟. Have mercy on us.

