

THE ENGLISH - LATIN SACRAMENTARY

for the
UNITED STATES of AMERICA

The Prayers of the Celebrant of Mass
together with the
Ordinary of the Mass

English Translations Approved by the
National Conference of Bishops
of the
United States of America
and
Confirmed by the Apostolic See



CATHOLIC BOOK PUBLISHING CO.
NEW YORK

IMPRIMATUR:

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February 1966

T-38

This edition of *The English-Latin Sacramentary*, with English translations approved by the National Conference of Bishops of the United States on September 3, 1965, and confirmed by the Consilium for the Implementation of the Constitution on the Sacred Liturgy on October 15, 1965, is published by authority of the Bishops' Commission on the Liturgical Apostolate, 1312 Massachusetts Avenue N. W., Washington, D.C. 20005.

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with regard to the Ordinary
Form of the Mass.



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RITUS SERVANDUS

IN CELEBRATIONE MISSÆ

I – De præparatione celebrantis

1. Sacerdos Missam celebraturus orationi aliquantulum vacet, precibus inferius positis ad libitum adhibitis. Deinde veste talari indutus, accedit ad locum in sacristia vel alibi præparatum, ubi paramenta, aliaque ad celebrationem necessaria habentur, accipit missale, perquirat Missam, et signacula ordinat ad ea quæ dicturus est. Postea lavat manus, dicens orationem inferius positam. Deinde præparat calicem, super eius os ponit purificatorium, et super illud patenam cum hostia, quam leviter extergit, si opus est, a fragmentis, et eam tegit parva palla linea, tum velo serico; super velo ponit bursam coloris paramentorum intus habentem corporale plicatum.

2. Quibus ita dispositis, accedit ad paramenta, et induit se, dicens ad singulas orationes inferius positas. Ac primum accipiens amictum circa extremitates et chordulas, illum ponit super caput, et mox declinat ad collum, et eo vestium collaria circumtegens, ducit chordulas sub brachiis, et circumducens per dorsum, ante pectus reducit, et ligat. Tum alba induitur, quam corpori adaptat, et cingulo, per ministrum a tergo sibi porrecto, se cingit. Accipit deinde manipulum, et imponit brachio sinistro. Postea accipiens stolam, imponit medium eius collo, ac transversando eam ante pectus in modum crucis, ducit partem a sinistro humero pendentem, ad dexteram, et partem a dextero humero pendentem, ad sinistram. Sicque utramque partem stolæ extremitatibus cinguli hinc inde ipsi cingulo coniungit. Postremo celebrans accipit planetam et, convenienter, caput tegit.

3. Si celebrans est Episcopus, vel Abbas benedictus habens usum pontificalium, non ducit stolam ante pectus in modum crucis, sed sinit hinc inde utrasque extremitates pendere; et antequam accipiat stolam, accipit parvam crucem pectoralem, quam osculatur, et collo impositam sinit ante pectus chordulis pendere. Manipulum quoque non accipit ante stolam, nisi in Missis defunctorum, sed accipit ad altare, postquam dixit **Indulgentiam**.

4. Si est Episcopus vel alius habens usum pontificalium, et solemniter celebrat, accipit paramenta et alia gerit, ut in Cæremoniali. Attamen pro omnibus Missis potest paramenta accipere in sacristia. Episcopus potest etiam, pro necessitate, Missam in cantu more presbyteri celebrare.

II – De accessu celebrantis ad altare

5. Celebrans, omnibus paramentis indutus, accipit manu sinistra calicem, ut supra præparatum, quem portat elevatum ante pectus, bursam manu dextera super calicem tenens, et facta reverentia Cruci, vel imagini illi, quæ in sacristia est, accedit ad altare, ministro cum missali et aliis ad celebrandum necessariis (nisi ante fuerint præparata) præcedente. Si vero contigerit eum transire ante altare maius, faciat ad illud reverentiam. Si ante SS.mum Sacramentum, genuflectat. Si ante altare ubi celebratur Missa, in qua elevatur Sacramentum, similiter genuflectat, et detecto capite illud adoret,

nec ante surgat quam celebrans deposuerit calicem super corporale.

6. Cum pervenerit ad altare, caput detegit, biretum ministro porrigit, et altari, seu Cruci desuper positæ, profunde se inclinat. Si autem in eo est sanctissimum Sacramentum, genuflectit. Tunc ascendit ad medium altaris, ubi deponit calicem, extrahit corporale de bursa, quod extendit in medio altaris, et super illud calicem velo coopertum collocat, bursam autem ad latus sinistrum.

7. Valde commendatur ut hostiæ pro fidelium Communione in ipsa Missa consecrentur. Si pauci sunt communicandi, hostiæ poni possunt super patenam, secus super corporale vel in pyxide, quæ, suo operculo cooperta, iuxta calicem ponitur.

8. Collocato calice in altari, si Missam privatim celebrat, accedit ad latus dexterum, et missale super cussino vel legili aperit. Deinde rediens ad medium altaris, facta primum Cruci reverentia, descendit ante infimum gradum altaris, ut ibi faciat confessionem.

9. Si Missa concurrente populo celebratur, calix super mensa prope altare parari potest, aut super ipsum altare collocari antè initium Missæ. Hoc in casu, celebrans, facta debita reverentia, statim incipit preces ad gradus altaris faciendas.

10. In Missa solemnī calix et alia necessaria præparentur super mensa cooperta linteo, antequam celebrans veniat ad altare. Ipse autem procedit cum diacono et subdiacono, qui simul cum eo tenent manus iunctas; acolythi vero ante eos deferunt candelabra cum candelis accensis, quæ deinde collocantur prope altare vel super mensa: et cum pervenerit ante infimum gradum altaris, ibi medius inter diaconum a dexteris, et subdiaconum a sinistris, antequam ascendat ad altare, facit cum ipsis confessionem.

III – De initio Missæ

11. Celebrans, cum primum descenderit ante infimum gradum altaris, convertit se ad ipsum altare, ubi stans in medio, iunctis manibus, facta prius profunda reverentia, vel, si in eo sit tabernaculum sanctissimi Sacramenti, facta genuflexione, erectus incipit Missam.

12. Si celebraturus sit coram Summo Pontifice, sistit se ante infimum gradum altaris ad latus sinistrum ante ipsum Pontificem, ubi genuflexus expectat: accepta benedictione, erigit se, et stans aliquantulum versus ad altare, incipit Missam. Si autem sit coram Cardinali, Legato Sedis Apostolicæ, aut Patriarcha, Archiepiscopo et Episcopo in ecclesiis eorum iurisdictionis, stans ante infimum gradum a latere sinistro ut supra, expectat: dato signo, facit profundam reverentiam Prælato, et versus ad altare incipit Missam.

13. Si autem solemniter celebrat coram Summo Pontifice aut alio ex Prælati prædictis in ecclesiis eorum iurisdictionis, stans a sinistris Prælati, facit cum eo confessionem, et alia servat, ut in Cæremoniali ordinatur.

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14. Stans igitur celebrans ante infimum gradum altaris, ut supra, signans se signo crucis, congrua voce dicit: **In nómine Patris, et Filii, et Spíritus Sancti. Amen.**

15. Cum seipsum signat, semper sinistram ponit infra pectus: cum vero ad altare benedicit seu signat oblata, vel aliquid aliud, ponit eam super altare, nisi aliter notetur. Seipsum signans, vertit ad se palmam manus dexteræ, et omnibus illius digitis iunctis et extensis, a fronte ad pectus, et ab humero sinistro ad dexterum, signum crucis format. Si vero alios vel rem aliquam benedicit, parvum digitum vertit ei cui benedicit, ac benedicendo totam manum dexteram extendit, omnibus illius digitis pariter iunctis et extensis: quod in omni benedictione observatur.

16. Postquam dixerit: **In nómine Patris, etc.,** ut supra, iungens iterum manus subiungit: **V. Introibo ad altáre Dei.** Minister retro post eum ad sinistram genuflexus vel circumstantes, et in Missa solemni ministri hinc inde stantes, respondent: **R. Ad Deum qui lætificat iuventutem meam.** Postea celebrans statim addit: **V. Adiutorium nostrum in nómine Dómini.** **R. Qui fecit cælum et terram.** Deinde altari se profunde inclinans, iunctis manibus dicit: **Confíteor Deo,** ut in Ordine Missæ: et prosequitur eodem modo stans inclinatus, donec a ministris vel circumstantibus dictum sit **Misereátur.** Cum incipitur a ministris vel circumstantibus **Confíteor,** se erigit. Cum dicit: **mea culpa,** ter pectus dextera manu percudit, sinistra infra pectus posita.

17. Si est coram Pontifice, Cardinali, Legato Sedis Apostolicæ, vel Patriarcha, Archiepiscopo et Episcopo in ecclesiis eorum iurisdictionis, ubi dicit: **vobis, fratres, dicat: tibi, pater; similiter in fine ubi dicit: vos, fratres, dicat: te, pater; quod dicens Summo Pontifici genuflectit, aliis Prælati se inclināt.**

18. Cum minister vel circumstantes (etiāsi ibi fuerit Summus Pontifex) respondent **Confíteor,** dicunt **tibi, pater,** et **te, pater,** aliquantulum conversi ad celebrantem.

19. Facta a ministro vel a circumstantibus confessione, celebrans stans respondet: **Misereátur vestri, etc.** Deinde signans se, dicit: **Indulgéntiam, etc.;** et si est Episcopus, vel Abbas, ut supra, accipit manipulum. Et stans inclinatus iunctis manibus prosequitur: **Deus, tu convérsum,** et quæ sequuntur ut in Ordine Missæ, et cum dicit: **Orémus,** extendit et iungit manus.

20. Et tunc si coram Summo Pontifice, aut aliis Prælati, ut supra, celebrat, facta Summo Pontifici genuflexione, aliis Prælati profunda reverentia, accedit ad medium altaris ante infimum gradum, et ibi incipit secreto: **Aufer a nobis,** ut in Ordine Missæ.

21. Dum secreto dicit: **Aufer a nobis, etc.,** celebrans iunctis manibus ascendit ad medium altaris, et ibi inclinatus, manibusque super eo positis, dicit: **Orámus te, Dómine, etc.,** et cum dicit: **Quorum reliquæ hic sunt,** osculatur altare, manibus extensis æqualiter hinc inde super eo positis.

22. Omnes preces ad gradus altaris dicendæ, necnon orationes **Aufer a nobis** et **Orámus,** non autem osculum altaris, omittendæ sunt quoties alia actio liturgica immediate præcessit. His in casibus,

celebrans, facta altari debita reverentia, illud ascendit nihil dicens, et disposito calice, si necesse est, altare osculatur, item nihil dicens.

IV – De antiphona ad introitum, Kýrie, eléison et Glória in excélsis

23. In Missis cantatis et in Missis lectis cum populo celebratis, post osculatum altare aut ipsius incensationem, celebrans ad sedem accedit, nisi, iuxta cuiusque ecclesiæ dispositionem, aptius videatur ut ad altare maneat usque ad orationem inclusive. Antiphona ad introitum, si a schola vel a populo cantatur vel recitatur, a celebrante privatim non dicitur; secus celebrans eam legit iunctis manibus, et, cum dicit: **Glória Patri,** caput inclināt. Sequitur **Kýrie,** quod, si a populo vel a schola cantatur vel recitatur, celebrans privatim non dicit; potest tamen illud una cum populo vel schola cantare vel recitare.

24. Dicto ultimo **Kýrie, eléison,** celebrans inchoat, si dicendum est, **Glória in excélsis Deo,** quod, si a populo vel a schola cantatur vel recitatur, privatim non dicit; potest tamen illud una cum populo vel schola cantare vel recitare.

25. In Missis autem quæ privatim celebrantur, osculato altari, celebrans accedit ad latus dexterum, ibique stans versus altare legit antiphonam ad introitum, ut supra. Antiphona repetita, iunctis manibus, vadit ad medium altaris, ubi stans versus ad illud dicit ter **Kýrie, eléison,** ter **Christe, eléison** et iterum ter **Kýrie, eléison** alternatim cum ministro, ac postea, si dicendum est, **Glória in excélsis Deo,** ut supra. Etiam in Missis cum populo celebratis, si celebrans ad altare manet usque ad orationem inclusive, antiphonam ad introitum, si eam legere debet, legit ad latus dexterum, **Kýrie** vero et **Glória** dicit in medio altaris.

26. In Missa solemni sacerdos facta confessione ascendit cum ministris ad medium altaris: ubi dicto **Orámus te, Dómine,** et osculato altari, ponit incensum in thuribulo, ministrante diacono naviculam et dicente: **Benedícite, pater reverénde,** et thuriferario ministrante thuribulum. Celebrans incensum ponit in thuribulo, dicens interim: **Ab illo benedicáris, etc.,** et deposito cochleari producens manu dextera signum crucis super thus in thuribulo, illud benedicit. Postea diaconus dimissa navicula accipit thuribulum, et dat celebranti, qui, facta Cruci reverentia, eam ter incensat, nihil dicens: et, facta iterum Cruci reverentia, incensat altare, ter ducens thuribulum æquali distantia, a medio eius usque ad latus dexterum: ubi, demissa manu, thurificat illius postremam partem inferiorem, mox superiorem, bis ducto thuribulo: et conversus ad altare, elevans manum incensat eius planitiem, seu mensam in parte anteriori, ter ducens thuribulum usque ad medium: ubi facta Cruci reverentia, procedendo thurificat aliud latus altaris triplici ductu usque ad latus sinistrum: et pariter incensata inferiori et superiori parte ipsius lateris sinistri duplici ductu, adhuc stans ibidem, elevat thuribulum, et ter incensat superiorem tabulæ partem versus medium altaris, ut fecit in latere dextero: deinde, manu aliquantulum demissa, incensat anteriorem eius partem, seu frontem, ter ducens thuribulum, dum procedit a latere sinistro usque ad medium altaris, et facta Cruci reverentia, incensat similiter triplici ductu reliquam partem anteriorem usque ad latus dexterum: ubi reddito thuribulo ipsi diacono, ab eo

ipse solus incensatur. Diaconus et subdiaconus hinc inde assistant celebranti cum incensat, et cum transeunt ante Crucem, semper genuflectunt.

27. Si in altari fuerint reliquiae, seu imagines Sanctorum, incensata Cruce, et facta ei reverentia, antequam discedat a medio altaris, primum incensat eas quæ a sinistris altaris sunt, bis ducens thuribulum, et iterum facta Cruci reverentia, similiter incensat bis alias, quæ sunt a dexteris altaris, deinde prosequitur incensationem altaris ut supra, ter ducens thuribulum in unoquoque latere, etiamsi in eo essent plures reliquiae, vel imagines, seu etiam plura, vel pauciora candelabra.

28. Si in altari fuerit tabernaculum sanctissimi Sacramenti, accepto thuribulo, antequam incipiat incensationem, genuflectit, quod item facit quotiescumque transit ante medium altaris.

29. Si altare commode circumiri potest, celebrans, præmissa, ut supra, Crucis et reliquiarum seu imaginum incensatione, thurificat ter super mensam ad latus dexterum, deinde, circumiens, et manu aliquantulum demissa, bis latus ipsum, mox sexies alteram faciem altaris, bis latus sinistram, deinde ter super mensam a latere sinistro usque ad medium altaris, denique, manu aliquantulum demissa, ter partem anteriorem a latere sinistro usque ad medium altaris et, facta Cruci reverentia, incensat similiter ter reliquam partem anteriorem usque ad latus dexterum.

30. In Missis cantatis, si incensationes fiant, celebrans se gerit ut supra pro Missa solemnè dictum est; in fine a ministrante incensatur.

31. Incensatione peracta, celebrans cum ministris vadit ad sedem, ibique, *Kýrie* decantato, inchoat, si dicendum est, *Glória in excelsis Deo*, quod privatim non dicit, sed potest una cum populo vel schola cantare.

V — De oratione

32. Dicto hymno *Glória in excelsis*, vel, si non est dicendus, eo omissio, celebrans versus ad populum, extendens et iungens manus, cantat vel clara voce dicit: *Dóminus vobiscum*, vel si sit Episcopus: *Pax vobis* (quod dicitur tantum hoc loco, quando dictus est hymnus *Glória in excelsis*). Omnes respondent *Et cum spiritu tuo*. Deinde celebrans, manus extendens et iungens, dicit: *Orémus*, et, facta pro opportunitate aliqua pausa, manus extendit et orationem cantat vel dicit. Ad verba *Per Dóminum*, manus iungit, easque usque ad finem iunctas tenet. Si oratio concludatur *Qui tecum* vel *Qui vivis*, manus iungit cum dicit *in unitate*. In fine, omnes respondent: *Amen*.

33. Cum in oratione, vel alibi in Missa, pronuntiatur nomen Iesu vel Mariæ, itemque cum exprimitur nomen Sancti vel Beati de quo dicitur Missa aut fit commemoratio, vel Summi Pontificis, celebrans caput inclinat. Si plures orationes sunt dicendæ, idem in eis, in voce, extensione manuum, et capitis inclinatione, quod supra dictum est, observatur.

34. In Missis quæ privatim celebrantur, et quando celebrans manet ad altare usque ad orationem, altare osculatur antequam dicat: *Dóminus vobiscum*. Deinde vertit se ad ministrantem vel ad populum, eum salutatur, ut supra, et accedit ad latus

dexterum, ibique dicit orationem versus altare. Si vero versus populum celebrat, non vertit humeros ad altare, cum dicturus est *Dóminus vobiscum*, *Oráte, fratres, Ite, missa est*, vel daturus benedictionem; sed osculato altari in medio, ibi, expansis et iunctis manibus, ut supra, salutatur populum, et dat benedictionem.

35. Quoties in Missa dicenda occurrunt verba *Flectámus gēnuā* — *Leváte*, celebrans, extendens ac iungens manus, dicit: *Orémus*, ac deinde: *Flectámus gēnuā*; et illico utrumque genu flectit ac per aliquod temporis spatium in silentio orat; deinde surgit, dicit: *Leváte*, et, manibus extensis, dicit orationem. Lectiones quæ Epistolam præcedunt eodem modo leguntur, ut infra pro Epistola dicitur.

36. In Missa solemnè cum dicitur *Dóminus vobiscum* et oratio, diaconus et subdiaconus stant hinc inde prope celebrantem. *Flectámus gēnuā* et *Leváte* cantantur a diacono; celebrans omnesque alii utrumque genu flectunt atque orant, ut supra dictum est. Diaconus cantat *Flectámus gēnuā* antequam genua flectat, *Leváte* postquam surrexit.

VI — De Epistola, graduali et aliis usque ad offertorium

37. In Missis quæ privatim celebrantur, dictis orationibus, celebrans, positus super librum vel altare manibus, vel (ut placuerit) librum tenens, legit Epistolam intellegibili voce, et respondetur a ministro: *Deo grátias*, et similiter, stans eodem modo, prosequitur graduale, *Alleluia*, et tractum, ac sequentiam, si dicenda sunt. Quibus dictis, minister vel ipse celebrans portat librum missalis ad partem sinistram altaris, et dum transit ante medium altaris, celebrans caput Cruci inclinat. Missale sic locatur ut posterior pars libri respiciat ipsum latus altaris, et non ad partem eius contra se directam.

38. Delato libro ad partem sinistram altaris, celebrans, stans in medio iunctis manibus, levatisque oculis et statim demissis, tum profunde inclinatus, dicit secreto: *Munda cor meum*, et *Iube, Dómine, benedicere. Dóminus sit in corde meo*, ut in Ordinario. Quibus dictis, vadit ad librum missalis, ubi stans versus illum, iunctis manibus, dicit intellegibili voce: *Dóminus vobiscum*. *R. Et cum spiritu tuo*. Deinde pollice dexteræ manus signo crucis signat primo librum super principio Evangelii, quod est lecturus, postea seipsum in fronte, ore et pectore, dicens: *Sequentia*, vel *Initium sancti Evangelii*, etc. *R. Glória tibi, Dómine*. Tum iunctis iterum manibus, stans, ut supra, prosequitur Evangelium usque ad finem. Quo finito, minister, stans ad infimum gradum altaris, respondet: *Laus tibi, Christe*, et sacerdos, elevans parumper librum, osculatur principium Evangelii, dicens: *Per evangelica dicta*, etc., præterquam in Missis defunctorum.

39. Dicto Evangelio, stans in medio altaris, incipit (si dicendum est) *Credo*, quod prosequitur manibus iunctis. Cum dicit: *Et incarnátus est*, usque ad *et homo factus est* inclusive, se inclinat.

40. Symbolo expleto, vel, si non est dicendum post Evangelium, celebrans altare osculatur et, iunctis manibus, vertit se et, extendens manus, dicit: *Dóminus vobiscum*. Manibus iterum iunctis, revertitur ad medium altaris, ubi, extendens ac iungens manus, dicit: *Orémus*.

41. In Missa solemnè, oratione expleta, subdia-

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conus librum sumit et, factis si oportuerit debitis reverentiis altari et celebranti, ambonem ascendit vel accedit ad cancellos, ibique, versus ad populum, Epistolam cantat vel legit; qua finita, nisi Missa sit defunctorum, vadit ad celebrantem et, inclinatus, ab eo benedicitur.

42. Cantato graduali, si Missa non est defunctorum, celebrans, sedens, incensum imponit et benedicit. Deinde diaconus librum Evangeliorum ad altare deferret et in medio deponit; tum genuflexus ante altare, manibus iunctis, dicit: **Munda cor meum, etc.** Postea surgit, accipit librum de altari, accedit ad celebrantem et, inclinatus, petit benedictionem, dicens: **Iube, domne, benedicere. Celebrans, stans, respondet: Dóminus sit in corde tuo, etc.** Accepta benedictione, diaconus, præcedentibus thuriferario et duobus acolythis cum candelabris accensis, vadit cum subdiacono a sinistris ad ambonem vel ad cancellos, ibique, subdiacono a sinistris stante et, si legile desit, librum tenente, acolythis hinc inde stantibus, cantat vel dicit: **Dóminus vobiscum, iunctis manibus.** Cum dicit: **Sequéntia, etc.,** pollice dexteræ manus signat librum in principio Evangelii quod est cantaturus vel lecturus, deinde seipsum in fronte, ore et pectore; et dum omnes respondent: **Glória tibi Dómine, incensat ter librum, postea prosequitur Evangelium manibus iunctis.**

43. Celebrans, stans, Evangelium auscultat ad sedem, et signat se cum aliis ad verba **Sequéntia sancti Evangelii, etc.** Finito autem Evangelio, osculatur librum a subdiacono sibi delatum, dicens: **Per evangélica dicta, etc.** Si vero Missa celebratur coram Summo Pontifice aut alio Prælati supra memorato, liber ipsis deferretur osculandum, et celebrans illum non osculatur nec dicit: **Per evangélica dicta, etc.** Post Evangelium celebrans aut Prælati qui adest non incensatur. Homilia, symbolum et oratio fidelium habentur ut infra dicitur.

44. In Missa cantata aut lecta cum populi participatione, convenit ut Lectiones et Epistola cantentur aut legantur a lectore seu ministrante idoneo in ambone vel ad cancellos, celebrante, ut supra, sedente et auscultante. Cantus post ipsas occurrentes, nisi a schola vel a populo canantur vel legantur, a lectore seu ministrante in eodem loco proferuntur; ipse tamen, in fine, a celebrante non benedicitur. Item Evangelium cantare aut legere potest diaconus vel alius sacerdos, modo supra indicato, alba et stola indutus.

45. Si vero non adest diaconus vel alius sacerdos, Evangelium profertur a celebrante. Dum cantatur vel legitur **Alleluia** cum suo versu, vel circa finem aliorum cantuum post Epistolam, celebrans accedit ad infimum gradum altaris, ibique profunde inclinatus, dicit: **Munda cor meum, Iube, Dómine et Dóminus sit in corde meo;** deinde pergit ad ambonem vel ad cancellos ad Evangelium cantandum vel legendum. In fine librum osculatur, dicens: **Per evangélica dicta, etc.,** nisi adsit Prælati, ut supra.

46. Deficiente vero lectore seu ministrante idoneo, ipse celebrans legit vel cantat etiam Lectiones et Epistolam in ambone vel ad cancellos et, nisi a schola vel a populo canantur aut legantur, addit etiam cantus post ipsas occurrentes. Stans deinde in eodem loco, dicit: **Munda cor meum** versus ad altare; et ad populum iterum conversus cantat vel legit Evangelium.

47. Si tamen non habetur ambo, aut magis opportunum videtur, celebrans potest omnes lectiones etiam ex altari proferre versus ad populum.

48. In Missa cantata quæ non sit defunctorum, si adhibetur incensum, celebrans illud imponit et benedicit antequam dicat **Munda cor meum.** Initio Evangelii liber ter incensatur; in fine vero incensatio celebrantis omittitur.

49. Dum cantantur vel leguntur Epistola et Evangelium numquam genuflectitur, præterquam in historia Passionis Domini. In cantibus autem inter lectiones occurrentibus genuflectitur tantum ad verbum **Veni, Sancte Spiritus** in festo Pentecostes. In symbolo vero ad verba **Et incarnátus est** fit semper inclinatio; genuflectitur autem in festo Nativitatis Domini et Annuntiationis B.M.V.

50. Post Evangelium, celebrans, ad sedem aut ad altare, vel in ambone aut ad cancellos, homiliam, si facienda est, habet; eaque finita, ad sedem vel ad altare, inchoat, si dicendum est, **Credo in unum Deum,** quod, si a populo vel a schola cantatur vel recitatur, privatim non dicit; potest tamen illud una cum populo vel schola cantare vel recitare.

51. Deinde, iuxta cuiusque loci consuetudinem, fit oratio communis seu fidelium, quam celebrans aut ad sedem aut ex altari aut in ambone vel ad cancellos moderatur. Symbolo itaque expleto, celebrans versus ad populum dicit: **Y. Dóminus vobiscum. R. Et cum spiritu tuo.** Deinde subiungit: **Orémus,** et fit oratio fidelium. Si celebrans est ad altare, illud osculatur antequam dicat **Dóminus vobiscum;** secus cum ad altare accedit, oratione fidelium completa. Si vero oratio fidelium non est facienda, celebrans altare osculatur; deinde, versus ad populum, dicit: **Y. Dóminus vobiscum. R. Et cum spiritu tuo.** Postea subiungit: **Orémus.** Et sequitur statim antiphona ad offertorium.

VII — De antiphona ad offertorium et aliis usque ad Canonem

52. Ab offertorio usque ad finem Missæ omnia fiunt ad altare. Proinde quæ in medio altaris dicenda sunt, celebrans dicit ibidem, stans versus ad altare, nisi aliter ordinetur.

53. Calix et hostiæ pro celebrante et fidelibus, si super mensam parata sunt, et missale ad altare deferuntur dum cantatur vel recitatur antiphona ad offertorium cum suo psalmo, quæ, si a schola vel a populo cantatur vel recitatur, non legitur a celebrante. Tum celebrans discooperit calicem et manu dextera amovet parvam pallam de super hostiam, accipit patenam cum hostia, et ambabus manibus eam elevatam tenens, oculis elevatis et statim demissis, dicit: **Súscipe, sancte Pater, etc.**

54. Si fuerint aliæ hostiæ non super patenam, sed super corporale, vel in pyxide pro Communione populi consecrandæ, pyxidem dextera discooperit, et intentionem suam etiam ad illas offerendas et consecrandas dirigens, dicit ut supra: **Súscipe, etc.,** ut in Ordine Missæ. Quo dicto, patenam utraque manu tenens, cum ea facit signum crucis super corporale, et deponit hostiam circa medium anterioris partis corporalis ante se, et patenam ad manum dexteram aliquantulum subtus corporale; quam, exterso calice, ut dicitur, cooperit purificatorio. Si autem adest pyxis cum aliis hostiis, eam suo operculo cooperit.

55. Deinde accipit calicem, eum purificatorio extergit, et sinistra tenens illius nodum, accipit ampullam vini de manu ministri et infundit vinum in calicem. Deinde, eodem modo tenens calicem, producit signum crucis super ampullam aquæ, et dicit: **Deus, qui humanæ substantiæ**, et infundens parum aquæ in calicem prosequitur: **Da nobis per huius aquæ et vini mysterium, etc.** In Missis autem defunctorum non facit signum crucis super aquam, sed eam infundit absque benedictione, dicens orationem ut supra.

56. Infusa aqua in calice et finita oratione prædicta, accipit manu dextera calicem discoopertum; et stans ante medium altaris, ipsum ambabus manibus elevatum tenens, videlicet cum sinistra pedem, cum dextera autem nodum infra cuppam, oculis elevatis, offert, dicens: **Offérimus tibi, Dómine, etc.** Qua oratione dicta, facit signum crucis cum calice super corporale, et ipsum in medio post hostiam collocat, et palla cooperit. Deinde, iunctis manibus super altare positus, aliquantulum inclinatus dicit secreto: **In spiritu humilitátis, etc.** Postea erectus, elevatis oculis et statim demissis, manusque expandens, easque, in altum porrectas, statim iungens, dicit: **Veni, sanctificátor, etc.** Cum dicit: **et benedic**, signat manu dextera communiter super hostiam et calicem, sinistra posita super altare.

57. Tum, iunctis manibus, accedit ad latus dexterum altaris, ubi stans, ministro aquam fundente, lavat manus, dicens psalmum: **Lavábo inter innocéntes**, cum **Glória Patri, etc.**; qui versus **Glória Patri** prætermittitur in Missis defunctorum, et in Missis de Tempore a dominica I Passionis usque ad feriam V in Cena Domini inclusive.

58. Celebrans, lotis manibus, eas tergit, et, illis iunctis, revertitur ad medium altaris, ubi stans, oculosque elevans, et statim demittens, manibus iunctis super altare aliquantulum inclinatus, dicit secreto orationem: **Súscipe, sancta Trínitas, etc.** Qua dicta, osculatur altare; tum, iunctis manibus, vertit se ad populum, et versus eum extendens et iungens manus, congrua voce dicit: **Oráte, fratres, ut meum ac vestrum sacrificium, etc.**, perficit circumulum, revertens, iunctis manibus, ad medium altaris. Et responso a ministro, vel a circumstantibus: **Susciat Dóminus sacrificium de mámbus tuis, etc.**, manibus extensis, ut fit ad orationem, stans in medio altaris versus librum, celebrans cantat vel clara voce dicit absolute sine **Orémus** et sine alia interpositione orationem vel orationes super oblata. Cum dicit: **Per Dóminum**, iungit manus: cum dicit **Iesum Christum**, caput inclinat: quod facit in prima oratione, et in ultima, si plures sint dicendæ.

59. In Missa solemni, antiphona ad offertorium inchoata, diaconus accedit ad altare in latus dexterum; subdiaconus vero calicem cum patena et hostia, coopertum palla et velo, una cum corporali in sua bursa incluso, de credentia deferit ad altare, comitante acolytho ampullas vini et aquæ deferente. Diaconus corporale in medio altaris expandit, deinde calicem detegit et dat patenam cum hostia celebranti; subdiaconus extergit calicem purificatorio; diaconus, accepta ampulla vini de manu subdiaconi, infundit vinum in calicem; subdiaconus interim ampullam aquæ ostendens celebranti dicit: **Benedicite, pater reverénde**; qui, facto versus eam signo crucis, dicit orationem: **Deus, qui humanæ, etc.**; interim subdiaconus infundit paululum aquæ in calicem, ac deinde transit ad sinistram celebrantis;

diaconus vero calicem celebranti dat, et pedem calicis tangens, seu brachium dexterum celebrantis sustentans, cum eo dicit: **Offérimus tibi, Dómine, etc.**, quem postea positum in altari, ut supra, palla cooperit.

60. Dicto **Veni, sanctificátor**, ut supra, celebrans, ministrante diacono naviculam, et dicente: **Benedicite, pater reverénde**, ponit incensum in thuribulo, dicens: **Per intercessiónem, etc.** ut in Ordine Missæ. Deinde accepto thuribulo per manum diaconi, nullam tunc faciens Cruci reverentiam incensat oblata, ter ducens thuribulum super calicem et hostiam simul in modum crucis, et ter circum calicem et hostiam, scilicet bis a dextera ad sinistram, et semel a sinistra ad dexteram (diacono interim pedem calicis tenente manu dextera), interim dicens: **Incensum istud a te benedictum ascéndat ad te, Dómine: et descéndat super nos misericórdia tua.** Deinde facta reverentia, incensat Crucem et altare, ut dictum est supra, assistantibus diacono et subdiacono, interim dicens: **Dirigátur, Dómine, orátio mea, etc.**; et cum incensatur Crux, diaconus amovet calicem e medio, et, incensata Cruce, reponit in loco suo. Cum reddít thuribulum diacono, dicit: **Accéndat in nobis, etc.** Et incensatur ab eo: deinde diaconus incensat triplici ductu, per modum unius, utramque chori partem; Ordinarios autem et Episcopos, si qui sunt, singulos incensat; postremo subdiaconum thurificat. Ipse vero diaconus incensatur a thuriferario, et thuriferarius postea incensat populum. Celebrans, postquam incensatus fuerit, lavat manus, ministrantibus acolythis ampullam aquæ, cum pelvicula et manutergio. Deinde acolythus Missale super altare collocat. In Missa cantata, si incensationes fiant, celebrans se gerit ut in Missa solemni, et in fine incensatur a ministrante, qui postea incensat clerum quoque et populum.

VIII – De Canone Missæ a præfatione usque ad Consecrationem

61. Orationibus super oblata expletis, celebrans dicit: **Dóminus vobíscum**, manibus super altare positus. Cum dicit: **Sursum corda**, manus aliquantulum elevat hinc inde ante pectus extensas et iungit cum dicit: **Grátias agámus Dómino Deo nostro**. Responso: **Dignum et iustum est**, extensis ut prius manibus, prosequitur præfationem; qua finita, iunctis manibus, una cum ministris, clero et populo, cantat vel dicit **Sanctus-Benedictus**.

62. Postea celebrans, stans ante medium altaris versus ad illud, extendit et aliquantulum elevat manus, oculisque elevatis et sine mora demissis, ac manibus iunctis et super altare positus, profunde inclinatus prosequitur Canonem, secreto dicens: **Te igitur, etc.**, ut in Ordine Missæ. Cum dicit: **Utí accépta hábeas et benedícas, etc.**, prius osculatur altare, deinde erigit se, et stat iunctis manibus. Cum dicit: **hæc ✠ dona, hæc ✠ múnera, hæc sancta ✠ sacrificia**, dextera manu signat ter communiter super hostiam et calicem. Deinde, extensis manibus prosequitur: **In primis quæ tibi offérimus, etc.**

63. Ubi dicit: **una cum fámulis tuis Papa nostro N.**, exprimit nomen Papæ: Sede autem vacante verba prædicta omittuntur. Ubi dicitur: **et Antístite nostro N.**, specificatur nomen Episcopi Ordinarii diœcesis in qua Sacrum facit, et non alterius Superioris, etiamsi celebrans sit exemptus, vel sub

alterius Episcopi iurisdictione. Si vero Episcopus Ordinarius illius loci, in quo Missa celebratur, sit vita functus, prædicta verba omittuntur, quæ etiam omittuntur ab iis qui Romæ celebrant. Si celebrans est Episcopus, Archiepiscopus vel Patriarcha, omnis prædictis verbis, eorum loco dicit: **et me indigno servo tuo.** Summus autem Pontifex cum celebrat, omisissis verbis: **una cum famulo tuo Papa nostro N. et Antistite nostro N.,** dicit: **una cum me famulo tuo indigno, quem gregi tuo præesse voluisti.** Et continuant omnes, ut sequitur: **et omnibus orthodoxis, etc.**

64. Cum dicit: **Meménto, Dómine,** iungens manus stat paulisper in quiete, faciens commemorationem vivorum Christi fidelium ad suam voluntatem, quorum nomina, si vult, secreto commemorat: non tamen necesse est ea exprimere, sed mente tantum eorum memoriam habeat. Potest etiam celebrans, si pro pluribus orare intendit, ne circumstantibus sit morosus, ante Missam in animo proponere sibi omnes illos, tam vivos quam defunctos, pro quibus in ipsa Missa orare intendit, et hoc loco generaliter unico contextu ipsorum vivorum commemorationem agere.

65. Commemoratione vivorum facta, extensis, ut prius, manibus, continuat: **Et omnium circumstantium, etc.** Similiter stans prosequitur: **Communicantes.** Cum dicit: **Iesu Christi,** caput inclinat: in conclusione, quando dicit: **Per eundem,** iungit manus. Cum dicit: **Hanc igitur oblationem,** expandit manus simul super oblata, ita ut palmæ sint apertæ versus ac supra calicem et hostiam, quas sic tenet usque ad illa verba: **Per Christum Dóminum nostrum.** Tunc enim iungit manus, et sic prosequitur: **Quam oblationem tu, Deus, in omnibus, quæsumus:** et cum dicit: **bene** ✠ **dictam, adscrip** ✠ **tam, ra** ✠ **tam,** communiter signat ter super hostiam et calicem simul: deinde cum dicit: **ut nobis** ✠ **Cor** ✠ **pus,** separatim signat semel super hostiam tantum; et cum dicit: **et San** ✠ **guis,** semel super calicem tantum: deinde iungens manus, prosequitur: **fiat dilectissimi Filii tui Dómini nostri Iesu Christi,** et inclinans caput, extergit, si opus fuerit, pollices et indices super corporale, et dicit secreto, ut prius: **Qui pridie quam pateretur:** et accipiens pollice et indice dexteræ manus hostiam, et eam cum illis ac indice et pollice sinistræ manus tenens, stans erectus ante medium altaris, dicit: **accépit panem in sanctas ac venerabiles manus suas,** elevansque oculos et statim demittens, dicit: **et elevatis oculis in cælum ad te Deum Patrem suum omnipotentem,** caputque aliquantulum inclinans, dicit: **tibi grátias agens,** et tenens hostiam inter pollicem et indicem sinistræ manus, dextera producit signum crucis super eam, dicens: **bene** ✠ **dixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes.** Si adest pyxis cum aliis hostiis consecrandis, antequam accipiat hostiam, eam discooperit manu dextera.

66. Cum autem finierit supradicta verba, cubitis super altare positus, distincte et reverenter profert verba consecrationis super hostiam, vel super hostias, si plures sunt consecrandæ; et hostiam suam pollicibus et indicibus tantum tenens dicit: **Hoc est enim Corpus meum.** Quibus prolatis, celebrans tenens hostiam inter pollices et indices prædictos super altare, reliquis manuum digitis extensis, et simul iunctis genuflexus eam adorat. Tunc se erigens, elevat hostiam, et intentis in eam oculis (quod et in elevatione calicis facit) populo

reverenter ostendit adorandam; et mox sola manu dextera ipsam reverenter reponit super corporale in eodem loco unde eam levavit, et deinceps pollices et indices non disiungit, nisi quando hostiam consecratam tangere vel tractare debet, usque ad ablutionem digitorum post Communionem.

67. Reposita hostia consecrata super corporale, genuflexus ipsam veneratur; si adsit pyxis cum aliis hostiis, eam suo operculo tegit, ut supra. Minister paulo ante Consecrationem campanulæ signo fideles moneat. Deinde, pulsat campanulam ad unamquamque elevationem, iuxta cuiusque loci consuetudinem.

68. Celebrans, adorato Sacramento, surgit, et discooperit calicem, in quem, si opus est, extergit digitos, quod semper faciat si aliquod fragmentum digitis adhæreat; et stans erectus dicit: **Simili modo postquam cenatum est,** et ambabus manibus accipiens calicem iuxta nodum infra cuppam, et aliquantulum illum elevans, ac statim deponens, dicit: **accipiens et hunc præclarum Cálicem in sanctas ac venerabiles manus suas, etc.** Cum dicit: **item tibi grátias agens,** caput inclinat; cum dicit: **benedixit,** sinistra calicem infra cuppam tenens, dextera signat super eum; et prosequens: **deditque discipulis suis, etc.,** et ambabus manibus tenens calicem, videlicet sinistra pedem, dextera nodum infra cuppam, cubitis super altare positus, profert attente et continue, ut supra, verba consecrationis Sanguinis: **Hic est enim Calix, etc.** Quibus dictis, reponit calicem super corporale, dicens: **Hæc quotiescúmque feceritis, etc.,** et genuflexus Sanguinem reverenter adorat. Tum se erigit, et accipiens calicem discooperit ambabus manibus, ut prius, elevat eum et ostendit populo adorandum: mox ipsum reverenter reponit super corporale in locum pristinum, et manu dextera palla cooperit, ac genuflexus Sacramentum veneratur.

69. In Missa solemni, inde ab oratione super oblata diaconus et subdiaconus stant post celebrantem. Diaconus autem ad celebrantem accedit quando opus est eius ministerio, statimque in locum suum redit.

70. Ad finem præfationis, accenduntur ab acolythis duo saltem ceræ, qui extinguuntur post fidelium Communionem. Cum autem celebrans dicit: **Quam oblationem, etc.,** diaconus accedit ad eius dexteram, ibi in superiori gradu altaris genuflectit et, quando opus est, se erigens, calicem discooperit et cooperit, et cum celebrante genuflectit. Subdiaconus genuflexus in latere dextero ter incensat hostiam, cum elevatur, et similiter calicem, posito prius incenso in thuribulo per acolythum absque benedictione; quod servatur etiam a ministrante in Missis cantatis in quibus incensationes fiunt. Deposito calice, diaconus et subdiaconus redeunt post celebrantem.

IX — De Canone post Consecrationem

71. Reposito calice et adorato, celebrans stans ante altare, extensis manibus, dicit secreto: **Unde et memores, etc.** Cum dicit: **de tuis donis ac datis,** iungit manus: et cum dicit: **hostiam** ✠ **puram,** ✠ **hostiam** ✠ **sanctam, hostiam** ✠ **immaculatam,** manu sinistra posita super altare intra corporale, dextera signat ter communiter super hostiam et calicem, et semel super hostiam tantum, et semel super calicem tantum, dicens: **Panem** ✠ **sanctum vitæ æternæ, et Cálicem** ✠ **salutis perpétuæ:**

deinde, stans ut prius extensis manibus, prosequitur: *Supra quæ propitio, etc.* Cum dicit: *Súplices te rogámus, etc.*, profunde inclinat se ante medium altaris, manibus iunctis super illo positis. Cum dicit: *ex hac altáris participatióne*, osculatur altare, manibus super corporale positis. Cum dicit: *sacrosánctum Filií tui*, iungit manus; et dextera signans semel super hostiam tantum, et semel super calicem, sinistra super corporale posita, dicit: *Cor ✠ pus et Sán ✠ guinem sumpsérimus*, et cum dicit: *omni benedictióne ✠ cælésti*, seipsum signat signo crucis, et prosequitur: *et grátia repleámur*. Cum dicit: *Per eúndem*, iungit manus.

72. Cum dicit: *Meménto etiam, Dómine, famulórum famularúmque tuárum, etc.*, extensis et iunctis manibus facit commemorationem fidelium defunctorum, de quibus sibi videtur, eodem modo ut dictum est de commemoratione vivorum. Qua commemoratione facta, stans ut prius extensis manibus, prosequitur: *Ipsis, Dómine, et ómnibus in Christo, etc.*, et in fine ad: *Per eúndem*, iungit manus.

73. Cum dicit: *Nobis quoque peccatóribus*, vocem aliquantulum elevat et dextera manu pectus sibi percutit, sinistra posita super corporale, et prosequitur secreto: *fámulis tuis, etc.*, stans manibus extensis, ut prius. Cum dicit: *Per Christum Dóminum nostrum. Per quem hæc ómnia, Dómine, semper bona creas*, iungit manus; deinde, manu dextera ter signans communiter super hostiam et calicem, dicit: *sancti ✠ ficas, vivi ✠ ficas, bene ✠ dícis, et præstas nobis*. Postea discooperit manu dextera calicem, et genuflexus Sacramentum adorat: tum se erigit, et reverenter accipit hostiam inter pollicem et indicem dexteræ manus, sinistra autem calicem, et elevans eum parum cum hostia, quam tenet super calicem, clara voce cantat vel dicit: *Per ipsum, etc.*, usque ad *per ómnia sæcula sæculórum*. Responso ab omnibus *Amen*, celebrans calicem et hostiam collocat super corporale, et si opus est, digitos extergit, ut supra; ac pollices et indices ut prius iungens, calicem palla cooperit, et genuflexus Sacramentum adorat.

74. In Missa solemni, cum celebrans dicit: *Per quem hæc ómnia, etc.*, diaconus, facta Sacramento genuflexione, accedit ad dexteram celebrantis, et quando opus est discooperit calicem, et cum celebrante adorat, celebrantem adiuvat, si opus est, in calice elevando, et postea calicem cooperit, iterum genuflectit, et vadit post celebrantem, ubi stat, dum canitur oratio dominica et embolismus.

X — De oratione dominica et aliis usque ad Communionem

75. Celebrans, cooperto calice adoradoque Sacramento, erigit se et, iungens manus, cantat vel clara voce dicit: *Orémus*. Sequitur oratio dominica, quam populus totam cum celebrante cantare vel dicere potest. Celebrans eam profert manibus extensis. In fine non dicitur *Amen*.

76. Oratione autem dominica finita, celebrans statim cantat vel clara voce dicit, manibus extensis: *Libera nos, quæsumus, Dómine, etc.* cum dixerit: *et ab omni perturbatióne secúri*, discooperit calicem, et genuflectit; tum erigens se submittit patenam, prius purificatorio abstersam, hostiæ; deinde accipit hostiam inter pollicem et indicem dexteræ manus, et cum illis ac pollice et indice sinistræ manus eam

super calicem tenens reverenter frangit per medium, dicens: *Per eúndem Dóminum nostrum Iesum Christum, Filium tuum*, et mediam partem, quam inter pollicem et indicem dexteræ manus tenet, ponit super patenam; de alia media, quam sinistra manu tenet, frangit cum pollice et indice dexteræ manus particulam, prosequens: *Qui tecum vivit et regnat*, et eam inter ipsos dexteræ manus pollicem et indicem retinens, partem maiorem, quam sinistra manu tenet, adiungit mediæ super patenam positæ, interim dicens: *in unitáte Spíritus Sancti Deus*; et particulam hostiæ, quam in dextera manu retinuit, tenens super calicem, quem sinistra per nodum infra cuppam retinet, eadem semper voce dicit: *Per ómnia sæcula sæculórum. R. Amen*, et cum ipsa particula signans ter a labio ad labium calicis, dicit: *Pax ✠ Dómini sit ✠ semper vobis ✠ cum*. Responso: *Et cum spíritu tuo*, particulam, quam dextera manu tenet, immittit in calicem dicens secreto: *Hæc commíxtio, et consecrátió Córporis, etc.* Deinde pollices et indices super calicem aliquantulum tergit, calicem palla cooperit, et genuflexus Sacramentum adorat, surgit, et stans iunctis manibus, inclinatus versus Sacramentum, clara voce dicit: *Agnus Dei, qui tollis peccáta mundi*; et dextera percutiens sibi pectus, sinistra super corporale posita, dicit: *miserére nobis*, et deinde non iungit manus, sed iterum percutit sibi pectus, cum dicit secundo: *miserére nobis*, quod et tertio facit, cum dicit: *dona nobis pacem. Si Agnus Dei* a populo vel a schola cantatur vel recitatur, celebrans illud privatim non dicit; potest tamen illud una cum populo vel schola cantare vel recitare, iunctis manibus et ter pectus percutiens.

77. Tunc manibus iunctis supra altare positis, inclinatus dicit secreto: *Dómine Iesu Christe, etc.* Qua oratione finita, si est daturus pacem, osculatur altare et instrumentum pacis ei porrectum a ministro iuxta ipsum ad dexteram genuflexo, et dicit: *Pax tecum*. Minister respondet: *Et cum spíritu tuo*. Si pax non datur, dicta præmissa oratione, statim subiungit alias orationes ut in Ordine Missæ.

78. In Missis defunctorum, non percutit pectus ad *Agnus Dei*, quia dicitur: *Dona eis réquiem*, nec dicit primam orationem: *Dómine Iesu Christe, qui dixisti Apóstolis tuis, etc.*, non dat pacem, sed dicit alias duas sequentes orationes: *Dómine Iesu Christe, Fili Dei vivi, etc.*, et *Percéptio Córporis tui, etc.*

79. Quibus orationibus dictis, genuflectens Sacramentum adorat, et se erigens dicit secreto: *Panem cælestem accipiam, etc.*; quo dicto, dextera manu accipit de patena reverenter ambas partes hostiæ, et collocat inter pollicem et indicem sinistræ manus, quibus patenam inter eundem indicem et medium digitos supponit, et eadem manu sinistra tenens partes huiusmodi super patenam inter pectus et calicem, parum inclinatus, dextera tribus vicibus percutit pectus suum, interim etiam tribus vicibus dicens voce aliquantulum elevata: *Dómine, non sum dignus*; et secreto prosequitur: *ut intres, etc.* Quibus tertio dictis, ex sinistra accipit ambas partes prædictas hostiæ inter pollicem et indicem dexteræ manus, et cum illa supra patenam signat seipsum signo crucis, dicens: *Corpus Dómini nostri Iesu Christi custódiat ánimam meam in vitam ætérnam. Amen*; et se inclinans, cubitis super altare positis, reverenter easdem ambas partes sumit; quibus sumptis, deponit patenam super corporale, et erigens se, iunctis indicibus et pollicibus, ambas quoque manus iungit, et aliquantulum quiescit in

meditatione sanctissimi Sacramenti. Deinde dicens secreto: **Quid retribuam Dómino pro ómnibus quæ retribuit mihi? etc.** discooperit calicem, genuflectit, surgit, accipit patenam, colligit fragmenta cum patena, si qua sunt super corporali, patenam quoque diligenter cum pollice et indice dexteræ manus super calicem extergit, et ipsos digitos, ne quid fragmentorum in eis remaneat.

80. Post extersionem patenæ, iunctis pollicibus et indicibus, calicem dextera manu infra nodum cuppæ accipit, sinistra patenam, et signans se signo crucis cum calice, dicit: **Sanguis Dómini nostri, etc.**, et manu sinistra supponens patenam calici, stans reverenter, sumit totum Sanguinem cum particula in calice posita. Tum, si fideles non sunt communicandi, ablutiones sumit, ut infra dicitur.

81. Tempore opportuno, ministrans campanulæ signo communicandos moneat. Sacerdos autem, post sumptionem Sanguinis, calicem parum ad latus sinistrum collocat, intra tamen corporale, et palla tegit. Deinde, si particulæ super corporale consecratæ sunt, facta genuflexione, eas super patenam ponit; si particulæ in eadem Missa intra pyxidem consecratæ sunt, pyxidem collocat in medio corporalis, eam discooperit et genuflectit; si vero administrandæ sunt particulæ iam antea consecratæ, aperto tabernaculo, genuflectit, pyxidem extrahit et discooperit. Postea accipit manu sinistra pyxidem seu patenam cum Sacramento, dextera vero sumit unam particulam, quam inter pollicem et indicem tenet aliquantulum elevatam super pyxidem seu patenam, et, conversus ad communicandos in medio altaris, clara voce dicit: **Ecce Agnus Dei, ecce qui tollit peccáta mundi.** Mox communicandi subdunt ter, pectus sibi percutientes: **Dómine, non sum dignus, ut intres sub tectum meum, sed tantum dic verbo, et sanábitur ánima mea.** Deinde celebrans accedit ad communicandos, et hostiam parum elevatam super pyxidem seu patenam cuique ostendit, dicens: **Corpus Christi.** Communicandus respondet: **Amen,** et a celebrante communicatur. Distributione Communionis inchoata, vel, si fideles communicandi non sunt, dum celebrans sumit Sacramentum, cantatur vel recitatur antiphona ad Communionem cum suo psalmo.

82. Fidelibus communicatis, celebrans ad altare revertitur. Deinde: si particulæ super corporale positæ erant, extergit illud cum patena, et si qua in eo fuerint fragmenta, in calicem immittit; si particulæ quæ remanserunt paucae sunt, eas sumit, vel in tabernaculo reponit, genuflectit et ostiolum claudit. Postea in calicem immittit fragmenta quæ forte inveniuntur in patena sub mento communicantium apposita. Deinde dicit secreto: **Quod ore sumpsimus, Dómine, etc.**, et super altare porrigit calicem ministro in latere dextero, quo vinum fundente calicem purificat et ablutionem sumit: deinde vino et aqua abluit pollices et indices super calicem, quos abstergit purificatorio, interim dicens: **Corpus tuum, Dómine, quod sumpsimus, etc.** Ablutionem sumit, et extergit os et calicem purificatorio: quo facto purificatorium extendit super calicem et desuper patenam ac super patenam parvam pallam; et, plicato corporali, quod reponit in bursam, cooperit calicem velo, et bursam desuper ponit, et, nisi ad mensam deferatur, collocat in medio altaris, ut in principio Missæ. Si in altari desit tabernaculum, et pyxis cum particulis consecratis super altare maneat usque ad finem Missæ, ea servantur quæ feria V in Cena Domini præscribuntur versus finem Missæ.

83. In Missa solemni diaconus stat retro post celebrantem dum cantatur oratio dominica et dum celebrans cantat **Libera nos.** Cum autem dicitur: et a peccáto simus semper liberi, facta ibidem genuflexione, vadit ad dexteram celebrantis et, quando opus est, discooperit et cooperit calicem, et cum celebrante adoratur. Post cantatum **Agnus Dei,** diaconus a dextris genuflexus expectat pacem: et cum celebrans osculatur altare, ipse se erigens simul osculatur illud extra corporale, et a celebrante dicit: **Pax tecum,** complexus accipit pacem sinistris genis sibi invicem appropinquantibus, et ei respondet: **Et cum spiritu tuo.** Postea, iterum Sacramento in altari adorato, vertit se ad subdiaconum retro post celebrantem, et similiter dat ei pacem. Subdiaconus, accepta pace a diacono et facta altari genuflexione, comitatus ab acolytho vadit ad chorum, et dat pacem primo cuiusque ordinis, dignioribus prius, deinde minus dignis; et reversus ad altare, facta genuflexione, dat pacem acolytho qui ipsum comitatus fuerit, qui et aliis acolythis circa altare dat pacem: deinde subdiaconus vadit ad dexteram celebrantis, et quando opus est, discooperit calicem, et, celebrantis Communionem expleta, iterum cooperit. Dum celebrans se communicat, diaconus et subdiaconus stant inclinati, et ante omnes alios ipsi Communionem recipiunt; dum vero populo Communionem distribuitur, celebrantem comitantur. Interim canitur antiphona ad Communionem cum suo psalmo. Fidelium Communione finita, vel si fidelium Communionem non habetur, statim post Communionem celebrantis subdiaconus accipit ampullas vini et aquæ et infundit, quando celebrans purificat.

XI — De orationibus post Communionem

84. Ablutionibus sumptis, celebrans calicem collocat in altari vel tradit ministro, qui illum ad mensam defert. Deinde celebrans, stans in medio et habens apud se librum, nisi a schola vel a populo iam cantata vel recitata fuerit, iunctis manibus, legit antiphonam ad Communionem, qua lecta, osculatur altare, vertit se ad populum et dicit: **Dóminus vobiscum,** et reversus ad altare, stans in medio, dicit orationes post Communionem, eisdem modo, numero et ordine, ut dictæ sunt orationes initio Missæ. Quibus finitis, claudit librum, osculatur altare, vertit se ad populum, et dicit, ut supra: **Dóminus vobiscum,** quo dicto, stans iunctis manibus versus populum, dicit, si dicendum est: **Ite, missa est,** et revertitur ad altare. Si vero non est dicendum, dicto **Dóminus vobiscum,** revertitur ad medium altaris, ubi stans versus ad illud, iunctis manibus, dicit: **Benedicámus Dómino.** In Missis autem defunctorum, eodem modo stans versus altare, dicit: **Requiescant in pace.**

85. In Quadragesima autem a feria IV cinerum usque ad feriam IV Hebdomadæ sanctæ, in Missa feriæ, postquam celebrans dixit orationes post Communionem cum suis solitis conclusionibus, antequam dicat: **Dóminus vobiscum,** stans in medio altaris ante librum dicit: **Orémus. Humiliáte cápita vestra Deo,** caput inclinans, et, extensis manibus, subiungit eadem voce orationem super populum ibidem positam, qua finita, osculatur altare, et vertens se ad populum dicit: **Dóminus vobiscum,** et alia ut supra.

86. In Missa solemni subdiaconus calicem abstergit, aptat cum purificatorio, patena et palla cooperit, plicat corporale, reponit in bursam, et illam ponit super calicem coopertum velo, quem defert ad

*mensam ut prius: postea redit ad locum suum retro post diaconum: qui cum dicit: **Ite, missa est**, cum celebrante vertit se ad populum: et in Quādragesima, dicto per celebrantem **Orémus**, diaconus vertens se ad populum, iunctis manibus dicit ut supra: **Humiliāte, etc.**; quo dicto vertit se versus altare a tergo celebrantis, et celebrans dicit orationem super populum. In Missis cantatis **Ite, missa est** vel **Benedicāmus Dómino** vel **Requiescant in pace** ab ipso celebrante canuntur.*

XII — De benedictione in fine Missæ

87. Dicto **Ite, missa est**, vel **Benedicāmus Dómino**, vel **Requiescant in pace**, celebrans, ante medium altaris stans iunctis manibus super eo, inclinatus dicit secreto: **Pláceat tibi, sancta Trinitas, etc.** Quo dicto, ipsum osculatur: tum erigens se, adhuc stans versus illud, elevat oculos et manus, quas extendit et iungit, et clara voce dicit: **Benedicat vos omnipotens Deus**, et iunctis manibus, vertens se ad populum, extensa manu dextera iunctisque digitis, et manu sinistra infra pectus posita, semel benedicit populo dicens: **Pater, et Filius, ✠ et Spiritus Sanctus. R. Amen.**

88. Si celebravit coram Summo Pontifice, Cardinali, et Legato Sedis Apostolicæ, vel Patriarcha, Archiepiscopo et Episcopo in provincia, civitate, vel dioecesi sua existente, celebrans, dicto **Pláceat tibi, sancta Trinitas, etc.**, dicit: **Benedicat vos omnipotens Deus**, et convertens se ad Summum Pontificem genuflexus, ad Cardinalem vero, et Legatum, vel alium ex supradictis Prælati, capite inclinato, quasi licentiam benedicendi petens, prosequitur: **Pater, et Filius, ✠ et Spiritus Sanctus**, benedicens adstantes a parte ubi non adest Pontifex, Cardinalis, Legatus aut Prælati prædicti. Si autem celebravit coram Patriarcha, Archiepiscopo et Episcopo extra eorum provinciam, civitatem, vel dioecesim constitutis, eis absque alio respectu, ut ceteris qui intersunt, more consueto benedicit.

89. In Missis, in quibus dictum est **Benedicāmus Dómino** vel **Requiescant in pace**, celebrans non dat benedictionem, sed, dicto **Pláceat tibi, sancta Trinitas**, ut supra, altare osculatur, descendit et, facta debita reverentia, recedit.

90. Data benedictione, vel si etiam benedictio omittenda est osculato altari, si celebravit coram Summo Pontifice, Cardinali, et Legato Sedis Apostolicæ, vel Patriarcha, Archiepiscopo et Episcopo, convertit se ad illum coram quo ex prædictis celebravit, et facit reverentiam convenientem.

91. Quibus omnibus absolutis, si calix est super altare, sacerdos accipit illum sinistra, dexteram ponens super bursam, ne aliquid cadat, descendit ante infimum gradum altaris, et, ibi in medio vertens se ad illud, se profunde inclinat (vel, si in eo est tabernaculum sanctissimi Sacramenti, genuflectit); et, facta reverentia, accipit biretum a ministro, ac præcedente ministro, eo modo quo venerat, redit ad sacristiam, interim dicens, si placuerit, antiphonam **Trium puerorum** et canticum **Benedicite**. Postquam paramenta deposuerit, gratiarum actionem per temporis spatium convenienti protrahit, preces infrascriptas persolvens, vel alias pro sua devotione.

92. In Missa solemni celebrans, eadem voce et modo quo in Missis lectis, semel tantum benedicit populo; Episcopus autem, vel Abbas benedictus

habens usum pontificalium, ter benedicit populo, etiam in Missis lectis.

XIII — De his quæ omittuntur in Missa defunctorum

93. In Missa defunctorum, post antiphonam ad introitum, non dicitur **Glória Patri**, sed post psalmum repetitur: **Réquiem ætérnam**; nec dicitur **Glória in excelsis**, nec **Allelúia**, nec **Tube, Dómine, benedicere** nec **Dóminus sit in corde meo**; nec celebrans osculatur librum in fine, nec dicit: **Per evangelica dicta**. Non dicitur **Credo**, non benedicitur aqua in calicem fundenda; dicitur tamen oratio: **Deus, qui humanæ substantiæ, etc.** Cum lavat manus, in fine psalmi **Lavábo inter innocéntes**, non dicitur **Glória Patri**. Ad **Agnus Dei** non dicitur: **miserére nobis**, cuius loco dicitur: **dona eis réquiem**; nec tertio: **dona nobis pacem**, cuius loco dicitur: **dona eis réquiem sempitérnam**, neque percutitur pectus. Non dicitur prima oratio ante Communionem, scilicet: **Dómine Iesu Christe, qui dixisti Apóstolis tuis, etc.**, nec datur pax. In fine non dicitur: **Ite, missa est**, nec **Benedicāmus Dómino**, sed: **Requiescant in pace**. Et non datur benedictio: sed dicto **Pláceat**, et osculato altari, nisi facienda sit absolutio, celebrans discedit. Cetera ut in aliis Missis.

94. In Missa solemni non incensatur altare ad introitum, et subdiaconus, finita Epistola, non benedicitur: diaconus non petit benedictionem, non tenentur luminaria ad Evangelium, non portatur incensum, non incensatur liber, nec defertur liber Evangeliorum osculandus. Oblata et altare incensantur ut supra: incensatur solus celebrans, et non incensantur alii. Si distribuendæ sunt candelæ, distribuuntur post Epistolam, et accendantur ad Evangelium, ad elevationem Sacramenti, et post Missam, dum fit absolutio.

XIV — De Missa cum diacono

95. In hac Missa, quoad fieri potest, omnia servantur, quæ supra de Missa solemni dicta sunt.

96. Deficiente lectore seu ministrante idoneo, Epistola cantatur vel legitur a diacono, qui tamen in fine benedictionem non recipit.

97. Ad offertorium, calix ad altare defertur a diacono, qui illum abstergit ac in eum vinum et aquam infundit.

98. Diaconus pacem defert clero et postea se confert ad dexteram celebrantis atque, cum opus est, discooperit calicem et ablutiones celebranti ministrat. Deinde calicem abstergit et cooperit atque ad mensam defert.

XV — De agendis, si sacerdos bis vel ter eodem die celebret

99. Sacerdos, qui in festo Nativitatis Domini vel in Commemoratione omnium Fidelium defunctorum, duas vel tres Missas sine intermissione, id est quin ab altari discedat, celebrat:

a) In prima et secunda Missa, si aliam sit immediate celebraturus, sumpto divino Sanguine, calicem nec purificat nec abstergit, sed eum ponit super corporale et palla tegit. Deinde iunctis manibus dicit: **Quod ore sumpsimus**, et postea in vase cum aqua parato digitos abluit dicens: **Corpus tuum, Dómine**, et abstergit. His peractis, calicem super

X RITUS SERVANDUS

corporale adhuc manentem, deducta palla, iterum disponit et cooperit, uti moris est, scilicet purificatorio linteo, deinde patena cum hostia consecranda, et palla, ac demum velo. Calix vero extra corporale ne statuatur. Si per inadvertentiam ablutiones cum vino sumpserit, celebrare nihilominus potest secundam et tertiam Missam, etsi spatium unius horæ ante Communionem non intercesserit, si necessarium est. De cetero Missa more solito completur.

b) In secunda et tertia Missa, si aliam Missam immediate antea celebravit, ad offertorium, ablato velo a calice, hunc parumper versus latus Epistolæ collocat, intra tamen corporale; factaque hostiæ oblatione, calicem purificatorio non abstergit, sed

eum intra corporale relinquens, leviter elevat, vinumque et aquam eidem infundit, ipsumque calicem, nullatenus ab intus abstersum, offert. Cetera omnia more solito peraguntur.

100. Sacerdos, qui plures Missas cum intermissione celebrat, prioribus in Missis duas ablutiones a rubricis præscriptas sumere debet. Si sequentem Missam celebraturus est et spatium unius horæ ante Communionem non intercessit, aqua tantum in ablutionibus adhibenda est; si vero per inadvertentiam vinum quoque sumpsit, sequentem Missam nihilominus, etsi spatium unius horæ ante Communionem non intercessit, celebrare potest, si necesse est.

DE DEFECTIBUS

IN CELEBRATIONE MISSÆ OCCURRENTIBUS

I

1. Sacerdos celebraturus omnem adhibeat diligentiam, ne desit aliquid ex requisitis ad Sacramentum Eucharistiæ conficiendum. Potest autem defectus contingere ex parte materiæ consecrandæ, et ex parte formæ adhibendæ, et ex parte ministri conficientis. Quidquid enim horum deficit, scilicet materia debita, forma cum intentione, et Ordo sacerdotalis in conficiente, non conficitur Sacramentum. Et his existentibus, quibuscumque aliis deficientibus, veritas adest Sacramenti. Alii vero sunt defectus, qui, in Missæ celebratione occurrentes, etsi veritatem Sacramenti non impediunt, possunt tamen aut cum peccato, aut cum scandalo contingere.

II — De defectibus materiæ

2. Defectus ex parte materiæ possunt contingere, si aliquid desit ex iis quæ ad ipsam requiruntur. Requiritur enim, ut sit panis triticeus et vinum de vite: et ut huiusmodi materia consecranda, in actu Consecrationis, sit coram sacerdote.

III — De defectu panis

3. Si panis non sit triticeus, vel, si triticeus, admixtus sit granis alterius generis in tanta quantitate ut non maneat panis triticeus, vel sit alioquin corruptus, non conficitur Sacramentum.

4. Si sit confectus de aqua rosacea, vel alterius distillationis, dubium est an conficiatur.

5. Si cœperit corrumpi, sed non sit corruptus; similiter si non sit azymus, secundum morem Ecclesiæ Latinæ, conficitur, sed conficiens graviter peccat.

6. Si celebrans ante Consecrationem advertit hostiam esse corruptam, aut non esse triticeam; remota illa hostia, aliam ponat, et facta oblatione, saltem mente concepta, prosequatur ab eo loco ubi desivit.

7. Si id advertit post Consecrationem, etiam post illius hostiæ sumptionem, posita alia, faciat oblationem, ut supra, et a Consecratione incipiat, scilicet ab illis verbis: *Qui pridie quam pateretur*; et illam priorem, si non sumpsit, sumat post sumptionem Corporis et Sanguinis, vel alicubi reverenter conservet. Si autem sumpserit, nihilominus sumat eam, quam consecravat: quia præceptum de perfectione Sacramenti, maioris est ponderis, quam quod a ieiunis sumatur.

8. Quod si hoc contingat post sumptionem Sanguinis, apponi debet rursus novus panis et vinum cum aqua; et, facta prius oblatione, ut supra, sacerdos consecret, incipiendo ab illis verbis: *Qui pridie*; ac statim sumat utrumque, et prosequatur Missam, ne Sacramentum remaneat imperfectum, et ut debitus servetur ordo.

9. Si hostia consecrata dispareat, vel casu aliquo, ut vento, vel ab aliquo animali accepta, et nequeat reperiri; tunc altera consecratur ab eo loco incipi-

endo: *Qui pridie quam pateretur*, facta eius prius oblatione, ut supra.

10. Casibus de quibus supra 7-9 elevatio Sacramenti omittatur, et omnia fiant vitando, quantum fieri potest, fidelium scandalum vel admirationem.

IV — De defectu vini

11. Si vinum sit factum penitus acetum, vel penitus putridum, vel de uvis acerbis seu non maturis expressum, vel ei admixtum tantum aquæ ut vinum sit corruptum, non conficitur Sacramentum.

12. Si vinum cœperit acescere, vel corrumpi, vel fuerit aliquantum acre, vel mustum de uvis tunc expressum, vel non fuerit admixta aqua, vel fuerit admixta aqua rosacea seu alterius distillationis, conficitur Sacramentum, sed conficiens graviter peccat.

13. Si celebrans ante Consecrationem Sanguinis, quamvis post Consecrationem Corporis, advertat aut vinum, aut aquam, aut utrumque non esse in calice; debet statim apponere vinum cum aqua, et facta oblatione, ut supra, consecrare: incipiendo ab illis verbis: *Simili modo, etc.*

14. Si post verba Consecrationis advertat vinum non fuisse positum, sed aquam; deposita aqua in aliquod vas, iterum vinum cum aqua ponat in calice, et consecret, resumendo a verbis prædictis: *Simili modo, etc.*

15. Si hoc advertat post sumptionem Corporis, vel huiusmodi aquæ, apponat aliam hostiam iterum consecrandam, et vinum cum aqua in calice, offerat utrumque, et consecret, et sumat, quamvis non sit ieiunus.

16. Casibus de quibus supra 13-15, elevatio Sacramenti omittatur, et omnia fiant vitando, quantum fieri potest, fidelium scandalum vel admirationem.

17. Si quis percipiat ante Consecrationem, vel post Consecrationem, totum vinum esse acetum, vel alias corruptum: idem servetur quod supra, ac si deprehenderet non esse positum vinum, vel solam aquam fuisse appositam in calice.

18. Si autem celebrans ante Consecrationem calicis advertat, non fuisse appositam aquam: statim ponat eam, et proferat verba Consecrationis. Si id advertat post Consecrationem calicis: nullo modo apponat, quia non est de necessitate Sacramenti.

19. Si materia quæ esset apponenda, ratione defectus vel panis vel vini, non posset ullo modo haberi: si id sit ante Consecrationem Corporis, ulterius procedi non debet: si post Consecrationem Corporis, aut etiam vini, deprehenditur defectus alterius speciei, altera iam consecrata: tunc, si nullo modo haberi possit, procedendum erit, et Missa absolvenda, ita tamen, ut prætermittantur verba et signa, quæ pertinent ad speciem deficientem. Quod si expectando aliquamdiu haberi possit: expectandum erit, ne sacrificium remaneat imperfectum.

V — De defectibus formæ

20. Defectus ex parte formæ possunt contingere, si aliquid desit ex iis quæ ad integritatem verborum in ipsa consecratione requiruntur. Verba autem Consecrationis, quæ sunt forma huius Sacramenti, sunt hæc: *Hoc est enim Corpus meum. Et: Hic est enim Calix Sanguinis mei, novi et æterni testamenti: mystérium fidei: qui pro vobis et pro multis effundetur in remissionem peccatorum.* Si quis autem aliquid diminueret, vel immutaret de forma Consecrationis Corporis et Sanguinis, et in ipsa verborum immutatione verba idem non significarent, non conficeret Sacramentum. Si vero aliquid adderet vel detraheret, quod significationem non mutaret, conficeret quidem, sed gravissime peccaret.

21. Si celebrans non recordetur se dixisse ea quæ in Consecratione communiter dicuntur, non debet propterea turbari. Si tamen certo ei constet, se omisisse aliquid eorum quæ sunt de necessitate Sacramenti, id est, formam Consecrationis, seu partem: resumatur ipsam formam, et cetera prosequatur per ordinem. Si vero valde probabiliter dubitet, se aliquid essentielle omisisse: iteret formam saltem sub tacita condicione. Si autem non sunt de necessitate Sacramenti, non resumatur, sed procedat ulterius.

VI — De defectibus ministri

22. Defectus ex parte ministri possunt contingere quoad ea quæ in ipso requiruntur. Hæc autem sunt: in primis intentio, deinde dispositio animæ, dispositio corporalis, dispositio vestimentorum, dispositio in ministerio ipso quoad ea quæ in ipso possunt occurrere.

VII — De defectu intentionis

23. Si quis non intendit conficere, sed delusorie aliquid agere: item si aliquæ hostiæ ex oblivione remaneant in altari, vel aliqua pars vini, vel aliqua hostia lateat, cum non intendat consecrare nisi quæ super corporale sunt: item si quis habeat coram se undecim hostias, et intendat consecrare solum decem, non determinans quas decem intendit: in his casibus non consecrat, quia requiritur intentio. Secus, si putans quidem esse decem, tamen omnes voluit consecrare quas coram se habebat: nam tunc omnes erunt consecratæ: atque ideo quilibet sacerdos talem semper intentionem habere deberet, scilicet consecrandi eas omnes quas ante se super corporale ad consecrandum positas habet.

24. Si sacerdos, putans se tenere unam hostiam, post Consecrationem invenerit fuisse duas simul iunctas, in sumptione sumat simul utramque. Quod si deprehendat post sumptionem Corporis et Sanguinis aut etiam post ablutionem, reliquias aliquas relictas consecratas, eas sumat, sive parvæ sint sive magnæ, quia ad idem sacrificium spectant.

25. Si vero relictæ sit hostia integra consecrata, eam in tabernaculo cum aliis reponat: si hoc fieri nequit, eam sumat.

26. Si intentio non sit actualis in ipsa Consecratione propter evagationem mentis, sed virtualis, cum accedens ad altare intendat facere quod facit Ecclesia, conficitur Sacramentum, etsi curare debet sacerdos, ut etiam actualem intentionem adhibeat.

VIII — De defectibus dispositionis animæ

27. Si quis in peccato mortali aut aliqua pœna

ecclesiastica impeditus, celebret, conficit quidem Sacramentum, sed gravissime peccat.

IX — De defectibus dispositionis corporis

28. Si sacerdos ante Communionem non sit ieiunus per unam saltem horam, non potest celebrare. Aquæ tamen sumptione ieiunium non frangitur.

29. Infirmi, quamvis non decumbant, potum non alcoholicum, et veras ac proprias medicinas, sive liquidas sive solidas, ante Missæ celebrationem sine temporis limite sumere possunt.

30. Enixe invitantur sacerdotes, qui id præstare valeant, ut venerandam ac vetustam eucharistici ieiunii formam ante Missam servent.

X — De defectibus

in ministerio ipso occurrentibus

31. Possunt etiam defectus occurrere in ministerio ipso, si aliquid ex requisitis ad illud desit: ut si celebretur in loco non sacro, vel legitime non deputato, vel in altari non consecrato, vel tribus mappis non cooperto; si non adsint luminaria cerea; si non sit tempus debitum celebrandi, quod est ab una hora ante auroram usque ad unam horam post meridiem communiter, nisi pro quibusdam Missis aliud tempus statutum vel permisum sit; si omittat aliquid ex vestibus sacerdotalibus; si vestes sacerdotales et mappæ non sint benedictæ; si non adsit clericus, vel alius deserviens in Missa; si non adsit calix, cuius cuppa debet esse aurea vel argentea, intus inaurata; si patena non sit inaurata: utrumque autem ab Episcopo consecratum; si corporale non sit mundum, quod debet esse ex lino, nec serico vel auro in medio ornatum, et simul cum palla benedictum; si celebret capite cooperto sine dispensatione: si non adsit missale, licet memoriter sciret Missam, quam intendit dicere.

32. Si, sacerdote celebrante, violetur ecclesia ante Canonem, dimittatur Missa: si post Canonem, non dimittatur. Si timeatur incursus hostium, vel alluvionis, vel ruina loci ubi celebratur, ante Consecrationem dimittatur Missa; post Consecrationem vero sacerdos accelerare poterit sumptionem Sacramenti, omissis omnibus aliis.

33. Si sacerdos ante Consecrationem graviter infirmetur, vel in syncopen inciderit aut moriatur, præmittitur Missa. Si post Consecrationem Corporis tantum, ante Consecrationem Sanguinis, vel utroque consecrato id accidit, Missa per alium sacerdotem expleatur ab eo loco ubi ille desiit, et in casu necessitatis etiam per non ieiunum. Si autem non obierit, sed fuerit infirmus, adeo tamen ut possit communicare, et non adsit alia hostia consecrata, sacerdos, qui Missam supplet, dividat hostiam, et unam partem præbeat infirmo, aliam ipse sumat. Si autem semiprolata forma Corporis oblii sacerdos, quia non est facta Consecratio, non est necesse ut Missa per alium suppleatur. Si vero obierit semiprolata forma Sanguinis, tunc alter prosequatur Missam, et super eundem calicem repetat integram formam ab eo loco: *Simili modo, postquam cenatum est;* vel posset super alium calicem præparatum integram formam proferre, et hostiam primi sacerdotis, et Sanguinem a se consecratum sumere, ac deinde calicem relictum semiconsecratum.

34. Si quis extra huiusmodi casus necessitatis integra Sacramenta non sumpserit, gravissime peccat.

35. Si musca, vel aranea, vel aliquid aliud ceciderit in calicem ante Consecrationem, proiciat vinum in locum decentem, et aliud ponat in calice, misceat parum aquæ, offerat, ut supra, et prosequatur Missam: si post Consecrationem ceciderit musca aut aliquid eiusmodi, extrahat eam, et lavet cum vino, finita Missa comburat, et combustio ac lotio huiusmodi in sacrarium proiciatur.

36. Si aliquid venenosum ceciderit in calicem, vel quod provocaret vomitum, vinum consecratum reponendum est in alio calice aqua pleno, ita ut species vini dissolvantur; et huiusmodi aqua in sacrarium proiciatur. Aliud autem vinum cum aqua apponendum est, denuo consecrandum.

37. Si aliquid venenatum contigerit hostiam consecratam, tunc alteram consecret, et sumat eo modo quo dictum est, et illa mittatur in calicem aqua plenum, ut supra n. 36 de Sanguine dictum est.

38. Si sumendo Sanguinem, particula remanserit in calice, digito ad labium calicis eam adducat, et sumat ante purificationem, vel infundat aquam et sumat.

39. Si hostia ante Consecrationem inveniatur fracta, nisi populo evidenter appareat, talis hostia consecratur: si autem scandalum populo esse possit, alia accipitur et offeratur: quod si illius hostiæ iam erat facta oblatio, eam post ablutionem sumat. Quod si ante oblationem hostia appareat confracta, accipitur altera integra, si citra scandalum aut longam moram fieri poterit.

40. Si hostia consecrata dilabatur in calicem, propterea nihil est reiterandum; sed sacerdos Missam prosequatur, faciendo cæremonias et signa

consueta cum residua parte hostiæ quæ non est madefacta Sanguine, si commode potest. Si vero tota fuerit madefacta, non extrahat eam, sed omnia dicat, omittendo signa, et sumat pariter Corpus et Sanguinem, signans se cum calice, et dicens: **Corpus et Sanguis Dómini nostri, etc.**

41. Si in hieme Sanguis congeletur in calice, involvatur calix pannis calefactis: si id non proficeret, ponatur in ferventi aqua prope altare, dummodo in calicem non intret, donec liquefiat.

42. Si aliquid de Sanguine Christi ceciderit, si aliqua tantum gutta effusa est, sufficit ut super eas parum aquæ fundatur, purificatorio postea abstergenda; secus vero corporale vel tobalea vel locus, meliore quo fieri potest modo, lavetur, et aqua postea in sacrarium mittatur.

43. At si contingat totum Sanguinem post Consecrationem effundi, si quidem aliquid vel parum remansit, illud sumatur, et de effuso reliquo Sanguine, fiat, ut dictum est. Si vero nihil omnino remansit, ponat iterum vinum et aquam, et consecret ab eo loco: **Símili modo, postquam cenátum est, etc.**, facta prius calicis oblatione, ut supra.

44. Si quis evomat Eucharistiam, vomitus colligatur et in aliquem decentem locum mittatur.

45. Si hostia consecrata, vel aliqua eius particula dilabatur in terram, reverenter accipitur, et parum aquæ in locum ubi cecidit fundatur et purificatorio abstergetur. Si cadat super vestes, non est necesse ut indumentum abluatur. Si super vestes mulieris cadat, ipsa particulam accipiat et sumat.

46. Possunt etiam defectus in ministerio ipso occurrere, si sacerdos ignoret ritus et cæremonias ipsas in eo servandas, de quibus omnibus in superioribus rubricis copiose dictum est.

PROPER OF THE SEASON

SEASON OF ADVENT

I classis

Statio ad S. Mariam maiorem

FIRST SUNDAY OF ADVENT

PRAYER

Excita, quæsumus, Dómine, poténtiam tuam, et veni: ut ab imminéntibus peccatórum nostrórum periculis, te mereámur protegénte éripi, te liberánte salvári: Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti, Deus, per ómnia sǎcula sǎculórum.

Amen.

¶ Credo, quod dicitur in qualibet dominica, etsi eius Officium alicui festo locum cedat, vel Missa votiva II classis celebretur; non dicitur autem in feriis, quando adhibetur Missa dominicæ præcedentis.

Hæc sacra nos, Dómine, poténti virtúte mundátos, ad suum fáciant purióres veníre princípium. Per Dóminum.

¶ Præfatio de Ssma Trinitate, quæ dicitur tamquam de Tempore in dominicis Adventus et in omnibus dominicis II classis, extra tempus natalicium et paschale; non vero in feriis, quando adhibetur Missa harum dominicarum, sed tunc dicitur præfatio communis.

Suscipiámus, Dómine, misericórdiam tuam in médio templi tui: ut reparatiónis nostræ ventúra solémnia cóngruis honóribus præcedámus. Per Dóminum.

¶ Per totum annum, si dicenda sit infra hebdomadam Missa de feria, adhibetur Missa dominicæ præcedentis, nisi propria Missa assignetur; et similiter sumuntur orationes de dominica, quando de feria, quæ Missam propriam non habeat, facienda sit commemoratio iuxta rubricas.

¶ De feriis Adventus fit commemoratio in omnibus Missis, tam in cantu quam lectis.

O Lord, stir up your might and come! * Be our protector and liberator; rescue us from the dangers that threaten us because of our sins, and lead us to our salvation: You who live and reign with God the Father in the unity of the Holy Spirit, * God, forever and ever. R̃. Amen.

Creed. The Creed is said every Sunday, even if the Office of the Sunday yields to a feast or a votive Mass of class II is celebrated. It is not said on weekdays when the Mass of the preceding Sunday is used.

PRAYER OVER THE GIFTS

O Lord, may these sacred rites we perform cleanse and purify us,* so that they may bring us closer to you their author. Through Jesus Christ.

Preface of the Trinity. This Preface is said as the seasonal Preface on the Sundays of Advent and on all Sundays of class II, outside the Christmas and Easter seasons. It is not said on weekdays when the Mass of these Sundays is used, but instead, the Common Preface is used.

PRAYER AFTER COMMUNION

O Lord, be merciful toward us assembled before your altar,* so that we may prepare ourselves for a worthy celebration of the coming feast of our redemption. Through Jesus Christ.

Throughout the year, if the Mass of the weekday is to be celebrated during the week, the Mass of the preceding Sunday is used, unless a proper Mass is assigned. Similarly, the prayers are taken from the Sunday whenever, in accordance with the rubrics, a commemoration is to be made of a weekday which does not have a proper Mass.

A commemoration of the weekdays of Advent is made in all Masses, both sung Masses and low Masses.

I classis

Statio ad S. Crucem in Ierusalem

Excita, Dómine, corda nostra ad præparándas Unigéniti tui vias: ut per eius advéntum, purificátis tibi méntibus servíre mereámur: Qui tecum.

Credo.

Placáre, quæsumus, Dómine, humilitátis nostræ précibus et hóstiis: et ubi nulla súppetunt suffrágia meritórum, tuis nobis succúrre præsídiis. Per Dóminum.

Præfatio de Ssma Trinitate.

Repléti cibo spirituális alimóniæ, súpplices te, Dómine, deprecámur: ut huius participatióne mystérii, dóceas nos terréna despícere et amáre cæléstia. Per Dóminum.

I classis

Statio ad S. Petrum

Aurem tuam, quæsumus, Dómine, précibus nostris accómmoda: et mentis nostræ ténebras, grátia tuæ visitatiónis illústra: Qui vivis.

Credo.

Devotiónis nostræ tibi, quæsumus, Dómine, hóstia iúgiter immolétur: quæ et sacri péragat institúta mystérii, et salutáre tuum in nobis mirabiliter operétur. Per Dóminum.

Præfatio de Ssma Trinitate.

Implorámus, Dómine, cleméntiam tuam: ut hæc divína subsidia, a vítiis expiátos, ad festá ventúra nos præparent. Per Dóminum.

SECOND SUNDAY OF ADVENT

PRAYER

O Lord, stir up our hearts to prepare the way of your only-begotten Son, * so that, through his coming on earth, we may serve you always with a pure intention: You who live and reign.

Creed

PRAYER OVER THE GIFTS

O Lord, let our humble offering of these prayers and sacrifices appease you for our sins.* We have no merits of our own to depend on; so assist us with your aid. Through Jesus Christ.

Preface of the Trinity

PRAYER AFTER COMMUNION

We have just been nourished with your body and blood, O Lord.* Teach us through this sacramental rite to disdain the things of earth and to yearn for the things of heaven. Through Jesus Christ.

THIRD SUNDAY OF ADVENT

PRAYER

Hear our prayers, O Lord, * and enlighten the darkness of our minds by your coming on earth: You who live and reign.

Creed

PRAYER OVER THE GIFTS

May we always offer the sacrifice of adoration in such a manner, O Lord,* that it will attain the purpose for which you instituted this sacred rite, and bring about our salvation. Through Jesus Christ.

Preface of the Trinity

PRAYER AFTER COMMUNION

In your mercy cleanse us from our sins by these divine rites, O Lord,* and make us ready for the coming feast. Through Jesus Christ.

**PAGES HAVE BEEN SKIPPED HERE
BECAUSE THESE PAGES ARE BASICALLY
IDENTICAL TO THE 1965 MISSAL**



THE ORDINARY OF THE MASS

1. Celebrans, facta altari debita reverentia, signans se signo crucis, congrua voce dicit:

In nómine Patris, et Fílii, et Spíritus Sancti. Amen.

Deinde, iunctis manibus, subiungit:

℣. Introibo ad altáre Dei.

℟. Ad Deum qui laetificat iuventútem meam.

2. Et statim addit:

℣. Adiutórium nostrum in nómine Dómini.

℟. Qui fecit caelum et terram.

Deinde, profunde inclinatus, facit confessionem:

Confíteor Deo omnipoténti, beátae Maríae semper Vírgini, beáto Michaéli Archángelo, beáto Ioánni Baptístae, sanctis Apóstolis Petro et Paulo, ómnibus Sanctis, et vobis, frátres: quia peccávi nimis cogitátióne, verbo et ópere: (*percutit sibi pectus ter, dicens:*) mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Maríam semper Vírginem, beátum Michaélem Archángelum, beátum Ioánnem Baptístam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et vos, fratres, oráre pro me ad Dóminum Deum nostrum.

Ministri vel circumstantes respondent:

Misereátur tui omnipotens Deus, et, dimissis peccátis tuis, perdúcat te ad vitam aetérnam.

1. After the celebrant has made the required reverence to the altar, he signs himself with the sign of the cross, saying in an appropriate tone of voice:

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

Then, with his hands joined, he adds:

℣. I will go to the altar of God.

℟. To God who gives joy to my youth.

2. He adds immediately:

℣. Our help is in the name of the Lord.

℟. Who made heaven and earth.

Next, bowing deeply, he makes the following confession:

I CONFESS to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, brethren, that I have sinned exceedingly in thought, word, and deed; (*he strikes his breast three times, saying:*) through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and you, brethren, to pray to the Lord our God for me.

The ministers or those present respond:

May almighty God have mercy on you, forgive you your sins, and bring you to life everlasting.

Celebrans dicit: **Amen**, et erigit se. Deinde ministri vel circumstantes faciunt confessionem: et ubi a celebrante dicebatur vobis, fratres, et vos, fratres, ab eis dicitur tibi, pater et te, pater.

Postea celebrans dicit:

Misereatur vestri omnipotens Deus, et, dimissis peccatis vestris, perducat vos ad vitam aeternam.

R. Amen.

Signat se, dicens:

Indulgentiam, absolutionem et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

R. Amen.

3. Et inclinatus prosequitur:

V. Deus, tu conversus vivificabis nos.

R. Et plebs tua laetabitur in te.

V. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

4. Et, extendens ac iungens manus, congrua voce dicit: **Orémus**, et, ascendens ad altare, dicit secreto:

Deinde, manibus iunctis super altare, inclinatus dicit:

The celebrant says: Amen, and stands erect.

Next the ministers or those present make the confession. Where the celebrant has said to you, brethren, and you brethren, they say to you, father, and you, father.

Afterwards the celebrant says:

May almighty God have mercy on you, forgive you your sins, and bring you to life everlasting.

R. Amen.

Making the sign of the cross upon himself, he says:

May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

R. Amen.

3. Bowing, he continues:

V. O God, you will give us life again.

R. And your people will rejoice in you.

V. Show us, O Lord, your kindness.

R. And grant us your salvation.

V. O Lord, hear my prayer.

R. And let my cry come to you.

V. The Lord be with you.

R. And with your spirit.

4. Extending and joining his hands, the celebrant says: **Let us pray**, in an appropriate tone, and, going up to the altar, he says in a low voice:

Aufer a nobis, quæsumus, Domine, iniquitates nostras: ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

Then, placing his joined hands upon the altar and bowing, he says:

Oramus te, Domine, per mérita Sanctorum tuorum, (he kisses the altar) quorum reliquiae hic sunt, et omnium Sanctorum: ut indulgere digneris omnia peccata mea. Amen.

5. Omnes supradictæ preces, non autem osculum altaris, omittuntur, quoties alia actio liturgica immediate præcessit.

6. In Missa solemni, et in Missa cantata in qua adhibetur incensum, dummodo non sint defunctorum, celebrans benedicit incensum, dicens: Ab illo bene $\times$ dicáris, in cuius honóre cremáberis. Amen. Et, accepto thuribulo a diacono vel ministrante, incensat altare nihil dicens. Postea diaconus vel ministrans incensat celebrantem.

7. In Missis in cantu et in Missis lectis cum populo celebratis, post osculum altaris aut ipsius incensationem, celebrans ad sedem accedit, nisi, iuxta cuiusque ecclesiæ dispositionem, aptius videatur ut ad altare maneat usque ad orationem inclusive.

8. Antiphona ad introitum, si a schola vel a populo cantatur vel recitatur, a celebrante privatim non dicitur; secus celebrans eam legit.

9. Sequitur Kýrie, quod, si a populo vel a schola cantatur aut recitatur, celebrans privatim non dicit; potest tamen illud una cum populo vel schola cantare vel recitare.

Kýrie, eléison.

Kýrie, eléison.

Kýrie, eléison.

Christe, eléison.

Christe, eléison.

Christe, eléison.

Kýrie, eléison.

Kýrie, eléison.

Kýrie, eléison.

10. Postea inchoat, si dicendum est, Glória in excélsis Deo, quod, si a populo vel a schola cantatur aut recitatur, privatim non dicit; potest tamen illud una cum populo vel schola cantare vel recitare.



Glory to God in the highest.

5. All the preceding prayers, but not the kissing of the altar, are omitted whenever another liturgical action immediately precedes the Mass.

6. In solemn Mass and in high Mass in which incense is used, provided they are not Masses for the dead, the celebrant blesses the incense, saying: Ab illo bene $\times$ dicáris, in cuius honóre cremáberis. Amen. Receiving the thurible from the deacon or server, he incenses the altar, saying nothing. Afterwards the deacon or the server incenses the celebrant.

7. In sung Masses and in low Masses celebrated with the people, after the kissing of the altar or the incensation of the altar, the celebrant goes to his seat, unless, according to the arrangement of the individual church, it seems to be more suitable for him to remain at the altar up to the collect, inclusively.

8. If the antiphon to the introit is chanted or recited by the schola or by the people, it is not said privately by the celebrant; otherwise the celebrant reads it.

9. The Kyrie follows. If it is chanted or recited by the people or by the schola, the celebrant does not say it privately, but he may chant or recite it together with the people or schola.

Lord, have mercy.

Lord, have mercy.

Lord, have mercy.

Christ, have mercy.

Christ, have mercy.

Christ, have mercy.

Lord, have mercy.

Lord, have mercy.

Lord, have mercy.

10. Then the celebrant begins Glory to God in the highest, if it is to be said. If the Gloria is chanted or recited by the people or by the schola, he does not say it privately, but he may chant or recite it together with the people or schola.



Glory to God in the highest.

Glória in excelsis Deo et in terra pax hominibus bonæ voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Grátias ágimus tibi propter magnam glóriam tuam. Dómine Deus, Rex cæléstis, Deus Pater omnipotens. Dómine Fili unigénite, Iesu Christe. Dómine Deus, Agnus Dei, Filius Patris. Qui tollis peccáta mundi, miserere nobis. Qui tollis peccáta mundi, súscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus Sanctus. Tu solus Dóminus. Tu solus Altíssimus, Iesu Christe, cum Sancto Spíritu: in glória Dei Patris. Amen.

11. Deinde, versus ad populum, dicit: *V. Dóminus vobiscum. Omnes R. Et cum spíritu tuo. Postea dicit: Orémus, et orationes, iuxta rubricas. Si celebrans est ad altare, illud osculatur antequam dicat Dóminus vobiscum.*

12. Sequentur Lectiones, Epistola, graduale, tractus, vel Allelúia cum versu, aut sequentia, iuxta rubricas.

13. In Missa solemni, oratione expleta, subdiaconus librum sumit, ambonem ascendit vel accedit ad cancellos et, versus ad populum, Epistolam cantat vel legit; qua finita, nisi Missa sit defunctorum, vadit ad celebrantem, et, inclinat, benedictionem recipit.

Post cantum gradualis, si Missa non est defunctorum, celebrans, sedens, imponit et benedicit incensum. Postea diaconus librum Evangeliorum ad altare defert et in medio deponit; deinde genuflexus ante altare, manibus iunctis, dicit:

GLORY to God in the highest.

And on earth peace to men of good will. *

We praise you. We bless you. We worship you.

We glorify you. *

We give you thanks for your great glory. *

Lord God, heavenly King, God the Father almighty. *

Lord Jesus Christ, the only-begotten Son. *

Lord God, Lamb of God, Son of the Father. *

You, who take away the sins of the world, * have mercy on us. *

You, who take away the sins of the world, * receive our prayer. *

You, who sit at the right hand of the Father, * have mercy on us. *

For you alone are holy. *

You alone are Lord. *

You alone, O Jesus Christ, are most high. *

With the Holy Spirit, in the glory of God the Father. Amen.

11. Next, turning to the people, he says: *V. The Lord be with you. All R. And with your spirit. Afterwards he says: Let us pray, and the collects, in accordance with the rubrics. If the celebrant is at the altar, he kisses it before he says The Lord be with you.*

12. The Lessons, Epistle, gradual, tract, Alleluia with its verse, or the sequence follow, in accordance with the rubrics.

13. In solemn Mass, after the collect has been completed, the subdeacon takes the book and goes up to the ambo or to the edge of the sanctuary area. There, turned to the people, he chants or recites the Epistle. Afterwards, unless it is a Mass for the dead, he goes to the celebrant and, bowing, receives the blessing.

After the chanting of the gradual, unless it is a Mass for the dead, the celebrant, seated, places incense in the thurible and blesses it. After this the deacon brings the book of Gospels to the altar and places it in the center; then he kneels before the altar and says, with his hands joined:

Munda cor meum ac lábia mea, omnipotens Deus, qui lábia Isaíæ prophétæ cálculo mundásti ignito: ita me tua grata miseratióne dignáre mundáre, ut sanctum Evangélium tuum digne váleam nuntiáre. Per Christum Dóminum nostrum. Amen.

Postea surgit, accipit librum de altari, accedit ad celebrantem et, inclinatus, petit benedictionem, dicens: Iube, domne, benedícere.

Celebrans stans respondet:

Then the deacon rises, takes the book from the altar, and goes to the celebrant. He bows and asks for the blessing, saying: Iube, domne, benedícere.

Standing, the celebrant replies:

Dóminus sit in corde tuo et in lábiis tuis: ut digne et competénter annúnties Evangélium suum: In nómine Patris, et Fílii, ✠ et Spíritus Sancti. Amen.

After receiving the blessing, the deacon goes with the other ministers, with incense and lights, to the place where the Gospel is to be sung. Standing there, he says, with his hands joined:

Accepta benedictione, diaconus cum aliis ministris, incenso et luminaribus, accedit ad locum ubi Evangelium decantatur, ibique stans, iunctis manibus, dicit:

✠. Dóminus vobíscum.

Omnes R. Et cum spíritu tuo.

Et pronuntians: Inítium sive Sequéntia sancti Evangélíi secúndum N., pollice dexteræ manus signat librum in principio Evangelíi, quod est cantaturus vel lecturus, deinde seipsum in fronte, ore et pectore: et dum omnes respondent: Glória tibi, Dómine, incensat ter librum, postea prosequitur Evangelium iunctis manibus. Quo finito, subdiaconus defert librum celebranti, qui osculatur Evangelium, dicens: Per evangélica dicta deleántur nostra delicta.

In fine celebrans non incensatur.

14. In Missa cantata aut lecta cum populi participatione, Lectiones et Epístola a competente lectore vel ministrante proferuntur, cantus inter ipsas occurrentes a schola vel a populo vel a lectore dicuntur; Evangelium autem a diacono vel ab alio sacerdote proferri potest. Quibus in casibus, omnia fiunt ut supra dictum est. Post Epístolam tamen lector vel ministrans a celebrante non benedicitur.

Si vero Evangelium a celebrante cantatur vel legitur, circa finem cantuum post Epístolam occurrentium, celebrans accedit ad infimum gradum altaris, ibique, profunde inclinatus, dicit:

✠. The Lord be with you.

All R. And with your spirit.

As he says: A reading from the holy Gospel according to N., the deacon makes the sign of the cross with the thumb of his right hand upon the book at the beginning of the Gospel which is to be chanted or read, and then makes the sign of the cross upon his forehead, mouth, and breast. While all respond: Glory to you, O Lord, he incenses the book three times; he then continues the Gospel, with his hands joined. At the end of the Gospel, the subdeacon brings the book to the celebrant, who kisses the Gospel, saying: Per evangélica dicta deleántur nostra delicta.

At the end of the Gospel the celebrant is not incensed.

14. In high Mass or in low Mass with the participation of the people, the Lessons and the Epistle are proclaimed by a qualified lector or server, and the chants which occur between the Lessons are said by the schola or by the people or by the lector. The Gospel, however, may be proclaimed by a deacon or by a second priest. In these cases, everything is done as described above, but after the Epistle the lector or server is not blessed by the celebrant.

If the Gospel is chanted or recited by the celebrant, toward the end of the chants which occur after the Epistle, he goes to the lowest step of the altar and there, bowing deeply, says:

Munda cor meum, as above, and Iube, Dómine, benedícere. Dóminus sit in corde meo et in lábiis meis: ut digne et competénter annúntiem Evangélium suum. Amen.

Deinde pergit ad ambonem vel ad cancellos vel etiam ad altare, ibique Evangelium cantat vel legit, ut dictum est. Quo finito, librum osculatur, dicens: *Per evangélica dicta, ut supra.*

Deficiente vero lectore, seu ministrante idoneo, ipse celebrans in ambone vel ad cancellos Epistolam cantat vel legit, et, si necesse est, etiam cantus post ipsam occurrentes; stans deinde in eodem loco, ad altare conversus et profunde inclinatus, dicit *Munda cor meum*, et ad populum iterum conversus, Evangelium cantat vel legit. Potest tamen, si magis opportunum fuerit, omnes lectiones etiam ex altari proferre, sed versus ad populum.

In Missa cantata quæ non sit defunctorum, si adhibetur incensum, celebrans illud imponit et benedicit, antequam dicat *Munda cor meum*; initio Evangelii liber ter incensatur, in fine vero incensatio celebrantis omittitur.

15. In Missa quam sacerdos privatim celebrat, Epistolam et cantus post ipsam occurrentes ad latus dextrum altaris legit, deinde, delato a ministro libro ad aliud latus altaris, profunde inclinatus in medio, iunctis manibus dicit *Munda cor meum et Iube, Dómine, benedícere ac Dóminus sit in corde meo, etc., ut supra.*

Deinde, conversus ad librum, legit Evangelium, et in fine librum osculatur, dicens: *Per evangélica dicta; ministrans autem respondet: Laus tibi, Christe.*

16. In Missis defunctorum dicitur *Munda cor meum*, sed non petitur benedictio, non deferuntur luminaria neque incensum; celebrans non osculatur librum, nec dicit *Per evangélica dicta.*

17. Post Evangelium, celebrans, ad sedem aut ad altare, vel in ambone aut ad cancellos, homiliam, si facienda est, habet, eaque finita, ad sedem vel ad altare, inchoat, si dicendum est, *Credo in unum Deum*, quod, si a populo vel a schola cantatur vel recitatur, privatim non dicit; potest tamen illud una cum populo vel schola cantare vel recitare.

Next the celebrant goes to the ambo or to the edge of the sanctuary area or even to the altar, and there chants or recites the Gospel, as described above. At the end of the Gospel he kisses the book, saying: *Per evangélica dicta, as above.*

In the absence of a lector or qualified server, however, the celebrant himself chants or recites the Epistle at the ambo or at the edge of the sanctuary area and, if necessary, the chants which occur after the Epistle as well. Then, standing in the same place but turned toward the altar, he bows deeply and says *Munda cor meum*. Turning again to the people, he chants or recites the Gospel. He may, however, if it is more convenient, proclaim all the lessons from the altar, but turned toward the people.

In high Mass, unless it is a Mass for the dead, if incense is used the celebrant places it in the thurible and blesses it before he says *Munda cor meum*; at the beginning of the Gospel he incenses the book three times. At the end, the incensation of the celebrant is omitted.

15. In a Mass which a priest celebrates privately, he reads the Epistle and the chants occurring after it at the right-hand side of the altar. Then, while the book is carried by the minister to the other side of the altar, he bows deeply in the center and says, with his hands joined, *Munda cor meum, Iube, Dómine, benedícere, and Dóminus sit in corde meo, etc., as above.*

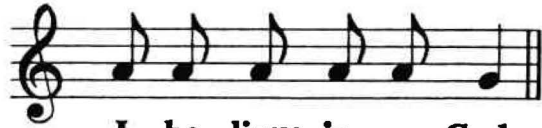
Then, turned toward the book, he reads the Gospel and at the end kisses the book, saying: *Per evangélica dicta; the server replies: Praise to you, O Christ.*

16. In Masses for the dead *Munda cor meum* is said, but the blessing is not sought, nor are lights and incense carried; the celebrant does not kiss the book and does not say *Per evangélica dicta.*

17. After the Gospel the celebrant gives the homily, if there is to be one, at the seat or altar, or at the ambo or the edge of the sanctuary area. After the homily the celebrant, at his seat or at the altar, begins *I believe in one God*, if it is to be said. If the creed is chanted or recited by the people or by the schola, the celebrant does not say it privately, but he may chant or recite it together with the people or schola.



I be - lieve in one God.



I be - lieve in one God.

Credo in unum Deum Patrem omnipotentem, factorem cæli et terræ, visibillum omnium et invisibillum. Et in unum Dñm Iesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia sæcula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines et propter nostram salutem descendit de cælis. Et incarnatus est de Spiritu Sancto ex Maria Virgine: et homo factus est. Crucifixus etiam pro nobis: sub Pōntio Pilāto passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in cælum: sedet ad dexteram Patris. Et iterum venturus est cum gloria iudicare vivos et mortuos: cuius regni non erit finis. Et in Spiritum Sanctum, Dñm, et vivificantem: qui ex Patre Filoque procedit. Qui cum Patre et Filio simul adoratur et conglorificatur: qui locutus est per Prophetas. Et unam sanctam catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum. Et vitam venturi sæculi. Amen.

I believe in one God.

**The Father almighty, maker of heaven and earth, *
and of all things visible and invisible. ***

**And I believe in one Lord, Jesus Christ, *
the only-begotten Son of God. ***

Born of the Father before all ages. *

God of God, Light of Light, true God of true God. *

**Begotten, not made, *
of one substance with the Father. ***

By whom all things were made. *

**Who for us men and for our salvation came down
from heaven. ***

**And he became flesh by the Holy Spirit of the
Virgin Mary: *
and was made man. ***

**He was also crucified for us, *
suffered under Pontius Pilate, and was buried. ***

**And on the third day he rose again, *
according to the Scriptures. ***

**He ascended into heaven and sits at the right hand
of the Father. ***

**He will come again in glory to judge the living and
the dead. ***

And of his kingdom there will be no end. *

**And I believe in the Holy Spirit, the Lord and
Giver of life, ***

who proceeds from the Father and the Son. *

**Who together with the Father and the Son is
adored and glorified; ***

and who spoke through the prophets. *

And one holy, Catholic, and Apostolic Church. *

I confess one baptism for the forgiveness of sins. *

And I await the resurrection of the dead. *

And the life of the world to come. Amen.

18. Deinde, iuxta cuiusque loci consuetudinem, fit oratio communis seu fidelium, quam celebrans aut ad sedem aut ex altari aut in ambone vel ad cancellos moderatur. Symbolo itaque expleto, celebrans versus ad populum dicit: **V. Dóminus vobíscum. R. Et cum spíritu tuo.** Deinde subiungit: **Orémus,** et fit oratio fidelium. Si celebrans est ad altare, illud osculatur antequam dicat: **Dóminus vobíscum;** secus cum ad altare accedit, oratione fidelium completa.

Si vero oratio fidelium non est facienda, celebrans altare osculatur; deinde, versus ad populum, dicit: **V. Dóminus vobíscum. R. Et cum spíritu tuo.** Postea subiungit: **Orémus.**

19. Sequitur antiphona ad offertorium, quam celebrans privatim non legit, si a schola vel a populo cantatur vel recitatur.

20. Si Missa est solemnis, diaconus porrigit celebranti patenam cum hostia: secus sacerdos ipse accipit patenam cum hostia, quam offerens, dicit:

Deinde, faciens crucem cum eadem patena, deponit hostiam super corporale.

21. Diaconus ministrat vinum, subdiaconus aquam in calice: vel, si Missa sine sacris ministris celebratur, utrumque infundit celebrans, et aquam miscendam in calice benedicit signo crucis, dicens:

18. Next, according to the local custom, the common prayer or prayer of the faithful takes place. The celebrant directs this prayer at his seat, the altar, the ambo, or the edge of the sanctuary area. At the end of the creed, the celebrant turns toward the people and says:

V. The Lord be with you.

R. And with your spirit.

Then he adds: Let us pray, and the prayer of the faithful begins. If the celebrant is at the altar, he kisses it before he says: The Lord be with you; otherwise he kisses it when he goes to the altar at the completion of the prayer of the faithful.

But if the prayer of the faithful is not to be said, the celebrant kisses the altar; then, turning to the people, he says:

V. The Lord be with you.

R. And with your spirit.

After the response he adds: Let us pray.

19. The antiphon to the offertory follows. If this is chanted or recited by the schola or by the people, the celebrant does not read it privately.

20. In solemn Mass, the deacon hands the paten with the host to the celebrant; in other Masses the priest himself takes the paten with the host, which he offers, saying:

Súscipe, sancte Pater, omnípotens ætérne Deus, hanc immaculátam hóstiam, quam ego indígnus fámulus tuus óffero tibi Deo meo vivo et vero, pro innumerábilibus peccátiis, et offensioníbus, et neglegéntiis meis, et pro ómnibus circumstántibus, sed et pro ómnibus fidélibus christiánis vivis atque defúntis: ut mihi et illis proficiat ad salútem in vitam ætérnam. Amen.

Then, making a cross with the paten, the celebrant places the host upon the corporal.

21. The deacon ministers the wine, the subdeacon the water, for the chalice. If Mass is celebrated without sacred ministers, the celebrant pours both wine and water. Making the sign of the cross, he blesses the water to be mixed in the chalice, saying:

Deus, qui humánæ substántiæ dignitátem mirábíliter condidisti, et mirábílius reformásti: da nobis, per huius aquæ et vini mystérium, eius divinitátis esse consórtes, qui humanitátis nostræ fieri dignátus est párticeps, Iesus Christus, Fílius tuus, Dóminus noster: Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per omnia sæcula sæculórum. Amen.

In Missis defunctorum dicitur prædicta oratio: sed aqua non benedicitur.

22. Postea accipit calicem, et offert, dicens:

In Masses for the dead, the preceding prayer is said, but the water is not blessed.

22. Next the celebrant takes the chalice and offers it, saying:

Offérimus tibi, Dómine, cálicem salutáris, tuam deprecántes cleméntiam: ut in conspéctu divínæ maiestátis tuæ, pro nostra et totíus mundi salúte, cum odóre suavitátis ascéndat. Amen.

Deinde facit signum crucis cum calice, et illum ponit super corporale, et palla cooperit.

23. Tum iunctis manibus super altare, aliquantulum inclinatus, dicit:

Then he makes the sign of the cross with the chalice, and places it upon the corporal, covering it with the pall.

23. With his hands joined upon the altar and bowing somewhat, the celebrant then says:

In spíritu humilitátis et in ánimo contríto suscipiámur a te, Dómine: et sic fiat sacrificium nostrum in conspéctu tuo hódie, ut pláceat tibi, Dómine Deus.

24. Erectus expandit manus, easque in altum porrectas iungens, elevatis oculis, et statim demissis, dicit:

24. Standing erect, he extends, raises, and joins his hands, lifts his eyes and immediately lowers them, saying:

Veni, sanctificátor omnípotens ætérne Deus: **he blesses the offerings, continuing:** et béne ✠ dic hoc sacrificium, tuo sancto nómini præparátum.

25. Postea, in Missa solemni et in Missa cantata in qua adhibetur incensum, celebrans benedicit incensum, dicens:

25. Afterwards, in solemn Mass and in high Mass in which incense is used, the celebrant blesses the incense, saying:

Per intercessiónem beáti Michaélis Archángeli, stantis a dextris altáris incénsi, et ómnium electórum suórum, incénsum istud dignétur Dóminus bene ✠ dícere, et in odórem suavitátis accípere. Per Christum Dóminum nostrum. Amen.

26. Et, accepto thuribulo a diacono vel ministrante, incensat oblata, modo in rubricis præscripto, dicens:

Deinde incensat altare, dicens:

Dum reddit thuribulum diacono vel ministranti, dicit:

Postea incensatur celebrans a diacono vel ministrante, deinde alii per ordinem.

27. Interim sacerdos lavat manus, dicens:

26. Taking the thurible from the deacon or the server, the celebrant incenses the offerings in the manner prescribed in the rubrics, saying:

Incensum istud a te benedictum ascéndat ad te, Dómine: et descéndat super nos misericórdia tua.

Then he incenses the altar, saying: Ps. 140, 2-4

Dirigátur, Dómine, orátio mea, sicut incensum, in conspéctu tuo: elevátio mánuum meárum sacrificium vespertinum. Pone, Dómine, custódiam ori meo, et óstium circumstántiæ lábiis meis: ut non declínet cor meum in vérba malítiæ, ad excusándas excusatiónes in peccátis.

When he returns the thurible to the deacon or the server, he says:

Accéndat in nobis Dóminus ignem sui amóris et flammam ætérnæ caritátis. Amen.

Then the celebrant is incensed by the deacon or the server, and afterwards the others are incensed in order.

27. Meanwhile the priest washes his hands, saying:

Ps. 25, 6-12

Lavábo inter innocéntes manus meas: et circúmdabo altáre tuum, Dómine:

Ut áudiam vocem laudis, et enárrem univérssa mirabília tua.

Dómine, diléxi decórem domus tuæ, et locum habitatiónis glóriæ tuæ.

Ne perdas cum ímpiis, Deus, ánimam meam, et cum viris sánguinem vitam meam:

In quorum mánibus iniquitátes sunt: déxtera eórum repléta est munéribus.

Ego autem in innocéntia mea ingræssus sum: rédime me, et miserére mei.

Pes meus stetit in dirécto: in ecclésiis benedicam te, Dómine.

Glória Patri, et Fílio, et Spirítui Sancto.

Sicut erat in princípío, et nunc, et semper: et in sácula sæculórum. Amen.

In Missis defunctorum, et tempore Passionis in Missis de Tempore omittitur Glória Patri.

28. Deinde, inclinatus in medio altaris, iunctis manibus super eo, dicit:

In Masses for the dead, and during Passion time in Masses of the season, Glória Patri is omitted.

28. Then, bowing at the center of the altar and placing his joined hands upon the altar, the celebrant says:

Súscipe, sancta Trínitas, hanc oblatiónem, quam tibi offérimus ob memóriam passiónis, resurrectiόνis et ascensiόνis Iesu Christi Dómini nostri: et in honórem Beátæ Mariæ semper Vírginis, et beáti Ioánnis Baptístæ, et sanctórum Apostolórum Petri et Pauli, et istórum, et ómnium Sanctórum: ut illis proficiat ad honórem, nobis autem ad salútem: et illi pro nobis intercédere dignéntur in cælis, quorum memóriam ágimus in terris. Per eúndem Christum Dóminum nostrum. Amen.

29. Postea osculatur altare et, versus ad populum, extendens et iungens manus, congrua voce, dicit:

Oráte, fratres: ut meum ac vestrum sacrificium acceptá-bile fiat apud Deum Patrem omnipoténtem.

Minister seu circumstantes respondent:

Suscípiat Dóminus sacrificium de mánibus tuis ad laudem et glóriam nóminis sui, ad utilitátem quoque nostram, totíus-que Ecclésiæ suae sanctae.

30. Deinde, manibus extensis, absolute sine Orémus cantat vel clara voce dicit orationes super oblata, usque ad Per ómnia sæcula sæculórum inclusive.

31. Postea, manibus super altare positis, dicit: Dóminus vobíscum; eas autem aliquantulum elevat, cum dicit: Sursum corda, et iungit cum dicit: Grátias agámus Dómino Deo nostro.

Deinde disiungit manus, et disiunctas tenet usque ad finem præfationis: qua finita, iterum iungit eas, et una cum ministris, clero et populo cantat vel dicit Sanctus-Benedíctus:

29. Afterwards he kisses the altar and turns to the people. Extending and joining his hands, he says in an appropriate tone of voice:

Brethren, pray that my sacrifice and yours may be acceptable to God the Father almighty.

The minister or those present reply:

May the Lord receive the sacrifice from your hands to the praise and glory of his name, for our welfare and that of all his holy Church.

30. Extending his hands, the celebrant chants or recites in a clear voice, without Let us pray, the prayers over the gifts, as far as forever and ever, inclusively.

31. After this, placing his hands upon the altar, the celebrant says: The Lord be with you. Then he lifts his hands somewhat while he says: Lift up your hearts, and joins his hands while he says: Let us give thanks to the Lord our God.

Then he extends his hands and holds them extended up to the end of the preface. At the end of the preface he joins his hands again and chants or recites the Sanctus-Benedictus together with the ministers, the clergy, and the people.

PREFACE FOR CHRISTMAS I



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



V. Lift up your hearts. **R.** We have lift-ed them up to the Lord.



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



V. It is tru - ly right and just, pro - per and help - ful



toward sal - va - tion, that we al - ways and ev - ery - where



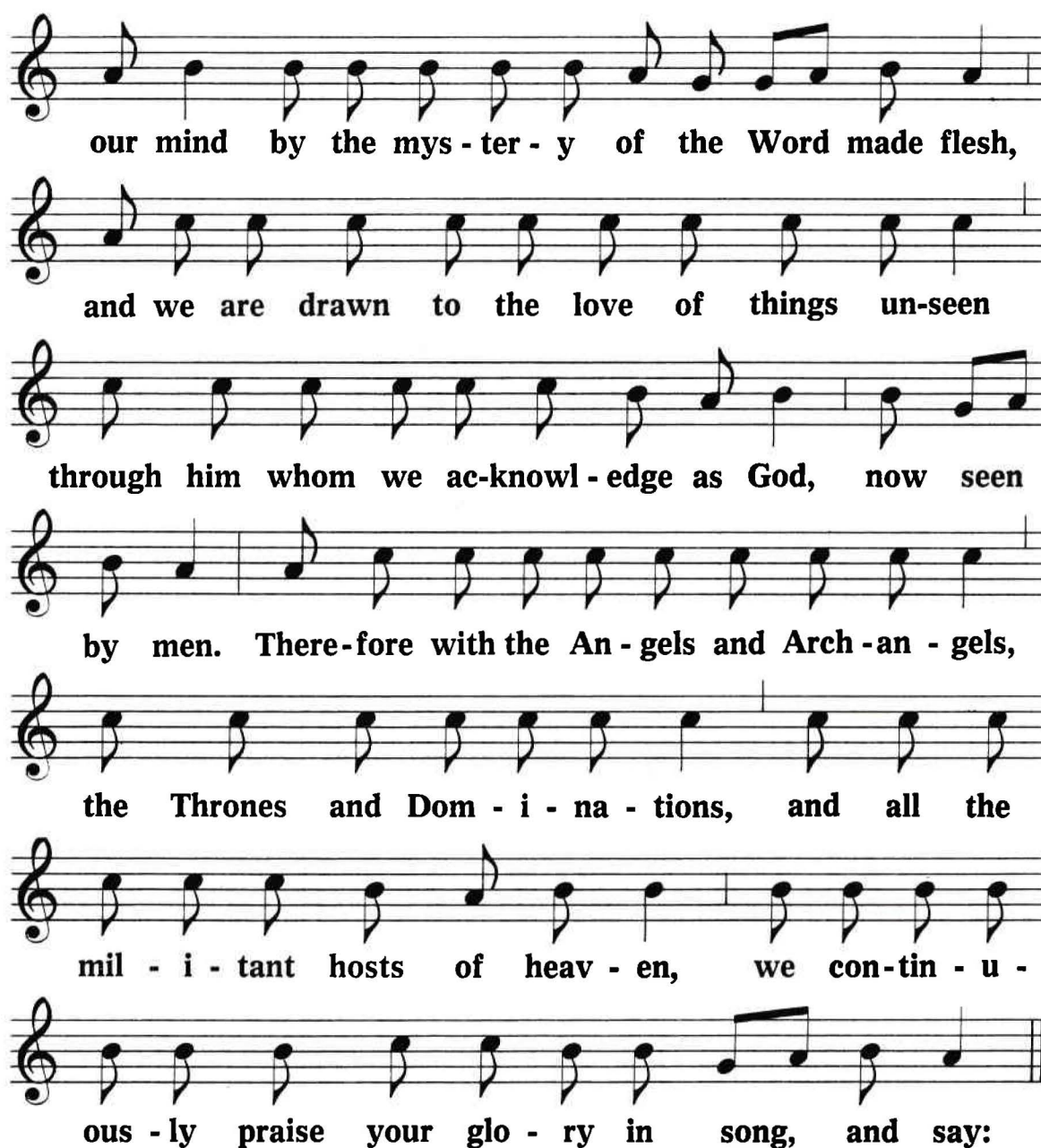
give thanks to you, O Lord, ho - ly Fa - ther, al - might - y



and e - ter - nal God; for the bright - ness of your



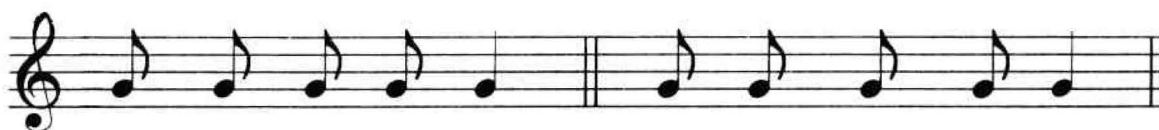
glo - ry has made it - self man - i - fest to the eyes of



our mind by the mys - ter - y of the Word made flesh,
 and we are drawn to the love of things un-seen
 through him whom we ac-knowl - edge as God, now seen
 by men. There-fore with the An - gels and Arch - an - gels,
 the Thrones and Dom - i - na - tions, and all the
 mil - i - tant hosts of heav - en, we con-tin - u -
 ous - ly praise your glo - ry in song, and say:

Holy, holy, holy Lord God of hosts. *
 Heaven and earth are filled with your glory. *
 Hosanna in the highest. *
 Blessed is he who comes in the name of the Lord. *
 Hosanna in the highest.

PREFACE FOR CHRISTMAS II



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



Ps. Lift up your hearts. **R.** We have lift-ed them up to the Lord.



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



It is tru - ly right and just, pro - per and help - ful



toward sal - va - tion, that we al - ways and ev - ery - where



give thanks to you, O Lord, ho - ly Fa - ther, al - might - y



and e - ter - nal God; for the bright - ness of your



glo - ry has made it - self man - i - fest to the eyes



of our mind by the mys - ter - y of the Word made
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 now seen by men. There - fore with the An - gels
 and Arch - an - gels, the Thrones and Dom - i - na - tions,
 and all the mil - i - tant hosts of heav - en, we con -
 tin - u - ous - ly praise your glo - ry in song, and say:

Holy, holy, holy Lord God of hosts. *
Heaven and earth are filled with your glory. *
Hosanna in the highest. *
Blessed is he who comes in the name of the Lord. *
Hosanna in the highest.

PREFACE OF THE EPIPHANY OF OUR LORD I

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



V. Lift up your hearts. **R.** We have lift-ed them up to the Lord.



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



It is tru - ly right and just, pro - per and help - ful



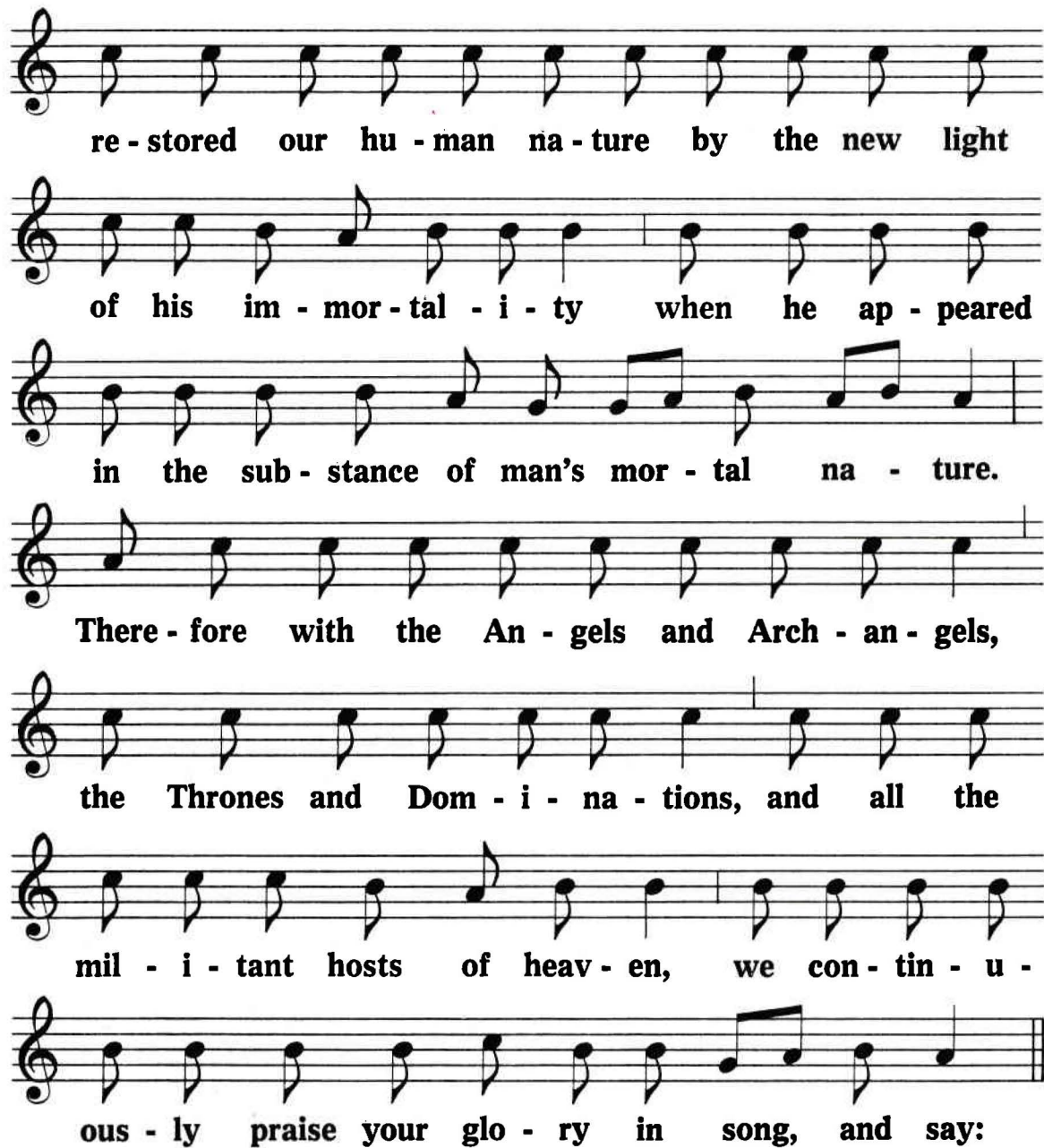
toward sal - va - tion, that we al - ways and ev - ery - where



give thanks to you, O Lord, ho - ly Fa - ther, al - might - y



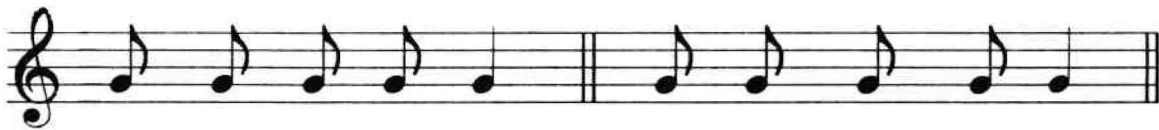
and e - ter - nal God; for your on - ly - be - got - ten Son



re - stored our hu - man na - ture by the new light
of his im - mor - tal - i - ty when he ap - peared
in the sub - stance of man's mor - tal na - ture.
There - fore with the An - gels and Arch - an - gels,
the Thrones and Dom - i - na - tions, and all the
mil - i - tant hosts of heav - en, we con - tin - u -
ous - ly praise your glo - ry in song, and say:

Holy, holy, holy Lord God of hosts. *
Heaven and earth are filled with your glory. *
Hosanna in the highest. *
Blessed is he who comes in the name of the Lord. *
Hosanna in the highest.

PREFACE OF THE EPIPHANY OF OUR LORD II



℣. The Lord be with you. **℟.** And with your spir - it.



℣. Lift up your hearts. **℟.** We have lift-ed them up to the Lord.



℣. Let us give thanks to the Lord our God. **℟.** It is right and just.



It is tru - ly right and just, pro - per and help - ful



toward sal - va - tion, that we al - ways and ev - ery - where



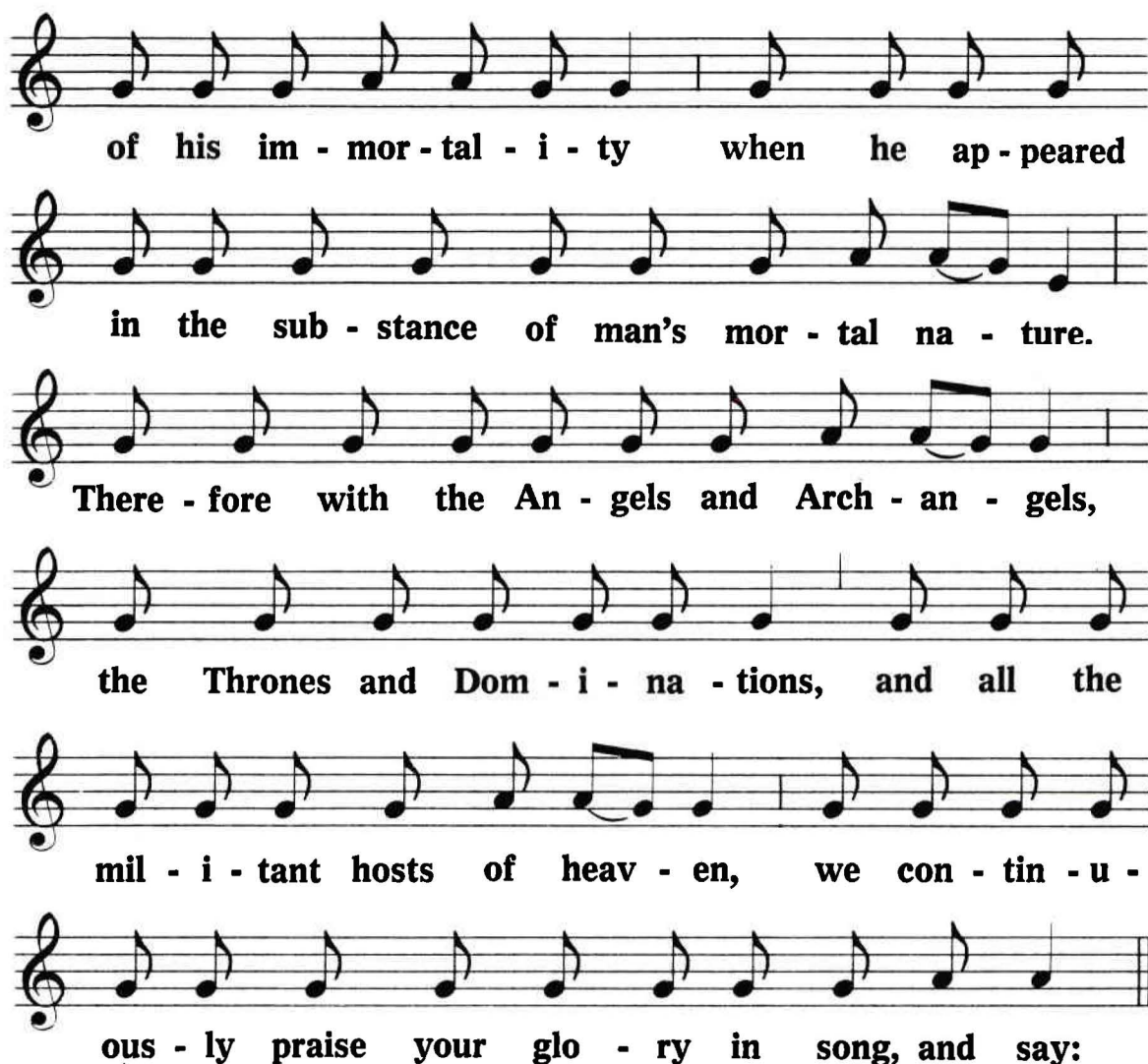
give thanks to you, O Lord, ho - ly Fa - ther, al - might-y



and e - ter - nal God; for your on - ly - be - got - ten



Son re - stored our hu - man na - ture by the new light



of his im - mor - tal - i - ty when he ap - peared
in the sub - stance of man's mor - tal na - ture.
There - fore with the An - gels and Arch - an - gels,
the Thrones and Dom - i - na - tions, and all the
mil - i - tant hosts of heav - en, we con - tin - u -
ous - ly praise your glo - ry in song, and say:

Holy, holy, holy Lord God of hosts. *
Heaven and earth are filled with your glory. *
Hosanna in the highest. *
Blessed is he who comes in the name of the Lord. *
Hosanna in the highest.

PREFACE FOR LENT I



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



V. Lift up your hearts. **R.** We have lift-ed them up to the Lord.



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



It is tru - ly right and just, pro - per and help - ful toward



sal - va - tion, that we al - ways and ev - ery - where give thanks



to you, O Lord, ho - ly Fa - ther, al - might - y and e - ter - nal God,



for us - ing our bod - i - ly fast - ing to curb our vi - ces,



to el - e - vate our minds, and to be - stow up - on us



Holy, holy, holy Lord God of hosts. *

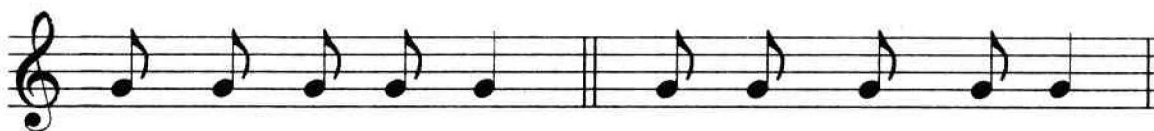
Heaven and earth are filled with your glory. *

Hosanna in the highest. *

Blessed is he who comes in the name of the Lord. *

Hosanna in the highest.

PREFACE FOR LENT II



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



V. Lift up your hearts. **R.** We have lift-ed them up to the Lord.



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



It is tru - ly right and just, pro - per and help - ful



toward sal - va - tion, that we al - ways and ev - ery - where



give thanks to you, O Lord, ho - ly Fa - ther, al - might - y



and e - ter - nal God, for us - ing our bod - i - ly



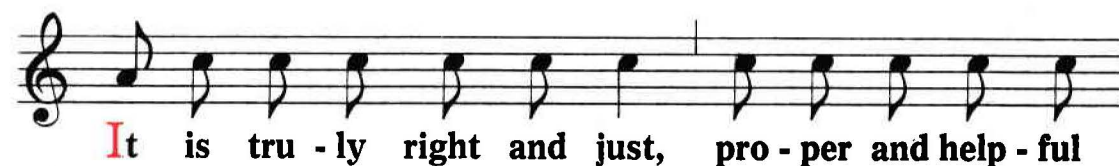
fast - ing to curb our vi - ces, to el - e - vate our minds,



and to be - stow up - on us vir - tue and its re - ward
through Christ our Lord. Through the same
Christ the An - gels ac - claim your ma - jes - ty,
the Dom - i - na - tions a - dore you, and the Pow - ers
wor - ship in awe. Through him al - so the
heav - ens and the Vir - tues of heav - en join the
bless - ed Ser - a - phim in one grand cho - rus of
joy - ous praise. We beg you, let our voic - es
blend with theirs, as in hum - ble praise we say:

Holy, holy, holy, etc.

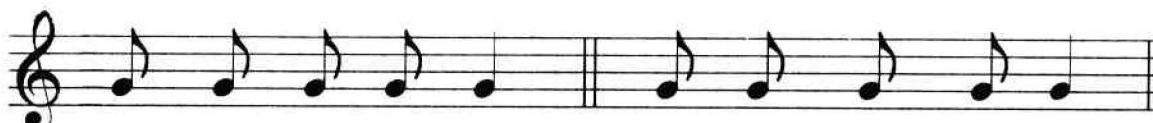
PREFACE OF THE HOLY CROSS I





through the ve - ry in - stru - ment which brought death,
and that Sa - tan, who con - quered us through the tree,
might al - so be o - ver - come by it; through Christ our Lord.
Through the same Christ the An - gels ac - claim your
maj - es - ty, the Dom - i - na - tions a - dore you,
and the Pow - ers wor - ship in awe. Through him
al - so the heav - ens and the Vir - tues of heav - en
join the bless - ed Ser - a - phim in one grand cho - rus
of joy - ous praise. We beg you, let our voi - ces
blend with theirs, as in hum - ble praise we say:
Holy, holy, holy, etc.

PREFACE OF THE HOLY CROSS II



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



Ps. Lift up your hearts. **R.** We have lift - ed them up to the Lord.



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



It is tru - ly right and just, pro - per and help - ful



toward sal - va - tion, that we al - ways and ev - ery - where



give thanks to you, O Lord, ho - ly Fa - ther, al - might - y



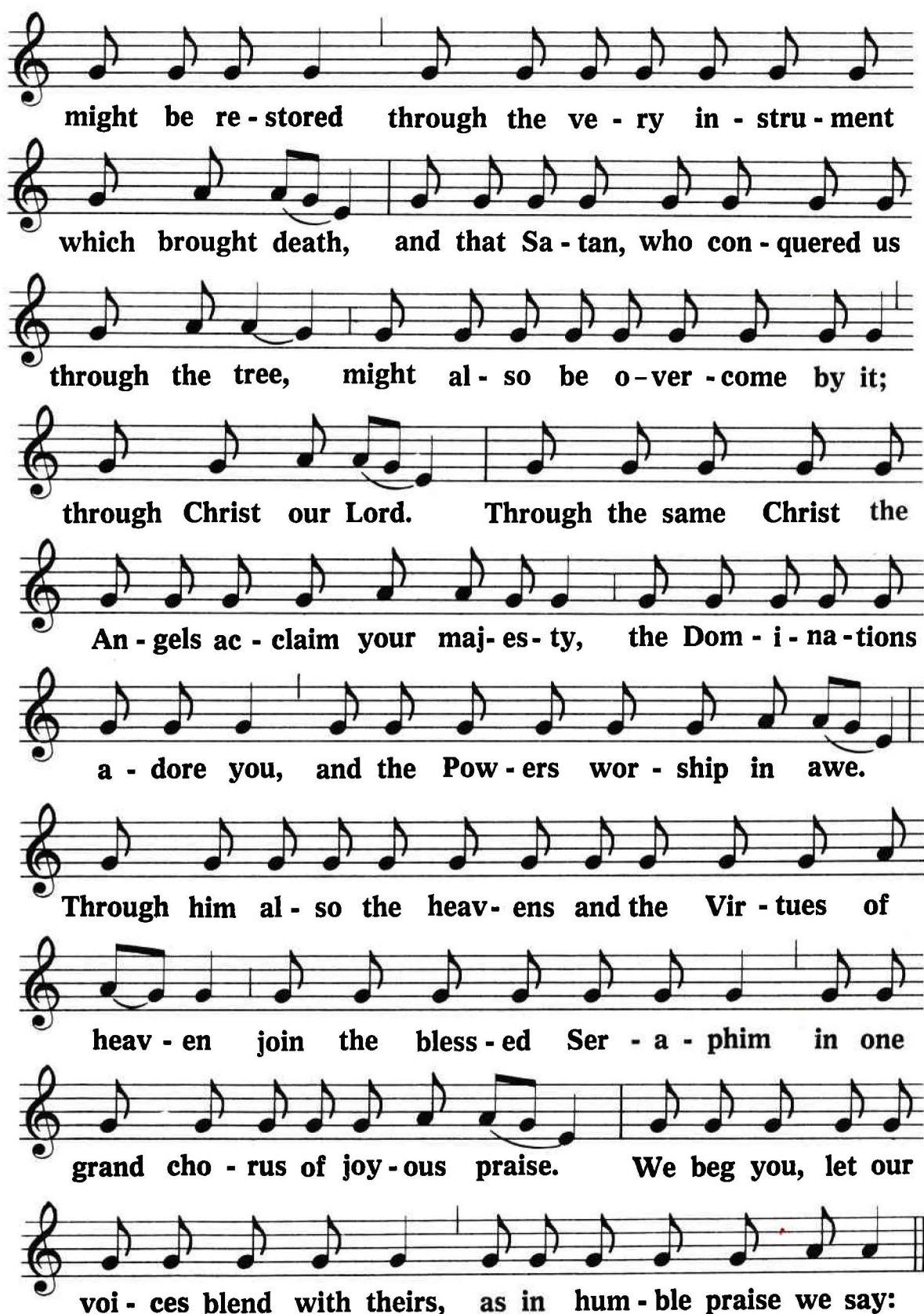
and e - ter - nal God; for you or - dained that the



sal - va - tion of man - kind should be ac - com - plished



up - on the tree of the cross, in or - der that life



might be re - stored through the ve - ry in - stru - ment
 which brought death, and that Sa - tan, who con - quered us
 through the tree, might al - so be o - ver - come by it;
 through Christ our Lord. Through the same Christ the
 An - gels ac - claim your maj - es - ty, the Dom - i - na - tions
 a - dore you, and the Pow - ers wor - ship in awe.
 Through him al - so the heav - ens and the Vir - tues of
 heav - en join the bless - ed Ser - a - phim in one
 grand cho - rus of joy - ous praise. We beg you, let our
 voi - ces blend with theirs, as in hum - ble praise we say:

Holy, holy, holy, etc.

PREFACE FOR THE MASS OF THE CHRISM



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



V. Lift up your hearts. **R.** We have lift - ed them up to the Lord.



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



It is tru - ly right and just, pro - per and help - ful toward



sal - va - tion, that we hum - bly im - plore your mer - cy to



strength - en this chris - m and so make it a sac - ra - ment



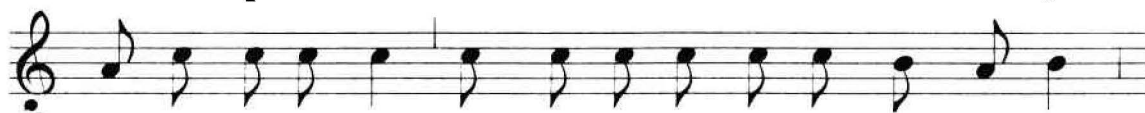
of life and per - fect sal - va - tion for those who are to be



re-made in the spir - it - u - al bath of bap - tis - m. Af - ter



the cor - rup - tion of their first birth has been sub - merged,



may each one of them, when this sa - cred oil is poured on him,



be a ho - ly tem - ple red - o - lent with the sweet fra - grance
of in - no - cent life pleas - ing to you. By this mys - ter - y
which you have in - sti - tu - ted rich - ly be - stow up - on
them roy - al, priest - ly and pro - phet - i - cal hon - or and clothe
them with the robe of im - mor - tal - i - ty, through Christ
our Lord. Through the same Christ the An - gels ac - claim your
maj - es - ty, the Dom - i - na - tions a - dore you, and the Pow - ers
wor - ship in awe. Through him al - so the heav - ens and the
Vir - tues of heav - en join the bless - ed Ser - a - phim in
one grand chor - us of joy - ous praise. We beg you, let our
voi - ces blend with theirs, as in hum - ble praise we say:
Holy, holy, holy, etc.

EASTER PREFACE I



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



V. Lift up your hearts. **R.** We have lift - ed them up to the Lord.



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



It is tru - ly right, and just, pro - per and help - ful



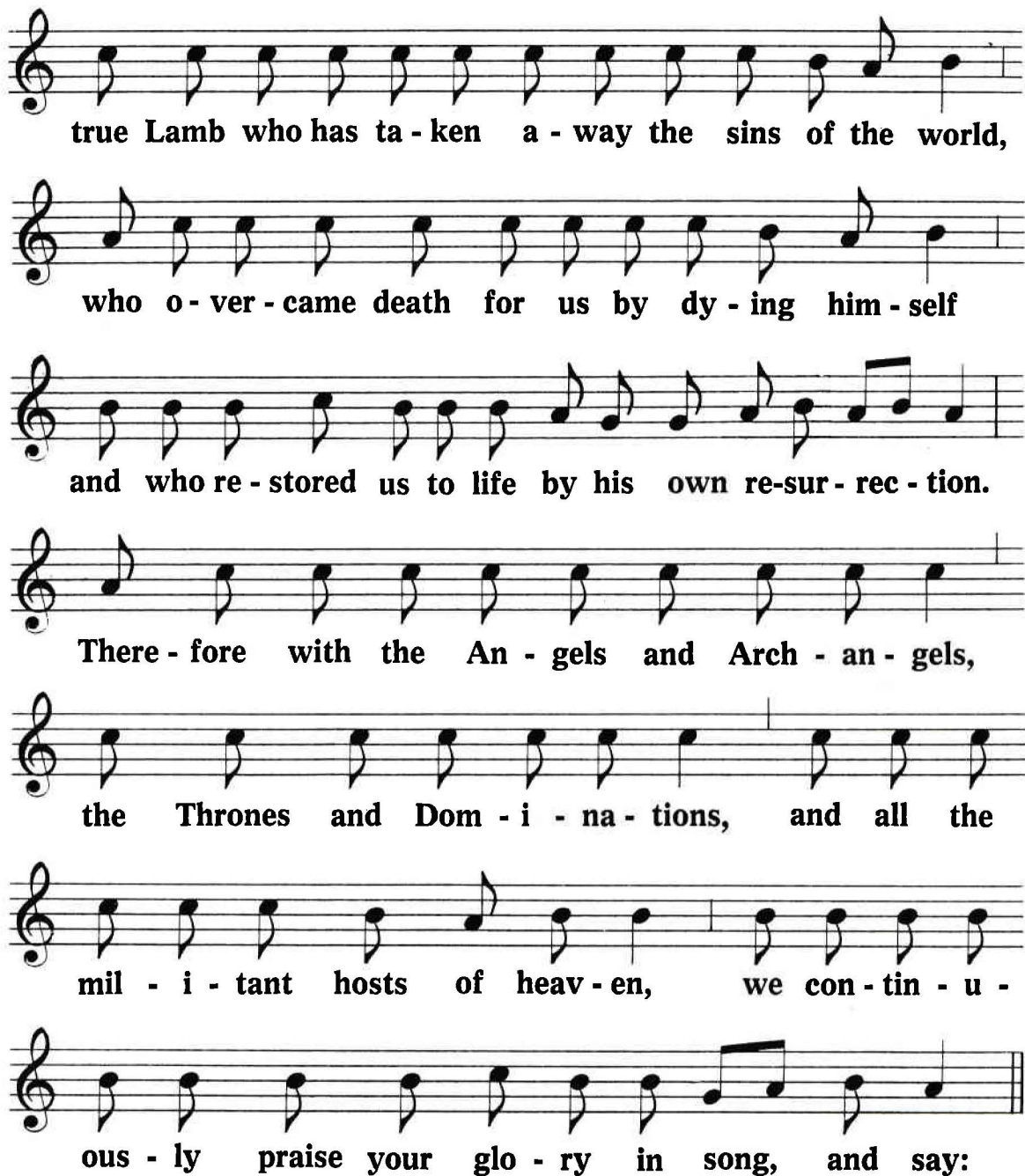
toward sal - va - tion, that we al - ways praise you, O Lord,



but more es - pe - cial - ly so on this day
on this night
at this season



when Christ our Pasch was sac - ri - ficed. For he is the



true Lamb who has ta - ken a - way the sins of the world,
who o - ver - came death for us by dy - ing him - self
and who re - stored us to life by his own re-sur - rec - tion.
There - fore with the An - gels and Arch - an - gels,
the Thrones and Dom - i - na - tions, and all the
mil - i - tant hosts of heav - en, we con - tin - u -
ous - ly praise your glo - ry in song, and say:

Holy, holy, holy Lord God of hosts. *

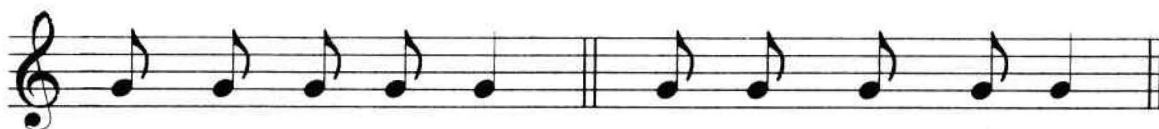
Heaven and earth are filled with your glory. *

Hosanna in the highest. *

Blessed is he who comes in the name of the Lord. *

Hosanna in the highest.

EASTER PREFACE II



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



V. Lift up your hearts. **R.** We have lift - ed them up to the Lord.



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



It is tru - ly right, and just, pro - per and help - ful



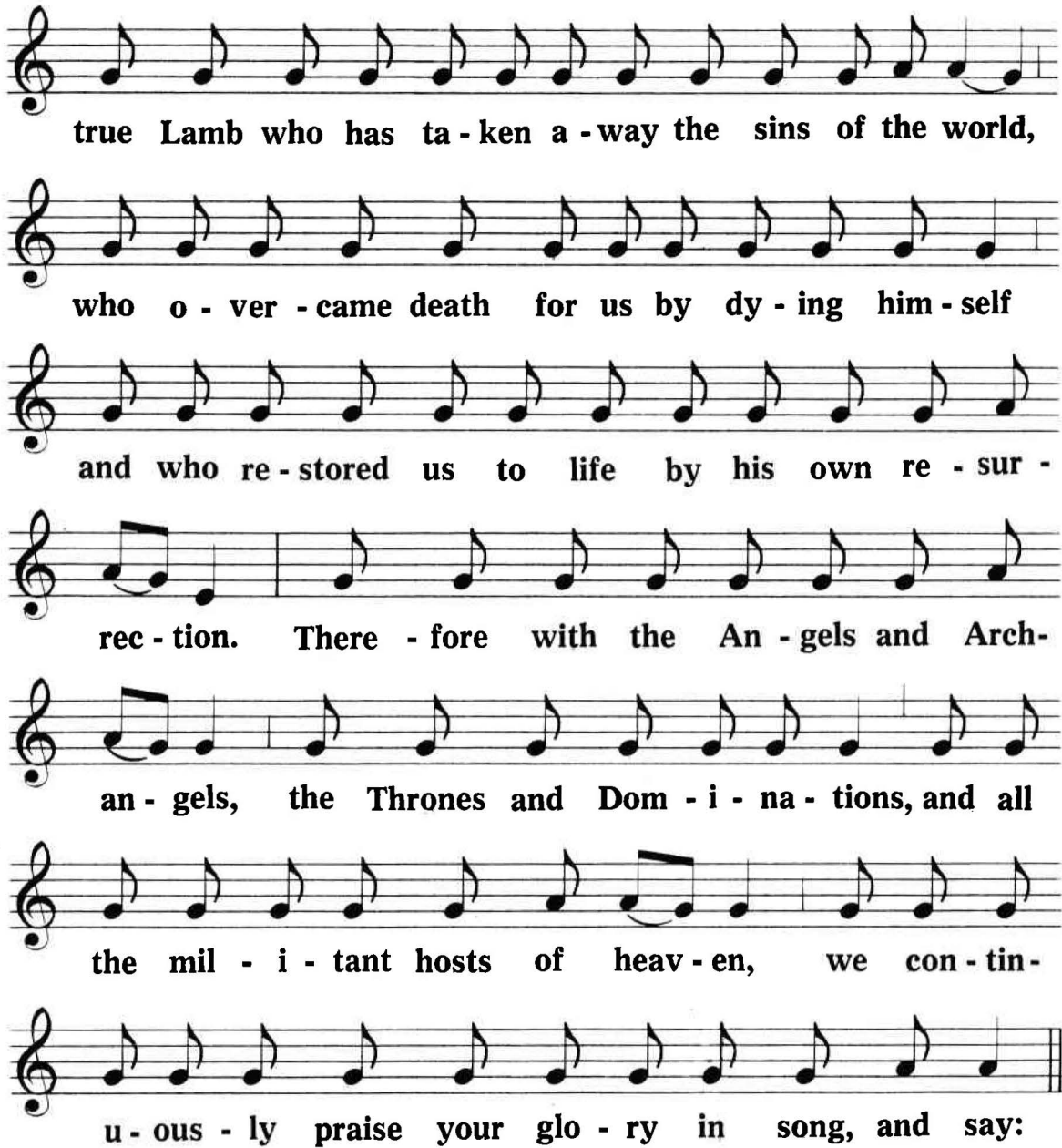
toward sal - va - tion, that we al - ways praise you,



O Lord, but more es - pe - cial - ly so on this day
on this night
at this season



when Christ our Pasch was sac - ri - ficed. For he is the



true Lamb who has ta - ken a - way the sins of the world,
who o - ver - came death for us by dy - ing him - self
and who re - stored us to life by his own re - sur -
rec - tion. There - fore with the An - gels and Arch -
an - gels, the Thrones and Dom - i - na - tions, and all
the mil - i - tant hosts of heav - en, we con - tin -
u - ous - ly praise your glo - ry in song, and say:

Holy, holy, holy Lord God of hosts. *
Heaven and earth are filled with your glory. *
Hosanna in the highest. *
Blessed is he who comes in the name of the Lord. *
Hosanna in the highest.

PREFACE OF THE ASCENSION OF THE LORD I



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



V. Lift up your hearts. **R.** We have lift-ed them up to the Lord



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



It is tru - ly right, and just, pro - per and help - ful



toward sal - va - tion, that we al - ways and ev - ery - where



give thanks to you, O Lord, ho - ly Fa - ther, al - might -



y and e - ter - nal God, through Christ our Lord;



who ap - peared o - pen - ly to all his



dis - ci - ples af - ter his re - sur - rec - tion,



and was tak - en up to heav - en be - fore their eyes,



so that he might make us shar - ers in his own di-vin-i-ty.



There - fore with the An - gels and Arch-an - gels, the Thrones



and Dom - i - na - tions, and all the mil - i - tant hosts of heav - en,



we con - tin - u-ous- ly praise your glo-ry in song and say:

Holy, holy, holy Lord God of hosts. *

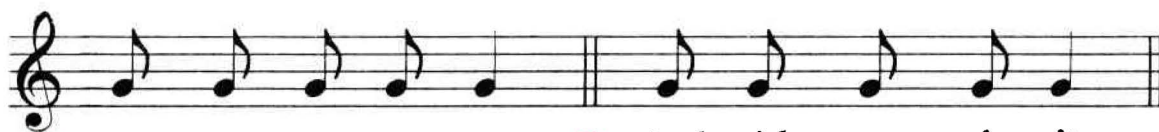
Heaven and earth are filled with your glory. *

Hosanna in the highest. *

Blessed is he who comes in the name of the Lord. *

Hosanna in the highest.

PREFACE OF THE ASCENSION OF THE LORD II



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



V. Lift up your hearts. **R.** We have lift-ed them up to the Lord.



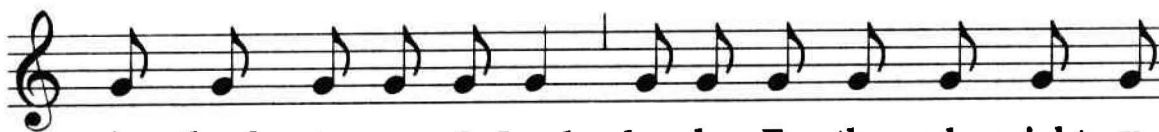
V. Let us give thanks to the Lord our God. **R.** It is right and just.



It is tru - ly right, and just, pro-per and help - ful



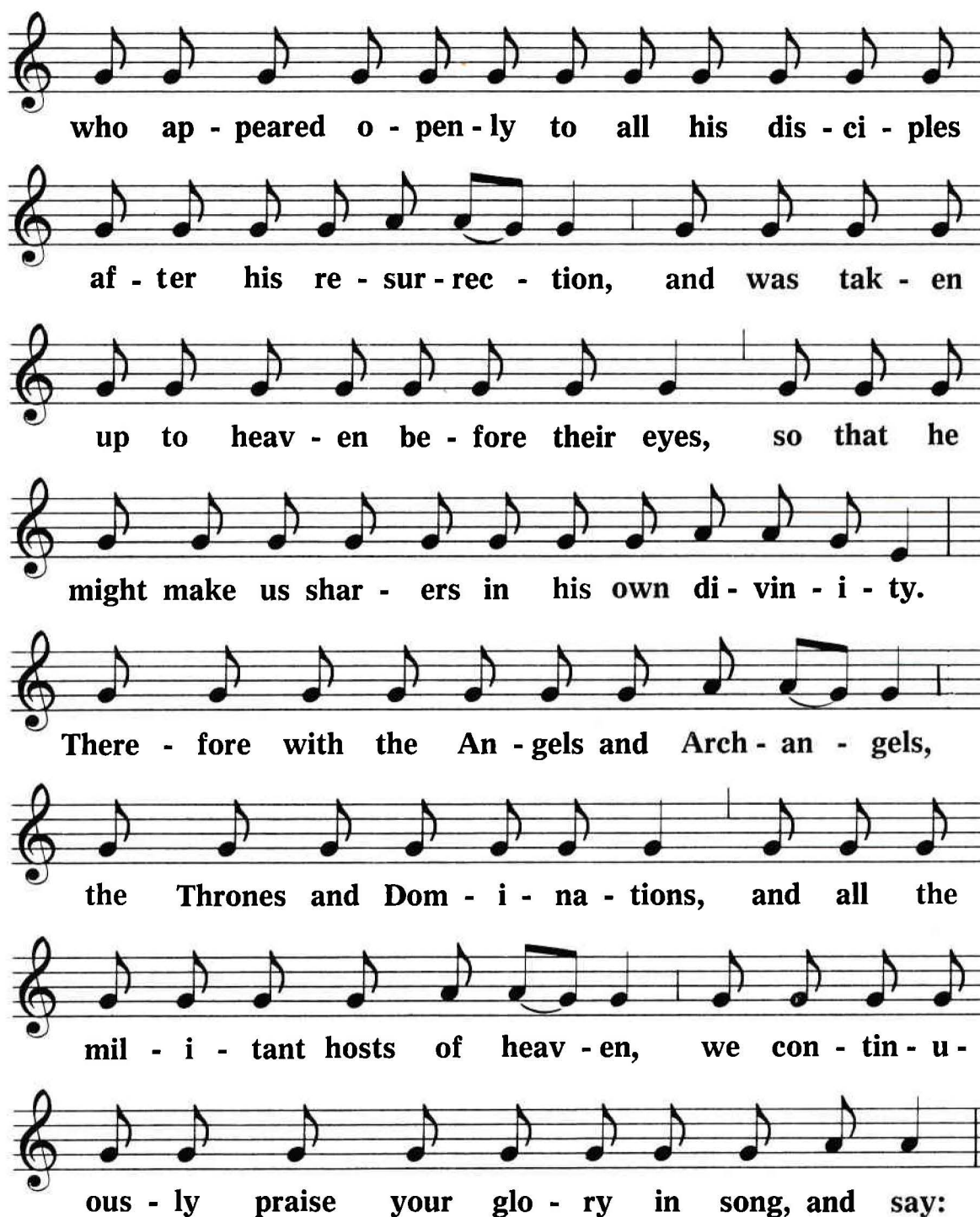
toward sal - va - tion, that we al - ways and ev-ery - where



give thanks to you, O Lord, ho - ly Fa - ther, al - might - y



and e - ter - nal God, through Christ our Lord;



who ap - peared o - pen - ly to all his dis - ci - ples
 af - ter his re - sur - rec - tion, and was tak - en
 up to heav - en be - fore their eyes, so that he
 might make us shar - ers in his own di - vin - i - ty.
 There - fore with the An - gels and Arch - an - gels,
 the Thrones and Dom - i - na - tions, and all the
 mil - i - tant hosts of heav - en, we con - tin - u -
 ous - ly praise your glo - ry in song, and say:

Holy, holy, holy Lord God of hosts. *
Heaven and earth are filled with your glory. *
Hosanna in the highest. *
Blessed is he who comes in the name of the Lord. *
Hosanna in the highest.

PREFACE OF THE SACRED HEART OF JESUS I



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



V. Lift up your hearts. **R.** We have lift-ed them up to the Lord.



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



It is tru - ly right, and just, pro-per and help - ful



toward sal - va - tion, that we al - ways and ev - ery - where



give thanks to you, O Lord, ho - ly Fa - ther, al - might - y



and e - ter - nal God, who de - creed that your on - ly



be - got - ten Son should be pierced by a sol - dier's



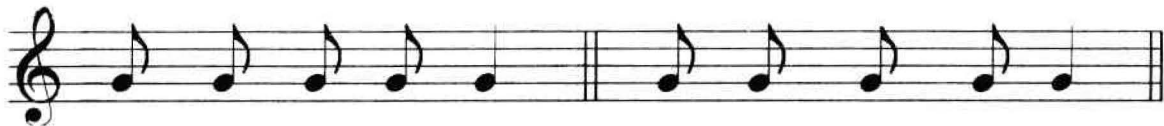
lance as he hung up - on the cross, so that from his



op - en heart, as from a treas - u - ry of di - vine
 boun - ty, streams of mer - cy and grace might pour forth
 up - on us, and, ev - er burn - ing with love for us,
 it might be a ha - ven of peace for the de - vout
 and a safe re - fuge for the pen - i - tent.
 There - fore with the An - gels and Arch - an - gels,
 the Thrones and Dom - i - na - tions, and all the
 mil - i - tant hosts of heav - en, we con - tin - u -
 ous - ly praise your glo - ry in song and say:

Holy, holy, holy, etc.

PREFACE OF THE SACRED HEART OF JESUS II



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



V. Lift up your hearts. **R.** We have lift-ed them up to the Lord.



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



It is tru - ly right and just, pro - per and help - ful



toward sal - va - tion, that we al - ways and ev-ery - where



give thanks to you, O Lord, ho - ly Fa - ther, al - might-y



and e - ter - nal God, who de - creed that your on - ly-



be - got - ten Son should be pierced by a sol - dier's lance



as he hung up-on the cross, so that from his o-pen heart,
as from a treas - ur - y of di - vine boun - ty,
streams of mer-cy and grace might pour forth up - on us,
and, ev - er burn - ing with love for us, it might be a
ha - ven of peace for the de - vout and a safe ref - uge
for the pen - i - tent. There - fore with the an - gels and
Arch - an - gels, the Thrones and Dom - i - na - tions,
and all the mil - i - tant hosts of heav - en, we con-
tin - u - ous - ly praise your glo - ry in song, and say:
Holy, holy, holy, etc.

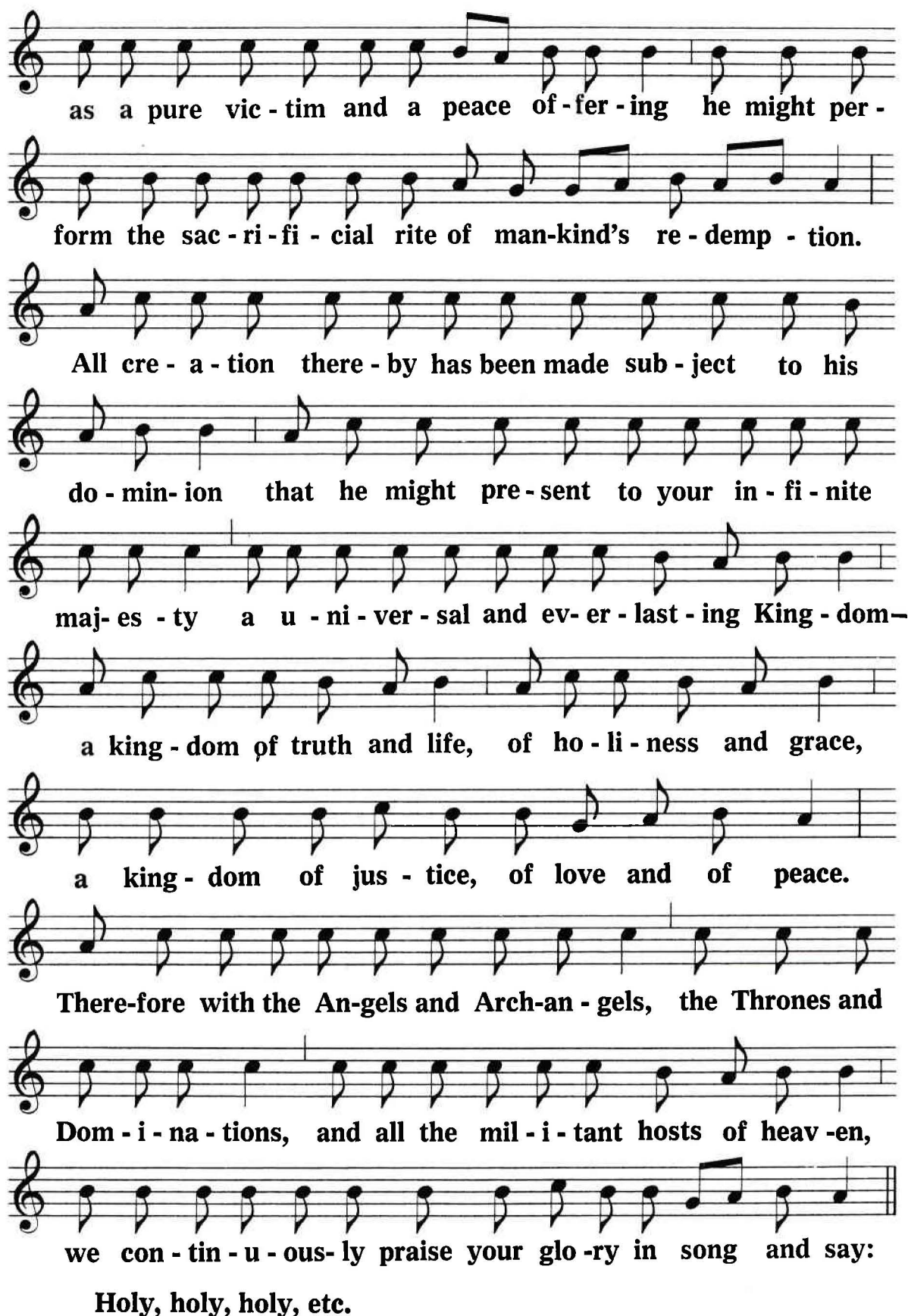
PREFACE OF OUR LORD JESUS CHRIST THE KING I

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

V. Lift up your hearts. **R.** We have lift - ed them up to the Lord.

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

It is tru - ly right and just, pro - per and help - ful toward
 sal - va - tion, that we al - ways and ev - ery - where give thanks
 to you, O Lord, ho - ly Fa - ther, al - might - y and e - ter - nal
 God, who a - noint - ed your on - ly be - got - ten Son,
 Je - sus Christ our Lord, with the oil of glad - ness to be
 a priest for - ev - er and king of the whole world, so that
 by of - fer - ing him - self on the al - tar of the cross



as a pure vic - tim and a peace of - fer - ing he might per -

form the sac - ri - fi - cial rite of man-kind's re - demp - tion.

All cre - a - tion there - by has been made sub - ject to his

do - min - ion that he might pre - sent to your in - fi - nite

maj - es - ty a u - ni - ver - sal and ev - er - last - ing King - dom -

a king - dom of truth and life, of ho - li - ness and grace,

a king - dom of jus - tice, of love and of peace.

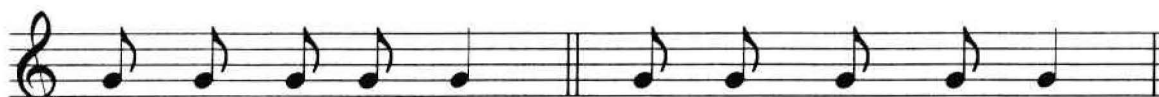
There - fore with the An - gels and Arch - an - gels, the Thrones and

Dom - i - na - tions, and all the mil - i - tant hosts of heav - en,

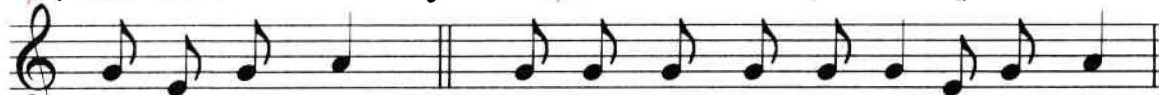
we con - tin - u - ous - ly praise your glo - ry in song and say:

Holy, holy, holy, etc.

PREFACE OF OUR LORD JESUS CHRIST THE KING II



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



V. Lift up your hearts. **R.** We have lift - ed them up to the Lord.



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



It is tru - ly right and just, pro - per and help - ful toward



sal - va - tion, that we al - ways and ev - ery - where give thanks



to you, O Lord, ho - ly Fa - ther, al - might - y and e - ter - nal



God, who a - noint - ed your on - ly - be - got - ten Son,



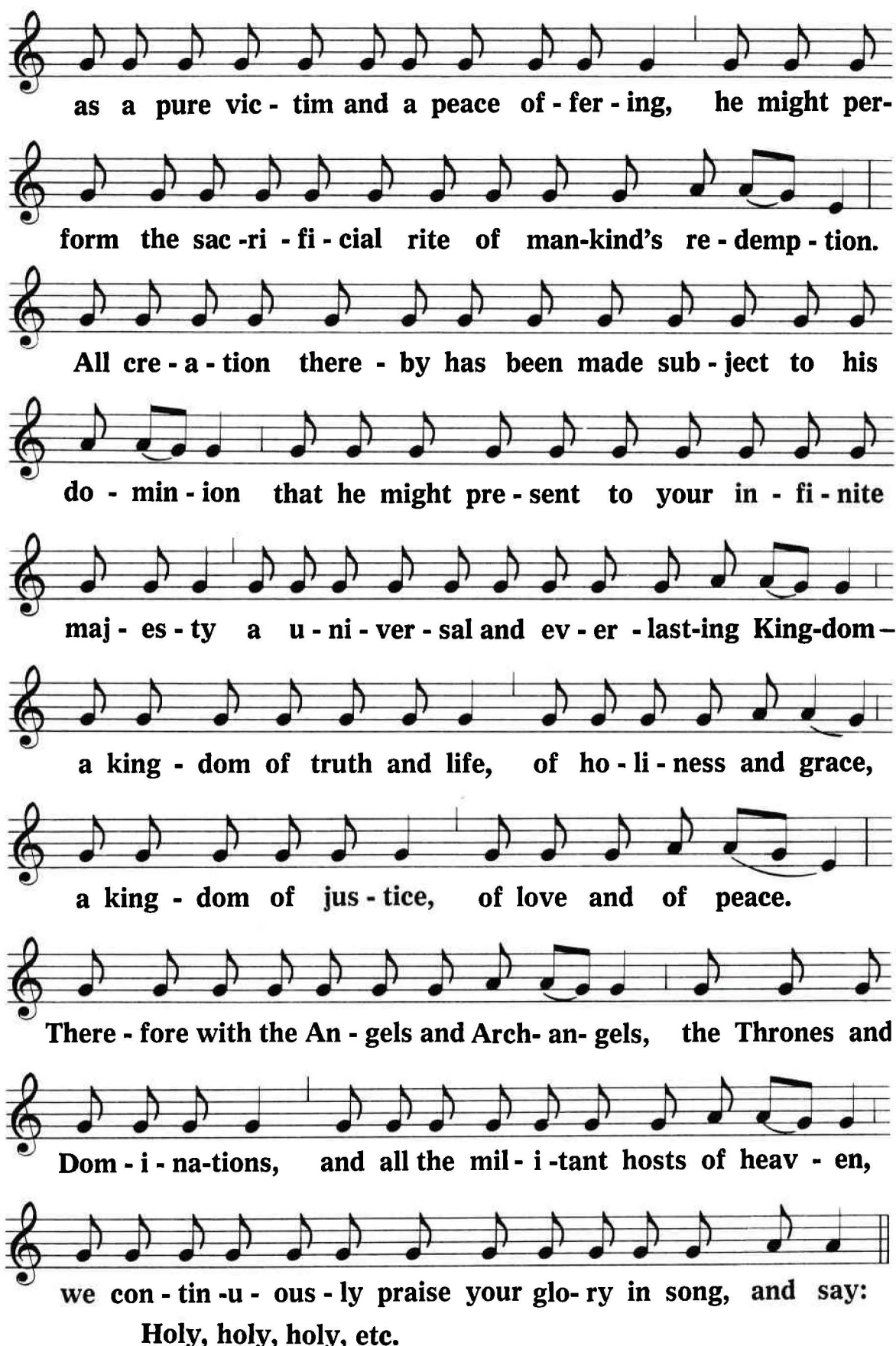
Je - sus Christ our Lord, with the oil of glad - ness to be



a priest for - ev - er and king of the whole world, so that



by of - fer - ing him - self on the al - tar of the cross



as a pure vic - tim and a peace of - fer - ing, he might per -

form the sac - ri - fi - cial rite of man-kind's re - demp - tion.

All cre - a - tion there - by has been made sub - ject to his

do - min - ion that he might pre - sent to your in - fi - nite

maj - es - ty a u - ni - ver - sal and ev - er - last - ing King - dom -

a king - dom of truth and life, of ho - li - ness and grace,

a king - dom of jus - tice, of love and of peace.

There - fore with the An - gels and Arch - an - gels, the Thrones and

Dom - i - na - tions, and all the mil - i - tant hosts of heav - en,

we con - tin - u - ous - ly praise your glo - ry in song, and say:

Holy, holy, holy, etc.

PREFACE OF THE HOLY SPIRIT I



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



V. Lift up your hearts. **R.** We have lift - ed them up to the Lord.



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



It is tru - ly right and just, pro - per and help - ful toward



sal - va - tion, that we al - ways and ev - ery - where give



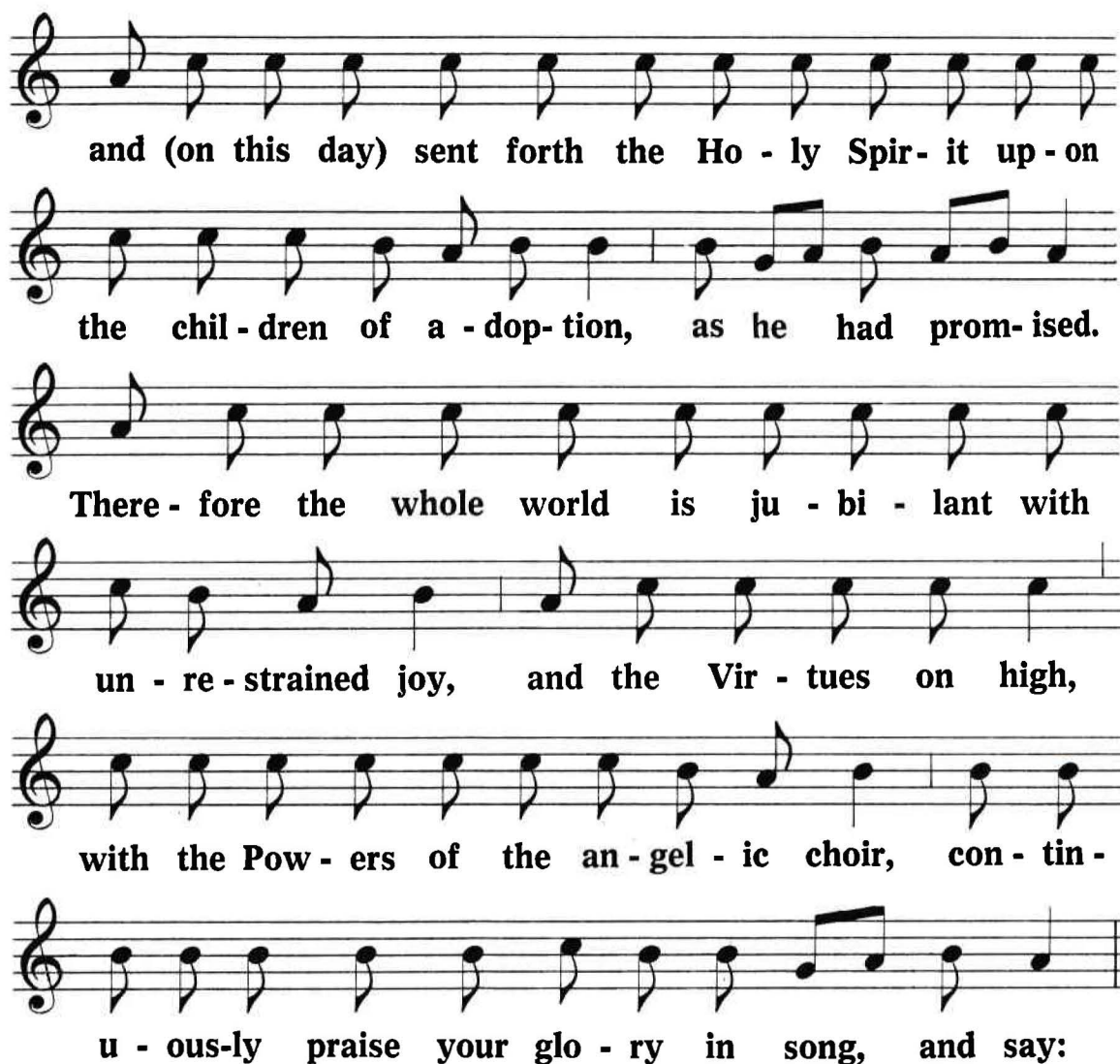
thanks to you, O Lord, ho - ly Fa - ther, al - might - y and



e - ter - nal God, through Christ our Lord; who as - cend - ed



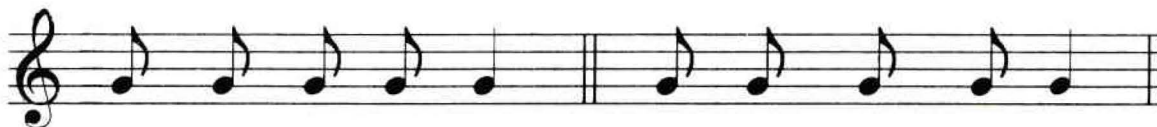
a - bove the heav - ens to sit at your right hand,



and (on this day) sent forth the Ho - ly Spir - it up - on
the chil - dren of a - dop - tion, as he had prom - ised.
There - fore the whole world is ju - bi - lant with
un - re - strained joy, and the Vir - tues on high,
with the Pow - ers of the an - gel - ic choir, con - tin -
u - ous-ly praise your glo - ry in song, and say:

Holy, holy, holy Lord God of hosts. *
Heaven and earth are filled with your glory. *
Hosanna in the highest. *
Blessed is he who comes in the name of the Lord. *
Hosanna in the highest.

PREFACE OF THE HOLY SPIRIT II



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



V. Lift up your hearts. **R.** We have lift - ed them up to the Lord.



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



It is tru - ly right and just, pro - per and help - ful



toward sal - va - tion, that we al - ways and ev - ery-where



give thanks to you, O Lord, ho - ly Fa - ther, al - might - y



and e - ter - nal God, through Christ our Lord;

who as - cend - ed a - bove the heav - ens to sit at
 your right hand, and (on this day) sent forth the
 Ho - ly Spir - it up - on the chil - dren of a - dop - tion,
 as he had prom - ised. There - fore the whole world
 is ju - bi - lant with un - re - strained joy,
 and the Vir - tues on high, with the Pow - ers
 of the an - gel - ic choir, con - tin - u -
 ous - ly praise your glo - ry in song, and say:

Holy, holy, holy Lord God of hosts. *
 Heaven and earth are filled with your glory. *
 Hosanna in the highest. *
 Blessed is he who comes in the name of the Lord. *
 Hosanna in the highest.

PREFACE OF THE HOLY TRINITY I



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



V. Lift up your hearts. **R.** We have lift-ed them up to the Lord.



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



It is tru - ly right and just, pro - per and help - ful toward



sal - va - tion, that we al - ways and ev - ery - where give



thanks to you, O Lord, ho - ly Fa - ther, al - might - y and



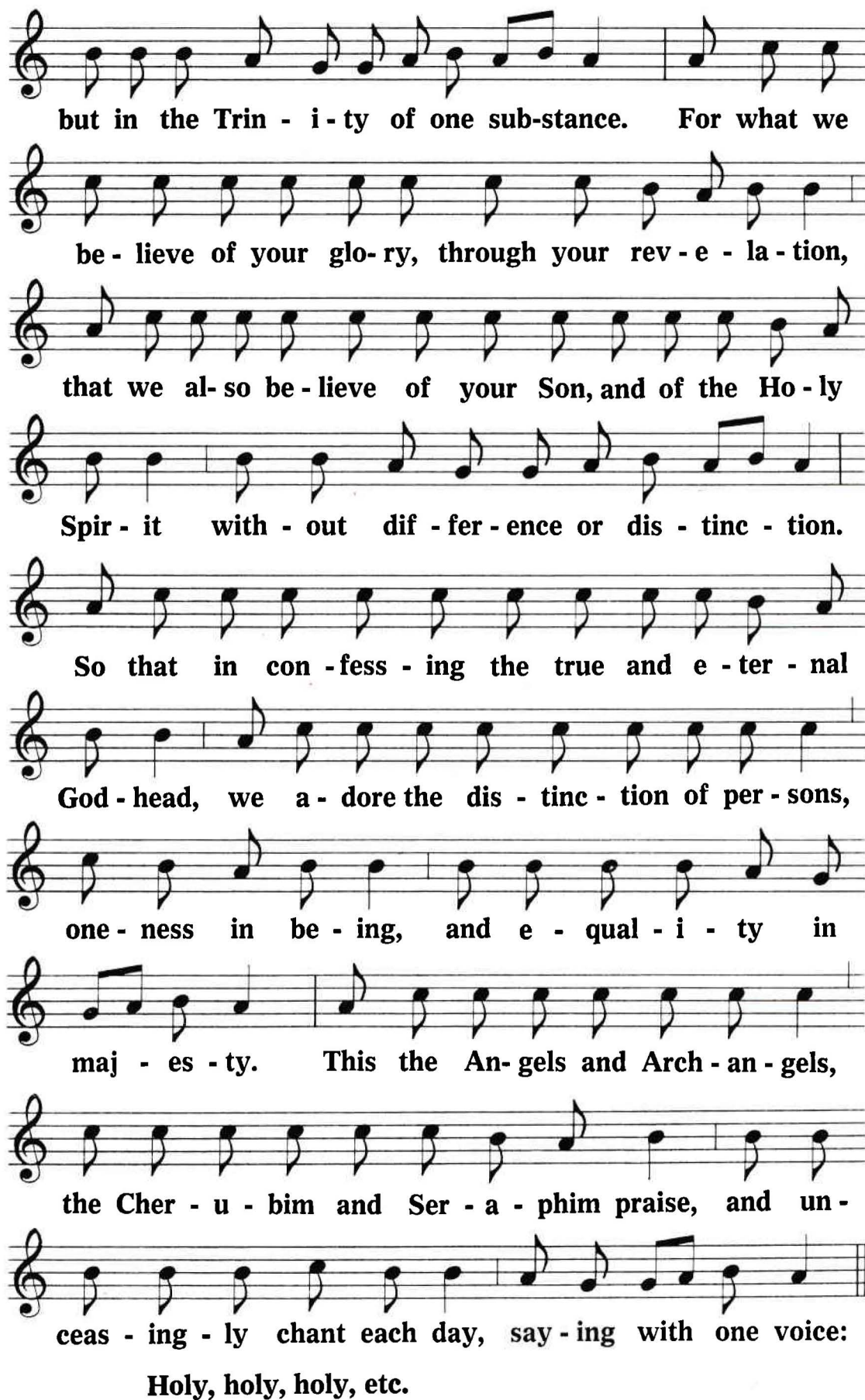
e - ter - nal God; for with your on - ly - be - got - ten Son



and the Ho - ly Spir - it you are one God, one Lord,

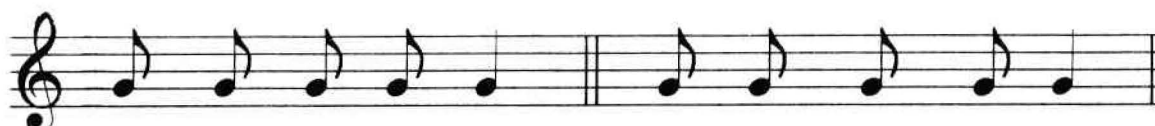


not in the u - ni - ty of a sin - gle per - son



but in the Trin - i - ty of one sub-stance. For what we
be - lieve of your glo - ry, through your rev - e - la - tion,
that we al - so be - lieve of your Son, and of the Ho - ly
Spir - it with - out dif - fer - ence or dis - tinc - tion.
So that in con - fess - ing the true and e - ter - nal
God - head, we a - dore the dis - tinc - tion of per - sons,
one - ness in be - ing, and e - qual - i - ty in
maj - es - ty. This the An - gels and Arch - an - gels,
the Cher - u - bim and Ser - a - phim praise, and un -
ceas - ing - ly chant each day, say - ing with one voice:
Holy, holy, holy, etc.

PREFACE OF THE HOLY TRINITY II



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



V. Lift up your hearts. **R.** We have lift-ed them up to the Lord.



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



It is tru - ly right and just, pro - per and help - ful



toward sal - va - tion, that we al - ways and ev - ery - where



give thanks to you, O Lord, ho - ly Fa - ther, al - might-y



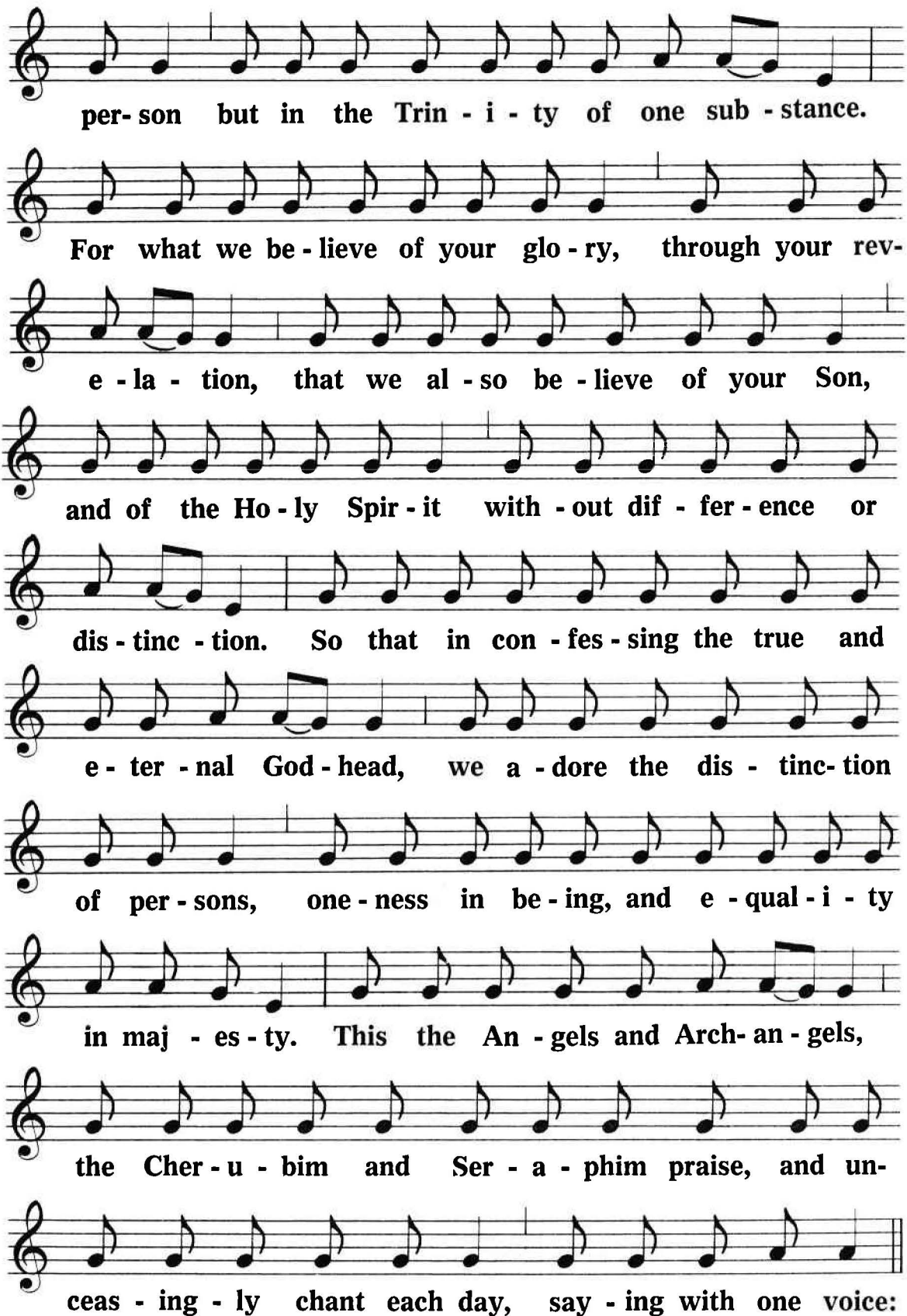
and e - ter - nal God; for with your on-ly - be-got - ten



Son and the Ho - ly Spir - it you are one God, one



Lord, not in the un - i - ty of a sin - gle



per-son but in the Trin - i - ty of one sub - stance.

For what we be - lieve of your glo - ry, through your rev-

e - la - tion, that we al - so be - lieve of your Son,

and of the Ho - ly Spir - it with - out dif - fer - ence or

dis - tinc - tion. So that in con - fes - sing the true and

e - ter - nal God - head, we a - dore the dis - tinc - tion

of per - sons, one - ness in be - ing, and e - qual - i - ty

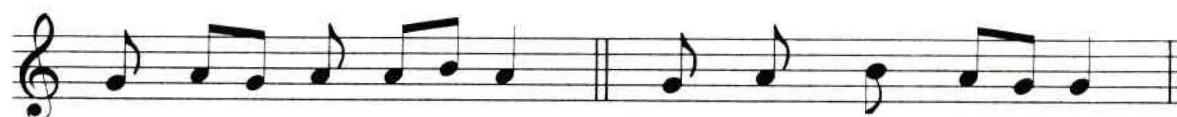
in maj - es - ty. This the An - gels and Arch - an - gels,

the Cher - u - bim and Ser - a - phim praise, and un-

ceas - ing - ly chant each day, say - ing with one voice:

Holy, holy, holy, etc.

PREFACE OF THE BLESSED VIRGIN MARY I



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



V. Lift up your hearts. **R.** We have lift-ed them up to the Lord.



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



It is tru - ly right and just, pro - per and help - ful



toward sal - va - tion, that we al - ways and ev - ery - where



give thanks to you, O Lord, ho - ly Fa - ther, al - might - y



and e - ter - nal God; and praise, hon - or, and ex - tol you



on this feast of	the	An-nun - ci - a - tion of
as we ven - er - ate	the	Vis - i - ta - tion of
as we com-mem - o - rate	the	As - sump-tion of
	the	Birth of
	the	Pres - en - ta - tion of
	the	Im-mac - u-late Con - cep - tion of
	the	Sev - en Sor-rows of



the bless - ed ev - er - vir - gin Mar - y. For with - out los - ing

the glo - ry of her vir - gin - i - ty she con - ceived your

on - ly - be - got - ten Son by the o - ver - shad - ow - ing of the

Ho - ly Spir - it, and she brought forth to the world Je - sus

Christ our Lord, the e - ter - nal light. Through the same Christ the

An - gels ac - claim your maj - es - ty, the Dom - i - na - tions a - dore

you, and the Pow - ers wor - ship in awe. Through him al - so

the heav - ens and the Vir - tues of heav - en join the bless - ed

Ser - a - phim in one grand chor - us of joy - ous praise. We beg you,

let our voic - es blend with theirs, as in hum - ble praise we say:

Holy, holy, holy, etc.

PREFACE OF THE BLESSED VIRGIN MARY II



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



V. Lift up your hearts. **R.** We have lift - ed them up to the Lord.



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



It is tru - ly right and just, pro - per and help - ful



toward sal - va - tion, that we al - ways and ev - ery - where



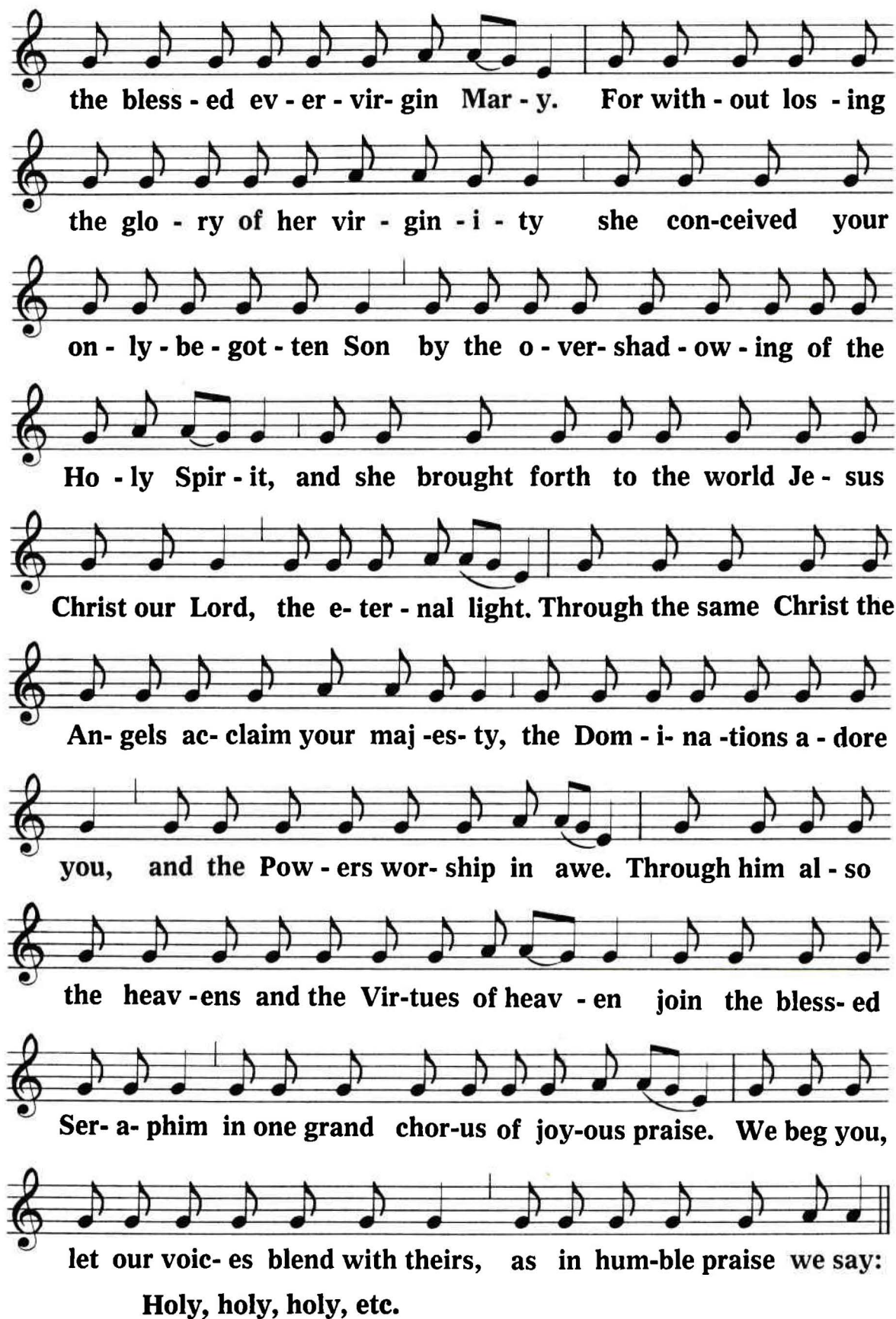
give thanks to you, O Lord, ho - ly Fa - ther, al - might - y



and e - ter - nal God; and praise, hon - or, and ex - tol



you on this feast of	the	An - nun - ci - a - tion	of
as we ven - er - ate	the	Vis - i - ta - tion	of
as we com - mem - o - rate	the	As - sump - tion	of
	the	Birth	of
	the	Pres - en - ta - tion	of
	the Im - mac - u - late	Con - cep - tion	of
	the	Sev - en Sor - rows	of



the bless - ed ev - er - vir - gin Mar - y. For with - out los - ing
the glo - ry of her vir - gin - i - ty she con - ceived your
on - ly - be - got - ten Son by the o - ver - shad - ow - ing of the
Ho - ly Spir - it, and she brought forth to the world Je - sus
Christ our Lord, the e - ter - nal light. Through the same Christ the
An - gels ac - claim your maj - es - ty, the Dom - i - na - tions a - dore
you, and the Pow - ers wor - ship in awe. Through him al - so
the heav - ens and the Vir - tues of heav - en join the bless - ed
Ser - a - phim in one grand chor - us of joy - ous praise. We beg you,
let our voic - es blend with theirs, as in hum - ble praise we say:
Holy, holy, holy, etc.

PREFACE OF SAINT JOSEPH I



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



V. Lift up your hearts. **R.** We have lift-ed them up to the Lord.



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



It is tru - ly right and just, pro - per and help - ful toward



sal - va-tion, that we al-ways and ev-ery- where give thanks



to you, O Lord, ho - ly Fa-ther, al-might-y and e - ter - nal



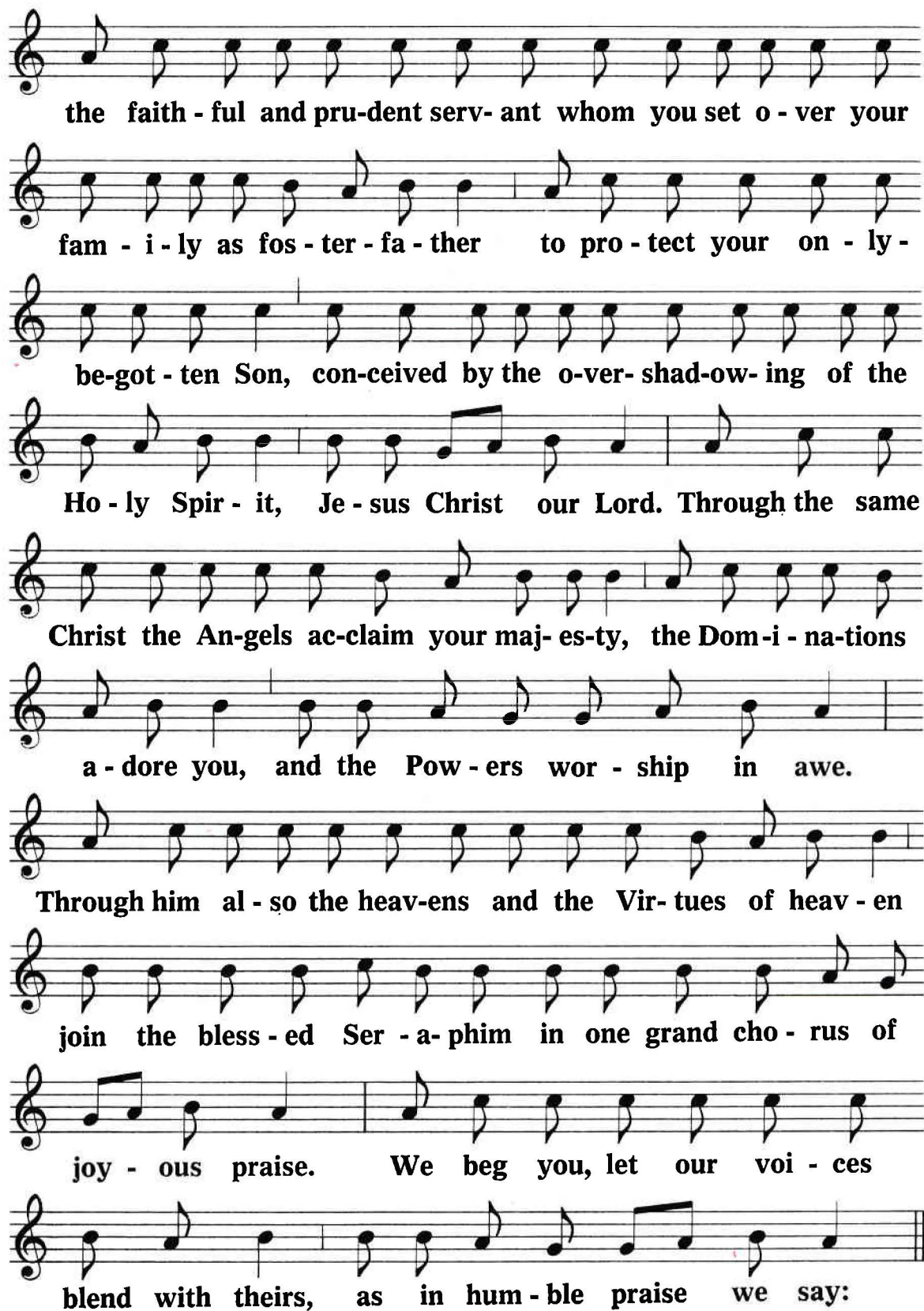
God; and glo - ri - fy, hon- or, and ex-tol you with fit - ting praise



on this feast of bless-ed Jo - seph. For he is the just
on this sol - em-ni-ty of
as we ven - er-ate



man whom you gave as hus-band to the vir-gin Moth-er of God;



the faith - ful and pru - dent serv - ant whom you set o - ver your
 fam - i - ly as fos - ter - fa - ther to pro - tect your on - ly -
 be - got - ten Son, con - ceived by the o - ver - shad - ow - ing of the
 Ho - ly Spir - it, Je - sus Christ our Lord. Through the same
 Christ the An - gels ac - claim your maj - es - ty, the Dom - i - na - tions
 a - dore you, and the Pow - ers wor - ship in awe.
 Through him al - so the heav - ens and the Vir - tues of heav - en
 join the bless - ed Ser - a - phim in one grand cho - rus of
 joy - ous praise. We beg you, let our voi - ces
 blend with theirs, as in hum - ble praise we say:

Holy, holy, holy, etc.

PREFACE OF SAINT JOSEPH II



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



V. Lift up your hearts. **R.** We have lift-ed them up to the Lord.



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



It is tru - ly right and just, pro - per and help - ful toward



sal - va - tion, that we al - ways and ev - ery - where give thanks



to you, O Lord, ho - ly Fa - ther, al - might - y and e - ter - nal



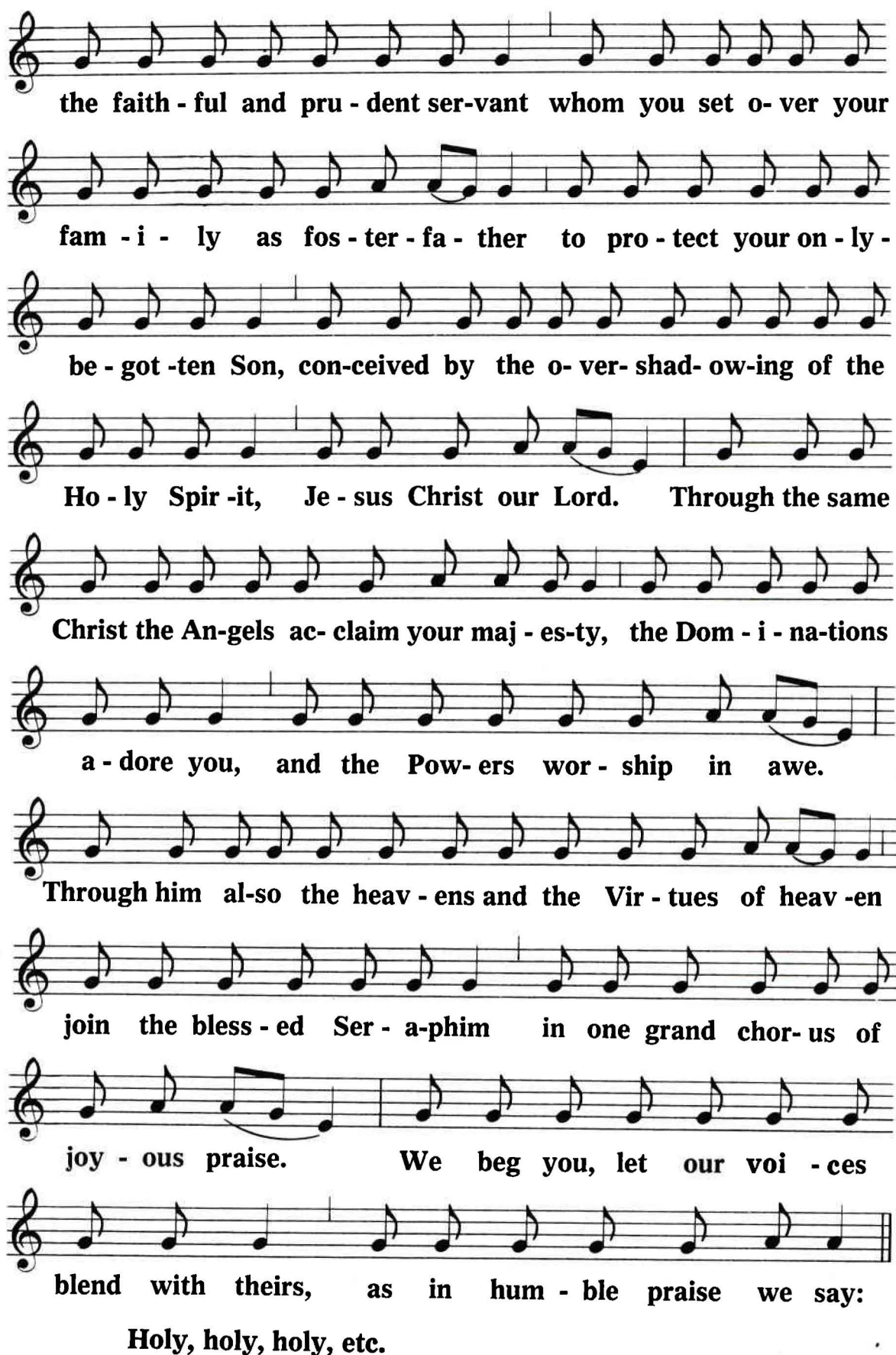
God; and glo - ri - fy, hon - or, and ex - tol you with fit - ting praise



on this feast of bless - ed Jo - seph. For he is the just
on this sol - em - ni - ty of
as we ven - er - ate



man whom you gave as hus - band to the vir - gin Moth - er of God;



the faith - ful and pru - dent ser - vant whom you set o - ver your
fam - i - ly as fos - ter - fa - ther to pro - tect your on - ly -
be - got - ten Son, con - ceived by the o - ver - shad - ow - ing of the
Ho - ly Spir - it, Je - sus Christ our Lord. Through the same
Christ the An - gels ac - claim your maj - es - ty, the Dom - i - na - tions
a - dore you, and the Pow - ers wor - ship in awe.
Through him al - so the heav - ens and the Vir - tues of heav - en
join the bless - ed Ser - a - phim in one grand chor - us of
joy - ous praise. We beg you, let our voi - ces
blend with theirs, as in hum - ble praise we say:
Holy, holy, holy, etc.

PREFACE OF THE APOSTLES I



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



V. Lift up your hearts. **R.** We have lift-ed them up to the Lord.



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



It is tru - ly right and just, pro - per and help - ful toward



sal - va - tion, that we hum - bly im - plore you, O Lord,



our e - ter - nal shep - herd, nev - er to de - sert your flock,



but to guard and pro - tect it al - ways through your



bles - ed A - pos - tles so that it may be gov - erned



by the same rul - ers whom you have set o - ver it

to car - ry on your work as its shep - herds.

There - fore with the An - gels and Arch - an - gels,

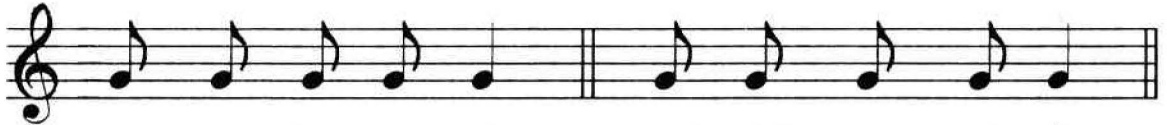
the Thrones and Dom - in - a - tions, and all the

mil - i - tant hosts of heav - en, we con - tin - u -

ous - ly praise your glo - ry in song, and say:

Holy, holy, holy Lord God of hosts. *
Heaven and earth are filled with your glory. *
Hosanna in the highest. *
Blessed is he who comes in the name of the Lord. *
Hosanna in the highest.

PREFACE OF THE APOSTLES II



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



Ps. Lift up your hearts. **R.** We have lift - ed them up to the Lord.



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



It is tru - ly right and just, pro - per and help - ful



toward sal - va - tion, that we hum - bly im - plore you, O Lord,



our e - ter - nal shep - herd, nev - er to de - sert your flock,



but to guard and pro - tect it al - ways through your

bless - ed A - pos - tles, so that it may be gov - erned
 by the same rul - ers whom you have set o - ver it
 to car - ry on your work as its shep - herds.
 There - fore with the An - gels and Arch - an - gels,
 the Thrones and Dom - i - na - tions, and all the
 mil - i - tant hosts of heav - en, we con - tin - u -
 ous - ly praise your glo - ry in song, and say:

Holy, holy, holy Lord God of hosts. *
 Heaven and earth are filled with your glory. *
 Hosanna in the highest. *
 Blessed is he who comes in the name of the Lord. *
 Hosanna in the highest.

COMMON PREFACE I



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



Ps. Lift up your hearts. **R.** We have lift-ed them up to the Lord.



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



It is tru - ly right and just, pro - per and help - ful toward



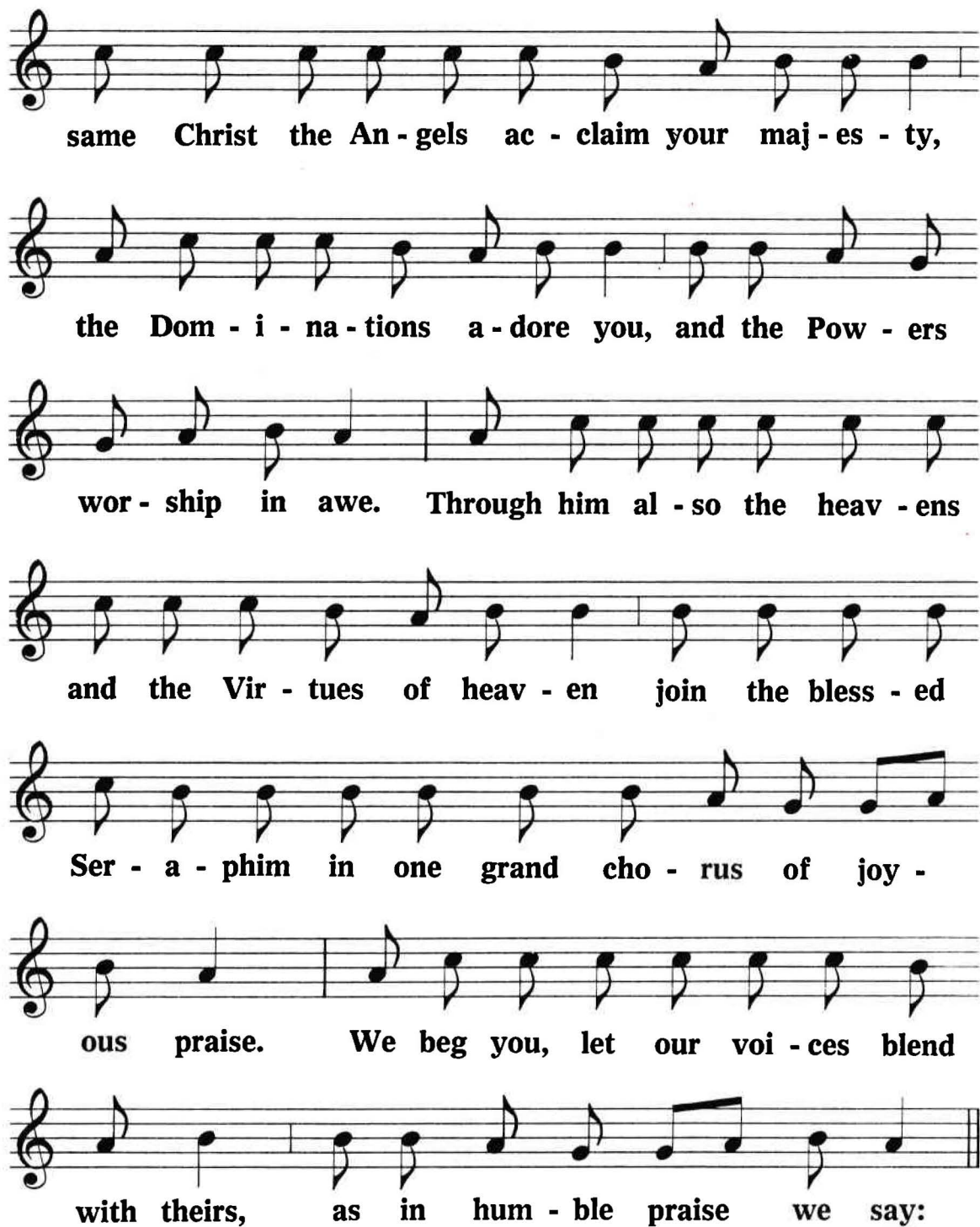
sal - va - tion, that we al - ways and ev - ery-where give



thanks to you, O Lord, ho - ly Fa - ther, al - might - y and



e - ter - nal God, through Christ our Lord; through the



same Christ the An - gels ac - claim your maj - es - ty,
the Dom - i - na - tions a - dore you, and the Pow - ers
wor - ship in awe. Through him al - so the heav - ens
and the Vir - tues of heav - en join the bless - ed
Ser - a - phim in one grand cho - rus of joy -
ous praise. We beg you, let our voi - ces blend
with theirs, as in hum - ble praise we say:

Holy, holy, holy Lord God of hosts. *

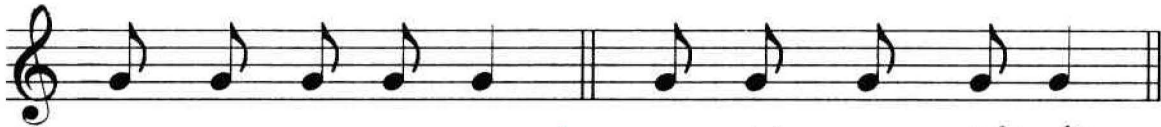
Heaven and earth are filled with your glory. *

Hosanna in the highest. *

Blessed is he who comes in the name of the Lord. *

Hosanna in the highest.

COMMON PREFACE II



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



V. Lift up your hearts. **R.** We have lift-ed them up to the Lord.



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



It is tru - ly right and just, pro - per and help - ful



toward sal - va - tion, that we al - ways and ev - ery - where



give thanks to you, O Lord, ho - ly Fa - ther, al - might - y



and e - ter - nal God, through Christ our Lord;



Through the same Christ the An - gels ac - claim your
maj - es - ty, the Dom - i - na - tions a - dore you,
and the Pow - ers wor - ship in awe.
Through him al - so the heav - ens and the
Vir - tues of heav - en join the bless - ed
Ser - a - phim in one grand chor - us of joy - ous
praise. We beg you, let our voi - ces
blend with theirs, as in hum - ble praise we say:

Holy, holy, holy Lord God of hosts. *

Heaven and earth are filled with your glory. *

Hosanna in the highest. *

Blessed is he who comes in the name of the Lord. *

Hosanna in the highest.

PREFACE OF THE DEAD I



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



V. Lift up your hearts. **R.** We have lift-ed them up to the Lord.



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



It is tru - ly right and just, pro - per and help - ful toward



sal - va - tion, that we al - ways and ev - ery - where give



thanks to you, O Lord, ho - ly Fa - ther, al - might-y



and e - ter - nal God, through Christ our Lord.



In the same Christ the hope of a bless - ed



res - ur - rec - tion has dawned for us, bring - ing all who



are un - der the cer - tain, sad sen - tence of death

the con - sol - ing prom - ise of fu - ture im - mor - tal - i - ty.

For those who have been faith - ful, O Lord,

life is not end - ed but mere - ly changed;

and when this earth - ly a - bode dis - solves,

an e - ter - nal dwell - ing place a - waits them in heav - en.

There - fore with the An - gels and Arch - an - gels,

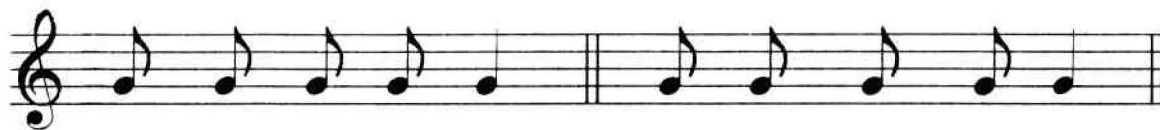
the Thrones and Dom - in - a - tions, and all the

mil - i - tant hosts of heav - en, we con - tin - u -

ous - ly praise your glo - ry in song, and say:

Holy, holy, holy, etc.

PREFACE OF THE DEAD II



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



Ps. Lift up your hearts. **R.** We have lift - ed them up to the Lord.



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



It is tru - ly right and just, pro - per and help - ful



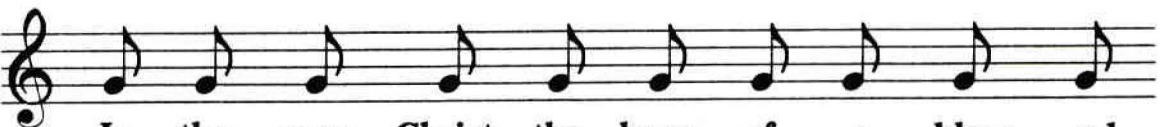
toward sal - va - tion, that we al - ways and ev - ery - where



give thanks to you, O Lord, ho - ly Fa - ther, al - might-y



and e - ter - nal God, through Christ our Lord.



In the same Christ the hope of a bless - ed



re - sur - rec - tion has dawned for us, bring - ing all

who are un - der the cer - tain, sad sen - tence of death

the con - sol - ing prom - ise of fu - ture im - mor - tal - i - ty.

For those who have been faith - ful, O Lord,

life is not end - ed but mere - ly changed; and when

this earth - ly a - bode dis - solves, an e - ter - nal

dwell - ing place a - waits them in heav - en.

There - fore with the An - gels and Arch - an - gels,

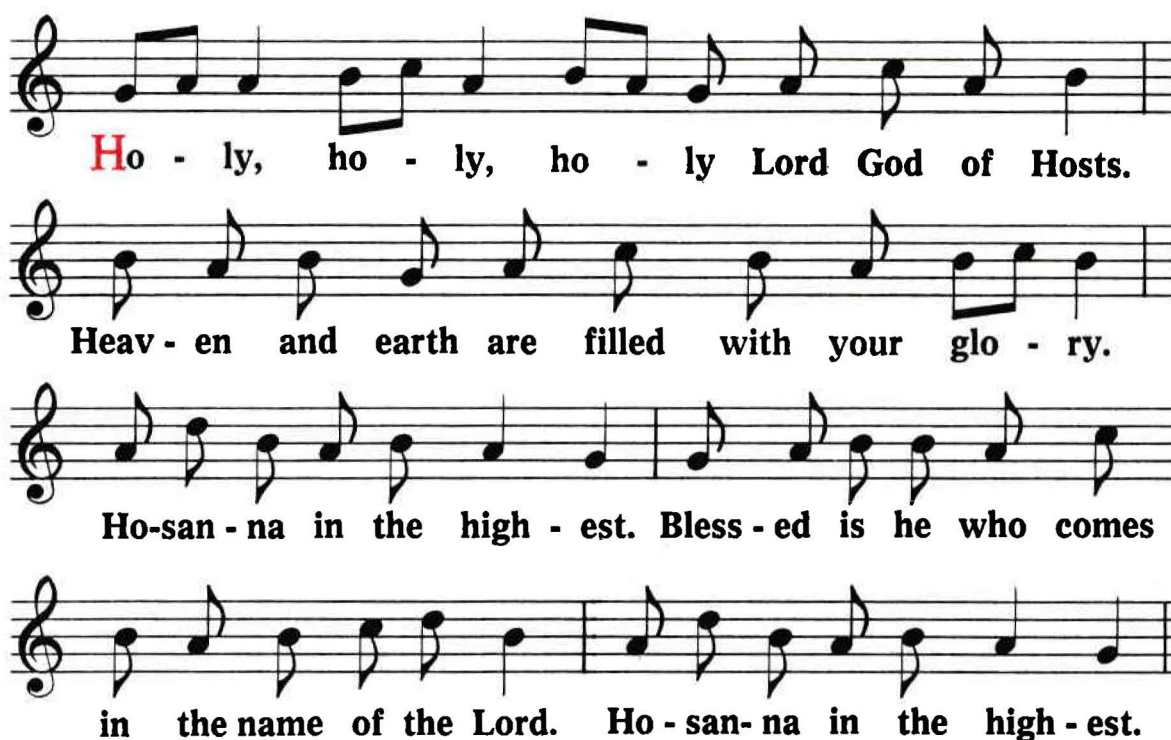
the Thrones and Dom - i - na - tions, and all the

mil - i - tant hosts of heav - en, we con - tin - u -

ous - ly praise your glo - ry in song, and say:

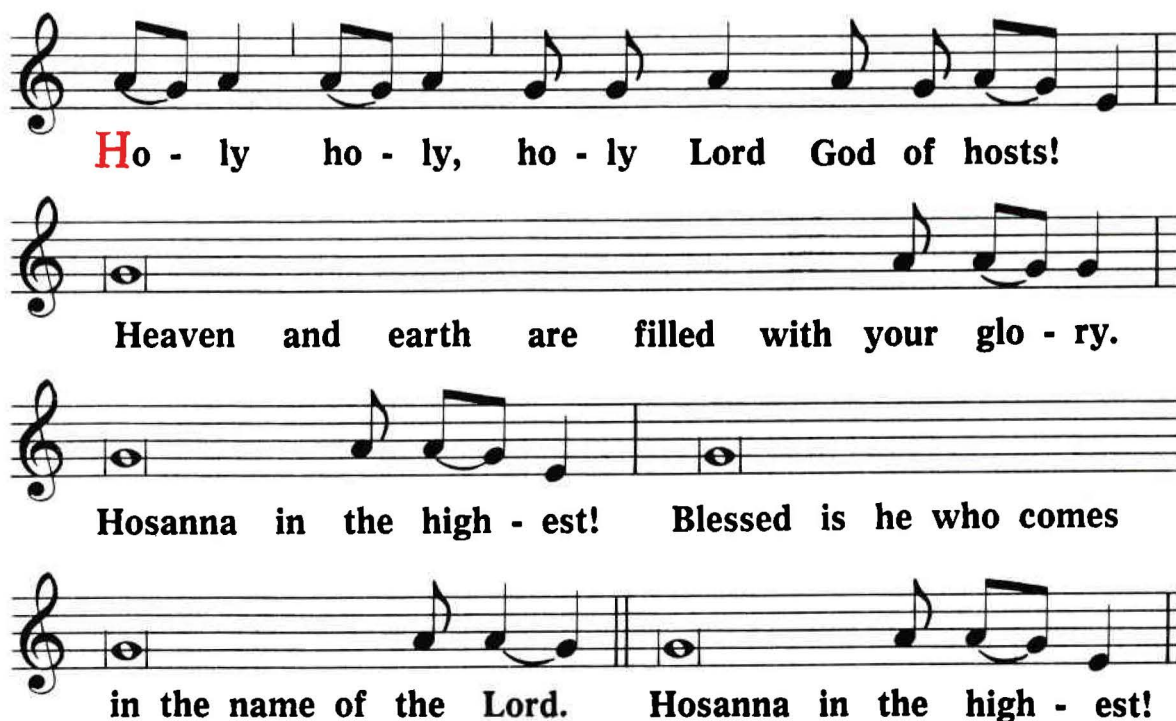
Holy, holy, holy, etc.

SANCTUS I



Ho - ly, ho - ly, ho - ly Lord God of Hosts.
Heav - en and earth are filled with 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.

SANCTUS II



Ho - ly ho - ly, ho - ly Lord God of hosts!
Heaven and earth are filled with your glo - ry.
Hosanna in the high - est! Blessed is he who comes
in the name of the Lord. Hosanna in the high - est!

P R E F A C E S

PREFACE OF CHRISTMAS

Sequens præfatio dicitur:

a) tamquam propria in Missis de Nativitate Domini et de eiusdem octava, necnon in festo Purificationis B. Mariæ Virg.;

b) tamquam de Tempore, infra octavam Nativitatis Domini, etiam in Missis quæ secus præfationem propriam haberent, exceptis iis Missis quæ præfationem propriam de divinis mysteriis vel Personis habent; et a die 2 ad 5 ianuarii.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

℣. Sursum corda.

℞. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo nostro.

℞. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus: Quia per incarnáti Verbi mystérium, nova mentis nostræ óculis lux tuæ claritátis infúlsit: ut dum visibíliter Deum cognóscimus, per hunc in invisibílium amórem rapiámur. Et ideo cum Angelis et Archángelis, cum Thronis et Dominatió nibus, cumque omni milítia cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicétes:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cælli et terra glória tua. Hosánna in excélsis. Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

Infra Actionem Communicántes propr., ut in Canone.

In prima vero Missa Nativitatis Domini dicitur: Et noctem sacratíssimam celebrántes, qua etc., deinde semper dicitur: diem sacratíssimum celebrántes, quo etc., usque ad octavam Nativitatis Domini inclusive.

The following preface is said: (a) as a proper preface in the Masses of Christmas and its octave, as well as on the feast of the Purification of the Blessed Virgin Mary; (b) as a seasonal preface, during the octave of Christmas even in Masses which otherwise have a proper preface, with the exception of those Masses which have a preface proper to the divine mysteries or divine Persons; and from January 2 to January 5.

℣. The Lord be with you.

℞. And with your spirit.

℣. Lift up your hearts.

℞. We have lifted them up to the Lord.

℣. Let us give thanks to the Lord our God.

℞. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God; for the brightness of your glory has made itself manifest to the eyes of our mind by the mystery of the Word made flesh, and we are drawn to the love of things unseen through him whom we acknowledge as God, now seen by men. Therefore with the Angels and Archangels, the Thrones and Dominations, and all the militant hosts of heaven, we continuously praise your glory in song, and say:

Holy, holy, holy Lord God of hosts. *

Heaven and earth are filled with your glory. *

Hosanna in the highest. *

Blessed is he who comes in the name of the Lord. * Hosanna in the highest.

During the Canon, the proper Communicantes, as given below.

In the first Mass of Christmas: Et noctem sacratíssimam celebrantes, qua etc.; thereafter: Diem sacratíssimum celebrantes, quo etc., up to the Octave of Christmas inclusively.

PREFACE OF THE EPIPHANY OF OUR LORD

Sequens praefatio dicitur:

a) tamquam propria in Missis de festo Epiphaniae et de Commemoratione Baptismatis D. N. Iesu Christi:

b) tamquam de Tempore diebus a 7 ad 13 ianuarii.

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

℣. Sursum corda.

℟. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo nostro.

℟. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus: Quia, cum Unigénitus tuus in substántia nostræ mortalitátis appáruit, nova nos immortalitátis suæ luce reparávit. Et ideo cum Angelis et Archángelis, cum Thronis et Dominationíbus, cumque omni militía cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

Infra Actionem Communicántes propr., ut in Canone. Et dicitur die festo tantum.

The following preface is said: (a) as a proper preface in the Masses of the feast of the Epiphany and of the Commemoration of the Baptism of our Lord Jesus Christ; (b) as a seasonal preface, from January 7 to January 13.

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We have lifted them up to the Lord.

℣. Let us give thanks to the Lord our God.

℟. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God; for your only-begotten Son restored our human nature by the new light of his immortality when he appeared in the substance of man's mortal nature. Therefore with the Angels and Archangels, the Thrones and Dominations, and all the militant hosts of heaven, we continuously praise your glory in song, and say:

Holy, holy, holy Lord God of hosts. *

Heaven and earth are filled with your glory. *

Hosanna in the highest. *

Blessed is he who comes in the name of the Lord. *

Hosanna in the highest.

During the Canon, the proper Communicantes, as given below. It is said on the feast only.

PREFACE FOR LENT

Sequens præfatio dicitur:

a) tamquam propria in Missis de Tempore a feria IV cinerum usque ad sabbatum ante dominicam I Passionis;

b) tamquam de Tempore in ceteris Missis quæ celebrantur eodem tempore, et præfatione propria carent.

✠. Dóminus vobíscum.

✠. Et cum spírítu tuo.

✠. Sursum corda.

✠. Habémus ad Dóminum.

✠. Grátias agámus Dómino Deo nostro.

✠. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus: Qui corporáli ieiúnio vítia cómpimis, mentem élevas, virtútem largiris, et præmia: per Christum Dóminum nostrum. Per quem maiestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes. Cæli, cælórúmque Virtútes, ac beáta Séraphim, sócia exsultatíone concélebrant. Cum quibus et nostras voces ut admítte iúbeas, deprecámur, súpplici confessióne dicétes:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. Benedictus qui venit in nómine Dómini. Hosánna in excélsis.

The following preface is said: (a) as a proper preface in seasonal Masses from Ash Wednesday to the Saturday before the first Sunday of Passion time; (b) as a seasonal preface in the other Masses which are celebrated during that period and which lack a proper preface.

✠. The Lord be with you.

✠. And with your spirit.

✠. Lift up your hearts.

✠. We have lifted them up to the Lord.

✠. Let us give thanks to the Lord our God.

✠. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God, for using our bodily fasting to curb our vices, to elevate our minds, and to bestow upon us virtue and its reward, through Christ our Lord. Through the same Christ the Angels acclaim your majesty, the Dominations adore you, and the Powers worship in awe. Through him also the heavens and the Virtues of heaven join the blessed Seraphim in one grand chorus of joyous praise. We beg you, let our voices blend with theirs, as in humble praise we say:

Holy, holy, holy Lord God of hosts. *

Heaven and earth are filled with your glory. *

Hosanna in the highest. *

Blessed is he who comes in the name of the Lord. *

Hosanna in the highest.

Sequens præfatio dicitur:

a) tamquam propria in Missis de Tempore a dominica I Passionis usque ad feriam V in Cena Domini; in Missis tam festivis quam votivis de sancta Cruce, de Passione Domini et instrumentis Passionis Domini, de pretiosissimo Sanguine D. N. Iesu Christi, de Ssmo Redemptore;

b) tamquam de Tempore in omnibus Missis a dominica I Passionis usque ad feriam IV Hebdomadæ sanctæ, quæ præfatione propria carent.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

V. Sursum corda.

R. Habémus ad Dóminum.

V. Grátias agámus Dómino Deo nostro.

R. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus: Qui salútem húmáni géneris in ligno Crucis constituísti: ut, unde mors oriebátur, inde vita resúrgeret; et qui in ligno vincébat, in ligno quoque vincerétur: per Christum Dóminum nostrum. Per quem maiestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes. Cæli, cælórúmque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces ut admítti iúbeas, deprecámur, súpplici confesióne dicéntes:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

PREFACE OF THE HOLY CROSS

The following preface is said: (a) as a proper preface in seasonal Masses from the first Sunday of Passion time to Holy Thursday; in festive and votive Masses of the Holy Cross, the Passion of the Lord, the Instruments of the Passion of the Lord, the Precious Blood of our Lord Jesus Christ, and the Holy Redeemer; (b) as a seasonal preface in all Masses which lack a proper preface from the first Sunday of Passion time to Wednesday of Holy Week.

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We have lifted them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God; for you ordained that the salvation of mankind should be accomplished upon the tree of the cross, in order that life might be restored through the very instrument which brought death, and that Satan, who conquered us through the tree, might also be overcome by it; through Christ our Lord. Through the same Christ the Angels acclaim your majesty, the Dominations adore you, and the Powers worship in awe. Through him also the heavens and the Virtues of heaven join the blessed Seraphim in one grand chorus of joyous praise. We beg you, let our voices blend with theirs, as in humble praise we say:

Holy, holy, holy Lord God of hosts. *

Heaven and earth are filled with your glory. *

Hosanna in the highest. *

Blessed is he who comes in the name of the Lord. * Hosanna in the highest.

PREFACE FOR THE MASS OF THE CHRISM

Sequens præfatio de Missa Chrismatis dicitur feria V in Cena Domini in sua Missa.

℣. Dóminus vobiscum.

℞. Et cum spíritu tuo.

℞. Sursum corda.

℞. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo nostro.

Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, cleméntiam tuam suppliciter obsecráre, ut spirituális lavácri baptísma renovándis creatúram chrismatis in sacraméntum perfectæ salutis vitæque confirmes; ut sanctificatióne unctiónis infusa, corruptiône primæ nativitátis absorpta, sanctum uniuscuiusque templum acceptábilis vitæ innocentiae odóre redoléscat; ut secúndum constitutiónis tuæ sacraméntum, régio et sacerdotáli propheticoque honóre perfúsi, vestiménto incorrupti múnus induántur per Christum Dóminum nostrum. Per quem maiestátem tuam laudant Angeli, adorant Dominatiónes, tremunt Potestátes. Cæli, cælórúmque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admítte iúbeas, deprecámur, súplici confessiône dicéntes:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

The following preface for the Mass of the Chrism is said on Holy Thursday in that Mass.

℣. The Lord be with you.

℞. And with your spirit.

℣. Lift up your hearts.

℞. We have lifted them up to the Lord.

℣. Let us give thanks to the Lord our God.

℞. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we humbly implore your mercy to strengthen this chrism and so make it a sacrament of life and perfect salvation for those who are to be remade in the spiritual bath of baptism. After the corruption of their first birth has been submerged, may each one of them, when this sacred oil is poured on him, be a holy temple redolent with the sweet fragrance of innocent life pleasing to you. By this mystery which you have instituted, richly bestow upon them royal, priestly, and prophetic honor and clothe them with the robe of immortality, through Christ our Lord. Through the same Christ the Angels acclaim your majesty, the Dominations adore you, and the Powers worship in awe. Through him also the heavens and the Virtues of heaven join the blessed Seraphim in one grand chorus of joyous praise. We beg you, let our voices blend with theirs, as in humble praise we say:

Holy, holy, holy Lord God of hosts. *

Heaven and earth are filled with your glory. *

Hosanna in the highest. *

Blessed is he who comes in the name of the Lord. *

Hosanna in the highest.

Sequens præfatio dicitur:

a) tamquam propria in Missis de Tempore in Missa Vigiliæ paschalis usque ad vigiliam Ascensionis Domini;

b) tamquam de Tempore in ceteris Missis quæ celebrantur eodem tempore, et præfatione propria carent.

In Missa Vigiliæ paschalis dicitur: in hac potissimum nocte; a die Paschæ usque ad sabbatum in albis inclusive; in hac potissimum die; alias: in hoc potissimum.

℣. Dóminus vobiscum.

℟. Et cum spiritu tuo.

℣. Sursum corda.

℟. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo nostro.

℟. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre: Te quidem, Dómine, omni témpore, sed in hac potissimum die (vel in hac potissimum nocte vel in hoc potissimum) gloriósius prædicáre, cum Pascha nostrum immolátus est Christus. Ipse enim verus est Agnus, qui ábstulit peccáta mundi. Qui mortem nostram moriéndó destrúxit, et vitam resurgéndó reparávit. Et ideo cum Angelis et Archángelis, cum Thronis et Dominatió-nibus, cumque omni milítia cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicétes:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. Benedictus qui venit in nómine Dómini. Hosánna in excélsis.

Infra Actionem Communicátes et Hanc igitur propr., ut infra in Canone.

Sic dicitur a Missa Vigiliæ paschalis usque ad sabbatum in albis inclusive. In Missa autem Vigiliæ paschalis dicitur: et noctem sacratíssimam celebrátes.

EASTER PREFACE

The following preface is said: (a) as a proper preface in seasonal Masses from the Mass of the Easter Vigil to the Vigil of the Ascension of the Lord; (b) as a seasonal preface in other Masses which are celebrated during the same period and which lack a proper preface.

In the Mass of the Easter Vigil, on this night is said; from the day of Easter to the following Saturday inclusively, on this day is said; at other times, at this season is said.

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We have lifted them up to the Lord.

℣. Let us give thanks to the Lord our God.

℟. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always praise you, O Lord, but more especially so on this day (on this night or at this season) when Christ our Pasch was sacrificed. For he is the true Lamb who has taken away the sins of the world, who overcame death for us by dying himself and who restored us to life by his own resurrection. Therefore with the Angels and Archangels, the Thrones and Dominations, and all the militant hosts of heaven, we continuously praise your glory in song, and say:

Holy, holy, holy Lord God of hosts. *

Heaven and earth are filled with your glory. *

Hosanna in the highest. *

Blessed is he who comes in the name of the Lord. * Hosanna in the highest.

During the Canon, the proper Communicantes and Hanc igitur, as given below.

This is said from the Mass of the Easter Vigil to the following Saturday inclusively. In the Mass of the Easter Vigil: et noctem sacratíssimam celebrátes.

PREFACE OF THE ASCENSION OF THE LORD

Sequens præfatio dicitur:

a) tamquam propria in festo Ascensionis Domini;

b) tamquam de Tempore in omnibus Missis a feria VI post Ascensionem usque ad feriam VI ante vigiliam Pentecostes, quæ præfatione propria carent.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

V. Sursum corda.

R. Habémus ad Dóminum.

V. Grátias agámus Dómino Deo nostro.

R. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus: per Christum Dóminum nostrum. Qui post resurrectionem suam omnibus discipulis suis manifestus apparuit et ipsis cernéntibus est elevátus in cælum, ut nos divinitátis suæ tribúeret esse participes. Et ideo cum Angelis et Archángelis, cum Thronis et Dominationibus, cumque omni millítia cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

Infra Actiónem Communicántes propr., ut in Canone. Et dicitur die festo tantum.

The following preface is said: (a) as a proper preface on the feast of the Ascension of our Lord; (b) as a seasonal preface in all Masses which lack a proper preface from the Friday after the Ascension to the Friday before the Vigil of Pentecost.

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We have lifted them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God, through Christ our Lord; who appeared openly to all his disciples after his resurrection, and was taken up to heaven before their eyes, so that he might make us sharers in his own divinity. Therefore with the Angels and Archangels, the Thrones and Dominations, and all the militant hosts of heaven, we continuously praise your glory in song, and say:

Holy, holy, holy Lord God of hosts. *

Heaven and earth are filled with your glory. *

Hosanna in the highest. *

Blessed is he who comes in the name of the Lord. *

Hosanna in the highest.

During the Canon, the proper Communicantes, as given below. It is said on the feast only.

PREFACE OF THE SACRED HEART OF JESUS

*Sequens præfatio dicitur in Missis
festivis et votivis de Ssmo Corde
Iesu.*

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

V. Sursum corda.

R. Habémus ad Dóminum.

V. Grátias agámus Dómino Deo
nostro.

R. Dignum et iustum est.

Vere dignum et iustum est,
æquum et salutáre, nos tibi
semper et ubique grátias ágere:
Dómine, sancte Pater, omnípo-
tens ætérne Deus: Qui Unigéní-
tum tuum in cruce pendéntem
láncea mílitis transfigi voluísti,
ut apértum Cor, divínæ largi-
tátis sacrárium, torréntes nobis
fúnderet miseratiónis et grá-
tiæ, et quod amóre nostri fla-
gráre numquam déstitit, piis
esset réquies et pæniténtibus
patéret salútis refúgium. Et
ideo cum Angelis et Archán-
gelis, cum Thronis et Domina-
tiónibus, cumque omni míltia
cæléstis exércitus, hymnum
glóriæ tuæ cánimus, sine fine
dicéntes:

Sanctus, Sanctus, Sanctus Dó-
minus Deus Sábaoth. Pleni sunt
cæli et terra glória tua. Ho-
sánna in excélsis. Benedíctus
qui venit in nómine Dómini.
Hosánna in excélsis.

*The following preface is said in festive and votive Masses of
the Sacred Heart of Jesus.*

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We have lifted them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right and just.

It is truly right and just, proper and helpful
toward salvation, that we always and every-
where give thanks to you, O Lord, holy Father,
almighty and eternal God, who decreed that your
only-begotten Son should be pierced by a sol-
dier's lance as he hung upon the cross, so that
from his open heart, as from a treasury of divine
bounty, streams of mercy and grace might pour
forth upon us and, ever burning with love for us,
it might be a haven of peace for the devout and
a safe refuge for the penitent. Therefore with
the Angels and Archangels, the Thrones and
Dominations, and all the militant hosts of
heaven, we continuously praise your glory in
song, and say:

Holy, holy, holy Lord God of hosts. *

Heaven and earth are filled with your glory. *

Hosanna in the highest. *

Blessed is he who comes in the name of the
Lord. *

Hosanna in the highest.

PREFACE OF OUR LORD JESUS CHRIST THE KING

Sequens præfatio dicitur in Missis festivis et votivis de D. N. Iesu Christo Rege.

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

℣. Sursum corda.

℟. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo nostro.

℟. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubique grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus: Qui unigénitum Fílium tuum Dóminum nostrum Iesum Christum, Sacerdótem ætérnum et universórum Regem, óleo exsultatiónis unxísti: ut seípsum in ara crucis, hóstiam immaculátam et pacíficam ófferens, redemptiónis humánæ sacraménta perágeret: et suo subiéctis império ómnibus creatúris, ætérnum et universále regnum imménsæ tuæ tráderet Maiestáti: regnum veritátis et vitæ, regnum sanctitátis et grátia; regnum iustitiæ, amóris et pacis. Et ideo cum Angelis et Archángelis, cum Thronis et Dominatióibus, cumque omni milltia cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicétes:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. Benedictus qui venit in nómine Dómini. Hosánna in excélsis.

The following preface is said in festive and votive Masses of our Lord Jesus Christ the King.

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We have lifted them up to the Lord.

℣. Let us give thanks to the Lord our God.

℟. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God, who anointed your only-begotten Son, Jesus Christ our Lord, with the oil of gladness to be a priest forever and king of the whole world, so that by offering himself on the altar of the cross as a pure victim and a peace offering, he might perform the sacrificial rite of mankind's redemption. All creation thereby has been made subject to his dominion that he might present to your infinite majesty a universal and everlasting kingdom—a kingdom of truth and life, of holiness and grace, a kingdom of justice, of love and of peace. Therefore with the Angels and Archangels, the Thrones and Dominations, and all the militant hosts of heaven, we continuously praise your glory in song, and say:

Holy, holy, holy Lord God of hosts. *

Heaven and earth are filled with your glory. *

Hosanna in the highest. *

Blessed is he who comes in the name of the Lord. *

Hosanna in the highest.

PREFACE OF THE HOLY SPIRIT

Sequens præfatio dicitur:

a) tamquam propria in Missis de Tempore a vigilia Pentecostes usque ad subsequens sabbatum; et in Missis festivis et votivis de Spiritu Sancto;

b) tamquam de Tempore in ceteris Missis quæ celebrantur eodem tempore, et præfatione propria carent.

Extra vigiliam et octavam Pentecostes omittuntur verba: hodierna die.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

V. Sursum corda.

R. Habémus ad Dóminum.

V. Grátias agámus Dómino Deo nostro.

R. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubique grátias ágere: Dómine, sancte Pater, omnipotens ætérne Deus: per Christum Dóminum nostrum. Qui ascéndens super omnes cælos, sedénsque ad dexteram tuam, promíssum Spírítum Sanctum (hodierna die) in filios adoptiõnis effúdit. Quaprópter profúsis gáudiis, totus in orbe terrárum mundus exsúltat. Sed et supérnæ Virtútes, atque angélicæ Potestátes, hymnum glóriæ tuæ cóncinunt, sine fine dicéntes:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. Benedictus qui venit in nómine Dómini. Hosánna in excélsis.

Infra Actionem Communicántes et Hanc igitur propr., ut infra in Canone.

Et dicitur tantum a vigilia Pentecostes usque ad sequens sabbatum inclusive, in omnibus Missis.

The following preface is said: (a) as a proper preface in seasonal Masses from the Vigil of Pentecost to the following Saturday, and in festive and votive Masses of the Holy Spirit; (b) as a seasonal preface in other Masses which are celebrated during this period and which lack a proper preface.

Outside the vigil and octave of Pentecost, the words: On this day are omitted.

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We have lifted them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God, through Christ our Lord; who ascended above the heavens to sit at your right hand, and (on this day) sent forth the Holy Spirit upon the children of adoption, as he had promised. Therefore the whole world is jubilant with unrestrained joy; and the Virtues on high, with the Powers of the angelic choir, continuously praise your glory in song, and say:

Holy, holy, holy Lord God of hosts. *

Heaven and earth are filled with your glory. *

Hosanna in the highest. *

Blessed is he who comes in the name of the Lord. *

Hosanna in the highest.

During the Canon, the proper Communicantes and Hanc igitur, as given below.

It is said only from the Vigil of Pentecost to the following Saturday inclusively, in all Masses.

PREFACE OF THE HOLY TRINITY

Sequens præfatio dicitur:

a) tamquam propria, in Missis de festo et votivis Ssmæ Trinitatis;

b) tamquam de Tempore in dominicis Adventus, et in omnibus dominicis II classis, extra tempus natalicium et paschale.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

℣. Sursum corda.

℞. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo nostro.

℞. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus: Qui cum unigénito Fílio tuo, et Spírítu Sancto, unus es Deus, unus es Dóminus: non in uníus singularitáte persónæ, sed in uníus Trinitáte substántiæ. Quod enim de tua glória, revelánte te, crédimus, hoc de Fílio tuo, hoc de Spírítu Sancto, sine différentia discretiónis sentímus. Ut in confessióne veræ sempiternæque Deitátis, et in persónis proprietas, et in esséntia únitas, et in maiestáte adorétur æquálitas. Quam laudant Angeli atque Archángeli, Chérubim quoque ac Séraphim: qui non cessant clamáre cotídie, una voce dicéntes:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. Benedictus qui venit in nómine Dómini. Hosánna in excélsis.

The following preface is said: (a) as a proper preface in Masses of the feast of the Trinity and in votive Masses of the Trinity; (b) as a seasonal preface on the Sundays of Advent, and all Sundays of Class II, outside the Christmas and Easter seasons.

℣. The Lord be with you.

℞. And with your spirit.

℣. Lift up your hearts.

℞. We have lifted them up to the Lord.

℣. Let us give thanks to the Lord our God.

℞. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God; for with your only-begotten Son and the Holy Spirit you are one God, one Lord, not in the unity of a single person, but in the Trinity of one substance. For what we believe of your glory, through your revelation, that we also believe of your Son, and of the Holy Spirit, without difference or distinction. So that in confessing the true and eternal Godhead, we adore the distinction of persons, oneness in being, and equality in majesty. This the Angels and Archangels, the Cherubim and Seraphim praise, and unceasingly chant each day, saying with one voice:

Holy, holy, holy Lord God of hosts. *

Heaven and earth are filled with your glory. *

Hosanna in the highest. *

Blessed is he who comes in the name of the Lord. *

Hosanna in the highest.

PREFACE OF THE BLESSED VIRGIN MARY

Sequens præfatio dicitur in Missis festivis et votivis Beatæ Mariæ Virginis, præterquam in festo Purificationis B. Mariæ Virg.

Dicitur autem vel Et te in Annuntiatione, vel Visitatione, vel Assumptione, vel Nativitate, vel Presentatione, secundum denominationem festi.

In Missis vero de Conceptione immaculata dicitur: Et te in Conceptione immaculata.

In Missis de Septem Doloribus dicitur: Et te in Transfixione.

In Commemoratione de Monte Carmelo dicitur: Et te in Commemoratione.

In omnibus aliis festis B. Mariæ Virginis dicitur: Et te in Festivitate.

In Missa sanctæ Mariæ in sabbato et in Missis votivis in quibus speciale Mysterium non sit exprimendum, dicitur: Et te in Veneratione.

℣. Dominus vobiscum.

℞. Et cum spiritu tuo.

℣. Sursum corda.

℞. Habemus ad Dominum.

℣. Grátias agámus Dómino Deo nostro.

℞. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubique grátias ágere: Dómine, sancte Pater, omnipotens ætérne Deus; Et te in . . . beatæ Mariæ semper Virginis collaudáre, benedicere et prædicáre. Quæ et Unigénitum tuum Sancti Spíritus obumbratióne concépit: et virginitátis glória permanénite, lumen ætérnum mundo effúdit, Iesum Christum Dóminum nostrum. Per quem maiestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes. Cæli, cælórúmque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces ut admitti iúbeas, deprecámur, súpplici confessióne dicéntes:

Sanctus, sanctus, sanctus, etc.

The following preface is said in festive and votive Masses of the Blessed Virgin Mary, except on the feast of the Purification of the Blessed Virgin Mary.

On this feast of the Annunciation of the blessed ever-virgin Mary, or Visitation, Assumption, Birth, or Presentation, is said according to the title of the feast.

In Masses of the Immaculate Conception, on this feast of the Immaculate Conception of the blessed ever-virgin Mary, or as we venerate the Immaculate Conception of the blessed ever-virgin Mary, is said.

In Masses of the Seven Sorrows, on this feast of the Seven Sorrows of the blessed ever-virgin Mary, or as we venerate the Seven Sorrows of the blessed ever-virgin Mary, is said.

On the Commemoration of Mount Carmel, as we commemorate the blessed ever-virgin Mary is said.

On all other feasts of the Blessed Virgin Mary, on this feast of the blessed ever-virgin Mary is said.

In the Mass of the Blessed Virgin Mary on Saturday and in votive Masses in which a special mystery is not to be expressed, as we venerate the blessed ever-virgin Mary is said.

℣. The Lord be with you.

℞. And with your spirit.

℣. Lift up your hearts.

℞. We have lifted them up to the Lord.

℣. Let us give thanks to the Lord our God.

℞. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God; and praise, honor, and extol you on this feast of the . . . (or as we commemorate or as we venerate) of the blessed ever-virgin Mary. For without losing the glory of her virginity she conceived your only-begotten Son by the overshadowing of the Holy Spirit, and she brought forth to the world Jesus Christ our Lord, the eternal light. Through the same Christ the Angels acclaim your majesty, the Dominations adore you, and the Powers worship in awe. Through him also the heavens and the Virtues of heaven join the blessed Seraphim in one grand chorus of joyous praise. We beg you, let our voices blend with theirs, as in humble praise we say: Holy, holy, holy, etc.

PREFACE OF SAINT JOSEPH HUSBAND OF THE BLESSED VIRGIN MARY

Sequens præfatio dicitur in Missis festivis et votivis S. Ioseph.

In festo S. Ioseph, die 19 martii, dicitur: Et te in Festivitate.

In festo S. Ioseph Opificis, die 1 maii, dicitur: Et te in Solemnitate.

In Missis votivis dicitur: Et te in Veneratione.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

℣. Sursum corda.

℞. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo nostro.

℞. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubique grátias ágere: Dómine, sancte Pater, omnipotens ætérne Deus; Et te in Festivitate (Veneratione) beáti Ioseph débitis magnificáre præcóniis, benedicere et prædicáre. Qui et vir iustus, a te Deíparæ Virgini Sponsus est datus: et fidélis servus ac prudens, super Familiam tuam est constitútus: ut Unigénitum tuum, Sancti Spírítus obumbratióne concéptum, patérna vice custodíret, Iesum Christum Dóminum nostrum. Per quem maiestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes. Cæli, cælórúmque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces ut admítti iúbeas, deprecámur, súplici confessiόne dicéntes:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. Benedictus qui venit in nómine Dómini. Hosánna in excélsis.

The following preface is said in festive and votive Masses of Saint Joseph.

On the feast of Saint Joseph, on March 19, On this feast of blessed Joseph is said.

On the feast of Saint Joseph the Worker, May 1, On this solemnity of blessed Joseph is said.

In votive Masses, As we venerate blessed Joseph is said.

℣. The Lord be with you.

℞. And with your spirit.

℣. Lift up your hearts.

℞. We have lifted them up to the Lord.

℣. Let us give thanks to the Lord our God.

℞. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God; and glorify, honor, and extol you with fitting praise on this feast of (or on this solemnity of or as we venerate) blessed Joseph. For he is the just man whom you gave as husband to the virgin Mother of God; the faithful and prudent servant whom you set over your family as foster-father to protect your only-begotten Son, conceived by the overshadowing of the Holy Spirit, Jesus Christ our Lord. Through the same Christ the Angels acclaim your majesty, the Dominations adore you, and the powers worship in awe. Through him also the heavens and the Virtues of heaven join the blessed Seraphim in one grand chorus of joyous praise. We beg you, let our voices blend with theirs, as in humble praise we say:

Holy, holy, holy Lord God of hosts. *

Heaven and earth are filled with your glory. *

Hosanna in the highest. *

Blessed is he who comes in the name of the Lord. *

Hosanna in the highest.

PREFACE OF THE APOSTLES

Sequens præfatio dicitur in Missis
festivis et votivis Apostolorum et
Evangelistarum.

V. Dóminus vobiscum.

R. Et cum spíritu tuo.

V. Sursum corda.

R. Habémus ad Dóminum.

V. Grátias agámus Dómino Deo
nostro.

R. Dignum et iustum est.

Vere dignum et iustum est,
æquum et salutáre: Te, Dómine,
suppliciter exoráre, ut gregem
tuum, Pastor ætérne, non dé-
seras: sed per beátos Apóstolos
tuos, continúa protectióne cu-
stódias: Ut iisdem rectóribus
gubernétur, quos óperis tui vi-
cários eidem contulisti præesse
pastóres. Et ideo cum Angelis
et Archángelis, cum Thronis et
Dominatió nibus, cumque omni
milítia cæléstis exércitus, hym-
num glóriæ tuæ cánimus, sine
fine dicéntes:

Sanctus, Sanctus, Sanctus Dó-
minus Deus Sábaoth. Pleni sunt
cæli et terra glória tua. Ho-
sánna in excélsis. Benedíctus
qui venit in nómine Dómini.
Hosánna in excélsis.

The following preface is said in festive and votive Masses of
the apostles and evangelists.

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We have lifted them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right and just.

It is truly right and just, proper and helpful to-
ward salvation, that we humbly implore you,
O Lord, our eternal shepherd, never to desert
your flock, but to guard and protect it always
through your blessed Apostles, so that it may
be governed by the same rulers whom you have
set over it to carry on your work as its shep-
herds. Therefore with the Angels and Archan-
gels, the Thrones and Dominations, and all the
militant hosts of heaven, we continuously praise
your glory in song, and say:

Holy, holy, holy Lord God of hosts. *

Heaven and earth are filled with your glory. *

Hosanna in the highest. *

Blessed is he who comes in the name of the
Lord. *

Hosanna in the highest.

COMMON PREFACE

Sequens præfatio dicitur in Missis quæ præfatione propria carent nec sumere debent præfationem de Tempore.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

℣. Sursum corda.

℞. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo nostro.

℞. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus: per Christum Dóminum nostrum. Per quem maiestátem tuam laudant Angeli, adórant Dominationés, tremunt Potestátes. Cæli, cælorúmque Virtútes, ac beáta Séraphim, sócia exsultatíone concélebrant. Cum quibus et nostras voces ut admitti iúbeas, deprecámur, súplici confesíone dicéntes:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

The following preface is said in Masses which lack a proper preface and in which no seasonal preface is required.

℣. The Lord be with you.

℞. And with your spirit.

℣. Lift up your hearts.

℞. We have lifted them up to the Lord.

℣. Let us give thanks to the Lord our God.

℞. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God, through Christ our Lord. Through the same Christ the Angels acclaim your majesty, the Dominations adore you, and the Powers worship in awe. Through him also the heavens and the Virtues of heaven join the blessed Seraphim in one grand chorus of joyous praise. We beg you, let our voices blend with theirs, as in humble praise we say:

Holy, holy, holy Lord God of hosts. *

Heaven and earth are filled with your glory. *

Hosanna in the highest. *

Blessed is he who comes in the name of the Lord. *

Hosanna in the highest.

PREFACE OF THE DEAD

Sequens præfatio dicitur in omnibus Missis defunctorum.

V. Dóminus vobiscum.

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habémus ad Dóminum.

V. Grátias agámus Dómino Deo nostro.

R. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubique grátias ágere: Dómine, sancte Pater, omnipotens ætérne Deus: per Christum Dóminum nostrum. In quo nobis spes beátæ resurrectionis effúlsit, ut quos contrístat certa moriéndi conditio, eósdem consolétur futúræ immortalitátis promissio. Tuis enim fidélibus, Dómine, víta mutátur, non tóllitur, et, dissolúta terréstris huius incolátus domo, ætérna in cælis habitátio comparátur. Et ideo cum Angelis et Archángelis, cum Thronis et Dominatió-nibus, cumque omni militia cæléstis exercitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

The following preface is said in Masses for the dead.

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We have lifted them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God, through Christ our Lord. In the same Christ the hope of a blessed resurrection has dawned for us, bringing all who are under the certain, sad sentence of death the consoling promise of future immortality. For those who have been faithful, O Lord, life is not ended, but merely changed; and when this earthly abode dissolves, an eternal dwelling place awaits them in heaven. Therefore with the Angels and Archangels, the Thrones and Dominations, and all the militant hosts of heaven, we continuously praise your glory in song, and say:

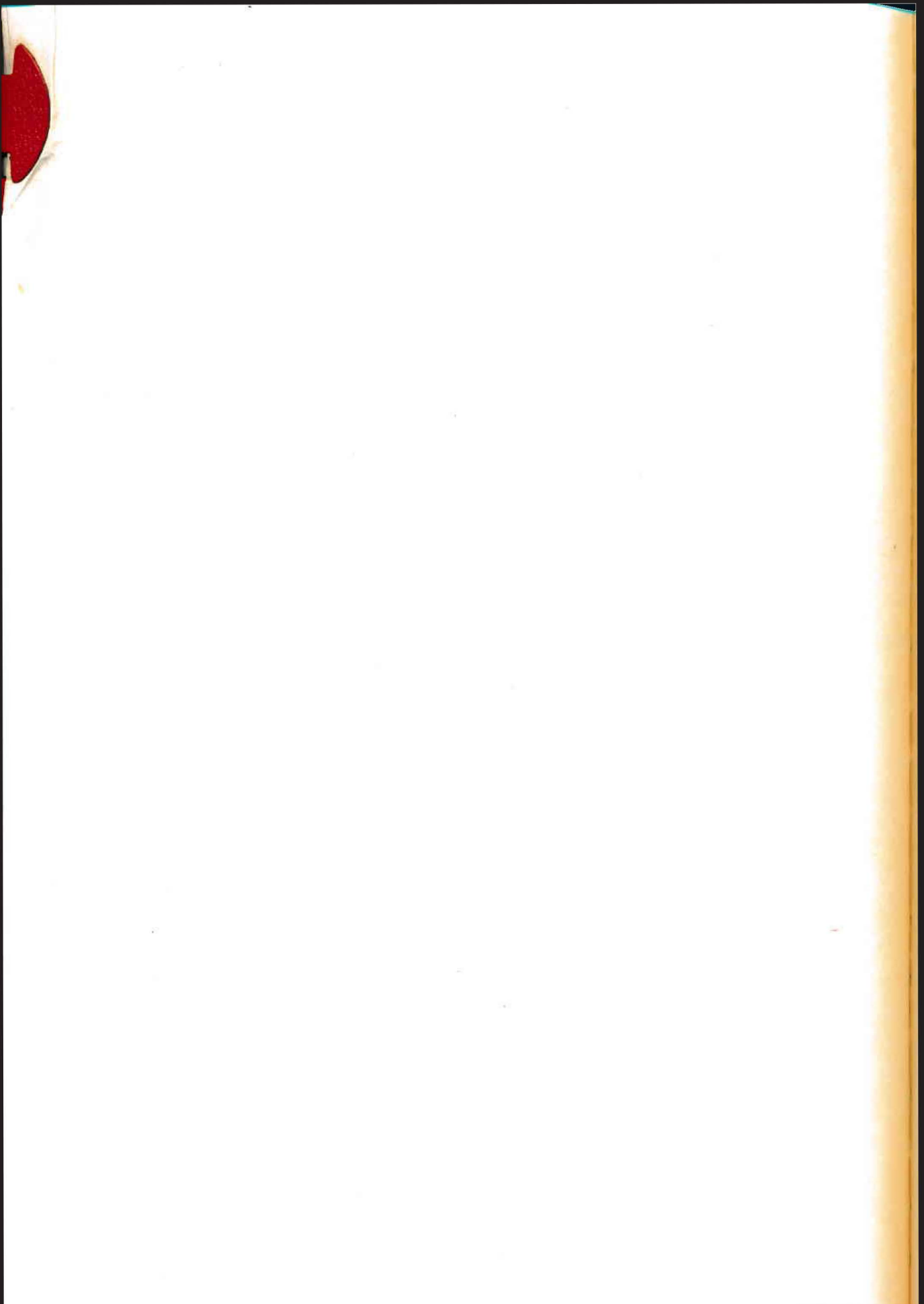
Holy, holy, holy Lord God of hosts. *

Heaven and earth are filled with your glory. *

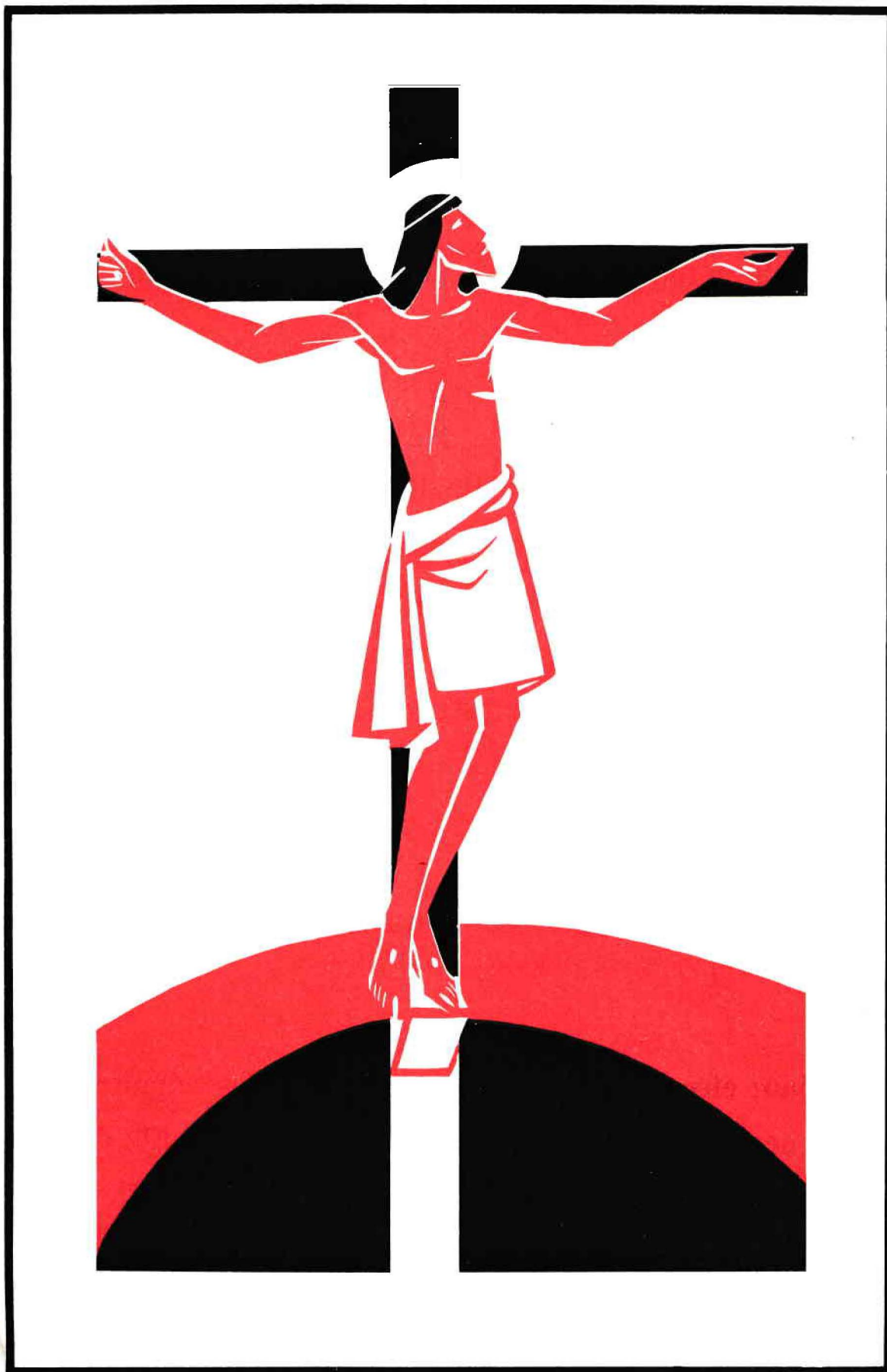
Hosanna in the highest. *

Blessed is he who comes in the name of the Lord. *

Hosanna in the highest.



A special announcement will be made in 2014: ccwatershed.org/vatican



A special announcement will be made in 2014: ccwatershed.org/vatican

CANON MISSÆ

32. Celebrans, extendens, elevans et iungens manus, elevansque oculos, et statim demittens, profunde inclinatus ante altare, manibus super eo positis, dicit secreto:

Te igitur, clementissime Pater, per Iesum Christum, Fílium tuum, Dóminum nostrum, súpplīces rogámus ac pétimus, **osculatur altare et, iunctis manibus ante pectus, dicit:** uti accépta hábeas et benedícas **signat ter super hostiam et calicem simul, dicens:** hæc ✠ dona, hæc ✠ múnera, hæc ✠ sancta sacrificia illibáta, **extensis manibus prosequitur:** in primis, quæ tibi offérimus pro Ecclésia tua sancta cathólica: quam pacificáre, custodíre, adunáre et régere dignéris toto orbe terrárum: una cum fámulo tuo Papa nostro **N.** et Antístite nostro **N.** et ómnibus orthodoxis atque cathólicæ et apostólicæ fídei cultóribus.

33.

COMMEMORATIO PRO VIVIS

Meménto, Dómine, famulórum famularúmque tuárum **N.** et **N.** iungit manus, orat aliquantulum pro quibus **orare intendit: deinde manibus extensis prosequitur:** et ómnium circumstántium, quorum tibi fides cógnita est et nota devótio, pro quibus tibi offérimus: vel qui tibi ófferunt hoc sacrificium laudis, pro se suisque ómnibus: pro redemptione animárum suárum, pro spe salútis et incolumitátis suæ: tibique reddunt vota sua ætérno Deo, vivo et vero.

34.

INFRA ACTIONEM

Communicántes, et memóriam venerántes, in primis gloriósæ semper Vírginis Maríæ, Genetrícis Dei et Dómini nostri Iesu Christi: * sed et beáti Ioseph, eiúsdem Vírginis Sponsi, et beatórum Apostolórum ac Mártýrum tuórum, Petri et Pauli, Andréæ, Iacóbi, Ioánnis, Thomæ,

IN NATIVITATE DOMINI**et per octavam**

Communicántes, et diem sacratíssimum (noctem sacratíssimam) celebrántes, quo (qua) beátæ Maríæ intemeráta virgínitas huic mundo édedit Salvatórem: sed et memóriam venerántes, in primis eiúsdem gloriósæ semper Vírginis Maríæ, Genetrícis eiúsdem Dei et Dómini nostri Iesu Christi: *

IN EPIPHANIA DOMINI

Communicántes, et diem sacratíssimum celebrántes, quo Unigénitus tuus, in tua tecum glória coætérmus, in veritáte carnis nostræ visibíliter corporális appáruit: sed et memóriam venerántes, in primis gloriósæ semper Vírginis Maríæ, Genetrícis eiúsdem Dei et Dómini nostri Iesu Christi: *

A MISSA VIGILIAE PASCHATIS**usque ad sabbatum in albis**

Communicántes, et diem sacratíssimum (noctem sacratíssimam) celebrántes Resurrectiónis Dómini nostri Iesu Christi secúndum carnem: sed et memóriam venerántes, in primis gloriósæ semper Vírginis Maríæ, Genetrícis eiúsdem Dei et Dómini nostri Iesu Christi: *

IN ASCENSIONE DOMINI

Communicántes, et diem sacratíssimum celebrántes, quo Dóminus noster, unigénitus Fílius tuus, unítam sibi fragilitátis nostræ substántiam in glóriæ tuæ dextera collocávit: sed et memóriam venerántes, in primis gloriósæ semper Vírginis Maríæ, Genetrícis eiúsdem Dei et Dómini nostri Iesu Christi: *

Iacóbi, Philíppi, Bartholomæi, Matthæi, Simónis et Thad-
dæi: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni,
Lauréntii, Chrysógoni, Ioánnis et Pauli, Cosmæ et Damiáni:
et ómnium Sanctórum tuórum; quorum méritis precibúsque
concédas, ut in ómnibus protectiónis tuæ muniámur auxílio.

Iungit manus. Per eúndem Christum Dóminum nostrum.
Amen.

A VIGILIA PENTECOSTES

usque ad sequens sabbatum inclusive

Communicántes, et diem sacratíssimum Pentecóstes celebrántes, quo
Spíritus Sanctus Apóstolis innúmeris linguis appáruit: sed et memóriam
venerántes, in primis gloriósæ semper Vírginis Mariæ, Genetrícis Dei et
Dómini nostri Iesu Christi: sed et beáti Ioseph, eiúsdem Virginis Sponsi, et
beatórum Apostolórum ac Mártýrum tuórum, Petri et Pauli, Andréæ, Iacóbi,
Ioánnis, Thomæ, Iacóbi, Philíppi, Bartholomæi, Matthæi, Simónis et Thad-
dæi; Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni,
Ioánnis et Pauli, Cosmæ et Damiáni: et ómnium Sanctórum tuórum; quorum
méritis precibúsque concédas, ut in ómnibus protectiónis tuæ muniámur
auxílio. **Iungit manus.** Per eúndem Christum Dóminum nostrum. Amen.

PER OCTAVAM PASCHATIS ET PENTECOSTES

A Missa Vigiliæ Paschalis usque ad sabbatum in albis et a Vigilia Pentecóstes
usque ad sequens sabbatum.

Tenens manus expansas super oblata, dicit:

Hanc ígitur oblatiónem servitútis nostræ, sed et cunctæ familiæ tuæ,
quam tibi offérimus pro his quoque, quos regeneráre dignátus es ex
aqua et Spíritu Sancto, tríbuens eis remissionem ómnium peccatórum: quæ-
sumus, Dómine, ut placátus accípias: diésque nostros in tua pace dispónas,
atque ab ætérra damnatióne nos éripi, et in electórum tuórum iúbeas grege
numerári. **Iungit manus.** Per Christum Dóminum nostrum. Amen.

Quam oblatiónem, **ut infra** 280.

35. Tenens manus expansas super oblata, dicit:

Hanc igitur oblationem servitutis nostræ, sed et cunctæ
familiæ tuæ, quæsumus, Dómine, ut placátus acci-
pias: diésque nostros in tua pace dispónas, atque ab æténa
damnatióne nos éripi, et in electórum tuórum iúbeas grege
numerári. **Iungit manus.** Per Christum Dóminum nostrum.
Amen.

36.

Quam oblationem tu, Deus, in ómnibus, quæsumus, **signat**
ter super oblata, bene ✠ dictam, adscrip ✠ tam, ra ✠
tam, rationábilem, acceptabilémque fácere dignéris: **signat**
semel super hostiam, ut nobis Cor ✠ pus, **et semel super**
calicem, et San ✠ guis fiat dilectíssimi Fílii tui, **iungit ma-**
nus, Dómini nostri Iesu Christi.

37.

Qui pridie quam paterétur, **accipit hostiam**, accépit pa-
nem in sanctas ac venerábiles manus suas, **elevat ocu-**
los, et elevátis óculis in cælum ad te Deum Patrem suum
omnipoténtem, **caput inclinat**, tibi grátias agens, **signat su-**
per hostiam, bene ✠ díxit, fregit, dedítque discípulis suis,
dicens: Accípite, et manducáte ex hoc omnes.

Tenens ambabus manibus hostiam inter indices et pollices, profert verba consecrationis distincte et attente super hostiam, et simul super omnes, si plures sint consecrandae.

Hoc est enim Corpus meum.

Quibus verbis prolatis, statim hostiam consecratam genuflexus adorat: surgit, ostendit populo, reponit super corporale, et genuflexus iterum adorat: nec amplius pollices et indices disiungit, nisi quando hostia tractanda est, usque ad ablutionem digitorum.

38. Tunc, detecto calice, dicit:

Símili modo postquam cenátum est, **ambabus manibus accipit calicem**, accípiens et hunc præclárum cálicem in sanctas ac venerábiles manus suas: item **caput inclinat**, tibi grátias agens, **sinistra tenens calicem, dextera signat super eum**, bene ✠ díxit, dedítque discípulis suis, dicens: **Accípite, et bíbite ex eo omnes.**

Profert verba consecrationis super calicem attente et continue, tenens illum parum elevatum.

**Hic est enim Calix Sánguini mei,
novi et ætérni testamenti:
mystérium fídei:
quí pro vobis et pro multis effundétur
in remissiónem peccatórum.**

Quibus verbis prolatis, deponit calicem super corporale, et dicens:

Hæc quotiescúmque fecéritis, in mei memóriam faciétis.

Genuflexus adorat: surgit, ostendit populo, deponit, cooperit, et genuflexus iterum adorat.

39. *Deinde, disiunctis manibus, dicit:*

Unde et mēmore, Dómine, nos servi tui, sed et plebs tua sancta, eiúsdem Christi Fílii tui, Dómini nostri, tam beátæ passiónis, nec non et ab ínferis resurrectiόnis, sed et in cælos gloriósæ ascensiόnis: offérimus præcláræ maiestáti tuæ de tuis donis ac datis **iungit manus, et signat ter super hostiam et calicem simul, dicens:** hóstiam ✠ puram, hóstiam ✠ sanctam, hóstiam ✠ immaculátam, **signat semel super hostiam, dicens:** Panem ✠ sanctum vitæ æternæ, **et semel super calicem, dicens:** et Cálicem ✠ salútis perpétuæ.

40. *Extensis manibus prosequitur:*

Supra quæ propítio ac seréno vultu respícere dignéris: et accépta habére, sicuti accépta habére dignátus es múnera púeri tui iusti Abel, et sacrificium Patriárchæ nostri Abrahæ: et quod tibi óbtulit summus sacérdos tuus Melchisedech, sanctum sacrificium, immaculátam hóstiam.

41. *Profunde inclinatus, iunctis manibus et super altare positus, dicit:*

Súpplīces te rogāmus, omnípotens Deus: iube hæc perférri per manus sancti Angeli tui in sublíme altáre tuum, in conspéctu divínæ maiestátis tuæ: ut, quotquot **osculatur altare**, ex hac altáris participatióne sacrosánctum Fílii tui **iungit manus, et signat semel super hostiam, et semel super calicem**, Cor ✠ pus et Sán ✠ guinem sumpsérimus, **seipsum signat, dicens:** omni benedictiόne cælésti et grátia repleámur. **Iungit manus.** Per eúndem Christum Dóminum nostrum. Amen.

42.

COMMEMORATIO PRO DEFUNCTIS

Memento étiam, Dómine, famulórum famularúmque tuárum **N.** et **N.**, qui nos præcessérunt cum signo fidei, et dórmiunt in somno pacis.

Et orat aliquantulum pro iis defunctis, pro quibus orare intendit, deinde extensis manibus prosequitur:

Ipsis, Dómine, et ómnibus in Christo quiescéntibus, locum refrigerií, lucis et pacis, ut indúlgeas, deprecámur. **Iungit manus, dicens:** Per eúndem Christum Dóminum nostrum. Amen.

43. *Manu dextera percutit sibi pectus, elata aliquantulum voce dicens:*

Nobis quoque peccatóribus **extensis manibus ut prius, secrete prosequitur:** fámulis tuis, de multitúdine miserationum tuárum sperántibus, partem áliquam et societátem donáre dignéris, cum tuis sanctis Apóstolis et Martýribus: cum Ioánnē, Stéphano, Matthía, Bárnaba, Ignátio, Alexándro, Marcellíno, Petro, Felicitáte, Perpétua, Agatha, Lúcia, Agnéte, Cæcília, Anastásia, et ómnibus Sanctis tuis: intra quorum nos consórtium, non æstimátor mériti, sed véniaē, quæsumus, largítor admítte. **Iungit manus.** Per Christum Dóminum nostrum.

44.

Per quem hæc ómnia, Dómine, semper bona creas, **signat** **ter super hostiam et calicem simul, dicens:** sanctí ✠ **ficas, viví ✠ ficas, bene ✠ dícis et præstas nobis.**

45. *Discooperit calicem, genuflectit, accipit hostiam inter pollicem et indicem manus dexterae, sinistra autem calicem, et elevans eum parum cum hostia, quam tenet super calicem, clara voce cantat vel dicit:*

**Per ipsum, et cum ipso, et in ipso,
est tibi Deo Patri omnipoténti,
in unitáte Spíritus Sancti,
omnis honor, et glória,
per ómnia sæcula sæculórum.**

Omnes respondent: Amen.

46. *Calice et hostia depositis, calicem palla cooperit, genuflectit, surgit et, iunctis manibus, clara voce cantat vel dicit:*

**Orémus. Præcéptis salutáribus
móniti, et divína institutíone
formáti, audémus dicere:**

Extendit manus.

**Pater noster, qui es in cælis:
Sanctificétur nomen tuum: Ad-
véniat regnum tuum: Fiat vo-
lúntas tua, sicut in cælo, et in
terra. Panem nostrum cotidiá-
num da nobis hódie: Et dimítte
nobis débita nostra, sicut et
nos dimíttimus debitóribus no-
stris. Et ne nos indúcas in
tentatíonem; sed líbera nos a
malo.**

Non dicitur Amen.

46. *Having replaced the chalice and the host upon the corporal, he covers the chalice with the pall. He genuflects, rises, and, with his hands joined, chants or recites in a clear voice:*

Let us pray.

**Taught by our Savior's command, and
formed by the word of God, we dare to say:**

He extends his hands.

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.

Amen is not said.

47. *Deinde, manibus extensis, celebrans cantat vel clara voce dicit:*

Líbera nos, quæsumus, Dómine, ab ómnibus malis, præteritis, præsentibus et futuris: et intercedente beáta et gloriosa semper Vírgine Dei Genetrice María, cum beátis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus Sanctis, da propítius pacem in diébus nostris: ut, ope misericórdiæ tuæ adiúti, et a peccáto simus semper líberi et ab omni perturbatióne secúri.

Discooperit calicem, genuflectit, surgit, súbmittit patenam hostiæ, accipit hostiam, et eam super calicem tenens utraque manu, frangit per medium, dicens:

Per eúndem Dóminum nostrum Iesum Christum, Fílium tuum.

Et mediam partem, quam in dextera manu tenet, ponit super patenam. Deinde ex parte, quæ in sinistra remanserat, frangit particulam, dicens:

Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus.

Aliam mediam partem, quam in sinistra manu habet, adiungit mediæ super patenam positæ, et particulam parvam dextera retinens super calicem, quem sinistra per nodum infra cuppam tenet, dicit:

Per ómnia sæcula sæculórum. R. Amen.

Cum ipsa particula signat ter super calicem, dicens:

Pax ✠ Dómini sit ✠ semper vobis ✠ cum.

R. Et cum spíritu tuo.

47. *Then, with his hands extended, the celebrant, chants or recites in a clear voice:*

Deliver us, we beg you, O Lord, from every evil, past, present, and to come; and by the intercession of the blessed and glorious ever-Virgin Mary, Mother of God, of the blessed apostles Peter and Paul, of Andrew, and all the saints, in your mercy grant peace in our days, that by your compassionate aid we may be ever free from sin and sheltered from all turmoil.

He uncovers the chalice, genuflects, and rises. He places the paten under the host, then takes the host and, holding it above the chalice with both hands, breaks it down the middle, saying:

Through Jesus Christ, your Son, our Lord.

The celebrant places the half of the host which he holds in his right hand upon the paten. Then he breaks a particle from the part which remains in his left hand, saying:

Who lives and reigns with you in the unity of the Holy Spirit, God.

Then he joins the part which he holds in his left hand to the half of the host which he has placed upon the paten. Holding the small particle in his right hand above the chalice and holding the chalice itself in his left hand by the node below the cup, he says:

Forever and ever. R. Amen.

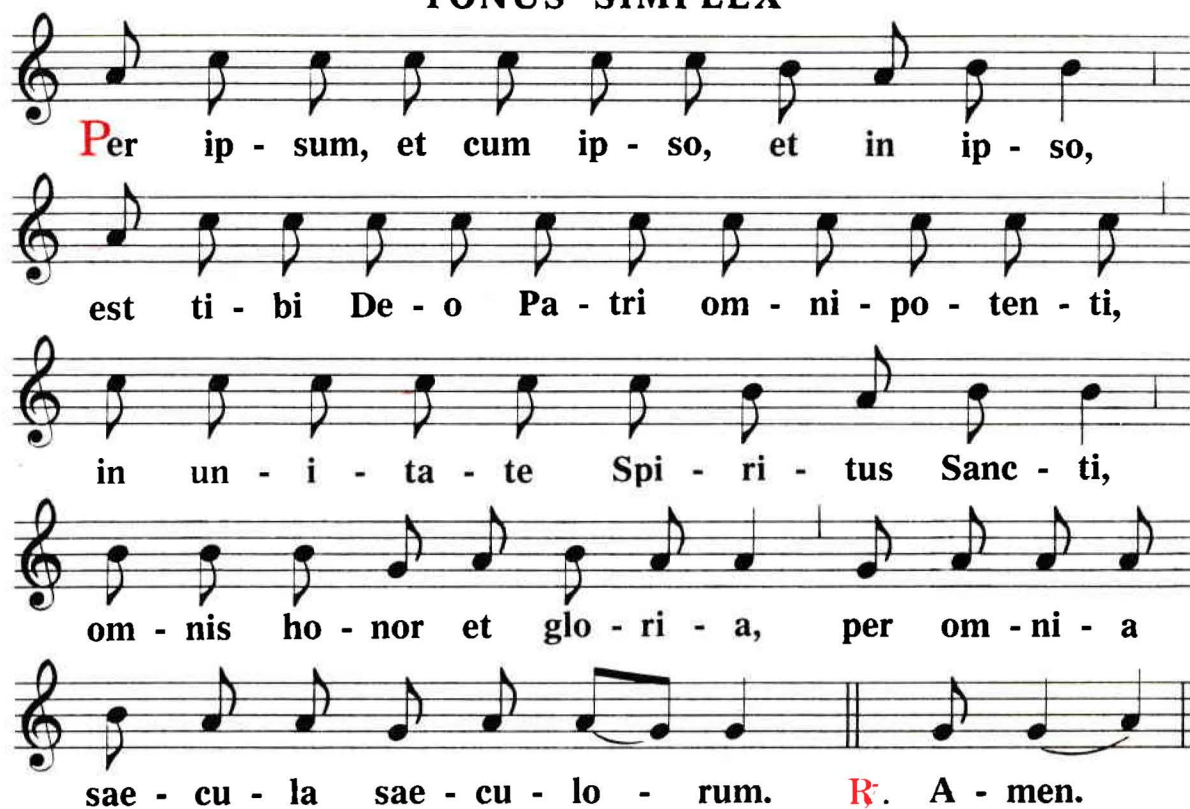
He makes the sign of the cross three times over the chalice with the particle, saying:

May the peace ✠ of the Lord ✠ be always with ✠ you.

R. And with your spirit.

TONI DOXOLOGIÆ CANONIS

TONUS SIMPLEX



Per ip - sum, et cum ip - so, et in ip - so,
 est ti - bi De - o Pa - tri om - ni - po - ten - ti,
 in un - i - ta - te Spi - ri - tus Sanc - ti,
 om - nis ho - nor et glo - ri - a, per om - ni - a
 sae - cu - la sae - cu - lo - rum. R. A - men.

TONUS SOLEMNIS



Per ip - sum, et cum ip - so, et in ip - so,
 est ti - bi De - o Pa - tri om - ni - po - ten - ti,
 in un - i - ta - te Spi - ri - tus Sanc - ti,
 om - nis ho - nor et glo - ri - a, per om - ni - a
 sae - cu - la sae - cu - lo - rum. R. A - men.

THE LORD'S PRAYER I



Let us pray: Taught by our Sav - ior's com - mand



and formed by the word of God, we dare to say:

He extends his hands.



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

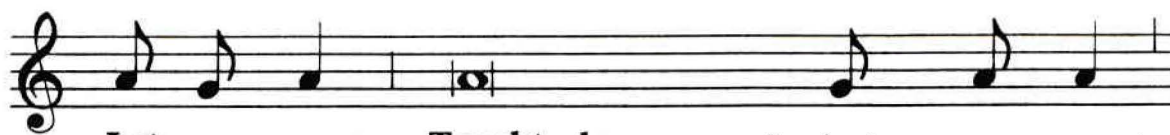


tres - pass a - gainst us; and lead us not in - to temp - ta - tion,



but de - liv - er us from e - vil. Deliver us. . . (p. 290)

THE LORD'S PRAYER II



Let us pray: Taught by our Savior's com - mand



and formed by the word of God, we dare to say:

He extends his hands.



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. Deliver us. . (p. 290)

THE LORD'S PRAYER III



Let us pray: Taught by our Sav - ior's com - mand



and formed by the word of God, we dare to say:

He extends his hands.



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 -



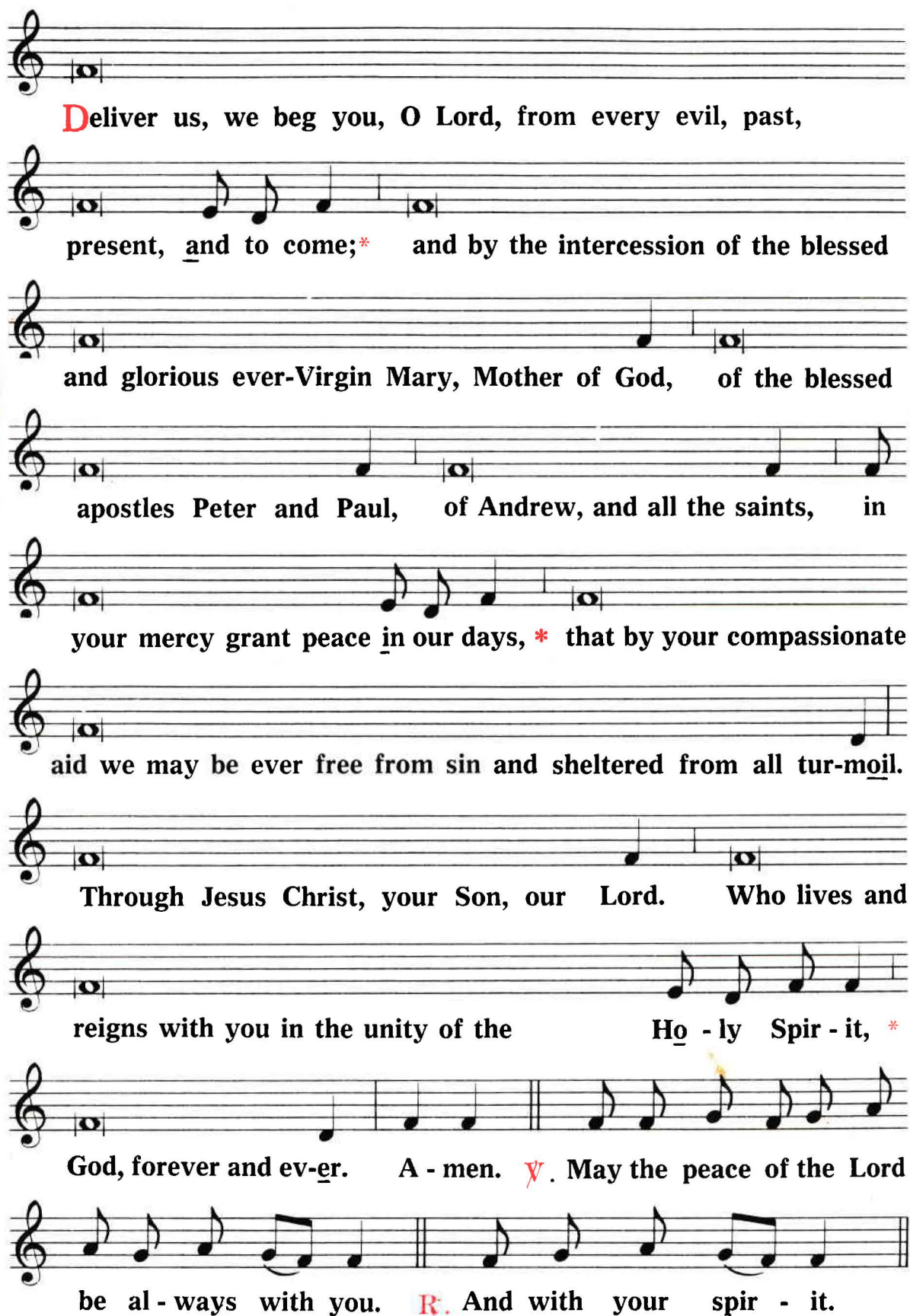
es as we for - give those who tres - pass a -



gainst us; and lead us not in - to temp - ta - tion,



but de - liv - er us from e - vil. Deliver us. . . (p. 290)



Deliver us, we beg you, O Lord, from every evil, past,
 present, and to come;* and by the intercession of the blessed
 and glorious ever-Virgin Mary, Mother of God, of the blessed
 apostles Peter and Paul, of Andrew, and all the saints, in
 your mercy grant peace in our days,* that by your compassionate
 aid we may be ever free from sin and sheltered from all tur-moil.
 Through Jesus Christ, your Son, our Lord. Who lives and
 reigns with you in the unity of the Ho - ly Spir - it,*
 God, forever and ev-er. A - men. **V.** May the peace of the Lord
 be al - ways with you. **R.** And with your spir - it.

48. Particulam ipsam immittit in calicem, dicens secreto:

48. He places the particle in the chalice, saying in a low voice:

Hæc commixtio, et consecratio Córporis et Sáanguinis Dómini nostri Iesu Christi, fiat accipiéntibus nobis in vitam ætérnam. Amen.

49. Cooperit calicem, genuflectit et surgit. Sequitur Agnus Dei, quod, si a populo vel a schola cantatur vel recitatur, celebrans privatim non dicit; potest tamen illud una cum populo vel schola cantare vel recitare, iunctis manibus, et ter pectus percutiens. Si vero a populo vel a schola non cantatur, celebrans illud clara voce dicit inclinatus Sacramento, iunctis manibus, et ter pectus percutiens.

49. The celebrant covers the chalice, genuflects, and rises. The Agnus Dei follows. If it is chanted or recited by the people or by the schola, the celebrant does not say it privately, but he may chant or recite it together with the people or schola, with his hands joined, and striking his breast three times. But if the Agnus Dei is not chanted by the people or the schola, the celebrant says it in a clear tone of voice, bowing toward the Sacrament, with his hands joined, and striking his breast three times.

Agnus Dei, qui tollis peccáta mundi: miserére nobis.

Lamb of God, who take away the sins of the world, *

have mercy on us. *

Agnus Dei, qui tollis peccáta mundi: miserére nobis.

Lamb of God, who take away the sins of the world, *

have mercy on us. *

Agnus Dei, qui tollis peccáta mundi: dona nobis pacem.

Lamb of God, who take away the sins of the world, *

grant us peace.

In Missis defunctorum non dicitur miserére nobis, sed eius loco dona eis réquiem, et in tertio additur sempitérnam.

In Masses for the dead have mercy on us is not said, but grant them rest is said in its place, and the third time grant them eternal rest is said.

50. Deinde, iunctis manibus super altare, inclinatus dicit secreto sequentes orationes:

50. Next, placing his joined hands upon the altar and bowing, the celebrant says the following prayers in a low voice:

Dómine Iesu Christe, qui dixísti Apóstolis tuis: Pacem relínquo vobis, pacem meam do vobis: ne respicias peccáta mea, sed fidem Ecclésiæ tuæ; eámque secúndum voluntátem tuam pacificáre et coadunáre dignéris: Qui vivis et regnas, Deus, per ómnia sáecula sæculórum. Amen.

Si danda est pax, osculatur altare et, dans pacem, dicit:

Pax tecum. R. Et cum spiritu tuo.

In Missis defunctorum non datur pax, neque dicitur præcedens oratio.

If the pax is to be given, he kisses the altar and, giving the pax, says:

Peace be with you.

R. And with your spirit.

In Masses for the dead the pax is not given nor is the preceding prayer said.

Dómine Iesu Christe, Fili Dei vivi, qui ex voluntáte Patris, cooperánte Spíritu Sancto, per mortem tuam mundum vivificásti: líbera me per hoc sacrosáctum Corpus et Sánguinem tuum ab ómnibus iniquitátibus meis et univérsis malis: et fac me tuis semper inhaerére mandátis, et a te numquam separári permíttas: Qui cum eódem Deo Patre et Spíritu Sancto vivis et regnas, Deus, in sácula sæculórum. Amen.

Percéptio Córporis tui, Dómine Iesu Christe, quod ego indígnus súmere præsumo, non mihi provéniat in iudícium et condemnatióem: sed pro tua pietáte prosit mihi ad tutaméntum mentis et córporis, et ad medélam percipiéndam: Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti, Deus, per ómnia sácula sæculórum. Amen.

51. Genuflectit, surgit, et dicit:

Deinde, parum inclinatus, accipit ambas partes hostiæ inter polli-

51. The celebrant genuflects, rises, and says:

Panem cæléstem accípiam, et nomen Dómini invocábo.

Then, bowing a little, he takes both parts of the host between the thumb and index finger of his left hand,

cem et indicem sinistræ manus, et patenam inter eundem indicem et medium supponit, et dextera tribus vicibus percutiens pectus, elata aliquantulum voce, ter dicit devote et humiliter:

and holds the paten under the host between the same index finger and the middle finger of his left hand. Striking his breast three times with his right hand and raising his voice somewhat, he says three times devoutly and humbly:

Dómine, non sum dignus, and he continues in a low voice: ut intres sub tectum meum, sed tantum dic verbo, et sanábitur ánima mea.

Postea, dextera se signans cum hostia super patenam, dicit:

After this, making the sign of the cross with the host above the paten, he says:

Corpus Dómini nostri Iesu Christi custódiat ánimam meam in vitam ætérnam. Amen.

Et, se inclinans, reverenter sumit ambas partes hostiæ: quibus sumptis, deponit patenam super corporale, et erigens se iungit manus, et quiescit aliquantulum in meditatione sanctissimi Sacramenti.

Bowing, the celebrant reverently receives both parts of the host. Then he places the paten upon the corporal and, standing erect, joins his hands and spends a little while in meditation upon the most holy Sacrament.

52. Deinde discooperit calicem, genuflectit, colligit fragmenta, si quæ sint, extergit patenam super calicem, interim dicens:

52. Then the celebrant uncovers the chalice and genuflects. He gathers the fragments, if there are any, and purifies the paten over the chalice, saying meanwhile:

Quid retribuam Dómino pro ómnibus, quæ retribuit mihi? Cálicem salutáris accípiam, et nomen Dómini invocábo. Laudans invocábo Dóminum, et ab inimícis meis salvus ero.

Accipit calicem manu dextera et, eo se signans, dicit:

He takes the chalice in his right hand and, making the sign of the cross with it, he says:

Sanguis Dómini nostri Iesu Christi custódiat ánimam meam in vitam ætérnam. Amen.

Et, sinistra supponens patenam calici, reverenter sumit totum Sanguinem cum particula.

Holding the paten in his left hand under the chalice, he reverently receives all the Blood together with the particle.

53. Quo sumpto, fideles communicat. Accipit itaque patenam vel pyxidem manu sinistra, dextera vero hostiam quam inter pollicem et indicem tenet aliquantulum elevatam super patenam vel pyxidem, et versus ad fideles communicandos clara voce dicit:

Ecce Agnus Dei, ecce qui tollit peccáta mundi.

Mox communicandi subdunt ter, pectus percutientes:

Dómine, non sum dignus, ut intres sub tectum meum, sed tantum dic verbo, et sanábitur ánima mea.

Celebrans deinde accedit ad communicandos, et hostiam parum elevatam super patenam vel pyxidem unicuique communicando ostendit, dicens:

Corpus Christi.

Communicandus autem respondet: Amen, et communicatur.

54. Distributione Communionis inchoata, vel, si non sunt communicandi, dum celebrans sumit Sacramentum, cantatur vel recitatur antiphona ad Communionem cum suo psalmo, quam celebrans privatim non legit; secus eam dicit immediate ante postcommunionem.

55. Distributione Communionis expleta, celebrans purificat patenam vel pyxidem super calicem. Postea dicit:

Interim porrigit calicem ministro, qui infundit in eo parum vini, quo se purificat: deinde prosequitur:

53. After this, he gives communion to the faithful. Taking the paten or ciborium in his left hand, he holds a host between the thumb and index finger of his right hand raised a little above the paten or ciborium and, turned toward the communicants, he says in a clear voice:

Behold the Lamb of God, behold him who takes away the sins of the world.

Then the communicants add three times, striking their breasts:

Lord, I am not worthy that you should come under my roof. *

Speak but the word and my soul will be healed.

The celebrant then goes to the communicants and, holding the host a little raised above the paten or ciborium, shows it to each communicant, saying:

The Body of Christ.

The communicant replies: Amen, and receives communion.

54. When the distribution of communion has begun or, if there are no communicants, while the celebrant receives the Sacrament, the antiphon to the communion is chanted or recited together with its psalm; and the celebrant does not read the antiphon privately. Otherwise he says it immediately before the prayer after communion.

55. When the distribution of communion has been completed, the celebrant purifies the paten or ciborium over the chalice. Afterwards he says:

Quod ore sumpsimus, Dómine, pure mente capiámus: et de múnere temporáli fiat nobis remédium sempitérnum.

Meanwhile he holds the chalice out to the minister, who pours into it a small quantity of wine, which the celebrant drinks. Then he continues:

Corpus tuum, Dómine, quod sumpsi, et Sanguis, quem potávi, adhæreat viscéribus meis: et præsta; ut in me non remáneat scélerum mácula, quem pura et sancta refecérunt sacraménta: Qui vivis et regnas in sæcula sæculórum. Amen.

Abluit et extergit digitos, ac sumit ablutionem: extergit os et calicem, quem, plicato corporali, operit et collocat in altari ut prius: deinde prosequitur Missam.

The celebrant washes and dries his fingers and receives the ablution: he wipes his mouth and the chalice and, having folded the corporal, he covers the chalice and places it on the altar as before. Then he continues the Mass.

56. Dicto, post ultimam orationem,

56. After the last prayer, when he has said,

✠. Dóminus vobíscum.

✠. The Lord be with you.

✠. Et cum spíritu tuo.

✠. And with your spirit.

dicit

he says

✠. Ite missa est.



✠. The Mass is end-ed. Go in peace.

✠. Deo grátias.



✠. Thanks be to God.

Vel, si qua liturgica processio sequatur,

or, if a liturgical procession is to follow.

✠. Benedicámus Dómino.



✠. Let us bless the Lord.

✠. Deo grátias.



✠. Thanks be to God.

In Missis defunctorum dicit:

In Masses for the dead he says:

✠. Requiéscant in pace.



✠. Amen.

✠. May they rest in peace. ✠. A-men.

57. Tunc celebrans inclinat se ante medium altaris, et, manibus iunctis super illud, dicit secreto:

57. Then the celebrant bows before the center of the altar and, placing his joined hands upon it, says in a low voice:

Pláceat tibi, sancta Trínitas, obséquium servitútis meæ: et præsta; ut sacrificium, quod óculis tuæ maiestátis indígnus óbtuli, tibi sit acceptábile, mihíque et ómnibus, pro quibus illud óbtuli, sit, te miseránte, propitiábile. Per Christum Dóminum nostrum. Amen.

58. Deinde osculatur altare: et elevatis oculis, extendens, elevans et iungens manus, dicit:

58. Then he kisses the altar and, having lifted up his eyes, extending, raising, and joining his hands, he says:

Benedícat vos omnipotens Deus.

May almighty God bless you,

et versus ad populum, benedicens, prosequitur:

and, turning toward the people and blessing them, he continues:

Pater, et Filius, ✠ et Spíritus Sanctus.

the Father, and the Son, ✠ and the Holy Spirit.

R. Amen.

R. Amen.

Deinde descendit, et, facta debita reverentia, recedit.

Then he goes down and, having made the required reverence, he departs.

59. In Missa pontificali ter benedicitur, ut in Pontificali habetur.

59. In pontifical Mass the threefold blessing is given, as in the Pontifical.

60. In Missis in quibus dictum est Benedicámus Dómino vel Requiés-cant in pace, non datur benedictio. Dicto autem Pláceat, celebrans osculatur altare, descendit et, facta debita reverentia, recedit.

60. In Masses in which Let us bless the Lord or May they rest in peace is said, the blessing is not given. Having said Placeat, the celebrant kisses the altar, goes down, and, having made the required reverence, departs.

**PAGES HAVE BEEN SKIPPED HERE
BECAUSE THESE PAGES ARE BASICALLY
IDENTICAL TO THE 1965 MISSAL**

PROPER MASSES OF THE DIOCESES OF THE UNITED STATES OF AMERICA

DECEMBER 12
BLESSED VIRGIN MARY OF GUADALUPE

III classis

Deus, qui sub beatissimæ Virgini-
nis Mariæ singulâri patrocínio
constitutos, perpétuis beneficiis
nos cumulâri voluisti: præsta
supplicibus tuis: ut cuius hodie
commemoratíone lætámur in
terris, eius conspéctu perfruá-
mur in cælis. Per Dóminum.

Et fit commemoratio feriæ.

Tua, Dómine, propitiatióne, et
beátæ Mariæ semper Virgini-
nis intercessióne, ad perpétuam at-
que præsentem hæc oblátio no-
bis proficiat prosperitatém et
pacem. Per Dóminum.

Et fit commemoratio feriæ,

Præfatio de B. Maria Virg. Et te
in festivitáte.

Sumptis, Dómine, salutis no-
stræ subsidiis: da, quæsumus,
beátæ Mariæ semper Virgini-
nis patrocíniis nos ubique prótegi;
in cuius veneratióne hæc tuæ
obtulimus maiestáti. Per Dómi-
num.

Et fit commemoratio feriæ.

PRAYER

O God, you have placed us under the special
patronage of the blessed Virgin Mary, and
through her you have favored us with endless
blessings. * May we, who joyfully honor her
this day on earth, enjoy her company forever
in heaven. Through Jesus Christ.

A commemoration of the weekday is made.

PRAYER OVER THE GIFTS

O Lord, through your mercy and the interces-
sion of the blessed ever-virgin Mary, * let this
offering bring us prosperity and peace now and
forever. Through Jesus Christ.

A commemoration of the weekday is made.

Preface of the Blessed Virgin Mary (on this feast)

PRAYER AFTER COMMUNION

O Lord, grant that we who have received the
sacrament of our salvation may be protected
through the intercession of the blessed ever-
virgin Mary, * in whose honor we have offered
this sacrifice to your majesty. Through Jesus
Christ.

A commemoration of the weekday is made.

III classis

SAINT PETER CLAVER

SEPTEMBER 9

Confessor

Deus, qui abréptos in servitútem Nigrítas ad agnitióem tui nóminis vocatúrus, beátum Petrum mira in eis iuvándis caritáte et patiéntia roborásti: eius nobis intercessióne concéde; ut, quæ Iesu Christi sunt quæréntes, próximos ópere et veritáte diligámus. Per eúndem Dóminum.

Et fit com. S. Gorgonii Mart.:

Sanctus tuus, Dómine, Gorgónius sua nos intercessióne lætíficet: et pia fáciat solemnitáte gaudére. Per Dóminum nostrum.

Caritátis víctima, quam immolántes offérimus, sit nobis, Dómine, te miseránte, propitiábilis: et, beáti Petri précibus et méritis, ad obtinéndum patiéntiæ et caritátis augméntum, éfficax et salutáris. Per eúndem Dóminum.

Grata tibi sit, Dómine, nostræ servitútis oblátio: pro qua sanctus Gorgónius Martyr intervénitor exsístat. Per Dóminum nostrum.

Crescat in nobis, Dómine, tuæ pietátis efféctus salutáris: ut, cælésti pábulo nutriti, æternæ vitæ corónam, beáto Petro intercedénte, feliciter assequámur. Per Dóminum.

Famíliam tuam, Deus, suávitatis æterna contíngat et végetet: quæ in Mártire tuo Gorgónio Christi Fílli tui bono iúgiter odóre pascátur: Qui tecum.

PRAYER

O God, you strengthened blessed Peter with remarkable love and patience to help the enslaved Negroes in order that you might bring them to a knowledge of your name. * May we seek the things that belong to Jesus and in doing so love our neighbor in truth and in deed through the intercession of your saint. Through Jesus Christ.

Commemoration of Saint Gorgonius, martyr:

O Lord, may the intercession of your saint Gorgonius fill us with joy * and may his holy feast be the occasion of happiness for us. Through Jesus Christ.

PRAYER OVER THE GIFTS

O Lord, may the victim of love whom we offer in this sacrifice be, by your mercy, acceptable on our behalf; * and may the prayers and merits of blessed Peter help us toward salvation by making us more patient and charitable. Through Jesus Christ.

For Saint Gorgonius:

Be pleased, O Lord, by the offering which we, your servants, make to you * and let your holy martyr Gorgonius intercede for us in this petition. Through Jesus Christ.

PRAYER AFTER COMMUNION

O Lord, let the life-giving effects of your love grow in us. * We have been refreshed by the food of heaven; may we come to the reward of everlasting life through the intercession of blessed Peter. Through Jesus Christ.

For Saint Gorgonius:

Let the everlasting sweetness of this sacrifice fill your household and bring it to new life, O Lord, * so that through your martyr Gorgonius we may always be refreshed by the fragrance of Christ, your Son: Who lives and reigns.

III classis

SEPTEMBER 26

SAINTS ISAAC JOGUES, JOHN DE
BREBEUF, AND COMPANIONS Martyrs

PRAYER

Deus, qui primitias fidei in boreálibus Américæ regiõnibus sanctórum Mátyrum tuórum Isaáci, Ioánnis, eorúmque Sociórum prædicatiõne et sángine consecrásti: concéde propítius; ut eórum intercessiõne, flórida christianórum seges ubique in dies augeátur. Per Dóminum.

Et fit com. Ss. Cypriani et Justinae Virg. Mm.:

Beatórum Mátyrum Cypriáni et Iustinae nos, Dómine, fóveant continuáta præsidia: quia non désinis propítius intuéri, quos tálibus auxiliis concésseris adiuvári. Per Dóminum.

Immaculátam hóstiam fac nos, Dómine, méntibus tibi puris offerre, quam Sanctis Mátyribus tuis illibátus vitæ candor et iuge mortificatiõnis stúdiu dapem suavíssimam efficiébant. Per Dóminum.

Múnera tibi, Dómine, nostræ devotiõnis offerimus: quæ et pro tuórum tibi grata sint honóre iustórum, et nobis salutária, te miseránte, reddántur. Per Dóminum.

Fórtium pane reféctis tríbue nobis, omnípotens Deus: ut, sicut sancti Mátyres tui Isaácus, Ioánnes, eorúmque Sócii, eodem roboráti, ánimam suam pro frátribus pónere non dubitárent; ita nos, alter altérius ónera portántes, próximos nostros ópere et veritáte diligámus. Per Dóminum.

O God, you blessed the first fruits of the faith in the vast expanse of North America by the missionary labors and martyrdom of blessed Isaac, John, and their companions. * May the harvest of Christians grow daily more abundant in the whole world through the intercession of these saints. Through Jesus Christ.

Commemoration of Saints Cyprian and Justina, virgin, martyrs:

Comfort us, O Lord, with the unfailing protection of your holy martyrs Cyprian and Justina, * for you are always merciful to those who are helped by your saints. Through Jesus Christ.

PRAYER OVER THE GIFTS

O Lord, let us offer you with pure hearts this spotless Victim, * in which your holy martyrs found a food of unutterable sweetness, because of their own unsullied purity and their tireless zeal for mortification. Through Jesus Christ.

For the martyrs:

We offer these gifts to you in sacrifice, O Lord. * May the honor we pay to your saints please you, and may these offerings, through your mercy, bring us closer to our salvation. Through Jesus Christ.

PRAYER AFTER COMMUNION

O almighty God, we are refreshed by the food of the valiant. * When your holy martyrs Isaac, John, and their companions were strengthened by this same bread, they did not hesitate to lay down their own lives for their brothers; * may we also bear one another's burdens and love our neighbors with an effective and sincere charity. Through Jesus Christ.

Præsta nobis, quæsumus, Dómine: intercedéntibus sanctis Martyribus tuis Cypriáno et Iustína; ut, quod ore contingimus, pura mente capiámus. Per Dóminum.

In carceribus ac domibus morum reformationis et correctionis disciplinæ, Hoc die dici possunt duæ Missæ votivæ II classis de S. Bono Latrone.

Fit commemoratio dominicæ ac dicitur Credo et præfatio de Ssma Trinitate. (S.R.C., 22 iunii 1962).

Omnípotens et miséricors Deus, qui iustificas ímpios, te supplices exorámus: ut nos benigno intuitu, quo Unigénitus tuus beátum traxit Latrónem, ad dignam pæniténtiam próvoces; et illam, quam ei promisi, tribuas nobis glóriam sempitérnam. Per eúndem Dóminum.

Hæc oblátio, Dómine, quæsumus, ab ómnibus nos purget offénsis: quæ in ara Crucis étiam totius mundi tulit offénsam. Per eúndem Dóminum.

Adesto nobis, Dómine, Deus noster; et quos sanctæ Crucis lætári facis honóre, eius quoque perpétuis defénde subsidiis. Per Dóminum.

III classis

Da nobis, quæsumus, miséricors Deus: beáto Isidóro agrícola Confessóre tuo intercedénte, supérbe non sápere; sed eius méritis et exémpis, plácita tibi semper humilitáte deservíre. Per Dóminum.

For the martyrs:

May the intercession of your holy martyrs Cyprian and Justina * help us to cherish with pure hearts the sacrament we have received upon our lips. Through Jesus Christ.

THE GOOD THIEF

Confessor

SECOND SUNDAY OF OCTOBER

In prisons, reformatories, and houses of correction, two Masses of the Good Thief may be celebrated on this day, as votive Masses of class II (S.R.C. June 22, 1962).

A commemoration of the Sunday is made, and the Creed and Preface of the Holy Trinity are said.

PRAYER

Almighty and merciful God, you make wicked men good. Your Son by his glance influenced the good Thief and promised him glory. * May he draw us to worthy repentance by the same glance and give us the same glorious reward. Through Jesus Christ.

PRAYER OVER THE GIFTS

O Lord, this offering made on the altar of the cross took away the sin of the whole world. * May it cleanse us of all our offenses. Through Jesus Christ.

PRAYER AFTER COMMUNION

Be close to us, O Lord our God, * and with your unfailing help defend those who rejoice in the glory of your holy cross. Through Jesus Christ.

OCTOBER 25

SAINT ISIDORE THE FARMER

Confessor

PRAYER

O merciful God, shield us from the pride that comes from learning, through the intercession of your holy farm worker Isidore. * May his merits and example help us to please you by our humble service. Through Jesus Christ.

Et fit com. Ss. Chrysanthi et Dariae Mm.:

Beatórum Mártýrum tuórum, Dómine, Chrysánthi et Dariae, quæsumus, adsit nobis orátio: ut, quos venerámur obséquio, eórum pium iúgiter experiámur auxílium. Per Dóminum.

Propitiáre, Dómine, supplicatióibus nostris, et has pópuli tui oblatiões benígnus as-súme: ut, intercedén-te beáto Isidóro Confessóre tuo, quod fidéliter pétimus, effícaciter consequámur. Per Dóminum.

Pópuli tui, quæsumus, Dómine, tibi grata sit hóstia, quæ in nataliciis sanctórum Mártýrum tuórum Chrysánthi et Dariae solémniter immolátur. Per Dóminum.

Sit nobis, Dómine, reparátio mentis et córporis cæléste mystérium: et præsta; ut, cuius exséquimur cultum, intercedén-te sancto Isidóro Confessóre tuo, sentiámus efféctum. Per Dóminum.

Mýsticis, Dómine, repléti sumus votis et gáudiis: præsta, quæsumus: ut, intercessiões sanctórum Mártýrum tuórum Chrysánthi et Dariae, quæ temporáliter ágimus, spirituáliter consequámur. Per Dóminum.

III classis

Dómine Iesu Christe, qui sanctam Vírginem Franciscam Xavériam, sacratíssimi Cordis tui igne succénsam, per amplíssimas mundi plagas ad ánimas tibi lucrándas deduxisti et per eam novam in Ecclésia tua vír-

Commemoration of Saints Chrysanthus and Daria, martyrs:

May the prayers of your blessed martyrs Chrysanthus and Daria be with us, O Lord, * so that we who devoutly honor them may always experience their kind assistance. Through Jesus Christ.

PRAYER OVER THE GIFTS

O Lord, be appeased by our prayers and graciously accept these offerings of your people. * Grant the requests we confidently make of you through the intercession of your blessed confessor Isidore. Through Jesus Christ.

For the martyrs:

Be pleased, O Lord, by this sacrificial offering that your people solemnly present to you on the feast of your holy martyrs Chrysanthus and Daria. Through Jesus Christ.

PRAYER AFTER COMMUNION

May this heavenly sacrament bring us health of soul and body, O Lord, * and through the intercession of your blessed confessor Isidore may we feel the power of the sacred rite that we have celebrated. Through Jesus Christ.

For the martyrs:

We have been filled with spiritual gifts and joy, O Lord. * May we always profit spiritually from the sacred rite we celebrate here on earth, through the intercession of your holy martyrs Chrysanthus and Daria. Through Jesus Christ.

NOVEMBER 13

SAINT FRANCES XAVIER CABRINI

Virgin

PRAYER

O Lord Jesus Christ, you enkindled the fire of your sacred heart in the holy virgin Frances Xavier so that she might win souls for you in many lands and establish a new religious congregation of women in your Church. * Grant

ginum famlliam suscitásti: concéde, quæsumus: ut ipsa intercedénte, eiúsdem Cordis tui virtútibus induámur atque ad ætérnum beatitúdinis portum pervenire mereámur: Qui vivis.

Et fit com. S. Didaci Conf.:

Omnípotens sempitérne Deus, qui dispositióne mirábili infirma mundi éligis, ut fórtia quæque confúndas: concéde propítius humilitáti nostræ; ut, piis beáti Didaci Confessóris tui précibus, ad perénnem in cælis glóriam sublimári mereámur. Per Dóminum.

Múnera quæ tibi, Dómine, in honórem sanctæ Franciscæ Xavériæ Virgínis offérimus, súscipe et præsta: ut sacratíssimo Filii tui Cordi conformáti, hóstia acceptábilis et ipsi tibi efficiámur. Per eúndem Dóminum.

Præsta nobis, quæsumus, omnípotens Deus: ut nostræ humilitátis oblátio, et pro tuórum tibi grata sit honóre Sanctórum, et nos córpore páriter et mente puríficet. Per Dóminum.

Deus qui nos de plenitúdine Cordis dilécti Filii tui cæléstia dona hauríre concédís: præsta, quæsumus, ut sanctæ Franciscæ Xavériæ exémpa prosequéntes; eiúsdem Filii tui glóriam iúgiter quærámus et ipsius regni præmia consequámur: Qui tecum vivit.

Quæsumus, omnípotens Deus: ut, qui cæléstia aliménta percépimus, intercedénte beáto Didaco Confessóre tuo, per hæc contra ómnia advérsa muniámur. Per Dóminum.

that through her intercession we may make our own the dispositions of your sacred heart and be worthy of the haven of eternal happiness: You who live and reign.

Commemoration of Saint Didacus, confessor:

O almighty and eternal God, your wondrous providence has chosen the weak things of the world to confound the strong. * Hear our humble prayer and grant that through the prayers of your blessed confessor Didacus we may reach eternal glory in heaven. Through Jesus Christ.

PRAYER OVER THE GIFTS

Accept our offerings in honor of the holy virgin Frances Xavier, O Lord, * and grant that we too may imitate the sacred heart of your Son and make ourselves an acceptable sacrifice to you. Through Jesus Christ.

For Saint Didacus:

Accept this offering which we humbly present in honor of your saints, almighty God, * and through it purify our bodies and our souls. Through Jesus Christ.

PRAYER AFTER COMMUNION

From the fullness of the sacred heart of your beloved Son, O God, you have bestowed heavenly gifts upon us. * Grant that we may follow Saint Frances Xavier's example and seek the glory of your Son so that we may attain to the rewards of his kingdom: Who lives and reigns.

For Saint Didacus:

O almighty God, we pray that the reception of this bread of heaven may strengthen us against all adversity * through the intercession of your blessed confessor Didacus. Through Jesus Christ.

APPENDIX I

CANON OF THE MASS FOR CONCELEBRATION

Solus celebrans principalis cantat dialogum ante præfationem, omnibus respondentibus, atque ipsam præfationem. Sanctus vero ab omnibus concelebrantibus una cum populo et schola decantatur.

Cantu expleto, concelebrantes Canonem modo infra indicato proseguuntur.

Solus tamen celebrans principalis gestus facit, nisi aliter notetur.

Te igitur a solo celebrante principali elata voce dicitur.

Celebrans principalis, extendens, elevans et iungens manus, elevansque oculos, et statim demittens, profunde inclinatus ante altare, manibus super eo positis, elata voce dicit:

Te igitur, clementissime Pater,
per Iesum Christum, Fílium
tuum, Dóminum nostrum,
súpplīces rogámus ac pétimus,
osculatur altare et, iunctis manibus, dicit:
utí accépta hábeas et benedícas
signat ter super hostiam et calicem simul,
dicens:

hæc ✠ dona,

hæc ✠ múnēra,

hæc ✠ sancta sacrificia, illibáta,
extensis manibus proseguitur:

in primis, quæ tibi offérimus
pro Ecclesiá tua sancta cathólica:
quam pacificáre, custodíre, aduná-
re et régere dignéris toto orbe
terrárum:

una cum fámulo tuo Papa nostro **N.**
et Antístite nostro **N.**

et ómnibus orthodoxis atque ca-
tholicæ et apostolicæ fidei cul-
tóribus.

COMMEMORATIO PRO VIVIS

Meménto vivorum a celebrante principali uni
e concelebrantibus committi potest, qui solus
hanc precem manibus extensis et elata voce
dicit.

Meménto, Dómine, famulórum fa-
mularúmque tuárum **N.** et **N.**

iungit manus, et omnes orant aliquantulum pro
quibus orare intendunt;

deinde, manibus extensis, concelebrans prose-
quitur:

et ómnium circumstántium,
quorum tibi fides cógnita est et
nota devótio,
pro quibus tibi offérimus:
vel qui tibi ófferunt hoc sacrifici-
um laudis,
pro se suisque ómnibus:
pro redemptióne animárum suá-
rum,
pro spe salútis et incolumitátis
suæ:
tibíque reddunt vota sua
ætérno Deo, **iungit manus,** vivo et
vero.

INFRA ACTIONEM

Communicántes a celebrante principali uni
e concelebrantibus committi potest, qui solus
hanc precem manibus extensis et elata voce
dicit.

Communicántes,
et memóriam venerántes,
in primis gloriósæ semper Vírginis
Maríæ,
Genetrícis Dei et Dómini nostri
Iesu Christi:
sed et beáti Ioseph, eiúsdem Vír-
ginis Sponsi,
et beatórum Apostolórum ac Már-
tyrum tuórum,
Petri et Pauli,
Andréæ, Iacóbi, Ioánnis,
Thomæ, Iacóbi, Philíppi,
Bartholomæi,
Matthæi,
Simónis et Thaddæi:
Lini, Cleti,

Cleméntis, Xysti,
Cornélii, Cypriáni,
Lauréntii, Chrysógoni,
Ioánnis et Pauli,
Cosmæ et Damiáni:
et ómnium Sanctórum tuórum;
quorum méritis precibúsque con-
cédas,
ut in ómnibus protectiónis tuæ
muniámur auxílio.

Iungit manus.

**Per eúndem Christum Dóminum
nostrum.**

Amen.

*Ab Hanc igitur usque ad Súpplices inclusive,
omnes celebrantes omnia simul cantu proferunt
vel elata voce dicunt.*

*Omnes concelebantes, manibus expansis ad
oblata, cantant vel elata voce dicunt:*

**Hanc igitur oblatiónem servitútis
nostræ,
sed et cunctæ famíliæ tuæ,
quæsumus, Dómine, ut placátus
accípias:**

**diésque nostros in tua pace dis-
pónas,
atque ab ætérra damnatióne nos
éripi
et in electórum tuórum iúbeas
grege numerári.**

Omnes iungunt manus.

**Per Christum Dóminum nostrum.
Amen.**

Et, manibus iunctis, omnes prosequuntur:
**Quam oblatiónem tu, Deus, in óm-
nibus, quæsumus,**

celebrans principalis signat ter super oblata,
**bene ✠ díctam,
adscríp ✠ tam,
ra ✠ tam,
rationábilem, acceptabilémque fá-
cere dignéris:**

signat semel super hostiam,
ut nobis Cor ✠ pus
et semel super calicem,
**et San ✠ guis fiat dilectíssimi
Fílii tui,**

iungit manus,

Dómini nostri Iesu Christi.

**Qui pridie quam paterétur
celebrans principalis accipit hostiam,
accépit panem in sanctas ac vene-
rábiles manus suas,**

elevat oculos,

**et elevátis óculis in cælum
ad te Deum Patrem suum omnipo-
téntem,**

omnes caput inclinant,

tibi grátias agens,

celebrans principalis signat super hostiam,

bene ✠ díxit,

fregit,

dedítque discípulis suis, dicens:

**Accípite, et manducáte ex hoc om-
nes.**

*Celebrans principalis tenet ambabus manibus
hostiam inter indices et pollices. Omnes pro-
ferunt verba consecrationis distincte et attente
super hostiam, et simul super omnes, si plures
sint consecrandæ. Concelebantes autem, dum
verba consecrationis proferunt, manum dexte-
ram, si opportunum videtur, ad panem exten-
dunt.*

Hoc est enim Corpus meum.

*Quibus verbis prolatis, celebrans principalis
statim hostiam consecratam genuflexus adorat:
surgit, ostendit populo, reponit super corporale,
et genuflexus iterum adorat: nec amplius pol-
lices et indices disiungit, nisi quando hostia
tractanda est, usque ad ablutionem digitorum.*

*Dum celebrans principalis hostiam elevat,
concelebrantes eam aspiciunt; ac postea, dum
celebrans principalis iterum genuflectit, pro-
funde se inclinant.*

Tunc, detecto calice, omnes dicunt:

**Símili modo postquam cenátum
est,**

*celebrans principalis ambabus manibus accipit
calicem,*

**accípiens et hunc præclárum cá-
licem**

in sanctas ac venerábiles manus suas:

omnes caput inclinant,
item tibi grátias agens,
 celebrans principalis, sinistra tenens calicem,
 dextera signat super eum,
bene ✠ díxit,
dedítque discíplis suis, dicens:
Accípite, et bíbite ex eo omnes.

Celebrans principalis tenet calicem parum elevatum. Omnes proferunt verba consecrationis super calicem attente et continue. Concelebrantes autem, dum verba consecrationis proferunt, manum dexteram, si opportunum videtur, ad calicem extendunt.

Hic est enim Calix Sánguini mei,
novi et ætérni testaménti:
mystérium fidei:
qui pro vobis et pro multis effun-
détur
in remissióne peccatórum.

Quibus verbis prolatis, celebrans principalis deponit calicem super corporale; et omnes dicunt:

Hæc quotiescúmque fecéritis,
in mei memóriam faciétis.

Celebrans principalis genuflexus adorât: surgit, ostendit populo, deponit, cooperit, et genuflexus iterum adorât.

Dum celebrans principalis calicem elevat, concelebrantes eum aspiciunt; ac postea, dum celebrans principalis iterum genuflectit, profunde se inclinant.

Extensis manibus, omnes concelebrantes cantant vel elata voce dicunt:

Unde et mémore, Dómine,
nos servi tui,
sed et plebs tua sancta,
eiúsdem Christi Fílii tui, Dómini
nostri,
tam beátæ passiónis,
nec non et ab ínferis resurrectiόnis,
sed et in cælos gloriósæ ascen-
siόnis:
offérimus præcláræ maiestáti tuæ
de tuis donis ac datis

celebrans principalis iungit manus, et signat ter super hostiam et calicem simul,

hóstiam ✠ puram,
hóstiam ✠ sanctam,
hóstiam ✠ immaculátam,
 signat semel super hostiam,
Panem ✠ sanctum vitæ ætérnæ
 et semel super calicem,
et Cálicem ✠ salútis perpétuæ.

Item, extensis manibus, omnes simul prosequuntur:

Supra quæ propítio ac seréno vultu
respícere dignéris:
et accépta habére,
sícuti accépta habére dignátus es
múnera púeri tui iusti Abel,
et sacrificium Patriárchæ nostri
Abrahæ:
et quod tibi óbtulit summus sacér-
dos tuus
Melchisedech,
sanctum sacrificium, immaculátam
hóstiam.

Profunde inclinati, iunctis manibus, omnes dicunt:

Súpplīces te rogámus, omnípotens
Deus:
iube hæc perférri per manus sancti
Angeli tui
in sublīme altáre tuum,
in conspéctu divínæ maiestátis
tuæ;
ut, quotquot

celebrans principalis, et concelebrantes qui stant circa mensam altaris, osculantur illud; deinde omnes se erigunt,

ex hac altáris participatióne
sacrosánctum Fílii tui

omnes iungunt manus, et celebrans principalis signat semel super hostiam, et semel super calicem,

Cor ✠ pus
et Sán ✠ guinem sumpsérimus,
 omnes se signant,

omni benedictiōne cælesti et grátia
repleámur.

Omnes iungunt manus.

**Per eúndem Christum Dóminum
nostrum.**

Amen.

COMMEMORATIO PRO DEFUNCTIS

*Meménto mortuorum a celebrante principali
uni e concelebrantibus committi potest, qui
solus hanc precem extensis manibus et elata
voce dicit.*

**Meménto etiam, Dómine, famuló-
rum famularúmque tuárum N.
et N.,**

**qui nos præcessérunt cum signo
fidei,**

et dórmiant in somno pacis.

*Iungit manus, et omnes orant aliquantulum
pro iis defunctis, pro quibus orare intendunt.
Deinde, extensis manibus, concelebrans prose-
quitur:*

**Ipsis, Dómine, et ómnibus in
Christo quiescéntibus,
locum refrigerií, lucis et pacis,
ut indúlgeas, deprecámur.**

Iungit manus, dicens:

**Per eúndem Christum Dóminum
nostrum.**

Amen.

*Nobis quoque peccatóribus a celebrante prin-
cipali uni e concelebrantibus committi potest,
qui solus hanc precem extensis manibus et
elata voce dicit.*

*Ad verba Nobis quoque peccatóribus omnes
concelebrantes pectus percutiunt.*

**Nobis quoque peccatóribus
extensis manibus, concelebrans prosequitur:**

**fámulis tuis,
de multitudíne miseratiónum tuá-
rum sperántibus,
partem áliquam et societátem do-
náre dignéris,
cum tuis sanctis Apóstolis et Mar-
týribus:**

**cum Ioánne, Stéphano,
Matthía, Bárnaba,**

**Ignátio, Alexándro,
Marcellíno, Petro,
Felicítate, Perpétua,
Agatha, Lúcia,
Agnéte, Cæcília, Anastásia,
et ómnibus Sanctis tuis:
intra quorum nos consórtium,
non æstimátor mériti,
sed vénia, quæsumus, largitor ad-
mítte.**

Iungit manus.

Per Christum Dóminum nostrum.

Solus celebrans principalis dicit:

**Per quem hæc ómnia, Dómine,
semper bona creas,**

*signat ter super hostiam et calicem simul, di-
cens:*

sanctí ✠ ficas,

viví ✠ ficas,

bene ✠ dicis

et præstas nobis.

*Celebrans principalis discooperit calicem,
genuflectit, accipit hostiam inter pollicem et
indicem manus dexteræ, sinistra autem cali-
cem, et elevans eum parum cum hostia, quam
tenet super calicem, simul cum omnibus con-
celebrantibus cantat vel elata voce dicit:*

**Per ipsum, et cum ipso, et in ipso,
est tibi Deo Patri omnipoténti,
in unitáte Spíritus Sancti,
omnis honor et glória,
per ómnia sæcula sæculórum.**

Omnes respondent: Amen.

COMMUNICANTES PROPRIA

**In Nativitate Domini et per octa-
vam**

Communicántes

**et (noctem sacratíssimam) diem
sacratíssimum celebrántes,**

**(qua) quo beátæ Mariæ intemeráta
virgíntas**

**huic mundo édidit Salvatórem:
sed et memóriam venerántes,**

in primis eiúsdem gloriósæ semper
Víriginis Mariæ,
Genetrícis eiúsdem Dei et Dómini
nostri Iesu Christi: †

In Epiphania Domini

Communicántes,
et diem sacratíssimum celebrán-
tes,
quo Unigénitus tuus,
in tua tecum glória coætérmus,
in veritáte carnis nostræ visibíliter
corporális appáruit:
sed et memóriam venerántes,
in primis gloriósæ semper Víriginis
Mariæ,
Genetrícis eiúsdem Dei et Dómini
nostri Iesu Christi: †

A Missa Vigiliæ paschalis usque ad sabbatum in albis

Communicántes,
et (noctem sacratíssimam) diem
sacratíssimum celebrántes
Resurrectiónis Dómini nostri Iesu
Christi secúndum carnem:
sed et memóriam venerántes,
in primis gloriósæ semper Víriginis
Mariæ,
Genetrícis eiúsdem Dei et Dómini
nostri Iesu Christi: †

In Ascensione Domini

Communicántes,
et diem sacratíssimum celebrántes,
quo Dóminus noster,
unigénitus Fílius tuus,
unítam sibi fragilitátis nostræ
substántiam
in glóriæ tuæ dextera collocávit:
sed et memóriam venerántes;

in primis gloriósæ semper Víriginis
Mariæ,
Genetrícis eiúsdem Dei et Dómini
nostri Iesu Christi: †

A vigilia Pentecostes usque ad sequens sabbatum

Communicántes,
et diem sacratíssimum Pentecóstes
celebrántes,
quo Spíritus Sanctus
Apóstolis innúmeris linguis appá-
ruit:
sed et memóriam venerántes,
in primis gloriósæ semper Víriginis
Mariæ,
Genetrícis Dei et Dómini nostri
Iesu Christi:

† sed et beáti Ioseph, eiúsdem
Víriginis Sponsi,
et beatórum Apostolórum ac
Mártyrum tuórum,
Petri et Pauli,
Andréæ, Iacóbi, Ioánnis,
Thomæ, Iacóbi, Philíppi,
Bartholomæi, Matthæi,
Simónis et Thaddæi:
Lini, Cleti,
Cleméntis, Xysti,
Cornélii, Cypriáni,
Lauréntii, Chrysógoni,
Ioánnis et Pauli,
Cosmæ et Damiáni:
et ómnium Sanctórum tuórum;
quorum méritis precibúsq; con-
cédas,
ut in ómnibus protectiónis tuæ
muniámur auxílio.

Iungit manus.

Per eúndem Christum Dóminum
nostrum.
Amen.

HANC IGITUR PROPRIA
A Missa Vigiliæ paschalis
usque ad sabbatum in albis
et a vigilia Pentecostes usque
ad sequens sabbatum

Hanc igitur oblationem servitutis
 nostræ,
 sed et cunctæ familiæ tuæ,
 quam tibi offerimus
 pro his quoque, quos regenerare
 dignatus es ex aqua et Spiritu
 Sancto,
 tribuens eis remissionem omnium
 peccatorum,
 quæsumus, Dómine, ut placatus
 accipias:
 diésque nostros in tua pace dis-
 pónas,
 atque ab æténa damnatione nos
 éripi
 et in electórum tuórum iúbeas
 grege numerári.

Omnes iungunt manus.

Per Christum Dóminum nostrum.
 Amen.

In Consecratione Episcopi

Hanc igitur oblationem servitutis
 nostræ,
 sed et cunctæ familiæ tuæ,
 quam tibi offerimus
 étiam pro me fámulo tuo
 quem ad Episcopátus Ordinem pro-
 movére dignatus es,
 quæsumus, Dómine, ut placatus
 accipias,
 et propítius in me tu dona custó-
 dias;
 ut, quod divíno múnere consecútus
 sum,
 divínis efféctibus exsequátur:

diésque nostros in tua pace dis-
 pónas,
 atque ab æténa damnatione nos
 éripi
 et in electórum tuórum iúbeas
 grege numerári.

Iungit manus.

Per Christum Dóminum nostrum.
 Amen.

FERIA V IN CENA DOMINI

IN MISSA VESPERTINA

Infra Actionem

Communicántes,
 et diem sacratíssimum celebrántes,
 que Dóminus noster Iesus Chris-
 tus
 pro nobis est tráditus:
 sed et memóriam venerántes,
 in primis gloriósæ semper Vírginis
 Mariæ,
 Genetrícis eiúsdem Dei et Dómini
 nostri Iesu Christi:
 sed et beáti Ioseph, eiúsdem Vír-
 ginis Sponsi,
 et beatórum Apostolórum ac Már-
 tyrum tuórum,
 Petri et Pauli,
 Andréæ, Iacóbi, Ioánnis,
 Thomæ, Iacóbi, Philíppi,
 Bartholomæi, Matthæi,
 Simónis et Thaddæi:
 Lini, Cleti,
 Cleméntis, Xysti,
 Cornélii, Cypriáni,
 Lauréntii, Chrysógoni,
 Ioánnis et Pauli,
 Cosmæ et Damiáni:
 et omnium Sanctórum tuórum;
 quorum méritis precibúsq; con-
 cédas,

ut in ómnibus protectiónis tuæ
muniámur auxílio.

Iungit manus.

Per eúndem Christum Dóminum
nostrum.

Amen.

Hanc igitur oblatiónem servitútis
nostræ,

sed et cunctæ famíliæ tuæ,

quam tibi offérimus

ob diem, in qua Dóminus noster

Iesus Christus

trádidit discíplis suis

Córporis et Sánguini sui mystéria

celebránda,

quáesumus, Dómine, ut placátus

accípias:

diésque nostros in tua pace dis-
pónas,

atque ab ætéRNA damnatióne nos
éripi

et in electórum tuórum iúbeas
grege numerári.

Omnes iungunt manus.

Per eúndem Christum Dóminum
nostrum.

Amen.

Et, manibus iunctis, omnes prosequuntur:

Quam oblatiónem tu, Deus, in óm-
nibus, quáesumus,

celebrans principalis signat ter super oblata,

bene ✠ dictam,

adscíp ✠ tam,

ra ✠ tam,

rationábilem, acceptabilémque fá-
cere dignéris:

signat semel super hostiam,

ut nobis Cor ✠ pus

et semel super calicem,

et San ✠ guis fiat dilectíssimi

Fílii tui,

Dómini nostri Iesu Christi.

Qui pridie quam pro nostra omni-
úmque salúte paterétur,

hoc est hódie,

celebrans principalis accipit hostiam,

accépit panem in sanctas ac vene-
rábiles manus suas,

elevat oculos,

et elevátis óculis in cælum

ad te Deum Patrem suum omnipo-
téntem,

omnes caput inclinant,

tibi grátias agens,

celebrans principalis signat super hostiam,

bene ✠ díxit,

fregit,

dedítque discíplis suis, dicens:

Accípite, et manducáte ex hoc om-
nes.

Hoc est enim Corpus meum.

Tunc, detecto calice, omnes dicunt:

Símili modo postquam cenátum
est,

*celebrans principalis ambabus manibus accipit
calicem,*

accípiens et hunc præclárum cá-
licem

in sanctas ac venerábiles manus
suas:

omnes caput inclinant,

item tibi grátias agens,

*celebrans principalis, sinistra tenens calicem
dextera signat super eum,*

bene ✠ díxit,

dedítque discíplis suis, dicens:

Accípite, et bíbite ex eo omnes.

Hic est enim Calix Sánguini mei,
novi et ætéRni testaméti:

mystérium fídei:

qui pro vobis et pro multis effun-
détur

in remissiónem peccatórum.

Hæc quotiescúmque fecéritis,
in mei memóriam faciétis.

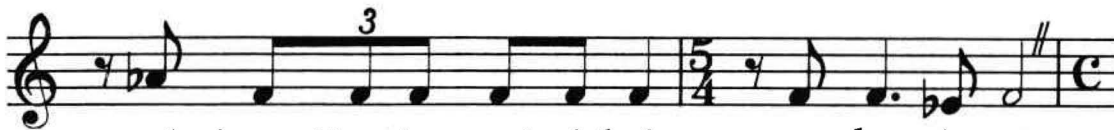
APPENDIX II

THE LORD'S PRAYER IV

Priest



Let us pray: Taught by our Sav - ior's com - mand



and formed by the word of God, we dare to say:

Priest and people: (quiet, moving)



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.

APPENDIX III

HOLY THURSDAY MASS OF THE CHRISM

For the Blessing of the Oil of the Catechumens and the Oil of the Sick, and the Making of the Sacred Chrism

I classis

1. Benedictio olei catechumenorum et infirmorum, et confectio sacri chrismatis peraguntur secundum ordinem in Pontificali romano descriptum, iis exceptis, quæ inferius notantur.

2. Hæ autem benedictio et confectio fiunt intra Missam chrismatis, quæ celebranda est post Tertiam.

3. ANTIPHONA AD INTROITUM Ex. 30, 25, 31

Facies unctiōnis oleum, et filiis Israël dices: Hoc oleum unctiōnis sanctum erit mihi in generatiōnes vestras.

Ps. 88, 2. Grátias Dómini in ætérnum cantábo; per omnes generatiōnes annuntiábo fidelitátem tuam.

Facies unctiōnis.

4. Decantatis antiphona ad Introitum ac Kýrie, eléison, ut moris est, Pontifex, incipit in tono solemní Glória in excélsis.

5. Orémus. Oratio

Dómine Deus, qui in regenerándis plébibus tuis ministério úteris sacerdótum: tribue nobis perseverántem in tua voluntáte famulátum; ut dono grátiae tuæ, in diébus nostris, et méritis et número sacrátus tibi pópulus augeátur. Per Dóminum.

Et dicitur hæc tantum oratio.

6. Lécitio Isaíæ Prophétæ. Is. 61, 1-4, 6, 8-9

Spíritus Dómini super me, eo quod únxit Dóminus me, ad annuntiándum mansuétis misit me, ut medérem contritis corde et prædicárem captivis indul-

Class I

1. The blessing of the oil of the catechumens and the oil of the sick and the making of the sacred chrism take place according to the rite described in the Roman Pontifical, with the exceptions that are noted below.

2. The blessing of oils and the making of the chrism take place within the Mass of the Chrism, which is to be celebrated after Terce.

INTROIT ANTIPHON

Ex. 30, 25, 31

You shall make the oil of anointing and say to the sons of Israel: As sacred anointing oil this shall belong to me throughout your generations.

Ps. 88, 2 The favors of the Lord I will sing forever; through all generations I shall proclaim your faithfulness.

You shall make.

4. After the antiphon to the introit and the Kyrie have been chanted as usual, the Bishop begins Glory to God in the highest in a solemn tone.

PRAYER

Let us pray.

Lord God, you make use of the ministry of priests for regenerating your people. * Make us persevere in serving your will that in our days by the gift of your grace the people consecrated to you may increase in merit and in number. Through Jesus Christ.

This prayer alone is said.

A Reading from the Prophet Isaia

Is. 61, 1-4, 6, 8-9

The spirit of the Lord God is upon me,
because the Lord has anointed me;
He has sent me to bring glad tidings to the lowly,
to heal the brokenhearted,

géntiam et clausis aperitiónem,
 ut prædicárem annum placábi-
 lem Dómino et diem ulitiónis
 Deo nostro, ut consolárer om-
 nes lugéntes, ut pónerem lu-
 géntibus Sion et darem eis co-
 rónam pro cínere, óleum gáudii
 pro luctu, pállium laudis pro
 spíritu mæróris et vocabúntur
 in ea fortes iustitiæ plantatio
 Dómini ad glorificándum. Et
 ædificábunt desérta a sæculo et
 ruínas antiquas érigent et in-
 staurábunt civitátes desértas,
 dissipátas in generatiónem et
 generatiónem. Vos sacerdótes
 Dómini vocabímmini, ministri
 Dei nostri, dicétur vobis. Quia
 ego Dóminus diligens iudícium
 et ódio habens rapínam in holo-
 cáusto et dabo opus eórum in
 veritáte et fœdus perpétuum fé-
 riam eis. Et scient in géntibus
 semen eórum et germen eórum
 in médio populórum. Omnes
 qui viderint eos cognóscant
 illos, quia isti sunt semen, cui
 benedíxit Dóminus.

To proclaim liberty to the captives
 and release to the prisoners,
 To announce a year of favor from the Lord
 and a day of vindication by our God,
 to comfort all who mourn;
 To place on those who mourn in Sion
 a diadem instead of ashes,
 To give them oil of gladness in place of
 mourning,
 a glorious mantle instead of a listless spirit.
 They will be called oaks of justice,
 planted by the Lord to show his glory.
 They shall rebuild the ancient ruins,
 the former wastes they shall raise up
 And restore the ruined cities,
 desolate now for generations.
 You yourselves shall be named priests of the
 Lord,
 ministers of our God you shall be called.
 For I, the Lord, love what is right,
 I hate robbery and injustice;
 I will give them their recompense faithfully,
 a lasting covenant I will make with them.
 Their descendants shall be renowned among the
 nations,
 and their offspring among the peoples;
 All who see them shall acknowledge them
 as a race the Lord has blessed.

7. **GRADUALE** Ps. 27, 7-8

In Deo confisum est cor meum,
 et adiútus sum; ideo exsultat
 cor meum, et cántico meo laudo
 eum.

✠. Dóminus robur est pópulo
 suo, et præsidium salútis uncto
 suo.

✠ Sequéntia sancti Evangélíi
 secúndum Lucam. **Lc. 4, 16-22**

In illo témpore: Venit Iesus
 Náza-reth, ubi erat nutritus, et
 intrávit secúndum consuetúdi-

GRADUAL

Ps. 27, 7-8

In God my heart trusts, and I find help; then
 my heart exults, and with my song I praise him.
 ✠. The Lord is the strength of his people, the
 saving refuge of his anointed.

✠ A Reading from the Holy Gospel
 according to Luke
Luke 4, 16-22

At that time Jesus came to Nazareth where he
 had been raised. He entered the synagogue on

nem suam die sabbati in synagógam et surrēxit légere. Et tráditus est illi liber Isaíæ prophétæ. Et, ut revólvit librum, invénit locum, ubi scriptum erat: "Spíritus Dómini super me; propter quod unxit me, evangelizáre paupéribus misit me, sanáre contrítos corde, prædicáre captívīs remissionem et cæcis visum, dimittere confráctos in remissionem, prædicáre annum Dómini acceptum et diem retributiónis". Et, cum plicuisset librum, reddidit ministro et sedit. Et ómnium in synagóga óculi erant intendéntes in eum. Cœpit autem dicere ad illos: "Quia hódie impléta est hæc scriptúra in áuribus vestris". Et omnes testimonium illi dabant et mirábantur in verbis grátiae, quæ procedébant de ore ipsíus.

Et non dicetur Credo.

9. AD OFFERTORIUM

Hodie non cantatur antiphona ad offertorium; sed, dum una cum pane et vino pro celebratione eucharistica afferuntur ad altare olea consecranda, schola et totus populus concinunt hymnum O Redemptor.

O Redemptor, sume carmen
Temet concinentium.

Arbor feta alma luce
Hoc sacrandum protulit,
Fert hoc prona praesens turba
Salvatori saeculi.

Consecrare, tu dignare,
Rex perennis patriae,
Hoc olivum, signum vivum,
Iura contra daemonum,

the Sabbath as was his custom, and stood up to read. The volume of the prophet Isaia was handed to him. Unrolling the volume, he found the place where it was written:

"The Spirit of the Lord is upon me
because he has anointed me;
He has sent me to proclaim good news to
the poor;
to heal the broken-hearted;
to proclaim liberty to the captives,
and return of sight to the blind;
to set at liberty the oppressed,
to proclaim an acceptable year of the Lord
and the day of recompense."

Closing the volume, he gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed upon him. Then he began to say to them, "Today this passage of Scripture has been fulfilled in your hearing." And all bore him witness, and marvelled at the words of grace that came from his mouth.

The Creed is not said.

AT THE OFFERTORY

Today the antiphon to the offertory is not sung. While the oils to be consecrated are carried to the altar together with the bread and wine for the celebration of the Eucharist, the schola and the entire people sing the hymn O Redeemer.

O Redeemer, receive the song
of those who sing your praise.

A tree made fruitful by the fostering light of
the sun
brought forth this oil that it might be blessed.
Humbly we bring it to the Savior of the world.

In your kindness, O King of the eternal homeland,
Consecrate this oil of olives
as a sign of life, a safeguard against the demon.

Ut novetur sexus omnis
 Unctione chrismatis:
 Ut sanetur sauciata
 Dignitatis gloria.

Lota mente sacro fonte
 Aufugantur crimina,
 Uncta fronte sacrosancta
 Influunt charismata.

Corde natus ex Parentis,
 Alvum implens Virginis,
 Praesta lucem, claude mortem
 Chrismatis consortibus.

Sit haec dies festa nobis
 Saeculorum saeculis,
 Sit sacrata digna laude
 Nec senescat tempore.

May both men and women be made new by
 being anointed by the Chrism,
 And may the wound to their glorious dignity
 be healed.

Our minds being cleansed at the sacred font,
 let our sins be put to flight;
 May holy gifts be lavished on those whose
 foreheads are anointed.

You who were born from the heart of the
 Father, and did fill the womb of the Virgin,
 Grant light, put an end to death
 for those who share in the Chrism.

May this day be a festival for us
 for ever and ever:
 May it be made holy with worthy praise,
 and may it not grow old with time.

10. Oratio super oblata

Accépta tibi sint, Dómine, ple-
 bis tuæ múnera supplicántis,
 ut, sacerdótum sanctificáta ser-
 vítio, fidéles tuos perpétua re-
 demptióne confirment. Per Dó-
 minum.

11. Præfatio propria

12. Communicántes, et quæ se-
 quuntur usque ad Consecrationem,
 dicuntur ut in Canone Missæ,
 nihil addendo vel immutando.

13. In benedictione chrismatis,
 quæ in veteribus editionibus Pon-
 tificalis romani invenitur, versus
 finem præfationis quæ super
 chrisma benedicendum cantatur,
 omittantur verba: ut spirituális
 lavácri baptísimo usque ad vesti-
 ménto incorrúpti múnery induán-
 tur, quæ olim præfationem pro-
 priam Missæ chrismatis consti-
 tuerant, et quæ in hoc instaurato
 ritu iterum locum suum obti-
 nuerunt.

14. Ad triplex Agnus Dei, respon-
 detur ter miserére nobis. Omitti-
 tur oratio Dómine Iesu Christe,
 qui dixisti; et non datur osculum
 pacis. In hac Missa sacram Com-
 munionem distribuere non licet.

PRAYER OVER THE GIFTS

May the power of this sacrament, O Lord,
 through your mercy cleanse our old nature *
 and lead us to an increase of new life and to
salvation. Through Jesus Christ.

11. Proper Preface

12. The Communicantes and everything that follows up to the
 Consecration are said as in the Canon of the Mass without addi-
 tion or change.

13. In the blessing of the chrism, given in the old editions of the
 Roman Pontificale, toward the end of the preface which is sung
 for the blessing of the chrism, the words: ut spiritualis lavacri
 baptismo up to vestimento incorrupti muneris induantur are
 omitted. These words formerly pertained to the proper preface
 of the Mass of the Chrism, and have again taken this place in
 the restored rite.

14. At the threefold Agnus Dei, Have mercy on us is said three
 times. The prayer, Domine Iesu Christe qui dixisti, is omitted
 and the Pax is not given. It is not lawful to distribute holy Com-
 munion in this Mass.

15. *Antiphona ad
Communem*

Ps. 44, 7

Dilexisti iustitiam, et odisti
iniquitatem: propterea unxit te
Deus, Deus tuus.

COMMUNION ANTIPHON

Ps. 44, 7

You love justice and hate wickedness: there-
fore God, your God, has anointed you.

16. *Postcommunio*

Præsta, quæsumus, Dómine: ut,
sicut de præteritis ad nova
transimus; ita, vetustate de-
pósita, sanctificáti méntibus
innovémur. Per Dóminum.

PRAYER AFTER COMMUNION

O Lord, as we leave the things of the past and
turn to the new, * may we put off our old na-
ture and be renewed in holiness of mind.
Through Jesus Christ.

17. *In fine Missæ, dicto Pláceat
tibi, sancta Trinitas, datur bene-
dictio more solito, et postea in
choro dicuntur Sexta et Nona.*

17. At the end of Mass the blessing is given in the usual way,
and afterwards Sext and None are said in choir.

18. *Locorum Ordinarii, qui Mis-
sam chrismatis mane celebra-
verint, possunt vespere Missam
quoque solemnem in Cena Domini
litare.*

18. Local Ordinaries who have celebrated the Mass of the Chrism
in the morning may also offer the solemn Mass of the Lord's
Supper in the evening.

THE RITE FOR THE BLESSING OF THE OIL OF THE CATECHUMENS AND THE OIL OF THE SICK AND FOR THE MAKING OF THE CHRISM

Servatis formulis ac ritibus in
Pontificali romano nunc exstanti-
bus, celebratio Missæ chrismatis
hoc modo disponatur.

The formulas and the rites now found in the Roman Pontifical
are to be observed, but the celebration of the Mass of the Chrism
shall be arranged in the following way.

1. Tres ampullæ oleo plenæ, et
balsamum, parentur et asserven-
tur, prout in Pontificali indicatur.
In presbyterio autem, loco oppor-
tuniore, paretur mensa alba toba-
lea cooperta, super quam ampullæ
ad offertorium disponantur, et suo
tempore in medio presbyterio col-
locanda, ut universa actio sacra
a populo bene conspici et par-
ticipari possit.

1. Three vessels filled with oil, and the balsam, shall be pre-
pared, as indicated in the Pontifical. In a suitable place in the
presbyterium a table covered with a white cloth shall be ar-
ranged, upon which the vessels will be placed at the offertory.
At the proper time the table is to be placed in the center of
the presbyterium, so that the entire sacred action may be seen
easily by the people and participated in by them.

2. Convenit ut inter presbyteros,
qui Missam cum Episcopo concele-
brant, et sunt "eius testes et
ministerii sacri chrismatis coope-
ratores", habeantur archipresby-
teri seu decani regionum diœcesis
vel saltem aliqui sacerdotes ex
variis diœcesis regionibus.

2. It is fitting that among the priests who concelebrate the Mass
with the Bishop and are 'his witnesses and cooperators in the
ministry of the sacred chrism,' there should be the archpriests or
deans of the regions of the diocese or at least some priests from
the various regions of the diocese.

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3. *Præparatio Pontificis, concelebrantium aliorumque ministrorum, ingressus in ecclesiam, et omnia quæ habentur ab initio Missæ usque ad orationem fidelium, ita fiunt ut in ritu concelebrationis indicatur. Diaconi et subdiaconi, qui in benedictione Oleorum partem habent, ante presbyteros concelebrantes ad altare procedunt.*

4. *Post orationem fidelium, Pontifex incensum imponit et benedicit, more solito. Tum septem diaconi et septem subdiaconi parati, et alii ministri, quot sunt necessarii, accedunt ad secretarium ut Olea benedicenda ad altare deferant. Revertentes autem ad altare, hoc ordine procedunt: primus venitthuriferarius cum thuribulo fumigante, deinde subdiaconus portans vas cum balsamo, tum alius subdiaconus cum ampulla Olei pro infirmis, demum, unus post alium, duo diaconi ampullas Olei catechumenorum et ad sacrum Chrisma portantes. Eos sequuntur ministri, qui panem, vinum et aquam pro Sacrificio deferunt. Processione per ecclesiam progrediente, schola, omnibus respondentibus, cantat hymnum O Redemptor, loco antiphonæ ad offertorium.*

5. *Cum processio pervenerit in presbyterium, ministri qui oblata deferunt ad sedem Pontificis accedunt. Primus diaconus, qui ampullam Olei ad sacrum Chrisma defert, præsentat eam Pontifici, dicens: Oleum ad sanctum Chrisma, eamque postea in medio mensæ in presbyterio collocatæ ponit. Accedit deinde diaconus, qui ampullam Olei catechumenorum portat, et eam præsentat Pontifici, dicens: Oleum catechumenorum, ac postea ad dexteram ampullæ Olei chismalis collocat. Subdiaconus, qui ampullam Olei infirmorum defert, eam præsentat Pontifici, dicens: Oleum infirmorum, et postea ad sinistram ampullæ Olei chismalis ponit. Subdiaconus, qui vas cum balsamo portat, illud præsentat Pontifici nihil dicens, et postea super mensam deponit. Panis et vinum, Pontifici oblata, a diacono super altare deponuntur.*

6. *Deinde Missa procedit, prout in ritu concelebrationis habetur, usque ad Nobis quoque inclusive.*

3. The preparation of the Bishop and of the concelebrants and other ministers, the entrance into the church, and everything from the beginning of Mass up to the prayer of the faithful, take place as indicated in the rite of concelebration. The deacons and the subdeacons who take part in the blessing of oils walk in the procession to the altar ahead of the concelebrating priests.

4. After the prayer of the faithful the Bishop places incense in the thurible and blesses it in the usual way. Then the seven vested deacons and the seven vested subdeacons, and as many other ministers as are necessary, go to the secretarium in order to bring the oils for the blessing to the altar. Returning to the altar, they walk in this order: first comes thethurifer with the thurible, then the subdeacon carrying the vessel with balsam, and lastly, one after the other, the two deacons carrying the vessels for the oil of catechumens and for the sacred chrism. The ministers who carry the wine and water for the sacrifice follow them. During the procession through the church, the schola chants the hymn O Redeemer, in place of the antiphon to the offertory; all respond.

5. When the procession has come into the presbyterium, the ministers who carry the offerings go to the seat of the Bishop. The first deacon, who carries the vessel of oil for the holy chrism, presents it to the Bishop, saying: The oil for the holy Chrism, and then places it in the center of the table in the presbyterium. Next the deacon who carries the vessel for the oil of catechumens comes forward and presents it to the Bishop, saying: The oil of the catechumens, and then places it at the right of the vessel of oil for the chrism. The subdeacon who carries the vessel for the oil of the sick presents it to the Bishop, saying: The oil of the sick, and then places it at the left of the vessel of oil for the chrism. The subdeacon who carries the vessel with the balsam presents it to the Bishop, saying nothing, and then places it on the table. The bread and wine, after they have been offered to the Bishop, are placed on the altar by the deacon.

6. Then Mass proceeds according to the rite of concelebration as far as Nobis quoque inclusively.

7. **Antequam Pontifex dicat:** Per quem hæc omnia, subdiaconus, qui ampullam Olei infirmorum detulit, eam e mensa sumit, defert ad altare et coram Pontifice tenet. Pontifex autem paulum recedit ad latus sinistrum et exorcizat et benedicit Oleum.

Exorcízo te, immundissime spíritus, omnisque incúrsio sáta-næ et omne phantásma: in nómine Pa ✠ tris, et Fí ✠ lli, et Spíritus ✠ Sancti; ut recédas ab hoc óleo, ut possit éffici úntio spiritalis ad corroborándum templum Dei vivi; ut in eo possit Spíritus Sanctus habitáre, per nomen Dei Patris omnipoténtis, et per nomen dilectíssimi Filii eius Dómini nostri Iesu Christi, qui ventúrus est iudicáre vivos et mórtuos, et sæculum per ignem.

R. Amen.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Oratio

Emítte, quæsumus, Dómine, Spíritum Sanctum tuum Paráclitum de cælis in hanc pinguédinem olívæ, quam de víridi ligno producere dignátus es, ad refectiónem mentis et córporis; ut, tua sancta bene ✠ dictióne, sit omni hoc unguénto cæléstis medicínæ perúnto tutámen mentis et córporis, ad evacuándos omnes dolóres, omnes infirmitátes omnémque ægritúdinem mentis et córporis, unde unxísti sacerdótes, reges, prophétas et mártynes; sit chrisma tuum perféctum, Dómine, nobis a te benedíctum, pérmanens in viscéribus nostris. In nómine Dómini nostri Iesu Christi.

BLESSING OF THE OIL OF THE SICK

7. **Before the Bishop says:** Per quem hæc omnia, the subdeacon who carried the vessel for the oil of the sick takes it from the table, brings it to the altar, and holds it in front of the Bishop. The Bishop steps back a little to the left side and exorcises and blesses the oil.

I exorcise you, most unclean spirit, and I make powerless every assault and phantom of Satan, in the name of the ✠ Father, and of the ✠ Son, and of the Holy ✠ Spirit, that you may depart from this oil. May it become a spiritual anointing to strengthen the temple of the living God, and may the Holy Spirit dwell in it, through the name of God the Father almighty, and through the name of his most beloved Son, our Lord Jesus Christ, who will come to judge the living and the dead and the world by fire.

All: Amen.

V. The Lord be with you.

R. And with your spirit.

Let us pray.

Prayer

O Lord, we pray that you will send from heaven your Holy Spirit, the Consoler, into this rich oil of the olive which in your kindness you brought forth from the green tree for the refreshment of mind and body. Through your ✠ blessing may it become a safeguard of mind and body for everyone who is anointed with this ointment of heavenly healing, to relieve every pain, every weakness, every ailment of mind and body—for this is the oil with which you anointed priests, kings, prophets, and martyrs. May it be your perfect chrism, O Lord, blessed for us by you, permeating every fibre of our being. In the name of our Lord Jesus Christ.

¶ Postea, statim ad altare iterum conversus, prosequitur: Per quem hæc omnia Subdiaconus vero Oleum benedictum suo loco iterum reponit; et Missa procedit usque ad Communionem concelebrantium et fidelium inclusive.

8. Communione expleta et factis ablutionibus, proceditur ad benedictionem sacri Chrismatis et Olei catechumenorum, hoc modo. Ponitur in medio presbyterii mensa cum ampullis Olei benedicendi. Pontifex ad eam accedit et stat facie ad populum conversa. Presbyteri circa illum ex utraque parte, in modum coronæ, facie item ad populum conversa, consistunt. Diaconi vero et subdiaconi stant post Pontificem.

9. Omnibus ita dispositis, Pontifex benedicit balsamum, dicens unam ex orationibus:

✠. Dóminus vobíscum.

✠. Et cum spíritu tuo.

Orémus.

Oratio

Deus, mysteriórum cæléstium et virtútum ómnium præparátor, nostras, quæsumus, preces exáudi, hanc odoríferam sicci córticis lácrimam (quæ, felicis virgæ profluendo sudórem, sacerdotáli nos opímat unguento acceptábilem tuis præsta mystériis, et concéssa benedictióne sanctí ✠ fica. Per Dóminum nostrum Iesum Christum, Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum. ✠. Amen.

Orémus.

Oratio

Creaturárum ómnium, Dómine, procreátor, qui per Móysen fámulum tuum permístis herbis arómatum fieri præcepísti sanctificatióne unguénti; cleméntiam tuam suppliciter depóscimus, ut huic unguénto, quod radix produxit stírpea, spiritu-

Afterwards, turning immediately to the altar, he continues: Per quem hæc omnia. The subdeacon returns the blessed oil to its place, and the Mass continues as far as the Communion of the concelebrants and of the faithful inclusively.

8. After Communion, when the ablutions have been completed, the blessing of the sacred chrism and of the oil of catechumens takes place in this manner. The table with the vessels of oil to be blessed is placed in the center of the presbyterium. The Bishop goes to it and stands facing the people. The priests stand around him on either side, in a semi-circle, likewise facing toward the people. The deacons and subdeacons stand in back of the Bishop.

BLESSING OF THE BALSAM

9. When all are thus arranged, the Bishop blesses the balsam, saying one of the following prayers:

✠. The Lord be with you.

✠. And with your spirit.

Let us pray.

Prayer

O God, Author of all heavenly mysteries and powers, we implore you, hear our prayers and make acceptable for your mysteries this fragrant tear of the bark which, flowing from the fruitful branch, makes us rich by the high priest's anointing. Be pleased to bless and so to sanctify ✠ it. Through Jesus Christ, your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit, God, forever and ever. All: Amen.

Let us pray.

Prayer

O Lord, Creator of all things, who commanded Moses, your servant, to mingle herbs together and so make an ointment for sanctification, humbly we implore you in your kindness to lavish spiritual grace on this ointment which has been produced from root and stock, and to

álem grátiam largiéndò, plenitúdinem sancti ✠ ficationis infúndas. Sit nobis, Dómine, fidei hilaritáte cónditum; sit sacerdotális unguénti chrisma perpétuum; sit ad cæléstis vexilli impressiónem digníssimum; ut, quicúmque Baptísmate sacro renáti isto fúerint liquóre perúnci, córporum atque animárum benedictiónem pleníssimam consequántur, et beátæ fidei colláto múnere perénniter ampliéntur. Per Dóminum nostrum Iesum Christum, Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum. **R.** Amen.

Ac deinde balsamum ipsum cum modico olei de ampulla chrismali sumpti miscet, dicens: Orémus Dóminum Deum nostrum, ut in Pontificali.

Orémus Dóminum Deum nostrum omnipoténtem, qui incomprehensibilem unigéniti Fílii sui sibíque coetérni divinitátem mirábili dispositióne veræ humanitáti inseparabiliter coniúnxit, et, cooperánte grátia Spíritus Sancti, óleo exultatiónis præ participibus suis linívit, ut homo, fraude diáboli pèrditus, gémina et singulári constans matéria, perénni redderétur, de qua exciderat, hereditáti; quátenus hos ex divérsis creaturárum speciébús liquóres creatos sanctæ Trinitátis perfectióne bene ✠ dicat, et benedicéndò sancti ✠ ficet, concedátque, ut simul permísti unum fiant; et quicúmque extérius inde perúncus fúerit, ita intérius liniátur, quod, ómnibus sórdibus corporális matériae carens, se participem regni cæléstis éffici gratulétur. Per eúndem Dóminum nostrum Iesum Christum, Fílium tuum: Qui tecum vivit et regnat in unitáte eiúsdem Spíritus Sancti, Deus, per ómnia sæcula sæculórum. **R.** Amen.

pour into it the fulness of ✠ sanctification. May it be for us, O Lord, a seasoning with the joy of faith. May it be the enduring chrism of the high priest's anointing. May it be a fitting instrument to confer the insignia of heaven, so that all those who have been reborn in holy baptism and anointed with this fluid may receive full blessing both of body and of soul, and may constantly grow in the holy faith that has been given them. Through Jesus Christ, your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit, God, forever and ever. **All:** Amen.

Then he mixes the balsam with some of the oil taken from the vessel for the chrism, saying:

Let us implore the Lord, our almighty God, who in a marvelous way has inseparably united the awesome divinity of his only Son, eternal like himself, with our human nature. By the grace of the Holy Spirit, he has anointed his Son with the oil of gladness above all his companions, in order that man, made up of a two-fold yet single substance, betrayed by the treachery of the devil, might regain the eternal inheritance which he had lost. Let us implore him to bless ✠ with the full blessing of the holy Trinity these fluids made out of different substances, and to sanctify ✠ them by this blessing. May he grant that in mingling together they may become one. May whoever is anointed with them externally be transformed internally, in such a way that, freed from all material stains, he may rejoice in becoming a citizen of the kingdom of heaven. Through Jesus Christ, your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit, God, forever and ever. **All:** Amen.

BLESSING OF THE CHRISM

10. Quo facto, Pontifex halat semel, in modum crucis, super ampullam Olei chrismalis. Similiter cum eo halant semel versus ampullam presbyteri, suis locis manentes. Deinde solus Pontifex dicit exorcismum, ut in Pontificali, et præfationem.

Exorcizo te, creatúra olei, per Deum Patrem omnipoténtem, qui fecit cælum et terram, mare et ómnia quæ in eis sunt, ut omnis virtus adversárii, omnis exércitus diáboli, omnisque incúrsio et omne phantásma sá-tanæ eradicétur et effugétur a te; ut fias ómnibus, qui ex te unguéndi sunt, in adoptiónem filiórum, per Spíritum Sanctum. In nómine Dei Pa ✠ tris omnipoténtis, et Iesu ✠ Christi Filii eius, Dómini nostri, qui cum eo vivit et regnat Deus, in unitáte eiúsdem Spíritus ✠ Sancti, per ómnia sæcula sæculórum. *R.* Amen.

10. After this, the Bishop breathes once, in the form of a cross, over the vessel of oil for the chrism. In the same way the priests breathe once toward the vessel together with the Bishop, but remaining in their places. Then the Bishop alone says the exorcism, as in the Pontifical, and the preface.

I exorcise you, O creature oil, through God the Father almighty, who made heaven and earth, the sea and all things therein, that you may overcome and put to flight every power of the enemy, every army of Satan; that you may become, for all who are to be anointed with you, an instrument for their adoption as sons of God through the Holy Spirit. In the name of God the Father ✠ almighty, and of Jesus ✠ Christ his Son, our Lord, who lives and reigns with him in the unity of the Holy ✠ Spirit, God, forever and ever. *All: Amen.*

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

V. Lift up your hearts. *R.* We have lift - ed them up to the Lord.

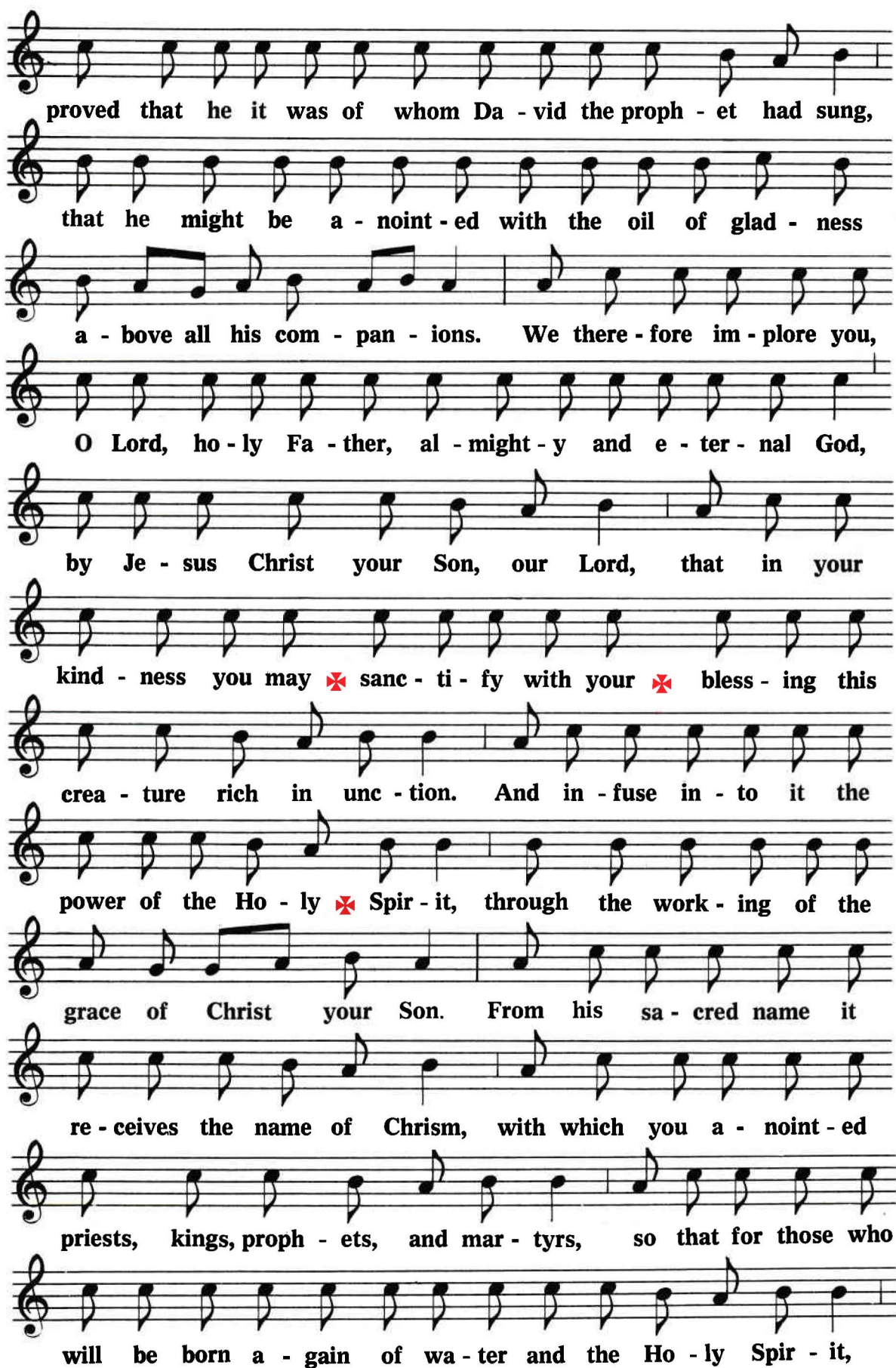
V. Let us give thanks to the Lord our God. *R.* It is right and just.

It is tru - ly right and just, pro - per and help - ful towards
sal - va - tion that we al - ways and ev - ery - where give thanks
to you, O Lord, ho - ly Fa - ther, al - might - y and e - ter -

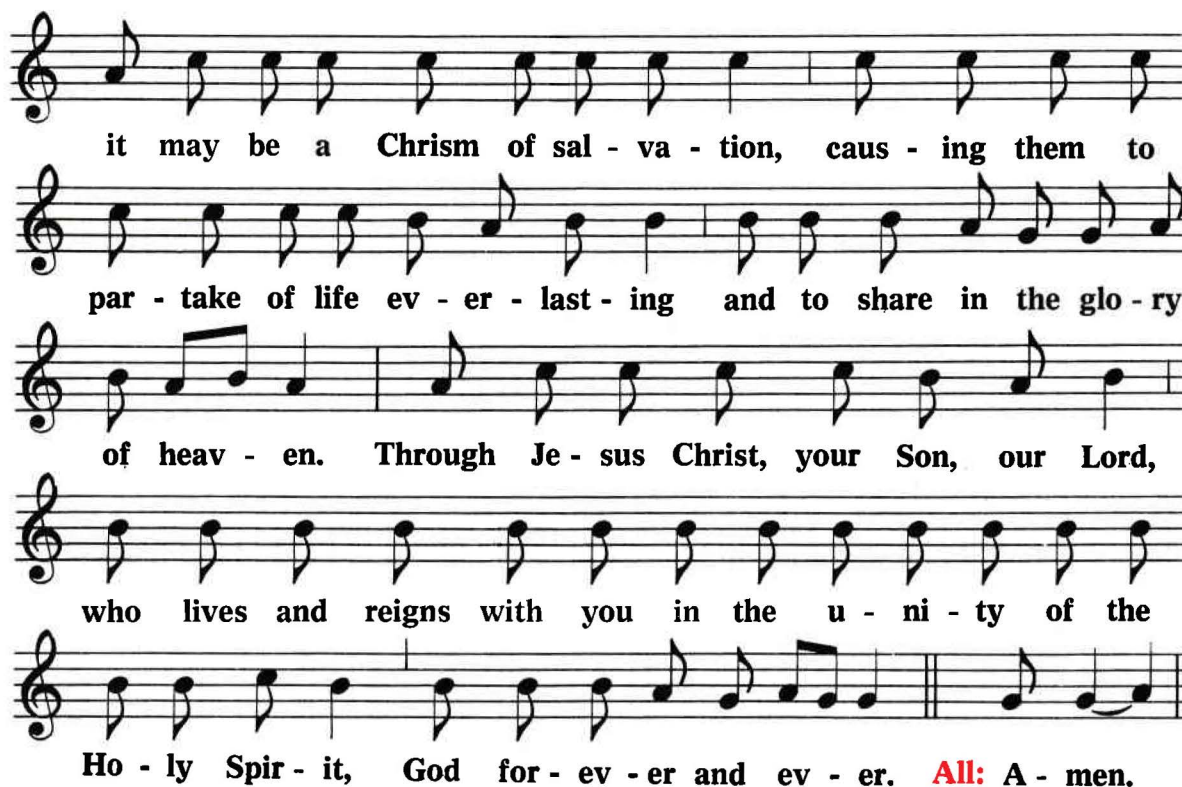


nal God. In the be - gin - ning, a - mong the oth - er gifts of
your good - ness you com - mand - ed the earth to bring forth
fruit - bear - ing trees, and a - mong these pro - duced the ol - ives
to pro - vide us with this rich oil used for the sa - cred Chrism;
for Da - vid al - so, for - see - ing the sac - ra - ments of your grace,
in the spir - it of proph - e - cy sang that our fac - es
would be made glad with oil. And when the sins of the world
had been wiped out by the Flood, it was by bring - ing an
ol - ive - branch that a dove an - nounced that peace had re - turned
to earth thus of - fer - ing an im - age of the fu - ture gift.
And all this has been made clear by vis - i - ble ef - fects
in these lat - ter days when, af - ter the wa - ters of bap - tism

have washed a - way all stains of sin, the a - noint - ing
with this oil makes our fac - es glad and peace - ful.
And so al - so, you com - mand - ed Mo - ses, your ser - vant,
af - ter his broth - er Aar - on had washed him - self with wa - ter,
to make him high priest by pour - ing on him this oint - ment.
And to this a - noint - ing came a far great - er hon - or
when your Son, our Lord Je - sus Christ, re - quired John to
bap - tize him in the wa - ters of the Jor - dan, so that,
by send - ing down up - on him the Ho - ly Spir - it in the
like - ness of a dove and by the wit - ness of the voice
then heard, you might show him to be your on - ly Son in
whom you were well pleased. And so you most clear - ly



proved that he it was of whom Da - vid the proph - et had sung,
that he might be a - noint - ed with the oil of glad - ness
a - bove all his com - pan - ions. We there - fore im - plore you,
O Lord, ho - ly Fa - ther, al - might - y and e - ter - nal God,
by Je - sus Christ your Son, our Lord, that in your
kind - ness you may ✠ sanc - ti - fy with your ✠ bless - ing this
crea - ture rich in unc - tion. And in - fuse in - to it the
power of the Ho - ly ✠ Spir - it, through the work - ing of the
grace of Christ your Son. From his sa - cred name it
re - ceives the name of Chrism, with which you a - noint - ed
priests, kings, proph - ets, and mar - tyrs, so that for those who
will be born a - gain of wa - ter and the Ho - ly Spir - it,



it may be a Chrism of sal - va - tion, caus - ing them to
 par - take of life ev - er - last - ing and to share in the glo - ry
 of heav - en. Through Je - sus Christ, your Son, our Lord,
 who lives and reigns with you in the u - ni - ty of the
 Ho - ly Spir - it, God for - ev - er and ev - er. **All:** A - men.

✠. Dóminus vobíscum.

R. Et cum spírítu tuo.

✠. Sursum corda.

R. Habémus ad Dóminum.

✠. Grátias agámus Dómino Deo nostro.

R. Dignum et iustum est.

Vere dignum et iustum est, aequum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus: Qui in principio, inter cétera bonitátis tuæ múnere, terram producere fructífera ligna iussísti, inter quæ huius pinguíssimi liquóris mínistræ olivæ nasceréntur, quarum fructus sacro chrismati deservíret. Nam et David, prophético spírítu grátiae tuæ sacraménta prænosceus, vultus nostros in óleo exhilarándos esse cantávit: et cum mundi

crímina dilúvio quondam expiaréntur effúso, similitúdinem futúri múnere colúmba demónstrans per olivæ ramum, pacem terris rédditam nuntiávit. Quod in novíssimis tempóribus manifestis est effectibus declarátum, cum, baptismatis aquis ómnium criminum commissa deléntibus, hæc ólei únctio vultus nostros iucúndos effícit ac serénos. Inde étiam Móysi fámuló tuo mandátum dedísti, ut Aaron fratrem suum, prius aqua lotum, per infusióem huius unguénti constitúeret sacerdotem. Accéssit ad hoc ámplior honor, cum Fílius tuus Iesus Christus, Dóminus noster, lavári se a Ioánnē undis Iordánicis exegísset, ut, Spírítu Sancto in colúmbæ similitúdine desuper misso, Unigénitum tuum, in quo tibi óptime complacuisse, testimonio subsequéntis vocis osténderes, et hoc illud esse manifestíssime comprobáres, quod cum óleo lætítiæ

præ consórtibus suis ungéndum David prophéta cecinísset. Te igitur deprecámur, Dómine, sancte Pater, omnípotens ætérne Deus, per eúndem Iesum Christum Fílium tuum, Dóminum nostrum, ut huius creatúræ pinguédinem sancti ✠ ficáre tua bene ✠ dictióne dignéris, et Sancti ✠ Spírítus ei admiscere virtútem, cooperánte Christi Fílii tui poténtia, a cuius nómine sancto chrisma nomen accepit, unde unxísti sacerdótes, reges, prophétas et mártýres: ut sit his, qui renáti fúerint ex aqua et Spírítu Sancto, chrisma salutis, eósque ætérnæ vitæ partícipes et cæléstis glóriæ fáciat esse consórtes. Per eúndem Dóminum nostrum Iesum Christum, Fílium tuum: Qui tecum vivit et regnat in unitáte eiúsdem Spírítus Sancti, Deus, per ómnia sæcula sæculórum.

R. Amen.

11. *Completa præfatione, Pontifex balsamum sacro Chrismati commiscet, dicens:*

Hæc commixtio liquórum fiat ómnibus ex ea perúntis propitiatio et custódia salutáris in sæcula sæculórum.

R. Amen.

12. *Tum Pontifex, caput inclinans, salutat sacrum Chrisma, dicens: Ave, sanctum Chrisma. Idem faciunt post eum, simul, presbyteri concelebantes, suis locis manentes, ac denique eodem modo sacrum Chrisma salutant omnes, eadem verba proferendo.*

13. *Proceditur deinde ad benedicendum Oleum catechumenorum. Pontifex halat semel, in modum crucis, super ampullam Olei benedicendi: idem faciunt, simul cum eo, presbyteri concelebantes versus ampullam semel halando, suis locis manentes. Tum solus Pontifex Oleum exorcizat et benedicit, ut in Pontificali.*

Exorcízo te, creatúra ólei, in nómine Dei Pa ✠ tris omnipoténtis, et in nómine Iesu ✠ Christi, et Spíritus ✠ Sancti, ut, in hac invocatióne indivíduæ Trinitátis atque unius virtúte Deitátis, omnis nequíssima virtus adversáril, omnis inveteráta malítia diáboli, omnis violénta incúrsio, omne confúsum et cæcum phantásma eradícutur, et effugétur, et discédatur a te; ut, divínis sacraméntis purificáta, fias in adoptiõem carnis et spíritus eis, qui ex te unguendi sunt, in remissiõem ómnium peccatórum; ut efficiántur eórum córpora ad omnem gratiam spirituálem accipiendam sanctificáta. Per eúndem Dóminum nostrum Iesum Christum, qui ventúrus est iudicáre vivos et mórtuos, et sæculum per ignem. R. Amen.

11. At the end of the preface, the Bishop mixes the balsam with the sacred chrism, saying:

May this mixture become, for all who are anointed with it, a cause for forgiveness and a safeguard of salvation forever and ever.

All: Amen.

12. Then the Bishop, bowing his head, salutes the holy chrism, saying: Hail, holy Chrism! After he has done this, the concelebrating priests do likewise, remaining in their places. Finally all salute the sacred Chrism in the same way with the same words.

BLESSING OF THE OIL OF THE CATECHUMENS

13. Next the blessing of the oil of catechumens takes place. The Bishop breathes once, in the form of a cross, over the vessel of oil to be blessed; together with him, the concelebrating priests do the same, breathing once toward the vessel, but remaining in their places. Then the Bishop alone exorcizes the oil and blesses it, as in the Pontifical.

I exorcize you, O creature oil, in the name of God, the Father ✠ almighty, and in the name of Jesus ✠ Christ and of the Holy ✠ Spirit. By the invocation of the undivided Trinity and the power of the one Godhead may every evil power of the Enemy, all the deep-rooted cunning of the Devil, every violent onslaught, every vague and obscure phantom, be uprooted, flee, and depart from you. Purified for divine mysteries, may you become for those who will be anointed with you an instrument for their adoption, body and soul, for the remission of all their sins, so that their bodies may be sanctified to receive every spiritual grace. Through Jesus Christ, our Lord, who is to come to judge the living and the dead and the world by fire. All: Amen.

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

Orémus.

Oratio

Deus, incrementórum ómnium et proféctuum spírítuálium remunerátor, qui virtúte Sancti Spírítus imbecillárum méntium rudiménta confirmas, te orá-mus, Dómine, ut emíttre dignéris tuam bene ✠ dictionem super hoc óleum, et ventúris ad beátæ regeneratiónis lavá-crum tríbuas per únctionem hu-ius creatúræ purgatiónem men-tis et córporis; ut, si quæ illis adversántium spírítuum inhæ-sére máculæ, ad tactum sancti-ficáti ólei huius abscedant; nul-lus spírítuálibus nequítis locus, nulla réfugis virtútibus sit fa-cúltas, nulla insidiántibus malis laténdi licéntia relinquátur. Sed, veniéntibus ad fidem servis tuis et Sancti Spírítus tui ope-ratióne mundándis, sit uncti-ónis huius præparátio útilis ad salútem, quam etiam cæléstis regeneratiónis nativité in sa-craménto sunt Baptísmatis adeptóri. Per Dóminum nostrum Iesum Christum, Fílium tuum, qui ventúrus est iudicáre vivos et mórtuos, et sæcúlum per ignem. **℟. Amen.**

14. Demum, presbyteris et aliis ad sua loca recedentibus, Pontifex revertitur ad altare et dicit post-communionem.

15. Impertita benedictione, Pontifex imponit incensum, et ordinatur processio ad secretarium. Olea benedicta a suis quæque ministris immediate post crucem deferuntur, schola et populo cantantibus aliquos versus ex hymno O Redemptor, vel alium cantum popularem.

16. In secretario Pontifex presbyteros monet ut iuxta canones Chrisma et Olea fideliter et honorifice custodiant.

℣. The Lord be with you.

℟. And with your spirit.

Let us pray.

Prayer

O God, Giver of all spiritual growth and advance, who by the power of the Holy Spirit strengthens in inconstant minds the beginnings of knowledge of the faith; we implore you, O Lord, in your kindness to send forth your ✠ blessing upon this oil. Grant to those who are to come to the cleansing of spiritual rebirth purification of mind and body through anointing with this your creature. If any defilement of hostile spirits remains in them, may it depart at the touch of this holy oil, and leave no place for wicked spirits, no opportunity for the powers that have been put to flight, no freedom for lurking evils. For those who are coming to the faith and are about to be cleansed by the work of your Holy Spirit, may this anointing that has been prepared be useful toward the salvation which they will obtain in the sacrament of baptism, by the birth of heavenly regeneration. Through Jesus Christ, your Son, our Lord, who is to come to judge the living and the dead and the world by fire. **All: Amen.**

14. Finally, while the priests and others are returning to their places, the Bishop goes back to the altar and says the post-communion.

15. After he has given the blessing, the Bishop places incense in the thurible, and the procession to the secretarium is arranged. The blessed oils are carried by their ministers immediately after the cross, and the schola and the people chant some verses of the hymn O Redeemer, or another popular chant.

16. In the secretarium the Bishop directs the priests that, in accordance with the canons, they should keep the chrism and the oils faithfully and reverently."

APPENDIX IV

PREFACE FOR ADVENT I



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



V. Lift up your hearts. **R.** We have lift - ed them up to the Lord.



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



It is tru - ly right and just, pro - per and help - ful toward



sal - va - tion, that we al - ways and ev - ery - where give



thanks to you, O Lord, ho - ly Fa - ther, al - might - y



and e - ter - nal God, through Christ our Lord; for in



your mer - cy and fi - del - i - ty you prom - ised him as



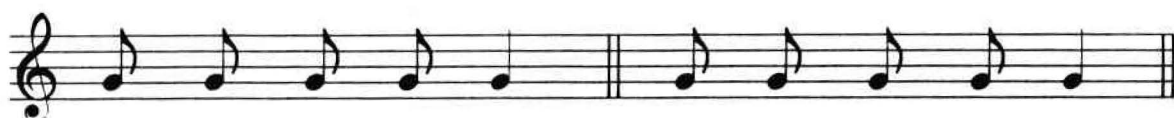
Sav - ior to the lost hu - man race, to in - struct the



ig - no - rant with his truth, jus - ti - fy the wick - ed
with his ho - li - ness, and help the weak by his pow - er.
Now that the time draws near for the com - ing of him whom
you are send - ing and the day of our lib - er - a - tion
is dawn - ing with faith in your prom - is - es, we re - joice
with ho - ly ex - ul - ta - tion. There - fore with the
An - gels and Arch - an - gels, the Thrones and Dom - i -
na - tions, and all the mil - i - tant hosts of heav - en,
we con - tin - u - ous - ly praise your glo - ry in song, and say:

Holy, holy, holy, etc.

PREFACE FOR ADVENT II



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



V. Lift up your hearts. **R.** We have lift-ed them up to the Lord.



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



It is tru - ly right and just, pro - per and help - ful toward



sal - va-tion, that we al - ways and ev - ery - where give



thanks to you, O Lord, ho - ly Fa - ther, al - might - y



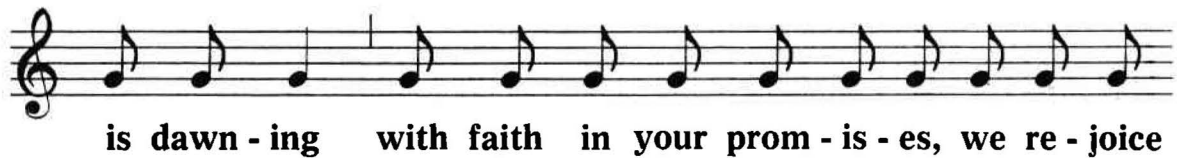
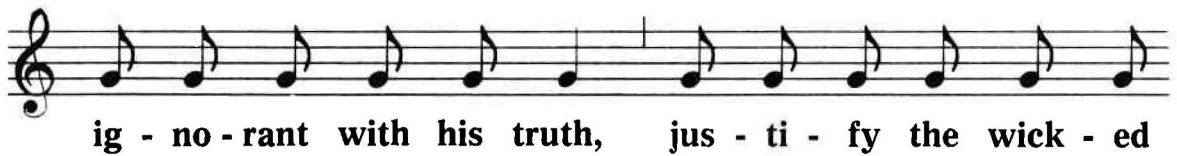
and e - ter - nal God, through Christ our Lord; for in



your mer-cy and fi - del - i - ty you prom - ised him as

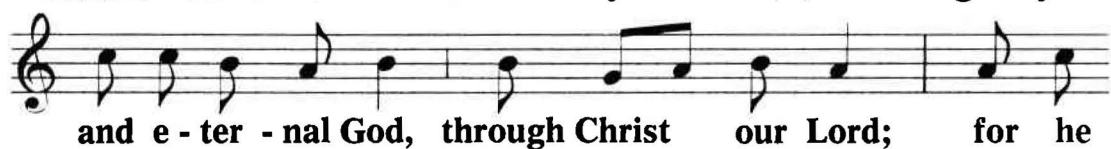
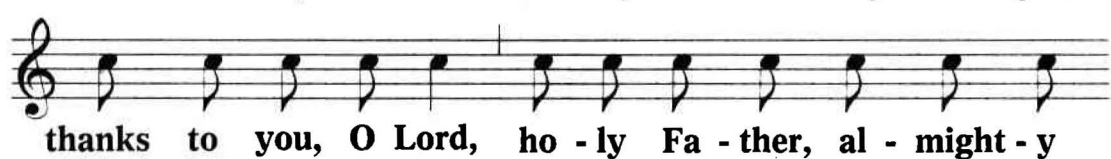
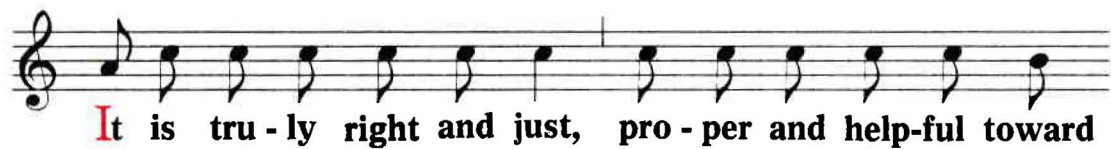


Sa - vior to the lost hu - man race, to in - struct the



Holy, holy, holy, etc.

PREFACE OF THE BLESSED SACRAMENT I





might be of-fered to your name that clean ob-la-tion which
a-lone has pleased you. So in this mys-ter-y of
un-search-a-ble wis-dom and bound-less love, be-ing
him-self the one who of-fers and the vic-tim, he ev-er
won-drous-ly ef-fects what he ac-com-plished once on the cross.
Mak-ing us one vic-tim with him-self, he in-vites us
to the sa-cred ban-quet in which he, our food, is eat-en,
the mem-o-ry of his pas-sion is re-newed, the soul is
filled with grace and a pledge of fu-ture glo-ry is giv-en.
There-fore with the An-gels and Arch-an-gels, the Thrones and
Dom-i-na-tions, and all the mil-i-tant hosts of heav-en,
we con-tin-u-ous-ly praise your glo-ry in song, and say:
Holy, holy, holy, etc.

PREFACE FOR THE BLESSED SACRAMENT II



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



V. Lift up your hearts. **R.** We have lift - ed them up to the Lord.



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



It is tru - ly right and just, pro - per and help-ful toward



sal - va - tion, that we al - ways and ev - ery-where give



thanks to you, O Lord, ho - ly Fa - ther, al - might - y



and e - ter - nal God, through Christ our Lord; for he



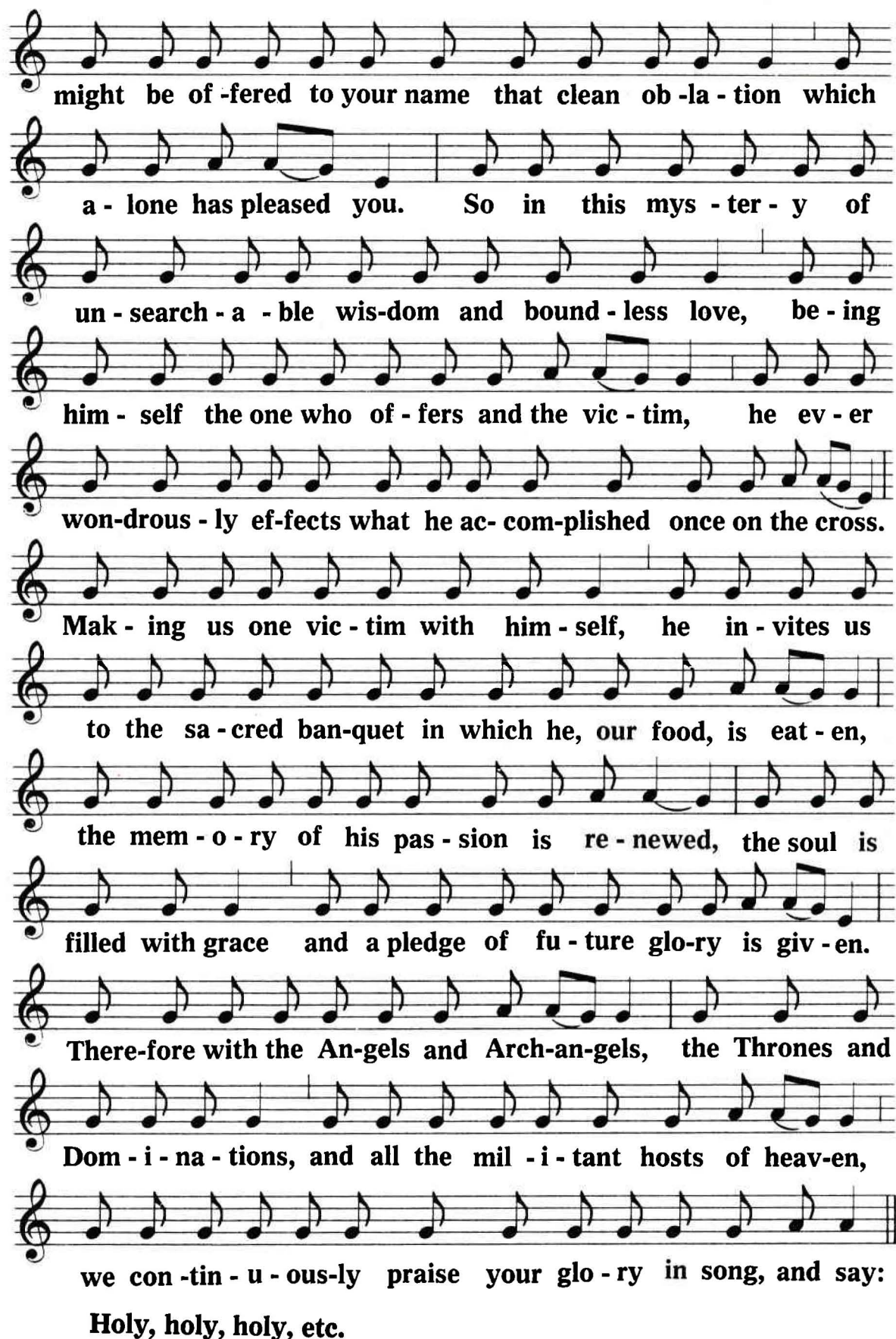
a - bol - ished the an - i - mal sac - ri - fic - es that were



emp - ty shad - ows and en - trust - ed to us his own bod - y

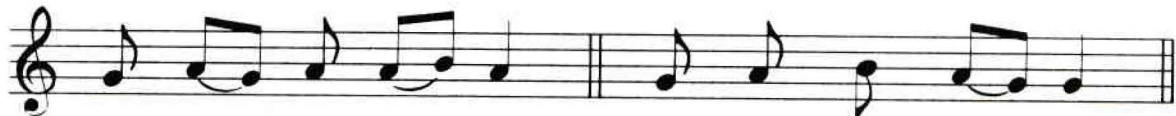


and blood for a sac - ri - fice, so that in ev - ery place



might be of-fered to your name that clean ob-la-tion which
a-lone has pleased you. So in this mys-ter-y of
un-search-a-ble wis-dom and bound-less love, be-ing
him-self the one who of-fers and the vic-tim, he ev-er
won-drous-ly ef-fects what he ac-com-plished once on the cross.
Mak-ing us one vic-tim with him-self, he in-vites us
to the sa-cred ban-quet in which he, our food, is eat-en,
the mem-o-ry of his pas-sion is re-newed, the soul is
filled with grace and a pledge of fu-ture glo-ry is giv-en.
There-fore with the An-gels and Arch-an-gels, the Thrones and
Dom-i-na-tions, and all the mil-i-tant hosts of heav-en,
we con-tin-u-ous-ly praise your glo-ry in song, and say:
Holy, holy, holy, etc.

PREFACE FOR ALL SAINTS AND PATRON SAINTS I



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



V. Lift up your hearts. **R.** We have lift-ed them up to the Lord.



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



It is tru - ly right and just, pro - per and help - ful toward



sal - va - tion, that we al - ways and ev - ery - where give



thanks to you, O Lord, ho - ly Fa - ther, al - might - y and



e - ter - nal God; for you are glo - ri - fied a - mid the



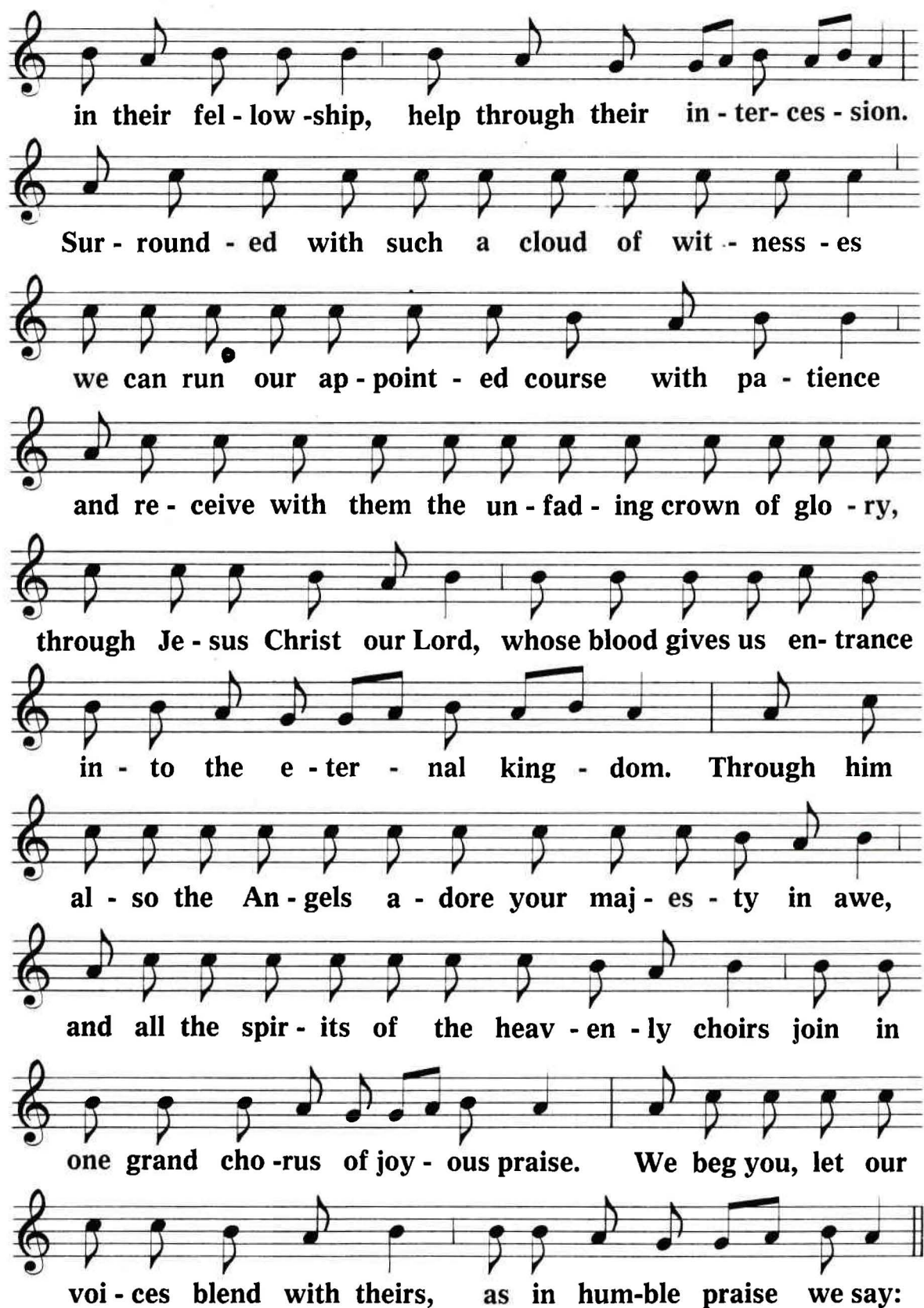
as - sem - bly of the saints and in crown - ing their



mer - its are crown - ing the gifts you have giv - en them.



You af - ford us in their lives good ex - ample, a place



in their fel - low - ship, help through their in - ter - ces - sion.

Sur - round - ed with such a cloud of wit - ness - es

we can run our ap - point - ed course with pa - tience

and re - ceive with them the un - fad - ing crown of glo - ry,

through Je - sus Christ our Lord, whose blood gives us en - trance

in - to the e - ter - nal king - dom. Through him

al - so the An - gels a - dore your maj - es - ty in awe,

and all the spir - its of the heav - en - ly choirs join in

one grand cho - rus of joy - ous praise. We beg you, let our

voi - ces blend with theirs, as in hum - ble praise we say:

Holy, holy, holy, etc.

PREFACE FOR ALL SAINTS AND PATRON SAINTS II



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



V. Lift up your hearts. **R.** We have lift-ed them up to the Lord



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



It is tru - ly right and just, pro - per and help - ful toward



sal - va - tion, that we al - ways and ev - ery - where give



thanks to you, O Lord, ho - ly Fa - ther, al - might - y and



e - ter - nal God; for you are glo - ri - fied a - mid the



as - sem - bly of the saints and in crown - ing their



mer - its are crown - ing the gifts you have giv - en them.



You af - ford us in their lives good ex - am - ple, a place
in their fel - low - ship, help through their in - ter - ces - sion.
Sur - round - ed with such a cloud of wit - ness - es
we can run our ap - point - ed course with pa - tience
and re - ceive with them the un - fad - ing crown of glo - ry,
through Je - sus Christ our Lord, whose blood gives us en - trance
in - to the e - ter - nal king - dom. Through him
al - so the An - gels a - dore your maj - es - ty in awe,
and all the spir - its of the heav - en - ly choirs join in
one grand cho - rus of joy - ous praise. We beg you, let our
voi - ces blend with theirs, as in hum - ble praise we say:
Holy, holy, holy, etc.

PREFACE FOR THE DEDICATION OF A CHURCH I



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



V. Lift up your hearts. **R.** We have lift - ed them up to the Lord.



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



It is tru - ly right and just, pro - per and help - ful toward



sal - va - tion, that we al - ways and ev - ery - where give



thanks to you, O Lord, ho - ly Fa - ther, al - might - y and



e - ter - nal God, for you, the giv - er of all good gifts,



in - hab - it this house of prayer which we have built,



and un - ceas - ing - ly sanc - ti - fy the Church which you foun - ed.



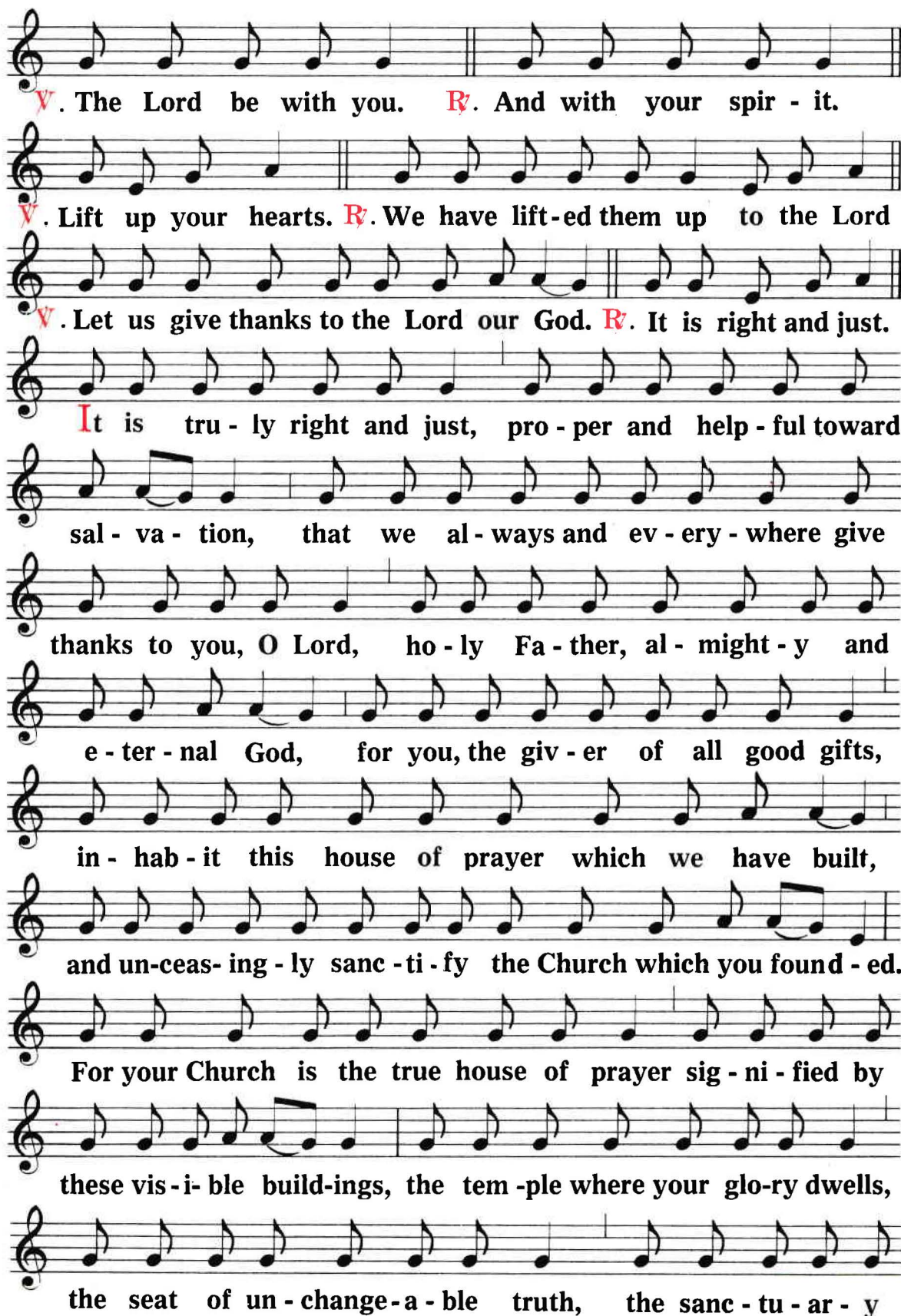
For your Church is the true house of prayer sig - ni - fied by



these vis - i - ble build - ings, the tem - ple where your glo - ry dwells,

the seat of un - change - a - ble truth, the sanc - tu - ar - y
 of e - ter - nal char - i - ty. She is the ark which res - cues us
 from the flood of this world and brings us in - to the port of
 sal - va - tion. She is the one be - lov - ed Bride whom
 Christ ac - quired by his blood and quick - ens by his Ho - ly
 Spir - it. In her bos - om we are born a - new by
 your grace, nour - ished by the milk of the word, strength - ened
 by the bread of life, en - cour - aged by your mer - ci - ful aid.
 With the help of her Bride - groom she strug - gles faith - ful - ly on
 earth and, crowned by him, is tri - um - phant for - ev - er in heav - en.
 There - fore with the An - gels and Arch - an - gels, the thrones and
 Dom - i - na - tions, and all the mil - i - tant hosts of heav - en,
 we con - tin - u - ous - ly praise your glo - ry in song, and say:
 Holy, holy, holy, etc.

PREFACE FOR THE DEDICATION OF A CHURCH II



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

V. Lift up your hearts. **R.** We have lift-ed them up to the Lord

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

It is tru - ly right and just, pro - per and help - ful toward

sal - va - tion, that we al - ways and ev - ery - where give

thanks to you, O Lord, ho - ly Fa - ther, al - might - y and

e - ter - nal God, for you, the giv - er of all good gifts,

in - hab - it this house of prayer which we have built,

and un - ceas - ing - ly sanc - ti - fy the Church which you found - ed.

For your Church is the true house of prayer sig - ni - fied by

these vis - i - ble build - ings, the tem - ple where your glo - ry dwells,

the seat of un - change - a - ble truth, the sanc - tu - ar - y

of e - ter - nal char - i - ty. She is the ark which res - cues us
from the flood of this world and brings us in - to the port of
sal - va - tion. She is the one be - lov - ed Bride whom
Christ ac - quired by his blood and quick - ens by his Ho - ly
Spir - it. In her bos - om we are born a - new by
your grace, nour - ished by the milk of the word, strength - ened
by the bread of life, en - cour - aged by your mer - ci - ful aid.
with the help of her Bride - groom she strug - gles faith - ful - ly on
earth and, crowned by him, is tri - um - phant for - ev - er in heav - en.
There - fore with the An - gels and Arch - an - gels, the thrones and
Dom - i - na - tions, and all the mil - i - tant hosts of heav - en,
we con - tin - u - ous - ly praise your glo - ry in song, and say:
Holy, holy, holy, etc.

PRÆFACE OF ADVENT

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

℣. Sursum corda.

℞. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo nostro.

℞. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus: per Christum Dóminum nostrum. Quem pèrdito hóminum géneri Salvátorem miséricors et fidélis promísisti: cuius véritas instrúeret íncios, sánctitas iustificáret ímpios, virtus adiuváret infirmos. Dum ergo prope est ut véniat quem missúrus es, et dies affúlget liberatiónis nostræ, in hac promissiónum tuárum fide, piis gáudiis exsultámus. Et ideo cum Angelis et Archángelis, cum Thronis et Dominatió nibus, cumque omni militía cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. Benedictus qui venit in nómine Dómini. Hosánna in excélsis.

℣. The Lord be with you.

℞. And with your spirit.

℣. Lift up your hearts.

℞. We have lifted them up to the Lord.

℣. Let us give thanks to the Lord our God.

℞. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God, through Christ our Lord; for in your mercy and fidelity you promised him as Savior to the lost human race, to instruct the ignorant with his truth, justify the wicked with his holiness, and help the weak by his power. Now that the time draws near for the coming of him whom you are sending and the day of our liberation is dawning with faith in your promises, we rejoice with holy exultation. Therefore with the Angels and Archangels, the Thrones and Dominations, and all the militant hosts of heaven, we continuously praise your glory in song, and say:

Holy, holy, holy Lord God of hosts. *

Heaven and earth are filled with your glory. *

Hosanna in the highest. *

Blessed is he who comes in the name of the Lord. *

Hosanna in the highest.

PREFACE OF THE BLESSED SACRAMENT

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

℣. Sursum corda.

℟. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo nostro.

℟. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubique grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus: per Christum Dóminum nostrum. Qui, remóttis carnálium victimárum inánibus umbris, Corpus et Sánguinem suum nobis in sacrificium commendávit: ut in omni loco offerátur nómini tuo, quæ tibi sola complácuít, oblátio munda. In hoc igitur inscrutábilis sapiéntiæ, et imménsæ caritátis mystério, idípsum quod semel in Cruce perfécit, non cessat mirábiliter operári, ipse offerens, ipse et oblátio. Et nos, unam secum hóstiam efféctos, ad sacrum invítat convívium, in quo ipse cibus noster súmitur, recólitur memória Passiónis eius, mens implétur grátia, et futúrá nobis pignus datur. Et ideo cum Angelis et Archángelis, cum Thronis et Dominationíbus, cumque omni militíá cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We have lifted them up to the Lord.

℣. Let us give thanks to the Lord our God.

℟. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God, through Christ our Lord; for he abolished the animal sacrifices that were empty shadows and entrusted to us his own body and blood for a sacrifice, so that in every place might be offered to your name that clean oblation which alone has pleased you. So in this mystery of unsearchable wisdom and boundless love, being himself the one who offers and the victim, he ever wondrously effects what he accomplished once on the cross. Making us one victim with himself, he invites us to the sacred banquet in which he, our food, is eaten, the memory of his passion is renewed, the soul is filled with grace and a pledge of future glory is given. Therefore with the Angels and Archangels, the Thrones and Dominations, and all the militant hosts of heaven, we continuously praise your glory in song, and say:

Holy, holy, holy Lord God of hosts. *

Heaven and earth are filled with your glory. *

Hosanna in the highest. *

Blessed is he who comes in the name of the Lord. *

Hosanna in the highest.

PREFACE OF ALL SAINTS AND PATRON SAINTS

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

℣. Sursum corda.

℞. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo nostro.

℣. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubique grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus: qui glorificáris in concílio Sanctórum, et eórum coronándo mérita, coronas dona tua: qui nobis in eórum præbes, et conversatióne exémpulum, et communióne consórtium, et intercessióne subsidium: ut tantam habéntes impositam nubem téstium, per patiéntiam currámus ad propósitum nobis certámen, et cum eis percipiámus immarcescibilem glóriæ coronam. Per Iesum Christum Dóminum nostrum, cuius sángine ministrátur nobis intróitus in æternum regnum. Per quem maiestátem tuam treméntes adórant Angeli, et omnes spírituum cæléstium chori sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admítte iúbeas, deprecámur, súpplíci confessióne dicéntes:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

℣. The Lord be with you.

℞. And with your spirit.

℣. Lift up your hearts.

℞. We have lifted them up to the Lord.

℣. Let us give thanks to the Lord our God.

℞. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God; for you are glorified amid the assembly of the saints and in crowning their merits are crowning the gifts you have given them. You afford us in their lives good example, a place in their fellowship, help through their intercession. Surrounded with such a cloud of witnesses we can run our appointed course with patience and receive with them the unfading crown of glory, through Jesus Christ our Lord, whose blood gives us entrance into the eternal kingdom. Through him also the Angels adore your majesty in awe, and all the spirits of the heavenly choirs join in one grand chorus of joyous praise. We beg you, let our voices blend with theirs, as in humble praise we say:

Holy, holy, holy Lord God of hosts. *

Heaven and earth are filled with your glory. *

Hosanna in the highest. *

Blessed is he who comes in the name of the Lord. *

Hosanna in the highest.

PREFACE FOR THE DEDICATION OF A CHURCH

V. Dóminus vobiscum.
 R. Et cum spíritu tuo.
 V. Sursum corda.
 R. Habémus ad Dóminum.
 V. Grátias agámus Dómino Deo nostro.
 V. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutäre, nos tibi semper et ubique grátias ágere: Dómine, sancte Pater, omnipotens ætérne Deus: Qui hanc oratiónis domum, quam ædificávimus, bonórum ómnium largítor inhábitas, et Ecclesiám, quam ipse fundásti, incessábili operatióne sanctificas. Hæc est enim vere domus oratiónis, visibílibus ædificiis adumbráta, templum habitatiónis glóriæ tuæ, sedes incommutábilis veritátis, sanctuárium ætérnæ caritátis. Hæc est arca, quæ nos a mundi eréptos dilúvio, in portum salutis inducit. Hæc est dilécta et única sponsa, quam acquisívit Christus sáanguine suo, quam vivíficat Spíritu suo, cuius in sinu renáti per grátiam tuam, lacte verbi páscimur, pane vitæ roborámur, misericórdiæ tuæ subsidiis confovémur. Hæc fidéliter in terris Sponso adluvánte, militat, et perénniter in cælis, ipso coronánte, triúmphat. Et ideo cum Angelis et Archángelis, cum Thronis et Dominatió nibus, cumque omni militiá cælestis exércitus, hymnus glóriæ tuæ cánimus, sine fine dicétes:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. Benedictus qui venit in nómine Dómini. Hosánna in excélsis.

V. The Lord be with you.
 R. And with your spirit.
 V. Lift up your hearts.
 R. We have lifted them up to the Lord.
 V. Let us give thanks to the Lord our God.
 R. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you O Lord, holy Father, almighty and eternal God, for you, the giver of all good gifts, inhabit this house of prayer which we have built, and unceasingly sanctify the Church which you founded. For your Church is the true house of prayer signified by these visible buildings, the temple where your glory dwells, the seat of unchangeable truth, the sanctuary of eternal charity. She is the ark which rescues us from the flood of this world and brings us into the port of salvation. She is the one beloved Bride whom Christ acquired by his blood and quickens by his Holy Spirit. In her bosom we are born anew by your grace, nourished by the milk of the word, strengthened by the bread of life, encouraged by your merciful aid. With the help of her Bridegroom she struggles faithfully on earth and, crowned by him, is triumphant forever in heaven. Therefore with the Angels and Archangels, the Thrones and Dominations, and all the militant hosts of heaven, we continuously praise your glory in song, and say:

Holy, holy, holy Lord God of hosts. *
 Heaven and earth are filled with your glory. *
 Hosanna in the highest. *
 Blessed is he who comes in the name of the Lord. *
 Hosanna in the highest.

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