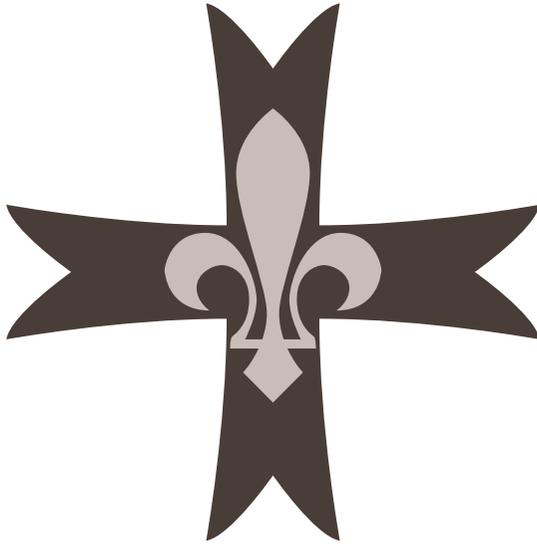


ENGLISH-LATIN MISSAL



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The Introductory Rites

When the people are gathered, the Priest approaches the altar with the ministers while the Entrance Chant is sung.

Entrance Antiphon: Monday, January 29 p. 26. Tuesday, January 30 p. 27. Wednesday, January 31 p. 30.

When he has arrived at the altar, after making a profound bow with the ministers, the Priest venerates the altar with a kiss and, if appropriate, incenses the cross and the altar. Then, with the ministers, he goes to the chair.

When the Entrance Chant is concluded, the Priest and the faithful, standing, sign themselves with the Sign of the Cross, while the Priest, facing the people, says:

In nómine Patris, et Fílii, et Spíritus Sancti.

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

The people reply:

Amen.

Amen.

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

Grátia Dómini nostri Iesu Christi, et cáritas Dei, et comunicátio Sancti Spíritus sit cum ómnibus vobis.

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

Or:

Grátia vobis et pax a Deo Patre nostro et Dómino Iesu Christo.

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

Or:

Dóminus vobíscum.

The Lord be with you.

The people reply:

Et cum spíritu tuo.

And with your spirit.

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

Pax vobis.

Peace be with you.

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

Then follows the Penitential Act, to which the Priest invites the faithful, saying:

Fratres, agnoscámus peccáta nostra, ut apti simus ad sacra mystéria celebránda.

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

A brief pause for silence follows. Then all recite together the formula of general confession:

Confíteor Deo omnipoténti et vobis, fratres, quia peccávi nimis cogitátione, verbo, ópere et omissióne:

I confess to almighty God and to you, my brothers and sisters, that I have greatly sinned, in my thoughts and in my words, in what I have done and in what I have failed to do,

And, striking their breast, they say:

mea culpa, mea culpa, mea máxima culpa.

through my fault, through my fault,
through my most grievous fault;

Then they continue:

Ideo precor beátam Mariám semper Vírginem, omnes Angelos et Sanctos, et vos, fratres, oráre pro me ad Dóminum Deum nostrum.

therefore I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.

The absolution by the Priest follows:

Misereátur nostri omnípotens Deus et, dimíssis peccátis nostris, perdúcat nos ad vitam ætérnam.

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

The people reply:

Amen.

Amen.

Or:

The Priest invites the faithful to make the Penitential Act:

Fratres, agnoscámus peccáta nostra, ut apti simus ad sacra mystéria celebránda.

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

A brief pause for silence follows.

The Priest then says:

Miserére nostri, Dómine.

Have mercy on us, O Lord.

The people reply:

Quia peccávimus tibi.

For we have sinned against you.

The Priest:

Osténde nobis, Dómine, misericórdiam tuam.

Show us, O Lord, your mercy.

The people:

Et salutáre tuum da nobis.

And grant us your salvation.

The absolution by the Priest follows:

Misereátur nostri omnípotens Deus et, dimíssis peccátis nostris, perdúcat nos ad vitam ætérnam.

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

The people reply:

Amen.

Amen.

Or:

The Priest invites the faithful to make the Penitential Act:

**Fratres, agnoscámus peccáta nostra,
ut apti simus ad sacra mystéria cele-
bránda.**

Brethren (brothers and sisters), let us ac-
knowledge our sins, and so prepare our-
selves to celebrate the sacred mysteries.

A brief pause for silence follows.

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

**Qui missus es sanáre contrítos corde:
Kýrie, eléison.**

You were sent to heal the contrite of
heart: Lord, have mercy.

The people reply:

Kýrie, eléison.

Lord, have mercy.

The Priest:

**Qui peccatóres vocáre venísti: Chri-
ste, eléison.**

You came to call sinners: Christ, have
mercy.

The people:

Christe, eléison.

Christ, have mercy.

The Priest:

**Qui ad dexteram Patris sedes, ad in-
terpellándum pro nobis: Kýrie, eléi-
son.**

You are seated at the right hand of the
Father to intercede for us: Lord, have
mercy.

The people:

Kýrie, eléison.

Lord, have mercy.

The absolution by the Priest follows:

**Misereátur nostri omnipotens Deus
et, dimíssis peccátis nostris, perdúcat
nos ad vitam ætérnam.**

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

The people reply:

Amen.

Amen.

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

☩ **Kýrie, eléison.**

☩ Lord, have mercy.

☩ **Kýrie, eléison.**

☩ Lord, have mercy.

☩ **Christe, eléison.**

☩ Christ, have mercy.

☩ **Christe, eléison.**

☩ Christ, have mercy.

☩ **Kýrie, eléison.**

☩ Lord, have mercy.

℟̥ **Kýrie, eléison.**

℟̥ Lord, have mercy.

V
K

Y-ri- e, * e- lé- i-son. bis
Chrí-ste, e- lé- i-son. bis Ký-ri- e,
e- lé- i-son. Ký-ri- e * **
e- lé- i-son.

When this hymn is concluded, the Priest, with hands joined, says:

Orémus.

Let us pray.

And all pray in silence with the Priest for a while.

Collect: Monday, January 29 p. 26. Tuesday, January 30 p. 28. Wednesday, January 31 p. 29.

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

Amen.

Amen.

The Liturgy of the Word

Then the reader goes to the ambo and reads the First Reading, while all sit and listen.

To indicate the end of the reading, the reader acclaims:

Verbum Dómini.

The word of the Lord.

All reply:

Deo grátias.

Thanks be to God.

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

After this, if there is to be a Second Reading, a reader reads it from the ambo, as above.

To indicate the end of the reading, the reader acclaims:

Verbum Dómini.

The word of the Lord.

All reply:

Deo grátias.

Thanks be to God.

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

Meanwhile, if incense is used, the Priest puts some into the thurible. After this, the Deacon who is to proclaim the Gospel, bowing profoundly before the Priest, asks for the blessing, saying in a low voice:

Iube, domne, benedícere.

Your blessing, Father.

The Priest says in a low voice:

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

May the Lord be in your heart and on your lips, that you may proclaim his Gospel worthily and well, in the name of the Father and of the Son ✠ and of the Holy Spirit.

The Deacon signs himself with the Sign of the Cross and replies:

Amen.

Amen.

If, however, a Deacon is not present, the Priest, bowing before the altar, says quietly:

Munda cor meum ac lábia mea, omnípotens Deus, ut sanctum Evangélium tuum digne váleam nuntiáre.

Cleanse my heart and my lips, almighty God, that I may worthily proclaim your holy Gospel.

The Deacon, or the Priest, then proceeds to the ambo, accompanied, if appropriate, by ministers with incense and candles. There he says:

Dóminus vobíscum.

The Lord be with you.

The people reply:

Et cum Spíritu tuo.

And with your spirit.

The Deacon, or the Priest:

Lectio sancti Evangélii secundum N.

A reading from the holy Gospel according to N.

and, at the same time, he makes the Sign of the Cross on the book and on his forehead, lips, and breast.

The people acclaim:

Glória tibi, Dómine.

Glory to you, O Lord.

Then the Deacon, or the Priest, incenses the book, if incense is used, and proclaims the Gospel.

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

Verbum Dómini.

The Gospel of the Lord.

All reply:

Laus tibi, Christe.

Praise to you, Lord Jesus Christ.

Then he kisses the book, saying quietly:

Per evangélica dicta deleántur nostra delícta. Through the words of the Gospel may our sins be wiped away.

Then follows the Homily, which is to be preached by a Priest or Deacon on all Sundays and Holydays of Obligation; on other days, it is recommended.

Then follows the Universal Prayer, that is, the Prayer of the Faithful or Bidding Prayers.

The Liturgy of the Eucharist

When all this has been done, the Offertory Chant begins. Meanwhile, the ministers place the corporal, the purificator, the chalice, the pall, and the Missal on the altar.

It is desirable that the faithful express their participation by making an offering, bringing forward bread and wine for the celebration of the Eucharist and perhaps other gifts to relieve the needs of the Church and of the poor.

The Priest, standing at the altar, takes the paten with the bread and holds it slightly raised above the altar with both hands, saying in a low voice:

Benedíctus es, Dómine, Deus univér-si, quia de tua largitáte accévimus panem, quem tibi offérimus, fructum terræ et óperis mánuum hóminum: ex quo nobis fiet panis vitæ. Blessed are you, Lord God of all creation, for through your goodness we have received the bread we offer you: fruit of the earth and work of human hands, it will become for us the bread of life.

Then he places the paten with the bread on the corporal.

If, however, the Offertory Chant is not sung, the Priest may speak these words aloud; at the end, the people may acclaim:

Benedíctus Deus in sæcula. Blessed be God for ever.

The Deacon, or the Priest, pours wine and a little water into the chalice, saying quietly:

Per huius aquæ et vini mystérium eius efficiámur divinitátis consórtes, qui humanitátis nostræ fieri dignátus est párticeps. By the mystery of this water and wine may we come to share in the divinity of Christ who humbled himself to share in our humanity.

The Priest then takes the chalice and holds it slightly raised above the altar with both hands, saying in a low voice:

Benedíctus es, Dómine, Deus univér-si, quia de tua largitáte accévimus vinum, quod tibi offérimus, fructum vitis et óperis mánuum hóminum, ex quo nobis fiet potus spiritalis. Blessed are you, Lord God of all creation, for through your goodness we have received the wine we offer you: fruit of the vine and work of human hands, it will become our spiritual drink.

Then he places the chalice on the corporal.

If, however, the Offertory Chant is not sung, the Priest may speak these words aloud; at the end, the people may acclaim:

Benedíctus Deus in sæcula.

Blessed be God for ever.

After this, the Priest, bowing profoundly, says quietly:

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

With humble spirit and contrite heart may we be accepted by you, O Lord, and may our sacrifice in your sight this day be pleasing to you, Lord God.

If appropriate, he also incenses the offerings, the cross, and the altar. A Deacon or other minister then incenses the Priest and the people.

Then the Priest, standing at the side of the altar, washes his hands, saying quietly:

Lava me, Dómine, ab iniquitáte mea, et a peccáto meo munda me.

Wash me, O Lord, from my iniquity and cleanse me from my sin.

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

Oráte, fratres: ut meum ac vestrum sacrificium acceptábile fiat apud Deum Patrem omnipoténtem.

Pray, brethren (brothers and sisters), that my sacrifice and yours may be acceptable to God, the almighty Father.

The people rise and reply:

Suscípiat Dóminus sacrificium de má-nibus tuis ad laudem et glóriam nó-minis sui, ad utilitátem quoque nostram totiúsque Ecclésiæ suæ sanctæ.

May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.

Then the Priest, with hands extended, says the Prayer over the Offerings.

Prayer over the Offerings: Monday, January 29 p. 26. Tuesday, January 30 p. 28. Wednesday, January 31 p. 30.

At the end of which the people acclaim:

Amen.

Amen.

THE EUCHARISTIC PRAYER

Then the Priest begins the Eucharistic Prayer.

Extending his hands, he says:

Dóminus vobíscum.

The Lord be with you.

The people reply:

Et cum spírítu tuo.

And with your spirit.

The Priest, raising his hands, continues:

Sursum corda.

Lift up your hearts.

The people:

Habémus ad Dóminum.

We lift them up to the Lord.

The Priest, with hands extended, adds:

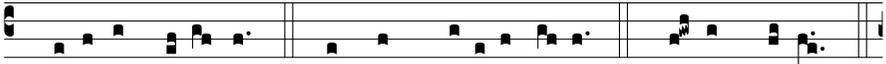
Grátias agámus Dómino Deo nostro.

Let us give thanks to the Lord our God.

The people:

Dignum et iustum est.

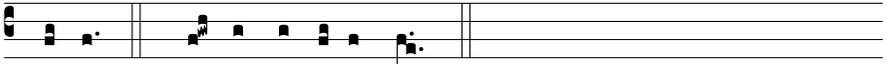
It is right and just.



V. Dómi-nus vo-bí-scum. R̄. Et cum spí-ri-tu tu- o V. Sur-sum corda.



R̄. Ha-bé-mus ad Dómi-num. V. Grá-ti- as a-gá-mus Dómi-no De- o



nostro. R̄. Di-gnum et justum est.

Preface: Monday, January 29 p. 27. Tuesday, January 30 p. 28.

The Priest, with hands extended, continues the Preface.

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.

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

Quia sic tríbuis EccléSIam tuam sancti N. festivitáte gaudére, ut eam exémplo piæ conversatiónis corróbores, verbo prædicatiónis erúdias, grátiaque tibi supplicatióne tueáris.

For, as on the festival of Saint N. you bid your Church rejoice, so, too, you strengthen her by the example of his holy life, teach her by his words of preaching, and keep her safe in answer to his prayers.

Et ídeo, cum Angelórum atque Sanctórum turba, hymnum laudis tibi cánimus, sine fine dicéntes:

And so, with the company of Angels and Saints, we sing the hymn of your praise, as without end we acclaim:

At the end of the Preface he joins his hands and concludes the Preface with the people, singing or saying aloud:

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.

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

VI

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

EUCHARISTIC PRAYER I

The Roman Canon

The Priest, with hands extended, says:

Te ígitur, clementíssime Pater, per Ie- sum Christum, Fílium tuum, Dómi- num nostrum, súplices rogámus ac pétimus,

To you, therefore, most merciful Fa- ther, we make humble prayer and peti- tion through Jesus Christ, your Son, our Lord:

He joins his hands and says

uti accépta hábeas

that you accept

He makes the Sign of the Cross once over the bread and chalice together, saying:

et benedícas ✠ hęc dona, hęc múne- ra, hęc sancta sacrificia illibáta,

and bless ✠ these gifts, these offerings, these holy and unblemished sacrifices,

With hands extended, he continues:

in primis, quæ tibi offerimus pro Ecclesia tua sancta catholica: quam pacificare, custodire, adunare et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro N. et Antistite nostro N. et omnibus orthodoxis atque catholicæ et apostolicæ fidei cultoribus.

Commemoration of the Living.

Meménto, Dómine, famulórum famularúmque tuarum N. et N.

The Priest joins his hands and prays briefly for those for whom he intends to pray.

Then, with hands extended, he continues:

et ómnium circumstantium, quórum tibi fides cónita est et nota devótio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis, pro se suisque ómnibus: pro redemptióne animárum suárum, pro spe salutis et incolumitátis suæ: tibi que reddunt vota sua ætérno Deo, vivo et vero.

Within the Action.

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, Iacóbi, Philíppi, Bartholomæi, Matthæi, Simónis et Thaddæi: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntií, Chrysógoni, Ioánnis et Pauli, Cosmæ et Damiáni) et ómnium Sanctórum tuórum; quórum méritis precibúsque concédas, ut in ómnibus protectiónis tuæ muniámur auxilió. (Per Christum Dóminum nostrum. Amen.)

which we offer you firstly for your holy catholic Church. Be pleased to grant her peace, to guard, unite and govern her throughout the whole world, together with your servant our Pope N. and N. our Bishop, and all those who, holding to the truth, hand on the catholic and apostolic faith.

Remember, Lord, your servants (N. and N.)

and all gathered here, whose faith and devotion are known to you. For them, we offer you this sacrifice of praise or they offer it for themselves and all who are dear to them: for the redemption of their souls, in hope of health and well-being, and paying their homage to you, the eternal God, living and true.

In communion with those whose memory we venerate, especially the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ, †and blessed Joseph, her Spouse, your blessed Apostles and Martyrs, Peter and Paul, Andrew, (James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Jude; Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysgonus, John and Paul, Cosmas and Damian) and all your Saints; we ask that through their merits and prayers, in all things we may be defended by your protecting help. (Through Christ our Lord. Amen.)

With hands extended, the Priest continues:

Hanc ígitur oblatiónem servitútis nostræ, sed et cunctæ famíliæ tuæ, quæsumus, Dómine, ut placátus accípias: diésque nostros in tua pace dispónas, atque ab ætérna damnatióne nos éripi et in electórum tuórum iúbeas grege numerári.

He joins his hands.

(Per Christum Dóminum nostrum. Amen.)

Holding his hands extended over the offerings, he says:

Quam oblatiónem tu, Deus, in ómnibus, quæsumus, benedíctam, adscríptam, ratam, rationábilem, acceptabilémque fácere dignéris: ut nobis Corpus et Sanguis fiat dilectíssimi Fílii tui, Dómini nostri Iesu Christi.

He joins his hands.

In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.

Qui, prídie quam paterétur,

He takes the bread

and, holding it slightly raised above the altar,

continues:

accépit panem in sanctas ac venerábiles manus suas,

He raises his eyes.

et elevátis óculis in cælum ad te Deum Patrem suum omnipoténtem, tibi grátias agens benedíxit, fregit, dedítque discíplis suis, dicens:

He bows slightly.

ACCÍPITE ET MANDUCÁTE EX HOC OMNES: HOC EST ENIM CORPUS MEUM, QUOD PRO VOBIS TRADÉTUR.

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

(Through Christ our Lord. Amen.)

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

On the day before he was to suffer,

he took bread in his holy and venerable hands,

and with eyes raised to heaven to you, O God, his almighty Father, giving you thanks, he said the blessing, broke the bread and gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND EAT OF IT, FOR THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.

He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.

After this, the Priest continues:

Símili modo, postquam cenátum est,

In a similar way, when supper was ended,

He takes the chalice

and, holding it slightly raised above the altar, continues:

accípiens et hunc præclárum cálicem in sanctas ac venerábiles manus suas, item tibi grátias agens benedíxit, de-dítque discípulis suis, dicens:

he took this precious chalice in his holy and venerable hands, and once more giving you thanks, he said the blessing and gave the chalice to his disciples, saying:

He bows slightly.

ACCÍPITE ET BÍBITE EX EO OMNES: HIC EST ENIM CALIX SÁNGUINIS MEI NOVI ET ÆTÉRNÍ TESTAMÉNTI, QUI PRO VOBIS ET PRO MULTIS EFFUNDÉTUR IN REMISSIÓNEM PEC-CATÓRUM. HOC FÁCITE IN MEAM COMMÉMORATIÓNEM.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT, FOR THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND ETERNAL COVENANT, WHICH WILL BE Poured OUT FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS. DO THIS IN MEMORY OF ME.

He shows the chalice to the people, places it on the corporal, and genuflects in adoration.

Then he says:

Mystérium fidei.

The mystery of faith.

And the people continue, acclaiming:

Mortem tuam annuntiámus, Dómine, et tuam resurrecciónem confitémur, donec vénias.

We proclaim your Death, O Lord, and profess your Resurrection until you come again.

M ysté-ri- um fi-de- i: vel Mysté-ri- um fi- de- i:

Mortem tu- am annunti- ámus Dó-mi- ne et tu- am re- surrecti- ó- nem confi- témur

do- nec vé- ni- as.

Then the Priest, with hands extended, says:

Unde et mēiores, Dōmine, nos servi tui, sed et plebs tua sancta, eīusdem Christi, Fīlii tui, Dōmini nostri, tam beātā passiōnis, necnon et ab infēris resurrectiōnis, sed et in cælos gloriōsæ ascensiōnis: offērimus præclāræ maiestāti tuæ de tuis donis ac datis hōstiam puram, hōstiam sanctam, hōstiam immaculātam, Panem sanctum vitæ æternæ et Cālicem salūtis perpētūæ.

Supra quæ propītio ac serēno vultu respīcere dignēris: et accēpta habēre, sicuti accēpta habēre dignātus es mūnera pūeri tui iusti Abel, et sacrificiū Patriārchæ nostri Abrahæ, et quod tibi obtulit summus sacērdos tuus Melchisedech, sanctum sacrificiū, immaculātam hōstiam.

Bowing, with hands joined, he continues:

Sūpplices te rogāmus, omnīpotens Deus: iube hæc perfērri per manus sancti Angeli tui in sublīme altāre tuum, in conspēctu divīnæ maiestātis tuæ; ut, quotquot ex hac altāris participatiōe sacrosānctum Fīlii tui Corpus et Sanguinem sumpsērimus,

He stands upright again and signs himself with the Sign of the Cross, saying:

omni benedictiōne cælesti et grātia repleāmur.

He joins his hands.

(Per Christum Dōminum nostrum. Amen.)

Commemoration of the Dead

With hands extended, the Priest says:

Memēnto etiā, Dōmine, famulōrum famularūque tuārum N. et N., qui

Therefore, O Lord, as we celebrate the memorial of the blessed Passion, the Resurrection from the dead, and the glorious Ascension into heaven of Christ, your Son, our Lord, we, your servants and your holy people, offer to your glorious majesty from the gifts that you have given us, this pure victim, this holy victim, this spotless victim, the holy Bread of eternal life and the Chalice of everlasting salvation.

Be pleased to look upon these offerings with a serene and kindly countenance, and to accept them, as once you were pleased to accept the gifts of your servant Abel the just, the sacrifice of Abraham, our father in faith, and the offering of your high priest Melchizedek, a holy sacrifice, a spotless victim.

In humble prayer we ask you, almighty God: command that these gifts be borne by the hands of your holy Angel to your altar on high in the sight of your divine majesty, so that all of us, who through this participation at the altar receive the most holy Body and Blood of your Son,

may be filled with every grace and heavenly blessing.

(Through Christ our Lord. Amen.)

Remember also, Lord, your servants N. and N., who have gone before us with

**nos præcesserunt cum signo fidei, et
dormiunt in somno pacis.**

He joins his hands and prays briefly for those who have died and for whom he intends to pray.

Then, with hands extended, he continues:

**Ipsis, Dómine, et ómnibus in Christo
quiescéntibus, locum refrigerii, lucis
et pacis, ut indúlgeas, deprecámur.**

He joins his hands.

**(Per Christum Dóminum nostrum.
Amen.)**

He strikes his breast with his right hand, saying:

**Nobis quoque peccatóribus fámulis
tuis,**

And, with hands extended, he continues:

**de multitudíne miseratiónum tuárum
sperántibus, partem áliquam et so-
cietátem donáre dignéris cum tuis
sanctis Apóstolis et Martíribus: cum
Ioánne, Stéphano, Matthía, Bárnaba,
(Ignátio, Alexándro, Marcellíno, Pe-
tro, Felicitáte, Perpétua, Agatha, Lú-
cia, Agnéte, Cæcília, Anastásia) et
ómnibus Sanctis tuis: intra quorum
nos consórtium, non æstimátor mériti,
sed vénia, quæsumus, largítor ad-
mítte.**

He joins his hands.

Per Christum Dóminum nostrum.

And he continues:

**Per quem hæc ómnia, Dómine, sem-
per bona creas, sanctíficas, vivíficas,
benedícis, et præstas nobis.**

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

**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.**

the sign of faith and rest in the sleep of
peace.

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

(Through Christ our Lord. Amen.)

To us, also, your servants, who, though
sinners,

hope in your abundant mercies, gra-
ciously grant some share and fellow-
ship with your holy Apostles and Mar-
tyrs: with John the Baptist, Stephen,
Matthias, Barnabas, (Ignatius, Alexan-
der, Marcellinus, Peter, Felicity, Perpet-
ua, Agatha, Lucy, Agnes, Cecilia, Anas-
tasia) and all your Saints; admit us, we
beseech you, into their company, not
weighing our merits, but granting us
your pardon,

through Christ our Lord.

Through whom you continue to make all
these good things, O Lord; you sanctify
them, fill them with life, bless them, and
bestow them upon us.

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

The people acclaim:

Amen.

Amen.

THE COMMUNION RITE

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

Præcēptis salutáribus móniti, et divína institutióne formáti, audémus dícere:

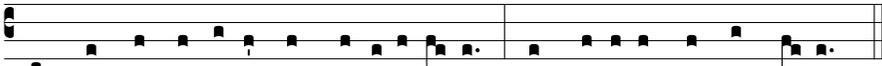
At the Savior's command and formed by divine teaching, we dare to say:

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

Pater noster, qui es in cælis: sanctificétur nomen tuum; advéniat regnum tuum; fiat volúntas tua, sicut in cælo, et in terra. Panem nostrum cotidiánum da nobis hódie; et dimítte nobis débíta nostra, sicut et nos dimíttimus debitóribus nostris; et ne nos in dúcas in tentatiónem; sed líbera nos a malo.

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.

P a-ter noster, qui es in cæ-lis: sancti-fi-cé-tur nomen tu-um;
 advé-ni- at régnum tu-um; fi- at vo-lúntas tu-a, sic-ut in cæ-lo et
 in terra. Pa-nem nostrum co-ti-di- ánum da no-bis hó-di- e; et di-mit-te
 no-bis dé-bi-ta nostra, sic-ut et nos di-mít-ti-mus de-bi-tó-ri-bus nostris;



et ne nos indú-cas in tenta-ti- ó-nem; sed lí-be-ra nos a ma-lo.

With hands extended, the Priest alone continues, saying:

Líbera nos, quæsumus, Dómine, ab ómnibus malis, da propítius pacem in diébus nostris, ut, ope misericórdiæ tuæ adiúti, et a peccáto simus semper líberi et ab omni perturbatióne secúri: exspectántes beátam spem et adventum Salvatóris nostri Iesu Christi.

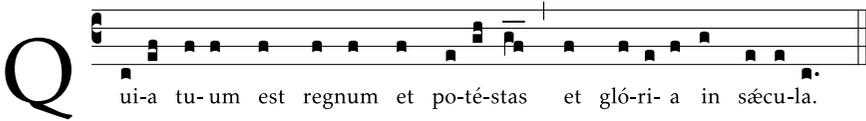
Deliver us, Lord, we pray, from every evil, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Savior, Jesus Christ.

He joins his hands.

The people conclude the prayer, acclaiming:

Quia tuum est regnum, et potéstas, et glória in sæcula.

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



Qui-a tu-um est regnum et po-té-stas et gló-ri-a in sæcu-la.

Then the Priest, with hands extended, says aloud:

Dómine Iesu Christe, qui dixísti Apóstolis tuis: Pacem relínquo vobis, pacem meam do vobis: ne respícias peccáta nostra, sed fidem Ecclésiæ tuæ; eámque secúndum voluntátem tuam pacificáre et coadunáre digneris.

Lord Jesus Christ, who said to your Apostles: Peace I leave you, my peace I give you; look not on our sins, but on the faith of your Church, and graciously grant her peace and unity in accordance with your will.

He joins his hands.

Qui vivis et regnas in sæcula sæculórum.

Who live and reign for ever and ever.

The people reply:

Amen.

Amen.

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

Pax Dómini sit semper vobíscum.

The peace of the Lord be with you always.

The people reply:

Et cum spírítu tuo.

And with your spirit.

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

Offérte vobis pacem.

Let us offer each other the sign of peace.

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

Then he takes the host, breaks it over the paten, and places a small piece in the chalice, saying quietly:

Hæc commíxtio Córporis et Sánguinis Dómini nostri Iesu Christi fiat accipiéntibus nobis in vitam ætérrnam.

May this mingling of the Body and Blood of our Lord Jesus Christ bring eternal life to us who receive it.

Meanwhile the following is sung or said:

Agnus Dei, qui tollis peccáta mundi: miserére nobis.

Lamb of God, you take away the sins of the world, have mercy on us.

Agnus Dei, qui tollis peccáta mundi: miserére nobis.

Lamb of God, you take away the sins of the world, have mercy on us.

Agnus Dei. qui tollis peccáta mundi: dona nobis pacem.

Lamb of God, you take away the sins of the world, grant us peace.

VI

- gnus De- i, * qui tol- lis peccá- ta mun- di: mi- se- ré-

re no- bis. Agnus De- i, * qui tol- lis peccá- ta mun- di:

mi- se- ré- re no- bis. A- gnus De- i, * qui tol- lis peccá- ta mun- di:

do- na no- bis pa- cem.

The invocation may even be repeated several times if the fraction is prolonged. Only the final time, however, is grant us peace said.

Then the Priest, with hands joined, says quietly:

Dómine Iesu Christe, Fili Dei vivi, qui ex voluntáte Patris, cooperánte Spírítu Sancto, per mortem tuam mundum vivificásti: libera me per hoc sacrosántctum Corpus et Sánguinem tuum ab ómnibus iniquitátibus meis et univérsis malis: et fac me tuis semper inhærére mandátis, et a te numquam separári permíttas.

Lord Jesus Christ, Son of the living God, who, by the will of the Father and the work of the Holy Spirit, through your Death gave life to the world, free me by this, your most holy Body and Blood, from all my sins and from every evil; keep me always faithful to your commandments, and never let me be parted from you.

Or:

Percéptio Córporis et Sánguinis tui, Dómine Iesu Christe, non mihi provéniat in iudícium et condemnatióem: sed pro tua pietáte prosit mihi ad tutaméntum mentis et córporis, et ad medélam percipiéndam.

May the receiving of your Body and Blood, Lord Jesus Christ, not bring me to judgment and condemnation, but through your loving mercy be for me protection in mind and body and a healing remedy.

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

Ecce Agnus Dei, ecce qui tollit peccáta mundi. Beáti qui ad cenam Agni vocáti sunt.

Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

And together with the people he adds once:

Dómine, non sum dignus, ut intres sub tectum meum, sed tantum dic verbo et sanábitur ánima mea.

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

The Priest, facing the altar, says quietly:

Corpus Christi custódiat me in vitam ætéenam.

May the Body of Christ keep me safe for eternal life.

And he reverently consumes the Body of Christ.

Communion antiphon: Monday, January 29 p. 27. Tuesday, January 30 p. 29. Wednesday, January 31 p. 30.

Then he takes the chalice and says quietly:

Sanguis Christi custódiat me in vitam ætéenam.

May the Blood of Christ keep me safe for eternal life.

And he reverently consumes the Blood of Christ.

After this, he takes the paten or ciborium and approaches the communicants. The Priest raises a host slightly and shows it to each of the communicants, saying:

Corpus Christi.

The Body of Christ.

The communicant replies:

Amen.

Amen.

And receives Holy Communion.

If a Deacon also distributes Holy Communion, he does so in the same manner.

If any are present who are to receive Holy Communion under both kinds, the rite described in the proper place is to be followed.

While the Priest is receiving the Body of Christ, the Communion Chant begins.

When the distribution of Communion is over, the Priest or a Deacon or an acolyte purifies the paten over the chalice and also the chalice itself.

While he carries out the purification, the Priest says quietly:

Quod ore sumpsimus, Dómine, puramente capiámus, et de múnere temporáli fiat nobis remédium sempiternum.

What has passed our lips as food, O Lord, may we possess in purity of heart, that what has been given to us in time may be our healing for eternity.

Then, standing at the altar or at the chair and facing the people, with hands joined, the Priest says:

Orémus.

Let us pray.

All pray in silence with the Priest for a while, unless silence has just been observed. Then the Priest, with hands extended, says the Prayer after Communion.

Prayer after Communion: Monday, January 29 p. 27. Tuesday, January 30 p. 29. Wednesday, January 31 p. 31.

At the end of which the people acclaim:

Amen.

Amen.

The Concluding Rites

If they are necessary, any brief announcements to the people follow here.

Then the dismissal takes place. The Priest, facing the people and extending his hands, says:

Dóminus vobiscum.

The Lord be with you.

The people reply:

Et cum spíritu tuo.

And with your spirit.

The Priest blesses the people, saying:

Benedícat vos omnípotens Deus, Pater, et Fílius, ✠ et Spíritus Sanctus.

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

The people reply:

Amen.

Amen.

In a Pontifical Mass, the celebrant receives the miter and, extending his hands, says:

Dóminus vobíscum.

The Lord be with you.

All reply:

Et cum spírítu tuo.

And with your spirit.

The celebrant says:

Sit nomen Dómini benedíctum.

Blessed be the name of the Lord.

All reply:

Ex hoc nunc et usque in sæculum.

Now and for ever.

The celebrant says:

Adiutórium nostrum in nómine Dómini.

Our help is in the name of the Lord.

All reply:

Qui fecit cælum et terram.

Who made heaven and earth.

Then the celebrant receives the pastoral staff, if he uses it, and says:

Benedícat vos omnípotens Deus,

May almighty God bless you,

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

Pater, ✠ et Fílius, ✠ et Spírítus ✠ Sanctus.

the Father, ✠ and the Son, ✠ and the Holy ✠ Spirit.

All:

Amen.

Amen.

Then the Deacon, or the Priest himself, with hands joined and facing the people, says:

Ite, missa est.

Go forth, the Mass is ended.

The people reply:

Deo grátias.

Thanks be to God.

Then the Priest venerates the altar as usual with a kiss, as at the beginning. After making a profound bow with the ministers, he withdraws.

Readings

Monday, January 29

Monday of the Fourth Week in Ordinary Time

READING

An informant came to David with the report, « The children of Israel have transferred their loyalty to Absalom. » At this, David said to all his servants who were with him in Jerusalem: « Up! Let us take flight, or none of us will escape from Absalom. Leave quickly, lest he hurry and overtake us, then visit disaster upon us and put the city to the sword. »

As David went up the Mount of Olives, he wept without ceasing. His head was covered, and he was walking barefoot. All those who were with him also had their heads covered and were weeping as they went.

As David was approaching Bahurim, a man named Shimei, the son of Gera of the same clan as Saul's family, was coming out of the place, cursing as he came. He threw stones at David and at all the king's officers, even though all the soldiers, including the royal guard, were on David's right and on his left. Shimei was saying as he cursed: « Away, away, you murderous and wicked man! The LORD has requited you for all the bloodshed in the family of Saul, in whose stead you became king, and the LORD has given over the kingdom to your son Absalom. And now you suffer ruin because you are a murderer. » Abishai, son of Zeruiah, said to the king: « Why should this dead dog curse my lord the king? Let me go over, please, and lop off his head. » But the king replied: « What business is it of mine or of yours, sons of Zeruiah, that he curses? Suppose the LORD has told him to curse David; who then will dare to say, “ Why are you doing this? ” » Then the king said to Abishai and to all his servants: « If my own son, who came forth from my loins, is seeking my life, how much more might this Benjaminite do so? Let him alone and let him curse, for the LORD has told him to. Perhaps the LORD will look upon my affliction and make it up to me with benefits for the curses he is uttering this day. » David and his men continued on the road, while Shimei kept abreast of them on the hillside, all the while cursing and throwing stones and dirt as he went.

RESPONSORIAL PSALM

℟ Lord, rise up and save me.

O LORD, how many are my adversaries! Many rise up against me! Many are saying of me, « There is no salvation for him in God. » ℟ But you, O LORD, are my shield; my glory, you lift up my head! When I call out to the LORD, he answers me from his holy mountain. ℟ When I lie down in sleep, I wake again, for the LORD sustains me. I fear not the myriads of people arrayed against me on every side. ℟

GOSPEL ACCLAMATION

℟ Alleluia.

A great prophet has arisen in our midst and God has visited his people. ℟ Alleluia.

GOSPEL

Jesus and his disciples came to the other side of the sea, to the territory of the Gerasenes. When he got out of the boat, at once a man from the tombs who had an unclean spirit met him. The man had been dwelling among the tombs, and no one could restrain him any longer, even with a chain. In fact, he had frequently been bound with shackles and chains, but the chains had been pulled apart by him and the shackles smashed, and no one was strong enough to subdue him. Night and day among the tombs and on the hillsides he was always crying out and bruising himself with stones. Catching sight of Jesus from a distance, he ran up and prostrated himself before him, crying out in a loud voice, « What have you to do with me, Jesus, Son of the Most High God? I adjure you by God, do not torment me! » (He had been saying to him, « Unclean spirit, come out of the man! ») He asked him, « What is your name? » He replied, « Legion is my name. There are many of us. » And he pleaded earnestly with him not to drive them away from that territory.

Now a large herd of swine was feeding there on the hillside. And they pleaded with him, « Send us into the swine. Let us enter them. » And he let them, and the unclean spirits came out and entered the swine. The herd of about two thousand rushed down a steep bank into the sea, where they were drowned. The swineherds ran away and reported the incident in the town and throughout the countryside. And people came out to see what had happened. As they approached Jesus, they caught sight of the man who had been possessed by Legion, sitting there clothed and in his right mind. And they were seized with fear. Those who witnessed the incident explained to them what had happened to the possessed man and to the swine. Then they began to beg him to leave their district. As he was getting into the boat, the man who had been possessed pleaded to remain with him. But Jesus would not permit him but told him instead, « Go home to your family and announce to them all that the Lord in his pity has done for you. » Then the man went off and began to proclaim in the Decapolis what Jesus had done for him; and all were amazed.

Tuesday, January 30

Tuesday of the Fourth Week in Ordinary Time

READING

Absalom unexpectedly came up against David's servants. He was mounted on a mule, and, as the mule passed under the branches of a large terebinth, his hair caught fast in the tree. He hung between heaven and earth while the mule he had been riding ran off. Someone saw this and reported to Joab that he had seen Absalom hanging

from a terebinth. And taking three pikes in hand, he thrust for the heart of Absalom, still hanging from the tree alive.

Now David was sitting between the two gates, and a lookout went up to the roof of the gate above the city wall, where he looked about and saw a man running all alone. The lookout shouted to inform the king, who said, « If he is alone, he has good news to report. » The king said, « Step aside and remain in attendance here. » So he stepped aside and remained there. When the Cushite messenger came in, he said, « Let my lord the king receive the good news that this day the LORD has taken your part, freeing you from the grasp of all who rebelled against you. » But the king asked the Cushite, « Is young Absalom safe? » The Cushite replied, « May the enemies of my lord the king and all who rebel against you with evil intent be as that young man! » The king was shaken, and went up to the room over the city gate to weep. He said as he wept, « My son Absalom! My son, my son Absalom! If only I had died instead of you, Absalom, my son, my son! »

Joab was told that the king was weeping and mourning for Absalom; and that day's victory was turned into mourning for the whole army when they heard that the king was grieving for his son.

RESPONSORIAL PSALM

℟️ Listen, Lord, and answer me.

Incline your ear, O LORD; answer me, for I am afflicted and poor. Keep my life, for I am devoted to you; save your servant who trusts in you. You are my God. ℟️ Have mercy on me, O Lord, for to you I call all the day. Gladden the soul of your servant, for to you, O Lord, I lift up my soul. ℟️ For you, O Lord, are good and forgiving, abounding in kindness to all who call upon you. Hearken, O LORD, to my prayer and attend to the sound of my pleading. ℟️

GOSPEL ACCLAMATION

℟️ Alleluia.

Christ took away our infirmities and bore our diseases. ℟️ Alleluia.

GOSPEL

When Jesus had crossed again in the boat to the other side, a large crowd gathered around him, and he stayed close to the sea. One of the synagogue officials, named Jairus, came forward. Seeing him he fell at his feet and pleaded earnestly with him, saying, « My daughter is at the point of death. Please, come lay your hands on her that she may get well and live. » He went off with him and a large crowd followed him. There was a woman afflicted with hemorrhages for twelve years. She had suffered greatly at the hands of many doctors and had spent all that she had. Yet she was not helped but only grew worse. She had heard about Jesus and came up behind him in the crowd and touched his cloak. She said, « If I but touch his clothes, I shall be cured. » Immediately her flow of blood dried up. She felt in her body that she was healed of her affliction. Jesus, aware at once that power had gone out from

him, turned around in the crowd and asked, « Who has touched my clothes? » But his disciples said to him, « You see how the crowd is pressing upon you, and yet you ask, Who touched me? » And he looked around to see who had done it. The woman, realizing what had happened to her, approached in fear and trembling. She fell down before Jesus and told him the whole truth. He said to her, « Daughter, your faith has saved you. Go in peace and be cured of your affliction. » While he was still speaking, people from the synagogue official's house arrived and said, « Your daughter has died; why trouble the teacher any longer? » Disregarding the message that was reported, Jesus said to the synagogue official, « Do not be afraid; just have faith. » He did not allow anyone to accompany him inside except Peter, James, and John, the brother of James. When they arrived at the house of the synagogue official, he caught sight of a commotion, people weeping and wailing loudly. So he went in and said to them, « Why this commotion and weeping? The child is not dead but asleep. » And they ridiculed him. Then he put them all out. He took along the child's father and mother and those who were with him and entered the room where the child was. He took the child by the hand and said to her, « Talitha koum, » which means, « Little girl, I say to you, arise! » The girl, a child of twelve, arose immediately and walked around. At that they were utterly astounded. He gave strict orders that no one should know this and said that she should be given something to eat.

Wednesday, January 31

Wednesday of the Fourth Week in Ordinary Time

READING

King David said to Joab and the leaders of the army who were with him, « Tour all the tribes in Israel from Dan to Beer-sheba and register the people, that I may know their number. » Joab then reported to the king the number of people registered: in Israel, eight hundred thousand men fit for military service; in Judah, five hundred thousand.

Afterward, however, David regretted having numbered the people, and said to the LORD: « I have sinned grievously in what I have done. But now, LORD, forgive the guilt of your servant, for I have been very foolish. » When David rose in the morning, the LORD had spoken to the prophet Gad, David's seer, saying: « Go and say to David, 'This is what the LORD says: I offer you three alternatives; choose one of them, and I will inflict it on you.' » Gad then went to David to inform him. He asked: « Do you want a three years' famine to come upon your land, or to flee from your enemy three months while he pursues you, or to have a three days' pestilence in your land? Now consider and decide what I must reply to him who sent me. » David answered Gad: « I am in very serious difficulty. Let us fall by the hand of God, for he is most merciful; but let me not fall by the hand of man. » Thus David chose the pestilence. Now it was the time of the wheat harvest when the plague broke out among the people. The LORD then sent a pestilence over Israel from morning

until the time appointed, and seventy thousand of the people from Dan to Beersheba died. But when the angel stretched forth his hand toward Jerusalem to destroy it, the LORD regretted the calamity and said to the angel causing the destruction among the people, « Enough now! Stay your hand. » The angel of the LORD was then standing at the threshing floor of Araunah the Jebusite. When David saw the angel who was striking the people, he said to the LORD: « It is I who have sinned; it is I, the shepherd, who have done wrong. But these are sheep; what have they done? Punish me and my kindred. »

RESPONSORIAL PSALM

℟ Lord, forgive the wrong I have done.

Blessed is he whose fault is taken away, whose sin is covered. Blessed the man to whom the LORD imputes not guilt, in whose spirit there is no guile. ℟ Then I acknowledged my sin to you, my guilt I covered not. I said, « I confess my faults to the LORD, » and you took away the guilt of my sin. ℟ For this shall every faithful man pray to you in time of stress. Though deep waters overflow, they shall not reach him. ℟ You are my shelter; from distress you will preserve me; with glad cries of freedom you will ring me round. ℟

GOSPEL ACCLAMATION

℟ Alleluia.

My sheep hear my voice, says the Lord; I know them, and they follow me. ℟ Alleluia.

GOSPEL

Jesus departed from there and came to his native place, accompanied by his disciples. When the sabbath came he began to teach in the synagogue, and many who heard him were astonished. They said, « Where did this man get all this? What kind of wisdom has been given him? What mighty deeds are wrought by his hands! Is he not the carpenter, the son of Mary, and the brother of James and Joseph and Judas and Simon? And are not his sisters here with us? » And they took offense at him. Jesus said to them, « A prophet is not without honor except in his native place and among his own kin and in his own house. » So he was not able to perform any mighty deed there, apart from curing a few sick people by laying his hands on them. He was amazed at their lack of faith.

Propers

Monday, January 29

The Holy Spirit

ANT. AD INTROITUM

Cum vénerit Spíritus veritátis, docébit vos omnem veritátem, dicit Dóminus.

ORATIO COLLECTA

Mentes nostras, quæsumus, Dómine, Paráclitus qui a te procedit illúminet, et indúcat in omnem, sicut tuus promísit Fílius, veritátem. Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum. ℞ Amen.

Or:

Deus, cui omne cor patet et omnis volúntas lóquitur, et quem nullum latet secrétum, purífica per infusió-nem Spíritus Sancti cogitatiónes cordis nostri, ut te perfécte dilígere, et digne laudáre mereámur. Per Dóminum nostrum Iesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum. ℞ Amen.

ORATIO SUPER OBLATA

Inténde, quæsumus, Dómine, spiritálem hóstiam altáribus tuis piæ devotiónis stúdio propósitam, et da fámulis tuis spíritum rectum, ut fides eórum hæc dona tibi concíliet, et coméndet humílitas. Per Christum, Dóminum nostrum. ℞ Amen.

ENTRANCE ANTIPHON

When the Spirit of truth comes, he will teach you all truth, says the Lord.

COLLECT

May the Paraclete who proceeds from you, we pray, O Lord, enlighten our minds and lead us into all truth, just as your Son has promised. Who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

O God, to whom every heart lies open, every desire speaks plainly and from whom no secret is hidden, cleanse, we pray, the thoughts of our heart by the outpouring of the Holy Spirit, that we may merit to love you perfectly and offer you worthy praise. Through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, forever and ever. ℞ Amen.

PRAYER OVER THE OFFERINGS

Look, we pray, O Lord, on the spiritual sacrifice placed on your altar with loving devotion and give your servants a right spirit, so that their faith may make these gifts pleasing to you and their humility commend them. Through Christ our Lord. ℞ Amen.

PRÆFATIO

Vere dignum et iustum est, æquum et salutäre, nos tibi semper et ubique grätias ägere: Dómine, sancte Pater, omnípotens ætérne Deus:

Qui síngulis quibúsque tempóribus aptánda dispénsas, mirísque modis Ecclésiæ tuæ gubernácula moderáris. Virtúte enim Spíritus Sancti ita eam adiuváre non desínis, ut súbdito tibi semper afféctu nec in tribulatióne supplicáre deficiat, nec inter gáudia grätias referre desístat, per Christum Dóminum nostrum.

Et ídeo, choris angélicis sociáti, te laudámus in gáudio confiténtes:

ANT. AD COMMUNIONEM

Spíritus qui a Patre procedít, ille me clarificábit, dicit Dóminus.

ORATIO POST COMMUNIONEM

Dómine Deus noster, qui nos vegetáre dignátus es cæléstibus aliméntis, suavitátem Spíritus tui penetrálibus nostri cordis infúnde, ut, quæ temporáli devotióne percépimus, sempitérno múnere capiámus. Per Christum, Dóminum nostrum. ℞. Amen.

PREFACE

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

For you bestow gifts suited to every season and guide the governing of your Church in wonderful ways. By the power of the Holy Spirit you come unfailingly to her aid, so that with a heart always subject to you she may never fail to seek your help in time of trouble nor cease to give you thanks in time of joy, through Christ our Lord.

And so, in company with the choirs of Angels, we praise you, and with joy we proclaim:

COMMUNION ANTIPHON

The Spirit, whom I will send you from the Father, will glorify me, says the Lord.

PRAYER AFTER COMMUNION

Lord our God, who have been pleased to nourish us with heavenly food, pour, we pray, the delights of your Spirit into the recesses of our heart, that what we have devoutly received in time we may possess as a gift for eternity. Through Christ our Lord. ℞. Amen.

Tuesday, January 30

The most Sacred Heart of Jesus

ANT. AD INTROITUM

Cogitatiónes Cordis eius in generatióne et generatiónem, ut éruat a morte ánimas eórum et alat eos in fame.

ENTRANCE ANTIPHON

The designs of his Heart are from age to age, to rescue their souls from death and to keep them alive in famine.

ORATIO COLLECTA

Fac nos, Dómine Deus, Cordis Fílii tui virtútibus índui et afféctibus inflammári, ut, eius imágini confórmes effécti, ætérnæ redemptiónis mereámur esse partícipes. Per Dóminum nostrum Iesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum. ℞ Amen.

ORATIO SUPER OBLATA

Deus, Pater misericordiárum, qui propter nímiám caritátem, qua dilexísti nos, Unigénitum tuum nobis ineffábili bonitáte donásti, præsta, quæsumus, ut, cum ipso in unum consummáti, dignum tibi offerámus obséquium. Per Christum, Dóminum nostrum. ℞ Amen.

PRÆFATIO

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, mira caritáte, exaltátus in cruce, pro nobis trádidit semetípsum, atque de transfíxo látere sánguinem fudit et aquam, ex quo manárent Ecclésiæ sacraménta, ut omnes, ad Cor apértum Salvatóris attrácti, iúgiter haurírent e fóntibus salutis in gáudio.

Et ídeo, cum Sanctis et Angelis univérsis, te collaudámus, sine fine dicétes:

COLLECT

Clothe us, Lord God, with the virtues of the Heart of your Son and set us aflame with his love, that, conformed to his image, we may merit a share in eternal redemption. Through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, forever and ever. ℞ Amen.

PRAYER OVER THE OFFERINGS

O God, Father of mercies, who, because of the great love with which you loved us, with untold goodness gave us your Only Begotten Son, grant, we pray, that, being perfectly united with him, we may offer you worthy homage. Through Christ our Lord. ℞ Amen.

PREFACE

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

For raised up high on the Cross, he gave himself up for us with a wonderful love and poured out Blood and water from his pierced side, the wellspring of the Church's Sacraments, so that, won over to the open Heart of the Savior, all might draw water joyfully from the springs of salvation.

And so, with all the Angels and Saints, we praise you, as without end we acclaim:

ANT. AD COMMUNIONEM

Dicit Dóminus: Si quis sitit, véniat ad me et bibat. Qui credit in me, flúmina de ventre eius fluent aquæ vivæ.

Or:

Unus mílitum láncea latus eius apéruit, et contínuo exívit sanguis et aqua.

ORATIO POST COMMUNIONEM

Tui sacraménti caritátis partícipes ef-fécti, cleméntiam tuam, Dómine, sup-plíciter implorámus, ut Christo conformémur in terris, et eius glóriæ consórtes fieri mereámur in cælis. Qui vivit et regnat in sæcula sæculórum. ℞ Amen.

COMMUNION ANTIPHON

Thus says the Lord: Let whoever is thirsty come to me and drink. Streams of living water will flow from within the one who believes in me.

One of the soldiers opened his side with a lance, and at once there came forth blood and water.

PRAYER AFTER COMMUNION

Made partakers in your Sacrament of charity, we humbly implore your mercy, Lord, that we may be conformed to Christ on earth and merit to be coheirs of his glory in heaven. Who lives and reigns for ever and ever. ℞ Amen.

Wednesday, January 31

Saint John Bosco, priest

ORATIO COLLECTA

Deus, qui beátum Ioánnem presbýterum adulescéntium patrem et magístrum excitásti, concéde, quæsumus, ut, eódem caritátis igne succénsi, ánimas quærere tíbique soli servíre valeámus. Per Dóminum nostrum Iesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum. ℞ Amen.

COLLECT

O God, who raised up the Priest Saint John Bosco as a father and teacher of the young, grant, we pray, that, aflame with the same fire of love, we may seek out souls and serve you alone. Through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, forever and ever. ℞ Amen.

Commons

For Educators

ANT. AD INTROITUM

Sínte párvulos veníre ad me, et ne prohibuéritis eos: tálum est enim regnum Dei, dicit Dóminus.

Or:

Qui fécerit et docúerit mandáta Dómini, hic magnus vocábitur in regno cælórum, dicit Dóminus.

ORATIO COLLECTA

Deus, qui in Ecclésia tua beátum N. suscitásti ut próximis viam salútis monstráret, da nobis, eius exémplo, Christum magístrum ita sequi, ut ad te cum frátribus nostris perveníre valeámus. Per Dóminum nostrum Iesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum. ℞ Amen.

ORATIO SUPER OBLATA

Accépta tibi sit, quæsumus, Dómine, sacrátæ plebis oblátio pro beáti commemoratióne et præsta, ut, ex huius participatióne mystérii, exémp-la tuæ caritátis referámus. Per Christum, Dóminum nostrum. ℞ Amen.

ANT. AD COMMUNIONEM

Nisi convérsi fuéritis et efficiámini sicut párvuli, non intrábitis in regnum cælórum, dicit Dóminus.

ENTRANCE ANTIPHON

Let the children come to me; do not prevent them, for the kingdom of God belongs to such as these.

Whoever obeys and teaches the commandments of the Lord will be called great in the Kingdom of Heaven, says the Lord.

COLLECT

O God, who raised up blessed N. in your Church to show others the way of salvation, grant us, by his (her) example, so to follow Christ the master, that we may come with our neighbor into your presence. Through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, forever and ever. ℞ Amen.

PRAYER OVER THE OFFERINGS

May the oblation made by your consecrated people in commemoration of blessed N. be acceptable to you, we pray, O Lord, and grant that by participation in this mystery we may reflect the pattern of your love. Through Christ our Lord. ℞ Amen.

COMMUNION ANTIPHON

Unless you turn and become like children, you will not enter the Kingdom of Heaven, says the Lord.

Or:

Qui séquitur me, non ámbulat in ténebris, sed habébit lumen vitæ, dicit Dóminus.

ORATIO POST COMMUNIONEM

Tríbuat nobis, omnípotens Deus, reféctio sancta subsidium, ut, exémplo beáti N., et fraternitátis caritátem et lumen veritátis in corde exhibeámus et ópere. Per Christum, Dóminum nostrum. ℞. Amen.

Whoever follows me will not walk in darkness, but will have the light of life, says the Lord.

PRAYER AFTER COMMUNION

May this holy meal give us strength, almighty God, so that, by the example of blessed N., we may show in our hearts and by our deeds both fraternal charity and the light of truth. Through Christ our Lord. ℞. Amen.