

M I S S A L
FOR THE ORDER OF PREACHERS

On the following page:

Fra Angelico

Dominican Blesseds

Right Predella Panel (Reversed), from the Fiesole Altarpiece
National Gallery, London

Top row, left to right:

Humbert of Romans, Peter Gonzalez, Walter of Strasbourg, priests;
Latinus Malbanca Orsini, cardinal; Jordan Catalani, bishop;
Benedict XI, pope; and [St.] Albert the Great, bishop.

Middle row, left to right:

Marcolino of Forli, Venturino of Bergamo, John of Salerno,
William Arnaud (?), James Xurone of Milan? (?),
and Raymond of Penyafort, priests.

Bottom row, left to right:

Jacopo and Barnaba di Domenico degli Agli (sons of the donor),
Daniela of Orvieto (?), Jane of Orvieto, Margaret of Città di Castello,
and [St.] Catherine of Siena, penitents.



PROPER OF THE ORDER OF PREACHERS

M I S S A L
FOR THE ORDER OF PREACHERS

**RENEWED BY DECREE OF
THE MOST HOLY SECOND ECUMENICAL COUNCIL OF THE VATICAN**

LATIN TYPICAL EDITION

EDITED BY AUTHORITY OF THE MOST REVEREND FATHER

BROTHER VINCENT DE COUESNONGLE

MASTER OF THE ORDER

AND PUBLISHED BY ORDER

OF HIS SUCCESSOR IN THE OFFICE, THE MOST REVEREND FATHER

BROTHER DAMIAN BYRNE

MASTER OF THE ORDER

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PUBLISHED BY ORDER OF THE MOST REVEREND FATHER

BROTHER BRUNO CADORÉ

MASTER OF THE ORDER

THIS STUDY EDITION

PRINTED WITH PERMISSION OF THE MOST REVEREND FATHER

BROTHER MARK PADREZ

PRIOR PROVINCIAL OF THE PROVINCE OF THE MOST HOLY NAME OF JESUS

TYPESETTING AND DESIGN

BY THE VERY REVEREND FATHER

BROTHER AUGUSTINE THOMPSON

MASTER OF SACRED THEOLOGY

OAKLAND

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- Preface of St. Albert the Great: *Misal O.P.*, Edición Tipica en Lengua Española. Rome, 1991, pp. 568–569.

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Documents concerning the
Proper of the Order of Preachers: Missal and Lectionary, 202_

1

GENERAL CURIA OF THE ORDER OF PREACHERS

[Future Decree of Publication]

O.P.

Prot. Num.

BROTHER O.P.
Master of the Order

BROTHER
Assistant General

DECREE OF THE CONGREGATION FOR DIVINE WORSHIP
AND DISCIPLINE OF THE SACRAMENTS

[Future Decree of *Recognitio*]

Prot. Num.

Documents concerning the
Proprium Ordinis Praedicatorum: Missale et Lectionarium O.P., 1985

1

GENERAL CURIA OF THE ORDER OF PREACHERS

We order this edition of the Missal and Lectionary of the Proper of the Order of Preachers, revised according to the norm of the decrees of the Most Holy Ecumenical Council Vatican II and approved and confirmed by the Congregation for the Sacraments and Divine Worship, to be published.

We willingly offer this typical edition to be used by all members of the Dominican Family for whom it is destined. Henceforth all editions in vernacular languages must be conformed to it.

Rome, April 3, 1985.

BROTHER DAMIAN BYRNE, O.P.
Master of the Order

Brother Venturino Alce, O.P.
Assistant General

Prot. 50/85/310

2

I

SACRED CONGREGATION FOR SACRAMENTS
AND DIVINE WORSHIP

The Order of Preachers has been solicitous to accept for use the revised liturgical books of the Roman Liturgy to ensure a greater uniformity with the local Church in those places where communities of that Order are found. However, it seemed opportune to preserve certain more proper elements of texts or of rites, inasmuch as these constitute the special

treasury of its liturgical tradition, according to the intention of the principle concerning the due honor to be accorded particular Rites, solemnly decreed by the Second Vatican Council (Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 4).

Therefore the Sacred Congregation for the Sacraments and Divine Worship, making use of the faculties given it by the Supreme Pontiff Pope PAUL VI, grants the elements hereinafter published, drawn up by the General Chapter of the Order of Friars Preachers, and proposed by the Master general of that same Order for the appropriate approbation in a letter dated 4 June 1976, be kept and used by the Friars, Nuns and Sisters of the Order of Preachers, with attention to the remarks furnished by that same Sacred Congregation.

The intention of this concession is that these proper elements may be used as prayers ad libitum, according to the judgment of each individual community, with attention to the spiritual good and the pastoral growth both of that community as well as of the faithful who are accustomed to frequent the churches of the Order.

From the offices of the Sacred Congregation for the Sacraments and Divine Worship, 25 July 1977.

✠ JAMES ROBERT CARDINAL KNOX
Prefect

✠ Antonio Innocenti
Secretary

Prot. CD 671/76

II

SACRED CONGREGATION FOR SACRAMENTS AND DIVINE WORSHIP

At the request of the Reverend Father Antoninus Abate, Procurator General of the Order of Friars Preachers, in a letter dated 7 October 1977, in virtue of the faculty granted to this Sacred Congregation by the Supreme Pontiff PAUL VI, we freely approve and confirm the texts of the Propers of Masses and of the Order of Readings for Mass, as well as the texts of the Propers of the Liturgy of the Hours, written in Latin and accompanying this Decree.

In the printed texts let there be mention of the confirmation conceded by the Apostolic See. Let two copies of the same above mentioned published texts be sent to this Sacred Congregation.

All things to the contrary notwithstanding.

From the offices of the Sacred Congregation for the Sacraments and Divine Worship, 18 February 1978.

✠ JAMES ROBERT, CARDINAL KNOX
Prefect

Virgilio Noè
Assistant Secretary

Prot. CD 1590/77

III

SACRED CONGREGATION FOR SACRAMENTS
AND DIVINE WORSHIP

At the request of the Reverend Father Raphael Moya, Procurator General of the Order of Friars Preachers, in a letter dated 28 May 1980, in virtue of the faculty granted to this Sacred Congregation by the Supreme Pontiff JOHN PAUL II, we freely approve and confirm the proper Masses of the Blesseds of the Order of Friars Preachers, according to the particular calendar for the use of the provinces of that same Order, written in Latin and accompanying this Decree.

In the printed text let there be mention of the confirmation conceded by the Apostolic See. Let two copies of the same above mentioned published text be sent to this Sacred Congregation.

All things to the contrary notwithstanding.

From the offices of the Sacred Congregation for the Sacraments and Divine Worship, 7 November 1980.

✠ JAMES ROBERT, CARDINAL KNOX
Prefect

Virgilio Noè
Assistant Secretary

Prot. CD 998/80

IV

In addition, other Decrees were conceded to us for the following elements:

- 10 May 1977 (Prot. CD 670/76): it was conceded that the celebration of Saint John Macias on 18 September with the rank of obligatory memorial, and the celebration of Blessed Raymond of Capua on 5 October with the rank of optional memorial, be inserted into the Calendar of the Order.
On the same day the particular Calendar for the use of the provinces of the Order was confirmed.
- 7 October 1983 (Prot. CD 194/83): the texts of the proper Prefaces for the feast of Our Lady of the Rosary and the memorial of our Saints and Blesseds were confirmed.
- Prot. CD 524/83: approval of the revised rites and texts of the liturgical year (see Prot. CD 671/76) was conceded (cf. Prot. CD 671/76).
- 7 January 1984 (Prot. CD 1165/83): the insertion of Blessed John of Fiesole (Fra Angelico), priest, into the Calendar of the Order on 18 February to be observed with the rank of optional memorial was conceded, as well as the texts to be used in the celebration of Mass and the Liturgy of the Hours.
- 7 November 1980 (Prot. CD 998/80): the Latin texts for the *Proper Masses for the Blesseds of the Order of Friars Preachers* were confirmed.
- 8 August 1981 (Prot. CD 2148/80): other Latin texts to complete *the Proper of the Order of Preachers* were confirmed.
- 18 December 1984 (Prot. CD 1909/84): the celebration of Blessed Anna Monteagudo on 10 January was conceded.
- 10 October 1987 (Prot. CD 1128/87): the celebration of Saints Dominic Ibáñez de Erquicia, James Kyushei Tomonaga and their companions, martyrs in Japan, on 28 September with the rank of obligatory memorial was conceded and inserted into the Calendar of the Order.
- 7 April 1988 (Prot. CD 269/88): the celebration of Saints Ignatius Delgado, Vincent Liem, and their companions, martyrs in Vietnam, on 24 November with the rank of obligatory memorial was conceded and inserted into the Calendar of the Order.

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- 18 May 1990 (Prot. CD 387/90): the celebration of Blessed Pier Giorgio Frassati on 4 July with the rank of optional memorial was conceded and inserted into the Calendar of the Order.
 - 8 March 1993 (Prot. CD 152/93): the celebration of Blessed Peter Higgins on 23 March and Blessed Terence Albert O’Brien on 30 October was conceded.
 - 28 June 1994 (Prot. 269/94 L and 418/94 L): the liturgical texts for Blessed Hyacinth-Marie Cornier and Blessed Agnes of Jesus Galand were confirmed.
 - 29 April 1995 (Prot. CD 1329–1330/94): the celebration of Blessed Hyacinth-Marie Cornier on 21 May with the rank of optional memorial was conceded and inserted into the Calendar of the Order; the celebrations of Blessed Ingrid of Skänninge, Marie Poussepin, and Agnes of Jesus Goland were conceded and inserted in the calendars of the Provinces of the Order on their appropriate dates (Prot. CD 2485/94).
 - 1 October 1995 : the celebration of Blessed John George (Thomas) Rehm was conceded and the liturgical texts approved.
 - 24 November 1996: the celebration of Blessed Catherine Jarrige with the rank of an optional memorial was conceded and her liturgical texts were approved.
 - 22 Dec 2005 (Prot. No. 66/05/1520): *Proprium Ordinis Praedicatorum: Documenta I—Additamenta ad Proprium Missalis et Liturgiae Horarum*, © Order of Preachers, Convento Santa Sabina, Rome, 2006.

Documents concerning Certain Sources Used for this Translation

1

[For the original text of the Preface for St. Albert the Great, November 15]

DECREE OF THE CONGREGATION FOR DIVINE WORSHIP AND THE DISCIPLINE OF THE SACRAMENT

At the request of the Reverend Father Raphael Moya, Procurator General of the Order of Friars Preachers, in a letter dated 4 November 1989, by virtue of the faculty granted to this Congregation by the Supreme Pontiff JOHN PAUL II, we freely approve and confirm the Spanish-language translation of the texts of the Proper of the Masses and of the Order of Readings for Mass, as it appears in the attached copy.

In the printed text let this Decree, by which the confirmation sought from the Apostolic See was conceded, be inserted in its totality. In addition two copies of the same printed text should be forwarded to this Congregation.

All things to the contrary notwithstanding.

From the offices of the Congregation for Divine Worship and the Discipline of the Sacraments, February 10, 1990.

✠ EDUARDO CARD. MARTÍNEZ
Prefect

Pietro Tena
Assistant Secretary

Prot. n. CD 812/89

2

[For original texts of elements pertaining to the Rite of Profession]

DECREE of the CONGREGATION FOR DIVINE WORSHIP
AND THE DISCIPLINE OF THE SACRAMENTS

At the request of the Reverend Father Chrys Finn, Vicar of the Master of the Order of Friars Preachers, by the mandate of the same Master in a letter dated June 12, 1997, by virtue of the faculty granted to this Congregation by the Supreme Pontiff JOHN PAUL II, and having observed particular law in accordance with n. 80 of the Constitution *Sacrosanctum Concilium*, we freely approve the Ritual of Profession as it appears in the copy published in Latin and attached to this Decree.

In the printed text let this Decree, by which the approval sought from the Apostolic See was conceded, be inserted in its totality.

In addition two copies of the same printed text should be forwarded to this Congregation. All things to the contrary notwithstanding.

From the offices of the Congregation for Divine Worship and the Discipline of the Sacraments, March 25, 1998, the Solemnity of The Annunciation of the Lord.

✠ JORGE CARD. MEDINAE.
Prefect

✠ Gerardo M. Agnelo
Archbishop Secretary

Prot. n. 1191/97/L

3

[For the Recognitio for *The Roman Missal*, Third Typical Edition, 2010 [USA]]

DECREE of the CONGREGATION FOR DIVINE WORSHIP
AND THE DISCIPLINE OF THE SACRAMENTS

Prot. n. 1464/06/L

UNITED STATES OF AMERICA

At the request of His Eminence Francis Eugene Cardinal George, Archbishop of Chicago, President of the Conference of Bishops of the United States of America, in a letter dated December 9, 2009, and by virtue of the faculty granted to this Congregation by the Supreme Pontiff BENEDICT XVI, we gladly approve and confirm the text of the English language translation of the Roman Missal, according to the third typical edition, as found in the attached copy.

In printed editions, mention must be made of the approval and confirmation which this Congregation has conceded. Moreover, two copies of the printed text should be forwarded to this Congregation.

All things to the contrary notwithstanding.

From the offices of the Congregation for Divine Worship and Discipline of the Sacraments, March 26, 2010.

✠ ANTONIO CARD, CAÑIZARES LLOVERA
Prefect

✠ Joseph Augustine Di Noia,, O.P.
Archbishop Secretary

DECREE of the CONGREGATION FOR DIVINE WORSHIP
AND THE DISCIPLINE OF THE SACRAMENTS

Prot. n. 172/09/1

UNITED STATES OF AMERICA

At the request of His Eminence Francis Eugene Cardinal George, Archbishop of Chicago, President of the Conference of Bishops of the United States of America, in a letter dated January 28, 2009, by virtue of the faculty given to this Congregation by the Supreme Pontiff BENEDICT XVI, we gladly approve and confirm the text of the English-language liturgical Psalter, as it appears in the appended copy, to be used in all future liturgical books.

In printed editions, mention must be made of the recognition granted by this Congregation. Moreover, two copies of the printed text should be forwarded to this Congregation.

All things to the contrary notwithstanding.

From the offices of the Congregation for Divine Worship and the Discipline of the Sacraments, March 19, 2010.

✠ ANTONIO CARD, CAÑIZARES LLOVERA
Prefect

✠ Joseph Augustine Di Noia,, O.P.
Archbishop Secretary

LETTER OF PROMULGATION

of the

Missale et Lectionarium Ordinis Praedicatorum
(1985)

BROTHER VINCENT DE COUESNONGLE

**HUMBLE MASTER AND SERVANT
OF THE ENTIRE ORDER OF PREACHERS,
TO ALL THE FRIARS, NUNS AND SISTERS
AND TO THE OTHER MEMBERS OF THE SAME ORDER
HEALTH AND HEEDFULNESS OF THE WORD OF GOD
WITH THANKSGIVING**

1. From its earliest days and in every age the Order of Preachers has always taken care to organize its life of prayer and its liturgy, as well as the books with which it carries out the work of celebrating divine worship.

The book known as the “Prototype of Humbert of Romans” provided in the year 1256 a certain organic corpus of our liturgy and provided great benefit, not only for each community of our Order and for the spiritual life of the Friars, but also for other communities whose apostolic mission was similar to ours.

I

VARIOUS REFORMS OF THE *MISSALE ORDINIS PRAEDICATORUM*

2. The Missal of the Order, as regards its texts and rites, has perdured almost the same up to our own time. From the beginning of the seventeenth century, however, one of the principal changes occurred when, for

pastoral reasons, the *Lectionary for Mass according to the Roman Rite* was adopted.¹

The rites of the liturgical year according to the Prototype were handed on almost unchanged up to the liturgical revision in 1955 of the *Ordo Hebdomadae Sanctae*, which indeed affected all the Rites of the Latin Church.²

3. The liturgical revision, which the Second Vatican Council mandated, created for the Order, as well as for other religious orders, a new situation, especially because it permitted vernacular languages to be used and presaged sacred actions more suitable to each local culture.

¹ Cf. W. R. Bonniwell, *A History of the Dominican Liturgy 1215–1945*, New York 1945², p. 319 [See: *Acta Capitulorum Generalium O.P.*, ed. B. M. Reichert, vol. VI, Romae 1902, p. 56]

² Cf. M. M. Browne, “Triduo ante Pascha et Dominica Resurrectionis. Innovationes faciendae in Ritu O.P.” [Prot. n. 26/56, 6 Mar. 1956]. ASOP 32, 1956, pp. 297–301; *Normae per Hebdomadam Sanctam servandae in Ritu S.O.P.*, ed. M. Browne, Typis Polyglottis, Vaticanis, 1957.

Certain of our General Chapters looked into this question.³ Indeed, the Chapter of River Forest celebrated in 1968 petitioned the adoption of the revised Roman Rite “retaining when possible some proper elements.”⁴ Initially, this pertained to the Roman Missal,⁵ then to the Liturgy of the Hours.⁶

4. Even after the reception of the Roman Missal, the question of preserving the Order of Mass proper to us still had to be considered. Finally, it was determined that the new Roman Order of Mass should be adopted⁷—an Order in which a similarity on several points was often noted when compared to our ancient Rite.

Other petitions were made to adapt certain parts of the Ritual for our Order, especially as regards the liturgy for the sick and for the dead.⁸

Since, however, the Order should examine the various aspects of its liturgical life, other parts of our ancient Rite were also subjected to a similar analysis.

5. This Letter promulgates and hands on to the entire Order both the Missal and the Lectionary, whose ecclesiological or juridical character—in so far as books are concerned—is new for us.

This volume, as though a Supplement to the Roman Missal, requires a knowledge of its General Instruction and the praxis of its Order of Mass, together with the general usage of its various parts. In other respects the edition is typographically the same.

Nevertheless, at the same time our Missal contains certain parts of our traditional liturgy and the Proper of Saints newly edited. About this more will be said below.

6. This Letter also has another purpose. For it seemed well to add certain points⁹ for meditating upon the Eucharist, as regards the importance of its celebration for our communities, and as regards the fact that it is the principal place where the word of God ought to be observed by us in any liturgical celebration.

II

PRESENTATION OF THIS VOLUME

7. As the General Introduction observes,¹⁰ this volume gathers in one section what pertains to the Missal, and in another section what refers to the Lectionary.

This edition is to be considered typical, because all the elements were proposed for our approval and were then confirmed by the Apostolic See,¹¹ even though for many

³ Cf. ACG 1965, nn. 283, 289; ACG 1968, n. 58; ACG 1971, nn. 132, 134, 135; ACG 1974, nn. 170, 171, 172. See: ASOP 43, 1977, pp. 193–275.

⁴ Cf. ACG 1968, n. 58.

⁵ Cf. SCCD, “De Missali Romano et novo calendario pro O.F.P.” [Deer., Prot. CD 98/69, 2 Jun. 1969], MOP 39, 1969, pp. 250–251.

⁶ Cf. ACG 1971, n. 134; SCCD, “De Officio divino denuo instaurato” [Deer., Prot. CD 1725/71, 7 Oct. 1971], ASOP 40, 1971, p. 231.

⁷ Cf. A. Dirks, “De novo Ordine Missae. Relatio Consilio generali extraordinario oblata,” ASOP 39, 1970, pp. 572–574.

⁸ Cf. ACG 1974, n. 170: “Adaptationes ad Ordinem Praedicatorum illarum partium Ritualis Romani quae vocantur ‘Ordo Unctionis Infirmorum’ et ‘Ordo Exsequiarum,’” ASOP 43, 1977, pp. 143–155; observations given by CSCD [Prot. CD 669/76], pp. 156–159.

⁹ Cf. MO V. de Couesnongle, *Litt. Prom. Orationi et praedicationi*, 7 Nov. 1980, LHOP, pp. IX–XXVIII.

¹⁰ Below, pp. 27*–28*, n. 2, 4.

¹¹ Cf. various decrees, p. 8*.

reasons all these elements have been gathered together in a single volume.

Proper of Time

8. Concerning the Proper of Time, our Order preserves in its Missal special rites with elements of some importance and appropriate directions for their proper observance in choir.

A certain inventory and comparative study of these elements resulted in a list, approved by the Order¹² and confirmed by the Sacred Congregation for the Sacraments and Divine Worship, with suggestions for renewal.¹³

Then, the important work of comparing rites of this kind with the Roman Missal and with other liturgical traditions according to the opinions of experts concluded that the rite should be renewed. And so, having made the necessary accommodations, these very rites are simply inserted among those which are proposed as optional in the Roman Missal and without doubt constitute an enrichment of our patrimony.¹⁴

9. The possibilities for observing these rites and for prayer offered to our communities are worthy of serious consideration. For the importance of the renewed rites and the observations upon the roles of each

minister, upon choral observance and its relation to the regular life, aptly promotes the celebration of these mysteries throughout the liturgical year.

Several texts and prayers, drawn from our tradition or harmonized with it, enrich to a certain degree the euchology of the Roman Missal. In other respects all these variations or comparisons are for us doctrinal and spiritual riches which nourish and foster our religious and apostolic life.

Proper of Saints

10. This newly published Missal presents a number of appropriate formularies for commemorating the Saints or Blesseds who are inscribed in the General Calendar for the Entire Order or in the Particular Calendar for use of the Provinces.

We have already recalled what the loving cult of the saints means for us in our Dominican life.¹⁵ The greater part of the formularies which are contained in this section of the Missal pertain to its euchology, namely the Collects, Prefaces and Solemn Blessings.

Texts of this kind find their inspiration in our ancient formularies or offer newly revised elements which help us to rightly interpret the character of our Saints and at the same time to truly take the charismatic measure of their deeds.¹⁶ The character of the Prefaces illustrates the action of the Holy Spirit in their lives and provides us reasons

¹² Cf. ACG 1974, n. 171: "De quibusdam elementis peculiaribus Ritus nostri," MOP 43, 1977, pp. 134–138.

¹³ Cf. SCSCD, "De elementis peculiaribus Ritus O.P." [Decr., Prot. CD 671/76, 25 Jul 1977], MOP 43, 1977, p. 133 (above p. VIII) and nn. 1–30, pp. 138–140—ASOP 43, 1977, pp. 193–275; Notitiae 14, 1978, pp. 334–417, 463–489.

¹⁴ Cf. ACG 1974, n. 171: "Nota praevia," ASOP 43, 1977, p. 134; commentary: MOP 43, 1977, pp. 207–211 and Notitiae 14, 1978, pp. 348–351.

¹⁵ Cf. MO V. de Couesnongle, *Litt. Prom. Orationi et praedicationi*, nn. 10–21 (LHOP, pp. XVI–XXII).

¹⁶ Cf. Prayers: Holy Father Dominic, p. 207; Bl. Jordan of Saxony, p. 182.

for giving thanks for the mission of the Order.

Lectionary of the Saints

11. The readings provided or indicated in this Lectionary have been chosen according to traditional norms, whether they be used in our proper Masses or are able to promote prayer for special groups.¹⁷

With the help of this Lectionary, the hearing and encountering of the word of God occurs first of all by recounting the life of our major Saints in the faith and in service to the Order. If, perhaps, in their practices they lead us to the Gospel in a manner and power proper to them, they impel us to reflect upon the multiform vocation to sanctity. The word of God never seems to offer a direct and immediate response to our questions: for it always overcomes them and disposes us for the illumination of divine revelation received in its entirety.

Nevertheless, the Lectionary of the Saints must not be used inconsiderately, because one ought to bear in mind the importance of the weekday Lectionary which, with its uninterrupted cursus, ought to teach us to live more intimately the greatest of the mysteries of salvation.¹⁸

References for Chant

12. In the appendix certain references for chant are found together with some

melodies. This section, carefully compiled in the spirit of the *Cantus Missae* of the Order, makes the use of our books easier and also highlights the task of selecting suitable texts for adaptation. The printing of musical elements at least in part satisfies the petition of the General Chapter of 1980, that “a certain selection of chants and prayers of greater importance in the history of the oblivion and perish.”¹⁹

III

THE WORD OF GOD AND THE CELEBRATION OF THE EUCHARIST

13. A fundamental stance for the life of the Order of Preachers manifests itself in this: in the Church the Eucharist is the bond of fraternal charity and the principal source of apostolic zeal.²⁰ For this reason, it is appropriate to search out diligently the total fullness and importance of this mystery.

Relationship to the Word of God

14. The renewed Proper of the Order, as regards either the Liturgy of the Hours or proper Masses, the Lectionary, and the various sections of the Ritual highlight more clearly and teach us this: the Order of Preachers, both in its communities and in its individual members, has been called to celebrate, study and proclaim the word of God.²¹

¹⁹ ACG 1980, n. 61.

²⁰ Cf. LCO nn. 3 § I, 59 § I, 105 § II; LCM, n. 82; ACG 1971, n. 128, p. 77; ACG 1974, n. 166, pp. 103–104; ACG 1980, n. 52, pp. 37–38.

²¹ Cf. MO V. de Cousenongle, *Le courage du futur*,

¹⁷ Cf. Below, “General Introduction,” nn. 34–43, pp. 37*–39*.

¹⁸ Cf. GIRM, nn. 316c, 319; SC, n. 51.

This relationship to the word of God so affected the first generations of Friars, that, as with the Apostle Paul (Rom 15:16), preaching by way of *antonomasia* was regarded as the most powerful divine praise.²²

15. This stance, situated within the ecclesiological context of our time²³ and in complete harmony with an understanding of divine Revelation, in as much as it is profitable for word and deed,²⁴ today continues to be of the utmost importance.

The prophetic role of religious life ought to mark especially our communities and our preaching.²⁵ For in it the missionary urgency of our ministry is recalled, as well as its relationship to different forms of culture. Men of our age, cognizant of its reality, ought to encounter witnesses of evangelical truth as they proceed on their journey.

That we may become such, namely, men of the Word and of the Gospel, it is appropriate, indeed, that we be men of faith who may be able to live the Gospel by a fitting ministry and its obligations, who are prepared to profess the faith, and who strive to proclaim it both in thanksgiving and in sacrifice.

Messages aux Dominicains (Problèmes de vie religieuse, 41), Paris 1980, pp. 101–102; “General Introduction,” n. 73 (LHOP, p. LXI, note 104).

²² Humbert of Romans: “. . . the office in which God is glorified is particularly excellent...but by preaching God is glorified to a greater and better degree . . ., because by such an office. . . God is glorified. . . not only by the mouth, but by the mouth, by the heart and by deed.” (*Opera de vita regulari*, ed. J.-J. Berthier, vol. II, Romae 1889, pp. 31–32; see also, *ibid.*, pp. 432–433).

²³ Cf. SC, n. 9; OLM, “Praenotanda,” nn. 24–27 (*Notitiae* 18, 1981, pp. 370–372).

²⁴ Cf. Conc. Vat. II, Dogmatic Constitution on Divine Revelation *Dei Verbum*, nn. 2–10 (AAS 58, 1966, pp. 818–822).

²⁵ Cf. ACG 1980, n. 17 (pp. 16–18).

Eucharist and Community

16. Through a more profound knowledge of tradition and a more vibrant liturgical life, the Eucharist itself and its celebration are understood to come about in a certain movement or progression: namely by the movement of giving thanks, by the movement of commemorating the Paschal Supper, and also by the return of all to God—all this is contained within the very memorial of Christ.²⁶

And so, in the Eucharist the spiritual consciousness of the Church reaches its culmination. The Lord’s word, as it allows us to give thanks, is the same as that which together with prayer sanctifies all things.²⁷ From this we are rightly persuaded how the Christian life, but especially religious life, ought to have a eucharistic dimension.²⁸

17. The Second Vatican Council restored the pristine importance of the “communitarian” and hierarchical structure of each celebration,²⁹ the active participation of the faithful, and in a wider sense the community itself in as much as it is the subject of the liturgical action. Concelebration expresses the unity of the priesthood, and likewise evokes a total vision of the Church; in a similar manner, Holy Communion under

²⁶ Cf. Conc. Vat. II, Dogmatic Constitution on the Church *Lumen gentium*, nn. 10, 11, 34 (AAS 57, 1965, pp. 14–16, 40).—St. Thomas Aquinas, *Summa Theologiae* I, q.2, prol.; Collect, *Off. ss. Corp. et Sang. Dom.*, *Opusc. Theol. II*, Marietti 1972², p. 276.

²⁷ Cf. 1 Tm 4:4–5; Mk 8:7; Lk 9:16.

²⁸ Cf. “Addnotationes complementares. De celebrationum nostrarum liturgicarum signification,” nn. 42, 45 (LHOP, pp. 21–22).

²⁹ Cf. SC, nn. 26–32; GIRM, nn. 1–4, 7, 14, 257.

both species, as often as it is allowed, is commended and is considered to be of great importance, that the nature of the Eucharistic sacrifice might be grasped more completely.

Our communities, bound by the obligation of celebrating the Hours and the conventual Mass,³⁰ ought to understand anew what an assembly of this kind demands, whether in regard to the equally esteemed relationships with the local Church or whether in regard to the communities themselves and the whole Dominican Family.

18. To each one of us the admonition of the Apostle is enjoined: “Let us not neglect to meet together, as is the custom of some.”³¹

For us also the liturgical assembly becomes the locus where the Holy Spirit flourishes,³² our faith is tested, and, when we celebrate feast days of the Order, we profess in a special way the Dominican charism. It also provides the locus for bringing about fraternal reconciliation.³³

19. The examples of Saint Dominic celebrating Mass,³⁴ as well as the role of St.

Thomas Aquinas in composing the Office of Corpus Christi, impel us to seek ways and symbolic gestures by which we may demonstrate faith and veneration before the majesty of such great mysteries.

Missionary work carried out by so many of our brothers and sisters, past and present, reminds us that the proclamation of the Kingdom of God and evangelization, as well as the goal of human development, enable us to enter into praise and thanksgiving for both creation and redemption. Again, by these examples we are instructed to ask, moreover, for the living bread offered by Christ, that the bread may be broken for the whole human race.³⁵

Finally, let the custom of praying secretly, which our Constitutions and our tradition advise, be very well sustained by this thanksgiving which flows from the celebration of Mass, but especially from the reception of the Body and Blood of Christ.³⁶

Symbolism and Celebration

20. The importance of the word of God and the major themes mentioned above regarding the Eucharist find their realization particularly in the very act of celebration. As has been noted,³⁷ the liturgical action is seen to be richer in its totality when at the same time community and mystery, gesture and

³⁰ Cf. LCO, nn. 58–63; LCM, nn. 82, 85–87; ICLOP, nn. 2, 3, 4, 9, 11, 21; MO V. de Couesnongle, *Litt. Prom. Orationi et praedicationi*, nn. 6–9 (LHOP, pp. XII–XVI).

³¹ Heb 10: 25. See also: Heb 12: 14–29; 13: 1–9.

³² Cf. St. Hippolytus, *The Apostolic Tradition*, 35 (Sources Chrétiennes, n. 11, p. 118); St. Irenaeus, *Adversus Haereses* III, 24, 1 (Sources Chrétiennes, n. 211, pp. 472–475).—Eucharistic Prayers II and III (MR, n. 107, p. 458; n. 114, p. 463).

³³ LCO, nn. 59 § I, 1 § VII, 105 § II; LCM, nn. 1 § V, 40 § II, 82; ACG 1971, n. 128, pp. 77–78; ACG 1974, n. 166, p. 103; MO V. de Couesnongle, *Litt. Prom. Orationi et praedicationi*, n. 9 (LHOP, p. xv).

³⁴ Cf. *Acta canonizationis S. Dominici*, nn. 3, 21, 38, 46 (MOPH 16, pp. 124, 140, 156, 165); Jordan of Saxony, *Libellus de principiis O.P.*, n. 105 (MOPH 16, p. 75)—*De novem modis orandi S. Dominici*, nn. IV & V (ed. I

Taurisano, MOP 15, 1922,, pp. 99–100).

³⁵ Cf. John Paul II, *Nuntius televisificus iis qui XLII Eucharistico ex omnibus Nationibus conventui [Lourdes] interfuere missus*, 21 Jul. 1981 (AM 73, 1981, pp. 547–552; MOP 45, 1981, pp. 165–170).

³⁶ Cf. LCO, nn. 67 § I, 187 § III; LCM, n. 83.

³⁷ Cf. “Adnotationes complementares. De celebrationum nostrarum, liturgicarum signification” (LHOP, pp. 3–22).

word, human reality and divine presence are joined.

21. The Eucharistic celebration is the realization of the mystery of salvation mediated through cultic action.³⁸

Our liturgy, therefore, ought to be endowed with that harmonious and symbolic dimension about which the General Instruction of the Roman Missal³⁹ and the Directions given by the Order speak.⁴⁰

Clearly it is useful to recall to mind the opportunities of distributing the various ministries⁴¹ in such a way that in the liturgy communities and the faithful may truly carry out a variety of roles. These roles can be fulfilled also by Nuns, Sisters and other faithful according to current norms. It is evident, therefore, that there should be a suitable number of ministers (in the first place the Deacon, then the acolyte, reader, cantor, etc.).⁴² If a Deacon is lacking, certain of these roles may be entrusted to one of the concelebrants.

22. Let the difference in rank among the days and liturgical feasts be well observed; likewise it will be very important that chants, suitable to the nature of each

celebration and following the norms of our tradition, be selected. At the same time it is desirable that the efforts of the faithful be associated with this work, even when symbolic gestures are concerned.

23. Finally, being mindful of what we have said concerning the importance of the Liturgy in our life, we promulgate for the entire Order this new Missal and Lectionary. We wish that it be received by all brothers and sisters as a sign of unity among the Friars of the Order and other members of the Dominican Family and as a daily source of new vitality: indeed, through a diversity of languages let one and the same prayer be directed to God.

We declare this edition of the Missal and Lectionary published in Latin to be the typical edition for the entire Order and we wish it to be received as such by all who use the Calendar of the Order.

24. We ask Priors Provincial to see to the publication of a version in the language of their own region according to the norms handed down by the Church of which mention was made in the *Proprium Officiorum O.P.* promulgated in 1982.⁴³ These versions, approved by the Master of the Order, must be submitted by him for confirmation by the Sacred Congregation for the Sacraments and Divine Worship.⁴⁴ ☩ We greatly rejoice in the Lord that the

³⁸ Paul VI, Const. Apost. *Missale Romanum*, 3 Apr. 1969 (MR, pp. 11–16); GIRM, 1–6, 7, 8, 14, . . . 241, 257, 283, 313.—John Paul II, Epist. Ad universos Ecclesiae Episcopos de SS. Eucharistiae mysterio et cultu *Dominicae Cena*, 24 Feb. 1980 (AM 72, 1980, pp. 113–148); SCSCD, Instr. de quibusdam normis circa cultum mysterii Eucharistici *Inaestimabile donum*, 3 Apr. 1980 (AAS 72, 1980, pp. 331–343).

³⁹ Cf. MR, pp. 19–86.

⁴⁰ Cf. “Indicationes quaedam pro Celebrationibus Liturgicis in Ordine Praedicatorum” (1974) [ICLOP], in ASOP 43, 1977, pp. 160–168 and in LHOP, pp. IXXV–LXXXV.

⁴¹ Cf. ICLOP, n. 7.

⁴² Cf. GIRM, nn. 58–73: Cap. III “De officiis et ministeriis in Missa” (MR, pp. 40–43).

⁴³ Cf. MO V. de Couesnongle, *Litt. Prom. Orationi et praedicationi*, n. 27 (LHOP, p. XXVI); “General Introduction”, nn. 72–79 (LHOP, pp. LX–LXIII).

⁴⁴ Cf. “Consilium”, Instr. *De popularibus interpretationibus Propriorum Dioecesium et religiosarum Familiarum*, 1 Jun. 1965, n. 7 (EDIL, n. 403).—SCSCD, Instr. *De Calendariis particularibus atque Missarum et Officiorum Propriis recognoscendis*, 24 Jun. 1970 (EDIL, nn. 2093–2143).

Missale O.P. sees the light of day in the year, not yet completed, in which Pope John Paul II conceded to the universal Order of Preachers the liturgical cultus in honor of Blessed John of Fiesole, known as Fra Angelico, whose priestly life and wondrous paintings savor and express the divine liturgy of heaven.⁴⁵

Given in Rome, at Santa Sabina, on 15 August, in the Holy Year 1983, on the solemnity of the Assumption of the Blessed Virgin Mary into Heaven.

BROTHER VINCENT DE COUESNONGLE, O.P.
Master of the Order

Brother Vincent Romano, O.P.
Prior Provincial of Sicily

⁴⁵ Cf. John Paul II, Litterae Apostolicae motu proprio datae quibus toti Ordini Fratrum Praedicatorum cultus liturgicus fratris Ioannis de Faesulis cum titulo "Beati" conceditur, *Qui res Christi gerit*, 3 Oct. 1982.

GENERAL INTRODUCTION

TO THE ENGLISH-LANGUAGE EDITION OF THE

MISSAL FOR THE ORDER OF PREACHERS

PREFACE

1. The Letter of Promulgation of the *Proprium Officiorum* (1982), as well as the General Introduction and the *Additional Remarks*,¹ recall the intent and method which has been followed in preparing the new liturgical books of the Order according to the guidelines of the Second Ecumenical Council of the Vatican and the directives of the Apostolic See.

Accordingly, this Introduction will illustrate first of all what pertains particularly to the structure of the *Missale et Lectionarium O.P.* At the same time it will furnish some useful directives for the adaptation of the Missal in vernacular languages, directives which have been employed in editing this English edition.

2. For practical reasons the Latin edition placed the Sacramentary—Antiphony and the Lectionary of the Proper Masses of the Order in one volume. However, this was done in such a way that, especially for the altar books, the spirit of the restored liturgy might be observed, i.e., that the two books

be distinguished since they pertain to different ministries;² for the same reason two distinct sections have been laid out in the English edition.

3. The *Missale et Lectionarium O.P.* was presented as a Supplement to the Roman Missal and Lectionary, both as regards certain elements in the liturgical year and as regards proper Masses of the Saints and Blesseds of our Order.

In its structure and general content this English-language edition follows that of the Latin typical edition. The principles of translation employed are in accord with the guidelines provided by legitimate authority and particularly that of *Liturgiam authenticam: Fifth Instruction on Vernacular Translation of the Roman Liturgy*.³ In the Appendices in addition to what is found in the Latin typical edition certain rites for the liturgical year have been included.

¹ Cf. MO V. de Couesnongle, *Litt. Prom. Orationi et praedicationi*, 7 Nov. 1980 (LHOP, p. xxxvii); “Introductio generalis” (ibid., pp. xxix–lxi); “Adnotationes complementares. De celebrationum nostrarum liturgicarum significatione” (ibid., pp. 1–22).

² Cf. CP, nn. 39, 40, 41 (EDIL, nn. 2133, 2134); GIRM, nn. 56–59, 118; OLM, “Praenotanda,” n. 113 (Notitiae 18, 1981, pp. 401–402).

³ Cf. CCDSS, *Liturgiam authenticam: de usu linguarum popularium in libris liturgiae Romanae edendis*, March 28, 2001.

Thus, the English-language edition, *Missal and Lectionary O.P.*, contains the following:

- an introductory section which includes the Letter of Promulgation of the Master of the Order, the present Introduction, the Calendar of the Order, and a listing of the sigla and abbreviations used;
- a section titled “Proper of Time” where there may be found in a renewed form elements of the Rite of the Order for certain liturgical seasons;
- the “Order of Mass with the People” with certain Prefaces presented in the same typography as that of the Roman Missal (editio typica tertia 2002);
- a section titled “Proper of Saints” together with an additional section offering elements which are taken from the Commons or other sections of the Roman Missal (such as Masses for Various Needs, Votive Masses, etc.);
- the “Lectionary” for proper Masses of the Order of Preachers whose typography is similar to that of the Roman Lectionary;
- a section titled “Appendices” containing the Introduction to the *Ordo Cantus Missae* (the actual listing of chants is found in the Latin typical edition), The Announcement of Easter and the Moveable Feasts, A Solemn Chapter for the Announcement of the Nativity of the Lord, The Blessing of Water for the Easter Vigil (excerpted from *The Roman*

Missal), the antiphon *Clementissime* for the Final Commendation and Farewell at the Funeral Mass, and brief biographical notices for our Saints and Blesseds as an aid for preachers.

- and finally the various “Indices” for the elements of the Missal and of the Lectionary.

4. The form or structure of the *Missale et Lectionarium O.P.*, which was to be followed in vernacular editions as circumstances allowed, was not presented as the sole necessary exemplar for adaptation into vernacular languages.

The designation “typical” of the Latin edition did not refer to the presentation of all the elements collected into one volume, but only to the selection, approval and confirmation of those elements.

Accordingly, editions in vernacular languages⁴ were not restricted to the presentation of the Latin edition, although this English-language edition generally follows the Latin edition and offers to our communities all the elements which were typically printed in the Latin edition.

5. This General Introduction follows that of the *Missale et Lectionarium, O.P.* which throws light upon its various sections, so

⁴ Cf. “Consilium”, Instr. *De popularibus interpretationibus Propriorum Dioecesium et religiosarum Familiarum*, 1 & 2 Jun. 1969 (EDIL, nn. 396–404); Id., Instru. *De interpretatione textuum liturgicorum*, 25 Jan. 1969 (EDIL, nn. 1200–1242); CP, nn. 39–47 (EDIL, nn. 2132–2140); OLM, “Praenotanda”, nn. 70–71, 83, 111–118 (*Notitiae* 18, 1981, pp. 385, 389, 401–402).

that their structure and intent might be explained.

Indeed, provision was made in the Introduction of the Latin typical edition for the distribution of directives it contained throughout different volumes in the vernacular versions, if this seemed appropriate.

I PROPER OF TIME

6. The Order of Preachers, which has its own liturgical tradition, while adopting the Roman Missal, sought to retain, in accord with the liturgical constitution *Sacrosanctum concilium*⁵ and General Chapters,⁶ the truly special elements of the Missal, particularly for the liturgical year. Thus, the revision promotes those elements which keep in mind the proper character of the liturgical assembly (convents of Friars, monasteries of Nuns, communities of Sisters, gatherings of the members of lay Fraternities), the directives of the restored liturgy, and the conditions of the times.

THE COMPILATION AND USE OF THIS SUPPLEMENT

7. The elements which are contained in this Supplement of the Order of Preachers,

⁵ Cf. SC, nn. 4, 3, 37, 38 [87, 101, 123]; SRC, Instr. Ad executionem Constitutionis de sacra Liturgia recte ordinandum *Inter Oecumenici*, 26 Sep., n. 9 (EDIL, n. 207).—MO A. Fernandez, “Litterae de Sacra Liturgia” [Prot. n. 7–64], MOP 36, 1964, pp. 404–405; Id., “De adaptatione Ritus nostri ad Constitutionem liturgicam” [31 Dec. 1964], MOP 37, 1965, pp. 75–82.

⁶ Cf. ACG 1965, n. 276 (pp. 122–124), n. 289; ACG 1968, n. 58; ACG 1971, n. 135; ACG 1974, n. 171; SCSCD, “De elementis peculiaribus Ritu O.P.” [Deer. Prot. CD 671/76, 25 Jul. 1977], ad nn. 1–30, MOP 43, 1977, pp. 138–140—ASOP 43, 1977, pp. 193–275; *Notitiae* 14, 1978, pp. 334–417, 463–489.

duly approved,⁷ are presented in various ways.

When there existed typical texts of our tradition, either euchological in nature or accompanied with chant, which were sufficient in number, complete formularies have been compiled, with some additional elements borrowed from the Roman Missal or from other sources, lest it be necessary to use another book. This occurs for The Presentation of the Lord, Ash Wednesday, Palm Sunday of the Passion of the Lord, and the processions for The Ascension of the Lord and The Assumption of the Blessed Virgin Mary.

When in some liturgical celebration, for example Friday of the Passion of the Lord (Good Friday), there is only one part of the Rite that is unique to us, this is printed; the other elements are taken from the Roman Missal, but are so noted in our edition. And always certain directives are offered for the choir concerning posture during the celebration.

Finally, for other celebrations, such as Thursday of the Lord’s Supper: At the Evening Mass, and the Easter Vigil, this Supplement preserves from our customs certain guidelines for the choral use of the Roman Missal. But nevertheless the complete formularies are printed, with the exception of some elements which pertain to ministers other than the Priest.

8. Through the revision of these special elements necessary corrections were provided, corrections concerning either the

⁷ Cf. *Decreta*, above p. VIII.

number and the roles of the ministers or the adaptation of the rite or text.

In these revisions guidelines from the Roman Missal provided for certain celebrations were particularly kept in mind (e.g., for Ash Wednesday, the Easter Vigil, etc.) or for certain parts of the celebration (e.g., for the Solemn or Simple Entrance, etc.).

Suggestions and experiments of Provinces and Monasteries of the Order were also useful for the work of revision. Sometimes new texts were proposed which were better suited to the modern structure of the rites.

And so elements of our ancient Rite harmonize very well with those which are proposed as optional in the Roman Missal and, after appropriate accommodation, they constitute, indeed, a real contribution to our liturgical tradition.⁸

9. The conventual structure and the diversity of communities in which our liturgy is customarily celebrated urge us to be attentive to the spirit of the rites which may express in a more suitable manner the spirit of our Order in the liturgy.⁹ Moreover, we

⁸ Cf. The text of the document approved by the General Chapter [ACG 1874, n. 171]: *De quibusdam elementis peculiaribus Ritus nostri*: "There are elements of our ancient Rite which, after necessary adaptations, can be fittingly inserted among the elements which are proposed as optional by the various books of the restored liturgy." (*Nota praevia*, MOP 43, 1977, p. 134); MO V. de Couesnongle, *Litt. Prom. Vitae orationis*, 15 Aug. 1983, n. 8, above p. xvii—See ASOP 43, 1977, pp. 207–211, 211–222; *Notitiae* 14, 1978, pp. 348–351, 351–364.

⁹ Cf. LCO, n. 57; LCM, n. 1 § 4; ICLOP, nn. 2, 3, 8, 9; MO V. de Couesnongle, *Litt. Prom. Orationi et praedicationi*, nn. 3–9 (LHOP, pp. x–xv); "Introductio generalis", nn. 14, 73, 80 (LHOP, pp. xxxvi, lxi, lxiii);

should always keep in mind the proper character of each liturgical assembly and then in a more suitable manner use the various possibilities proposed in the Roman Missal or in this Supplement.

Nevertheless, the selection a priori of proper elements of our Rite or of other elements should be avoided. In each case it will have to be determined what is better for the community and for the faithful who participate in our liturgical celebrations.¹⁰

A SUITABLE NUMBER OF MINISTERS

10. The greatest care will need to be taken in preparing and carrying out liturgical celebrations, in such wise that the Friars, Nuns, Sisters and all the faithful rightly perceive the spiritual riches and symbolic meaning of each liturgical action.¹¹ As to the solemnity of the rite or the number of ministers, if there is need, a choice can be made regarding the disposition of place, the opportunity for singing, the liturgical language more suitable for the various parts of the rite and of the text, and the number of ministers.¹²

11. Sometimes, when there is no Deacon, an assisting Priest carries out the office of

"Adnotationes complementares", nn. 7, 8, 28, 29 (LHOP, pp. 5, 6, 16).

¹⁰ Cf. "Nota praevia", cit. (ASOP 43, 1977, p. 134); SCSCD, Deer. Prot. CD 671/76, 25 Jul. 1977, above p.v.

¹¹ Cf. "Adnotationes complementares", nn. 3, 4, 5, 8, 16, 17, 20, 35, 37 (LHOP, pp. 3–4, 6, 10–11, 13, 19–20).

¹² Cf. GIRM, nn. 91, 95–97, 103–104, 98–111, 114, 120, 352; ICLOP, nn. 3–10; MO V. de Couesnongle, *Litt. Prom. Vitae orationis*, n. 21, above p. xxii.

the Deacon (providing explanations, reading the Gospel, assisting at the altar, etc.) so that the celebration may be carried out with a greater balance and an appropriate variety of ministers.

Since our celebrations are frequently concelebrated by several priests, the one who presides is called the Principal Celebrant and mention is made of the offices and the place for the concelebrants. For Friday of the Passion of the Lord (Good Friday) when the eucharistic celebration may not properly be carried out, but according to our rites several priests may be present, the words “the Priest who presides at the celebration” are used.

12. To maintain a structural balance the text of the rubrics, when referring to the office which among us customarily pertains to the Prior, recall this with the words: “Prior or Principal Celebrant”; but thereafter the term “Prior” is not employed.

For communities of Nuns and Sisters the term “Prior” should be understood as referring to the Priest who is the celebrant.

13. To designate certain ministers who are present for the rites—in addition to the Priest or concelebrants and Deacon—the same terminology as in the Roman Missal is used.¹³ The expression “acolyte,” used in the formal sense, is not accustomed to be used here in another broader sense. In adopting all these titles the same meaning is employed as recognized in the customs of the Order relative to the celebration of the Liturgy of the Hours.¹⁴

¹³ Cf. GIRM, nn. 98–111.

¹⁴ Cf. ICLOP, nn. 3, 5–7, 22–27; Ordo Praedicatorum, *Directorium pro celebrationibus*

14. In the *Directory for Liturgical Celebrations of the Order* some references concerning the liturgical role of Nuns and Sisters, as well as the connection between the celebrations and their common life, are found.¹⁵ Several of the roles assigned to ministers in these rites can be given, mutatis mutandis, to Nuns and Sisters.¹⁶

For celebrations of the liturgical year which involve a procession to be carried out or a solemn entrance or even a gathering of those assembled, the general norms of the Law having been observed, communities of Nuns may also consider guidelines given by the local Ordinary so that for the celebration of the liturgy, what leads to the participation of all might be fostered, having indeed observed the circumstances of contemplative communities.¹⁷

15. Similarly, it will be appropriate that all the faithful participate in the liturgical roles which at one time among us were only assigned to the Friars.

II

PROPER OF SAINTS

GENERAL PRINCIPLES

16. In preparing and presenting the proper Masses of our Saints and Blesseds, the norms of the restored liturgy and the

liturgicis, Roma 1979: Praenotanda”, n. 24, a), p. 19—See ASOP 43, 1977, pp. 263–267, 269.

¹⁵ Cf. “Praenotanda”, nn. 24 a) b) c), p. 19–21.

¹⁶ Cf. *ibid.*, n. 24 a), p. 19—GIRM, n. 107.

¹⁷ Cf. Annotationes complementares”, nn. 34, 40 (LHOP, pp. 19, 21), LCM [ed. 1983¹, n. 88bis.

Instructions concerning Propers were kept in mind.¹⁸

The liturgical tradition of our Order and the diversity of our liturgical assemblies were noted, Le., of convents of Friars, monasteries of Nuns, communities of Sisters, gatherings of the members of our lay Fraternities and of the other faithful, etc.

Members of the Dominican Family will find in these texts, both “in the richness of their number and their content, food for the renewal of their Dominican life”, “because of the more immediate contact with those who are our models and intercessors in the following of St. Dominic.”¹⁹

THE CALENDAR AND THE RANK OF THE CELEBRATIONS

17. According to the general determinations of common law²⁰ and the petitions of our General Chapters,²¹ the Calendar of the Order endeavors to harmonize our celebrations with the general liturgical cycle, following two sources: *The Particular Calendar for the Entire Order* and *The Particular Calendar for the Use of the Provinces of the Order of Preachers*.²² Indeed,

Memorials of the Saints, according to the faculty granted to our Order by the Apostolic See, may be celebrated either in common—in the manner established for each Province and rightly approved or as determined by the Conventual Chapter²³—or in private ad libitum according to the general rubrics.²⁴

The day of celebration in *The Calendar for the Use of the Provinces* is indicated for all the Provinces of the Order, the prescripts of liturgical law being observed. Nevertheless, sometimes for pastoral of regional concerns, particularly in places where the bodies of Blesseds are preserved, the Calendar of one or another Province is bound to observe the day established by dioceses or regions, although observed with a higher liturgical rank.²⁵

18. Celebrations of the Saints and Blesseds of our Order are duly distinguished among themselves by the designations: Solemnity, Feast, Memorial. Memorials, however, are obligatory or optional and their celebration, harmonized with the current weekday according to the norms of the Roman Missal, is always mentioned in its place, except for Blesseds of The Particular

¹⁸ Cf. Bibliography: “De Calendariis particularibus et Propriis” (LHOP, p. LXXI).

¹⁹ Cf. ACG 1977, n. 61.

²⁰ Cf. CP, nn. 1–6 (EDIL, nn. 2094–2099).

²¹ Cf. ACG 1965, n. 296; ACG 1971, nn. 130–134, 136; *Calendarium generale Ordinis* (in ACG 1971, pp. 113–114); ACG 1974, nn. 167–169; *Calendarium particulare [O.P.]* (in ACG 1974, pp. 200–202); ACG 1977, n. 61; ACG 1980, nn. 55, 59, 60.

²² Cf. SCCD, “De Calendario Ordinis Praedicatorum” [Decr. Prot. CD 1860/71, 25 Nov. 1971], MOP 40, 1971, pp. 297–298; SCSCD,

“Calendarium particulare ad usum Provinciarum O.P. probatum seu confirmatum” [Deer. Prot. CD 670/76, 1 May 1977], MOP 43, 1977, pp. 91–93.

²³ Cf. ACG 1971.

²⁴ Cf. GIRM, nn. 352–363, 368–385; GILH, nn. 243, 244–252.

²⁵ Cf. MO A. Fernandez, “Relatio de statu Ordinis . . .”, ACG 1974, p.193—Cf. CP, nn. 17b and 25; *Normae universales de anno liturgico et calendario*, nn. 53 c), 54 (MR, p. 108).

Calendar for the Use of the Provinces whose Memorials are always optional.²⁶

19. For Saints and Blesseds of The Calendar for the Entire Order, a complete formulary is provided. For blesseds of The Calendar for the Use of the Provinces, the proper Collect is always provided, and sometimes for the other two prayers as well. Elements that are lacking may be found in the section of the Commons taken from the Roman Missal.

SOME PARTS OF THE MASS

20. If an Entrance Antiphon is not sung, the antiphon—or one of the antiphons—for the entrance indicated in the Missal is proclaimed so that the assembly may be introduced to the mystery to be celebrated.²⁷

Indeed for this it is appropriate to use other elements which may be found either in the biographical notices of the Liturgy of the Hours for each Saint,²⁸ or also in a shorter notice which editions of our Missal in vernacular languages may place at the beginning of a formulary.²⁹

21. When two Collects are proposed, the one which is more appropriate for the liturgical assembly should be chosen: the first of these is better suited for a celebration

with the faithful, and the second for an assembly of the Friars.³⁰

22. Prefaces for the Saints, taken from the Order of Mass of the Roman Missal,³¹ may be used on Memorials as well as Feasts or Solemnities. Likewise the Preface for Saints of the Order of Preachers provided here below³² may be used for the same reason.

THE EUCHOLY OF THE PROPER OF THE ORDER

23. The euchology of this *Proper of the Order of Preachers*, especially in the prayers, but also in the Prefaces and Blessings, has been completely revised and augmented according to the directives of the Constitution on the Sacred Liturgy of the Council.³³

Indeed, this revision serves to express more vividly and to promote more effectively the spirit of our religious profession,³⁴ to manifest more broadly and to pursue more completely the multiform charism of the Order.³⁵

24. All euchological texts take great advantage of the results of contemporary historical, theological and spiritual research

²⁶ Cf. SCSCD, Deer., Prot. CD 670/76, 1 May 1977 (MOP 43, 1977, p. 91).

²⁷ Cf. GIRM, nn. 48, 31.

²⁸ Cf. GILH, n. 168; “Introductio generalis”, n. 25 (LHOP, p. XL).

²⁹ Cf. below n. 69 d)—V. Romano, “Indications quaedam pro adaptatione Proprii liturgici O.P. a Provinciis perficienda” [24 Jun. 1978], n. 9 (ASOP 44, 1979, p. 17).

³⁰ Cf. “Introductio generalis”, n. 44 (LHOP, p. XLVIII).

³¹ Cf. Ordo Missae, nn. 31–35, below, pp. 103–110 (cf. MR, nn. 64–68, pp. 606–620).

³² Cf. below, in second volume, *Lectionary*, p. 376.

³³ Cf. SC, nn. 4, 21, 23, 37, 40, 43.

³⁴ Cf. MO V. de Couesnongle, *Litt. Prom. Orationi et praedicationi*, nn. 14–15 (LHOP, pp. xix–xx).

³⁵ Cf. CP, n. 40, b (EDIL, n. 21–33).—“Introductio generalis”, n. 8 (LHOP, p. XXXIV).

concerning the Christian life and the directives of the most recent Council concerning the renewal of religious life adapted to the changed conditions of the times, all the while keeping in mind the spirit of the founders and the patrimony of each institute.³⁶

PRAYERS

25. Regarding the revision of the prayers, the following should be kept in mind:

a) All previous texts have been diligently revised and corrected (with the assistance of several experts), while being attentive to the history of each Saint or Blessed and the nature of their spirituality and, having diligently investigated the apostolic activity of each one as well, whether it be of doctrinal, pastoral or missionary character.

b) In adapting the texts, however, with vigilant care expressions have been used which savor the ecclesiology of the most recent Council and follow it more closely, especially when it concerns the relationships of the Church to the world.

c) In most cases two Collects are found for Feasts and obligatory Memorials of the Saints of our Order: the first of these in most cases is common and found in the Roman Missal;³⁷ the second, however, is more proper to the Order and more precisely

intended for the use of members of the whole Dominican Family.³⁸

d) Several Provinces, e.g., the Provinces of Italy, use other Latin texts of the prayers for their Blesseds, in which the character of the Blesseds is expressed particularly in accord with local customs.

e) Certain prayers taken from the ancient Missal of the Order of Preachers and sufficiently reflecting a euchological excellence have been used for Masses for Various Needs and Votive Masses.

PREFACES

26. Proper Prefaces, corresponding to some feast days of the Order or to special occasions of our life, have been selected or corrected with great diligence, or completely composed.

In this we have reasonably followed the rationale of the Roman Missal which provides proper formularies, not only for major Solemnities and Feasts, but also for the very Memorials of Saints or for special circumstances.

27. Concerning the character and use of these prefaces, one should remember these points:

a) With due regard for the special devotion which our Order from its beginnings had towards the Virgin Mary, Mother of God, a proper Preface has been composed for her feast under the title of the Most Holy Rosary.

³⁶ Cf. Conc. Vat. II, Decree. De accommodate renovatione vitae religiosae *Perfectae caritatis*, n. 2 (AAS 58, 1966, p. 703).

³⁷ Cf. A Dirks, "De oratione Beati Dominici", ASOP 40, 1971, pp. 167–169; Id. "De orationibus Sanctorum nostrorum in libris Ritus Romani instauratis," *ibid.* 1972, pp. 514–525.

³⁸ Cf. above, note 30.

This formulary was inspired by several declarations of the Second Ecumenical Council of the Vatican concerning the Blessed Virgin Mary, Mother of God, and her connection to the mystery of Christ and the Church.³⁹

b) In addition other formularies for Prefaces are given for the feast days of Saints of the Order which underscore a certain unity amidst the multiform grace of God and his gifts, which show the fruitful action of the Holy Spirit in the Saints of our Order and which efficaciously lead us to the praise of God, imitating their lives and following their example.

c) This particularly applies to these prefaces:

1) among others, that of Holy Father Dominic: two formularies for his two feast days (one of which is newly composed, the other corrected).

2) then those of St. Thomas Aquinas (one newly composed); St. Peter Martyr and St. Catherine of Sienna (both taken from the Ambrosian Missal); St. Francis of Assisi (taken from the Seraphic Missal); St. Augustine the bishop (derived from previous texts and approved in its own right); St. Albert the Great (taken from the Spanish-language Misal O.P.).

3) for Masses, even Votive Masses, of Saints of our Order: a special

formulary may be used which manifests the charism and example of our Saints.

BLESSINGS

28. Solemn Blessings and Prayers over the People, which the Priest may use on certain occasions for the Concluding Rites,⁴⁰ have been provided for several feast days. Their texts are either new creations or have been taken from the Roman Missal

29. These formularies, sometimes rich, retain their distinctive character: for they give thanks to God himself from the beginning of the Eucharistic Prayer for the gift given to the Church and her communities—the testimony of preachers of the faith.

For indeed every thanksgiving also advances the renewal which God has restored in Christ through the Holy Spirit. These same texts, by their poetic structure and their eucharological character, incite our communities to promptly bring to completion the economy of salvation experienced in the Church and in the Order of Preachers.⁴¹

THE COMMONS, RITUAL MASSES AND MASSES AND PRAYERS FOR VARIOUS NEEDS

30. To make this book easier to use, particularly when Memorials of certain Blesseds from the Calendar for the Use of the Provinces are celebrated, some formu-

³⁹ Cf. Conc. Vat. II, Const. dogm. de Ecclesia *Lumen gentium*, cap. VIII (AAS 57, 1965, pp. 58–67).

⁴⁰ Cf. GIRM, n. 90b) and MR, pp. 606, 616.

⁴¹ Cf. MO V. de Couesnongle, *Litt. prom. Orationi et praedicationi*, n.15 (LHOP, p. XIX–).

laries have been taken from the Commons of the Roman Missal.

31. Among the Ritual Masses our formularies “For the Conferral of the Anointing of the Sick,” “For the Administering of Viaticum,” and “For Religious Profession” have been included.

Among the Masses and Prayers for Various Needs our formulary “For Preachers” is noted especially. Several other formularies taken from the Roman Missal have been included, such as the formulary “For a Chapter or Council” which may also be used for a General Chapter and whose Collect is partly found in the ancient Missal of the Order of Preachers.⁴²

32. With regard to Votive Masses those are noted which, taken from the Roman Missal, are connected with the votive offices of the Lord (“The Most Holy Name of Jesus” and “Our Lord Jesus Christ in his Passion”).

The formulary for The Patronage of the Blessed Virgin Mary, although treated as a Votive Mass, is not considered to be linked to a certain day.

33. The present edition does not provide proper Votive Masses for Saints of the Order. However, from existing formularies, and keeping in mind liturgical norms,⁴³ as the circumstances of the assembly allow or out of devotion, a Votive Mass may be used for any Saint. With appropriate discretion, such adaptations may provide special formularies for one Saint or another of our Calendar.

⁴² Cf. MOP, p. [87].

⁴³ Cf. GIRM, nn. 368–377.

III

THE LECTIONARY FOR MASSES OF THE ORDER OF PREACHERS

GENERAL STRUCTURE

34. As an extraordinary witness to the tradition of the Order and as a glorious treasury, this common liturgical Proper expresses our veneration towards the most outstanding witnesses of the grace of Holy Father Dominic.

But in carrying out celebrations, especially in what pertains to the use of the Lectionary, one should keep in mind that priority should be given to celebrations of the mysteries of Christ, to the monthly cycle of the Psalter, and to the continuous reading of Sacred Scripture.

35. In selecting and using texts of Sacred Scripture for compiling this Lectionary, the same criteria and guidelines were employed as were used in compiling the *Proprium Officiorum* (1982).⁴⁴

36. In this book a more ample selection of readings is proposed, so that Provinces may be assisted in compiling their own Propers and the celebration of Saints of the Order of Preachers may be encouraged in various assemblies.

The titles added to the readings and the proposed responsorial psalms, etc., even when these elements have been taken from the Roman Lectionary, constitute an

⁴⁴ Cf. “Introductio generalis”, nn. 12, 34–36 (LHOP, pp. XXXV, XLV); OLM, “Praenotanda”, nn. 83–84 (*Notitiae* 18, 1981, pp. 389–390).

adaptation of great value and of special interest for our celebrations.

37. In the typical Latin edition the biblical texts for the readings were taken from the 1979 edition of the *Nova Vulgata Bibliorum Sacrorum*, with several corrections made according to the second typical edition of the Roman Lectionary which was then being prepared.⁴⁵ However, several antiphons taken from the *Graduale* kept their original text.

This English-language edition of the Lectionary has taken into account the general guidelines for the translation of liturgical texts as well as the directives given by the Order itself. The biblical translation employed for the readings is *The Revised Standard Version* (Catholic Edition) [published by Thomas Nelson for SCEPTER, Princeton, NJ. © 1965, 1966]. Certain adaptations were necessary to avoid English expressions not in common usage, e.g., the substitution of “you” for “thou”, “you have” for “thou hadst,” etc. This biblical version has also provided at times a basis for the translation of the Entrance and Communion Antiphons, especially when their texts do not come from the Psalter.

For the Responsorial Psalms, however, *The Revised Grail Psalms* [© 2010 Conception Abbey / The Grail, admin. By GIA Publications] was utilized. This Psalter was also used as the basis for the translation of the Entrance and Communion Antiphons which are taken from the Psalter, as well as for psalm texts wherever they occur.

38. In this volume [and its companion] the Missal and Lectionary are published together for convenience, however, the Lectionary has been given its autonomous section.⁴⁶

In the Latin typical edition for celebrations of whatever rank in *The Calendar for the Entire Order* at least one complete formulary is always provided; other optional texts were provided in the form of an Order of readings. In the English-language edition all these have been printed as integral texts and have been arranged after the manner of the *Lectionary for Mass: Second typical Edition* [USA, 1998–2002].

THE USE OF THE LECTIONARY FOR VARIOUS CELEBRATIONS

39. In celebrations which are inscribed in the Calendar of the Order of Preachers with the rank of *Solemnity*, three readings, taken from this Lectionary, are read.

In celebrations which are inscribed with the rank of *Feast*, two readings, taken from this Lectionary, are used.

On *Memorials* of Saints of our Order, whether obligatory or optional, two readings, taken either from the weekday Lectionary or from the Common of Saints or from this Lectionary, are read, as indicated on the corresponding day.

40. With regard to Memorials, as a general rule one prefers that the continuous reading of Sacred Scripture not be interrupted.

If this should happen for a just cause, the celebrant or the community, taking into

⁴⁵ Cf. OLM, “Variationes Ordinis lectionum,” (*Notitiae* 18, 1981, pp. 420–462).

⁴⁶ Cf. above, n. 2.

consideration the scheme of readings for the entire week, may resume the omitted reading, e.g., by appropriately combining it with another reading of the same week, so that an integral train of thought may be provided.⁴⁷

CHANGING THE RANK OF A CELEBRATION

41. When in different places or countries the rank of celebrations is changed, let it be noted that a Solemnity has three readings, the first of which is taken from the Old Testament with its responsorial psalm (during Easter Time it is taken from the Acts of the Apostles or the Book of Revelation), the second from the New Testament, and finally the third from a Gospel.⁴⁸

READINGS FOR THE COMMONS AND MASSES FOR VARIOUS NEEDS AND OCCASIONS

42. In the readings for Masses for Various Needs and Votive Masses, a reference to the Word of God is made either by approaching it from human circumstances and necessities or by acknowledging the marvelous works of God and his mercy. Thus, faith and prayer are nourished; the multifold aspects of the Christian mystery is encountered more profoundly.

For some formularies noted in this book, only references to the Roman Lectionary are given, e.g., the Ritual Mass for Religious Profession.

43. According to their Calendar and their special needs, Provinces may compile (for

Commons, for Masses for Various Needs, for Votive Masses and for Masses for the Dead), a more ample Lectionary or Order of readings different from the Lectionary proposed in the Latin typical edition. Thus, from among these elements readings may be selected by those who use these books, either for special celebrations of Blesseds, or for the special circumstances of each community, or for Masses or the prayer of special assemblies.⁴⁹

IV APPENDICES FOR VARIOUS ELEMENTS

44. In the section called “Appendices”,⁵⁰ the Latin typical edition presented special chant elements connected either to the Missal or Lectionary.

Only the Introduction [“Praenotanda”] to this section has been included in the English-language edition. However, the references to the suggested chants may be found in the *Missale et Lectionanum O.P.* (1985), pp. 427–526.

Note: Paragraphs 45–50 which follow pertain to the use of the *Ordo Cantus Missae O.P.* found in the Latin typical edition and are included her for the sake of convenience.

ORDO CANTUS MISSAE

45. In Appendix I of the Latin typical edition are found directives for Gregorian

⁴⁷ Cf. GIRM, n. 358.

⁴⁸ Cf. GIRM, n. 357; OLM, “Praenotanda”, n. 84, (*Notitiae* 18, 1981, p. 390).

⁴⁹ Cf. GIRM, nn. 358–359; OLM, “Praenotanda”, nn. 85–88 (*Notitiae* 18, 1981, p. 390).

⁵⁰ “Cf. below, pp. 573ff.

chant for the Proper of Time or the feast days which are contained in this Missal. References are given either to the *Graduale O.P.* [1950] or the *Graduale Romanum* [1974], or even, sometimes, to antiphons or elements taken from other books of chant, especially from the *Ordo Hebdomadae Sanctae* [1965].

To make it easier for pastoral use, a “simpler form” was provided, based upon the guidelines of the *Graduale Simplex* [1975].

The “Praenotanda” of this section explain particularly how this *Ordo cantus* was compiled.

46. The *Ordo Cantus Missae O.P.*, therefore, especially concerns the elements indicated for chant in the Proper of Time, the Proper of Saints, and some other formularies—the Commons and other sections. Moreover, some antiphons may be selected for the Entrance Antiphon or Communion Antiphon when the Proper Offices of the Order of Preachers are adapted in various languages.

The selection of antiphons and the remaining elements, which differ from those proposed in the *Missale et Lectionanum O.P.* in that they have no Gregorian melodies, was made according to the method of equivalency employed in the Roman *Ordo cantus Missae* or in the *Ordo cantus Officii*.⁵¹

Therefore, this *Ordo*, as presented, is offered only as an example that may render

the task of preparing celebrations easier. Even for the Latin typical edition itself this *Ordo* is not obligatory.

47. In selecting chants which are appropriate for the day or the liturgical action, it is important to remember the principle of “progressive solemnity,” which the documents both of the Church and of the Order of Preachers often recall.⁵²

When this principle has been carefully observed, always maintaining the primary dignity of the mysteries of the Lord, each convent or house may celebrate the Saints of the Order in accordance with the spirit of the modern liturgy, taking into account local possibilities for the greater spiritual benefit of the brothers and sisters.

CHANTS OCCURRING IN THE ORDER OF MASS

48. The Latin typical edition also printed, with tones indicated in the *Regulae Cantus O.P.* [1965] which may continue to be used, some texts of the Mass⁵³ for the Introductory Rites, for Collects, for the Liturgy of the Word, for Preface tones, for the Communion Rite, and for the Concluding Rites.

In as much as their usage has already been required since the year 1961 and since they have been found in our liturgical books since the year 1965,⁵⁴ conventual signs or *puncta* for lengthening notes have been used in the musical notation. However, according

⁵¹ Cf. GIRM, nn. 39–41, 61, 86–87, 352, 367; *Ordo cantus Missae*, ed. Typica 1975, “Praenotanda” (EDIL, nn. 2833–2859); below, pp. 425–427; GILH, n. 274; *Ordo cantus Officii*, ed. Typica 1983 (*Notitiae* 1983, pp. 359–528).

⁵² Cf. GIRM, n. 39–41; GILH, n. 273; LCO, n. 65; LCM, n. 88; ICLOP, n. 8.

⁵³ Cf. ACG 1974, n. 171: “De quibusdam elementis peculiaribus Ritus nostri”, nn. 23, 24, 25; SCSCD, Decr. Prot. CD 671/76, 25 Jul. 1977 (ASOP 43, 1977, p. 140).

⁵⁴ Cf. ACG 1961, nn. 160, 162; ACG 1962, n. 136.

to the opinion of experts, for elements which are sung by one minister the hierarchy of bar-lines signifying the pauses of the chant is alone sufficient. In other instances certain elements, about which we will speak below and which were photographically reproduced from ancient editions, do not provide these *puncta*.

OTHER CHANTS OCCURRING IN THE MISSAL AND LECTIONARY

49. This section, presented in a new or photographically reproduced edition, contains certain examples of chant for certain days of the Easter Triduum.

The text of the Easter Proclamation, which can be sung according to the melody of the Order, is provided as currently presented in the Roman Missal.⁵⁵

50. Likewise, whether compiled in a new typography or in a photographically reproduced edition, certain examples of melodies are gathered here which have been taken from the tradition of the liturgy of the Order and seemed worthy of note.⁵⁶

According to the decree of confirmation,⁵⁷ the sequence *Laetabundus* received two minor corrections; in fact, the sequence of Holy Father Dominic was shortened by some strophes so that it might be better suited to liturgical use.

Also, there may be found, in the text and melodies proper to them, the chant for the Genealogy which may be used on The

Nativity of the Lord and on The Epiphany of the Lord. But, because we photographically printed the pages of the *Missale O.P.* [1965] as it is, the form of our text is not in harmony with the corrected Nova Vulgata.

V

ADAPTATION AND TRANSLATION of the *Missale et Lectionarium O.P.*

A

General Principles

51. Adaptation of the *Missale et Lectionarium O.P.* to assemblies diverse in culture and language may be done according to the norms determined by the Apostolic See and Episcopal Conferences, as well as by our Order.⁵⁸

52. One should bear in mind the specific character of each section of this book as well as what is indicated in this Introduction. The needs of Provinces should be appropriately considered, when determining whether two books (Missal, Lectionary) or one book (Missal–Lectionary) should be compiled. Likewise, the liturgical needs of diverse communities should determine whether the Latin typical edition should be augmented with additional elements from the Commons or from the Masses for Various Needs.

Certain terminology referring to ministers or their offices may be formulated with new expressions which are better suited to

⁵⁵ Cf. SCSCD, Deer. Prot. CD 671/76, 25 Jul 1977, at n. 10 (ASOP 43, 1977, p. 139).

⁵⁶ Cf. ACG 1980, n. 60.

⁵⁷ Cf. SCSCD, Decr. Prot. CD 1950/77, ad 54, 56–57 (ASOP 43, 1978, p. 332).

⁵⁸ Cf. “Introductio generalis”, nn. 72–79 (LHOP, pp. LX–LXIII); “Adaptationes complementares”, nn. 30–40 (LHOP, pp. LX–LXI).

the practice of our communities in the local Church.

The pastoral effectiveness of a celebration will be greatly increased, if one keeps in mind the suggestions which are provided in Chapter VII of the *General Instruction of the Roman Missal*,⁵⁹ “The Choice of the Mass and Its Parts”, and if adaptations proposed perhaps by the ministers are appropriately recalled.

53. Nevertheless, for the adaptation of texts concerning rites and gestures it is important to consider that our formularies are intended for choral celebration of the liturgy. And there exist special elements of the liturgical tradition proper to our Order which demand that our practice and the diversity of our communities be fittingly acknowledged in the proper adaptation of these elements.⁶⁰

Much has already been said about this task.⁶¹ Here below directives which pertain more specifically to this section of our Missal are recalled.

B

Adaptation of the Proper of Time

54. The translation of the Proper of Time into vernacular languages demands a special care for the rites, the chants and texts, as well as for the general method which is used in the Roman Missal for the adaptation of similar sections.

⁵⁹ Cf. GIRM, nn. 352–367 (MR, pp. 77–80).

⁶⁰ Cf. “Introductio generalis”, nn. 72–73, (LHOP, pp. LX–LXI).

⁶¹ Cf. above, nn. 5, 6, 10.

TYPICAL CHANTS AND REPERTOIRE

55. Many rubrics themselves indicate the more typical chants for some liturgical actions or their parts. Adaptation ought to strive for this, that truly original compilations be produced or at least the more significant elements be preserved.

In preparing celebrations one must beware that all members of the community and the faithful are able to actively participate in the celebrations, particularly in their principal moments.⁶²

56. In choosing chants one must be attentive to the literary genre and to the possibilities of the liturgical assembly; one must also take into account the quality of the repertoire, but without neglecting the principle of “equivalency”.⁶³ After that in vernacular languages some forms of proclamation or reading of a text, accompanied by instrumental music as a background, can be harmoniously accommodated to the liturgical celebration.⁶⁴

57. With regard to Gregorian chant, our liturgical books may still be used, but to the extent that they correspond to the nature of things and are in accord with the directives which the *Ordo cantus Missae* contains, as will be found below.⁶⁵ This Proper of Time sometimes offers many antiphons provided with Gregorian chant. In adaptations for vernacular languages only a limited number

⁶² Cf. “Adaptations complementares,” nn. 24, 27, 28, 29 (LHOP, pp. 15–17).

⁶³ Cf. above n. 46 and note 51; “Adnotationes complementares”, n. 21 (LHOP, p. 14).

⁶⁴ Cf. *ibid.*, n. 22 (LHOP, p. 14).—GIRM, n. 32.

⁶⁵ Below, pp. 601ff.

of these antiphons may be used, while preserving nevertheless typical chants or contemporary compositions.⁶⁶

THE USE AND ADAPTATION PROPER TO COMMUNITIES

58. This Supplement offers a renewed and general description of the rites which the Order preserves from its liturgical tradition. Moreover, it offers a variety of optional possibilities and establishes a place for shaping new elements by communities in their liturgical actions. With regard to conducting some rites (e.g., with regard to the arrangement of places, the arrangement of the choir, processions, etc.), while being attentive to the variety of our communities (e.g., Friars, Nuns or Sisters), the customs of the Order can be preserved.⁶⁷ In a similar fashion some general observations ought to be understood in conjunction with the practical directives of the General Instruction of the Roman Missal.

59. Some rites or certain celebrations of the liturgical year have been indicated with a new possibility for carrying them out. In perusing the suggestions of the Missal these may be noted: the solemn entrance when a procession cannot be held, other celebrations (such as the Blessing and Distribution of Ashes or the Commemoration of the solemn entrance of Jesus Christ into Jerusalem) can be done in some symbolic context of a liturgy of the Word of God specially adapted. These new forms of liturgical

celebration require the special consideration of communities that they may understand the connection between these new forms and their liturgical life.

While safeguarding a general balance in each celebration, by also using the formularies of the Roman Missal, if it seems desirable, only one or some elements, taken from the Supplement of the Order of Preachers that are equally suitable, may be used.

60. In *Directives for Liturgical Celebrations* [1974] our Order understands that the liturgy of our communities in their conventual structure may follow the guidelines of Episcopal Conferences and the lawful suggestions proposed by convents or provinces.⁶⁸ These suggestions ought to be such that the Friars and other faithful may be able to participate more completely in the liturgical celebration, aptly fulfilling the Christian liturgy.

C

The Adaptation of the Proper of Saints

61. It is important that the adaptation of this section of our Missal be done according to the requisite norms. In accomplishing this task one should keep in mind the directives proposed for the whole Order and the special requirements of Provinces which are associated by reason of the special demands of language or of Calendar.

⁶⁶ Cf. above, n. 56.

⁶⁷ Cf. "Adnotationes complementares", nn. 14–17, 31, 37 (LHOP, pp. 9–11, 17, 20); ICLOP, n. 43.

⁶⁸ Cf. ICLOP, n. 2, 9, 20, 40. Commentary and bibliography in ASOP 43, 1977, pp. 260–273; Notitiae 14, 1978, pp. 464–479.

THE ANTIPHONAL–SACRAMENTARY

62. At the beginning of a formulary a short biographical notice for the respective Saint or Blessed may be printed, which can be a help in freely composing an initial explanation.⁶⁹

For the Entrance Antiphon or the Communion Antiphon some texts of Sacred Scripture which are more appropriate may be substituted.⁷⁰ When a typical chant for some Saint exists, his/her refrain or even a strophe may be placed in second place after the biblical antiphons.

63. The translation of the Collects of our Saints and Blesseds was done with the greatest care, keeping in mind the typical sense of this euchology and the previous suggestions in the norms for interpreting liturgical texts.⁷¹

In using or even adapting the texts of these Collects nothing prohibits Provinces of the Order—whose interest it is inasmuch as they have a more direct link with some Saints or Blesseds (as e.g., the Provinces of Italy)—from adding its more proper elements or from using other formularies in their entirety. These should then be duly submitted for approval

64. Prefaces, of which certain ones offer a degree of richness in imagery and theological meaning, ought to be translated in such a way that they retain their typical characteristic, notwithstanding the

requirements of vernacular languages and the possibility for chant.⁷²

65. Commons and other formularies “For Various Needs” in this Missal are few in number, as was said above. Adaptations can augment them, either by compiling more suitable formularies from the Commons (Martyrs, Holy Men and Women of the Order of Preachers), or by providing Masses for Various Needs or Votive Masses, which respond to the need of Provinces.

THE LECTIONARY FOR PROPER MASSES

66. The task of translation or adaptation as regards the Lectionary ought to strive especially for this, that the readings proposed in the Latin typical edition might be used in the best way possible.

Texts become especially suitable if the titles of the readings are aptly expressed and the responsorial psalms are wisely selected. Whenever it can be done, even to a small degree, one may choose the option of adding an admonition which explains the reason for selecting each biblical text for a given Saint.

Likewise, besides the Indices compiled in the Latin typical edition, editions of the Lectionary in vernacular languages can offer a “Thematic index” which may serve to foster a wider use of the Lectionary for celebrations or prayers with special assemblies.

67. Therefore, for its own needs adaptations can perfect this Lectionary more completely, especially as regards Commons and other sections “For Various Needs” and Votive Masses.

⁶⁹ Cf. above, n. 21.—GIRM, n. 31.

⁷⁰ Cf. “Consilium”. Instr. *De interpretazione textuum liturgicorum*, 25 Jan. 1969, n. 36, c) (EDIL, n. 1235).

⁷¹ Cf. *ibid.*, n. 34 (EDIL, n. 1233).

⁷² Cf. *ibid.*, n. 33 (EDIL, n. 1232).

68. Depending upon the character of a vernacular language, the sequences of our Proper may receive an adaptation closer to the original text, but also one enriched with a new form. Even new creations may be substituted for them; however, this should be faithful to the genre of the sequence or prose which has great liturgical importance.

D

Some Technical Aspects

69. Although this is not an exhaustive treatment, nevertheless, it is important to recall here several technical or special aspects that are useful for the adaptation of the *Missale et Lectionarium O.P.*, so that Provinces may keep them in mind.

a) If possible it shall be desired that there be distinct editions of the Missale and Lectionarium and that the typical chants, contained therein, be included.

b) In adapting this General Introduction, let it be carefully determined what of its nature may pertain to the Latin typical edition or what may pertain to an edition in the vernacular, while being mindful, indeed, of the distinction of books mentioned above (cf. a).

c) Having preserved the nature of the rites, the rubrics, especially those of the Proper of Time, can be adapted in such a way that they better respond to the needs of communities and to their ecclesial contexts, particularly as regards the ministries of the

Friars, the Sisters and other faithful that must be described.⁷³

d) Other texts which seem more appropriate may be substituted for the texts of the explanations; likewise, at the beginning of the proper Masses of each Saint or Blessed a brief biographical notice may be added or some other comment which may foster an understanding and correct pastoral use of the texts.

e) Although it is important to recall that the *Ordo cantus Missae* exists for Gregorian chant, nevertheless it will be appropriate to prepare an *Ordo cantus* in the vernacular which may include some other references to Gregorian chant.

f) To complete what is required for the adaptation of the Indices, certain pastoral elements may be provided: namely, a thematic index for the Lectionary of the Masses, brief presentations of texts of the Saints, or brief suggestions concerning certain texts or rites of the Proper of Time. In editions of our Missal prepared for the use of the faithful these catechetical elements may be inserted more organically within the structure of the book.

70. In the report which ought to accompany every petition for seeking approbation or confirmation of the adaptation of the *Missale et Lectionarium, O.P.*, there should be carefully indicated not only the general schema of the work and its

⁷³ Cf. GIRM, chap. III “Duties and Ministries in the Mass,” nn. 91–111.

particularities, if perhaps there be any, but also the technical or special aspects noted above.⁷⁴ For it is fitting that the adaptations should constitute a certain leaven for the liturgical vitality of communities and that it should also preserve a communion with that sign of unity which our Order proposes through its *Missale et Lectionarium* O.P.⁷⁵

THE CELEBRATION OF
THE LITURGICAL YEAR IN
THE LIFE OF COMMUNITIES

71. That the course of the liturgical year and the celebration of the mysteries of Redemption and the memorials of the Saints might bring about both in spirit and in body a more profound formation of believers desired by the Church,⁷⁶ it is of the utmost importance that the life of communities and the liturgical seasons, according to our tradition, be interconnected.⁷⁷

Therefore, with new formularies suitably adapted it is desired that the connection between the life of the community and the mystery of salvation be symbolically signified by the cycle of the year, keeping concrete possibilities in mind. Thus our Friars, Nuns and Sisters, even though the community gathered be small, whether the faithful be present or not, may endeavor in all they do that the celebration of the liturgy

correspond fully to the spirit and truth of our evangelical life.⁷⁸

* * *

72. Thus, communities of the Order and the faithful, diverse according to their human condition, culture or apostolic intent, gathered together in unity to celebrate the paschal mystery through the course of the liturgical year and the cult of the Saints, are indeed the “Church celebrating”, although circumscribed by the circumstances of place and time.⁷⁹

In this assembly Christ exercises his priestly office, namely, “the work of human redemption and the perfect glorification of God” and the Holy Spirit, invoked through “epiclesis” in this liturgical assembly, brings it about that our communities, according to our proper charism, may dynamically perfect the ministry of the Order, that is, the preaching of the Word of God.⁸⁰

⁷⁴ Above, n. 69.

⁷⁵ Cf. MO V. de Couesnongle, *Litt. Prom. Vitae orationis*, n. 23, p. XXII.

⁷⁶ Cf. SC, nn. 102–105; SRC, Instr. *Inter oecumenici*, nn. 14, 38 (EDIL, nn. 212, 236); Conc. Vat. II, Decr. *Perfectae caritatis*, nn. 2, 3, 6, 7, 9, 15 (AAS 58, 1966, pp. 703–706, 709).

⁷⁷ Cf. “Adnotationes complementares”, nn. 8, 16, 19 (LHOP, pp. 6, 11, 12).

⁷⁸ Cf. ACG 1974, n. 171: “Nota praevia” (ASOP 43, 1977, p. 134); “Introductio generalis”, nn. 8, 85 (LHOP, pp. XXXIV, LXVI).—Humbert of Romans, *Opera de vita regulari*, ed. J.-J. Berthier, vol. I, Romae 1888, pp. 167–169.

⁷⁹ Cf. MO V. de Couesnongle, *Litt. Prom. Orationi et praedicationi*, 7 Nov. 1980, n. 30 (LHOP, p. XXVII).

⁸⁰ Cf. LCO, n. 1 § III—“Introductio generalis”, n. 73, especially note 104 (LHOP, p. LXI).

ABBREVIATIONS

I

Liturgical Books

- AG *Antiphonarium S. O. P.*, ed. S. Gillet, Romae, 1933 [Add. 1948, 1949 and 1961].
- AJ *Antiphonarium S. O. P.*, ed. V. Jandel, I, II, Suppl., Mechliniae 1862–1863.
- AM *Antiphonarium Monasticum pro diurnis horis O.S.B.* Parisi, Tomaci, Romae, 1934.
- BkBI *Book of Blessings*. New York: Catholic Book Publishing Co., 1989.
- DirLit *Directonum Liturgicum O. P.* Edizioni Liturgiche Don Nicane: Roma, 1979.
- GOP *Graduale S. O. P.*, ed. E. Suarez, Romae, 1950 [Add. 1962].
- GR *Graduale Romanum*, Abbatia Sancti Petri de Solesmis, 1979.
- Grail 2010 *The Revised Grail Psalms: A Liturgical Psalter, 2010*—Conception Abbey / The Grail, admin. by GIA Publications, Inc. All rights reserved.
- GS *Graduale Simplex*. Editio typica altera. Typis Polyglottis Vaticanis, 1975.
- LH *Liturgia Horarum juxta Ritum Romanum*. Editio typica, 4 vols. Typis Polyglottis Vaticanis, 1971–72.
- LHOP *Liturgia Horarum. Proprium Officiorum O.P.*, ed. V. de Couesnongle, 1982.
- LR *Missale Romanum, Lectionarium*. Editio typica, 3 vols. Typis Polyglottis Vaticanis, 1970–1971.
- MA *Missale Ambrosianum*. Mediolani 1981.
- MG *Matutinum S. O. P.*, ed. S. fillet, Romae, 1936.
- MLOP *Proprium Ordinis Praedicatorum. Missale et Lectionarium O. P.*, ed. D. Byrne, Romae, 1985.
- MOP *Missale juxta Ritum O. P.*, ed. A. Fernández, Romae, 1965.
- MOPE *Propre de l'Ordre des Prêcheurs*, I: Missel, Éditions françaises, Paris, 1997.
- MR *Missale Romanum*. Editio typica tertia. Typis Vaticanis, 2002.
- MR3 *The Roman Missal* (Third typical edition). New Jersey: Catholic Book Publishing Corp., 2011.
- OCF *The Roman Ritual: Order of Christian Funerals*. Chicago: Liturgy Training Publications, 1989.
- OCM *Ordo Cantus Missae*. Editio typica. Typis Polyglottis Vaticanis, 1973.
- OE *Ordo Exsequiarum*. Editio typica. Typis Polyglottis Vaticanis, 1969.
- OE/OP *Proprium Ordinis Praedicatorum: Documenta*, III. Ordo Exsequiarum. Romae: Ad S. Sabinae, 2008.
- OHS *Officium Hebdomadae Sanctae O.P.*, ed. A. Fernández, Romae, 1965.

OLM	<i>Ordo Lectionum Missae</i> . Editio typica altera. Typis Ployglottis Vaticanis, 1981. [“Praenotanda” and “Variationes”, in <i>Notitiae</i> 18, 1981, pp. 357–462].
PCS	<i>Pastoral Care of the Sick: Rites of Anointing and Viaticum</i> . New York: Catholic Book Publishing Co., 1983.
PM	<i>Psalterium Monasticum</i> , Abbatia Sancti Petri de Solesmis, 1982.
PROP	<i>Proprium Ordinis Praedicatorum. Rituale: Professionis Ritus O. P.</i> , ed. T. Radcliffe, Romae: Ad S. Sabinae 1999.
Propio OP	<i>Propio O. P. Missal, Leccionario</i> , Romae, 1991.
PS	<i>Processionarium S. O. P.</i> , ed. E. Suarez, Romae, 1949.
RCOP	<i>Tonorum Communium juxta Ritum O. P. Regulae</i> , ed. A. Fernández, Romae, 1965.
RP	<i>The Roman Pontifical: Rites of Ordination</i> . Second typical edition. USCCB: Washington, DC, 2003.

II

Various Sources

AddOP	<i>Proprium Ordinis Praedicatorum: Documenta I: Additamenta ad Proprium Missalis et Liturgiae Horarum</i> , Romae: Ad S. Sabinae, 2006.
AAS	<i>Acta Apostolicae Sedes</i> , Rome 1909 ff.
ACG	<i>Acta Capituli Generalis Ordinis Fratrum Praedicatorum</i> .
AOP	<i>Analecta Ordinis Praedicatorum</i> , Romae 1998– .
ASOP	<i>Analecta Sacri Ordinis Praedicatorum</i> , Romae 1893–1997.
CCD	Congregatio pro Cultu Divino (1975–1988).
CCDDS	Congregatio pro Cultu Divino et Disciplina Sacramentorum
“Consilium”	Consilium ad Exsequendam Constitutionem de Sacra Liturgia. Instruction (from 1988).
CPSCD	<i>De Calendariis Particularibus atque Officiorum et Missarum Propriis Recognoscendis</i> , 24 Jun. 1970 (AAS 62, 1970, pp. 651–663; <i>Notitiae</i> 6, 1970, pp. 349–370; EDIL, nn. 2093–2143).
EDIL	R. Kaczynski (ed.), <i>Enchiridion Documentorum Instaurationis Liturgicae</i> , I. (1963–1973). Turin, 1976.
GILH	<i>The General Instruction of the Liturgy of the Hours</i> , 11 April 1971.
GRM	<i>General Instruction of the Roman Missal</i> (Third typical edition). International Committee on English in the Liturgy, 2002.
ICLOP	<i>Indicationes quaedam pro Celebrationibus Liturgicis in Ordine Praedicatorum</i> [1974] (ASOP GILH <i>The General Instruction of the Liturgy of the Hours</i> , II, April 1971.)

LCM	<i>Liber Constitutionum Monialium Ordinis Praedicatorum</i> [1971] (in ASOP 40, 1972, pp. 385–442 and emendations 1083).
LCO	<i>Liber Constitutionum et Ordinationum Ordinis Fratrum Praedicatorum</i> [1968] (Typis Polyglottis Vaticanis, 1969).
MOPH	<i>Monumenta Ordinis Fratrum Praedicatorum Historica</i> (Lovanii–Romae, 1896 ff.).
MO	Magister Ordinis Praedicatorum.
OE/OP	<i>Proprium Ordinis Praedicatorum: Documenta III. Ordo Exsequiarum</i> , Romae: Ad S. Sabinae, 2008.
OUI/OP	<i>Proprium Ordinis Praedicatorum: Documenta II. Ordo Unctionis Infirmorumque Spiritualis Curae</i> . Romae: Ad S. Sabinae, 2008.
SC	Sacrosanctum Concilium Oecumenicum Vatican II, Constitution de Sacra Liturgia, <i>Sancrosantum Concilium</i> , 4 Dec. 1963 (AAS 56, 1964, pp. 97–134); ASOP 36, 1964, pp. 333–363; EDIL, nn. 1–131.
SCCD	Sacra Congregatio pro Cultu Divino (until 10 July 1975).
SCRIS	Sacra Congregatio pro Religiosis et Institutis Saecularibus; usque ad 1 Mar 1968: Sacra Congregatio de Religiosis.
SCSCD	Sacra Congregatio pro Sacramentis et Cultu Divino.
SRC	Sacra Rituum Congregatio.

CALENDAR OF THE ORDER OF PREACHERS

The Particular Calendar for the Entire Order of Preachers and the Particular Calendar for the use of the Provinces of the Order of Preachers are combined here in one listing. A liturgical rank is indicated only for celebrations which pertain to the entire Order. Observance of other celebrations is left to the determination of each Province or priory. This listing follows the most recent edition of our Calendar published in *Additamenta ad Proprium Missalis et Liturgiae Horarum*, 2006 [AddOP] with the addition of several feast days that have been added since 2006. There have been some changes in the date of celebration of certain Saints and Blesseds, as well as changes in the manner in which some Saints or Blesseds are listed, and in some instances an expansion of the title of the Saint or Blessed by adding “Nun, Sister, or lay Dominican.”

NB: Blesseds in the Particular Calendar for the use of the Provinces of the Order of Preachers have been indicated typographically by indentation.

JANUARY

- | | | |
|----|--|---------------------|
| 3 | HOLY NAME OF JESUS | WDP: Feast |
| | <i>Bl. Stephána Quinzani, Virgin, Sister</i> | |
| 4 | St. Zdislava: observed on Nov. 28 in the U.S. | Optional Memorial |
| 7 | St. Raymond of Peñafort, Priest | Obligatory Memorial |
| 10 | <i>Bl. Gonsalvo of Amarante, Priest</i> | |
| | <i>Bl. Ann of the Angels Monteagudo, Virgin, Nun</i> | |
| 11 | <i>Bl. Bernard Scammacca, Priest</i> | |
| 18 | St. Margaret of Hungary, Virgin, Nun | Optional Memorial |
| 19 | <i>Bl. Andrew Grego of Peschiera, Priest</i> | |
| 22 | <i>Bl. Anthony della Chiesa, Priest</i> | |
| 23 | <i>Bl. Henry Suso, Priest</i> | |
| 27 | <i>Bl. Marcolino of Forli, Priest</i> | |
| 28 | ST. THOMAS AQUINAS, Priest, Doctor of the Church | Feast |
| 29 | <i>Bl. Villana delle Botti, Wife and Mother, Lay Dominican</i> | |

FEBRUARY

- | | | |
|----|--|---------------------|
| 3 | <i>Bls. Peter Cambiani of Ruffia, Anthony Pavoni, Bartholomew Cerveri, Priests and Martyrs</i> | |
| 4 | St. Catherine de' Ricci, Virgin | Optional Memorial |
| 7 | Anniversary of Deceased Parents | |
| 12 | <i>Bl. Reginald of Orléans, Priest</i> | |
| 13 | Bl. Jordan of Saxony, Priest | Obligatory Memorial |
| 16 | <i>Bl. Nicholas Paglia of Giovinazzo, Priest</i> | |

- 18 Bl. John of Fiesole [Fra Angelico], Priest Optional Memorial
 19 *Bl. Alvaro of Zamora (or of Còrdoba), Priest*
 20 *Bl. Christopher of Milan, Priest*
 24 *Bl. Constantius Servoli of Fabriano, Priest*
Bl. Ascensión of the Heart of Jesus Nicol Goñi, Virgin, Sister

MARCH

[25 ANNUNCIATION Solemnity]

APRIL

- 1 *Bl. Joseph Girotti, Priest and Martyr*
 10 *Bl. Anthony Neyrot, Priest and Martyr*
 13 *Bl. Margaret of Città di Castello, Virgin, Lay Dominican*
 14 *Bl. Peter González (or “St. Elmo”), Priest*
 17 *Bl. Clara Gambacorta, Widow, Nun*
Bl. Mary Mancini, Widow, Nun
 19 *Bl. Isnard of Chiampo, Priest*
Bl. Sibyllina Biscossi, Virgin, Lay Dominican
 20 St. Agnes of Montepulciano, Virgin, Nun Obligatory Memorial
 27 *Bl. Hosanna of Kotor, Virgin, Lay Dominican*
 29 ST. CATHERINE OF SIENA, Virgin, Doctor of the Church Feast
 30 St. Pius V, Pope Obligatory Memorial

MAY

- 4 *Passion of our Lord Jesus Christ* Votive Office
Bl. Emily Bicchieri, Virgin, Nun
 5 St. Vincent Ferrer, Priest Obligatory Memorial
 7 *Bl. Albert of Bergamo), Lay Dominican*
 8 *Patronage of the Blessed Virgin Mary over the Order*
Bl. Peter-Luke Claverie, Bishop, and Companions, Martyrs
 10 St. Antoninus, Bishop Optional Memorial
 12 *Bl. Jane of Portugal, Virgin, Nun*
 13 *Bl. Imelda Lambertini, Virgin*
 15 *Bl. Giles of Vaozela, Priest*
Bl. Andrew Abellon, Priest
 16 *Bl. Valdimir Ghika, priest and martyr*
 19 St. Francis Coll Guitard, Priest Optional Memorial

- 21 *Bl. Columba Guadagnoli of Rieti, Virgin, Sister*
Bl. Hyacinth-Marie Cormier, Priest
- 24 Translation of St. Dominic Obligatory Memorial
- 27 *Bl. Andrew Franchi, Bishop*
- 28 *Bl. Mary Bartholomew Bagnesi, Virgin, Lay Dominican*
- 29 *Bl. William Arnaud, Priest, and Companions, Martyrs*
- 30 *Bl. James Salomoni, Priest*

JUNE

- 2 *Bl. Sadoc, Priest, and Companions, Martyrs*
- 4 St. Peter of Verona, Priest, Martyr Obligatory Memorial
- 8 Blesseds Diana and Cecilia, Virgins, Nuns Optional Memorial
- 10 *Bl. John Dominic, Bishop*
- 12 *Bl. Stephen Bandelli, Priest*
- 18 *Bl. Hosanna Andreasi of Mantua, Virgin, Lay Dominican*
- 20 *Bl. Margaret Ebner, Virgin, Nun*
- 23 *Bl. Innocent V, Pope*

JULY

- 4 Bl. Pier Giorgio Frassati Optional Memorial
Bl. Catherine Jarrigue, Virgin, Lay Dominican
- 7 *Bl. Benedict XI, Pope*
- 8 *Bl. Adrian Fortescue, Lay Dominican, Martyr*
- 9 St. John of Cologne and Companions Optional Memorial
 Sts. Francis de Capillis, Peter Sans,
 and Companions, Martyrs Optional Memorial
- 13 *Bl. James of Varazze, Bishop*
- 17 *Bl. Ceslaus of Poland, Priest*
- 18 *Bl. Bartholomew of the Martyrs, Bishop*
- 22 ST. MARY MAGDALENE, PROTECTRESS OF THE ORDER Feast
- 24 *Bl. Jane of Orvieto, Virgin, Lay Dominican*
Bl. Augustine Fangi of Biella, Priest
- 27 *Bl. Robert Nutter, Priest and Martyr*

AUGUST

- 2 Bl. Jane of Aza, Mother of St. Dominic Optional Memorial
- 3 *Bl. Augustine Kazotic of Lucera, Bishop*

8	HOLY FATHER DOMINIC	Solemnity
9	<i>Bl. John of Salerno, Priest</i>	
12	<i>Bl. John George (Thomas) Rehm, Priest and Martyr</i>	
13	<i>St. Alexander Longo and Companions, Martyrs</i>	
14	<i>Bl. Aimo Taparelli, Priest</i>	
17	St. Hyacinth of Poland, Priest	Obligatory Memorial
18	Bl. Mannes, Priest, Brother of St. Dominic	Optional Memorial
19	<i>Bl. Jordan of Rivalto (or of Pisa), Priest</i>	
23	St. Rose of Lima	Obligatory Memorial
26	<i>Bl. James Bianconi of Bevagna, Priest</i>	
28	ST. AUGUSTINE	Feast

SEPTEMBER

2	<i>Bl. Guala of Rogno (or of Bergamo), Bishop</i> <i>Bl. Ingrid of Skänninge, Widow, Nun</i>	
4	<i>Bl. Catherine Maffei of Racconigi, Virgin, Lay Dominican</i>	
5	Anniversary of Deceased Friends and Benefactors	
6	<i>Bl. Bertrand of Garrigue, Priest</i> <i>Bls. Michael (John Francis) Czartorysky, Priest, and Julia (Stanisla-wa) Rodzinska, Virgin, Sister, Martyrs in Poland</i>	
7	<i>Bl. John-Joseph Lataste, Priest</i>	
18	St. John Macias, Brother	Optional Memorial
19	<i>Bl. Pius Albert del Corona, Bishop</i>	
20	<i>Bl. Mark Scalabrini of Modena, Priest</i> <i>Bl. Francis de Posadas, Priest</i>	
24	<i>Bl. Dalmatius Moner, Priest</i>	
28	Sts. Dominic Ibáñez, James Kyushei Tomanaga, Laurence Ruiz, and Companions, Martyrs Bl. Alphonsus Navarette and Companions, Mm. <i>Bl. Lawrence of Ripafratta, Priest</i>	Optional Memorial Optional Memorial

OCTOBER

3	<i>Bl. Dominic Spadafora, Priest</i>	
4	ST. FRANCIS OF ASSISI, DEACON	Feast
5	Bl. Raymond of Capua, Priest	Optional Memorial
6	<i>Bl. Bartolo Longo, Lay Dominican</i>	
7	OUR LADY OF THE ROSARY	Feast
8	<i>Bl. Ambrose Sansedoni, Priest</i>	

- Bl. Matthew Carreri, Priest*
- 9 St. Louis Bertrand, Priest WDP: Obligatory Memorial
- 11 *Bl. James Griesinger of Ulm, Religious*
- 13 *Bl. Magdalene Panatieri, Virgin, Lay Dominican*
- 14 *Bl. Marie Poussepin, Virgin, Lay Dominican*
- 19 *Bl. Agnes of Jesus Galand, Virgin, Nun*
- 21 *Bl. Peter Capucci of Città di Castello, Priest*
- [22 Anniversary of the Dedication of Conventual Churches Solemnity]
- 25 *Bl. Peter Geremia, Priest*
- 26 *Bl. Damian Furcheri of Finale Borgo, Priest*
- 27 *Bl. Bartholomew of Vicenza, Bishop*
- 30 *Bl. Benvenuta Bojani, Virgin, Lay Dominican*
Bls. Terence Albert O'Brien, Bishop, and Peter Higgins, Priest, Martyrs in Ireland

NOVEMBER

- [1 ALL SAINTS Solemnity]
- 3 ST. MARTIN DE PORRES, BROTHER Feast
- 5 *Bl. Simon Ballachi, Religious*
- 6 Bls. Bonaventure Garcia Paredes, Hyacinth Serrano Lopez and Companions Optional Memorial
- 7 ALL SAINTS OF THE ORDER Feast
- 8 Anniversary of Deceased Brothers and Sisters
- 14 *Bl. John Liccio, Priest*
Bl. Lucy Broccadelli of Narni, Virgin, Sister
- 15 ST. ALBERT THE GREAT, BISHOP, DOCTOR OF THE CHURCH Feast
- 19 *Bl. James Benfatti, Bishop*
Bl. Maria Alfonsina Danil Ghattas, Virgin, Sister
- 24 St. Ignatius Delgado and Companions, Martyrs Obligatory Memorial
- 27 *Bl. Margaret of Savoy, Widow, Nun*
- 28 St. Zdislava, matron (in U.S.) Optional Memorial

DECEMBER

- 1 *Bl. John of Vercelli, Priest*
- [8 IMMACULATE CONCEPTION Solemnity]
- 9 *St. Narcisa de Jesús Martillo y Moran, Virgin, Sister*
- 16 *Bl. Sebastian Maggi, Priest*
- 22 Anniversary of the approval of the Order

PROPER OF TIME

NOTES REGARDING THE TEXTS OF THE PROPER OF TIME

RUBRICS AND TITLES OF ELEMENTS

When the texts, rubrics and titles for various elements and parts of the Mass have been taken from *Missale Romanum* (Editio typica tertia)—Typis Vaticanis, 2002, our translations correspond to the approved English edition, *The Roman Missal* (Third Typical Edition) — Catholic Book Publishing Corp., 2011. When the rubrics and titles of the *Missale et Lectionarium O.P.* are proper to it, have added to the Roman text, or adjusted it on account of the choral liturgical tradition of the Order of Preachers, the Liturgical Committee is responsible for the translation.

DOMINICAN LITURGICAL BOOKS

When references to certain chants from the Latin liturgical books of the Order of Preachers have been inserted in the text, these have been provided as useful references for choir directors who may wish to preserve portions of the chant tradition of the Order of Preachers.

ABBREVIATIONS

AG	<i>Antiphonarium S.O.P.</i> , ed. S. Gillet, Romae 1933 [Add. 1948, 1949 and 1961].
BkB1	<i>Book of Blessings</i> . New York: Catholic Book Publishing Co., 1989.
DirLit	<i>Directorium liturgicum O.P.</i> Edizioni Liturgiche Domenicane: Roma, 1979.
GILH	<i>General Instruction of the Liturgy of the Hours</i> . New York: Catholic Book Publishing Co., 1975.
GOP	<i>Graduale S.O.P.</i> , ed. E Suarez, Romae, 1950 [Add. 1962].
Grail 2010	<i>The Revised Grail Psalms — Conception Abbey / The Grail</i> . Chicago, Illinois: GIA Publications, 2010.
MLOP	<i>Proprium Ordinis Praedicatorum. Missale et Lectionarium O.P.</i> Romae: Ad Sanctae Sabinae, 1985.
MG	<i>Matutinum S. O.P.</i> , ed. S. Gillet, Romae, 1936.
MOPF	<i>Propre de l'Ordre des Prêcheurs: I Missel</i> , Éditions françaises, Paris 1997.
MR	<i>Missale Romanum</i> (Editio typica tertia). Typis Vaticanis, 2002.
MR3	<i>The Roman Missal</i> (Third typical edition). New Jersey: Catholic Book Publishing Corp., 2011.
OHS	<i>Officium Hebdomadae Sanctae O.P.</i> , ed. A. Fernández, Romae, 1965.
PS	<i>Processionarium S.O.P.</i> , ed. E. Suarez, Romae, 1949.

SEASON OF LENT



ASH WEDNESDAY

1. On this day or on another day during Lent, following the tradition of the Order, in place of the ancient rite of the Penitential Psalms, some communal penitential celebration or “rite of reconciliation” may take place, when appropriate—whether it be sacramental or non-sacramental—according to the spirit of the Rite of Penance (nn. 36–37) and the norms of liturgical law.
2. In the course of today’s Mass, ashes are blessed and distributed. These are made from the olive branches or branches of other trees that were blessed the previous year.

Introductory Rites And Liturgy of The Word

3. The Prior or Principal Celebrant, the concelebrants, and the ministers put on the sacred vestments for the celebration of Mass, either violet or penitential in color. The Deacon wears the vestments proper to his order.

Mass begins as usual, however, the Penitential Act is omitted, and the Distribution of Ashes takes its place.

ENTRANCE ANTIPHON

Wis 11:24–25, 27

[MLOP 3 / MR 197 / MR 371; *Misereris omnium* GOP 70]

You are merciful to all, O Lord,
and despise nothing that you have made.
You overlook people’s sins, to bring them to repentance,
and you spare them, for you are the Lord our God.

COLLECT

[MLOP 3 / MR 197 / MR3 71]

Grant, O Lord, that we may begin with holy fasting
this campaign of Christian service,
so that, as we take up battle against spiritual evils,
we may be armed with weapons of self-restraint.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

BLESSING OF ASHES AND DISTRIBUTION OF ASHES

4. After the homily the Principal Celebrant with the ministers who carry the ashes to be blessed, the holy water and the Missal, arrange themselves at the steps of the sanctuary or in some other suitable place. The concelebrants, the friars, and the other faithful stand facing the Principal Celebrant until the end of the Blessing of Ashes.

The Principal Celebrant, with hands joined, says:

**Dear brethren (brothers and sisters),
let us humbly ask God our Father
that he be pleased to bless with the abundance of his grace
these ashes, which we will put on our heads in penitence.**

[MLOP 4 / MR 197 / MR3 71]

After a brief prayer in silence, the Principal Celebrant, with hands extended, continues:

[MLOP 4-5]

Almighty ever-living God,
who are merciful to all and despise nothing that you have made,
who overlook the sins of those who do penance,
and ever assist those who are weighed down with need,
be pleased to bless ☩ and sanctify these ashes
which, as a sign of humility and holy reverence,
you have ordained, after the example of the Ninevites,
that we should bear on our heads to cleanse us of our sins.

Through the invocation of your Name
grant that all, who shall be marked with these ashes to implore your mercy,
may be worthy to obtain from you pardon for all their sins
and so this day begin a holy fast
that, on the day of Resurrection with minds purified,
they may be worthy to approach the holy Pasch
and in the life to come to receive everlasting glory.
Through Christ our Lord.

R: Amen.

At the conclusion of the blessing the Principal Celebrant sprinkles the ashes with holy water.

5. Then the Principal Celebrant receives ashes from the appropriate minister, either a Concelebrant or the Deacon. After this he gives ashes to the concelebrants, the ministers, the friars (who, as if in a procession, approach him in the order in which they sit in choir), and to other faithful who come forward.

If it seems appropriate, those who receive ashes may genuflect or make some other suitable gesture. The Priest says to each one:

Remember that you are dust, and to dust you shall return.

Cf. Gn 3:19
[MLOP 5 / MR 198 / MR3 72]

Or:

Repent, and believe in the Gospel.

Mk 1: 15
[MLOP 5 / MR 198 / MR3 72]

Where customary, one of the concelebrants, or the hebdomadarian, sprinkles those who receive ashes with holy water. If necessary, some of the priests may assist the Principal Celebrant in giving ashes to those who come forward.

6. During the distribution of ashes , one of the following chants or another suitable chant is sung:

ANTIPHON 1

Ps 69 (68): 16

[MLOP 5; *Exaudi nos, Domine* GOP, 67]

Hear us, O Lord,
for gracious is your mercy:
according to your abundant kindness
look upon us, O Lord.

This antiphon is sung after some verses of Psalm 69 (68) [vv. 2, 3a, 3b, 4] as long as necessary. The antiphon, *Exaudi nos, Domine* (Hear us, O Lord), is repeated after each verse. After the last verse, which should be sung, the *Gloria Patri* (Glory to the Father) is sung and the antiphon is repeated again.

Then:

ANTIPHON 2

Cf. JI 12: 17; Est 4: 17

[MLOP 6/ MR 198 / MR3 72; *Inter vestibulum* GOP 69]

Let the priests, the ministers of the Lord,
stand between the porch and the altar and weep and cry out:
Spare, O Lord, spare your people;
do not close the mouths of those who sing your praise, O Lord.

ANTIPHON 3

Cf. JI 2:13

[MLOP 6 / MR 198 / MR3 72; *Immutemur* GOP 70]

Let us change our garments to sackcloth and ashes,
let us fast and weep before the Lord, that our God,
rich in mercy, might forgive us our sins.

RESPONSORY

Cf. Bar 3: 2; Ps 79 (78): 9

[MR 199 / MR3 72; *Emendemus* AG, 413; GR 66]

℟. Let us correct our faults which we have committed
in ignorance, let us not be taken unawares by the day of our death,
looking in vain for leisure to repent. * Hear us, O Lord, and show
us your mercy, for we have sinned against you.

℣. Help us, O God our Savior, for the sake of your name,
O Lord, set us free. * Hear us, O Lord, and show us your mercy,
for we have sinned against you.

7. After the distribution of ashes, the Principal Celebrant and the Priests who have assisted him wash their hands; the rite is concluded with the Universal Prayer (Prayer of the Faithful).

The Creed is not said.

THE LITURGY OF THE EUCHARIST

8. **PRAYER OVER THE OFFERINGS** [MLOP 6 / MR 199 / MR3 73]

As we solemnly offer
the annual sacrifice for the beginning of Lent,
we entreat you, O Lord,
that, through works of penance and charity,
we may turn away from harmful pleasures
and, cleansed from our sins, may become worthy
to celebrate devoutly the Passion of your Son.
Who lives and reigns for ever and ever.

Preface III of Lent, p. 117 (said) or p. 164 (sung), or Preface IV of Lent, p. 118 (said) or p. 166 (sung).

10. **COMMUNION ANTIPHON** **Cf. Ps 1: 2–3**
He who ponders the law of the Lord day and night
will yield fruit in due season. [MLOP 7 / MR 199 / MR3]
[*Qui meditabitur* GOP, 74]

11. **PRAYER AFTER COMMUNION** [MLOP 7 / MR 200 / MR3 73]

May the Sacrament we have received sustain us, O Lord,
that our Lenten fast may be pleasing to you
and be for us a healing remedy.
Through Christ our Lord.

12. At the conclusion of Mass, especially today, but also on other weekdays of Lent, the Principal Celebrant may say one of the Prayers over the People from the Roman Missal.

PRAYER OVER THE PEOPLE

The Deacon or, if there is no Deacon, one of the concelebrants or the Principal Celebrant himself, may say the invitation, as below or in other words:

Bow your heads to God.

Or:

Bow down for the blessing.

The choir and the faithful bow. Then the Principal Celebrant himself, with hands extended over the people, says the Prayer over the People using the short conclusion.

Turn your people to you with all their heart,
O Lord, we pray,
for you protect even those who go astray,
but when they serve you with undivided heart
you sustain them with still greater care.
Through Christ our Lord.

[MLOP 8 / MR 616-4 / MR3 537]

After the prayer the Principle Celebrant adds the blessing:

And may the blessing of almighty God, the Father,
and the Son, ✠ and the Holy Spirit, come down on you
and remain with you for ever.

[MLOP 8 / MR 616 / MR3 537]

R: Amen.

13. The blessing and distribution of ashes may also take place outside Mass, either as the Roman Missal indicates or, in celebrations at which the friars and other faithful gather, as joined to Daytime Prayer or to the Office of Readings of the Liturgy of the Hours. In this case there should be a suitable Liturgy of the Word and a fitting Homily.

HOLY WEEK



PALM SUNDAY OF THE PASSION OF THE LORD

1. On this day the Church recalls the entrance of Christ the Lord into Jerusalem to accomplish his Paschal Mystery. Accordingly, the memorial of this entrance of the Lord takes place at all Masses, by means of the Procession or the Solemn Entrance before the conventual Mass or the Simple Entrance before other Masses. The Solemn Entrance, but not the Procession, may be repeated before other Masses that are usually celebrated with a large gathering of people.

THE COMMEMORATION OF THE LORD'S ENTRANCE INTO JERUSALEM

FIRST FORM: THE PROCESSION

2. At an appropriate hour, the friars and other faithful gather in a suitable place outside the church or, as circumstances allow, in the chapter room or in the cloister. Palms are distributed either at this very time when all are gathered or immediately after the blessing before the proclamation of the Gospel.
3. The Prior or Principal Celebrant, the concelebrants, and the ministers, wearing the red sacred vestments as for Mass, (or more precious vestments — cf. GIRM, n. 346g), approach the place where the friars and the faithful are gathered. Instead of the chasuble, the Principal Celebrant may wear a festive cope, which he leaves aside when the procession is over.
4. Meanwhile, the following antiphons or another appropriate chant is sung.

Antiphon 1

Hosanna, to the Son of David;
blessed is he who comes in the name of the Lord.
The King of Israel, Hosanna in the highest.

Mt 21: 9

[MLOP 9 / MR 271 / MR# 131; *Hosanna filio David* AG, 461]

Or:

Antiphon 2

The great crowd that had gathered for the feast
cried out to the Lord:

“Blessed is he who comes in the name of the Lord! Hosanna in the highest!”

Cf. Jn 12: 12, 13

[MLOP 10; *Turba multa* OHS 12]

Or:

Antiphon 3

[MLOP 10: *Cum angelis* OHS 12]

With the angels and the children may we be found faithful,
crying out to the One who triumphed over death:
“Hosanna in the highest!”

THE BLESSING OF PALMS

5. Then the Principal Celebrant greets the community and the people in the usual way. Next he himself or the Deacon or one of the concelebrants gives a brief address in which the friars and other faithful are invited to participate actively and consciously in the celebration of this day.

If the first prayer (n. 6, below), which speaks more clearly of the liturgical mystery of this day, is used, the address should be brief.

For the address these or similar words may be used:

Dearest brethren (brothers and sisters),
gathered at the beginning of this great Week
we recall the entrance into Jerusalem of our Savior,
the meek and humble King:
so that he may enter our hearts
and restore us through his most blessed Passion,
let us make confession of our sins with a sincere heart
and place unshakable confidence in him.
And so, let us ask him that, as we carry these palms,
we may become worthy to go forth to meet him in joy
with palms of victory at his second coming,
and, in the present, be able to witness to his love in the world.

[MLOP 10–11]

6. After the address the Principal Celebrant, with hands joined, says:

Let us pray.

Almighty ever-living Redeemer,
who was pleased to come down from heaven to earth
and freely willed to undergo suffering,
that with your precious blood you might free the human race,
attend to the devout prayers of your Church and our supplication.

For you, O Lord, the meek one,
seated on the back of an ass, a meek beast,

willingly embraced the suffering by which you redeemed us;
 the way was eagerly strewn with tree branches
 by the crowd of disciples coming out to meet you;
 with palms of triumph in a voice of praise
 a great throng of people came, rejoicing together and acclaiming:
 “Hosanna to the Son of David!

Blessed is he who comes in the name of the Lord!”

For you the way to Mount Olivet
 was strewn with tree branches.

Once you guided Noah’s course in the ark over the waters of the flood,
 and through the ministry of a dove
 you willed to announce by an olive branch
 that peace had been restored to earth.

And the patriarch Jacob,
 as he set up a stone to the mystery of your glory,
 poured upon the tip of the inscription
 the oil of blessing from branches of the olive tree,
 the same oil with which you anointed your kings and prophets.

For you are the Christ of God,
 the fruits of anointing and peace befit you;
 the psalmist sang of you in ineffable praise, saying:
 “God, your God, has anointed you
 with the oil of gladness and joy above your fellows.”

Therefore, O Lord, we humbly implore you,
 to bless + these tree branches
 which your servants, receiving them in their hands,
 desire to hasten to meet you and to bless and glorify you.

Behold you have come to Jerusalem,
 a meek King, seated on an ass;
 and so, we implore you,
 come among us and remain in our midst,
 that we may realize that you have come into our hearts;
 and, as you once restored us through the Cross,
 through that same most blessed Passion
 restore again those who have fallen.

Willingly receive the confession of our lips
 and the humble spirit of our fasting,
 and grant that, as we are watered by the showers of your grace,
 we may become as fresh green plants,

**and may we become worthy to please you with an abundance of good fruit.
And as they went forth to meet you with leafy branches,
so may we, when you return at your second coming,
become worthy to go forth in joy with palms of victory
to meet you, the Savior of the world,
who live and reign with the Father in the unity of the Holy Spirit,
God, for ever and ever.**

℟️ Amen.

When the blessing is finished, the Principal Celebrant sprinkles the palms before him with holy water or, if the faithful, as mentioned above, are already holding the palms in their hands, he sprinkles them as he moves through the assembly.

7. The palms are then distributed, unless the faithful are already holding them in their hands. After the Principal Celebrant has received a palm the cantor begins the antiphon *Omnes collaudant* (All praise your name) or another suitable chant which all take up at the appropriate time.

The sacristan or another minister distributes palms to the concelebrants, the friars, and the other faithful who do not yet have palms in their hands.

ANTIPHON

[MLOP 13; Omnes collaudant OHS, 14]

All praise your name exceedingly and say:
“Blessed is he who comes in the name of the Lord!
Hosanna in the highest!”

This antiphon may be repeated after Psalm 147B or after every two verses of the same psalm.

Psalm 147B

[Grail 2010]

O Jerusalem, glorify the Lord!
O Sion, praise your God!

THE PROCLAMATION OF THE GOSPEL

8. Then the Gospel concerning the Lord’s entrance according to one of the four Gospels is proclaimed. It is read in the usual manner by a Deacon or, if there is no Deacon, by a Concelebrant or Priest as indicated in the Roman Missal.

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

Year A:

✠ **A reading from the holy Gospel according to Matthew.**

21: 1–11

**When Jesus and the disciples drew near Jerusalem and
came to Bethphage on the Mount of Olives,
Jesus sent two disciples, saying to them,**

**“Go into the village opposite you,
 and immediately you will find an ass tethered,
 and a colt with her.
 Untie them and bring them here to me.
 And if anyone should say anything to you, reply,
 ‘The master has need of them.’
 Then he will send them at once.”**

**This happened so that what had been spoken
 through the prophet might be fulfilled:
 Say to daughter Zion,
 “Behold, your king comes to you, meek and riding on an ass,
 and on a colt, the foal of a beast of burden.”**

**The disciples went and did as Jesus had ordered them.
 They brought the ass and the colt and laid their cloaks
 over them, and he sat upon them.
 The very large crowd spread their cloaks on the road,
 while others cut branches from the trees and strewed
 them on the road.
 The crowds preceding him and those following
 kept crying out and saying:
 “Hosanna to the Son of David;
 blessed is he who comes in the name of the Lord;
 hosanna in the highest.”**

**And when he entered Jerusalem
 the whole city was shaken and asked, “Who is this?”
 And the crowds replied,
 “This is Jesus the prophet, from Nazareth in Galilee.”**

The Gospel of the Lord.

Year B:

✠ A reading from the holy Gospel according to Mark.

11: 1–10

**When Jesus and his disciples drew near to Jerusalem, to
 Bethphage and Bethany at the Mount of Olives,
 he sent two of his disciples and said to them,
 “Go into the village opposite you, and immediately on entering it,
 you will find a colt tethered on which no one has ever sat.**

Untie it and bring it here.

If anyone should say to you,

‘Why are you doing this?’ reply,

‘The Master has need of it

and will send it back here at once.’”

So they went off

and found a colt tethered at a gate outside on the street,

and they untied it.

Some of the bystanders said to them,

“What are you doing, untying the colt?”

They answered them just as Jesus had told them to,

and they permitted them to do it.

So they brought the colt to Jesus and put their cloaks over it.

And he sat on it.

Many people spread their cloaks on the road, and others

spread leafy branches

that they had cut from the fields.

Those preceding him as well as those following

kept crying out: “Hosanna!

Blessed is he who comes in the name of the Lord!

**Blessed is the kingdom of our father David that is
to come!**

Hosanna in the highest!”

The Gospel of the Lord.

Or:

✠ A reading from the holy Gospel according to John.

12: 12–16

When the great crowd that had come to the feast heard

that Jesus was coming to Jerusalem,

they took palm branches

and went out to meet him, and cried out:

“Hosanna!

**Blessed is he who comes in the name of the Lord,
the king of Israel.”**

Jesus found an ass and sat upon it, as is written:

Fear no more, O daughter Zion;

see, your king comes, seated upon an ass's colt.

His disciples did not understand this at first,

but when Jesus had been glorified

they remembered that these things were written about him

and that they had done this for him.

The Gospel of the Lord.

Year C:

✠ **A reading from the holy Gospel according to Luke.**

19: 28–40

Jesus proceeded on his journey up to Jerusalem.

As he drew near to Bethphage and Bethany at the place

called the Mount of Olives,

he sent two of his disciples.

He said, “Go into the village opposite you,

and as you enter it you will find a colt tethered on which

no one has ever sat.

Untie it and bring it here.

And if anyone should ask you,

‘Why are you untying it?’ you will answer,

‘The Master has need of it.’ “

So those who had been sent went off

and found everything just as he had told them.

And as they were untying the colt, its owners said to them,

“Why are you untying this colt?”

They answered,

“The Master has need of it.”

So they brought it to Jesus,

threw their cloaks over the colt,

and helped Jesus to mount.

As he rode along,

the people were spreading their cloaks on the road;

and now as he was approaching the slope of the Mount of Olives,

the whole multitude of his disciples

began to praise God aloud with joy
for all the mighty deeds they had seen.

They proclaimed:

“Blessed is the king who comes in the name of the Lord.
Peace in heaven and glory in the highest.”

Some of the Pharisees in the crowd said to him,

“Teacher, rebuke your disciples.”

He said in reply,

“I tell you, if they keep silent, the stones will cry out!”

The Gospel of the Lord.

9. When appropriate, after the Gospel a brief homily may be given. Then, the procession to the church where Mass is celebrated begins.

THE PROCESSION

10. Unless he already has one, the Principal Celebrant receives a palm prepared for him and then the Deacon or, if there is no Deacon, one of the concelebrants, or the Principal Celebrant himself, may begin the procession with these or similar words:

As the crowd went out to meet the Lord,
let us acclaim him and joyfully go out to meet him on the way.

[MLOP 14]

Or:

As the crowd went out with leafy branches,
let us, who await his second coming,
joyfully go out to meet the Lord.

11. Where it is the custom, a friar with holy water goes first, sprinkling the water as he goes; if incense is used, the thurifer comes after him, carrying a thurible with burning incense; then the cross-bearer with the cross uncovered (at the end of the procession it will be used at the main altar) between two ministers with lighted candles; then the remaining friars, the concelebrants and the Principal Celebrant with the Deacon; after them the other faithful carrying blessed branches in their hands.
12. During the procession the antiphons, the following hymn or others appropriate to the mystery of the day, especially Gloria, laus et honor (any and honor) and the antiphon Ave, Rex noster (Hail, our King) or other suitable acclamations, are sung by the choir and the people.

ANTIPHON 1

The children of the Hebrews, carrying olive branches,
went out to meet the Lord, crying out and saying:
Hosanna in the highest.

Cf. Mt 21: 15, 8–9

[MLOP 14 / MR 277 / MR3 137; Pueri OHS, 7]

If appropriate, this antiphon is repeated between the strophes of the following Psalm.

Psalm 24 (23)

[Grail 2010]

The LORD's is the earth and its fullness, *
the world, and those who dwell in it.

It is he who set it on the seas; *
on the rivers he made it firm.

(The antiphon is repeated)

Who shall climb the mountain of the LORD? *

The clean of hands and pure of heart,
whose soul is not set on vain things, *

Who has not sworn deceitful words.

(The antiphon is repeated)

Blessings from the LORD shall he receive, *
and right reward from the God who saves him.

Such are the people who seek him, *
who seek the face of the God of Jacob.

(The antiphon is repeated)

O gates, lift high your heads; *

Grow higher, ancient doors,
Let him enter, the king of glory!

Who is this king of glory? *

The LORD, the mighty, the valiant; *
the LORD, the valiant in war.

(The antiphon is repeated)

O gates, lift high your heads; †

Grow higher, ancient doors, *
Let him enter, the king of glory!

Who is this king of glory? †

He the LORD of hosts, *

He is the king of glory.

(The antiphon is repeated)

ANTIPHON 2

Cf. Mt 21: 15, 8-9

[MLOP 15 / MR 278 / MR3 138; Pueri OHS, 7]

The children of the Hebrews spread their garments on the road;
crying out and saying: "Hosanna, to the Son of David;
blessed is he who comes in the name of the Lord!"

If appropriate, this antiphon is repeated between the strophes of the following Psalm.

Psalm 47 (46)

[Grail 2010]

All peoples, clap your hands.*
 Cry to God with shouts of joy!
 For the Lord, the Most high, is awesome,*
 the great King over all the earth.

(The antiphon is repeated)

He humbles peoples under us
 and nations under our feet.
 Our heritage he chose for us,
 the pride of Jacob whom he loves.
 God goes up with shouts of joy.
 The LORD goes up with trumpet blast.

(The antiphon is repeated)

Sing praise for God; sing praise!
 Sing praise to our king; sing praise!
 God is king of all the earth.
 Sing praise with all your skill.

(The antiphon is repeated)

God reigns over the nations.
 God sits upon his holy throne.
 The princes of the peoples are assembled
 With the people of the God of Abraham
 The rulers of the earth belong to God,
 Who is greatly exalted.

(The antiphon is repeated)

ANTIPHON 3

[MLOP 15; *Occurunt turbae* OHS, 11]

The crowds hasten with flowers and palms to meet the Redeemer
 and render fitting homage to the triumphant victor.
 The nations proclaim the Son of God with their lips,
 and in praise of Christ
 their voices thunder through the clouds: "Hosanna!"

Or:

ANTIPHON 4

[MLOP 15; *Cooperunt* OHS, 12]

Rejoicing, the whole crowd of those going down to Jerusalem began to praise God with a loud voice for all the wonders they had seen, saying: “Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!”

Or:

ANTIPHON 5

[MLOP 15; *Fulgentibus* OHS, 16]

Let us spread the path with resplendent palms for the Lord who is coming: we all hasten to meet him with hymns and canticles, glorifying him and saying: “Blessed be the Lord.”

HYMN TO CHRIST THE KING

[MLOP 15 / cf. MR 279 / cf. MR3 139]

If possible, after each verse of the hymn the people repeat with the choir the refrain *Gloria, laus* (Glory and honor).

Refrain:

All glory, laud, and honor
To you, Redeemer, King!
To whom the lips of children
made sweet hosannas ring.

Cantors:

1. You are the king of Israel
And David’s royal son,
Now in the Lord’s Name coming,
Our King and Blessed One.

Refrain

Cantors:

2. The company of angels
Are praising you on high;
And mortals joined with all things
Created, make reply.

Refrain

Cantors:

3. The people of the Hebrews
With palms before you went.
Our praise and prayers and anthems
Before you we present.

Refrain

Text: 76.76D — Gloria laus et honor. Author: Theodulph of Orléans, c.760–821. Tr. John M. Neale, 1818–1866, alt.

THE ENTRANCE INTO THE CHURCH

13. If possible, the antiphon Ave, Rex noster (Hail, our King) is sung before the open door of the church or, perhaps, a station can be made at the Cross before the entrance to the choir.

The cross-bearer and candle bearers stand facing the community and the people. While all kneel, the cantors begin the antiphon Ave, Rex noster (Hail, our King) or another suitable acclamation, which all continue to the end.

ANTIPHON

[MLOP 16; Ave, Rex nosier OHS, 17]

[All kneel:]

Hail, our King, O Son of David, Redeemer of the world,

[All rise:]

whom the prophets foretold to be the Savior
who would come to the house of Israel.
For the Father sent you into the world as a saving victim,
whom all the saints had awaited from the beginning of the world.
And now “Hosanna to the Son of David:
Blessed is he who comes in the name of the Lord!
Hosanna in the highest.”

14. When the previous antiphon is finished, the cantors begin the responsory *Ingrediente Domino* (As the Lord entered) or another chant referring to the Lord’s entrance, which serves as the Entrance Antiphon, the procession enters the church, and all continue the responsory.

RESPONSORY

[MLOP 17 / MR 279 / MR3 139; *Ingrediente* OHS, 18]

℟ As the Lord entered the holy city, the children of the Hebrews proclaimed the resurrection of life. Waving their branches of palm, they cried: “Hosanna in the highest.”

℣ When the people heard that Jesus was coming to Jerusalem, they went out to net him *
Waving their branches of palm, they cried: “Hosanna in the highest.”

15. If the altar cross has been carried in the procession, the cross-bearer immediately puts the cross in its place. As the friars enter the choir they may put aside their palms at the steps of the sanctuary or at the cross or at another suitable place and then each one goes to his seat.

Similarly, once the concelebrants have put aside their palms, they venerate the altar and go to their seats. When the Principal Celebrant arrives at the altar, he venerates it and, if appropriate, incenses it. Then he goes to the chair, where he puts aside the festive cope, if he has worn one for the procession, and puts on a red chasuble. Omitting the other Introductory Rites of the Mass and, if appropriate, the **Kyrie** (Lord, have mercy), he says the Collect of the Mass to conclude the procession, and then continues the Mass in the usual way.

SECOND FORM: THE SOLEMN ENTRANCE

16. Where a procession outside the church or through the cloister cannot take place, the entrance of the Lord is celebrated inside the church by means of a Solemn Entrance before the conventual Mass.
17. Holding branches in their hands, the friars and the other faithful, gather either outside, in front of the church door, or inside the church itself. The Principal Celebrant, the concelebrants and ministers and a representative group of the friars and the faithful present go to a suitable place in the church outside the sanctuary, where at least the greater part of those present can see the rite.
18. While the Principal Celebrant and the others approach the appointed place, the antiphon **Hosanna filio David** (Hosanna, to the Son of David) or **Turba multa** (The great crowd—n. 4) or another appropriate chant is sung. Then, after the greeting and address, the Principal Celebrant blesses the palms as above (nn. 5–6) and the Gospel of the Lord’s entrance into Jerusalem is proclaimed (nn. 8–9).

After the Gospel, the Principal Celebrant processes solemnly with the concelebrants, the ministers and the representative group of the faithful through the church to the sanctuary (in the same order described in n. ii), while an antiphon or appropriate chant is sung (n. 12). If it can be easily done, a station at the Cross can take place with the chant **Ave, Rex noster** (Hail, our King—n. 13) in the middle of the church or before the entrance to the choir. Then he proceeds to the altar while the responsory **Ingrediente Domino** (As the Lord entered—n. 14) or another appropriate chant is sung as the Entrance Antiphon.

19. Arriving at the altar, the concelebrants and the Principal Celebrant venerate it (n. 15). They then go to their seats and, omitting the Introductory Rites of the Mass and, if appropriate, the **Kyrie** (Lord, have mercy), the Principal Celebrant says the Collect, and then continues the Mass in the usual way.

THIRD FORM: THE SIMPLE ENTRANCE

20. At all other Masses on this Sunday at which the Solemn Entrance is not held, the memorial of the Lord’s entrance into Jerusalem takes place by means of a Simple Entrance.
21. While the Priest proceeds to the altar, the Entrance Antiphon with its psalm (n.22) or another chant on the same theme is sung. Arriving at the altar, the Priest venerates it and goes to the chair. After the Sign of the Cross, he greets the people and continues the Mass in the usual way.

At Masses without a congregation and at other Masses in which singing at the entrance cannot take place, the Priest, as soon as he has arrived at the altar and venerated it, greets the people, reads the Entrance Antiphon, and continues the Mass in the usual way.

22. **ENTRANCE ANTIPHON****Cf. Jn 12:1,12–13; Ps 24 (23): 9–10**

[MLOP 18 / MR 280–281 / MR3 140]

Six days before the Passover
 when the Lord came into the city of Jerusalem,
 the children ran to net him;
 in their hands they carried palm branches
 and with a loud voice cried out:

* Hosanna in the highest!

Blessed are you, who have come in your abundant mercy!

O gates, lift high your heads;
 grow higher, ancient doors.

Let him enter, the king of glory!

Who is this king of glory?

He, the Lord of hosts, he is the king of glory.

* Hosanna in the highest!

Blessed are you, who have come in your abundant mercy!

AT THE MASS

23. *After the Procession or Solemn Entrance the Principal Celebrant begins the Mass with the Collect.*

24.

COLLECT

[MLOP 19 / MR 281 / MR3 141]

Almighty ever-living God,
 who as an example of humility for the human race to follow
 caused our Savior to take flesh and submit to the Cross,
 graciously grant that we may heed his lesson of patient suffering
 and so merit a share in his Resurrection.
 Who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

25. *The narrative of the Lord's Passion is read without candles and without incense, with no greeting or signing of the book. It is read by the Deacon or, if there is no Deacon, by a Concelebrant or by the Principal Celebrant himself. It may also be read by readers, with the part of Christ, if possible, reserved to a Deacon or Priest.*

Deacons, but not others, ask for the blessing of the Principal Celebrant before singing the Passion, as at other times before the Gospel.

At the words "he gave up his spirit" all kneel or prostrate and pray for a short time in silence.

26. *After the narrative of the Passion, a brief homily should take place, if appropriate.*

The Creed is said, and the Universal Prayer takes place.

PRAYER OVER THE OFFERINGS

[MLOP 19 / MR 281 / MR3 141]

Through the Passion of your Only Begotten Son, O Lord,
 may our reconciliation with you be near at hand,
 so that, though we do not merit it by our own deeds,
 yet by this sacrifice made once for all,
 we may feel already the effects of your mercy.
Through Christ our Lord.

Preface of Palm Sunday, p. 120 (said) or p. 170 (sung).

29. **COMMUNION ANTIPHON**

Mt 26:42

[MLOP 20 / MR 282 / MR3 143; *Pater* GOP 158]

Father, if this chalice cannot pass without my drinking it,
 your will be done.

30.

PRAYER AFTER COMMUNION

[MLOP 20 / MR 282 / MR3]

Nourished with these sacred gifts,
 we humbly beseech you, O Lord,
 that, just as through the death of your Son,
 you have brought us to hope for what we believe,
 so by his Resurrection
 you may lead us to where you call.
Through Christ our Lord.

31.

PRAYER OVER THE PEOPLE

[MR 284 / MR3 143]

Look, we pray, O Lord, on this your family,
 for whom our Lord Jesus Christ
 did not hesitate to be delivered
 into the hands of the wicked
 and submit to the agony of the Cross.
Who lives and reigns for ever and ever.

32. Where neither the Procession nor the Solemn Entrance can take place, there should be a sacred celebration of the word of God on the theme of the messianic entrance and the Passion of the Lord, either on Saturday evening or on Sunday at a more convenient hour.

THURSDAY OF HOLY WEEK

A COMMUNAL CELEBRATION OF PENITENCE

If appropriate, today or on another day this week, following the tradition of the Order, in place of the ancient rite of the Penitential Psalms some communal penitential celebration or “rite of reconciliation” may take place—whether it be sacramental or non-sacramental—according to the spirit of the Rite of Penance (nn. 36–37) and the norms of liturgical law.

CONCERN FOR THE SICK

During these days it is desirable that brothers and sisters who are sick, especially those in hospitals, should be helped to consider the meaning of sickness which is lived in union with the Paschal Mystery of Christ. For this reason the sick should share in or be participants in the liturgical celebrations of the community.

Therefore, keeping in mind varying and different circumstances, everything should be so arranged that in a more suitable manner the sick may have the possibility of receiving Communion; the various faculties found in the Ritual should be freely used.

Indeed our concern, which is manifested through our fraternal care and prayer, furnishes to the world the strongest witness to the mutual bonds by which we are united by the Gospel concerning our faith in God and the power of the Resurrection of his Son.

THE RITE OF THE MANDATUM

The rite of the Mandatum may be celebrated by the friars outside Mass in the chapter room, or in the cloister, or in another suitable place.

Any community may find a more appropriate manner of symbolically expressing this action which signifies the intention to give oneself in service to others as a means of following Christ. Moreover, the celebration can also fittingly express the meaning of reconciliation contained in this rite.

While the Mandatum is carried out, the Gospel may be read (John 13: 1–17 or some excerpt from John 13–17) and some of the customary chants for the Mandatum (see OHS, pp. 91–98) or other appropriate chants are sung.

SACRED EASTER TRIDUUM



THURSDAY OF THE LORD'S SUPPER

At the Evening Mass

In accordance with the most ancient tradition of the Church, on this day all Masses without the people are forbidden. The friars should concelebrate the conventual Mass in which all are invited to receive the Eucharist.

The Mass of the Lord's Supper is celebrated in the evening, at a convenient time with the full participation of the whole community and with all the Priests and ministers exercising their office. Priests, who have already celebrated the Chrism Mass or a Mass for the good of the faithful, may concelebrate again at the evening Mass.

Where a pastoral reason requires it, the local Ordinary may permit another Mass to be celebrated in churches and oratories, or private chapels in the evening and, in case of genuine necessity, even in the morning, but only for the faithful who are in no way able to participate in the evening Mass. Care should, nevertheless, be taken that celebrations of this sort do not take place for the advantage of private persons or special small groups, and do not prejudice the principal evening Mass.

Holy Communion may only be distributed to the faithful during Mass; but it may be brought to the sick at any hour of the day.

INTRODUCTORY RITES AND LITURGY OF THE WORD

1. Before Mass all the altars, except the main altar, are uncovered. The tabernacle, if it is attached to the main altar, should be entirely empty; but a sufficient amount of bread should be consecrated in this Mass for the Communion of the friars and the other faithful on this and the following day.
2. At the appointed time the Prior or Principal Celebrant, the concelebrants and ministers put on the white sacred vestments as for Mass (or more precious vestments—cf. GIRM, n. 346g).

The entrance into the church and the Liturgy of the Word are carried out according to the Roman Missal. If they wish, the community may participate with the concelebrants in the entrance procession, singing the Entrance Antiphon as they go.

3. ENTRANCE ANTIPHON

Cf. Gal 6: 14

We should glory in the Cross of our Lord Jesus Christ, [MLOP 23 / MR 299 / MR3 155: Nos autem GOP 169]
in whom is our salvation, life and resurrection,
through whom we are saved and delivered.

4. While the hymn *Gloria in excelsis* (*Glory to God in the highest*) is being sung, the bells are rung and, when it is finished, they remain silent until the *Gloria in excelsis* of the Easter Vigil, unless, if appropriate, the Diocesan Bishop has decided otherwise.

5.

COLLECT

[MLOP 23 / MR 300 / MR3 156]

O God, who have called us to participate
 in this most sacred Supper,
 in which your Only Begotten Son,
 when about to hand himself over to death,
 entrusted to the Church a sacrifice new for all eternity,
 the banquet of his love, grant, we pray,
 that we may draw from so great mystery,
 the fullness of charity and of life.
 Through our Lord Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

6. If the people are present, but were not present for the rite of the Mandatum, the Gospel of John 13: 1–15 should be read at Mass. However, when the rite of the Mandatum takes place outside Mass and the Gospel of John 13: 1–15 has already been read, another Gospel may be read at Mass, namely, Matthew 26: 17–29 with the Acclamation Before the Gospel as found in the Roman Lectionary.

THE WASHING OF FEET

7. After the Homily, the Washing of Feet follows, unless it was decided to carry out the rite of the Mandatum outside Mass .

This rite follows the directives of the Roman Missal and local customs. During the Washing of Feet some of the customary chants for the Mandatum (see OHS, pp. 91–98) or other appropriate chants are sung.

ANTIPHON 1

Cf Jn 13: 12, 13, 15

The Lord Jesus, after eating supper with his disciples,
 washed their feet and said to them

[OHS 91–92 / MR3 156 / Grail 2010]

Do you know what I, your Lord and Master, have done for you?
 I have given you an example, that you should do likewise.

∇. O God, be gracious and bless us * and let your face shed its light upon us.

— The Lord Jesus . . .

ANTIPHON 2

Cf. Jn 13: 4, 5, 15; Ps 49 (48): 2

After the Lord had risen from supper,
 He poured water into a basin
 and began to wash the feet of his disciples:
 he left them this example.

[OHS 92 / MR 156 / Grail 2010]

∇. Hear this, all you peoples, * give ear, all who dwell in the world.

— After the Lord had risen . . .



ANTIPHON 3

If I, your Lord and Master, have washed your feet,
how much more should you wash each other's feet?

℣ I have given you an example, * that you should do likewise.

— If I, your Lord . . .

Cf. Jn 13: 14, 15
[OHS 92 / cf. MR 157, 156]

ANTIPHON 4

You call the Master and Lord, and you are right, for so I am
If I, your Lord and Master, have washed your feet,
how much more should you wash each other's feet?

℣ The Lord Jesus said * to his disciples:

— You call me Master . . .

Cf. Jn 13: 13, 14
[OHS 92 / cf. MR 157]

ANTIPHON 5

I give you a new commandment,
that you love one another
as I have loved you, says the Lord.

℣ Blessed are those whose way is blameless, * who walk in the law of the Lord.

— I give you . . .

Cf. Jn 13: 34; Ps 119 (118): 1
[OHS 92 / MR 157 / Grail 2010]

ANTIPHON 6

This is how all will know that you are my disciples:
if you have love for one another.

℣ My peace I give you, * peace I leave with in the world.

— This is how all . . .

Cf. Jn 13: 35; 14: 27
[OHS 92 / cf. MR 157]

ANTIPHON 7

Lord, are you to wash my feet? Jesus said to him in answer:
If I do not wash your feet, you will have no share with me.

℣ Lord, not my feet only, * but my hands and head as well.

— Lord, are you to wash ...

Cf. Jn 13: 6, 8, 9
[OHS 92 / MR 156]

ANTIPHON 8

Let us love one another, for love is of God;
whoever loves his brother is born of God and loves God.

℣ And this commandment we have from God * that whoever loves God should love his brother also.

— Let us love...

Cf. 1 Jn 4: 7, 21
[OHS 92]

ANTIPHON 9

Where there is charity and love, there is the company of Saints;
among them is neither wrath nor anger, but steadfast charity for ever.
Christ descended to redeem the world

[OHS 92]

that he might free the human race from death.
He offered his disciples an example
that they might wash each other's feet.

ANTIPHON 10

[OHS 97]

The love of Christ has gathered us together;
let us fear and love Christ our God.
Where charity and love are, there is God.

✠ How good and how pleasant it is, * when brothers live in unity!

— The love of Christ...

ANTIPHON 11

1 Cor 13:13

Let faith, hope and charity, these three, remain among you,
but the greatest of these is charity.
And began to wash the feet of his disciples:
He left them this example.

[OHS 97–98 / MR 157]

= Now faith, hope and charity, * these three, remain;

— Let faith . . .

If it seems more desirable, the Washing of Feet may be done immediately after the proclamation of the Gospel. The Homily, which then follows, should make the symbolic meaning of this action clear and should illustrate the most powerful mysteries which are recalled today.

8. Immediately after the Washing of Feet or, if this does not take place within the Mass, after the Homily, the Universal Prayer takes place. The Creed is not said in this Mass.
9. At the beginning of the liturgy of the Eucharist, the community may join in the procession of the faithful with gifts for the poor, as suggested by the Roman Missal. Meanwhile, *Ubi caritas* (Where True Charity Is Dwelling — GR 168) or another appropriate chant is sung.

Ant. Where true charity is dwelling, God is present there.

[MR 303 / MR3 159]

✠ By the love of Christ we have been brought together:

✠ let us find in him our gladness and our pleasure;

✠ may we love him and revere him, God the living,

✠ and in love respect each other with sincere hearts.

Ant. Where true charity is dwelling, God is present there.

✠ So when we as one are gathered all together,

✠ let us strive to keep our minds free of division;

✠ may there be an end to malice, strife and quarrels,

✠ and let Christ our God be dwelling here among us.

Ant. Where true charity is dwelling, God is present there.

✠ May your face thus be our vision, bright in glory,

✠ Christ our God, with all the blessed Saints in heaven:

✠ such delight is pure and faultless, joy unbounded,

✠ which endures through countless ages world without end. Amen.

Ant. Where true charity is dwelling, God is present there.

10.

PRAYER OVER THE OFFERINGS

Grant us, O Lord, we pray,
**that we may participate worthily in these mysteries,
 for whenever the memorial of this sacrifice is celebrated
 the work of our redemption is accomplished.
 Through Christ our Lord.**

Preface of Holy Thursday, p. 121 (said) or p. 172 (sung).

12. *When the Roman Canon is used, this special form of it is said, with proper formulas for the Communicantes (In communion with those), Hanc igitur (Therefore, Lord, we pray), and Qui pridie (On the day before he was to suffer).*
17. *When the Roman Canon is used, this special form of it is said, with proper formulas for the Communicantes (In communion with those), Hanc igitur (Therefore, Lord, we pray), and Qui pridie (On the day before he was to suffer):*
20. *Within the Action.*

**Celebrating the most sacred day
 on which our Lord Jesus Christ
 was handed over for our sake,
 and 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, Chrysogonus,
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.)

21. *With hands extended, the Priest continues:*

**Therefore, Lord, we pray:
graciously accept this oblation of our service,
that of your whole family,
which we make to you
as we observe the day
on which our Lord Jesus Christ
handed on the mysteries of his Body and Blood
for his disciples to celebrate;
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.**

He joins his hands

(Through Christ our Lord. Amen.)

22. *Holding his hands extended over the offerings, he says:*

**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.**

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

**On the day before he was to suffer
for our salvation and the salvation of all,
that is today,**

He takes the bread and, holding it slightly raised above the altar, continues:

he took bread in his holy and venerable hands,

He raises his eyes.

**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:**

He bows slightly.

**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.

24. After this, the Priest continues:

In a similar way, when supper was ended,

He takes the chalice and, holding it slightly raised above the altar, continues:

**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.

**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.

25. Then he says:

The mystery of faith.

And the people continue with the acclamation and the priest then says, with hands extended, Therefore, O Lord, as we celebrate, p. 264. [MLOP 25–27 / MR 305–311 / MR3 161–167]

13. **COMMUNION ANTIPHON**

1 Cor 11: 24–25

This is the Body that will be given up for you; [MLOP 27 / MR 311 / MR3 167; *Hoc corpus* GOP, 138]
this is the Chalice of the new covenant in my Blood, says the Lord;
do this, whenever you receive it, in memory of me.

With the Communion Antiphon or in the hymn after Communion some portions of the Lord's discourse may be used.

14. After the distribution of Communion, a ciborium with hosts for Communion on the following day is left on the altar. Mass concludes with the Prayer after Communion.

15.

PRAYER AFTER COMMUNION

[MLOP 27 / MR 311 / MR3 167]

Grant, almighty God,
that, just as we are renewed
by the Supper of your Son in this present age,
so we may enjoy his banquet for all eternity.
Who lives and reigns for ever and ever.

THE TRANSFER OF THE MOST BLESSED SACRAMENT

16. After the Prayer After Communion, the Principal Celebrant, standing before the altar, puts incense in the thurible and, kneeling, incenses the Blessed Sacrament three times. Then, having put on a white humeral veil, he takes the ciborium and covers it with the ends of the veil. Meanwhile, everyone in choir kneels and candles are lighted.
 17. A procession is formed in the following order: the cross -bearer accompanied by ministers with lighted candles leads off, the friars holding candles follow; then the concelebrants, the thurifer incensing the Body of the Lord continuously from the side, and the Principal Celebrant assisted by the Deacon carries the Blessed Sacrament, followed, if appropriate, by the faithful carrying candles. The Blessed Sacrament is carried through the church to the place of repose prepared in some chapel suitably decorated. Meanwhile, the hymn *Pange lingua gloriosi* (exclusive of the last two stanzas) or another eucharistic chant is sung in accordance with local custom
 18. When the procession reaches the place of repose, the principal celebrant sets the ciborium down and, after putting incense into the thurible, kneels and incenses the Blessed Sacrament, while *Tantum ergo Sacramentum* is sung. Then the tabernacle door is closed.
 19. After a period of adoration in silence, the Principal Celebrant and ministers genuflect and return to the sacristy.
-

At an appropriate time after today's celebration is finished, the main altar is stripped and, if possible, crosses are removed from the church. It is expedient that crosses which, perhaps, remain in the church be veiled. Holy water should be removed from the fonts of the church.

Vespers (Evening Prayer) is not celebrated by those who have attended the Mass of the Lord's Supper.

Today and tomorrow after Night Prayer the blessing is not given, the antiphon *Salve Regina* is omitted, and holy water is not used.

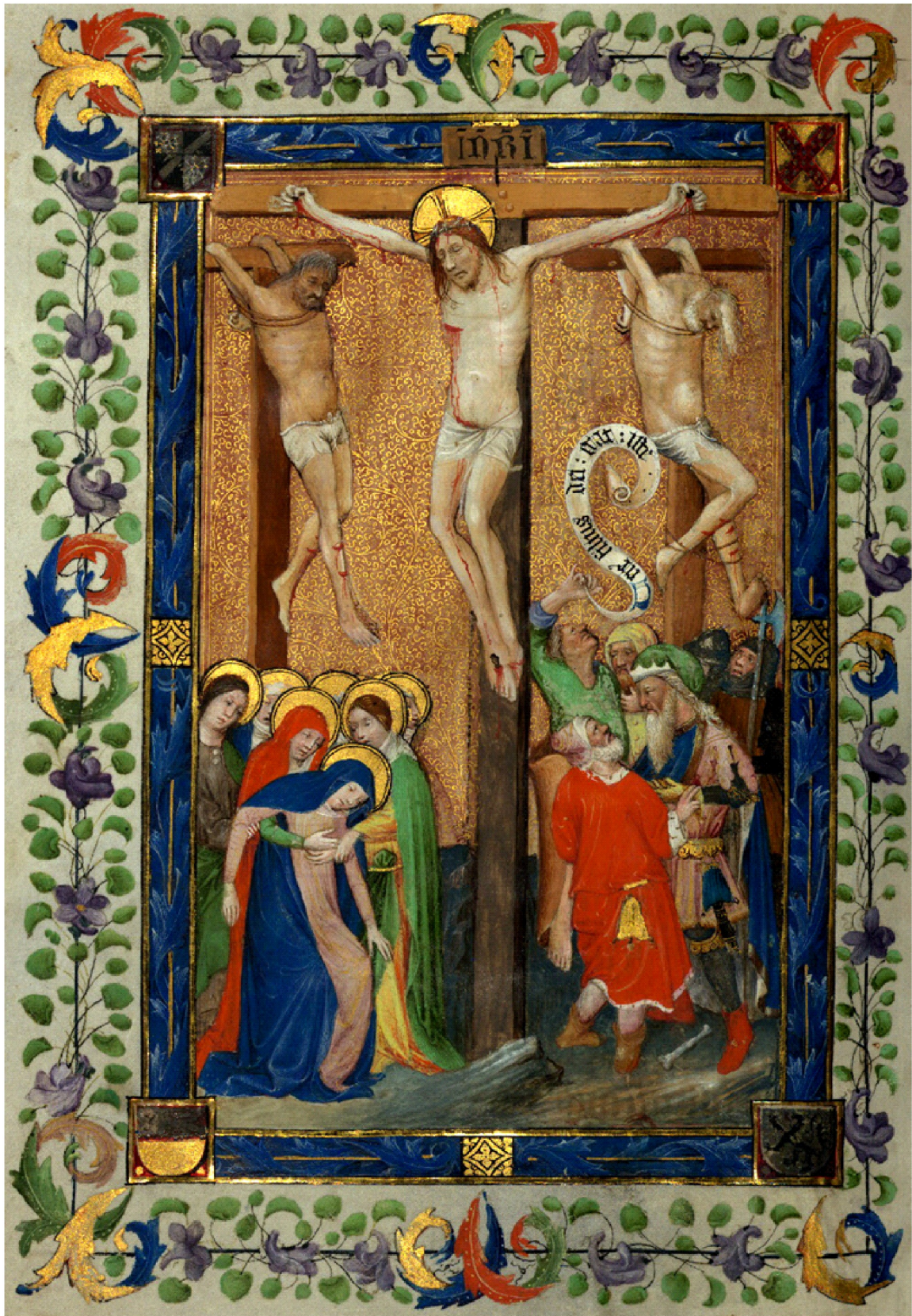
Portions of the *Sermo Dominicus* (Jn 13: 1–14: 31) may be read in the vernacular during dinner or, as the last celebration of the day, read in common before the Blessed Sacrament.

The friars and other faithful are invited to continue adoration before the Blessed Sacrament for a suitable length of time during the night, according to local circumstances, but after midnight the adoration should take place without solemnity.

Following page:

Crucifixion of Christ

Missal of Eberhard von Greiffenklau
Walters Art Gallery, Baltimore MD



FRIDAY OF THE PASSION OF THE LORD [GOOD FRIDAY]

THE CELEBRATION OF THE PASSION OF THE LORD

On this Day of Preparation (Mt 27: 62) the celebration of the Passion of the Lord takes place as directed in the Roman Missal. Nevertheless, for the Adoration of the Holy Cross in addition to the two forms given in the Roman Missal (nn. 14–20), the special rite of our Order may be used.

Therefore, it is fitting that these three possibilities should be used in the way most appropriate for the community and the other faithful who are present for this celebration.

1. On this and the following day, by a most ancient tradition, the Church does not celebrate the Sacraments at all, except for Penance and the Anointing of the Sick.
2. On the afternoon of this day, about three o'clock (unless a later hour is chosen for a pastoral reason), there takes place the celebration of the Lord's Passion consisting of three parts, namely, the Liturgy of the Word, the Adoration of the Cross, and Holy Communion.

On this day Holy Communion is distributed to the faithful only within the celebration of the Lord's Passion; but, it may be brought at any hour of the day to the sick who cannot participate in this celebration.

3. The altar should be completely bare, without a cross, without candles, and without cloths. For the celebration of the Lord's Passion the Priest who presides at the celebration and the ministers wear red vestments as for Mass (or more precious vestments—cf. GIRM, n. 346g). The Deacon wears the vestments proper to his order.
4. The Prior or Priest who presides at the celebration, the Deacon and the other ministers go to the altar and, after making a reverence to the altar, prostrate themselves or, if appropriate, kneel and all pray in silence for a while. If it seems appropriate, the community may enter the church with the celebrants and ministers.
5. Then all rise and the Priest who presides at the celebration with the ministers goes to the chair where, facing the people he says, with hands joined, one of the following prayers, omitting the invitation Let us pray.

PRAYER

[MLOP 30 / MR 313 / MR3 169]

Remember your mercies, O Lord,
and with your eternal protection sanctify your servants,
for whom Christ your Son,
by the shedding of his Blood,
established the Paschal Mystery.
Who lives and reigns for ever and ever.

R: Amen.

Or:

[MLOP 30 / MR 313 / MR3 170]

O God, who by the Passion of Christ your Son, our Lord,
 abolished the death inherited from ancient sin
 by every succeeding generation,
 grant that just as, being conformed to him,
 we have borne by the law of nature
 the image of the man of earth,
 so by the sanctification of grace
 we may bear the image of the Man of heaven.
 Through Christ our Lord. **R**: Amen.

FIRST PART

THE LITURGY OF THE WORD

6. Then all sit and the First Reading, from the Book of the Prophet Isaiah (52: 13–53: 12), is read with its Psalm.
7. The Second Reading, from the Letter to the Hebrews (4: 14–16; 5: 7–9), follows, and then the chant before the Gospel.
8. Then the narrative of the Lord's Passion according to John (18: 1–19: 42) is read in the same way as on the preceding Sunday.
9. After the reading of the Lord's Passion, a brief homily, if appropriate, may be given.

THE SOLEMN INTERCESSIONS

10. The Liturgy of the Word concludes with the Solemn Intercessions, which takes place in this way: the Deacon, standing at the ambo or in another appropriate place, says the invitation in which the intention is expressed. While the intentions are announced all in choir stand facing the altar. Then all pray in silence for a while, and afterwards the Priest who presides at the celebration, with hands extended, sings or says the prayer. Throughout the entire Solemn Intercessions the friars may make a profound bow, or kneel, or stand facing the altar. The faithful may remain either kneeling or standing.
11. The traditional invitation of the Deacon may be used—Let us kneel—Let us stand, with all kneeling for silent prayer, or an acclamation of the people may be made before the prayer of the Priest.
12. In a situation of grave public need, the Diocesan Bishop may permit or order the addition of a special intention.
13. From the number of prayers in the Missal the Priest is allowed to choose those which are more suitable to local circumstances, provided, however, that the series of intentions follows what is proposed for the Solemn Intercessions (cf. GIRM, n. 70).

I. For Holy Church

[MLOP 31 / MR 315 / MR3 171]

Let us pray, dearly beloved, for the holy Church of God, that
 our God and Lord be pleased to give her peace, to guard her and to
 unite her throughout the whole world and grant that, leading
 our life in tranquili-ty and qui-et, we may glorify God the Fa-ther
 al-might-y.

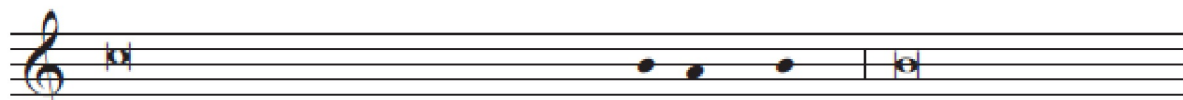
Prayer in silence. Then the Priest says.

Almighty ever-living God,
 who in Christ revealed your glory to all the nations,
 watch over the works of your mercy,
 that your Church, spread throughout all the world,
 may persevere with steadfast faith
 in confessing your name.
 Through Christ our Lord. **Rx** Amen.

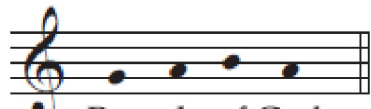
II. For the Pope

[MLOP 32 / MR 316 / MR3 172]

Let us pray also for our most Holy Father Pope **N.**, that our God
 and Lord, who chose him for the Or - der of Bish-ops, may keep him



safe and unharmed for the Lord's ho-ly Church, to govern the holy



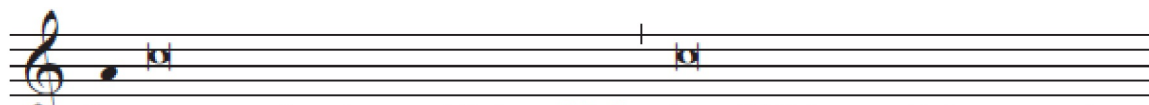
Peo-ple of God.

Prayer in silence. Then the Priest says.

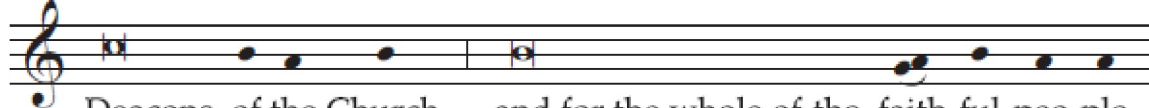
Almighty ever-living God,
 by whose decree all things are founded,
 look with favor on our prayers
 and in your kindness protect the Pope chosen for us,
 that, under him, the Christian people,
 governed by you their maker,
 may grow in merit by reason of their faith.
 Through Christ our Lord. **R.** Amen.

III. For all orders and degrees of the faithful

[MLOP 32 / MR 317 / MR3 174]



Let us pray also for our Bishop **N.**,* for all Bishops, Priests, and



Deacons of the Church and for the whole of the faith-ful peo-ple.

Prayer in silence. Then the Priest says.

Almighty ever-living God,
 by whose Spirit the whole body of the Church
 is sanctified and governed,
 hear our humble prayer for your ministers,
 that, by the gift of your grace,
 all may serve you faithfully.
 Through Christ our Lord. **R.** Amen.

IV. For catechumens

[MLOP 33 / MR 318 / MR3 174]

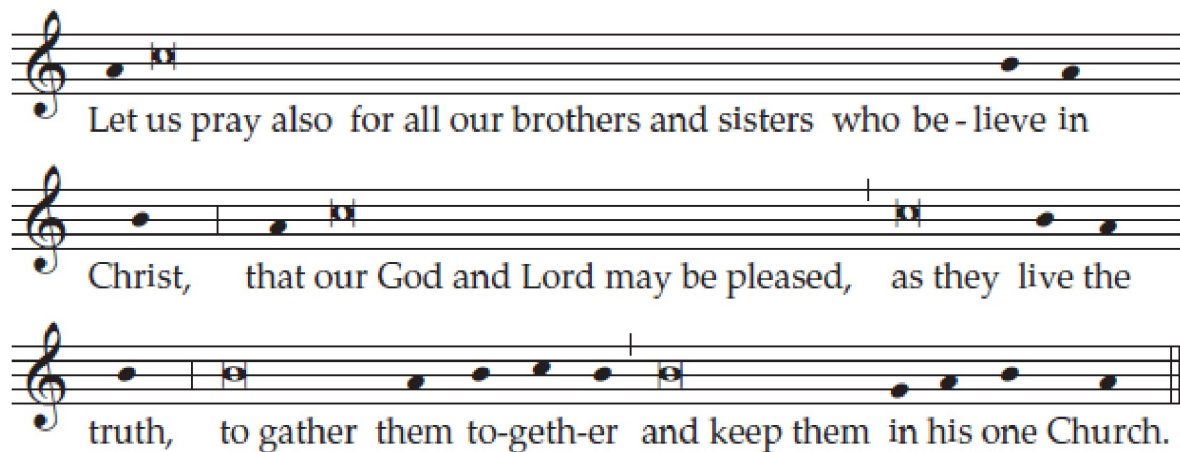
Let us pray also for (our) cat-e-chu-mens, that our God and Lord
 may open wide the ears of their inmost hearts and unlock the gates
 of his mer-cy, that, having received forgiveness of all their sins
 through the waters of re-birth, they, too, may be one with Christ
 Je-sus our Lord

Prayer in silence. Then the Priest says.

A mighty ever-living God,
 who make your Church ever fruitful with new offspring,
 increase the faith and understanding of (our) catechumens,
 that, reborn in the font of Baptism,
 they may be added
 to the number of your adopted children.
 Through Christ our Lord. **Rx.** Amen.

V. For the unity of Christians

[MLOP 33 / MR 319 / MR3 176]



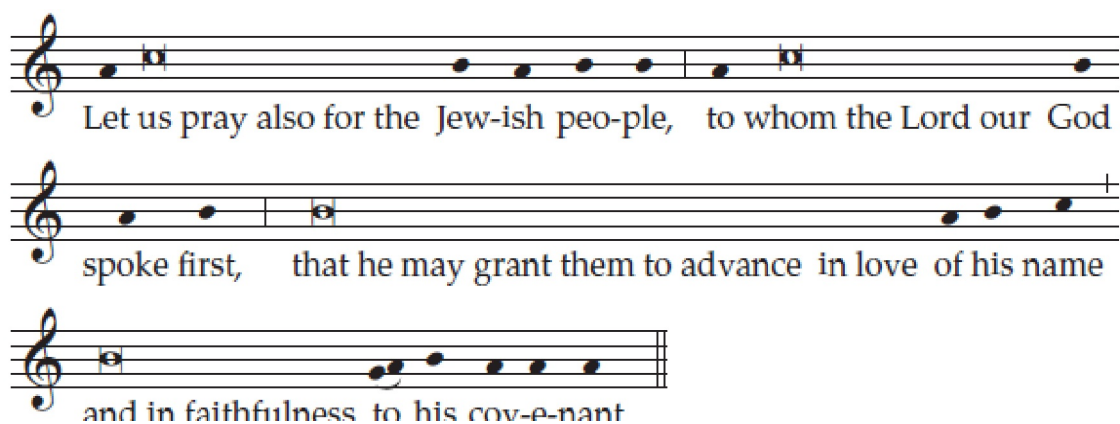
Let us pray also for all our brothers and sisters who be - lieve in
 Christ, that our God and Lord may be pleased, as they live the
 truth, to gather them to-gether and keep them in his one Church.

Prayer in silence. Then the Priest says.

Almighty ever-living God,
 who gather what is scattered
 and keep together what you have gathered,
 look kindly on the flock of your Son,
 that those whom one Baptism has consecrated
 may be joined together by integrity of faith
 and united in the bond of charity.
 Through Christ our Lord. **R** Amen.

VI. For the Jewish people

[MLOP 34 / MR 319 / MR3 177]



Let us pray also for the Jew-ish peo-ple, to whom the Lord our God
 spoke first, that he may grant them to advance in love of his name
 and in faithfulness to his cov-e-nant

Prayer in silence. Then the Priest says.

Almighty ever-living God,
 who bestowed your promises on Abraham
 and his descendants,
 graciously hear the prayers of your Church,
 that the people you first made your own
 may attain the fullness of redemption.
 Through Christ our Lord.

℟. Amen.

VII. For those who do not believe in Christ

[MLOP 34 / MR 320 / MR3 178]

Let us pray also for those who do not be - lieve in Christ, that,
 enlightened by the Ho-ly Spir-it, they, too, may enter on the way
 of sal-va-tion.

Prayer in silence. Then the Priest says.

Almighty ever-living God,
 grant to those who do not confess Christ
 that, by walking before you with a sincere heart,
 they may find the truth
 and that we ourselves, being constant in mutual love
 and striving to understand more fully
 the mystery of your life,
 may be made more perfect witnesses
 to your love in the world.
 Through Christ our Lord.

℟. Amen.

VIII. For those who do not believe in God

[MLOP 35 / MR 320–321 / MR3 179]

Let us pray also for those who do not ac - knowl-edge God, that,

following what is right with sinceri - ty of heart, they may find the

way to God him-self.

Prayer in silence. Then the Priest says.

Almighty ever-living God,
 who created all people
 to seek you always by desiring you
 and, by finding you, come to rest,
 grant, we pray,
 that, despite every harmful obstacle,
 all may recognize the signs of your fatherly love
 and the witness of the good works
 done by those who believe in you,
 and so in gladness confess you,
 the one true God and Father of our human race.
 Through Christ our Lord. **R** Amen.

IX. For those in public office

[MLOP 35 / MR 321–322 / MR3 181]

Let us pray also for those in pub-lic of-fice, that our God and Lord

may direct their minds and hearts according to his will for the true

peace and free-dom of all.

Prayer in silence. Then the Priest says.

Almighty ever-living God,
 in whose hand lies every human heart
 and the rights of peoples,
 look with favor, we pray,
 on those who govern with authority over us,
 that throughout the whole world,
 the prosperity of peoples,
 the assurance of peace,
 and freedom of religion
 may through your gift be made secure.
 Through Christ our Lord.

R: Amen.

X. For all those in tribulation

[MLOP 36 / MR 322–323 / MR3 182]

Let us pray, dearly beloved, to God the Fa-ther al-might-y, that
 he may cleanse the world of all er-rors, ban-ish dis-ease, drive out
 hun-ger, un-lock pris-ons, loos-en fet-ters, granting to trav-el-ers
 safe-ty, to pil-grims re-turn, health to the sick, and salvation
 to the dy-ing.

Prayer in silence. Then the Priest says.

Almighty ever-living God,
comfort of mourners, strength to all who toil,
may the prayers of those who cry out in any tribulation
come before you,
that all may rejoice,
because in their hour of need
your mercy was at hand.
Through Christ our Lord.

R: Amen.

SECOND PART:
THE ADORATION OF THE HOLY CROSS

After the Solemn Intercessions, the solemn Adoration of the Holy Cross takes place, in accordance with the two forms presented in the Roman Missal (nn. 14–20) or the Rite of the Order, which follows.

14. While the Solemn Intercessions are being said, two Priests put on albs and red stoles and two Deacons do likewise (or two other Priests vested, however, in the manner of Priests).

Where, on account of the small number of friars, a sufficient number of Priests and Deacons is not possible for the following office, the Priest who presides at the celebration and the Deacon of the liturgical action carry out this rite with two other friars from the choir who may also serve as the cantors.

In communities of nuns or sisters two sisters may be designated to sing the *Hágios*.

15. The verses for the Reproaches (*Popule meus, Quia eduxi, Quid ultra*) may be sung with the help of cantors or, if necessary, simply proclaimed.

The genuflections prescribed for the singing of the *Hágios*, *Sanctus* with the Gregorian melody may be suitably adapted for singing in the vernacular according to the custom and needs of the liturgical assembly and the practice of the region.

[MLOP 37 / cf. MR 325 / cf. MR3 186; *Popule meus*, OHS, 174]

THE SHOWING OF THE HOLY CROSS

16. When the Solemn Intercessions have been completed, the Priest who presides at the celebration, having removed the chasuble if he wishes, stands with the ministers at the chair or in another suitable place.
17. A veiled Cross is carried to the steps of the altar. Then the two Priests take the Cross and reverently holding it by its arms at the right side of the altar and facing the community or the people, sing the verse:

✠ My people, what have I done to you?
Or how have I grieved you? Answer me!
Because I led you out of the land of Egypt,
you have prepared a Cross for your Savior.

18. When the verse has been finished, the two Deacons (or other ministers or friars), standing on the floor of the sanctuary or in another suitable place reply, genuflecting three times on both knees each time they sing *Hágios* and, having sung this, immediately rising.

Hágios o Theós, Hágios Ischyrós
Hágios Athánatos, eléison himás.

[MLOP 37 / cf. MR 325 / cf. MR3 186; *Agios o Theós*, OHS, 174]

19. Then the choir and, if possible, all those assembled joining with the choir reply, genuflecting three times in the same way each time the word *Sanctus (Holy)* is sung and, having sung this, immediately rising.

Holy is God! Holy and Mighty!
Holy and Immortal One, have mercy on us!

[MLOP 37 / cf. MR 325 / cf. MR3 186; *Sanctus Deus*, OHS, 175]

The Priests who hold the Cross do not genuflect. Neither do the aforementioned Deacons (cf. n. 18) genuflect with the community, nor does the community genuflect with them.

20. After the choir has responded, the two Priests move a little toward the middle of the altar and sing the second verse:

[MLOP 38 / cf. MR 325 / cf. MR3 186; *Quia eduxi*, OHS, 175]

✠ Because I led you out through the desert forty years,
and fed you with manna and brought you into a land of plenty,
you have prepared a Cross for your Savior.

Then the two Deacons again reply with *Hágios* and likewise the choir with *Sanctus (Holy)*, genuflecting as before. Then the Priests move to the middle of the altar and there sing the third verse:

[MLOP 38 / cf. MR 326 / cf. MR3 186; *Quid ultra*, OHS, 176]

✠ What more should I have done for you and have not done?
Indeed, I planted you as my most beautiful chosen vine
and you have turned very bitter for me,
for in my thirst you gave me vinegar to drink
and with a lance you pierced your Savior's side.

Then the two Deacons reply a third time with *Hágios* and likewise the choir with *Sanctus (Holy)*, genuflecting as before.

INVITATION FOR SHOWING THE HOLY CROSS

21. When these chants have been sung, the Priests descend from the altar and proceed to the floor of the sanctuary where the Cross is to be adored or, depending on local circumstances, they stand on one of the steps of the altar. Then the Priest who presides at the celebration stands on a higher step between the two priests, takes the veiled Cross from the Priests and with their help uncovers it.

Then the Priest who presides at the celebration shows the unveiled Cross to all, holding it raised high in both hands, and begins the antiphon *Ecce lignum (Behold the wood)*, which all continue to sing after the cantor has begun with the word *Crucis (of the Cross)*.

ANTIPHON

[MLOP 38 / MR 323 / MR3 185; *Ecce lignum* OHS, 177]

**Behold the wood of the Cross,
on which hung the salvation of the world.**

✠ Come, let us adore.

When the antiphon is finished, all in choir as well as those at the altar (except the celebrant) genuflect, making a profound bow, and pray in silence for a while.

22. Afterwards the Priest who presides at the celebration hands the Cross to the aforementioned Priests who place it on the steps of the sanctuary or, depending on local circumstances, at the foot of the altar, or in another appropriate place, on a carpet covered with a fine cloth placed there for this purpose. The Priests arrange themselves, lying upon their sides on either side of the Cross, facing each other and, reverently holding the Cross by its arms, offer the Cross to be kissed by those who come to adore it. Where the people, however, cannot easily follow the rite of adoration because of this arrangement, the two Priests, standing at the sanctuary steps or, depending on local circumstances, in the middle of the upper step of the altar, or in another appropriate place, hold the Cross by its arms in such a way that the foot of the Cross rests on the upper step of the altar.

THE ADORATION OF THE HOLY CROSS

23. Then the Adoration of the Holy Cross takes place in this manner: if it is convenient, all first remove their shoes and one after the other approach the Cross, as if in a procession. They prostrate themselves completely and kiss the Cross only once without delay; or, if the two Priests stand to offer the Cross to be kissed, all make the expected reverence to the Cross by genuflecting and kissing the Cross.

If the friars wish, before they prostrate themselves completely to kiss the Cross, they may genuflect twice according to the custom that has been handed on.

24. The Adoration of the Holy Cross takes place in this order: first the Priest who presides at the celebration adores the Cross and, after he has kissed the Cross, holds the Cross on the right side while one of the two Priests adores it. After this Priest has adored the Cross, he holds it on the left side and the other Priest adores it. When the second Priest has adored the Cross, he takes it from the hand of the Celebrant and then he and his companion hold it as before. After the Priests, the Deacon of the liturgical action adores the Cross; next the two Deacons who sang the Hágios (after they have adored the Cross, these Deacons go into the sacristy and remove their sacred vestments); then the other ministers; finally the rest of the friars (one after another, or two by two) beginning with the eldest.

After the Priest who presides at the celebration and the ministers have adored the Cross, they put on their shoes and sit down to listen to what is sung by the choir.

25. When the ministers and the community have adored the Holy Cross, it is carried by the two Priests to the edge of the sanctuary and is held there in such a way that the faithful, passing in procession before the Cross, may adore the Cross by a simple genuflection or some other appropriate sign according to the practice of the region, for example, by kissing the Cross.
26. If it is foreseen that the Adoration of the Holy Cross by the people, as described above, because of the large number of people, cannot be carried out without difficulty or without detriment to devotion, after the Priest who presides at the celebration, the ministers and the friars, and some of the faithful have completed the adoration of the Cross, the adoration is interrupted and the ceremonies are continued as indicated below (n. 29).

CHANTS TO BE SUNG DURING THE ADORATION OF THE HOLY CROSS

27. During the Adoration of the Holy Cross the following antiphons are sung:

ANTIPHON 1

[MLOP 40; *Tuam Crucem* OHS, 178]

We adore your Cross, O Lord,
we recall your glorious Passion:
have mercy on us,
you who have suffered for us.

ANTIPHON 2

[MLOP 40 / cf. MR 325 / cf. MR3 185; *Crucem tuam* OHS, 179]

We adore your Cross, O Lord;
and praise and glorify your holy Resurrection:
for behold, because of the wood of a tree
joy has come to the whole world.

ANTIPHON 3

[MLOP 40; *Adoremus* OHS, 179]

Let us adore the sign of the Cross
through which we have received
the mystery of salvation.

Then the refrain *Crux fidelis* (Faithful Cross — OHS 180) is sung with the hymn *Pange lingua* (Sing, my tongue, in exultation) with the refrain *Crux fidelis* (Faithful Cross) being repeated after each stanza of the hymn.

If it can be done, all those present join the choir in repeating the refrain *Crux fidelis* (Faithful Cross).

The singing of the hymn is continued as long as the number of those adoring the Cross requires it; however, it is always concluded with the doxology *Gloria et honor Deo* (Wisdom, power and adoration). If the antiphons and hymn do not suffice, they are repeated as long as is necessary.

HYMN

[MLOP 41–42 / MR 327–329 / MR3 187–190; *Crux fidelis* OHS, 180]

Refrain

Faithful Cross the Saints rely on,
Noble tree beyond compare!
Never was there such a scion,
Never leaf or flower so rare.
Sweet the timber, sweet the iron,
Sweet the burden that they bear!

1. Sing, my tongue, in exultation
Of our banner and device!
Make a solemn proclamation
Of a triumph and its price:
How the Savior of creation
Conquered by his sacrifice!
2. For, when Adam first offended,
Eating that forbidden fruit,
Not all hopes of glory ended
With the serpent at the root:
Broken nature would be mended
By a second tree and shoot.
3. Thus the tempter was outwitted
By a wisdom deeper still:
Remedy and ailment fitted,
Means to cure and means to kill.
That the world might be acquitted,
Christ would do his Father's will.
4. So the Father, out of pity
For our self-inflicted doom,
Sent him from the heavenly city
When the holy time had come:
He, the Son and the Almighty,
Took our flesh in Mary's womb.
5. Hear a tiny baby crying,
Founder of the seas and strands;
See his virgin Mother tying
Cloth around his feet and hands;
Find him in a manger lying
Tightly wrapped in swaddling-bands!
6. So he came, the long-expected,
Not in glory, not to reign;
Only born to be rejected,
Choosing hunger, toil and pain,
Till the scaffold was erected
And the Paschal Lamb was slain.

7. No disgrace was too abhorrent:
 Nailed and mocked and parched he died;
 Blood and water, double warrant,
 Issue from his wounded side,
 Washing in a mighty torrent
 Earth and stars and oceantide.

8. Lofty timber, smooth your roughness,
 Flex your boughs for blossoming;
 Let your fibers lose their toughness,
 Gently let your tendrils cling;
 Lay aside your native gruffness,
 Clasp the body of your King!

9. Noble tree of all created,
 Richly jeweled and embossed,
 Post by Lamb's blood consecrated;
 Spar that saves the tempest-tossed;
 Scaffold-beam which, elevated,
 Carries what the world has cost!

10. Wisdom, power, and adoration
 To the blessed Trinity
 For redemption and salvation
 Through the Paschal Mystery,
 Now, in every generation,
 And for all eternity. Amen.

28. When all have adored, the two Priests hand the Cross to the Priest who presides at the celebration who stands at the steps of the sanctuary or the step of the altar, as above. Elevating the Cross, he intones the antiphon *Super omnia* (You alone), the cantor intones *ligna cedrorum* (surpass all other cedars), and all continue.

ANTIPHON

[MLOP 42; *Super omnia* OHS, 185]

You alone surpass all other cedars;
 on you hung the life of the world,
 on you Christ triumphed,
 and death conquered death forever.

When the antiphon is finished, all kneel making a profound bow and the Priest who presides at the celebration, holding the Cross as before, sings the following prayer.

PRAYER

[MLOP 43]

Look, we pray, O Lord, on this your family
for whom our Lord Jesus Christ
did not hesitate to be delivered into the hands of the wicked,
and to undergo the torment of the Cross.
Who lives and reigns for ever and ever.

℟. Amen.

29. If, however, the adoration is interrupted, as indicated above (n. 26), when the antiphon *Super omnia* (You alone) is finished, all kneel and the Priest who presides at the celebration, in a few words, invites the people to adore the Holy Cross and, elevating it higher, shows it for a short time to the faithful to be adored in silence. Then he says the prayer above.
30. When the prayer is finished, the Priest who presides at the celebration hands the Cross to the two Priests who carry it to the altar (while all stand) and place it in the middle on its own stand. If the arrangement of the altar permits it, they place the Cross in a position high enough that it may easily be seen by the faithful, without, however, interfering with the following ceremonies which are to be carried out at the altar.

THIRD PART:**HOLY COMMUNION**

31. The two Priests go into the sacristy and there remove their liturgical vestments, unless they are to exercise the office of an assisting priest for the third part of this celebration. The Priest who presides at the celebration again puts on the chasuble, if he has removed it.
32. A cloth is spread on the altar, and a corporal and the Missal put in place. Meanwhile the Deacon or, if there is no Deacon, the Priest brings the Blessed Sacrament back from the place of repose to the altar by a shorter route, while all kneel praying in silence. Two ministers with lighted candles accompany the Blessed Sacrament and place their candlesticks around or upon the altar. The choir and the faithful stand facing the altar.
33. When the Deacon has placed the Blessed Sacrament upon the altar and uncovered the ciborium, the Priest who presides at the celebration goes to the altar and genuflects. There, with hands joined, he says aloud:

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

[MLOP 44 / MR 350 / MR3 190]

The Priest, with hands extended, and all present continue:

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.

With hands extended, the Priest continues alone:

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:

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

34. Then the Priest, with hands joined, says quietly:

[MLOP 34–35 / MR 331 / MR3 191]

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.

35. The Priest then genuflects, takes a particle, and, holding it slightly raised over the ciborium, while facing the people, says aloud:

**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.**

[MLOP 45 / MR 331 / MR3 191]

And together with the people he adds once:

[MLOP 45 / MR 331 / MR3 191]

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

And facing the altar, he reverently consumes the Body of Christ.

36. The Priest then proceeds to distribute Communion. During Communion, an appropriate chant may be sung. The friars, after making a reverence to the Blessed Sacrament, go to Communion in the usual way.

37. When the distribution of Communion has been completed, the ciborium is taken by a suitable minister to a place prepared outside the church or, if circumstances so require, it is placed in the tabernacle.

38. Then, having observed a period of sacred silence, if circumstances so suggest, the Priest says the Prayer after Communion.

Let us pray.

[MLOP 45 / MR 331 / MR3 192]

Almighty ever-living God,
who have restored us to life
by the blessed Death and Resurrection of your Christ,
preserve in us the work of your mercy,
that, by partaking of this mystery,
we may have a life unceasingly devoted to you.
Through Christ our Lord.

R. Amen.

39. For the dismissal the Priest who presides at the celebration, standing facing the people and extending his hands over them, while the choir and the faithful assume our customary posture, says the Prayer over the People:

PRAYER OVER THE PEOPLE

[MLOP 45 / MR 331 / MR3 192]

May abundant blessing, O Lord, we pray,
descend upon your people,
who have honored the Death of your Son
in the hope of their resurrection:
may pardon come,
comfort be given,
holy faith increase,
and everlasting redemption be made secure.
Through Christ our Lord.

℟. Amen.

40. Then, after making a profound bow to the Cross, the Priest and ministers return to the sacristy in silence. At an appropriate time the altar is stripped, leaving only the Cross with the candlesticks.
41. At any hour of the day Communion may be brought to infirm brothers and sisters who are unable to take part in this celebration and, in the most appropriate way, the opportunity to adore the Cross may be offered them.
42. Vespers (Evening Prayer) is not celebrated by those who have been present at the solemn afternoon liturgical celebration. Compline (Night Prayer), as found in the liturgy of the Hours, is celebrated after the solemn liturgical action at a more appropriate hour with two candles lit.

HOLY SATURDAY

On Holy Saturday the Church waits at the Lord's tomb, meditating on his Passion and Death and, with the sacred table left bare, abstaining from the Sacrifice of the Mass until after the solemn Vigil, that is, the anticipation by night of the Resurrection, when the time comes for paschal joys, the abundance of which overflows to occupy fifty days.

Holy Communion may only be given on this day as Viaticum

The following excerpts from the Circular Letter of the Congregation for Divine Worship, *Paschalis solemnitas* (Concerning the Preparation and Celebration of the Easter Feasts), January 16, 1988, nn. 73–76, are provided here as an aid to those preparing for the celebration of Easter Sunday of the Resurrection of the Lord.

73. On Holy Saturday the Church is as it were at the Lord's tomb, meditating on his Passion and Death, and on his descent into hell, and awaiting his Resurrection with prayer and fasting. It is highly recommended that on this day the Office of Readings and Morning Prayer be celebrated with the participation of the people. Where this cannot be done, there should be some celebration of the Word of God, or some act of devotion suited to the mystery celebrated on this day.
74. The image of Christ crucified or lying in the tomb, or the descent into hell, which mystery Holy Saturday recalls, as also an image of the Sorrowful Virgin Mary can be placed in the church for the veneration of the faithful.
75. On this day the Church abstains strictly from the celebration of the Sacrifice of the Mass. Holy Communion may be given only in the form of Viaticum. The celebration of marriages is forbidden, as also the celebration of other Sacraments, except those of Penance and the Anointing of the Sick.
76. The faithful are to be instructed on the special character of Holy Saturday. Festive customs and traditions associated with this day on account of the former practice of anticipating the celebration of Easter on Holy Saturday should be reserved for Easter night and the day that follows.

EASTER TIME

**EASTER SUNDAY
OF THE RESURRECTION
OF THE LORD**

THE EASTER VIGIL IN THE HOLY NIGHT

With the universal Church, communities of brothers and sisters of the Order, joined in liturgical assemblies with other faithful, look for the Resurrection of the Lord by keeping vigil.

On this night the celebration of the way of salvation and the Sacraments of Christian Initiation, which reach their climax in the Eucharist, allows each community to participate in this paschal renewal of the world in the Holy Spirit. For in this celebration is the font and perfection of all apostolic life: “Behold I make all things new” (Rv 21: 5) says the Lord.

1. By most ancient tradition, this is the night of keeping vigil for the Lord (Ex 12: 42), in which, following the Gospel admonition (Luke 12: 35–37), the faithful, carrying lighted lamps in their hands, should be like those looking for the Lord when he returns, so that at his coming he may find them awake and have them sit at his table.
2. This night’s Vigil is arranged in such a way that after the Lucernarium and Easter Proclamation (which constitutes the first part of this Vigil), holy Church meditates on the wonders the Lord God has done for his people from the beginning, trusting in his word and promise (the second part, that is, the Liturgy of the Word) until, as day approaches, with new members reborn in Baptism (the third part), the Church is called to the table the Lord has prepared for his people through his Death and Resurrection (the fourth part).
3. The entire celebration of the Easter Vigil must take place during the night, so that it begins after nightfall and ends before daybreak on the Sunday.
4. The Mass of the Vigil, even if it is celebrated before midnight, is a paschal Mass of the Sunday of the Resurrection. Anyone who participates in the Mass of the night may receive Communion again at Mass during the day.
5. A Priest who celebrates or concelebrates the Mass of the night may again celebrate or concelebrate Mass during the day.
6. From the beginning of the Vigil, the Prior or Principal Celebrant, the concelebrants and ministers vest as at Mass in white vestments (or more precious vestments—cf. GIRM, n. 346g).

Candles should be prepared for all who participate in the Vigil. The lights of the church are extinguished.



**FIRST PART:
The Solemn Beginning of the Vigil or Lucernarium**

THE BLESSING OF THE FIRE AND PREPARATION OF THE CANDLE

7. At the appointed time the friars and other faithful gather in a suitable place outside the church where a blazing fire has been prepared and the blessing of the new fire is to take place. The Principal Celebrant approaches with the concelebrants and ministers. The one who will sing the Easter Proclamation or another minister carries the paschal candle.

During the blessing of the fire and the preparation of the candle the community and the concelebrants stand around the Principal Celebrant, in such a way, however, that they do not interfere with the rites to be carried out and the sacred rite can be clearly seen by the faithful.

Where, however, the fire cannot be lit outside the church, the rite is carried out as in n. 13 below.

8. After the greeting done in the usual way, the Principal Celebrant himself or the Deacon or one of the concelebrants briefly instructs the people about the importance of this celebration in these or similar words:

Dear brethren (brothers and sisters),
on this most sacred night
in which our Lord Jesus Christ
passed over from death to life,
the Church calls upon her sons and daughters
scattered throughout the world,
to come together to watch and pray.
If we keep the memorial
of the Lord's paschal solemnity in this way,
listening to his word and celebrating his mysteries,
then we shall have the sure hope
of sharing his triumph over death
and living with him in God.

[MLOP 48 / MR 338 / MR3 198]

9. If a fire has not yet been lighted, the new fire is now started using a piece of flint, unless another method seems better in these circumstances. After a fire has been lighted, the Principal Celebrant blesses it.

Let us pray.

[MLOP 49 / MR 338 / MR3 198]

O God, who through your Son
bestowed upon the faithful the fire of your glory,
sanctify ✠ this new fire, we pray,
and grant that,
by these paschal celebrations,
we may be so inflamed with heavenly desires,
that with minds made pure
we may attain festivities of unending splendor.
Through Christ our Lord. **R**. Amen.

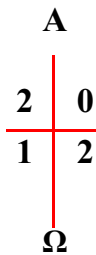
The paschal candle is lighted from the new fire.

10. If, because of the character of the people, it seems appropriate to stress the dignity and significance of the paschal candle with certain symbols, this may be done as follows:

After the blessing of new fire, an acolyte or one of the ministers brings the paschal candle to the Principal Celebrant, who cuts a cross into the candle with a stylus. Then he makes the Greek letter Alpha above the cross, the letter Omega below, and the four numerals of current year between the arms of the cross, saying meanwhile:

[MLOP 49 / MR 339 / MR3 199]

1. **Christ yesterday and today** (he cuts a vertical line);
2. **the Beginning and the End** (he cuts a horizontal line);
3. **the Alpha** (he cuts the letter Alpha above the vertical line);
4. **and the Omega** (he cuts the letter Omega below the vertical line).
5. **All time belongs to him** (he cuts the first numeral of the current year in the upper left corner of the cross);
6. **and all the ages** (he cuts the second numeral of the current year in the upper right corner of the cross).
7. **To him be glory and power** (he cuts the third numeral of the current year in the lower left corner of the cross);
8. **through every age for ever. Amen.** (he cuts the fourth numeral of the current year in the lower right corner of the cross).



11. When the cutting of the cross and of the other signs has been completed, the Principal Celebrant may insert five grains of incense into the candle in the form of a cross, meanwhile saying:

1. **By his holy**
2. **and glorious wounds,**
3. **may Christ the Lord**
4. **guard us**
5. **and keep us. Amen.**

[MLOP 50 / MR 339 / MR3 199]

12. The Principal Celebrant lights the paschal candle from the new fire, saying:

**May the light of Christ rising in glory,
dispel the darkness of our hearts and minds.**

[MLOP 50 / MR 340 / MR3 200]

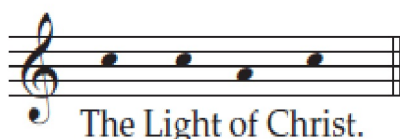
All of the preceding elements or only some of them may be used, depending on local pastoral circumstances. The Conference of Bishops, however, may also establish other forms more adapted to the culture of the people.

13. Where, because of difficulties that may occur, a fire is not lit, the blessing of fire is adapted to the circumstances. When the people are gathered in the church as on other occasions, the Principal Celebrant and the concelebrants along with the ministers carrying the paschal candle come to the door of the church. The people, insofar as is possible, turn to face the Priest.

The greeting and address take place as in n. 8 above; then the fire is blessed (n. 9) and, if desired, the candle is prepared and lighted as above in nn. 10–12.

PROCESSION

14. When the candle has been lit and incense has been put in the thurible, the Deacon or the one who will sing the Easter Proclamation takes the paschal candle and, raising it up, sings:



If desired, all kneel or bow towards the blessed candle and reply:

Thanks be to God.

The Conference of Bishops may determine a richer acclamation.

15. Then all enter the church, led by the paschal candle. If incense is used, the thurifer with the smoking thurible precedes the paschal candle.

At the church door the Deacon or the one who will sing the Easter Proclamation, standing and raising up the candle, sings a second time:

The Light of Christ.

And all reply:

Thanks be to God.

All light their candles from the flame of the paschal candle and continue in procession.

Then the Deacon or the one who will sing the Easter Proclamation arrives before the altar; he stands facing the people and sings a third time:

The Light of Christ.

And all reply:

Thanks be to God.

After making the required reverence to the altar, all go to their seats.

The lights are lit throughout the church, unless they are to be lit later at the end of the Easter Proclamation.

THE EASTER PROCLAMATION (*Exultet*)

16. Arriving at the altar, the concelebrants and the Principal Celebrant go to their seats. The Deacon, however, places the paschal candle on a candlestand prepared in the middle of the sanctuary or next to the ambo or in another suitable place. Then, having put incense, if it is used, into the thurible as at the Gospel at Mass, the Deacon asks and receives a blessing from the Principal Celebrant, who says in a low voice:

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

[MLOP 52 / MR 341 / MR3 201]

R: Amen.

This blessing is omitted if the Proclamation is made by someone who is not a Deacon.

17. The Deacon or, if there is no Deacon, one of the concelebrants, after incensing the book and the candle, if appropriate, proclaims the Easter Proclamation (*Exultet*) at the ambo or at a lectern, with all standing and holding lighted candles in their hands.

The Easter Proclamation, if necessary, may be made even by a cantor who is not a Deacon. In this case, however, he omits the words “Therefore, dearest friends” up to the end of the invitation along with the greeting The Lord be with you.

The Proclamation may also be sung in the shorter form The Conferences of Bishops may adapt the Proclamation itself by inserting in it some acclamations for the people.

All stand, holding lighted candles in their hands and facing the one who makes the Proclamation.

18. The text of the Easter Proclamation, in either the longer or the shorter form, is found in the Roman Missal (nn. 18–19). For singing this text the melody proper to the Order may be used.
-

Longer Form of the Easter Proclamation

Ex-ult, let them ex-ult, the hosts of heav-en, ex-ult, let Angel
 minis - ters of God ex-ult, let the trum-pet of sal-va-tion sound
 a-loud our might-y King's tri-umph! Be glad, let earth be glad, as
 glo-ry floods her, a-blaze with light from her e - ter-nal King,
 let all cor-ners of the earth be glad, know-ing an end to gloom and
 dark-ness. Re-joice, let Mother Church al-so re-joice, arrayed with
 the lightning of his glo-ry, let this ho-ly build-ing shake with joy,
 filled with the might-y voic-es of the peo-ples. (There-fore,
 dearest friends, standing in the awe-some glo-ry of this ho-ly light,
 in-voke with me, I ask you, the mer-cy of God al-might-y,
 that he, who has been pleased to number me, though un-wor-thy,

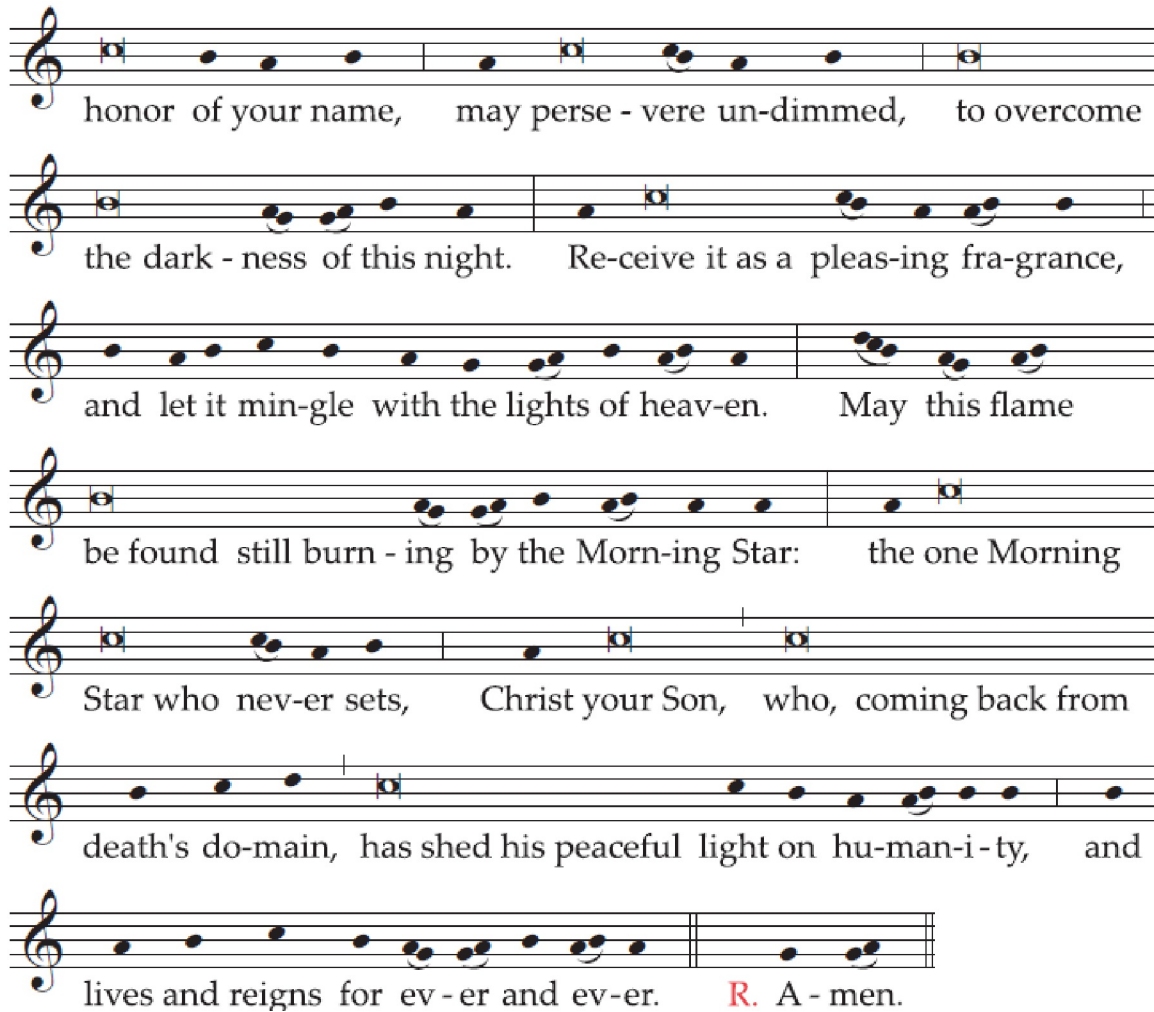
a - mong the Le-vites, may pour into me his light un-shad-owed,
 that I may sing this can-dle's per-fect prais-es.)
 (V. The Lord be with you. R. And with your spir-it.)
 V. Lift up your hearts. R. We lift them up to the Lord.
 V. Let us give thanks to the Lord our God. R. It is right and just.
 It is truly right and just, with ardent love of mind and heart and
 with devoted service of our voice, to acclaim our God in-vis-i-ble,
 the al - might-y Fa-ther, and Jesus Christ, our Lord, his Son, his
 On - ly Be-got-ten. Who for our sake paid Adam's debt to the e-
 -ter-nal Fa-ther, and, pouring out his own dear Blood, wiped clean
 the re-cord of our an-cient sin-ful-ness. These then are the feasts

[MLOP 492-498 / MR 342-355 / MR3 207-209]

of Pass-o-ver, in which is slain the Lamb, the one true Lamb,
 whose Blood anoints the door - posts of be-liev-ers. This is the
 night, when once you led our fore-bears, Is-ra-el's chil-dren,
 from slaver - y in E-gypt and made them pass dry - shod through
 the Red Sea. This is the night that with a pil-lar of fire
 banished the dark-ness of sin. This is the night that even now,
 throughout the world, sets Christian believers apart from world-ly
 vic-es and from the gloom of sin, lead-ing them to grace and
 join-ing them to his ho-ly ones. This is the night, when
 Christ broke the prison - bars of death and rose vic-to-ri - ous
 from the un-der-world. Our birth would have been no gain,

had we not been re-deemed. O wonder of your hum-ble care
 for us! O love, O char-i-ty be - yond all tell-ing, to ran - som
 a slave you gave a-way your Son! O tru-ly nec-es-sar-y sin of
 Ad-am, de - stroyed com-plete-ly by the Death of Christ! O
 hap-py fault that earned so great, so glo-ri - ous a Re-deem-er!
 O truly bless-ed night, wor-thy alone to know the time and
 hour when Christ rose from the un-der-world! This is the night
 of which it is writ-ten: The night shall be as bright as day,
 dazzling is the night for me, and full of glad-ness. The sanctifying
 power of this night dis - pels wick-ed-ness, washes faults a-way,
 re-stores innocence to the fall-en, and joy to mourn-ers, drives

out ha-tred, fos-ters con-cord, and brings down the might-y.
 On this, your night of grace, O ho-ly Fa-ther, accept this candle, a
 sol-emn of-fer-ing, the work of bees and of your serv-ants' hands,
 an evening sacri - fice of praise, this gift from your most ho-ly
 Church. But now we know the praises of this pil-lar, which glow-
 -ing fire ig - nites for God's hon-or, a fire into many flames
 di-vid-ed, yet nev-er dimmed by shar - ing of its light, for it is
 fed by melt-ing wax, drawn out by moth-er bees to build a torch
 so pre-cious. O truly bless-ed night, when things of heaven
 are wed to those of earth, and di - vine to the hu-man.
 There-fore, O Lord, we pray you that this candle, hallowed to the



honor of your name, may perse - vere un-dimmed, to overcome
the dark - ness of this night. Re-ceive it as a pleas-ing fra-grance,
and let it min-gle with the lights of heav-en. May this flame
be found still burn - ing by the Morn-ing Star: the one Morning
Star who nev-er sets, Christ your Son, who, coming back from
death's do-main, has shed his peaceful light on hu-man-i - ty, and
lives and reigns for ev - er and ev-er. **R.** A - men.

SECOND PART: THE LITURGY OF THE WORD

19. When the Easter Proclamation is finished, having set aside their candles, all sit. The second part of this Vigil begins, the mother of all Vigils, during which the holy Church meditates on the wonders the Lord God has done from the beginning for his people, who trust in his word and promise. Nine readings are provided, namely, seven from the Old Testament and two from the New Testament (the Epistle and Gospel).
20. If pastoral circumstances demand it, the number of readings from the Old Testament may be reduced, always bearing in mind that the reading of the Word of God is a fundamental part of this Easter Vigil. At least three readings should be read from the Old Testament, and in more pressing circumstances at least two. Never, moreover, should the reading of chapter 14 of Exodus be omitted.
21. After setting aside their candles, all sit. The Principal Celebrant introduces the liturgy of the Word with a brief instruction, unless this office has been entrusted to the Deacon or one of the concelebrants. He may use the following instruction or another with similar words:

Dear brethren (brothers and sisters),
now that we have begun our solemn Vigil,
let us listen with quiet hearts to the Word of God.
Let us meditate on how God in times past saved his people
and in these, the last days,
has sent us his Son as our Redeemer.
Let us pray that our God may complete
this paschal work of salvation
by the fullness of redemption.

[MLOP 53 / MR 356 / MR3 217]

22. Then the readings follow. A reader goes to the ambo and proclaims the first reading. Afterwards the psalmist or a cantor sings or says the Psalm with the people making the response.
 For the prayers which follow the readings, all rise and stand facing the altar. The Principal Celebrant says

Let us pray and, after all have prayed for a while in silence, he says the prayer corresponding to the reading.

In place of the Responsorial Psalm, period of sacred silence may be observed, in which case the pause after Let us pray is omitted.

Prayers after the Readings

23. After the first reading (On Creation: Gn 1: 1–2: 2 or Gn 1: 1, 26–31a) and the Psalm (104 [103] or 33 [32]).

Let us pray.

[MLOP 53–54 / MR 357 / MR3 217]

Almighty ever-living God,
 who are wonderful in the ordering of all your works,
 may those you have redeemed understand
 that there exists nothing more marvelous
 than the world's creation in the beginning
 except that, at the end of the ages,
 Christ our Passover has been sacrificed.
 Who lives and reigns for ever and ever.

℟️ Amen.

Or: On the creation of man

[MLOP 54 / MR 357 / MR3 218]

O God, who wonderfully created human nature
 and still more wonderfully redeemed it,
 grant us, we pray,
 to set our minds against the enticements of sin,
 that we may merit to attain eternal joys.
 Through Christ our Lord.

℟️ Amen.

24. After the second reading (On Abraham's sacrifice: Gn 22: 1–18 or 22: 1–2, 9a, 10–13, 15–18) and the Psalm (16 [15]).

Let us pray.

[MLOP 54 / MR 357 / MR3 218]

O God, supreme Father of all the faithful,
 who increase the children of your promise
 by pouring out the grace of adoption
 throughout the world
 and who through the Paschal Mystery
 make your servant Abraham father of nations,
 as once you swore, grant, we pray,
 that your peoples may enter worthily
 into the grace to which you call them.
 Through Christ our Lord. ℟️ Amen.

25. After the third reading (On the passage through the Red Sea: Ex 14: 15–15: 1) and its canticle (Ex 15).

Let us pray.

[MLOPM 55 / MR 358 / MR3 218]

O God, whose ancient wonders
 remain undimmed in splendor even in our day,
 for what you once bestowed on a single people,
 freeing them from Pharaoh's persecution
 by the power of your right hand.
 Now you bring about as the salvation of the nations
 through the waters of rebirth,
 grant, we pray, that the whole world
 may become children of Abraham
 and inherit the dignity of Israel's birthright.
 Through Christ our Lord. **Rx** Amen.

Or:

[MLOP 55 / MR 358 / MR3 219]

God, who by the light of the New Testament
 have unlocked the meaning
 of wonders worked in former times,
 so that the Red Sea prefigures the sacred font
 and the nation delivered from slavery
 foreshadows the Christian people,
 grant, we pray, that all nations
 obtaining the privilege of Israel by merit of faith,
 may be reborn by partaking of your Spirit.
 Through Christ our Lord. **Rx** Amen.

26. After the fourth reading (On the new Jerusalem Is 54:5–14) and the Psalm (30 [29]).

Let us pray.

[MLOP 55 / MR 358 / MR3 219]

Almighty ever-living God,
 surpass, for the honor of your name,
 what you pledged to the Patriarchs by reason of their faith,
 and through sacred adoption increase the children of your promise,
 so that what the Saints of old never doubted would come to pass
 your Church may now see in great part fulfilled.
 Through Christ our Lord. **Rx** Amen.

Alternatively, other prayers may be used from among those which follow the readings that have been omitted.

27. After the fifth reading (On salvation freely offered to all: Is 55: 1–11) and the canticle (Is 12).

Let us pray.

[MLOP 55–56 / MR 359 / MR3 219]

Almighty ever-living God,
sole hope of the world,
who by the preaching of your Prophets
unveiled the mysteries of this present age,
graciously increase the longing of your people,
for only at the prompting of your grace
do the faithful progress in any kind of virtue.
Through Christ our Lord.

℟: Amen.

28. After the sixth reading (On the fountain of wisdom: Bar 3: 9–15, 31–4: 4) and the Psalm (19 [18]).

Let us pray.

[MLOP 56 / MR 359 / MR3 220]

O God, who constantly increase your Church
by your call to the nations, graciously grant
to those you wash clean in the waters of Baptism
the assurance of your unfailing protection.
Through Christ our Lord.

℟: Amen.

29. After the seventh reading (On a new heart and new spirit: Ez 36: 16–17a, 18–28) and the Psalm (42–43 [41–42]).

Let us pray.

[MLOP 56 / MR 359 / MR3 220]

God of unchanging power and eternal light,
look with favor on the wondrous mystery of the whole Church
and serenely accomplish the work of human salvation,
which you planned from all eternity;
may the whole world know and see
that what was cast down is raised up,
what had become old is made new,
and all things are restored to integrity through Christ,
just as by him they came into being.
Who lives and reigns forever and ever.

℟: Amen.

Or:

[MLOP 57 / MR 360 / MR3 220]

O God, who by the pages of both Testaments
 instruct and prepare us to celebrate the Paschal Mystery,
 grant that we may comprehend your mercy,
 so that the gifts we receive from you this night
 may confirm our hope of the gifts to come.
Through Christ our Lord.

Rx Amen.

30. After the last reading from the Old Testament with its Responsorial Psalm and its prayer, the altar candles are lit, and the Principal Celebrant intones the hymn *Gloria in excelsis* (Gory to God in the highest), which the choir and faithful take up, while bells are rung, according to local custom.

31. When the hymn is concluded, the Principal Celebrant says the Collect in the usual way.

Let us pray.

[MLOP 57 / MR 360 / MR3 221]

O God, who make this most sacred night radiant
 with the glory of the Lord's Resurrection,
 stir up in your Church a spirit of adoption,
 so that, renewed in body and mind,
 we may render you undivided service.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

32. Then a reader proclaims the reading from the Apostle (Rom 6:3–11).

33. After the Epistle has been read, all rise, the Principal Celebrant solemnly intones the Alleluia, which all repeat.

Then the psalmist or cantor proclaims the Psalm, with the people responding Alleluia. If necessary, the psalmist himself intones the Alleluia.

34. At the Gospel lights are not carried, but only incense, if it is used.

35. The Homily immediately follows the Gospel. Then the Baptismal Liturgy begins.

THIRD PART:

BAPTISMAL LITURGY

36. The third part of this Vigil takes place when, as the Day of Resurrection approaches, we are invited to celebrate Rite of Baptism (cf. n. 40) or to renew our baptismal promises.

37. The Principal Celebrant addresses those present in these or similar words: If there are candidates to be baptized.

Dearely beloved,
with one heart and soul,
let us by our prayers
come to the aid of these our brothers and sisters
in their blessed hope,
so that, as they approach the font of rebirth,
the almighty Father may bestow on them
all his merciful help.

[MLOP 58 / MR 361 / MR3 223]

If the font is to be blessed, but no one is to be baptized:

[MLOP 58 / MR 362 / MR3 223]

Dearely beloved,
let us humbly invoke upon this font,
the grace of God the almighty Father,
that those who from it are born anew
may be numbered among the children of adoption
in Christ.

38. Even if no one is to be baptized and the baptismal font is not to be blessed, the Litany of the Saints may be sung, after a brief address, before the Blessing of Water and the Renewal of Baptismal Promises.

39. The Litany is sung by two cantors, with all standing (because it is Easter Time), facing the altar and responding.

In the Litany the names of some Saints may be added, especially Saints of the Order, the Titular Saint of the church, or the Patron Saints of the place (and of those to be baptized).

[MLOP 58–60 / See MR 362–363 / See MR3 223–225]

Lord, have mercy.

Lord, have mercy.

Christ, have mercy.
Lord, have mercy.

Christ, have mercy.
Lord, have mercy.

Holy Mary, Mother of God
Saint Michael
Holy Angels of God
Saint John the Baptist
Saint Joseph
Saint Peter and Saint Paul
Saint Andrew
Saint John
Saint Mary Magdalene
Saint Stephen
Saint Ignatius of Antioch
Saint Lawrence
Saint Perpetua and Saint Felicity
Saint Agnes
Saint Gregory
Saint Augustine
Saint Athanasius
Saint Basil
Saint Martin
Saint Benedict
Saint Francis
Holy Father Dominic
Saint Albert
Saint Thomas Aquinas
Saint Martin de Porres
Saint Francis Xavier
Saint John Vianney
Saint Margaret of Hungary
Saint Catherine of Siena
Saint Teresa of Jesus
Saint Rose of Lima
All holy men and women, Saints of God

pray for us.

Lord, be merciful
From all evil
From every sin
From everlasting death

Lord, deliver us, we pray.

By your Incarnation
 By your Death and Resurrection
 By the outpouring of the Holy Spirit

Be merciful to us sinners
 Turn the eyes of your mercy toward us
 Make reasonable the worship of our service
 Instruct us by regular discipline
 Raise our minds to heavenly desires

Lord, we ask you, hear our prayer.

If there are candidates to be baptized:

Bring these chosen ones to new birth
 through the grace of Baptism

If there is no one to be baptized:

Make this font holy by your grace
 for the new birth of your children

Jesus, Son of the living God

Christ, hear us
 Christ, graciously hear us.

Christ, hear us.
 Christ, graciously hear us.

If there are candidates to be baptized, the Principal Celebrant, with hands joined, says the following prayer.

Almighty ever-living God,
 be present by the mysteries of your great love
 and send forth the spirit of adoption
 to create the new peoples
 brought to birth for you in the font of Baptism,
 so that what is to be carried out by our humble service
 may be brought to fulfillment by your mighty power.
 Through Christ our Lord.
 Amen.

[MLOP 60 / MR 363 / MR3 225]

40. *If there is to be the Blessing of Baptismal Water or the Rite of Baptism and Confirmation is to take place, everything is taken from the Roman Missal (nn. 37–53).*

If, however, the Baptismal Liturgy takes place in the baptistery and there is to be a procession of some length to the baptistery, before the procession begins the catechumens are called forward. Then, the procession is arranged in such a way that the minister with the paschal candle leads and the catechumens with their godparents

follow; the friars, then the concelebrants and the Principal Celebrant with the Deacon, and the people accompanying them, if so desired. During the procession the Litany is sung. In this case the above address (n. 37) should occur after the Litany, immediately before the Blessing of Water.

When everything is completed all process back to the choir and the sanctuary in the same order as before.

During the procession a baptismal canticle is sung, e.g., “You have put on Christ” or Psalm 118 (117).

THE BLESSING OF WATER

41. If no one present is to be baptized and the baptismal font is not to be blessed, the Principal Celebrant blesses the water with the following prayer.

Dear brothers and sisters,
let us humbly beseech the Lord our God
to bless this water he has created,
which will be sprinkled upon us
as a memorial of our Baptism.
May he graciously renew us,
that we may remain faithful to the Spirit
whom we have received.

And after a brief pause for prayer in silence, with hands joined, the Principal Celebrant continues:

Lord our God,
in your mercy be present to your people
who keep vigil on this most sacred night,
and, for us who recall the wondrous work of our creation
and the still greater work of our redemption,
graciously bless this water.
For you created water to make the fields fruitful
and to refresh and cleanse our bodies.
You also made water the instrument of your mercy:
for through water you freed your people from slavery
and quenched their thirst in the desert;
through water the Prophets proclaimed the new covenant
you were to enter upon with the human race;
and last of all,
through water, which Christ made holy in the Jordan,
you have renewed our corrupted nature
in the bath of regeneration.
Therefore, may this water be for us

[MLOP 61–62 / MR 371 / MR3 234]

**a memorial of the Baptism we have received,
and grant that we may share
in the gladness of our brothers and sisters
who at Easter have received their Baptism.
Through Christ our Lord.**

R: Amen.

THE RENEWAL OF BAPTISMAL PROMISES

42. When the Rite of Baptism (and Confirmation) has been completed or, if this has not taken place, after the blessing of the water, all stand facing the Principal Celebrant and, holding lighted candles in their hands, renew the promise of baptismal faith.

The Principal Celebrant addresses the faithful in these or similar words:

Dear brethren (brothers and sisters),
through the Paschal Mystery
we have been buried with Christ in Baptism,
so that we may walk with him in newness of life.
And so, now that our Lenten observance is concluded,
let us renew the promises of Holy Baptism,
by which we once renounced Satan and all his works
and promised to serve God in the holy Catholic Church.

And so I ask you:

Priest: Do you renounce Satan?

All: I do.

Priest: And all his works?

All: I do.

Priest: And all his empty show?

All: I do.

Or:

Priest: Do you renounce sin, so as to live in the freedom of the children of God?

All: I do.

Priest: Do you renounce the lure of evil, so that sin may have no mastery over you?

All: I do.

Priest: Do you renounce Satan, the author and prince of sin?

All: I do.

If the situation warrants, this second formula may be adapted by Conferences of Bishops according to local needs.

Then the Priest continues:

**Priest: Do you believe in God, the Father almighty,
Creator of heaven and earth?**

All: I do.

**Priest: Do you believe in Jesus Christ, his only Son, our Lord,
who was born of the Virgin Mary,
suffered death and was buried;
who rose again from the dead
and is seated at the right hand of the Father?**

All: I do.

**Priest: Do you believe in the Holy Spirit, the holy Catholic Church, the communion of
saints, the forgiveness of sins, the resurrection of the body, and life everlasting?**

All: I do.

And the priest concludes:

And may almighty God, the Father of our Lord Jesus Christ,
who has given us new birth by water and the Holy Spirit
and bestowed on us forgiveness of our sins,
keep us by his grace, in Christ Jesus our Lord, for eternal life.

All: Amen.

43. When the Renewal of Baptismal Promises has been completed, the Principal Celebrant sprinkles the concelebrants, the friars and the people with the blessed water, with the Priests assisting, if the occasion demands, proceeding, if appropriate, through the body of the church, while all sing.

ANTIPHON**Cf. Ez 47: 1–2, 9**[MLOP 64 / MR 373 / MR3 237: *Vidi aquam* GOP, vi; GR, 708]

I saw water flowing from the Temple,
from its right-hand side, alleluia;
and all to whom this water came were saved
and shall say: Alleluia, alleluia.

Another chant that is baptismal in character may be sung.

44. [Meanwhile the newly baptized are led to their place among the faithful.

If the blessing of baptismal water has not taken place in the baptistery, the ministers reverently carry the vessel of water to the font.]

If the blessing of the font has not occurred, the blessed water is put aside in an appropriate place.

45. After the sprinkling, the Principal Celebrant returns to the chair, where, omitting the Creed, he directs the Universal Prayer (in which the newly baptized participate for the first time).

FOURTH PART:

THE LITURGY OF THE EUCHARIST

46. Then the fourth part of the Easter Vigil begins in which the faithful are called to the table the Lord has prepared for his people through his Death and Resurrection.

The Principal Celebrant goes to the altar and begins the Liturgy of the Eucharist in the usual way. It is desirable that the bread and wine be brought forward by the newly baptized, if there are any.

47. **PRAYER OVER THE OFFERINGS** [MLOP 64 / MR 374 / MR3 238]

A ccept, we ask, O Lord,
A the prayers of your people
 with the sacrificial offerings,
 that what was begun in the paschal mysteries
 may, by the working of your power,
 bring us to the healing of eternity.
 Through Christ our Lord.

Preface 1 of Easter, p. 122 (said) or p. 174 (sung).

When the Roman Canon is used, the special Easter formulas for the Communicantes (In communion with) and Hanc igitur (Therefore, Lord, we pray) are said. In the Communicantes at the Easter Vigil, Celebrating the most sacred night, etc. is said.

49. **COMMUNION ANTIPHON** **1 Cor 5: 7-8**
 [MAP 65 / MR 375 / MR3 238; *Pascha nostrum* GOP, 200; GR, 199]

Christ our Passover has been sacrificed;
 therefore let us keep the feast
 with the unleavened bread of purity and truth, alleluia.

50. **PRAYER AFTER COMMUNION** [MLOP 65 / MR 375 / MR3 239]

P our out on us, O Lord, the Spirit of your love,
P and in your kindness make those you have nourished
 by this paschal Sacrament
 one in mind and heart.
 Through Christ our Lord.

51. For imparting the blessing at the end of Mass, the Principal Celebrant may fittingly use the following formula:

SOLEMN BLESSING

May almighty God bless you
through today's Easter solemnity and,
in his compassion,
defend you from every assault of sin.

R: Amen.

And may he, who restores you to eternal life
in the Resurrection of his Only Begotten,
endow you with the prize of immortality.

R: Amen.

Now that the days of the Lord's Passion have drawn to a close,
may you who celebrate the gladness of the Paschal Feast
come with Christ's help, and exulting in spirit,
to those feasts that are celebrated in eternal joy.

R: Amen.

And may the blessing of almighty God,
the Father, and the Son, **✠** and the Holy Spirit,
come down on you and remain with you for ever.

R: Amen.

If there have been Baptisms, the final blessing formula from the Rite of Baptism of Adults or of Children may be used.

52. To dismiss the people the Deacon or one of the concelebrants or the Principal Celebrant says:

Go forth, the Mass is ended, alleluia, alleluia.

Or:

Go in peace, alleluia, alleluia.

R: Thanks be to God, alleluia, alleluia

53. The celebration of the Easter Vigil takes the place of the Office of Readings for the Sunday of the Resurrection of the Lord. The community and friars who are present at the Vigil begin the Office of this day with Lauds (Morning Prayer) (Cf. *The Liturgy of the Hours* II, pp. 515, 524).

THE EASTER SEASON

PROCESSIONS ON EASTER SUNDAY OF THE RESURRECTION OF THE LORD AND DURING THE OCTAVE

[cf. DirLit, pp. 61–62; and MOPF, pp. 88–89]

THE MORNING PROCESSION

1. Either before or after Lauds (Morning Prayer) on this greatest of Solemnities, certain elements of the ancient procession *In dilucido* (“at dawn”) may be observed (PS, pp. 33–41) with the appropriate adaptations; however, the Blessed Sacrament may not be carried.

According to local custom and circumstances, this procession may take on different forms: for example, in monasteries of Nuns or in other communities, it would be possible to carry out the “Fatter Blessing of a Religious House,” either with a Priest and ministers or simply with the community (cf. BkBl, pp. 307–316 or 679–689, suitably adapted).

2. Where it is not possible to carry out this procession, one could still emphasize the festive character of this morning office: one could choose suitable chants and antiphons which highlight the announcement of the Resurrection of the Lord; a sign of peace could be exchanged among members of the community and the faithful.

THE EVENING PROCESSION

3. Today’s celebration of Vespers (Evening Prayer) takes on a special meaning: as the consummation of this great day, as the commemoration of the appearances of the Lord, and as an expression of baptismal joy, this office in the tradition of the Order marks the end of Holy Week; it is a salutation of the glorious Cross. It is especially appropriate to celebrate Vespers (Evening Prayer) with greater solemnity (cf. GILH, n. 213).

4. In our practice on Easter Sunday of the Resurrection of the Lord and throughout the Octave, at Vespers (Evening Prayer), especially when other people are present, one may sing the antiphons *Christus resurgens* (Christ rising) and *Regina caeli* (O Queen of heaven) (cf. AG, pp. 484–486 or PS, pp. 41–45) This may be done whether there is a procession or not.

One could also choose a longer reading, preferably Luke 24: 12–25, and employ various symbolic elements from the Liturgy of Baptism, e.g., light, water, the Cross.

5. Where it is the custom, the tradition of Baptismal Vespers (Evening Prayer) may be observed with the procession to the font during the singing of psalms. (GILH, n. 213)

THE ASCENSION OF THE LORD

Solemnity

1. On this day to solemnly recall the gospel mystery of the exaltation of Christ to the right hand of the Father (cf. Mk 16: 19; Lk 24: 50–53; Acts 1: 6–11), in accordance with our customs a Procession or Solemn Entrance before Mass may take place.

THE PROCESSION

2. The Procession is carried out in the same manner as other processions or solemn entrances during the liturgical year (Presentation of the Lord, Palm Sunday of the Lord's Passion). In accordance with local custom special elements appropriate for the Procession may be used.
3. At the beginning of the celebration an antiphon or a responsory or another suitable chant is sung.

ANTIPHON

Your majesty is set above the heavens, O God, alleluia.

Psalm 8: 2

[MAP 67 / Grail 2010; *Elevata* MG, 68]

Or:

RESPONSORY

Every splendor of the Lord has been exalted above the stars: his countenance is in the clouds of heaven, * and his name remains forever, alleluia.

Cf. Psalm 19 (18): 7

[MLOP 67 / Grail 2010; *Omnis pulchritudo* PS, 47]

∇ At one end of the heavens is his rising; to the furthest end he runs his course, * and his name remains forever, alleluia.

Or:

RESPONSORY

Men of Galilee, why gaze in wonder at the heavens? Alleluia. * This Jesus whom you saw ascending into heaven, will return as you saw him go, alleluia, alleluia, alleluia.

Cf. Acts 1: 11, 10

[MLOP 68; *Viri Galilaei* PS, 45; GR, 235]

∇ While they were gazing upon him going up to heaven, behold, two men in white robes stood near them and said: * This Jesus whom you saw ascending into heaven will return, as you saw him go, alleluia, alleluia, alleluia.

4. After the greeting done by the Principal Celebrant in the usual way, he himself or the Deacon or one of the concelebrants gives a brief address. These or similar words may be used:

Gesus Christ exchanges the humility of earth
for the dignity of heaven.

MLOP 681

**Today our Savior, after assuming human flesh,
seeks again the throne of the Godhead**

**Today he returns to the Father,
for without the power of the Father,
in which he is equal to the Father,
he would not have come.**

**Truly Jesus will listen to the profession of faith
of those whom he sought in their hopeless condition.**

**The Father, who was pleased to make sons and daughters of enemies,
will not suffer the faithful to become orphans.**

5. Then one of the biblical passages which speaks of the Ascension may be read. If appropriate, this biblical reading may be read immediately after the initial chant (cf. n. 3).
6. After the reading a brief Homily may be given.
To begin the procession the Deacon or one of the concelebrants or the Principal Celebrant himself may use these or similar words:

As members of the body of Christ,
let us go forth with joy
to await his coming.

[MLOP 68]

7. The procession moves toward the church in the usual manner and stations, if there are to be any, may be made according to local circumstances, keeping in mind the meaning of this practice.
8. During the procession antiphons with psalms or a responsory, which may be chosen from the following, or other suitable chants are sung.

ANTIPHON 1

Cf. Lk 24:50, 51

Lifting up his hands he blessed them
and was carried up into heaven, alleluia.

[MLOP 69; Elevatis manibus AG, 507]

ANTIPHON 2

Cf. Ps 11 (10): 4

The Lord is in his holy temple,
the Lord is in heaven, alleluia.

[MLOP 69 / Grail 2010; Dominus in templo MG, 69]

ANTIPHON 3

Cf. Ps 19 (18): 7

At one end of the heavens is his rising;
to the furthest end he runs his course, alleluia.

[MLOP 69 / Grail 2010; *A summo caelo* MG, 70]

The above antiphons may be used with psalms 8, 47 (46), 68 (67), 24 (23).

RESPONSORY

Cf. Jn 14: 27, 28; 16: 7, 22; 14: 16

[MLOP 69; *Non conturbetur* PS, 48]

Let not your hearts be troubled, I go to the Father. and, when I have been taken from you, I will send you the Spirit of truth, alleluia. * And your hearts will rejoice, alleluia.

℣. I will ask the Father and he will give you another Paraclete. * And your hearts will rejoice, alleluia.

When the procession approaches the church, let the following antiphon be sung:

ANTIPHON

Cf. Ps 24 (23): 7–10; Jn 14: 18; Lk 24: 49

O King of glory, Lord of hosts,
who today as conqueror ascended above all the heavens,
do not leave us orphans,
but send upon us the One promised by the Father,
the Spirit of truth, alleluia.

[MLOP 69; *O Rex gloriae* PS, 49]

9. The Procession or Solemn Entrance is concluded in the usual way; omitting the Sign of the Cross and the Penitential Act, the Gloria in excelsis (Glory to God in the highest) is sung and Mass continues in the usual way.

Following page:
Giotto di Bondone
The Ascension
Arena Chapel, Padua, Italy



MASS FOR THE ASCENSION OF THE LORD

ENTRANCE ANTIPHON

Acts 1: 11

Men of Galilee, why gaze in wonder at the heavens? [MLOP 70 / MR 425 / MR3 286; *Viri Galilaei* GOP 239]
This Jesus whom you saw ascending into heaven,
will return as you saw him go, alleluia.

The Gloria in excelsis (Glory to God in the highest) is said.

COLLECT

[MLOP 70 / MR 425 / MR3 286]

Gladden us with holy joys, almighty God,
and make us rejoice with devout thanksgiving,
for the Ascension of Christ your Son
is our exaltation
and, where the Head has gone before in glory,
the Body is called to follow in hope.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

Readings are found in the Roman Lectionary

The Creed is said.

PRAYER OVER THE OFFERINGS

[MLOP 70 / M 425 / MR3 286]

We offer sacrifice now in supplication,
O Lord, to honor the wondrous Ascension of your Son:
grant, we pray, that through this most holy exchange
we, too, may rise up to the heavenly realms.
Through Christ our Lord.

Preface I, pp. 123, 176, or Preface II, pp. 124, 178 of the Ascension of the Lord.

When the Roman Canon is used, the proper form of the Communicantes (In communion with) is said.

COMMUNION ANTIPHON

Behold, I am with you always
even to the end of the age, alleluia.

Mt 28:20

[MLOP 70–71 / MR 535 #50 / MR3 420]

PRAYER AFTER COMMUNION

[MLOP 71 / MR 427 / MR3 287]

Almighty ever-living God,
who allow those on earth to celebrate divine mysteries,
grant, we pray,
that Christian hope may draw us onward
to where our nature is united with you.
Through Christ the Lord.

SOLEMN BLESSING

[MLOP 72 / MR 609 #7 / MR3 530]

May almighty God bless you,
for on this very day his Only Begotten Son
pierced the heights of heaven
and unlocked for you the way
to ascend where he is.

℟️ Amen.

May God grant that,
as Christ after his Resurrection
was seen plainly by his disciples,
so when he comes as Judge
he may show himself merciful to you for all eternity.

℟️ Amen.

And may you, who believe he is seated
with the Father in his majesty,
know with joy the fulfillment of his promise
to stay with you until the end of time.

℟️ Amen.

And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for ever.

℟️ Amen.

Where the solemnity of the Ascension is not observed as a holy day of obligation, its Office and Mass are assigned, as its proper day, to the Seventh Sunday of Easter.

ORDER OF MASS

NB: NOTES REGARDING THE TEXT OF THE ORDER OF MASS

RUBRICS AND TITLES OF ELEMENTS

The rubrics and titles for various elements and parts of the Order of Mass are those of the approved English edition found in *The Roman Missal* (Third Typical Edition) New Jersey: Catholic Book Publishing Corp., 2011, pp. 365–525, and conform to the official translation for the United States of the General Instruction of the Roman Missal (Third typical edition), International Committee on English in the Liturgy, 2011, found in the same edition of *The Roman Missal*, pp. 21*–73*.

TEXTS OF THE ORDER OF MASS

The texts of the Order of Mass are excerpted from *The Roman Missal* (Third Typical Edition), approved by the Congregation for Divine Worship and Discipline of the Sacraments, March 26, 2010 [New Jersey: Catholic Book Publishing Corp., 2011].

Those Prefaces proper to the Order of Preachers have been translated by the Committee in accordance with the introductory and concluding formulas and the style for Prefaces of *The Roman Missal*.

ABBREVIATIONS (USED IN THIS SECTION)

- MLOP *Missale et Lectionarium* (Proprium Ordinis Praedicatorum). Romae: Ad Sanctae Sabinae, 1985.
- MR *Missale Romanum* (Editio typica tertia). Typis Vaticanis, 2002.
- MR3 *The Roman Missal* (Third typical edition). New Jersey: Catholic Book Publishing Corp., 2011.
- PROP *Rituale: Professionis Ritus* (Proprium Ordinis Praedicatorum). Romae: Ad Sanctae Sabinae, 1999.

On the following page:

Fra Angelico

Dominican Blessed

Left Predella Panel, from the Fiesole Altarpiece
National Gallery, London

Top row, left to right:

Henry the German, James of Bevagna, Nicholas of Paglia, Ambrose Sansedoni,
Reginald of Oleans, and Jordan of Saxony, priests.

Middle row, left to right:

Jordan of Pisa, Henry Suso, [St.] Vincent Ferrer,
Buoninsegna de' Ciciaporci, Gonsalvo of Amarante (?), Henry of Cologne,
and James Salomoni, priests.

Bottom row, left to right:

Simon Ballachi, lay brother; Diana d'Andolo (?), Emily Bicchieri (?),
[St.] Agnes of Montepulciano, and [St.] Margaret of Hungary, nuns.



The Introductory Rites

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

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

The people reply: Amen.

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

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

Or:

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

Or:



The people reply:

And with your spirit.

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

Pace be with you.

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

Penitential Act

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

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:

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

And, striking their breast, they say:

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

Then they continue:

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

The absolution by the Priest follows:

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

The people reply.

Amen.

Or:

5. The Priest invites the faithful to make the Penitential Act:

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:

Have mercy on us, O Lord.

The people reply:

For we have sinned against you.

The Priest:

Show us, O Lord, your mercy.

The people:

And grant us your salvation.

The absolution by the Priest follows:

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

The people reply:

Amen.

Or:

6. The Priest invites the faithful to make the Penitential Act:

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, or a Deacon, or another minister, then says the following or other invocations with Kyrie, eleison (Lord, have mercy):

You were sent to heal the contrite of heart:

Lord have mercy. or Kyrie, eleison.

The people reply:

Lord have mercy. or Kyrie, eleison.

The priest:

You came to call sinners:

Christ, have mercy. or Christe, eleison.

The people reply:

Christ, have mercy. or Christe, eleison.

The priest:

You are seated at the right hand of the Father to intercede for us:

Lord have mercy. or Kyrie, eleison.

The people reply:

Lord have mercy. or Kyrie, eleison.

The absolution by the Priest follows:

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

The people reply: Amen.

KYRIE

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

∿ Lord, have mercy.

℟. Lord, have mercy.

∿ Christ, have mercy.

℟. Christ, have mercy.

∿ Lord, have mercy.

℟. Lord, have mercy.

Or:

∿ Kýrie, eléison.

℟. Kýrie, eléison.

∿ Christe, eléison.

℟. Christe, eléison.

∿ Kýrie, eléison.

℟. Kýrie, eléison.

GLORIA

8. Then, when it is prescribed, this hymn is either sung or said:

Glory to God in the highest,
and on earth peace to people of good will.
We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father,

Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
have mercy on us;
you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the Father,
have mercy on us.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.

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

Let us pray:

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

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

Amen.

The Liturgy of the Word

THE FIRST READING

10. Then the reader goes to the ambo and reads the First Reading, while all sit and listen. To indicate the end of the reading, the reader acclaims:

The Word of the Lord.

All reply: Thanks be to God.

THE RESPONSORIAL PSALM

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

ALLELUIA OR GOSPEL ACCLAMATION

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

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

The Word of the Lord.

All reply: Thanks be to God.

13. There follows the Alleluia or another chant laid down by the rubrics, as the liturgical time requires.
14. 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:

Your blessing, Father.

The Priest says in a low voice:

**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.

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

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

GOSPEL

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

The Lord be with you.

The people reply: And with your spirit.

The Deacon, or the Priest:

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

Glory to you, O Lord.

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

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

The Gospel of the Lord.

All reply: Praise to you, Lord Jesus Christ.

Then he kisses the book, saying quietly:

Through the words of the Gospel
may our sins be wiped away.

HOMILY

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

CREED

18. At the end of the Homily, the Symbol or Profession of Faith or Creed, when prescribed, is either sung or said:

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.

I believe in one Lord, Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,

At the words that follow up to and including and became man, all bow.

**and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.**

**For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead,
and his kingdom will have no end.**

**I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.**

**I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.**

19. **Instead of the Niceno-Constantinopolitan Creed, especially during Lent and Easter Time, the baptismal Symbol of the Roman Church, known as the Apostles' Creed, may be used.**

**I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ his only Son, our Lord.**

At the words that follow, up to and including the Virgin Mary, all bow.

**who was conceived by the Holy Spirit,
born of the Virgin Mary,

suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.**

**I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting. Amen.**

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

The Liturgy of the Eucharist

PRESENTATION AND PREPARATION OF THE GIFTS

21. 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.
22. 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.
23. 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:

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:

Blessed be God for ever.

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

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.

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

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

Blessed be God for ever.

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

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.

27. If appropriate, he also incenses the offerings, the cross and the altar. A Deacon or other minister then incenses the Priest and the people.
28. Then the Priest, standing at the side of the altar, washes his hands, saying quietly:

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

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

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

The people rise and reply:

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

PRAYER OVER THE OFFERINGS

30. Then the Priest, with hands extended, says the Prayer over the Offerings, at the end of which the people acclaim: Amen.

THE EUCHARISTIC PRAYER

PREFACE

31. The priest begins the Eucharistic prayer.

Extending his hands, he says:

The Lord be with you.

The people reply: And with your spirit.

The priest, raising his hands, continues:

Lift up your hearts.

The people: We lift them up to the Lord.

The priest with hands extended, continues:

Let us give thanks to the Lord our God.

The people: It is right and just.

The priest with hands extended, continues the Preface.

PREFACE ACCLAMATION

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

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.

32. In all Masses, the priest celebrant is permitted to sing parts of the Eucharistic Prayer, especially the principal parts.

In Eucharistic Prayer I, the Roman Canon, the words included in brackets may be omitted.

PREFACE III OF LENT
The fruits of abstinence

32a. The following Preface is said in Masses of the weekdays of Lent and on days of fasting.

[MLOP 7 / MR 526 #41 / MR3 402–403]

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift 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, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God.

**For you will that our self-denial should give you thanks,
humble our sinful pride,
contribute to the feeding of the poor,
and so help us imitate you in your kindness.**

**And so we glorify you with countless Angels,
as with one voice of praise we acclaim:**

Holy, Holy, Holy Lord God of hosts, . . .

PREFACE IV OF LENT

The fruits of fasting

32b The following Preface is said in Masses of the weekdays of Lent and on days of fasting.

[MR 527 #42 / MR3 404–405]

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift 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, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God.

For through bodily fasting you restrain our faults,
raise up our minds,
and bestow both virtue and its rewards,
through Christ our Lord.

Through him the Angels praise your majesty,
Dominations adore and Powers tremble before you.
Heaven and the Virtues of heaven and the blessed Seraphim
worship together with exultation.
May our voices, we pray, join with theirs in humble praise,
as we acclaim:

Holy, Holy, Holy Lord God of hosts, . . .

PREFACE I OF THE PASSION OF THE LORD**The power of the Cross**

[MR 428 #43 / MR3 406]

- 32c. The he following Preface is said during the Fifth Week of Lent and in Masses of the mysteries of the Cross and Passion of the Lord.

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift 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, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God.

For through the saving Passion of your Son
the whole world has received a heart
to confess the infinite power of your majesty,
since by the wondrous power of the Cross
your judgment on the world is now revealed
and the authority of Christ crucified.

And so, Lord, with all the Angels and Saints,
we, too, give you thanks, as in exultation we acclaim:

Holy, Holy, Holy Lord God of hosts . . .

PREFACE OF PALM SUNDAY

The death of Christ wipes away our sins

32d. The following Preface is said on Palm Sunday.

[MLOP 20 / MR 283 / MR3 143]

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift 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, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

For, though innocent, he suffered willingly for sinners
and accepted unjust condemnation to save the guilty.
His Death has washed away our sins,
and his Resurrection has purchased our justification.

And so, with all the Angels,
we praise you, as in joyful celebration we acclaim:

Holy, Holy, Holy Lord God of hosts, . . .

PREFACE OF HOLY THURSDAY

The Sacrifice and Sacrament of Christ.

32e. The following Preface is said in the Mass of the Lord's Supper. It may also be said on the Solemnity of the Most Holy Body and Blood of Christ (Corpus Christi) and in Votive Masses of the Most Holy Eucharist.

[MLOP 24 / MR 545 #60 / MR3 160]

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift 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, our duty and our salvation,
 always and everywhere to give you thanks,
 Lord, holy Father, almighty and eternal God,
 through Christ our Lord.

For he is the true and eternal Priest,
 who instituted the pattern of an everlasting sacrifice
 and was the first to offer himself as the saving Victim,
 commanding us to make this offering as his memorial.
 As we eat his flesh that was sacrificed for us,
 we are made strong,
 and, as we drink his Blood that was poured out for us,
 we are washed clean.

And so, with Angels and Archangels,
 with Thrones and Dominions,
 and with all the hosts and Powers of heaven,
 we sing the hymn of your glory,
 as without end we acclaim:

Holy, Holy, Holy Lord God of hosts . . .

PREFACE I OF EASTER

The Paschal Mystery.

32f. The he following Preface is said during Easter Time.

[MLOP 65 / MR 530 #45 / MR3 410]

At the Easter Vigil, is said on this night; on Easter Sunday and throughout the Octave of Easter, is said on this day; on other days of Easter Time, is said in this time.

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift 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, our duty and our salvation,
at all times to acclaim you, O Lord,
but on this night above all
to laud you yet more gloriously,
when Christ our Passover has been sacrificed.

For he is the true Lamb
who has taken away the sins of the world;
by dying he has destroyed our death,
and by rising, restored our life.

Therefore, overcome with paschal joy,
every land, every people exults in your praise
and even the heavenly Powers, with the angelic hosts,
sing together the unending hymn of your glory,
as they acclaim:

Holy, Holy, Holy Lord God of hosts, . . .

PREFACE I OF THE ASCENSION OF THE LORD
The Mystery of the Ascension

32g. The following Preface is said on the day of the Ascension of the Lord. It may be said on the days between the Ascension and Pentecost in all Masses that have no proper Preface.

[MLOP 70–71 / MR 535 #50 / MR3 420]

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift 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, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God.
For the Lord Jesus, the King of glory,
conqueror of sin and death,
ascended today to the highest heavens,
as the Angels gazed in wonder.

Mediator between God and man,
judge of the world and Lord of hosts,
he ascended, not to distance himself from our lowly state
but that we, his members, might be confident of following
where he, our Head and Founder, has gone before.

Therefore, overcome with paschal joy,
every land, every people exults in your praise
and even the heavenly Powers, with the angelic hosts,
sing together the unending hymn of your glory,
as they acclaim:

Holy, Holy, Holy Lord God of hosts . . .

PREFACE II OF THE ASCENSION OF THE LORD

The Mystery of the Ascension

32h. The following Preface is said on the day of the Ascension of the Lord. It may be said on the days between the Ascension and Pentecost in all Masses that have no proper Preface.

[MR 536 #51 / MR3 422]

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift 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, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

For after his Resurrection
he plainly appeared to all his disciples
and was taken up to heaven in their sight,
that he might make us sharers in his divinity.

Therefore, overcome with paschal joy,
every land, every people exults in your praise
and even the heavenly Powers, with the angelic hosts,
sing together the unending hymn of your glory,
as they acclaim:

Holy, Holy, Holy Lord God of hosts, . . .

PREFACE II OF THE HOLY SPIRIT**The action of the Spirit in the Church**

[MLOP 284, n. 199 / MR 1120 / MR3 1188]

32i. The following preface is said at Masses of the Holy Spirit.

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift 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, 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:**

Holy, Holy, Holy Lord God of hosts . . .

PREFACE OF THE PRESENTATION

The Mystery of the Presentation of the Lord

32j. The following preface is used for the Mass of the Presentation of the Lord.

[MPOP 148 / MR 723 / MR3 673]

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift 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, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God.

**For your co-eternal Son was presented on this day in the Temple
and revealed by the Spirit
as the glory of Israel and Light of the nations.**

**And so, we, too, go forth, rejoicing to encounter your Salvation,
and with the Angels and Saints
praise you, as without end we acclaim:**

Holy, Holy, Holy Lord God of hosts . . .

PREFACE OF SAINT THOMAS AQUINAS

The office of a holy Doctor in the Church

32k. The following preface is said on the feast and at votive Masses of St. Thomas Aquinas.

[MLOP 137]

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift 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, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
and with unbounded praise to bless you
on the feast of Saint Thomas
whom you graciously honored
with the more brilliant light of divine knowledge
as he devoted himself completely to prayer and study.

For he put the darkness of error to flight with the truth of doctrine,
and, like a shining sun, splendid in his teaching and manner of life,
he wondrously illumined your Church.

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

Holy, Holy, Holy Lord God of hosts . . .

PREFACE OF SAINT CATHERINE OF SIENA

The gift of Catherine to the Church

321. The following preface is said on the feast and votive Masses of St. Catherine of Siena.

[MLOP 166]

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift 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, our duty and our salvation,
always, here and everywhere, to give you thanks,
Lord, holy Father, almighty and eternal God.

We praise you in memory of the holy Virgin and Doctor, Catherine,
to whom you gave the knowledge
of the unsearchable mysteries of your life
and whom you inflamed with an ever greater love for your Church.

For she contemplated you in constant prayer
and ardently cried out for the restoration of unity out of discord.
Ever obedient and humble,
she begged the Church of Christ, mindful of her duty,
to live always as a faithful bride of Christ,
to be presented, without spot or wrinkle, at the end of time.

And so with the Church and the whole company of Angels and Saints
we celebrate your glory with exultation,
crying out with one voice:

Holy, Holy, Holy Lord God of hosts . . .

PREFACE OF SAINT PETER MARTYR

The proclamation of the faith

32m. The following preface is said on feasts and votive Masses of St. Peter Martyr.

[MLOP 184]

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift 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, our duty and our salvation,
always, here and everywhere, to give you thanks,
O Lord, most holy Father, almighty and eternal God,
and with all devotion to honor the heavenly birthday
of the Priest and Martyr, Saint Peter.

For he was such a dedicated preacher of your name,
and so fearless an opponent of erroneous teaching,
that he did not hesitate to confirm his faith
by shedding his own blood.

And so we are united with this servant of yours,
whom we celebrate today,
and are joined with the whole company of Angels and Saints,
to sing of your glory
and in festive exultation acclaim:

Holy, Holy, Holy Lord God of hosts . . .

PREFACE I OF HOLY FATHER DOMINIC

A gospel man

32n. The following preface is said on the Translation of St. Dominic, and may be used at other feasts and votive Masses in his honor.

[MLOP 177–178]

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift 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, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God.

To honor and protect your holy Church
you desired to renew the apostolic way of life
through Saint Dominic.

For, having followed the poor Christ,
by his preaching he led the minds of those in error
to the truth of the Gospel
and won countless souls for Christ.

He wisely joined companions to himself
as heralds of the faith,
who, strengthened by the light of heavenly knowledge,
served unceasingly the work of evangelization.

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

Holy, Holy, Holy Lord God of hosts . . .

PREFACE II OF HOLY FATHER DOMINIC

An extraordinary preacher of evangelical truth

- 32o. The following preface is said on the feast of St. Dominic, and may be used at other feasts and votive Masses in his honor.

[MLOP 199]

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift 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, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God.

In your providence you gave to a thirsting world
Saint Dominic, a herald of your truth,
who drank from the wellspring of the Savior most high.

For, ever sustained by the aid of the Mother of your Son,
inflamed with zeal for the salvation of souls,
undertaking the service of the Word for himself,
and for those united with him in the Spirit,
he raised up champions of the faith to save the nations
and led many to Christ by his teaching and example.

Speaking always with you or about you, he advanced in wisdom
and, bringing forth action from the fulness of contemplation,
he spent himself completely for the building up of your Church.

And so, with the Angels and all the Saints,
we proclaim your glory, as without end we acclaim:

Holy, Holy, Holy Lord God of hosts . . .

PREFACE OF THE ASSUMPTION

Mary is a hope and comfort for a pilgrim people

32p. The following preface is said on the feast and Votive Masses of the Assumption.

[MLOP 205 / MR 810 / MR3 783]

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift 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, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

For today the Virgin Mother of God
was assumed into heaven
as the beginning and image
of your Church's coming to perfection,
and a sign of sure hope and comfort to your pilgrim people;
rightly you would not allow her
to see the corruption of the tomb
since from her own body she marvelously brought forth
your incarnate Son, the Author of all life.

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

Holy, Holy, Holy Lord God of hosts . . .

PREFACE OF SAINT AUGUSTINE OF HIPPO

A witness to grace and author of fraternity

32q. The following preface is said on feasts and votive Masses of St. Augustine.

[MLOP 213]

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift them up to the Lord.

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

℟. It is right and just.

It is truly right to give you thanks;
it is truly just to glorify your name, holy Father.

**For you made Saint Augustine,
who had been wondrously converted to you,
a witness and a devotee of your grace
that he might flood your Church with the clear light of his teaching.**

**For you wounded his heart with your most sweet love
and filled it with such a great desire for the glory prepared for him
that he united his brothers by a common form of life;
and, tirelessly proclaiming the message of eternal salvation
by word and writing,
he strengthened the bond of peace
and the brotherhood of the Church.**

**And so, with the Angels we proclaim your glory,
as with one voice we acclaim:**

Holy, Holy, Holy Lord God of hosts . . .

PREFACE OF ST. FRANCIS OF ASSISI

The poverty and humility of Holy Father Francis

32r. The following preface is said on feasts and votive Masses of St. Francis.

[MLOP 226]

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift 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, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God.

**You raised up to the heights of evangelical perfection
your servant Francis,
as he walked the paths of sublime poverty and humility;
and you bid him, inflamed with seraphic love,
to exult with unspeakable joy
over all the works of your hands;
and, having marked him with the sacred stigmata,
you showed us an image of Jesus, our crucified Lord.**

**Through him the Angels praise your majesty,
Dominions adore and the Powers tremble before you.
Heaven and the Virtues of heaven and the blessed Seraphim,
worship together with exultation.
May our voices, we pray, join with theirs
in humble praise, as we acclaim:**

Holy, Holy, Holy Lord God of hosts . . .

PREFACE I OF THE HOLY ROSARY

Mary's unique role in the economy of grace

32s. The following preface is said on the feast and votive Masses of Our Lady of the Rosary.

[MLOP 230]

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift 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, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
and to praise, bless and glorify your name
on the feast day of the Blessed Virgin Mary.

For, by consenting to the divine word,
she became the Mother of Jesus
and, embracing your salvific will,
she became the handmaid of the Lord;
she devoted herself completely
to the person and work of your Son,
serving the mystery of redemption:
therefore she is for us a Mother and an exemplar.

And so, gathered together by the Spirit,
with the Blessed Virgin Mary and all the Saints,
we sing the hymn of your glory,
as without end we acclaim:

Holy, Holy, Holy Lord God of hosts . . .

PREFACE II OF THE HOLY ROSARY

Mary, the Model and Mother of the Church

32t. The following preface is said on the feast and votive Masses of Our Lady of the Rosary.

[MIOP 231 / MR 1173 / MR3 1193]

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift 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, our duty and our salvation,
 always and everywhere to give you thanks,
 Lord, holy Father, almighty and eternal God,
 and to proclaim your greatness with due praise
 as we honor the Blessed Virgin Mary.

Receiving your Word into her Immaculate Heart,
 she was found worthy to conceive him in her virgin's womb
 and, giving birth to the Creator,
 she nurtured the beginnings of the Church.
 Standing beside the Cross.
 she received the testament of divine love
 and took to herself as sons and daughters
 all those who by the Death of Christ
 are born to heavenly life.

As the Apostles awaited the Spirit you had promised,
 she joined her supplication to the prayers of the disciples
 and so became the pattern of the Church at prayer.
 Raised to the glory of heaven,
 she accompanies your pilgrim Church with a mother's love
 and, watches in kindness over the Church's homeward steps,
 until the Lord's Day shall come in glorious splendor.

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

PREFACE OF ST. ALBERT THE GREAT
The office of a holy doctor in the Church.

32u. *This preface is said on the feast and votive Masses of St. Albert the Great.*

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift 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, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Jesus Christ our Lord.

For, in your providence you chose Saint Albert
as a friend of the eternal Wisdom,
to search for you, the Creator of the Universe,
in every circumstance of life.
He found you to be the Supreme Good,
the Most Wonderful of all that exists.

Just as he reconciled human knowledge with divine faith
in the constant search for truth,
so he promoted harmony among people,
seeking peace with all his might.

He adored the holy Eucharist with fervor
and honored with filial love the Mother of your Incarnate Son,
filling his life with devotion.

And so, with the Angels and all the Saints,
we proclaim your glory,
as without end we acclaim:

PREFACE OF THE DEDICATION OF A CHURCH

The mystery of the Temple of God, which is the Church

32v. The following preface is said at Masses of the Dedication of a Church.

[MLOP 237–238 / MR 893 / MR3 889]

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift 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, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

For in this visible house that you have let us build
and where you never cease to show favor
to the family on pilgrimage to you in this place,
you wonderfully manifest and accomplish
the mystery of your communion with us.

Here you build up for yourself the temple that we are
and cause your Church, spread throughout the world,
to grow ever more and more as the Lord's own Body,
till she reaches her fullness in the vision of peace
the heavenly city of Jerusalem.

And so, with the countless ranks of the blessed,
in the temple of your glory we praise you,
we bless you and proclaim your greatness, as we acclaim:

Holy, Holy, Holy Lord God of hosts . . .

PREFACE I OF THE BLESSED VIRGIN MARY

The Motherhood of the Blessed Virgin Mary

33. The following preface is said in Masses of the Blessed Virgin Mary, with the mention at the appropriate place of the particular celebration, as indicated in the individual Masses.

[MLOP 83 / MR 547 #62 / MR3 442]

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

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

R. It is right and just.

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,
 and to praise, bless, and glorify your name
 (on the Solemnity of the Motherhood
 on the feast day / on the nativity / in veneration)
 of the Blessed ever-Virgin Mary.

For by the overshadowing of the Holy Spirit
 she conceived your Only Begotten Son,
 and without losing the glory of virginity,
 brought forth into the world the eternal Light,
 Jesus Christ our Lord.

Through him the Angels praise your majesty,
 Dominions adore and Powers tremble before you.
 Heaven and the Virtues of heaven
 and the blessed Seraphim
 worship together with exultation.
 May our voices, we pray,
 join with theirs in humble praise, as we acclaim:

Holy, Holy, Holy Lord God of hosts . . .

PREFACE II OF THE BLESSED VIRGIN MARY

The Church praises God with the words of Mary

34. The following preface is said in Masses of the Blessed Virgin Mary.

[MLOP 84 / MR 547 #63 / MR3 444]

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift 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, our duty and our salvation,
to praise your mighty deeds in the exaltation of all the Saints,
and especially, as we celebrate the memory of the Blessed Virgin Mary,
to proclaim your kindness as we echo her thankful hymn of praise.

For truly even to the earth's ends you have done great things
and extended your abundant mercy from age to age:
when you looked on the lowliness of your handmaid,
you gave us through her the author of our salvation,
your Son, Jesus Christ, our Lord.

Through him the host of Angels adores your majesty
and rejoices in your presence for ever.

May our voices, we pray,
join with theirs in one chorus of exultant praise, as we acclaim:

Holy, Holy, Holy Lord God of hosts . . .

PREFACE I OF SAINTS**The glory of the Saints**

35. The following Preface is said in Masses of All Saints, of Patron Saints and of Saints who are Titulars of a church, and on Solemnities and Feasts of Saints, unless a proper Preface is to be said. This Preface may be said also on Memorials of Saints.

[MLOP 85 & 247 / MR 551 #66 / MR3 450]

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift 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, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God.

**For you are praised in the company of your Saints
and, in crowning their merits, you crown your own gifts.**

**By their way of life you offer us an example,
by communion with them you give us companionship,
by their intercession, sure support,
so that, encouraged by so great a cloud of witnesses,
we may run as victors in the race before us
and win with them the imperishable crown of glory,
through Christ our Lord.**

**And so, with the Angels and Archangels,
and with the great multitude of the Saints,
we sing the hymn of your praise, as without end we acclaim:**

Holy, Holy, Holy Lord God of hosts . . .

PREFACE II OF SAINTS

The action of the Saints

36. The following Preface is said in Masses of All Saints, of Patron Saints and of Saints who are Titulars of a church, and on Solemnities and Feasts of Saints, unless a proper Preface is to be said. This Preface may be said also on Memorials of Saints.

[MLOP 86 & 248 / MR 552 #67 / MR3 452]

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift 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, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

For in the marvelous confession of your Saints,
you make your Church fruitful with strength ever new
and offer us sure signs of your love.
And that your saving mysteries may be fulfilled,
their great example lends us courage,
their fervent prayers sustain us in all we do.

And so, Lord, with all the Angels and Saints,
we, too, give you thanks, as in exultation we acclaim:

Holy, Holy, Holy Lord God of hosts . . .

PREFACE I OF HOLY MARTYRS**The sign and example of martyrdom**

37. The following Preface is said on the Solemnities and Feasts of Holy Martyrs. It may also be said on their Memorials.

[MLOP 87 / MR 553 #68 / MR3 454]

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift 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, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God.

For the blood of your blessed Martyr **N.**,
poured out like Christ's to glorify your name,
shows forth your marvelous works,
by which in our weakness you perfect your power
and on the feeble bestow strength to bear you witness,
through Christ our Lord.

And so, with the Powers of heaven,
we worship you constantly on earth,
and before your majesty
without end we acclaim:

Holy, Holy, Holy Lord God of hosts . . .

PREFACE II OF HOLY MARTYRS

The wonders of God in the victory of the Martyrs

38. The following Preface is said on the Solemnities and Feasts of Holy Martyrs. It may also be said on their Memorials.

[MR 553 #69 / MR3 456]

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift 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, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God.

For you are glorified when your Saints are praised;
their very sufferings are but wonders of your might:
in your mercy you give ardour to their faith,
to their endurance you grant firm resolve,
and in their struggle the victory is yours,
through Christ our Lord.

Therefore, all creatures of heaven and earth
sing a new song in adoration,
and we, with all the host of Angels,
cry out, and without end we acclaim:

Holy, Holy, Holy Lord God of hosts . . .

PREFACE OF HOLY PASTORS**The presence of holy Pastors in the Church**

39. The following Preface is said on the Solemnities and Feasts of Holy Pastors. It may also be said on their Memorials.

[MLOP 88 / MR 555 #70 / MR3 458]

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift 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, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

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.

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

Holy, Holy, Holy Lord God of hosts . . .

PREFACE OF HOLY VIRGINS AND RELIGIOUS

The sign of a life consecrated to God

40. The following Preface is said on the Solemnities and Feasts of Holy Virgins and Religious. It may also be said on their Memorials.

[MLOP 89 / MR 556 #71 / MR3 460]

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift 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, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God.

For in the Saints who consecrated themselves to Christ
for the sake of the Kingdom of Heaven,
it is right to celebrate the wonders of your providence,
by which you call human nature back to its original holiness
and bring it to experience on this earth
the gifts you promise in the new world to come.

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

Holy, Holy, Holy Lord God of hosts . . .

COMMON PREFACE I

The renewal of all things in Christ

41. The following Preface is said in Masses that have no proper Preface, and for which a Preface related to a specific liturgical time is not indicated.

[MLOP 90 / MR 557 #72 / MR3 462]

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift 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, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

In him you have been pleased to renew all things,
giving us all a share in his fullness.
For though he was in the form of God, he emptied himself
and by the blood of his Cross brought peace to all creation.
Therefore he has been exalted above all things,
and to all who obey him,
has become the source of eternal salvation.

And so, with Angels and Archangels,
with Thrones and Dominions,
and with all the hosts and Powers of heaven,
we sing the hymn of your glory,
as without end we acclaim:

Holy, Holy, Holy Lord God of hosts . . .

COMMON PREFACE II

Praise to God for the creation and restoration of the human race

42. The following Preface is said in Masses that have no proper Preface, and for which a Preface related to a specific liturgical time is not indicated.

[MLOP 91 / MR 559 #74 / MR3 466]

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift 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, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God.

For just as through your beloved Son
 you created the human race,
 so also through him
 with great goodness you formed it anew.

And so, it is right that all your creatures serve you,
 all the redeemed praise you,
 and all your Saints with one heart bless you.
Therefore, we, too, extol you with all the Angels,
 as in joyful celebration we acclaim:

Holy, Holy, Holy Lord God of hosts . . .

PREFACE I FOR RELIGIOUS PROFESSION

Sanctified in truth

43. The following Preface is used in Masses for Simple or Solemn Profession, for Renewal of Vows, and for Anniversaries of Profession.

[PROP 189]

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift 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, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God.
For among those who advance towards you
on the path of Dominic,
you always bring forth new brothers and sisters,
whom you, Father, have mercifully called in your Son
and desired to sanctify in your truth.

With ardent longing you endeavor
to instruct them with your saving word
and to lead them to salvation;
you filled them with grace through the sacraments of faith
and you labor to perfect them in unity through apostolic charity.

And so, Lord, with all the Angels and Saints,
we, too, give you thanks, as in exultation we acclaim:

Holy, Holy, Holy Lord God of hosts . . .

PREFACE II FOR RELIGIOUS PROFESSION

The apostolic form of life

44. The following Preface is used in Masses for Simple or Solemn Profession, for Renewal of Vows, and for Anniversaries of Profession.

[PROP 189–190]

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift 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, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God.

To give glory and protection to your holy Church,
you desired to renew the apostolic way of life
through Saint Dominic;
for he followed the poor Christ
and through his preaching brought the minds
of those who were in error
to the truth of the Gospel
and won countless souls for Christ.

He wisely joined companions to himself
as heralds of the faith,
who, strengthened by the light of heavenly knowledge,
served unceasingly the work of evangelization.

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

Holy, Holy, Holy Lord God of hosts . . .

PREFACE III FOR RELIGIOUS PROFESSION

Outstanding preacher of gospel truth

45. The following Preface is used in Masses for Simple or Solemn Profession, for Renewal of Vows, and for Anniversaries of Profession.

[PROP 190]

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift 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, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God.

In your providence to a thirsting world
you gave Saint Dominic, a herald of your truth,
who drank from the wellspring of the Savior.

Sustained always by the assistance of the Mother of your Son,
inflamed with zeal for the salvation of souls,
undertaking the office of the Word for himself
and for those united with him in the Spirit,
he raised up champions of the faith to save the nations
and led many to Christ by his teaching and example.

Speaking always with you or about you, he advanced in wisdom,
and bringing forth action from the fullness of contemplation,
he spent himself completely for the building up of your Church.

And therefore, with the Angels and all the Saints,
we proclaim your glory,
saying with one voice:

Holy, Holy, Holy Lord God of hosts . . .

PREFACE IV FOR RELIGIOUS PROFESSION

Religious life as service of God through the imitation of Christ.

46. The following Preface is used in Masses for Simple or Solemn Profession, for Renewal of Vows, and for Anniversaries of Profession.

[MPOP 191 / MR 1052 / MR3 1058]

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift 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 our duty and our salvation,
always and everywhere to give you thanks
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

He is the unblemished flower,
who sprang from the root of the Virgin
and declared the pure of heart blessed,
teaching by his way of life the surpassing worth of chastity.

He chose always to hold fast to what is pleasing to you
and, becoming obedient for our sake even until death,
he willingly offered himself to you
as a perfect and a fragrant sacrifice.

He consecrated to a fuller service of your majesty
those who for love of you leave all earthly things
and promised they would find treasure in heaven.
And so, with the company of Angels and Saints,
we sing the hymn of your praise,
as without end we acclaim:

Holy, Holy, Holy Lord God of hosts . . .

PREFACE V FOR RELIGIOUS PROFESSION

The example, companionship, and help of the saints.

47. The following Preface is used in Masses for Simple or Solemn Profession, for Renewal of Vows, and for Anniversaries of Profession.

[MPOP 191–192 / MR 551 #66 / MR3 450]

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift 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, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God.

For you are praised in the company of your Saints
and, in crowning their merits, you crown your own gifts.

By their way of life you offer us an example,
by communion with them you give us companionship,
by their intercession, sure support,
so that, encouraged by so great a cloud of witnesses,
we may run as victors in the race before us
and win with them the imperishable crown of glory,
through Christ our Lord.

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

Holy, Holy, Holy Lord God of hosts . . .

PREFACE OF THE HOLY CROSS

The Victory of the Glorious Cross

[MR 1161 & 829 / MR3 1177 & 806]

47a. The following Preface is used in Votive Masses of the Passion and Holy Cross.

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift 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,
our duty and our salvation,
 always and everywhere to give you thanks,
 Lord, holy Father, almighty and eternal God.

For you placed the salvation of the human race
 on the wood of the Cross,
 so that, where death arose,
 life might again spring forth
 and the evil one, who conquered on a tree,
 might likewise on a tree be conquered,
 through Christ our Lord.

Through him the Angels praise your majesty,
 Dominions adore and Powers tremble before you.
 Heaven and the Virtues of heaven and the blessed Seraphim
 worship together with exultation.
 May our voices, we pray, join with theirs
 in humble praise, as we acclaim:

Holy, Holy, Holy Lord God of hosts . . .

PREFACE OF MARY, MOTHER OF THE CHURCH**Mary, Model And Mother of the Church**

[MR 1173 / MR3 1193]

47b. The following Preface is used in Votive Masses of Mary Mother of the Church.

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift 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, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
and to proclaim your greatness with due praise,
as we honor the Blessed Virgin Mary.

Receiving your Word in her Immaculate Heart,
she was found worthy to conceive him in her virgin's womb
and, giving birth to the Creator,
she nurtured the beginnings of the Church.

Standing beside the Cross,
she received the testament of divine love
and took to herself as sons and daughters
all those who by the Death of Christ
are born to heavenly life.
As the Apostles awaited the Spirit you had promised,
she joined her supplication to the prayers of the disciples
and so became the pattern of the Church at prayer.

Raised to the glory of heaven,
she accompanies your pilgrim Church with a mother's love
and watches in kindness over the Church's homeward steps,
until the Lord's Day shall come in glorious splendor.
And so, with all the Angels and Saints,
we praise you, as without end we acclaim:

PREFACE FOR SAINTS OF OUR ORDER

The gift and example of our Saints.

- 47c. For votive Masses of Saints of the Order (see GIRM, n. 355, c) proper formularies from their feast days with appropriate readings may be chosen.

[MLOP 293]

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift 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, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God.

For among those who advance towards you on the path of Dominic,
you led Blessed (Saint) **N.** to your holy mountain
and today you grant us to celebrate his (her) memory,
that we may be encouraged to imitate him (her)
and be strengthened in the spirit of our vocation.

Those whom you, Father, have mercifully called in your Son
and desired to sanctify in your truth,
he (she) instructed with your saving word
and with ardent desire endeavored to lead them to salvation;
he (she) begged that grace be poured out upon them
through the sacraments of faith
and labored to perfect them in unity through apostolic charity.

And so, Lord, with all the Angels and Saints,
we, too, give you thanks, as in exultation we acclaim:

Holy, Holy, Holy Lord God of hosts . . .

PREFACE OF MASSES FOR THE SICK**Jesus, who went around doing good**

[OUI/OP, n. 204 / MR 702 / MR3 643]

47d. The following Preface is used in Masses for the sick.

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift 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, our duty and our salvation,
always and everywhere to give you thanks,
Father of mercies and faithful God.

For you have given us Jesus Christ, your Son,
as our Lord and Redeemer.

He always showed compassion
for children and for the poor,
for the sick and for sinners,
and he became a neighbor
to the oppressed and the afflicted.

By word and deed he announced to the world
that you are our Father
and that your care for all your sons and daughters.

And so, with all the Angels and Saints,
we exalt and bless your name
and sing the hymn of your glory,
as without end we acclaim:

Holy, Holy, Holy Lord God of hosts . . .

PREFACE OF MASSES WITH VIATICUM

Viaticum as a means of contemplating God

[OUI/OP, n. 213]

47e. The following Preface is used at Masses when Viaticum is administered.

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift 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, our duty and our salvation,
always, here and everywhere, to give you thanks,
Lord, holy Father, almighty and eternal God.
For with manna from heaven you fed your people in the desert,
but did not wish them to be free from death,
that you might give us Christ
alone as the living Bread and the food of immortal life for us.

For he has given himself as Viaticum
that we may contemplate you on our journey:
a comfort in the trials of this life,
a means of honoring the Sacrament of the heavenly banquet,
and the source of the glory that abides without end.

And, so, standing ready with faithful joy for the Lord who is to come,
we, too, praise you with the Angels and Saints,
and sing the hymn of your majesty,
as without end we acclaim:

Holy, Holy, Holy Lord God of hosts . . .

PREFACE OF MASSES FOR THE DYING

Jesus invites us to follow in his footsteps

[OUI/OP, n. 229]

47f. The following Preface is used at Masses for the dying.

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift 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, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

For he endured suffering out of supreme love for us
that, by his example, he might invite us to follow in his footsteps
and show us the path of light and safety,
that we might gaze more profoundly
on the mystery of his suffering and death,
our distress might be sanctified,
and future glory prepared for us.

For, kindly healing our infirmities and diseases,
he himself proclaimed that the Kingdom of God
had come for the human race;
he himself offered up the torments of his Passion
that he might redeem us from all iniquity,
and he himself chose to enter into the Father's glory by this very path.

And so, through him we glorify you with praise, O God,
and with the Angels and Saints we extol you in song,
as with one voice without end we acclaim:

Holy, Holy, Holy Lord God of hosts . . .

PREFACE I OF THE DEAD

The hope of resurrection in Christ

48. The following Preface is said in Masses for the Dead.

[MPOP 92 / MR 563 #78 / MR3 474]

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift 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, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

In him the hope of blessed resurrection has dawned,
that those saddened by the certainty of dying
might be consoled by the promise of immortality to come.
Indeed for your faithful, Lord,
life is changed not ended,
and, when this earthly dwelling turns to dust,
an eternal dwelling is made ready for them in heaven.

And so, with Angels and Archangels,
with Thrones and Dominions,
and with all the hosts and Powers of heaven,
we sing the hymn of your glory,
as without end we acclaim:

Holy, Holy, Holy Lord God of hosts . . .

PREFACE II OF THE DEAD

Christ died so that we might live

49. The following Preface is said in Masses for the Dead.

[MPOP 93 / MR 564 #79 / MR3 476]

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift 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, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

For as one alone he accepted death,
so that we might all escape from dying;
as one man he chose to die,
so that in your sight we all might live for ever.

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

Holy, Holy, Holy Lord God of hosts . . .

SUNG PREFACES

PREFACE III OF LENT

The fruits of abstinence

[MLOP 7 / MR 526 #41 / MR3 402-403]

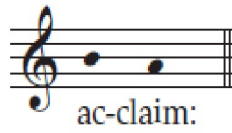
32a. The following preface may be said on Ash Wednesday.

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

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

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

It is truly right and just, our duty and our sal-va-tion, al-ways and
 everywhere to give you thanks, Lord, holy Father, almighty and e-
 -ter-nal God. For you will that our self-denial should give you
 thanks, hum-ble our sin-ful pride, contribute to the feeding of
 the poor, and so help us imitate you in your kind-ness. And so we
 glorify you with count-less An-gels, as with one voice of praise we



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

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.

PREFACE IV OF LENT

The fruits of fasting

[MR 527 #42 / MR3 404-405]

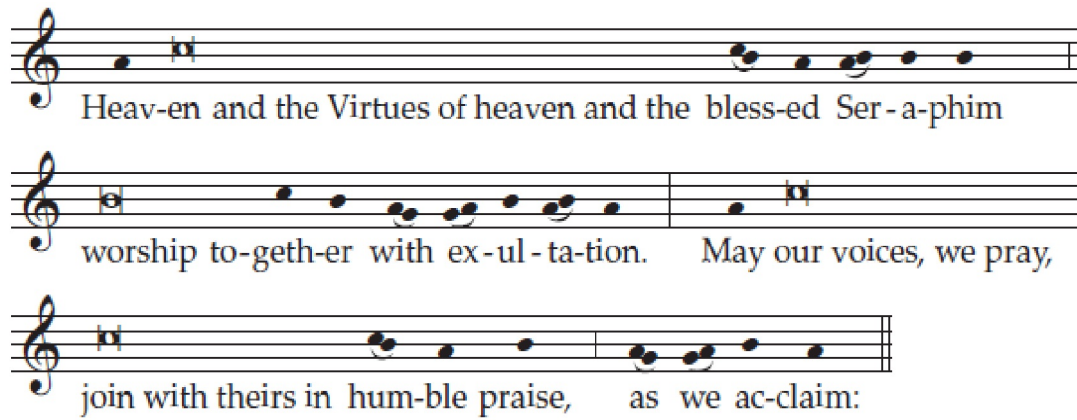
32b. The following preface may be said on Ash Wednesday.

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

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

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

It is truly right and just, our duty and our sal-va-tion, al-ways and
 everywhere to give you thanks, Lord, holy Father, almighty and e-
 -ter-nal God. For through bodily fasting you re - strain our faults,
 raise up our minds, and bestow both virtue and its rewards,
 through Christ our Lord. Through him the Angels praise your
 maj-es-ty, Do - min-ions a-dore and Powers trem-ble be-fore you.



Heav-en and the Virtues of heaven and the bless-ed Ser-a-phim
worship to-geth-er with ex-ul-tation. May our voices, we pray,
join with theirs in hum-ble praise, as we ac-claim:

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

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.

PREFACE I OF THE PASSION OF THE LORD

The power of the Cross

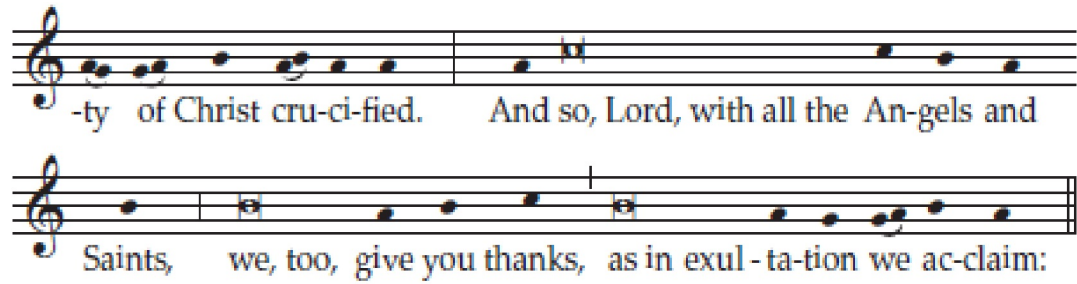
- 42c. The following Preface is said during the Fifth Week of Lent and in Masses of the mysteries of the Cross and Passion of the Lord.

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

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

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

It is truly right and just, our duty and our sal-va-tion, al-ways and
 everywhere to give you thanks, Lord, holy Father, almighty and e-
 -ter-nal God. For through the saving Passion of your Son the
 whole world has re - ceived a heart to confess the infinite pow-er
 of your maj-es-ty, since by the wondrous power of the Cross
 your judgment on the world is now re-vealed and the authori-



-ty of Christ cru-ci-fied. And so, Lord, with all the An-gels and
Saints, we, too, give you thanks, as in exul-tation we ac-claim:

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

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.

PREFACE OF PALM SUNDAY

The death of Christ wipes away our sins

[MLOP 20 / MR 283 / MR3 143]

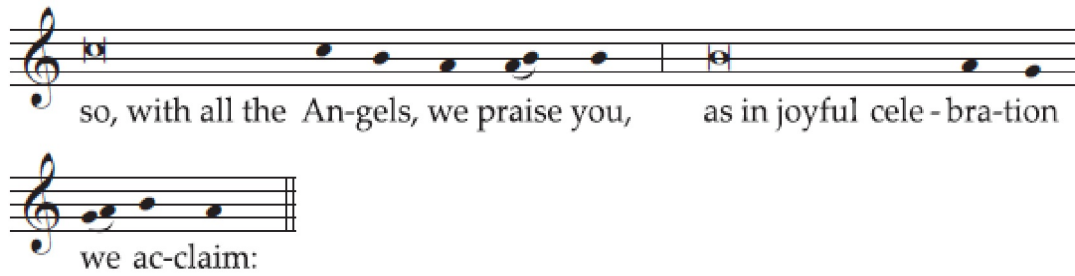
32d. The following preface may be said on Palm Sunday.

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

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

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

It is truly right and just, our duty and our sal-va-tion, al-ways and
 everywhere to give you thanks, Lord, holy Father, almighty and e-
 -ter-nal God, through Christ our Lord. For, though innocent,
 he suffered will-ing-ly for sin-ners and accepted unjust con-dem-
 -na-tion to save the guilt-y. His Death has washed a-way our sins,
 and his Res-ur-rec-tion has purchased our jus-ti-fi-ca-tion. And



so, with all the An-gels, we praise you, as in joyful cele - bra-tion

we ac-claim:

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

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.

PREFACE OF HOLY THURSDAY

The Sacrifice and Sacrament of Christ.

[MLOP 24 / MR 545 #60 / MR3 160]

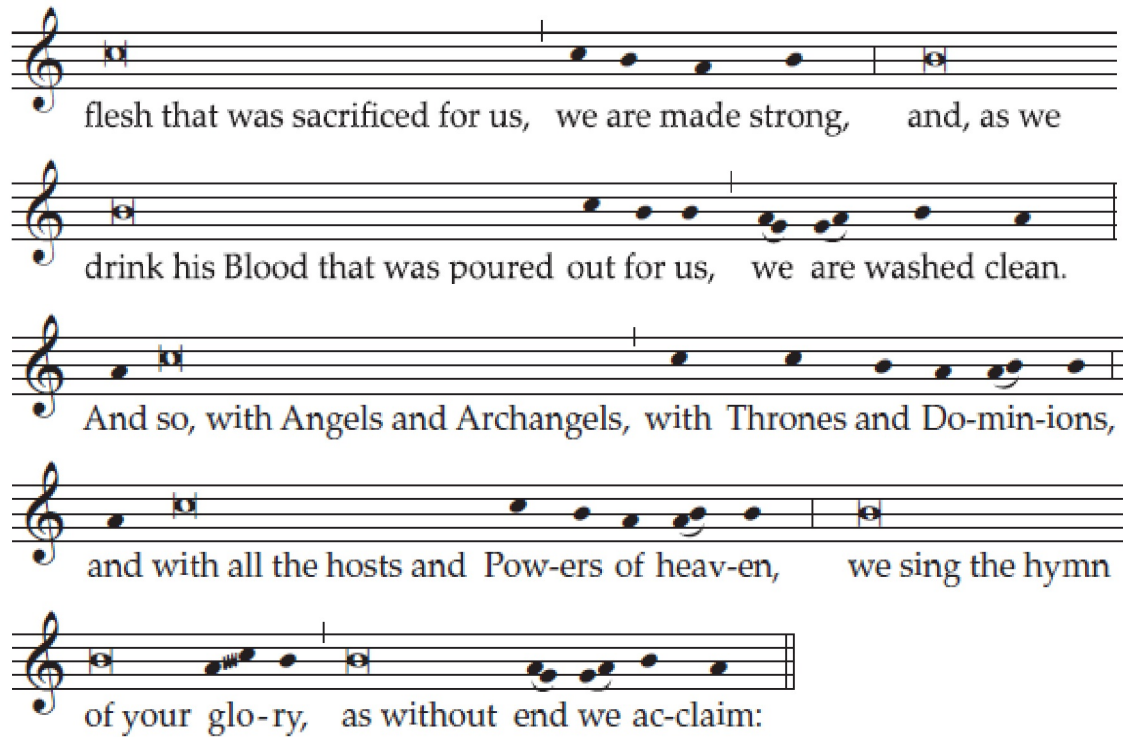
- 32e. The following Preface is said in the Mass of the Lord's Supper. It may also be said on the Solemnity of the Most Holy Body and Blood of Christ (Corpus Christi) and in Votive Masses of the Most Holy Eucharist.

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

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

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

It is truly right and just, our duty and our sal-va-tion, al-ways and
 everywhere to give you thanks, Lord, holy Father, almighty and e-
 -ter-nal God, through Christ our Lord. For he is the true and eter-
 -nal Priest, who instituted the pattern of an ever - last-ing sac-ri-fice
 and was the first to offer himself as the sav-ing Vic-tim, command-
 -ing us to make this of-fer-ing as his me-mo-ri-al. As we eat his



flesh that was sacrificed for us, we are made strong, and, as we
drink his Blood that was poured out for us, we are washed clean.
And so, with Angels and Archangels, with Thrones and Do-min-ions,
and with all the hosts and Pow-ers of heav-en, we sing the hymn
of your glo-ry, as without end we ac-claim:

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

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.

PREFACE I OF EASTER

The Paschal Mystery.

[MLOP 65 / MR 530 #45 / MR3 410]

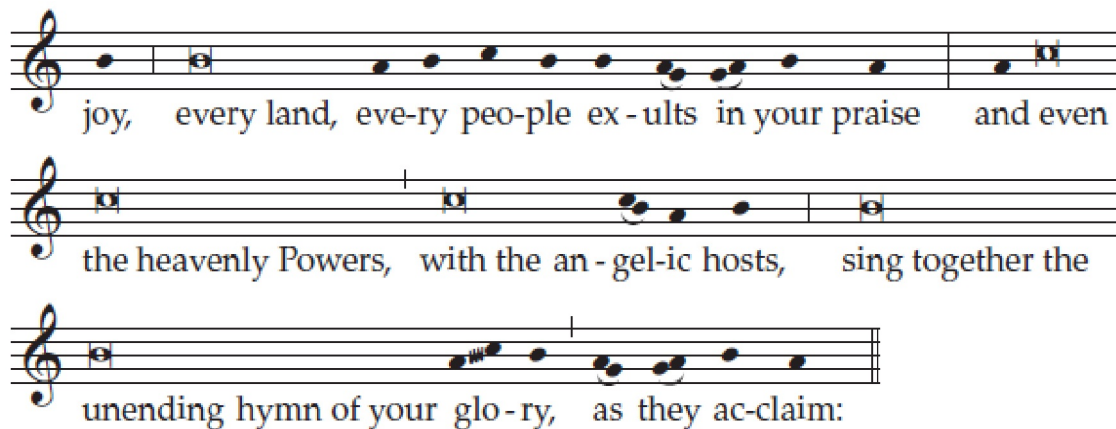
32f. The following preface is said during Easter time. At the Easter Vigil is said on this night.

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

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

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

It is truly right and just, our duty and our sal-va-tion, at all times
to ac-claim you, O Lord, but (on this night
on this day
in this time) above all to laud you
yet more glo-rious-ly, when Christ our Pass-o-ver has been
sac-ri-ficed. For he is the true Lamb who has taken away the sins
of the world; by dying he has de-stroyed our death, and by
ris-ing, re-stored our life. There-fore, o-vercome with pas-chal



joy, every land, eve-ry peo-ple ex - ults in your praise and even
the heavenly Powers, with the an - gel-ic hosts, sing together the
unending hymn of your glo-ry, as they ac-claim:

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

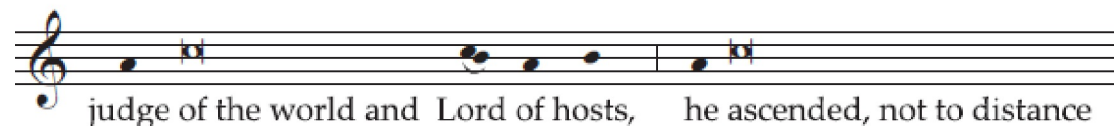
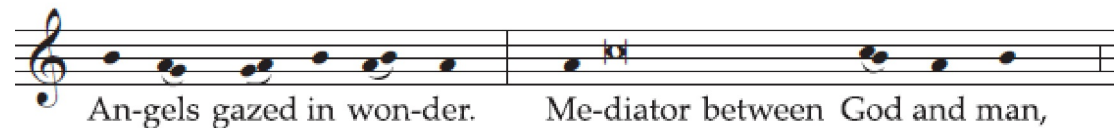
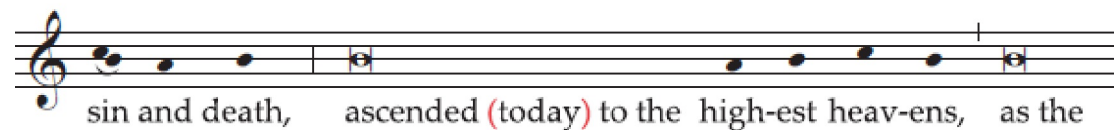
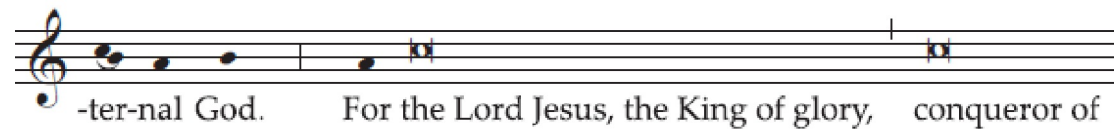
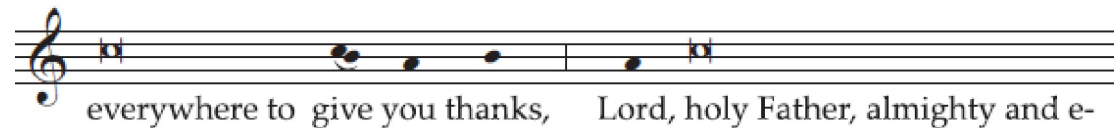
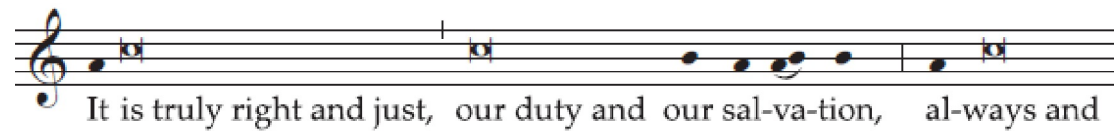
Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

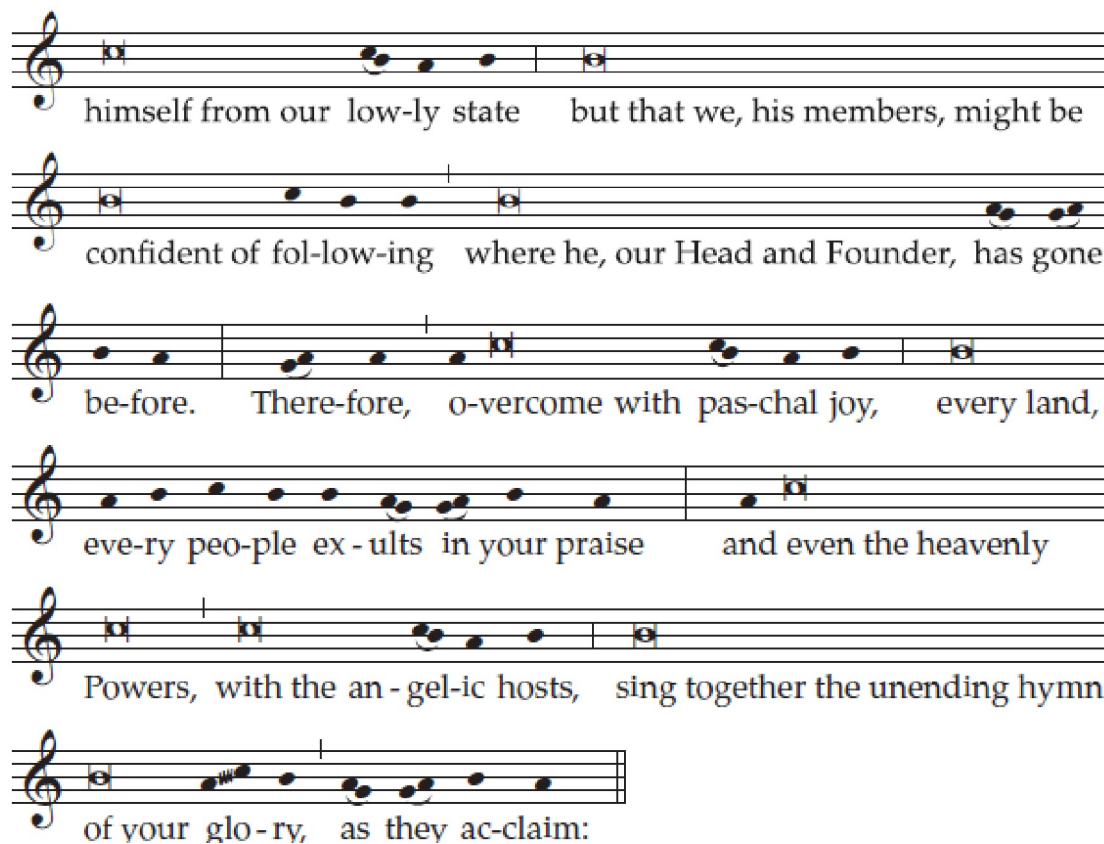
PREFACE I OF THE ASCENSION OF THE LORD

The Mystery of the Ascension

[MLOP 70–71 / MR 535 #50 / MR3 420]

- 32g. The following Preface is said on the day of the Ascension of the Lord. It may be said on the days between the Ascension and Pentecost in all Masses that have no proper Preface.





himself from our low-ly state but that we, his members, might be
confident of fol-low-ing where he, our Head and Founder, has gone
be-fore. There-fore, o-vercome with pas-chal joy, every land,
eve-ry peo-ple ex - ults in your praise and even the heavenly
Powers, with the an - gel-ic hosts, sing together the unending hymn
of your glo-ry, as they ac-claim:

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

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.

PREFACE II OF THE ASCENSION OF THE LORD

The Mystery of the Ascension

[MLOP 70-71 / MR 535 #50 / MR3 420]

- 32h. The following Preface is said on the day of the Ascension of the Lord. It may be said on the days between the Ascension and Pentecost in all Masses that have no proper Preface.

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

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

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

It is truly right and just, our duty and our sal-va-tion, al-ways and

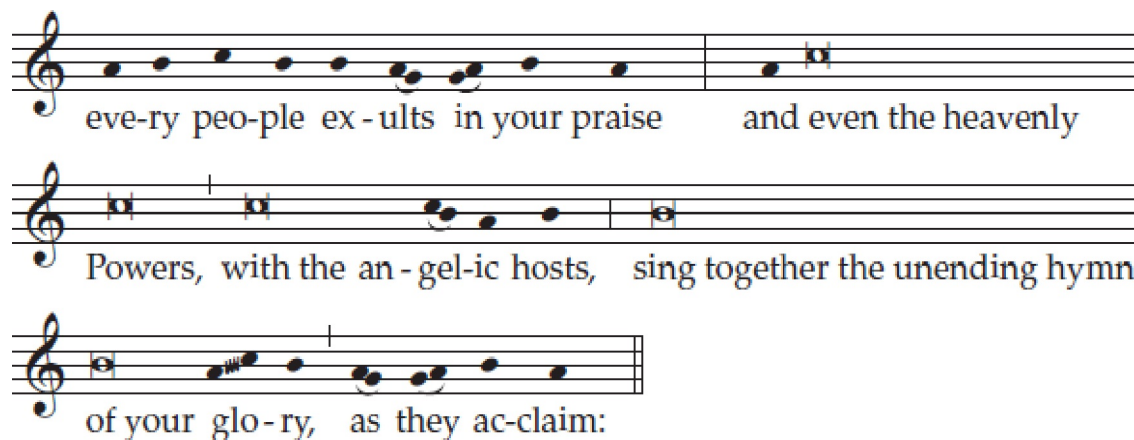
everywhere to give you thanks, Lord, holy Father, almighty and e-

-ter-nal God, through Christ our Lord. For after his Resurrection

he plainly appeared to all his dis-ci-ples and was taken up to

heaven in their sight, that he might make us shar-ers in his

di-vin-i-ty. There-fore, o-vercome with pas-chal joy, every land,



eve-ry peo-ple ex - ults in your praise and even the heavenly
Powers, with the an - gel-ic hosts, sing together the unending hymn
of your glo-ry, as they ac-claim:

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

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.

PREFACE II OF THE HOLY SPIRIT

The action of the Spirit in the Church

32i. The following preface is said at Masses of the Holy Spirit.

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

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

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

It is truly right and just, our duty and our sal-va-tion, al-ways and
 everywhere to give you thanks, Lord, holy Father, almighty and e-
 -ter-nal God, through Christ our Lord. As-cending above all the
 heavens and sitting at your right hand, he poured out the promised
 Ho-ly Spir-it on your a-dopt-ed chil-dren. There-fore, now
 and for ages unending, with all the host of An-gels, we sing to
 you with all our hearts, crying out as we ac-claim:

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

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.

PREFACE OF THE PRESENTATION

The mystery of the Presentation of the Lord

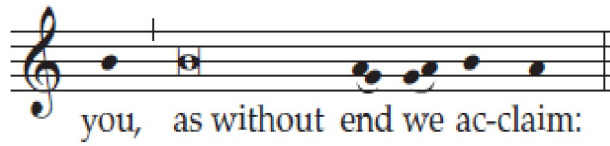
32j. The following preface is used on the feast of the Presentation of the Lord.

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

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

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

It is truly right and just, our duty and our sal-va-tion, al-ways and
 everywhere to give you thanks, Lord, holy Father, almighty and e-
 -ter-nal God. For your co-eternal Son was presented on this day in
 the Tem-ple and revealed by the Spirit as the glo-ry of Is-ra-el
 and Light of the na-tions. And so, we, too, go forth, rejoicing to
 encounter your Sal-va-tion, and with the Angels and Saints praise



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

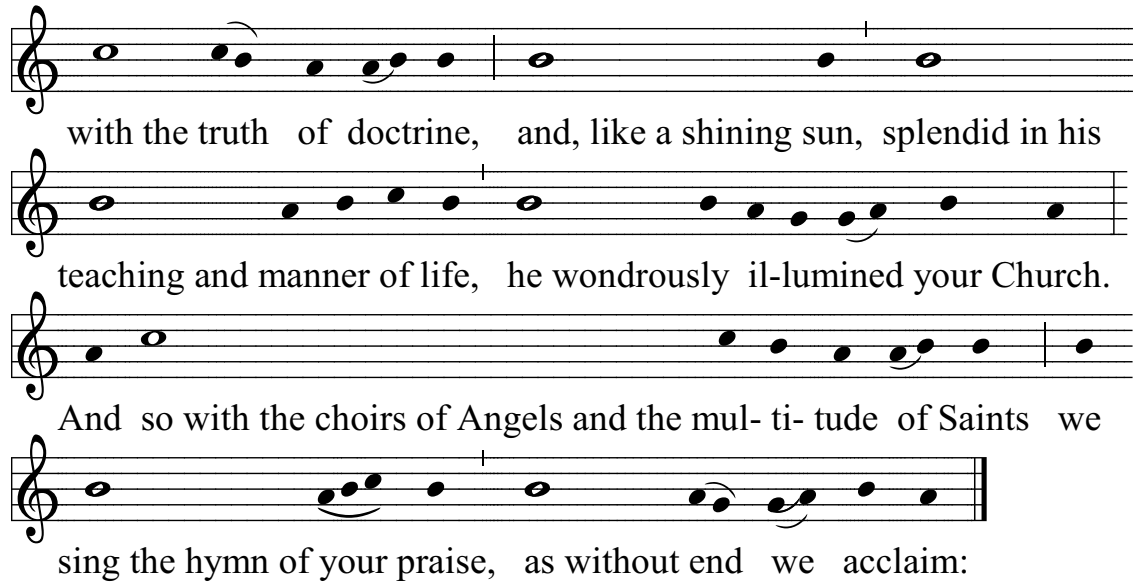
Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

PREFACE OF SAINT THOMAS AQUINAS

The office of a holy Doctor in the Church

32k. The following preface is said on the feast and at votive Masses of St. Thomas Aquinas.

V. The Lord be with you. R. And with your spi- rit.
 V. Lift up your hearts. R. We lift them up to the Lord.
 V. Let us give thanks to the Lord our God. R. It is right and just.
 It is truly right and just, our duty and our sal- va- tion, al- ways and
 everywhere to give you thanks, Lord, holy Father, almighty and e-
 ter- nal God, and with unbounded praise to bless you on the
 feast of Saint Thomas whom you graciously honored with the more
 brilliant light of di- vine knowledge as he devoted himself comple-
 ly to praye and stu- dy. For he put the darkness of error to flight



with the truth of doctrine, and, like a shining sun, splendid in his
teaching and manner of life, he wondrously il-lumined your Church.
And so with the choirs of Angels and the mul- ti- tude of Saints we
sing the hymn of your praise, as without end we acclaim:

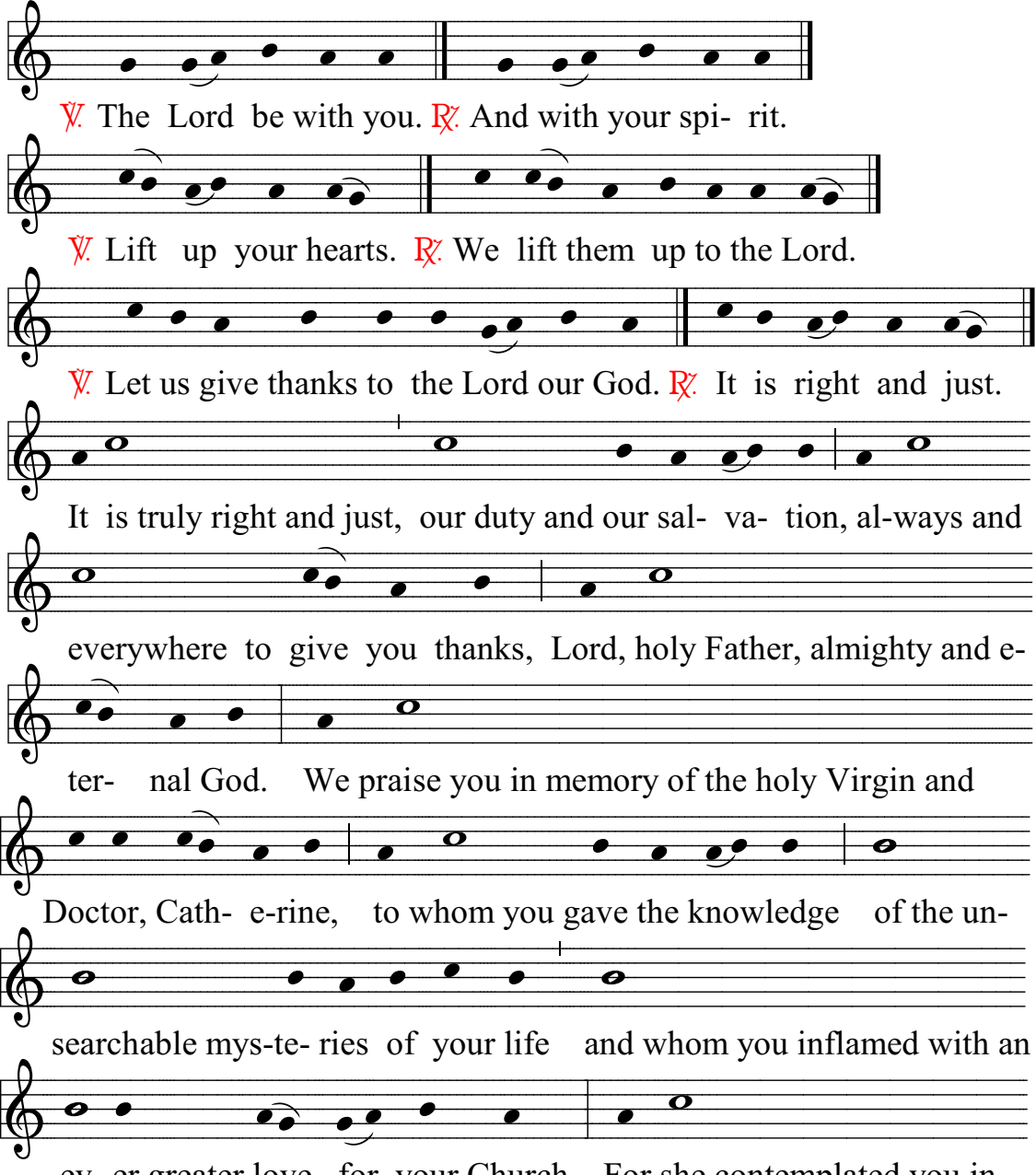
At the end of the Preface, he joins his hands and concludes the Preface with the people, singing or saying aloud:

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.

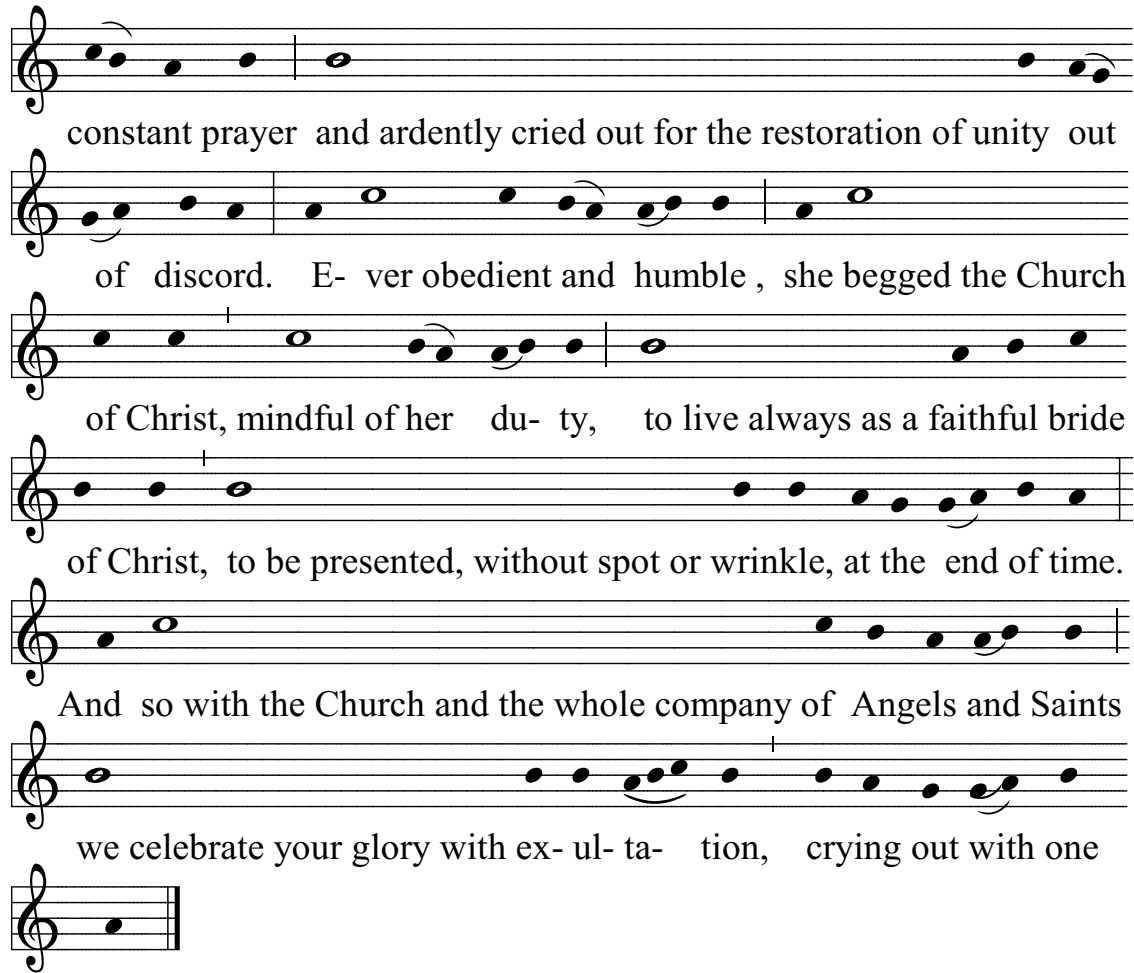
PREFACE OF SAINT CATHERINE OF SIENA

The gift of Catherine to the Church

321. The following preface is said on the feast and votive Masses of St. Catherine of Siena.



V. The Lord be with you. R. And with your spi- rit.
 V. Lift up your hearts. R. We lift them up to the Lord.
 V. Let us give thanks to the Lord our God. R. It is right and just.
 It is truly right and just, our duty and our sal- va- tion, al- ways and
 everywhere to give you thanks, Lord, holy Father, almighty and e-
 ter- nal God. We praise you in memory of the holy Virgin and
 Doctor, Cath- e-rine, to whom you gave the knowledge of the un-
 searchable mys-te- ries of your life and whom you inflamed with an
 ev- er greater love for your Church. For she contemplated you in



constant prayer and ardently cried out for the restoration of unity out
of discord. E- ver obedient and humble , she begged the Church
of Christ, mindful of her du- ty, to live always as a faithful bride
of Christ, to be presented, without spot or wrinkle, at the end of time.
And so with the Church and the whole company of Angels and Saints
we celebrate your glory with ex- ul- ta- tion, crying out with one
voice:

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

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.

PREFACE OF SAINT PETER MARTYR

The proclamation of the faith

32m. The following preface is said on feasts and votive Masses of St. Peter Martyr.



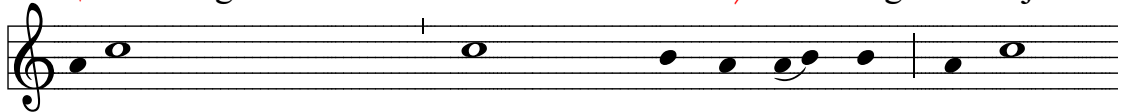
∇ The Lord be with you. ℞ And with your spi- rit.



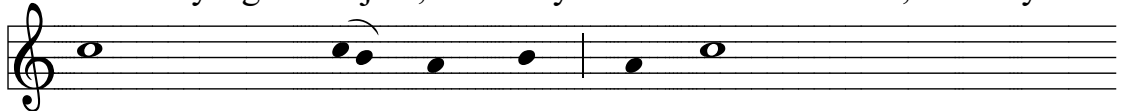
∇ Lift up your hearts. ℞ We lift them up to the Lord.



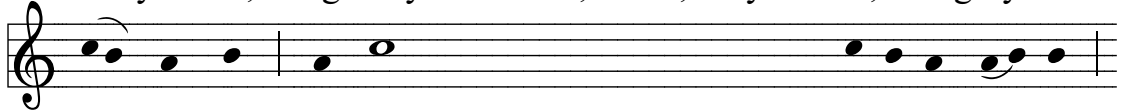
∇ Let us give thanks to the Lord our God. ℞ It is right and just.



It is truly right and just, our duty and our sal- va- tion, al- ways and



everywhere, to give you thanks, Lord, holy Father, almighty and e-



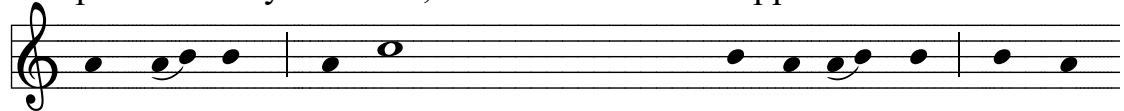
ter- nal God, and with all devotion to honor the heaven-ly birthday



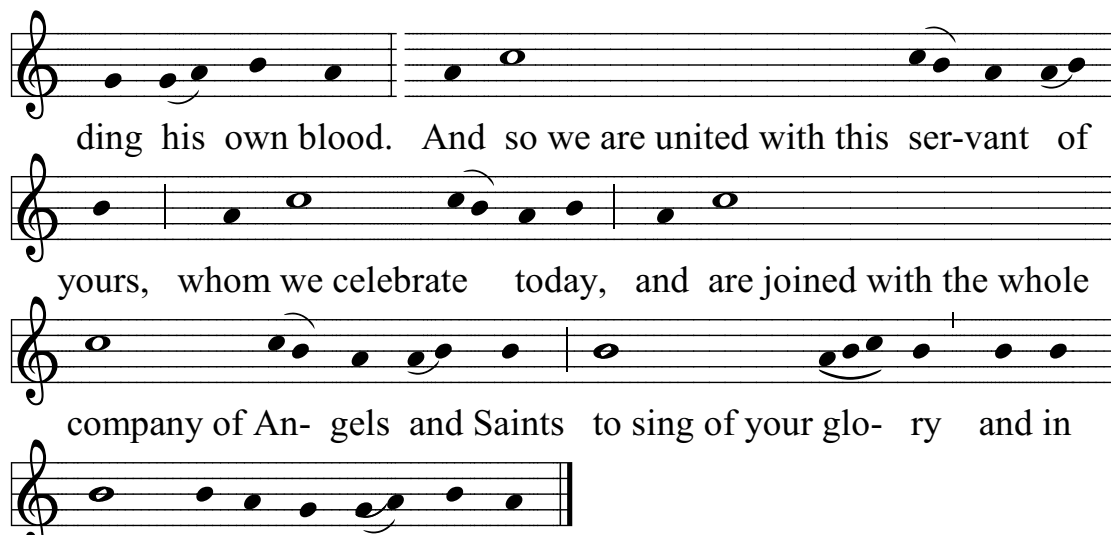
of the Priest and Martyr , Saint Pe- ter. For he was such a dedicated



preacher of your name, and so fearless an opponent of er- ro- ne-



ous teaching, that he did not hesitate to confirm his faith by shed-



ding his own blood. And so we are united with this ser-vant of
yours, whom we celebrate today, and are joined with the whole
company of An- gels and Saints to sing of your glo- ry and in
festive ex- ul- ta- tion acclaim:


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

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.


PREFACE I OF HOLY FATHER DOMINIC

A gospel man

32n. The following preface is said on the feast of St. Dominic, and may be used at other feasts and votive Masses in his honor.



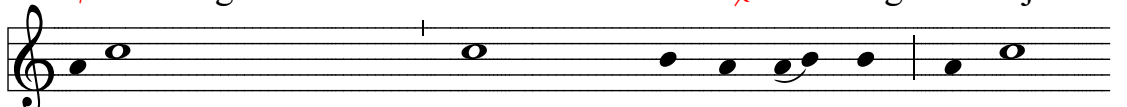
∇ The Lord be with you. ℞ And with your spi- rit.




∇ Lift up your hearts. ℞ We lift them up to the Lord.



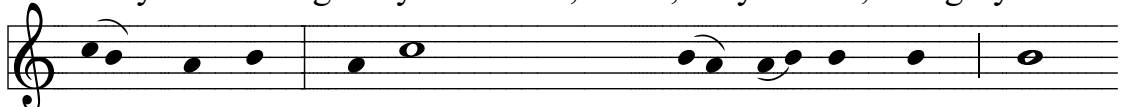
∇ Let us give thanks to the Lord our God. ℞ It is right and just.




It is truly right and just, our duty and our sal- va- tion, al- ways and



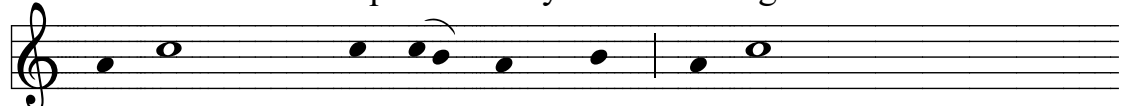
everywhere to give you thanks, Lord, holy Father, almighty and e-



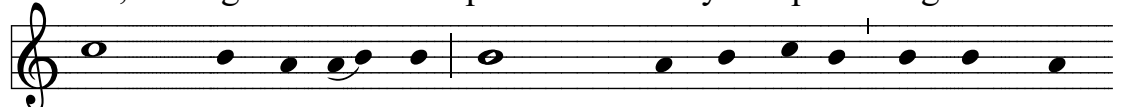
ter- nal God. To honor and protect your ho- ly Church you de-



sired to renew the apostolic way of life through Saint Do- mi- nic.



For, having followed the poor Christ by his preaching he led the



minds of those in er- ror to the truth of the Gospel and won count-

less souls for Christ. He wisely joined companions to himself as
 heralds of the faith, who, strengthened by the light of heavenly
 knowledge, served unceasingly the work of evangelization. And
 so, with all the Angels and Saints we praise you, 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:

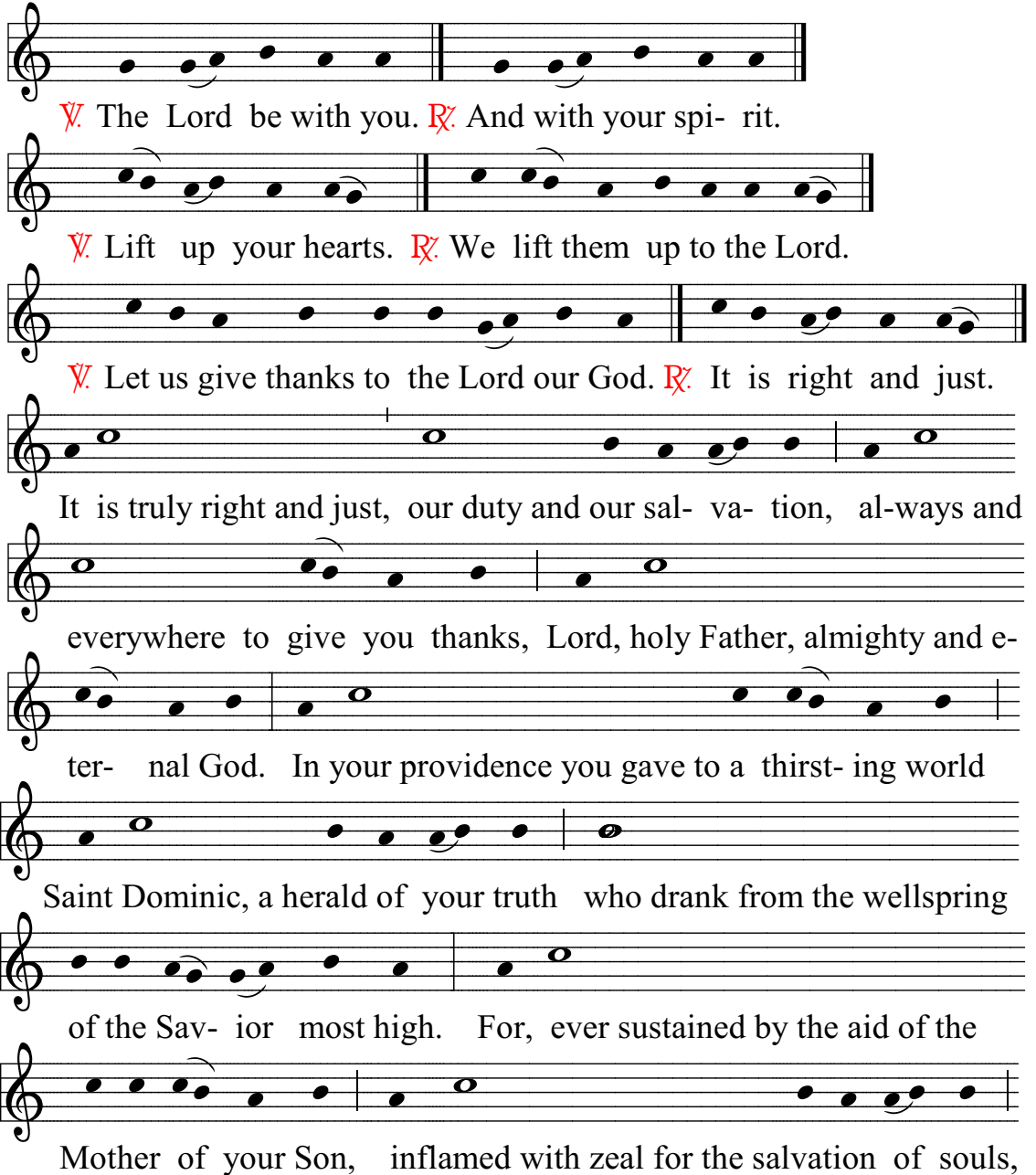
Holy, Holy, Holy Lord God of hosts.
 Heaven and earth are full of your glory.
 Hosanna in the highest.
 Blessed is he who comes in the name of the Lord.
 Hosanna in the highest.

PREFACE II OF HOLY FATHER DOMINIC

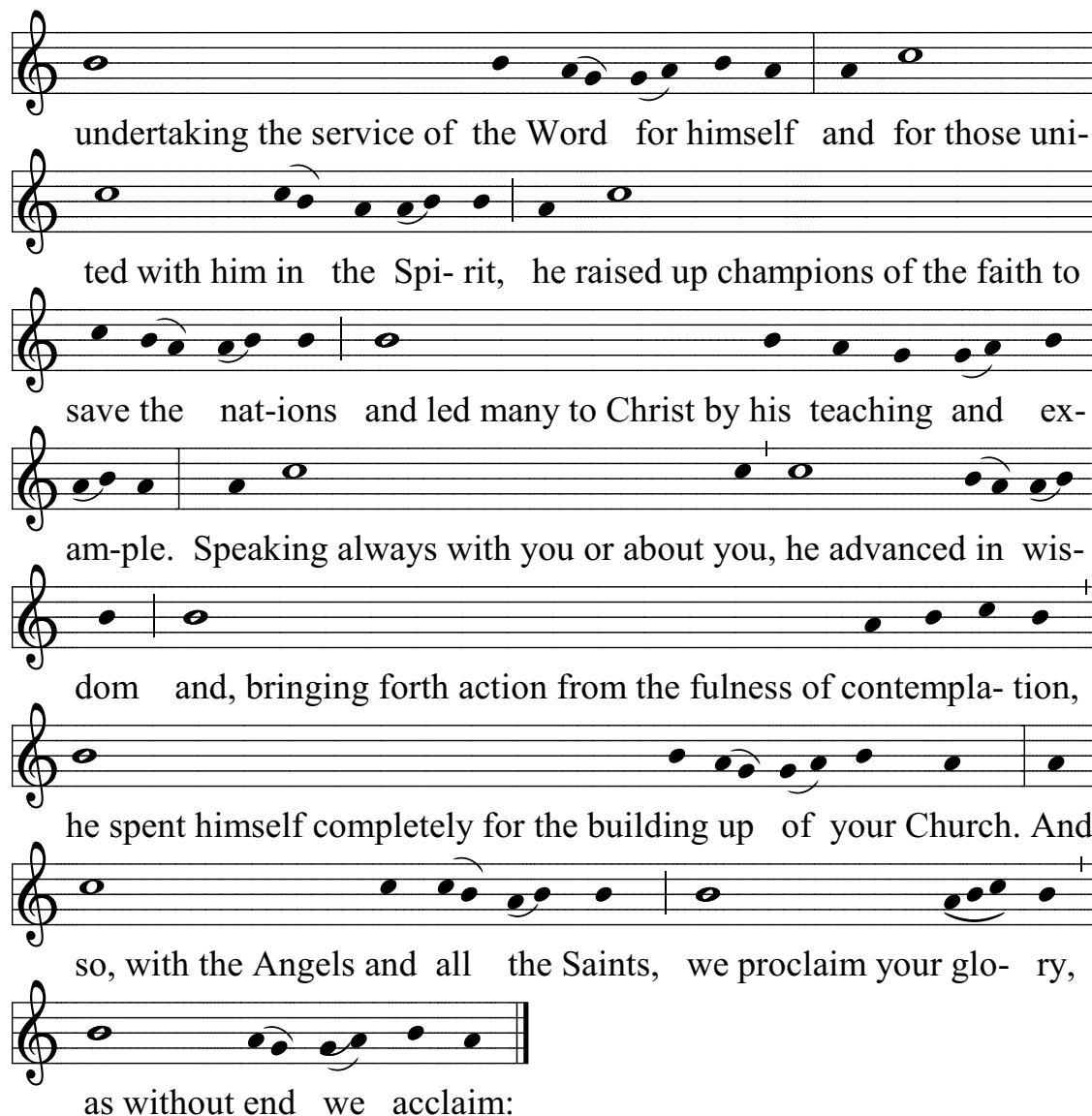
An extraordinary preacher of evangelical truth

[MLOP 199]

320. The following preface is said on the feast of St. Dominic, and may be used at other feasts and votive Masses in his honor.



V. The Lord be with you. R. And with your spi- rit.
 V. Lift up your hearts. R. We lift them up to the Lord.
 V. Let us give thanks to the Lord our God. R. It is right and just.
 It is truly right and just, our duty and our sal- va- tion, al- ways and
 everywhere to give you thanks, Lord, holy Father, almighty and e-
 ter- nal God. In your providence you gave to a thirst- ing world
 Saint Dominic, a herald of your truth who drank from the wellspring
 of the Sav- ior most high. For, ever sustained by the aid of the
 Mother of your Son, inflamed with zeal for the salvation of souls,



undertaking the service of the Word for himself and for those uni-
 ted with him in the Spi- rit, he raised up champions of the faith to
 save the nat-ions and led many to Christ by his teaching and ex-
 am-ple. Speaking always with you or about you, he advanced in wis-
 dom and, bringing forth action from the fulness of contem- pla- tion,
 he spent himself completely for the building up of your Church. And
 so, with the Angels and all the Saints, we proclaim your glo- ry,
 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:

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.

PREFACE OF THE ASSUMPTION

Mary is a hope and comfort for a pilgrim people

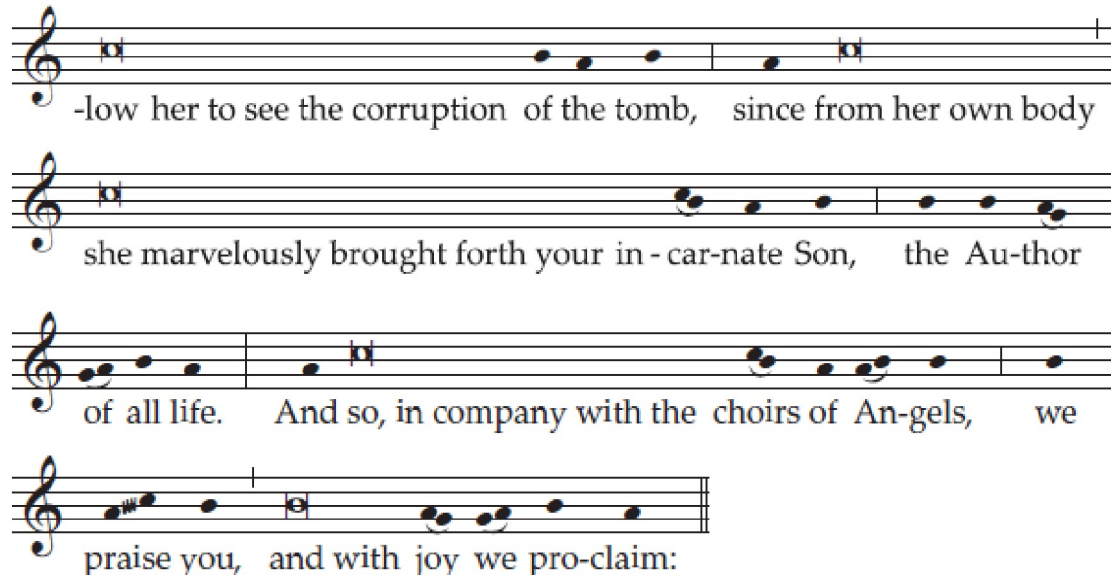
32p. The following preface is said on the feast and Votive Masses of the Assumption.

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

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

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

It is truly right and just, our duty and our sal-va-tion, al-ways and
 everywhere to give you thanks, Lord, holy Father, almighty and e-
 -ter-nal God, through Christ our Lord. For today the Virgin Mother
 of God was as - sumed in-to heav-en as the beginning and image
 of your Church's coming to per-fec-tion and a sign of sure hope
 and com-fort to your pil-grim peo-ple; right-ly you would not al-



-low her to see the corruption of the tomb, since from her own body
she marvelously brought forth your in - car-nate Son, the Au-thor
of all life. And so, in company with the choirs of An-gels, we
praise you, and with joy we pro-claim:

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

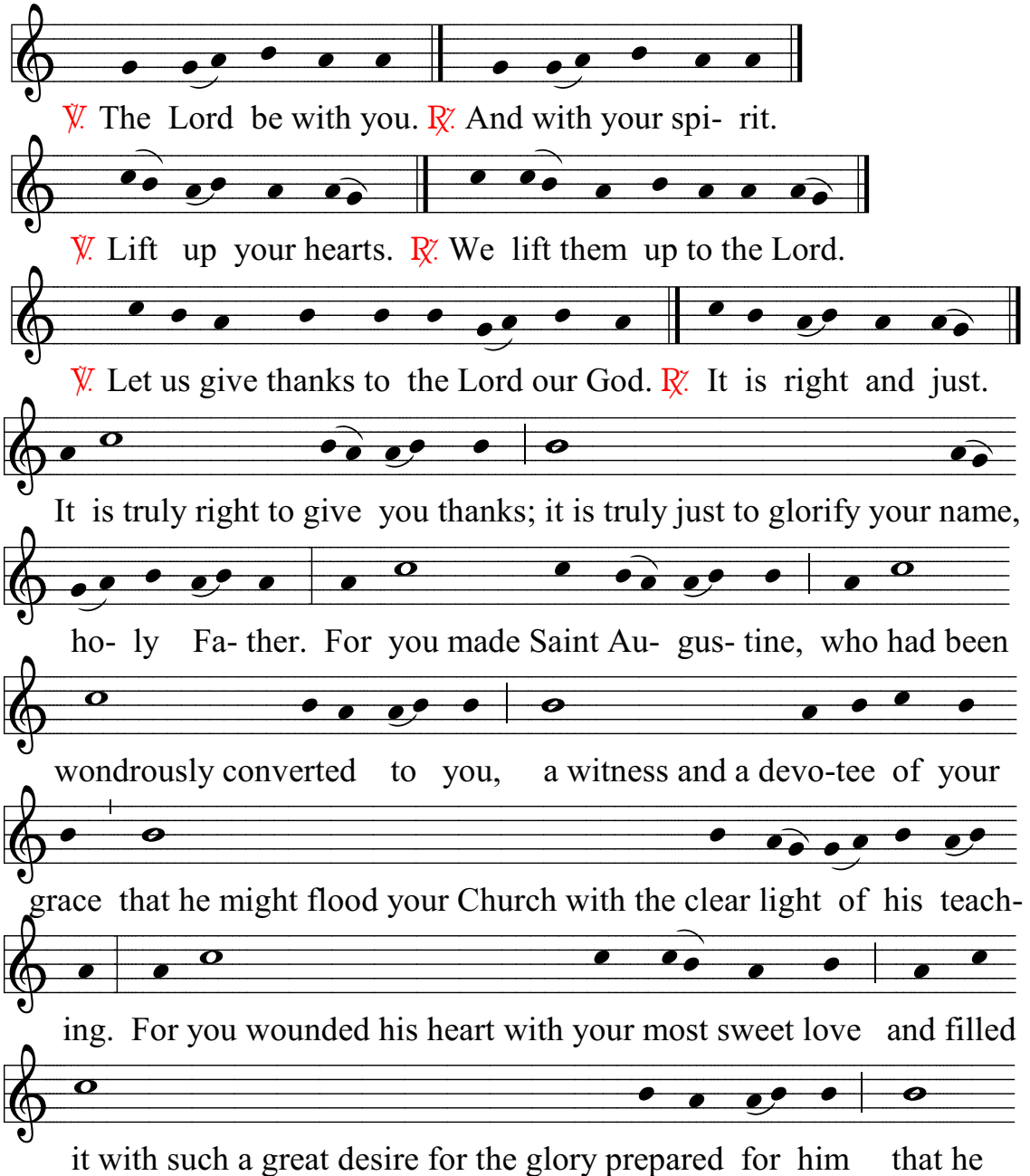
Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

PREFACE OF SAINT AUGUSTINE OF HIPPO

A witness to grace and author of fraternity

[MLOP 213]

32q. The following preface is said on feasts and votive Masses of St. Augustine.



V. The Lord be with you. R. And with your spi- rit.
 V. Lift up your hearts. R. We lift them up to the Lord.
 V. Let us give thanks to the Lord our God. R. It is right and just.
 It is truly right to give you thanks; it is truly just to glorify your name,
 ho- ly Fa- ther. For you made Saint Au- gus- tine, who had been
 wondrously converted to you, a witness and a devo-tee of your
 grace that he might flood your Church with the clear light of his teach-
 ing. For you wounded his heart with your most sweet love and filled
 it with such a great desire for the glory prepared for him that he

united his brothers by a common form of life; and, tirelessly pro-
claiming the message of eternal salvation by word and writing, he
strengthened the bond of and the brotherhood of the Church. And
so, with the Angels we proclaim your glory, as with one voice we
acclaim:

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

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.

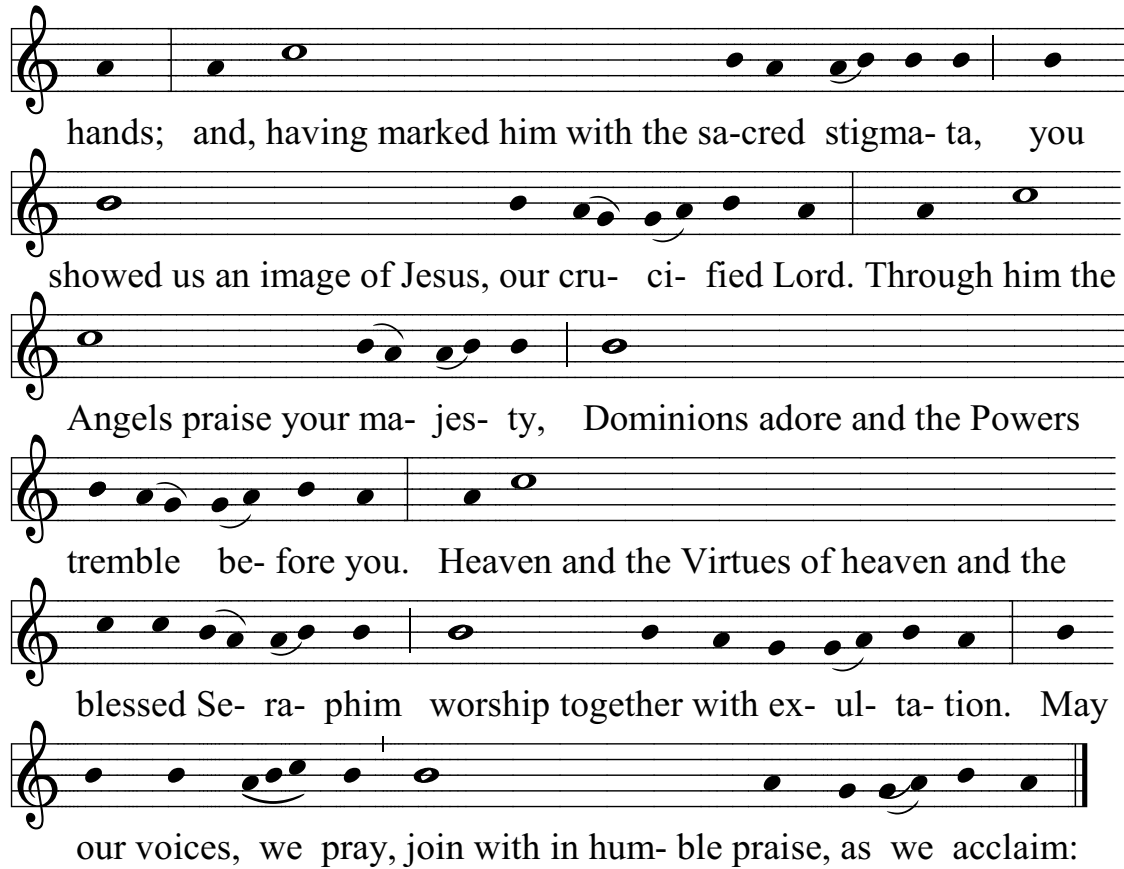
PREFACE OF SAINT FRANCIS OF ASSISI

[MLOP 226]

The poverty and humility of Holy Father Francis

32r. The following preface is said on feasts and votive Masses of St. Francis of Assisi.

V. The Lord be with you. R. And with your spi- rit.
 V. Lift up your hearts. R. We lift them up to the Lord.
 V. Let us give thanks to the Lord our God. R. It is right and just.
 It is truly right and just, our duty and our sal- va- tion, al-ways and
 everywhere to give you thanks, Lord, holy Father, almighty and e-
 ter- nal God. You raised up to the heights of evangelical per-fec-tion
 your servant Francis as he walked the paths of sublime poverty and
 hu- mi- li- ty; and you bid him, inflamed with sera- phic love,
 to exult with unspeak- a- ble joy over all the works of your



hands; and, having marked him with the sa-cred stigma- ta, you
 showed us an image of Jesus, our cru- ci- fied Lord. Through him the
 Angels praise your ma- jes- ty, Dominions adore and the Powers
 tremble be- fore you. Heaven and the Virtues of heaven and the
 blessed Se- ra- phim worship together with ex- ul- ta- tion. May
 our voices, we pray, join with in hum- ble praise, as we acclaim:

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


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.

PREFACE I OF OUR LADY OF THE ROSARY

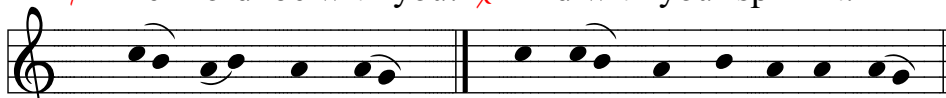
Mary's unique role in the economy of grace

[MLOP 230]

32s. The following preface is said on the feast and votive Masses of Our Lady of the Rosary.



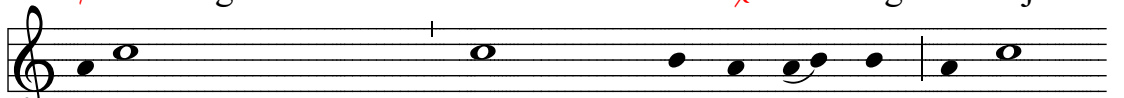
∇ The Lord be with you. Ⓡ And with your spi- rit.




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



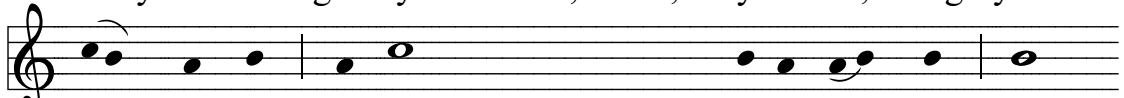
∇ Let us give thanks to the Lord our God. Ⓡ It is right and just.



It is truly right and just, our duty and our sal- va- tion, al-ways and



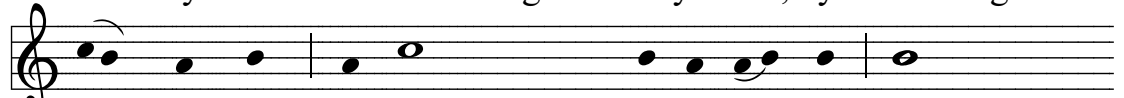
everywhere to give you thanks, Lord, holy Father, almighty and e-




ter- nal God, and to praise, bless and glori- fy your name on the



feast day of the Blessed Vir- gin Ma- ry. For, by consenting to the



di- vine word, she became the Mother of Je- sus and, embracing



your salvi- fic will, she became the handmaid of the Lord; she de-

voted herself completely to the person and work of your Son, serving the mystery of re-demption: therefore she is for us a Mother and an ex-emplar. And so, gathered together by the Spirit, with the Blessed Virgin Mary and all the Saints, we sing the hymn of your glo-ry, 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:

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.

PREFACE II OF THE HOLY ROSARY

Mary, the Model and Mother of the Church

[MLOP 231 / MR 1173 / MR3 1193]

32t. The following preface is said on the feast and votive Masses of Our Lady of the Rosary.

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

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

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

It is truly right and just, our duty and our sal-va-tion, al-ways and
 everywhere to give you thanks, Lord, holy Father, almighty and e-
 -ter-nal God, and to proclaim your greatness with due praise, as we
 honor the Bless-ed Vir-gin Mar-y. Re-ceiving your Word in
 her Im-mac-u-late Heart, she was found worthy to conceive him
 in her vir-gin's womb and, giving birth to the Cre-a-tor, she nur-

-tured the be-gin-nings of the Church. Stand-ing beside the Cross,
she received the testament of di-vine love and took to herself as
sons and daugh-ters all those who by the Death of Christ
are born to heav-en-ly life. As the Apostles awaited the Spirit you
had prom-ised, she joined her supplication to the prayers of the
dis-ci-ples and so be-came the pat-tern of the Church at prayer.
Raised to the glory of heaven, she accompanies your pilgrim Church
with a moth-er's love and watches in kindness over the Church's
home-ward steps, until the Lord's Day shall come in glo-ri-ous
splen-dor. And so, with all the An-gels and Saints, we praise you,
as without end we ac-claim:

Holy, holy, Holy Lord God of hosts . . .

PREFACE OF ST. ALBERT THE GREAT

The office of a holy doctor in the Church.

32u. This preface is said on the feast and votive Masses of St. Albert the Great.



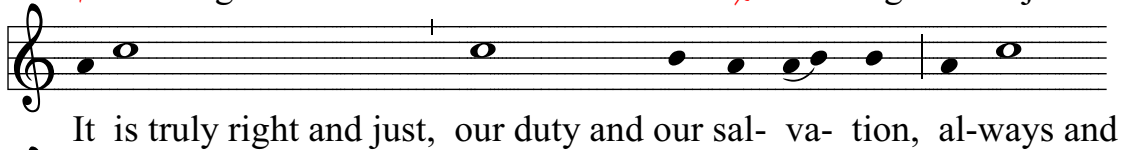
∇ The Lord be with you. ℞ And with your spi- rit.



∇ Lift up your hearts. ℞ We lift 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, our duty and our sal- va- tion, al-ways and



everywhere to give you thanks, Lord, holy Father, almighty and e-



ter- nal God, through Christ our Lord. For, in your providence



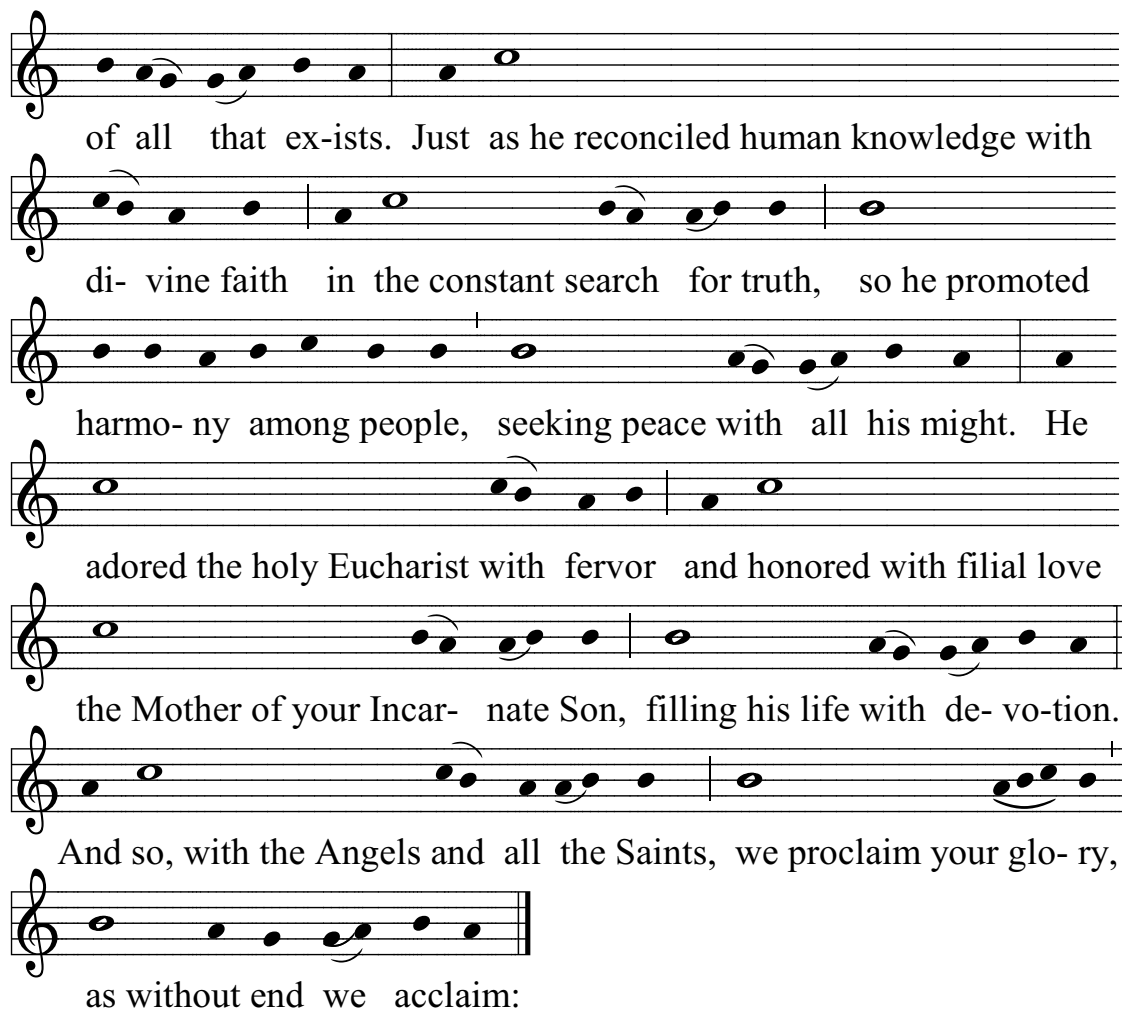
you chose Saint Albert as a friend of the eter-nal Wis-dom, to



search for you, the Creator of the U- niverse, in every circumstance



of life. He found you to be the Supreme Good, the Most Wonderful



of all that ex-ists. Just as he reconciled human knowledge with
di- vine faith in the constant search for truth, so he promoted
harmo- ny among people, seeking peace with all his might. He
adored the holy Eucharist with fervor and honored with filial love
the Mother of your Incar- nate Son, filling his life with de- vot-ion.
And so, with the Angels and all the Saints, we proclaim your glo- ry,
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:

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.

PREFACE OF THE DEDICATION OF A CHURCH

The mystery of the Temple of God, which is the Church.

[MLOP 237–238 / MR 893 / MR3 889]

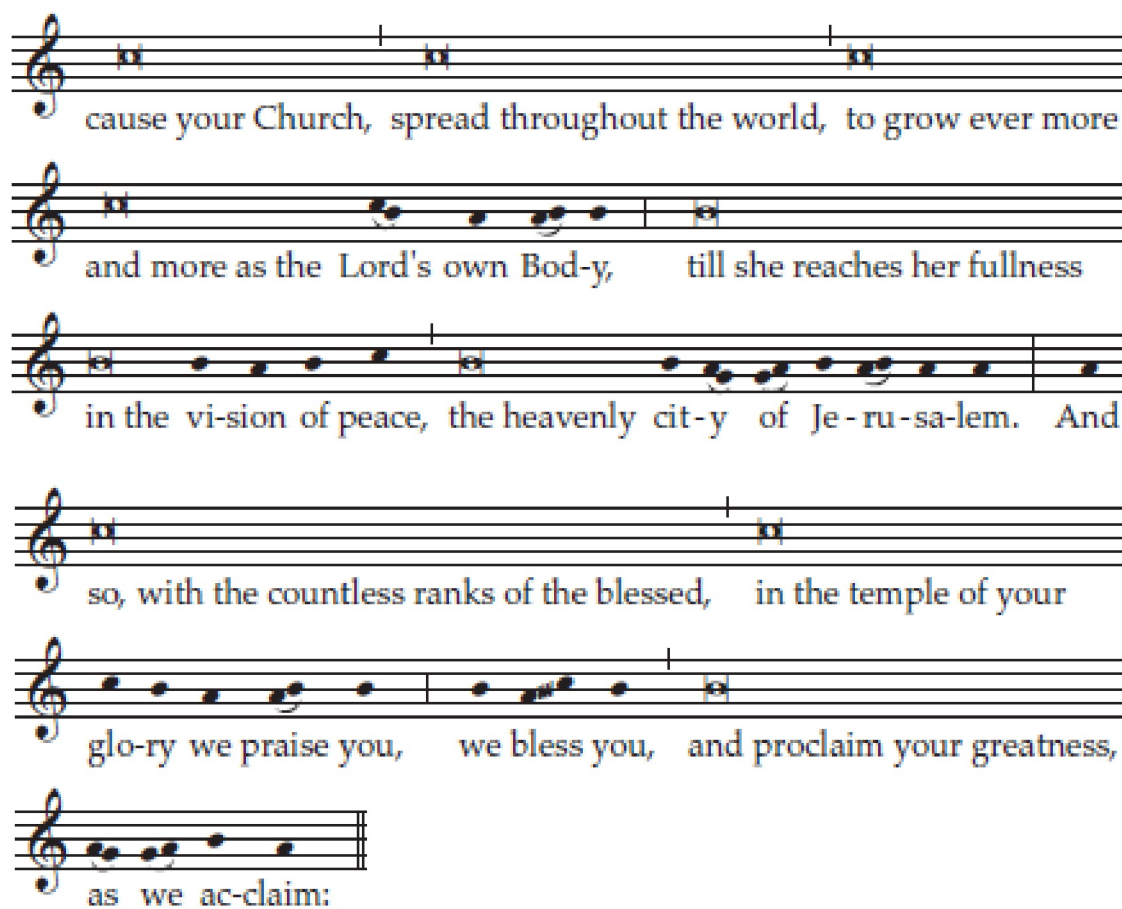
32v. The following preface is said at Masses of the Dedication of a Church.

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

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

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

It is truly right and just, our duty and our sal-va-tion, al-ways and
 everywhere to give you thanks, Lord, holy Father, almighty and e-
 -ter-nal God, through Christ our Lord. For in this visible house
 that you have let us build and where you never cease to show favor
 to the family on pilgrimage to you in this place, you wonderfully
 manifest and accomplish the mys-ter-y of your com-mun-ion with
 us. Here you build up for yourself the temple that we are and



cause your Church, spread throughout the world, to grow ever more
and more as the Lord's own Bod-y, till she reaches her fullness
in the vi-sion of peace, the heavenly cit-y of Je-ru-sa-lem. And
so, with the countless ranks of the blessed, in the temple of your
glo-ry we praise you, we bless you, and proclaim your greatness,
as we ac-claim:

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

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.

PREFACE I OF THE BLESSED VIRGIN MARY

The Motherhood of the Blessed Virgin Mary

33. The following preface is said in Masses of the Blessed Virgin Mary, with the mention at the appropriate place of the particular celebration, as indicated in the individual Masses.



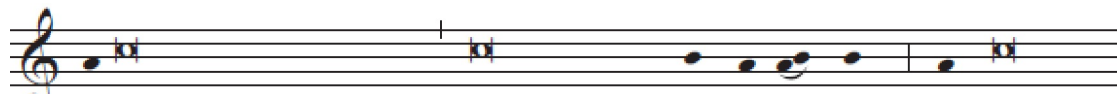
V. The Lord be with you. R. And with your spir-it.



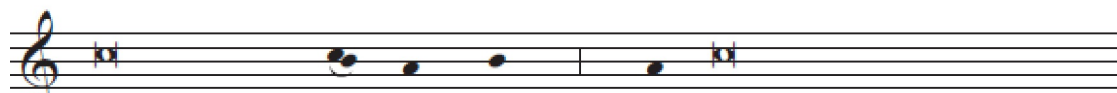
V. Lift up your hearts. R. We lift them up to the Lord.



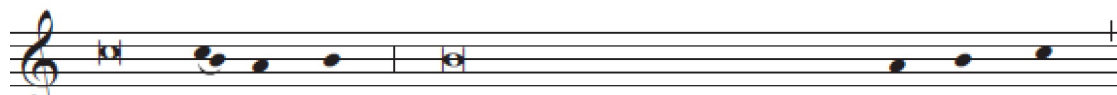
V. Let us give thanks to the Lord our God. R. It is right and just.



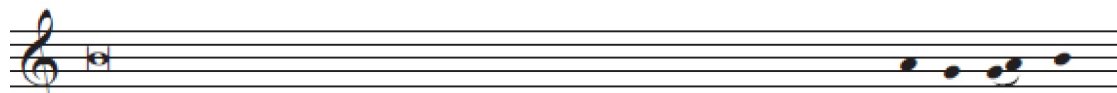
It is truly right and just, our duty and our sal-va-tion, al-ways and



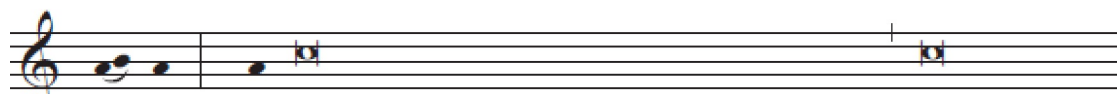
everywhere to give you thanks, Lord, holy Father, almighty




and e-ter-nal God, and to praise, bless, and glori-fy your name



(on the Solemnity of the Motherhood) of the Blessed ev-er-Vir-gin
(on the feast day)
(on the Nativity)
(in veneration)



Mar-y. For by the overshadowing of the Holy Spirit she conceived



your Only Be-got-ten Son, and without losing the glory of virginity,



brought forth into the world the e - ter - nal Light, Je - sus Christ our
Lord. Through him the Angels praise your maj - es - ty, Domin -
-ions a - dore and Powers trem - ble be - fore you. Heav - en and the
Virtues of heaven and the bless - ed Ser - a - phim worship to - geth - er
with ex - ul - ta - tion. May our voices, we pray, join with theirs in
hum - ble praise, as we ac - claim:

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

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.

PREFACE II OF THE BLESSED VIRGIN MARY

The Church praises God with the words of Mary

34. The following preface is said in Masses of the Blessed Virgin Mary.

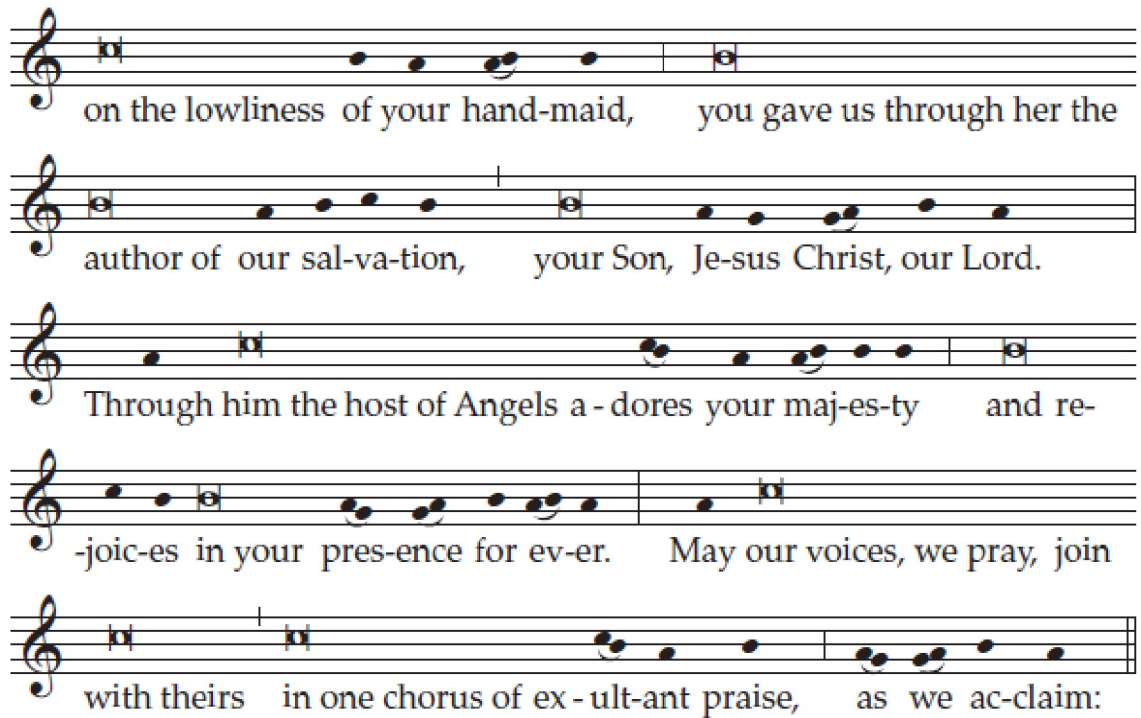
V. The Lord be with you. R. And with your spir-it.

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

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

It is truly right and just, our duty and our sal-va-tion, to praise
 your mighty deeds in the exaltation of all the Saints, and especial-
 -ly, as we celebrate the memory of the Blessed Vir-gin Mar-y, to pro-
 -claim your kind-ness as we echo her thank-ful hymn of praise.

For truly even to earth's ends you have done great things and ex-
 -tended your a - bun-dant mer-cy from age to age: when you looked



on the lowliness of your hand-maid, you gave us through her the
 author of our sal-va-tion, your Son, Je-sus Christ, our Lord.
 Through him the host of Angels a - dores your maj-es-ty and re-
 -joic-es in your pres-ence for ev-er. May our voices, we pray, join
 with theirs in one chorus of ex - ult-ant praise, as we ac-claim:

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

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.

PREFACE I OF SAINTS

The glory of the Saints

35. The following Preface is said in Masses of All Saints, of Patron Saints and of Saints who are Titulars of a church, and on Solemnities and Feasts of Saints, unless a proper Preface is to be said. This Preface may be said also on Memorials of Saints.

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

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

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

It is truly right and just, our duty and our sal-va-tion, al-ways and
 everywhere to give you thanks, Lord, holy Father, almighty and e-
 -ter-nal God. For you are praised in the company of your Saints
 and, in crown-ing their mer-its, you crown your own gifts. By
 their way of life you offer us an ex-am-ple, by communion
 with them you gave us com-pan-ion-ship, by their inter-ces-sion,

sure sup-port, so that, encouraged by so great a cloud of
 wit-ness-es, we may run as victors in the race be-fore us and win
 with them the imperishable crown of glo-ry, through Christ our Lord.
 And so, with the Angels and Arch-an-gels, and with the great mul-
 -titude of the Saints, we sing the hymn of your praise, as without
 end we ac-claim:

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

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.

PREFACE II OF SAINTS

The action of the Saints

36. The following Preface is said in Masses of All Saints, of Patron Saints and of Saints who are Titulars of a church, and on Solemnities and Feasts of Saints, unless a proper Preface is to be said. This Preface may be said also on Memorials of Saints.

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

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

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

It is truly right and just, our duty and our sal-va-tion, al-ways and

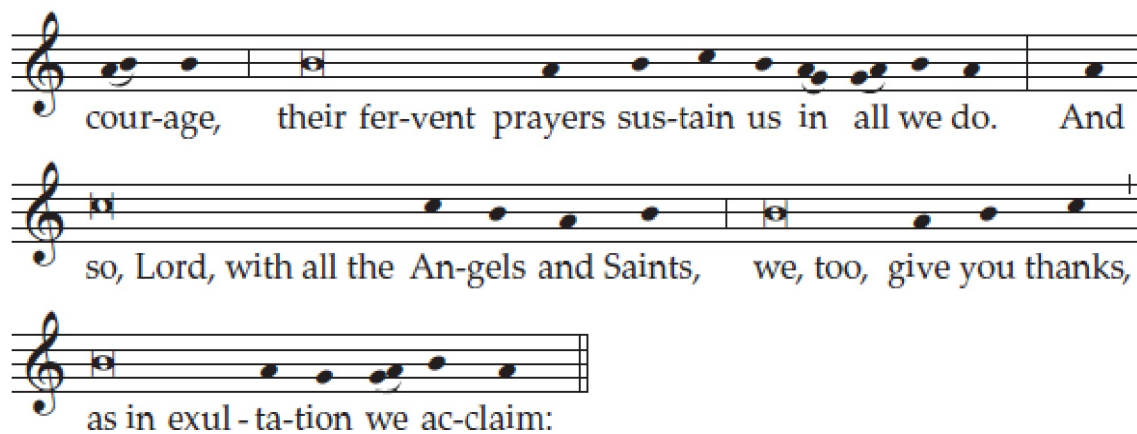
everywhere to give you thanks, Lord, holy Father, almighty and e-

-ter-nal God, through Christ our Lord. For in the marvelous con-

-fession of your Saints, you make your Church fruitful with strength

ev-er new and offer us sure signs of your love. And that your

saving mysteries may be ful-filled, their great example lends us



cour-age, their fer-vent prayers sus-tain us in all we do. And
so, Lord, with all the An-gels and Saints, we, too, give you thanks,
as in exul-tation we ac-claim:

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

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.

PREFACE I OF HOLY MARTYRS

The sign and example of martyrdom

37. The following Preface is said on the Solemnities and Feasts of Holy Martyrs. It may also be said on their Memorials.

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

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

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

It is truly right and just, our duty and our sal-va-tion, al-ways and

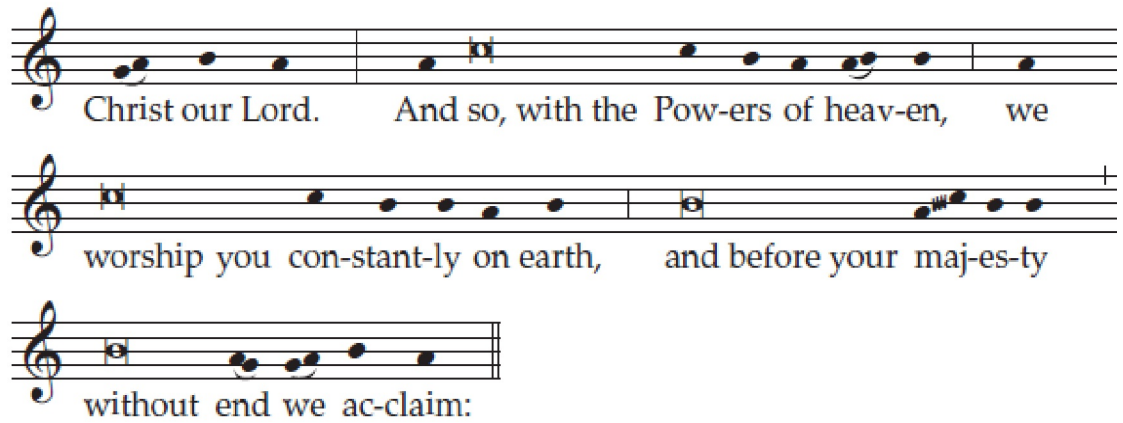
everywhere to give you thanks, Lord, holy Father, almighty and e-

-ter-nal God. For the blood of your blessed Martyr N., poured out

like Christ's to glo-ri-fy your name, shows forth your mar-vel-ous

works, by which in our weakness you per-fect your pow-er

and on the feeble bestow strength to bear you wit-ness, through



Christ our Lord. And so, with the Pow-ers of heav-en, we
worship you con-stant-ly on earth, and before your maj-es-ty
without end we ac-claim:

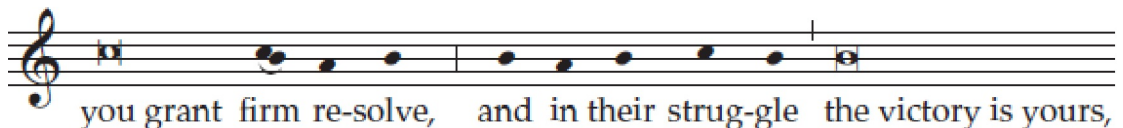
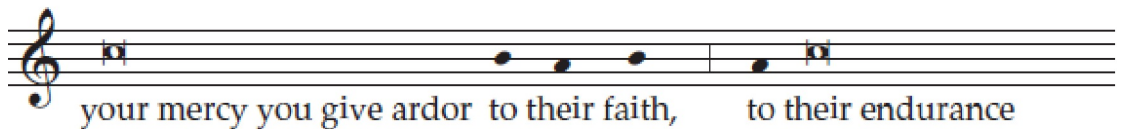
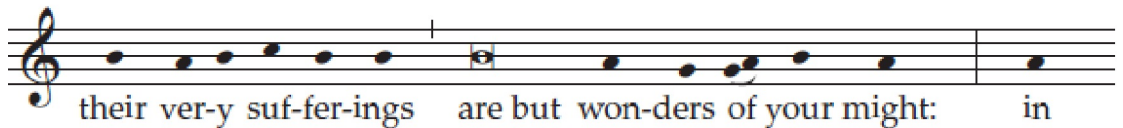
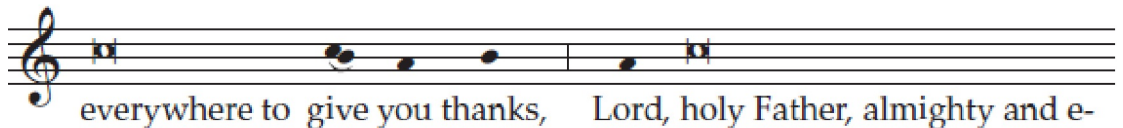
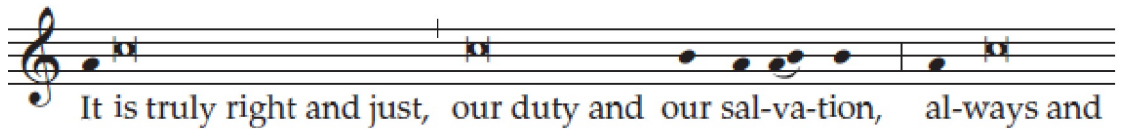
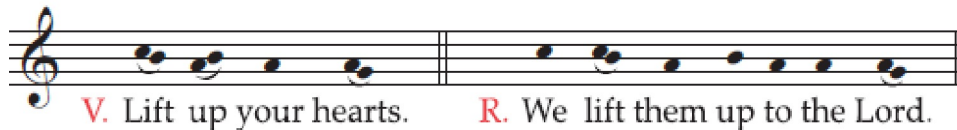
At the end of the Preface, he joins his hands and concludes the Preface with the people, singing or saying aloud:

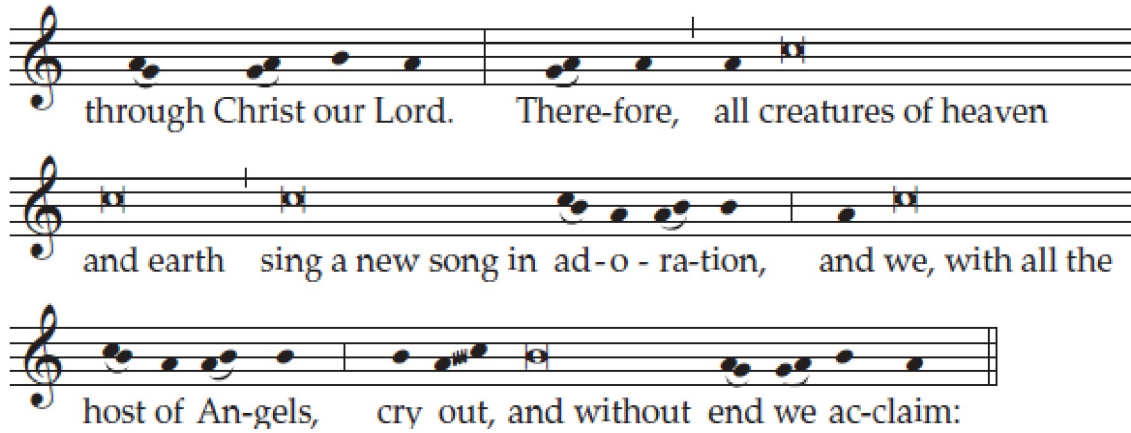
Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

PREFACE II OF HOLY MARTYRS

The wonders of God in the victory of the Martyrs

38. The following Preface is said on the Solemnities and Feasts of Holy Martyrs. It may also be said on their Memorials.





through Christ our Lord. There-fore, all creatures of heaven
and earth sing a new song in ad-o - ra-tion, and we, with all the
host of An-gels, cry out, and without end we ac-claim:

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

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.

PREFACE OF HOLY PASTORS

The presence of holy Pastors in the Church

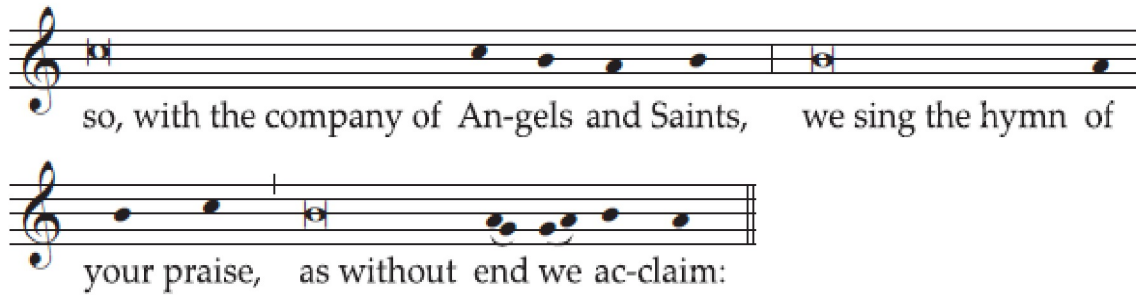
39. The following Preface is said on the Solemnities and Feasts of Holy Pastors. It may also be said on their Memorials.

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

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

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

It is truly right and just, our duty and our sal-va-tion, al-ways and
 everywhere to give you thanks, Lord, holy Father, almighty and e-
 -ter-nal God, through Christ our Lord. For, as on the festival of
 Saint N. you bid your Church re-joyce, so, too, you strengthen her
 by the example of his ho-ly life, teach her by his words of
 preach-ing, and keep her safe in an-swer to his prayers. And



so, with the company of An-gels and Saints, we sing the hymn of
your praise, as without end we ac-claim:

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

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.

PREFACE OF HOLY VIRGINS AND RELIGIOUS

The sign of a life consecrated to God

40. The following Preface is said on the Solemnities and Feasts of Holy Virgins and Religious. It may also be said on their Memorials.

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

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

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

It is truly right and just, our duty and our sal-va-tion, al-ways and

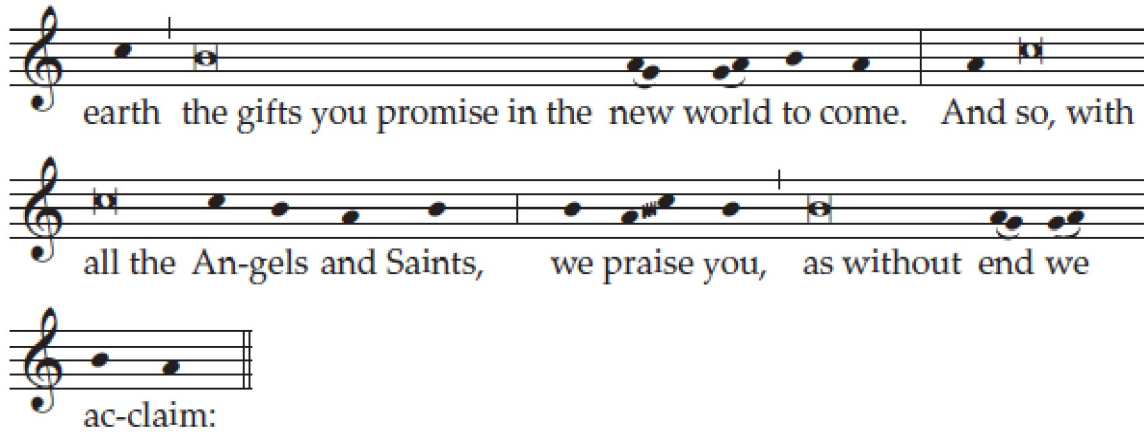
everywhere to give you thanks, Lord, holy Father, almighty and e-

-ter-nal God. For in the Saints who consecrated themselves to Christ

for the sake of the King-dom of Heav-en, it is right to celebrate the

wonders of your prov-i-dence, by which you call human nature

back to its o-rig-i-nal ho-li-ness and bring it to experience on this



earth the gifts you promise in the new world to come. And so, with
all the An-gels and Saints, we praise you, as without end we
ac-claim:

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

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.

COMMON PREFACE I

The renewal of all things in Christ

41. The following Preface is said in Masses that have no proper Preface, and for which a Preface related to a specific liturgical time is not indicated.

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

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

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

It is truly right and just, our duty and our sal-va-tion, al-ways and

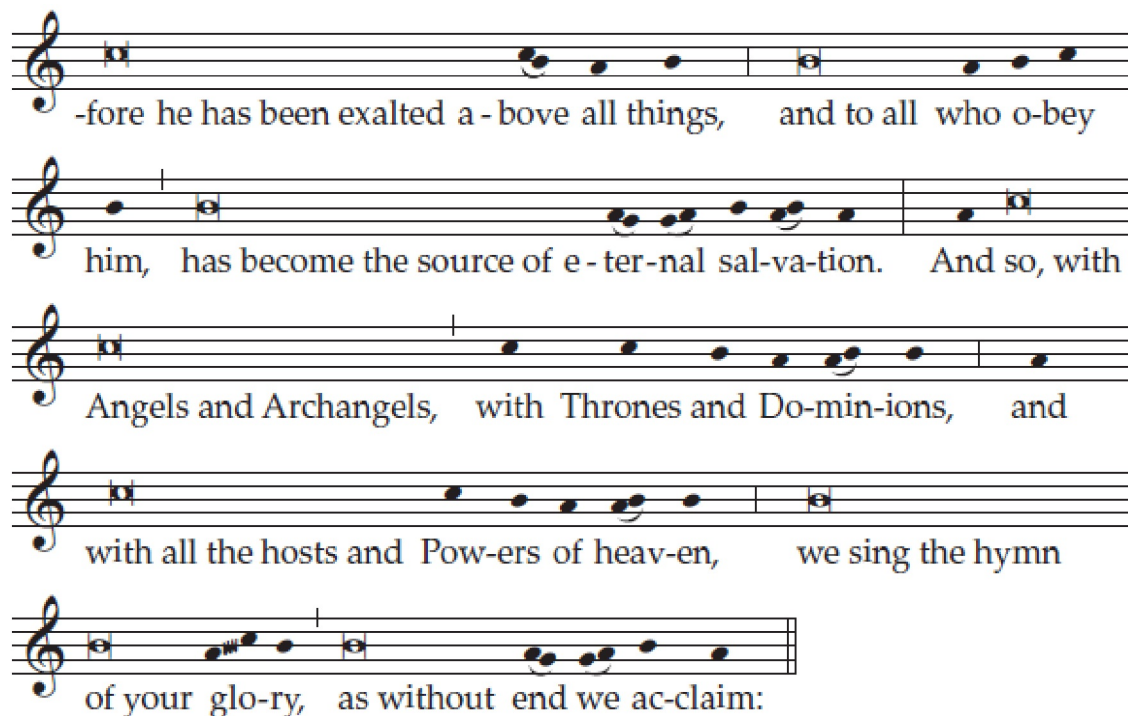
everywhere to give you thanks, Lord, holy Father, almighty and e-

-ter-nal God, through Christ our Lord. In him you have been

pleased to re - new all things, giving us all a share in his full-ness.

For though he was in the form of God, he emp-tied him-self and by

the blood of his Cross brought peace to all cre - a-tion. There-



-fore he has been exalted a - bove all things, and to all who o-bey
him, has become the source of e - ter - nal sal - va - tion. And so, with
Angels and Archangels, with Thrones and Do - min - ions, and
with all the hosts and Pow - ers of heav - en, we sing the hymn
of your glo - ry, as without end we ac - claim:

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

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.

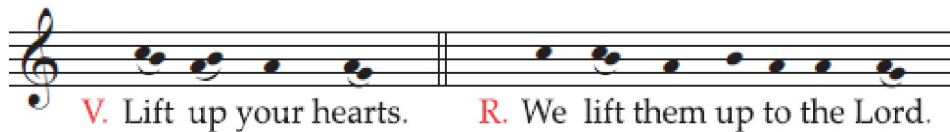
COMMON PREFACE II

Praise to God for the creation and restoration of the human race

42. The following Preface is said in Masses that have no proper Preface, and for which a Preface related to a specific liturgical time is not indicated.



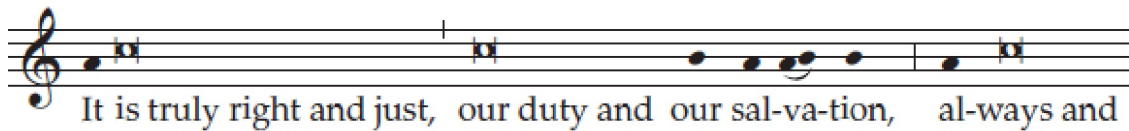
V. The Lord be with you. R. And with your spir-it.



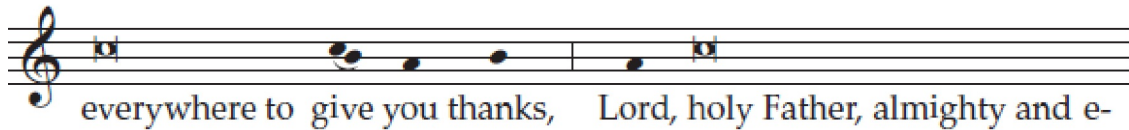
V. Lift up your hearts. R. We lift them up to the Lord.



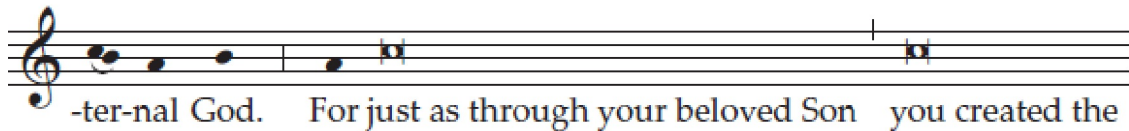
V. Let us give thanks to the Lord our God. R. It is right and just.



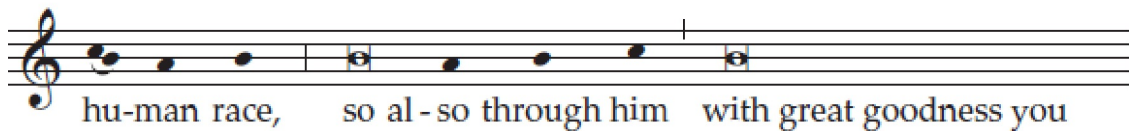
It is truly right and just, our duty and our sal-va-tion, al-ways and



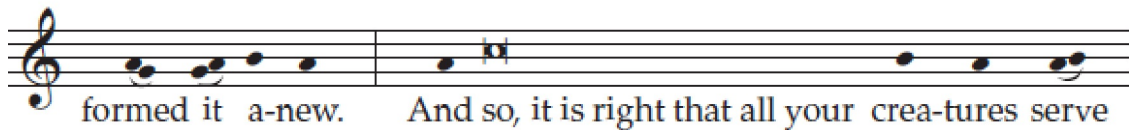
everywhere to give you thanks, Lord, holy Father, almighty and e-



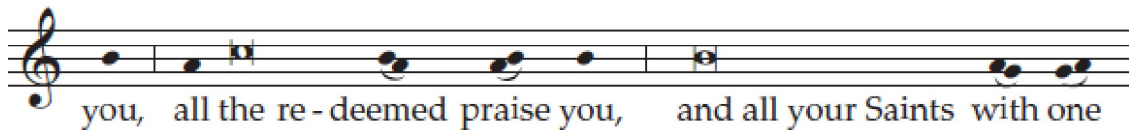
-ter-nal God. For just as through your beloved Son you created the



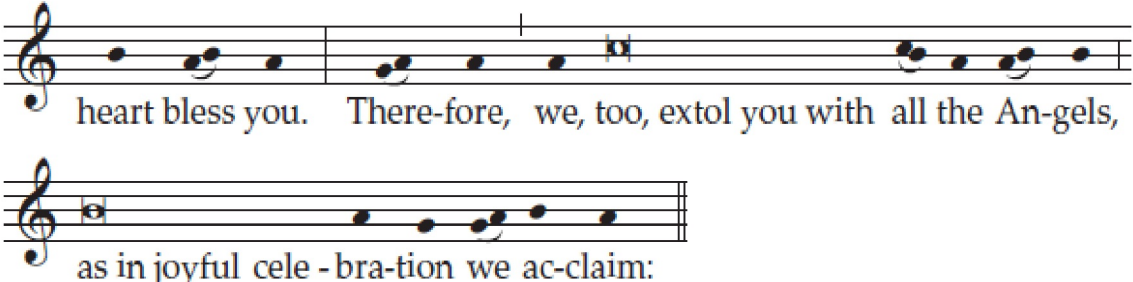
hu-man race, so al-so through him with great goodness you



formed it a-new. And so, it is right that all your crea-tures serve



you, all the re-deemed praise you, and all your Saints with one



heart bless you. There-fore, we, too, extol you with all the An-gels,
as in joyful cele - bra-tion we ac-claim:

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

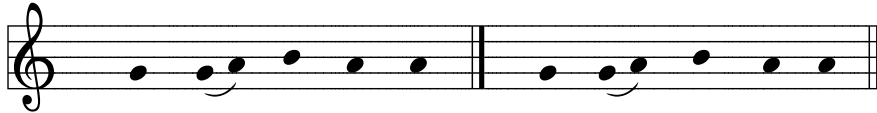
Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

PREFACE I FOR RELIGIOUS PROFESSION

Sanctified in truth

[PROP 189]

43. The following Preface is used in Masses for Simple or Solemn Profession, for Renewal of Vows, and for Anniversaries of Profession.



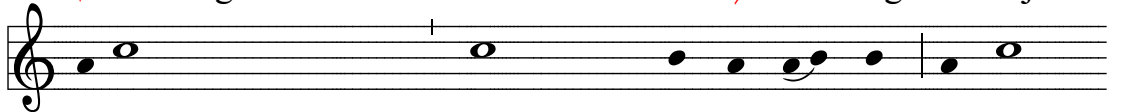
✠ The Lord be with you. ✠ And with your spi- rit.



✠ Lift up your hearts. ✠ We lift them up to the Lord.



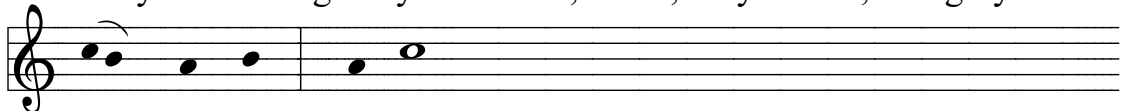
✠ Let us give thanks to the Lord our God. ✠ It is right and just.



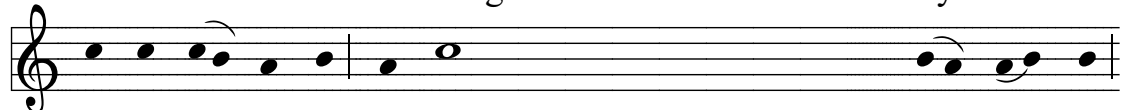
It is truly right and just, our duty and our sal- va- tion, al- ways and



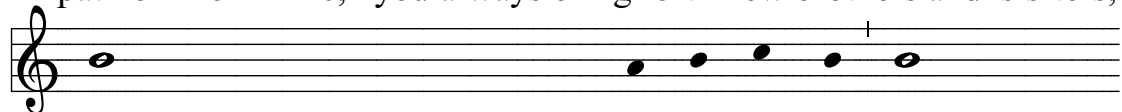
everywhere to give you thanks, Lord, holy Father, almighty and e-



ter- nal God. For among those who advance towards you on the



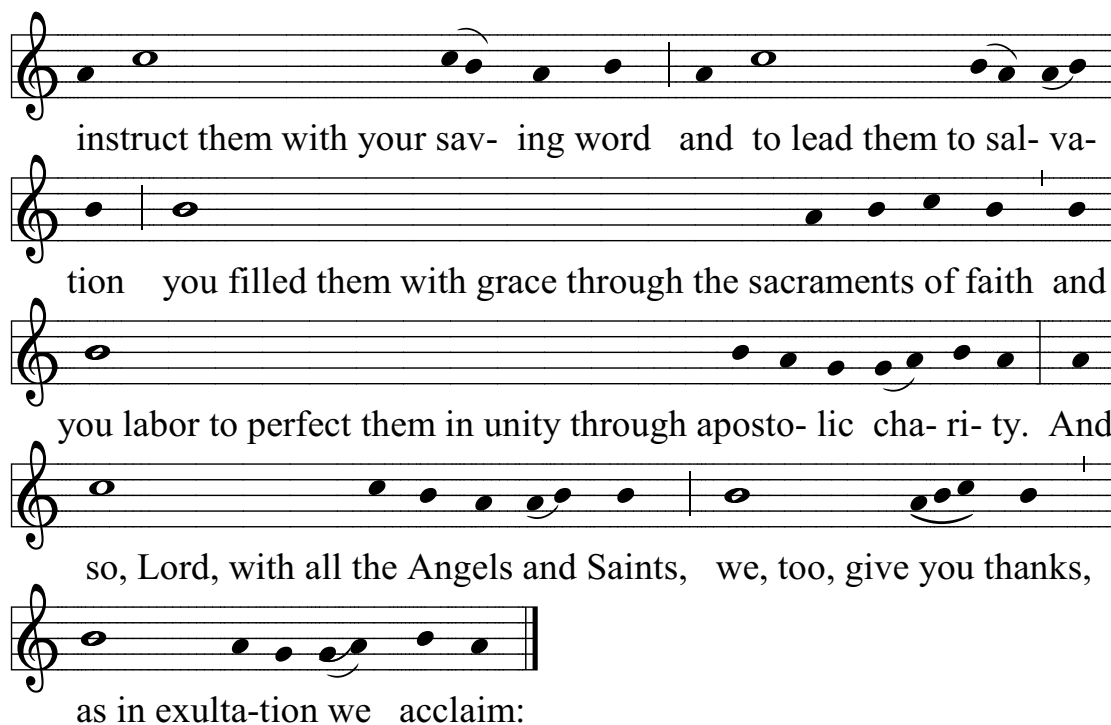
path of Do-min-ic, you always bring forth new brothers and sis-ters,



whom you, Father, have mercifully called in your Son and desired to



sancti- fy in your truth. With ardent longing, you en-dea- vor to



instruct them with your sav- ing word and to lead them to sal- va-
tion you filled them with grace through the sacraments of faith and
you labor to perfect them in unity through aposto- lic cha- ri- ty. And
so, Lord, with all the Angels and Saints, we, too, give you thanks,
as in exulta-tion we acclaim:

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

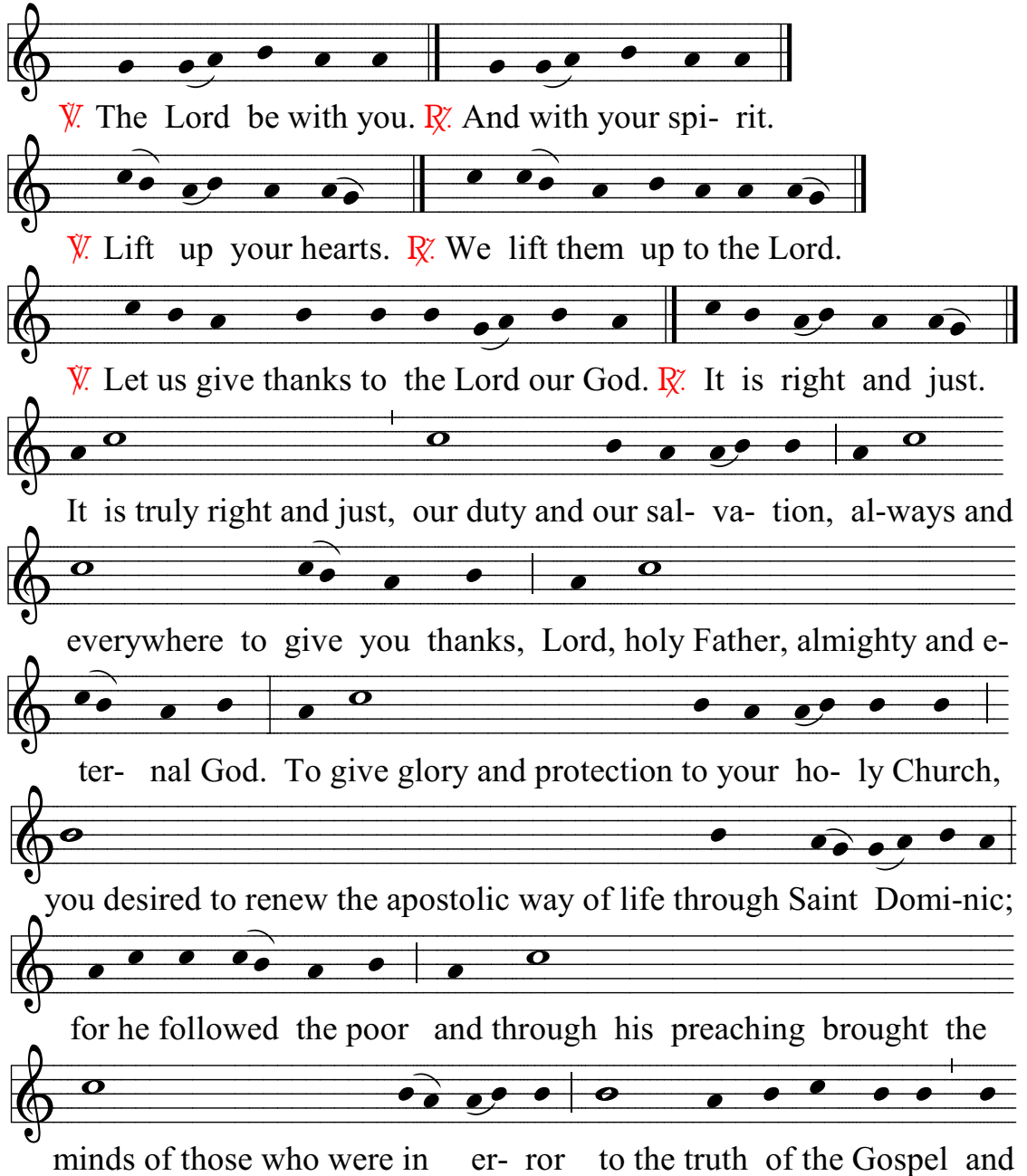
Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

PREFACE II FOR RELIGIOUS PROFESSION

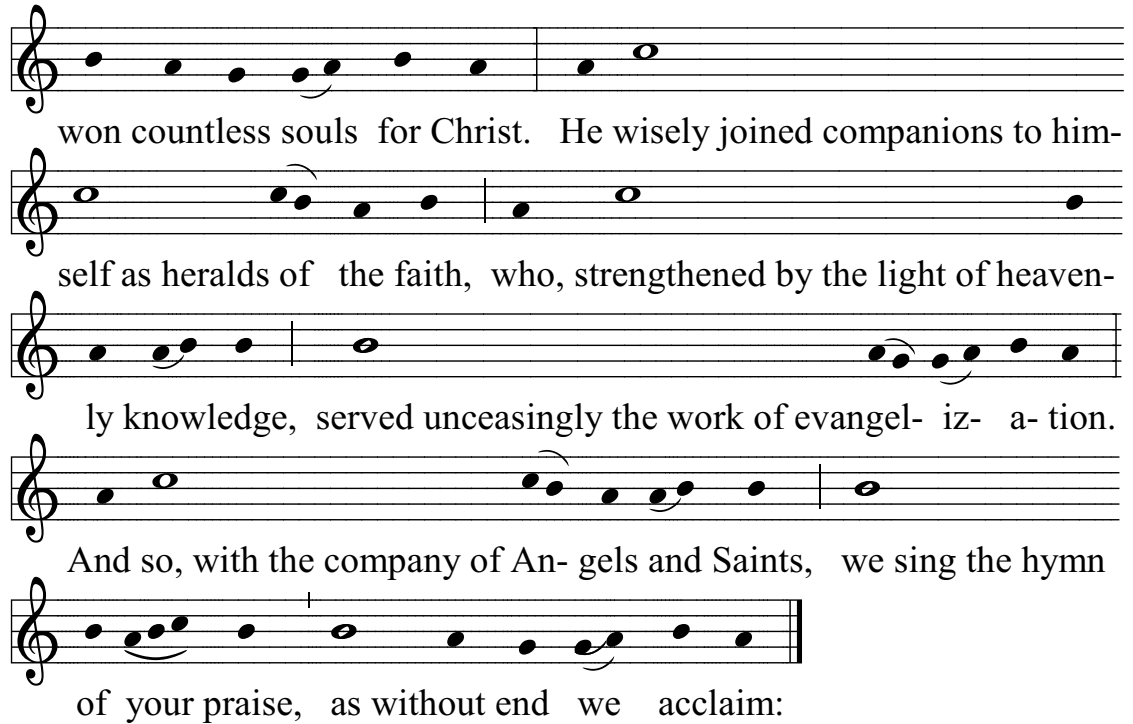
The apostolic form of life

[PROP 189–190]

44. The following Preface is used in Masses for Simple or Solemn Profession, for Renewal of Vows, and for Anniversaries of Profession.



V. The Lord be with you. R. And with your spi- rit.
 V. Lift up your hearts. R. We lift them up to the Lord.
 V. Let us give thanks to the Lord our God. R. It is right and just.
 It is truly right and just, our duty and our sal- va- tion, al- ways and
 everywhere to give you thanks, Lord, holy Father, almighty and e-
 ter- nal God. To give glory and protection to your ho- ly Church,
 you desired to renew the apostolic way of life through Saint Domi- nic;
 for he followed the poor and through his preaching brought the
 minds of those who were in er- ror to the truth of the Gospel and



won countless souls for Christ. He wisely joined companions to him-
 self as heralds of the faith, who, strengthened by the light of heaven-
 ly knowledge, served unceasingly the work of evangel- iz- a- tion.
 And so, with the company of An- gels 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:


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.

PREFACE III FOR RELIGIOUS PROFESSION


Outstanding preacher of gospel truth

[PROP 190]

45. The following Preface is used in Masses for Simple or Solemn Profession, for Renewal of Vows, and for Anniversaries of Profession.



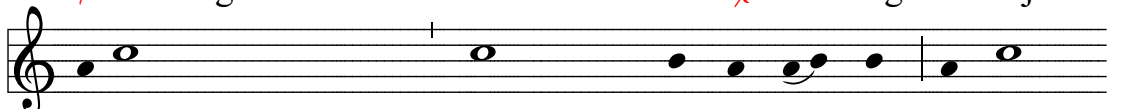
∇. The Lord be with you. Ⓡ. And with your spi- rit.



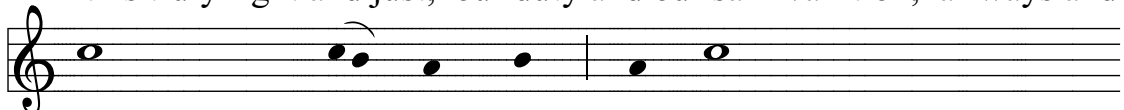
∇. Lift up your hearts. Ⓡ. We lift them up to the Lord.




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



It is truly right and just, our duty and our sal- va- tion, al- ways and



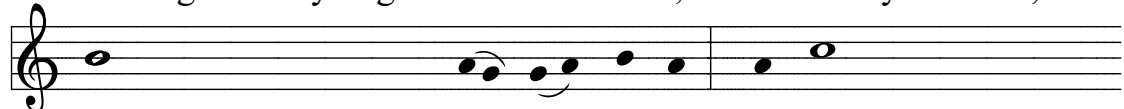
everywhere to give you thanks, Lord, holy Father, almighty and e-



ter- nal God, through Christ our Lord. In your providence to a



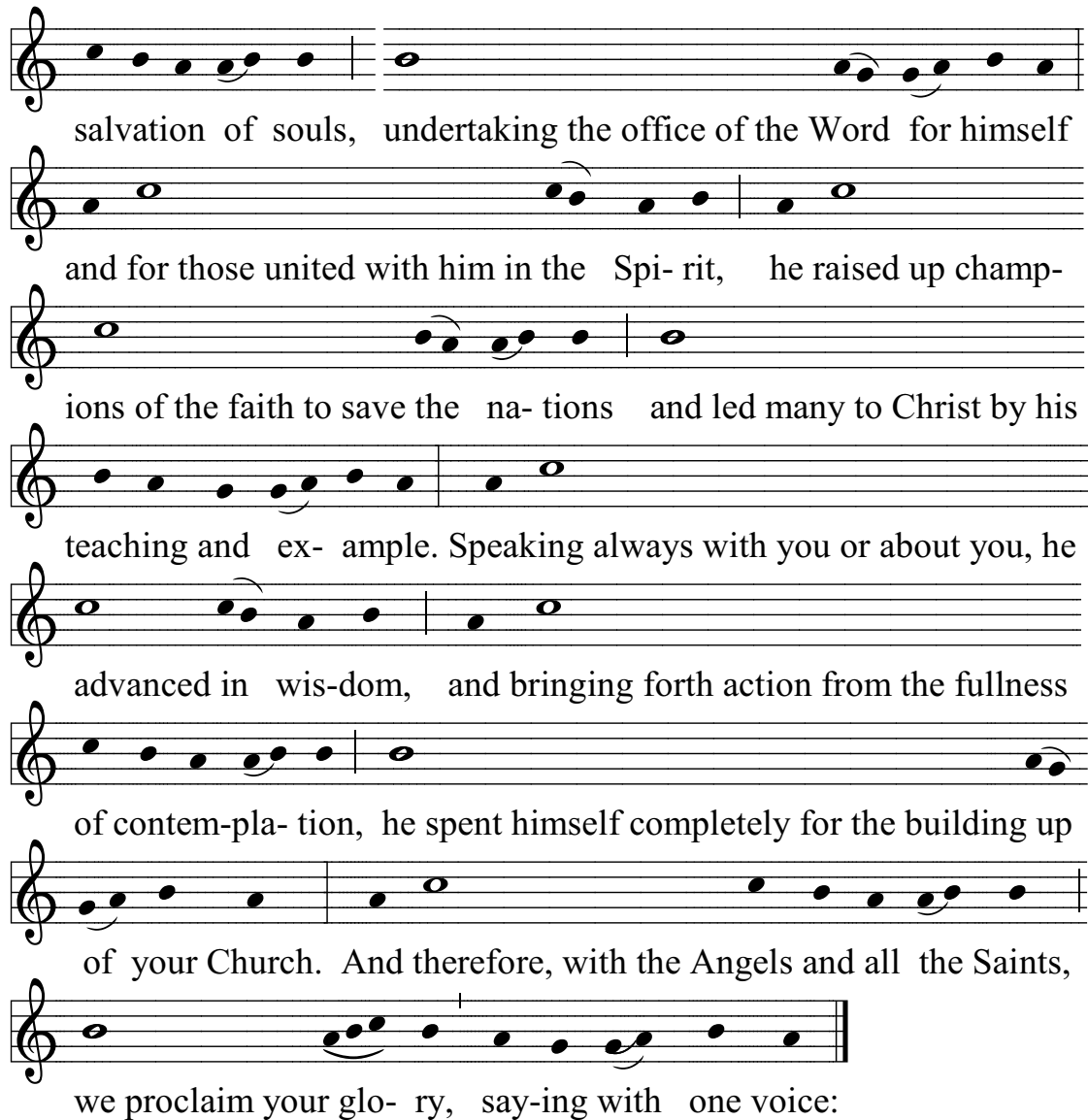
thirst-ing world you gave Saint Dominic, a herald o f your truth, who



drank from the wellspring of the Sav-ior. Sustained always by the



as-sistance of the Mother of your Son, inflamed with zeal for the



salvation of souls, undertaking the office of the Word for himself
 and for those united with him in the Spi- rit, he raised up champ-
 ions of the faith to save the na- tions and led many to Christ by his
 teaching and ex- ample. Speaking always with you or about you, he
 advanced in wis- dom, and bringing forth action from the fullness
 of contem- pla- tion, he spent himself completely for the building up
 of your Church. And therefore, with the Angels and all the Saints,
 we proclaim your glo- ry, say- ing with one voice:

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

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.

PREFACE IV FOR RELIGIOUS PROFESSION

Religious life as service of God through the imitation of Christ.

46. The following Preface is used in Masses for Simple or Solemn Profession, for Renewal of Vows, and for Anniversaries of Profession.

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

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

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

It is truly right and just, our duty and our sal-va-tion, al-ways and
 everywhere to give you thanks, Lord, holy Father, almighty and e-
 -ter-nal God, through Christ our Lord. He is the unblemished
 flower, who sprang from the root of the Vir-gin and declared the
 pure of heart bless-ed, teaching by his way of life the sur-
 -pas-sing worth of chas-ti-ty. He chose always to hold fast to what is
 pleas-ing to you and, becoming obedient for our sake even un-til

death, he willingly offered him-self to you as a perfect and a
 fra-grant sac-ri-fice. He consecrated to a fuller service of your
 maj-es-ty those who for love of you leave all earth-ly things and
 prom-ised they would find treas-ure in heav-en. And so, with
 the company of An-gels and Saints, we sing the hymn of your
 praise, as without end we ac-claim:

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

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.

PREFACE V FOR RELIGIOUS PROFESSION

The example, companionship, and help of the saints.

47. The following Preface is used in Masses for Simple or Solemn Profession, for Renewal of Vows, and for Anniversaries of Profession.

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

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

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

It is truly right and just, our duty and our sal-va-tion, al-ways and
 everywhere to give you thanks, Lord, holy Father, almighty and e-
 -ter-nal God. For you are praised in the company of your Saints
 and, in crown-ing their mer-its, you crown your own gifts. By
 their way of life you offer us an ex-am-ple, by communion
 with them you gave us com-pan-ion-ship, by their inter-ces-sion,

sure sup-
port, so that, encouraged by so great a cloud of
 wit-
ness-es, we may run as victors in the race be-fore us and win
 with them the imperishable crown of glo-ry, through Christ our Lord.
 And so, with the Angels and Arch-an-gels, and with the great mul-
 -titude of the Saints, we sing the hymn of your praise, as without
 end we ac-claim:

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

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.

PREFACE OF THE HOLY CROSS

The Victory of the Glorious Cross

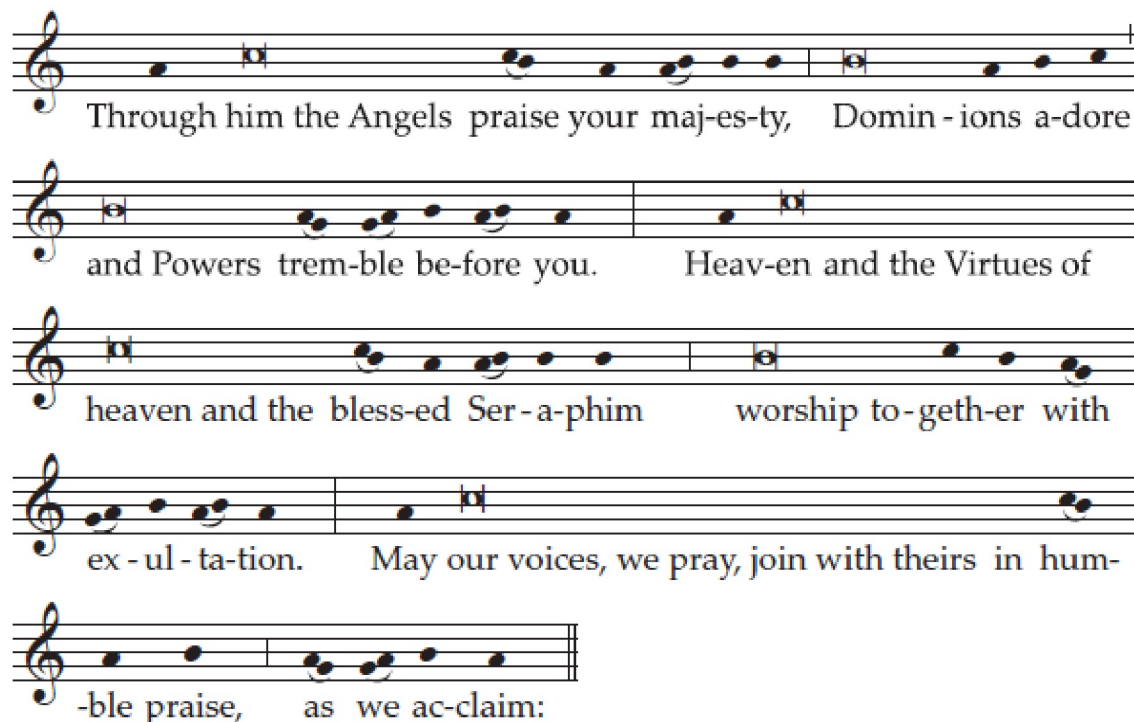
47a. The following Preface is used in Votive Masses of the Passion and Holy Cross.

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

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

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

It is truly right and just, our duty and our sal-va-tion, al-ways and
 everywhere to give you thanks, Lord, holy Father, almighty and e-
 -ter-nal God. For you placed the salvation of the human race
 on the wood of the Cross, so that, where death a-rose, life might
 a-gain spring forth and the evil one, who conquered on a tree,
 might likewise on a tree be con-quer-ed, through Christ our Lord.



Through him the Angels praise your maj-es-ty, Domin - ions a-dore
 and Powers trem-ble be-fore you. Heav-en and the Virtues of
 heaven and the bless-ed Ser - a-phim worship to-geth-er with
 ex - ul - ta-tion. May our voices, we pray, join with theirs in hum-
 -ble praise, as we ac-claim:

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

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.

PREFACE OF MARY, MOTHER OF THE CHURCH

Mary, Model And Mother of the Church

47b. The following Preface is used in Votive Masses of Mary Mother of the Church.

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

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

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

It is truly right and just, our duty and our sal-va-tion, al-ways and
 everywhere to give you thanks, Lord, holy Father, almighty and e-
 -ter-nal God, and to proclaim your greatness with due praise, as we
 honor the Bless-ed Vir-gin Mar-y. Re-ceiving your Word in
 her Im-mac-u-late Heart, she was found worthy to conceive him
 in her vir-gin's womb and, giving birth to the Cre-a-tor, she nur-

-tured the be-gin - nings of the Church. Stand-ing beside the Cross,
she received the testament of di - vine love and took to herself as
sons and daugh-ters all those who by the Death of Christ
are born to heav-en-ly life. As the Apostles awaited the Spirit you
had prom-ised, she joined her supplication to the prayers of the
dis-ci-ples and so be - came the pat-tern of the Church at prayer.
Raised to the glory of heaven, she accompanies your pilgrim Church
with a moth-er's love and watches in kindness over the Church's
home-ward steps, until the Lord's Day shall come in glo - ri-ous
splen-dor. And so, with all the An-gels and Saints, we praise you,
as without end we ac-claim:

PREFACE FOR SAINTS OF OUR ORDER

The gift and example of our Saints.

[MLOP 293]

- 47c. For votive Masses of Saints of the Order (see GIRM, n. 355, c) proper formularies from their feast days with appropriate readings may be chosen.



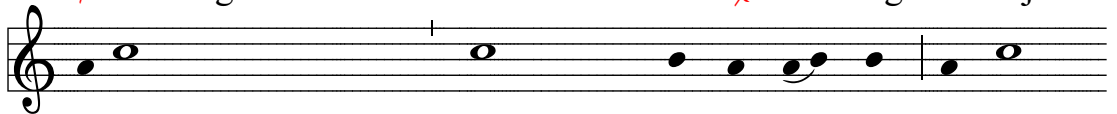
∇ The Lord be with you. ⚔ And with your spi- rit.



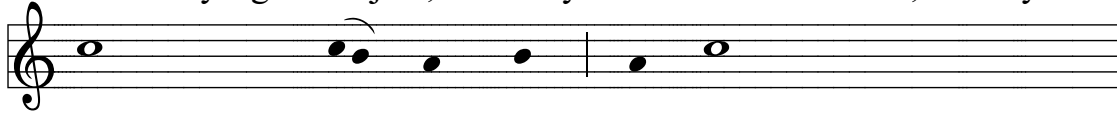
∇ Lift up your hearts. ⚔ We lift them up to the Lord.



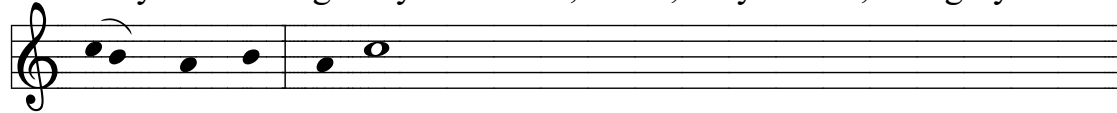
∇ Let us give thanks to the Lord our God. ⚔ It is right and just.



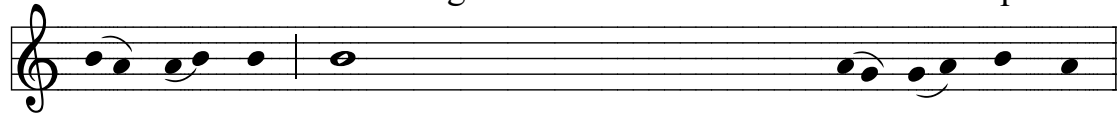
It is truly right and just, our duty and our sal- va- tion, al- ways and



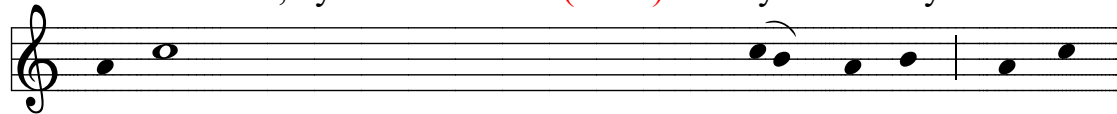
everywhere to give you thanks, Lord, holy Father, almighty and e-



ter- nal God. For among those who advance towards on the path of



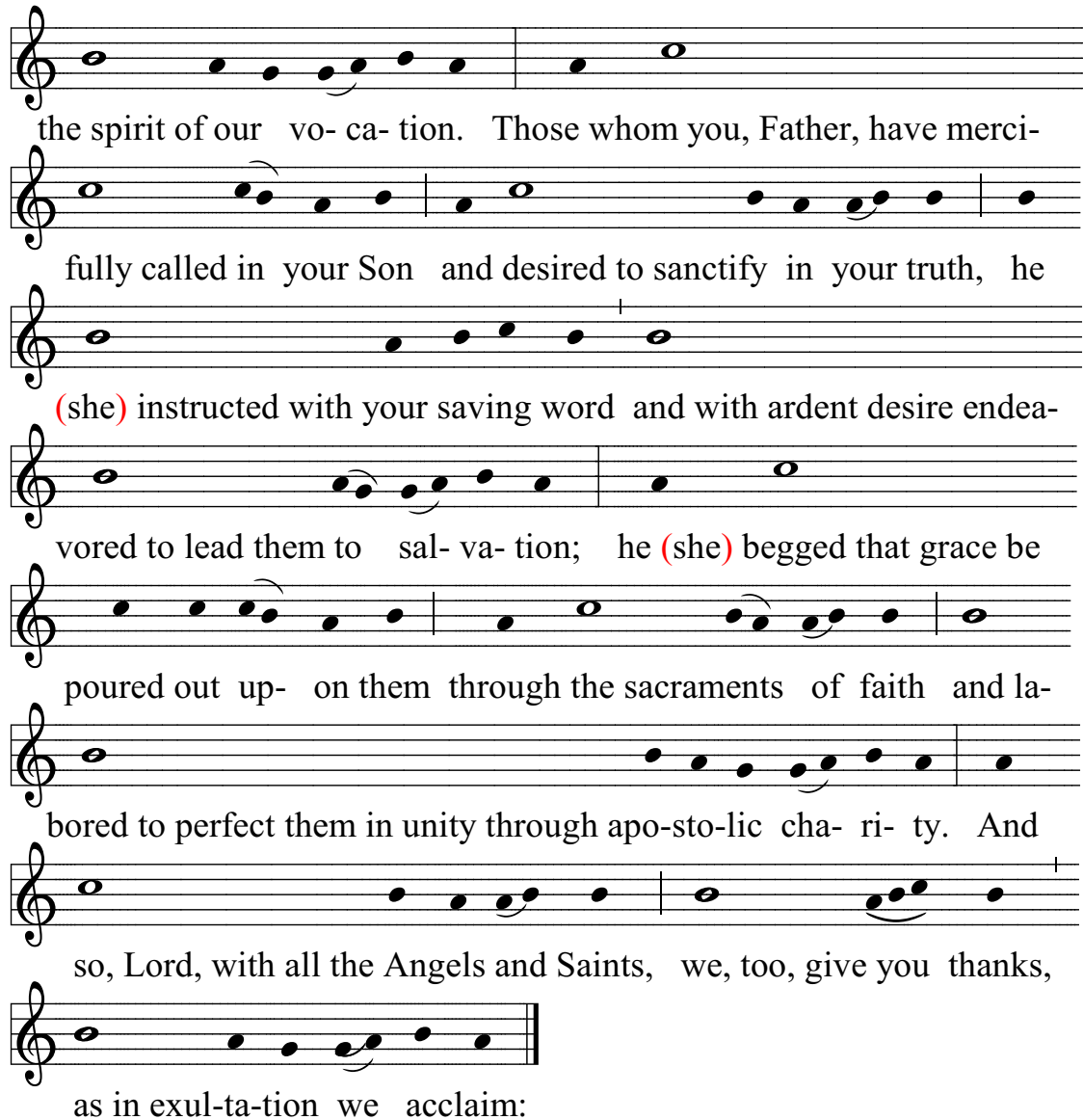
Do- mi- nic, you led Blessed (Saint) N. to your ho- ly mountain



and today you grant us to celebrate his (her) me- mo- ry, that we



may be encouraged to i- mi- tate him (her) and be strengthened in



the spirit of our vo- ca- tion. Those whom you, Father, have merci-
 fully called in your Son and desired to sanctify in your truth, he
 (she) instructed with your saving word and with ardent desire endea-
 vored to lead them to sal- va- tion; he (she) begged that grace be
 poured out up- on them through the sacraments of faith and la-
 bored to perfect them in unity through apo- sto- lic cha- ri- ty. And
 so, Lord, with all the Angels and Saints, we, too, give you thanks,
 as in exul- ta- tion we acclaim:

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

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.

PREFACE OF MASSES FOR THE SICK

Jesus, who went around doing good

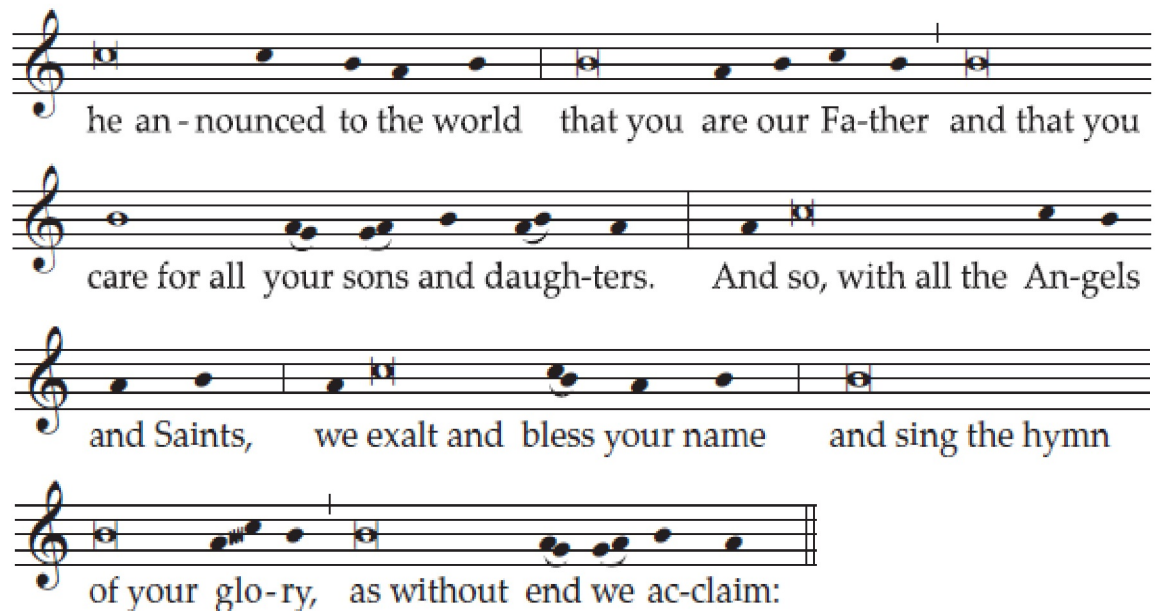
47d. The following Preface is used in Masses for the sick.

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

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

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

It is truly right and just, our duty and our sal-va-tion, al-ways and
 everywhere to give you thanks, Fa-ther of mercies and faith-ful
 God. For you have given us Jesus Christ, your Son, as our Lord
 and Re-deem-er. He always showed compassion for children and
 for the poor, for the sick and for sin-ners, and he be - came a
 neigh-bor to the oppressed and the af-flict-ed. By word and deed



he an-nounced to the world that you are our Fa-ther and that you
care for all your sons and daugh-ters. And so, with all the An-gels
and Saints, we exalt and bless your name and sing the hymn
of your glo-ry, as without end we ac-claim:

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

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.

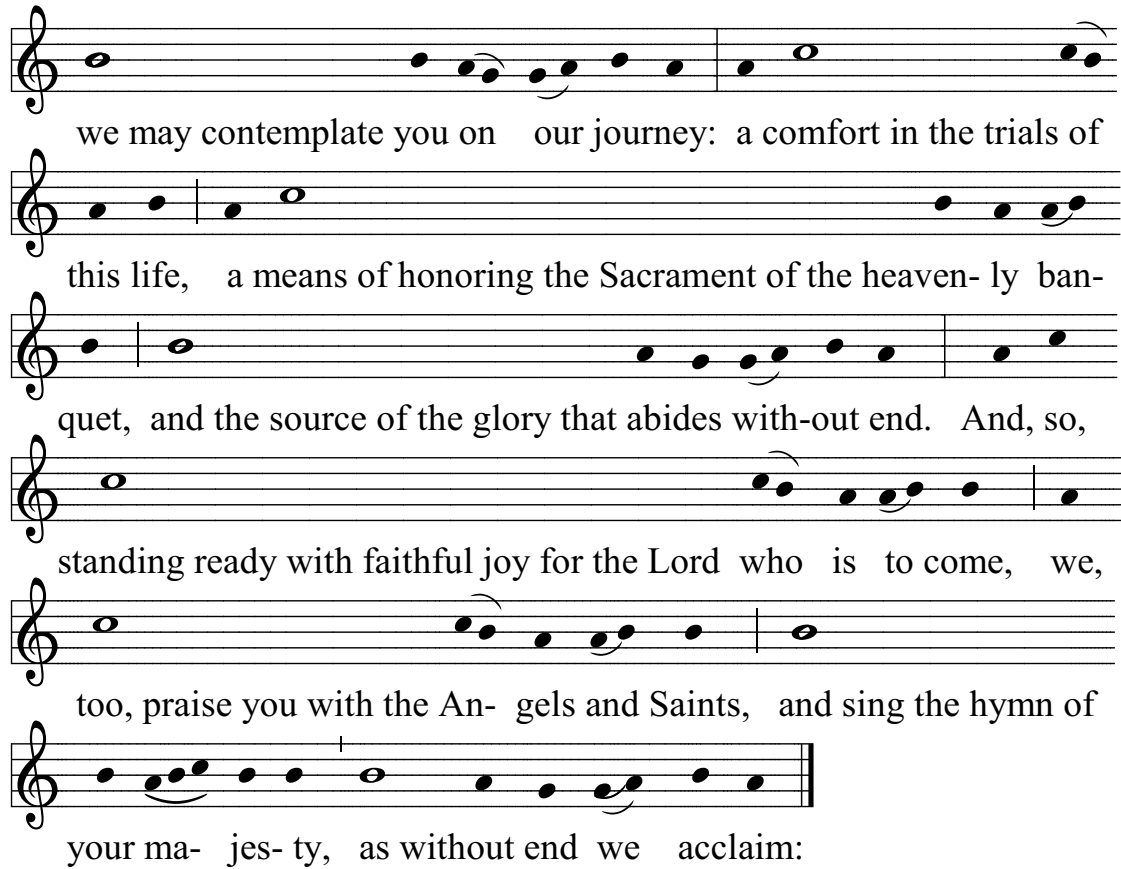
PREFACE OF MASSES WITH VIATICUM

Viaticum as a means of contemplating God

[OUI/OP, n. 213]

47e. The following Preface is used at Masses when Viaticum is administered.

V. The Lord be with you. R. And with your spi- rit.
 V. Lift up your hearts. R. We lift them up to the Lord.
 V. Let us give thanks to the Lord our God. R. It is right and just.
 It is truly right and just, our duty and our sal- va- tion, al-ways and
 everywhere to give you thanks, Lord, holy Father, almighty and e-
 ter- nal God. For with manna from heaven you fed your people in
 the des-ert, but did not wish them to be free from death, that you
 might give us Christ alone as the living Bread and the food of im-
 mor-tal life for us. For he has given himself as Vi- a- ti- cum that



we may contemplate you on our journey: a comfort in the trials of
 this life, a means of honoring the Sacrament of the heavenly ban-
 quet, and the source of the glory that abides without end. And, so,
 standing ready with faithful joy for the Lord who is to come, we,
 too, praise you with the Angels and Saints, and sing the hymn of
 your ma- jes- ty, 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:

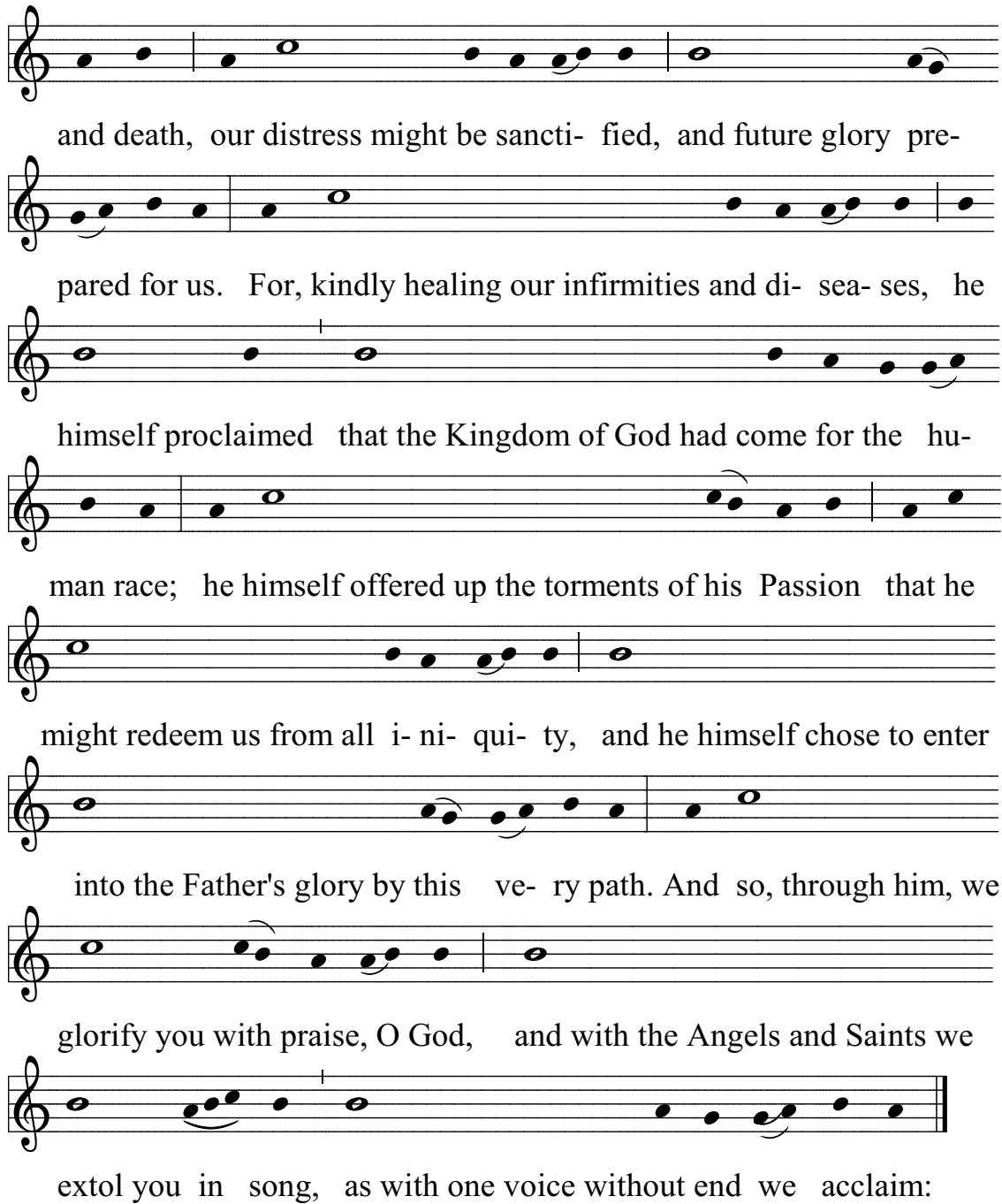
Holy, Holy, Holy Lord God of hosts.
 Heaven and earth are full of your glory.
 Hosanna in the highest.
 Blessed is he who comes in the name of the Lord.
 Hosanna in the highest.

PREFACE OF MASSES FOR THE DYING

Jesus invites us to follow in his footsteps

47f. The following Preface is used at Masses for the dying.

V. The Lord be with you. R. And with your spi- rit.
 V. Lift up your hearts. R. We lift them up to the Lord.
 V. Let us give thanks to the Lord our God. R. It is right and just.
 It is truly right and just, our duty and our sal- va- tion, al- ways and
 everywhere to give you thanks, Lord, holy Father, almighty and e-
 ter- nal God, through Christ our Lord. For he endured suffering
 out of supreme love for us that, by his example, he might invite us
 to follow in his footsteps and show us the path of light and safe-ty,
 that we might gaze more profoundly on the mystery of his suffering



and death, our distress might be sancti- fied, and future glory pre-
 pared for us. For, kindly healing our infirmities and di- sea- ses, he
 himself proclaimed that the Kingdom of God had come for the hu-
 man race; he himself offered up the torments of his Passion that he
 might redeem us from all i- ni- qui- ty, and he himself chose to enter
 into the Father's glory by this ve- ry path. And so, through him, we
 glorify you with praise, O God, and with the Angels and Saints we
 extol you in song, as with one voice 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:

Holy, Holy Lord God of hosts . . .

PREFACE I OF THE DEAD

The hope of resurrection in Christ

48. The following Preface is said in Masses for the Dead.

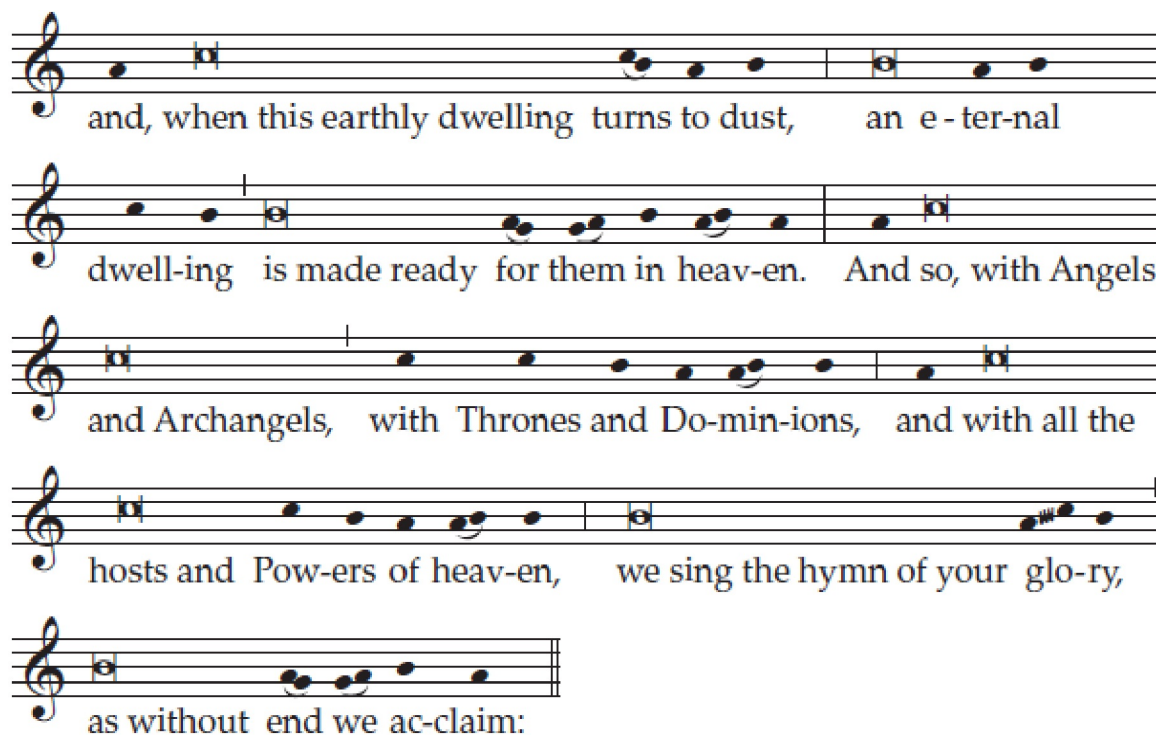


V. The Lord be with you. R. And with your spir-it.

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

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

It is truly right and just, our duty and our sal-va-tion, al-ways and
 everywhere to give you thanks, Lord, holy Father, almighty and e-
 -ter-nal God, through Christ our Lord. In him the hope of blessed
 resur - rec-tion has dawned, that those saddened by the certain - ty
 of dy-ing might be consoled by the prom-ise of immor - tal-i - ty
 to come. In-deed for your faithful, Lord, life is changed not end-ed,



and, when this earthly dwelling turns to dust, an e - ter - nal
dwell - ing is made ready for them in heav - en. And so, with Angels
and Archangels, with Thrones and Do - min - ions, and with all the
hosts and Pow - ers of heav - en, we sing the hymn of your glo - ry,
as without end we ac - claim:

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

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.

PREFACE II OF THE DEAD

Christ died so that we might live

49. The following Preface is said in Masses for the Dead.

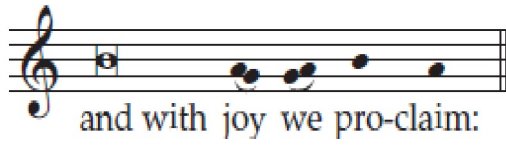
V. The Lord be with you. R. And with your spir-it.

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

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

It is truly right and just, our duty and our sal-va-tion, al-ways and
 everywhere to give you thanks, Lord, holy Father, almighty and e-
 -ter-nal God, through Christ our Lord. For as one alone he accept-
 -ed death, so that we might all es-cape from dy-ing; as one man he
 chose to die, so that in your sight we all might live for ev-er.

And so, in company with the choirs of An-gels, we praise you,

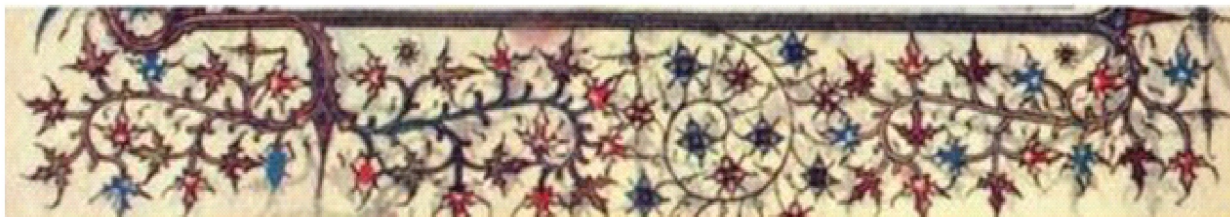


At the end of the Preface, he joins his hands and concludes the Preface with the people, singing or saying aloud:

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.

EUCCHARISTIC PRAYERS





EUCHARISTIC PRAYER I (THE ROMAN CANON)

51. The Priest with hands extended says:

[MR 571–579 / MR3 487–495]

To you, therefore, most merciful Father,
we make humble prayer and petition
through Jesus Christ, your Son, our Lord:

Celebrant alone

He joins his hands and says:

that you accept

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

and bless ✠ these gifts, these offerings,

With hands extended he continues:

**these holy and unblemished sacrifices,
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 **N.** our Pope
and **N.** our Bishop,*
and all those who, holding to the truth,
hand on the catholic and apostolic faith.**

* Mention may be made here of the Coadjutor Bishop, or Auxiliary Bishops, as noted in the *General Instruction of the Roman Missal*, no. 149.

52. Commemoration of the living.

Remember, Lord, your servants **N. and **N.****

Celebrant or
one concelebrant

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

Then, with hands extended, he continues:

**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.**

53. Within the action.

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, Chrysogonus,
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.)

Celebrant or
one concelebrant

PROPER FORMS OF THE *COMMUNICANTES*

On the Nativity of the Lord and throughout the Octave

**Celebrating the most sacred night (day)
on which blessed Mary the immaculate Virgin
brought forth the Savior for this world,
and in communion with those whose memory we venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord, Jesus Christ, †**

On the Epiphany of the Lord

**Celebrating the most sacred day
on which your Only Begotten Son,
eternal with you in your glory,
appeared in a human body, truly sharing our flesh,
and in communion with those whose memory we venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord, Jesus Christ, †**

From the Mass of the Easter Vigil until the Second Sunday of Easter

**Celebrating the most sacred night (day)
of the Resurrection of our Lord Jesus Christ in the flesh,
and in communion with those whose memory we venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord, Jesus Christ, †**

[MR 573 / MR3 489]

On the Ascension of the Lord

**Celebrating the most sacred day
on which your Only Begotten Son, our Lord,
placed at the right hand of your glory
our weak human nature,
which he had united to himself,
and in communion with those whose memory we venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord, Jesus Christ, †**

[MR 573 / MR3 489]

On Pentecost Sunday

**Celebrating the most sacred day of Pentecost,
on which the Holy Spirit
appeared to the Apostles in tongues of fire,
and in communion with those whose memory we venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord, Jesus Christ, †**

In the Mass of Religious Profession of men, the following is added:

**Therefore, Lord we pray:
graciously accept this oblation of our service,
and of these your servants,
which we make to you on their profession day;
sanctify this offering in your mercy
so that those who by your gift
have dedicated their lives to you today
may, at the glorious coming of your Son,
be admitted to the joy of the eternal Pasch.**

[MR 1052 / MR3 1059]

He joins his hands.

(Through Christ our Lord. Amen.)

In the Mass of Religious Profession of women, the following is added:

**Therefore, Lord we pray:
graciously accept this oblation of our service,
and of these your servants,
which we make to you on their profession day;
sanctify this offering in your mercy
so that those who by your gift
have united themselves more closely to your Son
may hasten gladly to meet him
when he comes in glory at the end of time.**

[MR 1053 / MR3 1060]

He joins his hands.

(Through Christ our Lord. Amen.)

54. With hands extended, the Priest continues:

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

Celebrant alone

He joins his hands.

(Through Christ our Lord. Amen.)

From the Mass of the Easter Vigil until the Second Sunday of Easter

Therefore, Lord, we pray:
 graciously accept this oblation of our service,
 that of your whole family,
 which we make to you
 also for those to whom you have been pleased to give
 the new birth of water and the Holy Spirit,
 granting them forgiveness of all their sins;
 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.

[MR 574 / MR3 490]

He joins his hands.

(Through Christ our Lord. Amen.)

-
55. Holding his hands extended over the offerings, he says:

Be pleased, O Lord, 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.

Celebrant
 with concelebrants

He joins his hands.

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

On the day before he was to suffer,

He takes the bread and, holding it slightly raised above the altar, continues:

he took bread in his holy and venerable hands,

He raises his eyes.

**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:**

He bows slightly.

**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.

57. After this the priest continues:

In a similar way, when supper was ended

He takes the chalice and holding it slightly raised above the altar, continues:

**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.

**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.

58. Then he says:

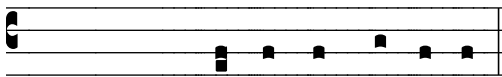


The my-ster-y of faith.

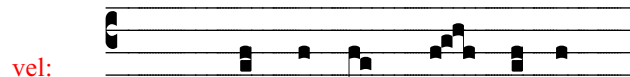


The my-ster-y of faith.

Or, in Gregorian chant:



Mys té-ri-um fi-de-i.



My-sté-ri-um fí-de-i.

And the people continue, acclaiming:

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

Or:

When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

Or:

Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free.

59. Then the Priest, with hands extended, says:

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.

Celebrant
 with concelebrants

60. **B**e 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.

61. Bowing, with hands joined, he continues:

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,

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

may be filled with every grace and heavenly blessing.

He joins his hands.

(Through Christ our Lord. Amen.)

62. Commemoration of the Dead.:

With hands extended, the Priest says

Remember also, Lord, your servants **N. and N.,**
who have gone before us with the sign of faith
and rest in the sleep of peace.

Celebrant or
 one concelebrant

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:

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

He joins his hands.

(Through Christ our Lord. Amen.)

63. He strikes his breast with his right hand, saying:

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

Celebrant or
 one concelebrant

And, with hands extended, he continues:

hope in your abundant mercies,
graciously grant some share
and fellowship
with your holy Apostles and Martyrs:
with John the Baptist, Stephen,
Matthias, Barnabas,
(Ignatius, Alexander,
Marcellinus, Peter,
Felicity, Perpetua
Agatha, Lucy,
Agnes, Cecilia, Anastasia)
and all your Saints;
admit us, we beseech you,
into their company,
not weighing our merits,
but granting us your pardon,

He joins his hands.

through Christ our Lord.

64. And he continues:

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.

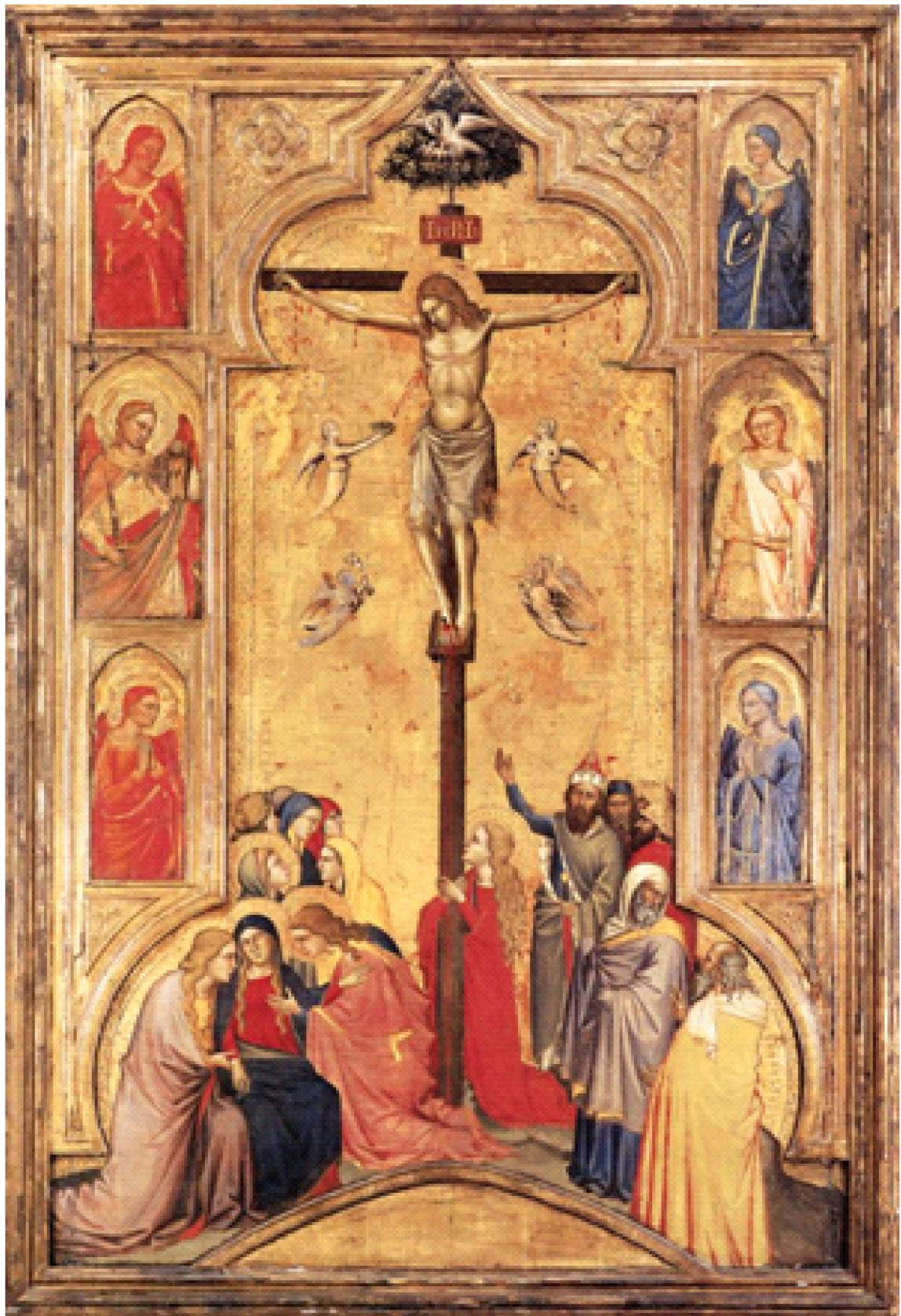
Celebrant alone

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

Celebrant alone
or with concelebrants

Through him, and with him, and in him, O God, almighty Father,
in the unity of the Ho-ly Spi-rit, all glo-ry and honor is yours,
for e- ver and e- ver.: **R**. A-men.

Then follows the Communion Rite, p. 299.



EUCCHARISTIC PRAYER II

/ MR3 497-501][MR 590-584

66. Although it is provided with its own Preface, this Eucharistic Prayer may also be used with other Prefaces, especially those that present an overall view of the mystery of salvation, such as the Common Prefaces.

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift 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, our duty and our salvation,
always and everywhere to give you thanks,
Father most holy,
through your beloved Son, Jesus Christ,
your Word through whom you made all things,
whom you sent as our Savior and Redeemer,
incarnate by the Holy Spirit and born of the Virgin.

Fulfilling your will and gaining for you a holy people,
he stretched out his hands as he endured his Passion,
so as to break the bonds of death
and manifest the resurrection.

And so, with the Angels and all the Saints
we declare your glory,
as with one voice we acclaim:

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.

EUCCHARISTIC PRAYER II

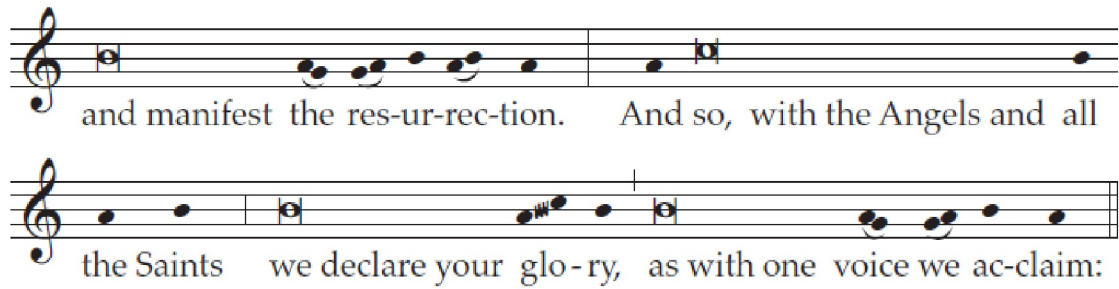
- 66a. Although it is provided with its own Preface, this Eucharistic Prayer may also be used with other Prefaces, especially those that present an overall view of the mystery of salvation, such as the Common Prefaces.

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

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

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

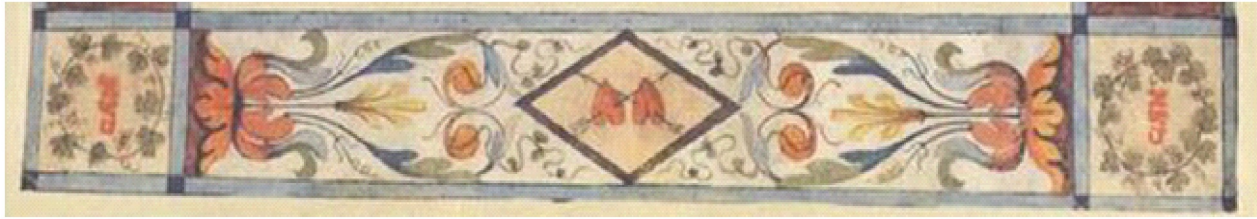
It is truly right and just, our duty and our sal-va-tion, al-ways and
 everywhere to give you thanks, Fa-ther most ho-ly, through your
 beloved Son, Je-sus Christ, your Word through whom you made all
 things, whom you sent as our Savior and Re-deem-er, incarnate
 by the Ho-ly Spir-it and born of the Vir-gin. Ful-filling your will
 and gaining for you a ho-ly peo-ple, he stretched out his hands as
 he en-dured his Pas-sion, so as to break the bonds of death



and manifest the res-ur-rec-tion. And so, with the Angels and all
the Saints we declare your glo-ry, as with one voice we ac-claim:

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

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.



EUCCHARISTIC PRAYER II

67. The Priest, with hands extended, says:

You are indeed Holy, O Lord,
the fount of all holiness.

Celebrant alone

68. He joins his hands and, holding them extended over the offerings, says:

**Make holy, therefore, these gifts, we pray,
by sending down your Spirit upon them like the dewfall,**

Celebrant
with concelebrant

He joins his hands

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

**so that they may become for us
the Body and ✠ Blood of our Lord Jesus Christ.**

He joins his hands.

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

At the time he was betrayed
and entered willingly into his Passion,

He takes the bread

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

**he took bread and, giving thanks, broke it,
and gave it to his disciples, saying:**

He bows slightly.

**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.

70. After this the priest continues:

In a similar way, when supper was ended,

He takes the chalice and holding it slightly raised above the altar, continues:

**he took the precious chalice
and, once more giving thanks,
he gave it to his disciples, saying:**

He bows slightly.

**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.

71. Then he says:

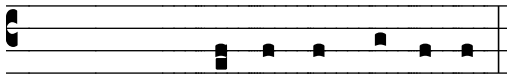


The my-ster-y of faith.

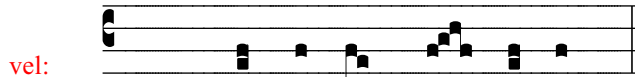


The my- ster-y of faith.

Or, in Gregorian chant:



Mys té- ri- um fi-de- i.



My-sté- ri- um fi- de- i.

And the people continue, acclaiming:

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

Or:

When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

Or:

Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free.

72. Then the priest, with hands extended, says:

Therefore, as we celebrate
the memorial of his Death and Resurrection,
we offer you, Lord,
the Bread of life and the Chalice of salvation,
giving thanks that you have held us worthy
to be in your presence and minister to you.

Celebrant
with concelebrants

**Humbly we pray
that, partaking of the Body and Blood of Christ,
we may be gathered into one by the Holy Spirit.**

**Remember, Lord, your Church,
spread throughout the world,
and bring her to the fullness of charity,
together with **N.** our Pope and **N.** our Bishop*
and all the clergy.**

**Celebrant
or one concelebrant**

In Masses for the Dead, the following may be added:

Remember your servant **N.,
whom you have called (today)
from this world to yourself.**

[MR 583 / MR3 501]

**Grant that he (she) who was united with your Son in a death like his,
may also be one with him in his Resurrection.**

In the Mass of Religious Profession of men, the following is added:

**Be mindful of these brothers (this brother)
who have (has) dedicated themselves (himself)
to your perpetual service,
and grant that they (he) may always raise
their minds and hearts (his mind and heart) to you
and glorify your name.**

[MR 1052 / MR3 1059]

Remember also our brothers and sisters . . .

In the Mass of Religious Profession of women, the following is added:

**Be mindful of these sisters (this sisterer)
who have (has) left all things for your sake,
in order to find you in all things
and, forgetful of themselves (herself), to look to the needs of all.**

[MR 1053 / MR3 1061]

Remember also our brothers and sisters . . .

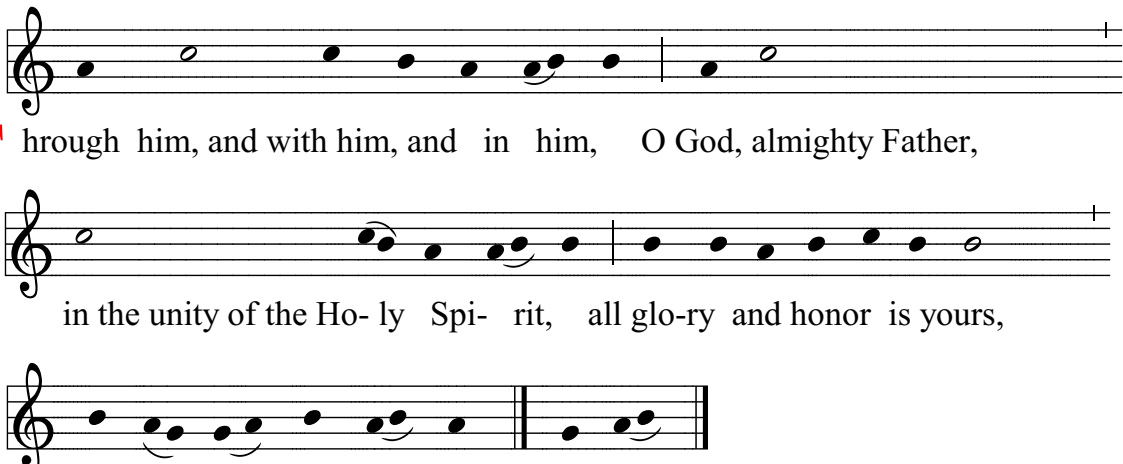
Remember also our brothers and sisters
 who have fallen asleep in the hope of the resurrection,
 and all who have died in your mercy:
 welcome them into the light of your face.
 Have mercy on us all, we pray,
 that with the Blessed Virgin Mary, Mother of God,
 and blessed Joseph, her Spouse,
 with the blessed Apostles,
 and all the Saints who have pleased you throughout the ages,
 we may merit to be coheirs to eternal life,
 and may praise and glorify you

He joins his hands.

through your Son, Jesus Christ.

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

Celebrant alone
 or with concelebrants



Through him, and with him, and in him, O God, almighty Father,
 in the unity of the Ho- ly Spi- rit, all glo-ry and honor is yours,
 for e- ver and e- ver.: **R**. A-men.

Then follows the Communion Rite, p. 299.

* Mention may be made here of the Coadjutor Bishop, or Auxiliary Bishops, as noted in the *General Instruction of the Roman Missal*, no. 149.

EUCCHARISTIC PRAYER III

[MR 585–590 / MR3 502–507]

PREFACE

74. The priest begins the Eucharistic prayer.

Extending his hands, he says:

The Lord be with you.

The people reply: And with your spirit.

The priest, raising his hands, continues:

Lift up your hearts.

The people: We lift them up to the Lord.

The priest with hands extended, continues:

Let us give thanks to the Lord our God.

The people: It is right and just.

The priest with hands extended, continues the Preface.

PREFACE ACCLAMATION

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

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.





EUCCHARISTIC PRAYER III

75. The Priest, with hands extended, says:

You are indeed Holy, O Lord,
and all you have created
rightly gives you praise,
for through your Son our Lord Jesus Christ,
by the power and working of the Holy Spirit,
you give life to all things and make them holy,
and you never cease to gather a people to yourself,
so that from the rising of the sun to its setting
a pure sacrifice may be offered to your name.

Celebrant alone

76. He joins his hands and, holding them extended over the offerings, says:

Therefore, O Lord, we humbly implore you:
by the same Spirit graciously make holy
these gifts we have brought to you for consecration,

Celebrant
and concelebrants

He joins his hands

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

that they may become the Body and ✠ Blood
of your Son our Lord Jesus Christ,

He joins his hands

at whose command we celebrate these mysteries.

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

For on the night he was betrayed,

He takes the bread
and, holding it slightly raised above the altar, continues:

**he himself took bread,
and giving you thanks, he said the blessing,
broke the bread and gave it to his disciples, saying:**

He bows slightly.

**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.

78. After this the priest continues:

In a similar way, when supper was ended,

He takes the chalice
and holding it slightly raised above the altar, continues:

**he took the chalice,
and, giving you thanks, he said the blessing,
and gave the chalice to his disciples, saying:**

He bows slightly.

**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.

79. Then he says:



The my-ster-y of faith.

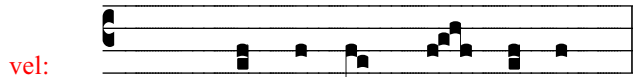


The my- ster-y of faith.

Or, in Gregorian chant:



Mys té- ri- um fi-de- i.



My-sté- ri- um fi- de- i.

And the people continue, acclaiming:

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

Or:

When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

Or:

Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free.

80 Then the Priest, with hands extended, says:

Therefore, O Lord, as we celebrate the memorial
of the saving Passion of your Son,
his wondrous Resurrection
and Ascension into heaven,
and as we look forward to his second coming,
we offer you in thanksgiving
this holy and living sacrifice.

Celebrant
with concelebrants

Look, we pray, upon the oblation of your Church
and, recognizing the sacrificial Victim by whose death
you willed to reconcile us to yourself,
grant that we, who are nourished
by the Body and Blood of your Son
and filled with his Holy Spirit,
may become one body, one spirit in Christ.

May he make of us
an eternal offering to you,
so that we may obtain an inheritance with your elect,
especially with the most Blessed Virgin Mary, Mother of God,
and blessed Joseph, her Spouse,
with your blessed Apostles and glorious Martyrs
(with Saint **N.**: *the Saint of the day or Patron Saint*)
and with all the Saints,
on whose constant intercession in your presence
we rely for unfailing help.

Celebrant or
one concelebrant

May this Sacrifice of our reconciliation,
we pray, O Lord,
advance the peace and salvation of all the world.
Be pleased to confirm in faith and charity
your pilgrim Church on earth,
with your servant **N.** our Pope and **N.** our Bishop,*
the Order of Bishops, all the clergy,
and the entire people you have gained for your own.

Celebrant or
one concelebrant

* Mention may be made here of the Coadjutor Bishop, or Auxiliary Bishops, as noted in the *General Instruction of the Roman Missal*, no. 149.

In the Mass of Religious Profession of men, the following is added:

**Strengthen in their (his) holy resolve, O Lord
these your servants (this your servant)
who today have (has) bound themselves (himself) to you perpetually
in the sacred bonds of religious profession,
and grant that they (he) may show forth in your Church
the new and eternal life
purchased for us by Christ's redemption.**

[MR 1053 / MR3 1059]

Listen graciously to the prayers of this family . . .

In the Mass of Religious Profession of women, the following is added:

**Strengthen in their (her) holy resolve, O Lord,
these your servants (this your servant)
who seek (seeks) to follow your Christ in faithful devotion,
giving witness of evangelical and of fraternal love.**

[MR 1054 / MR3 1061]

Listen graciously to the prayers of this family . . .

**Listen graciously to the prayers of this family,
whom you have summoned before you:
in your compassion, O merciful Father,
gather to yourself all your children
scattered throughout the world.**

To our departed brothers and sisters
and to all who were pleasing to you
at their passing from this life,
give kind admittance to your kingdom.
There we hope to enjoy for ever the fullness of your glory

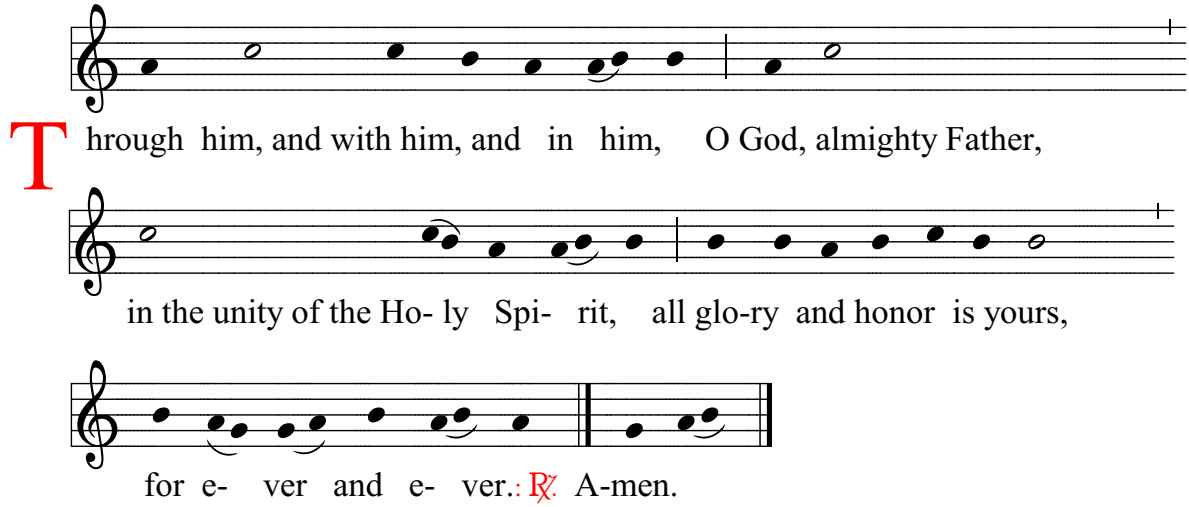
Celebrant or
one concelebrant

He joins his hands.

**through Christ our Lord,
through whom you bestow on the world all
that is good. †**

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

Celebrant alone
or with concelebrants



Through him, and with him, and in him, O God, almighty Father,
in the unity of the Ho-ly Spi-rit, all glo-ry and honor is yours,
for e- ver and e- ver.: ~~R~~ A-men.

Then follows the Communion Rite, p. 299.

82. When this Eucharistic Prayer is used in Masses for the Dead, the following may be said:

**† Remember your servant N.
whom you have called (today)
from this world to yourself.
Grant that he (she) who was united with your Son
in a death like his,
may also be one with him in his Resurrection,
when from the earth
he will raise up in the flesh those who have died,
and transform our lowly body
after the pattern of his own glorious body.**

**To our departed brothers and sisters, too,
and to all who were pleasing to you
at their passing from this life,
give kind admittance to your kingdom.**

**There we hope to enjoy for ever the fullness of your glory,
when you will wipe away every tear from our eyes.
For seeing you, our God, as you are,
we shall be like you for all the ages
and praise you without end,**

He joins his hands.

**through Christ our Lord,
through whom you bestow on the world
all that is good. †**

EUCCHARISTIC PRAYER IV

[MR 591–596 / MR3 508–514]

83. It is not permitted to change the Preface of this Eucharistic Prayer because of the structure of the Prayer itself, which presents a summary of the history of salvation.

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift them up to the Lord.

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

℟. It is right and just.

It is truly right to give you thanks,
truly just to give you glory, Father most holy,
for you are the one God living and true,
existing before all ages and abiding for all eternity,
dwelling in unapproachable light;
yet you, who alone are good, the source of life,
have made all that is,
so that you might fill your creatures with blessings
and bring joy to many of them by the glory of your light.

And so, in your presence are countless hosts of Angels,
who serve you day and night
and, gazing upon the glory of your face,
glorify you without ceasing.

With them we, too, confess your name in exultation,
giving voice to every creature under heaven,
as we acclaim:

Holy, Holy, Holy Lord God of hosts . . .

EUCHARISTIC PRAYER IV

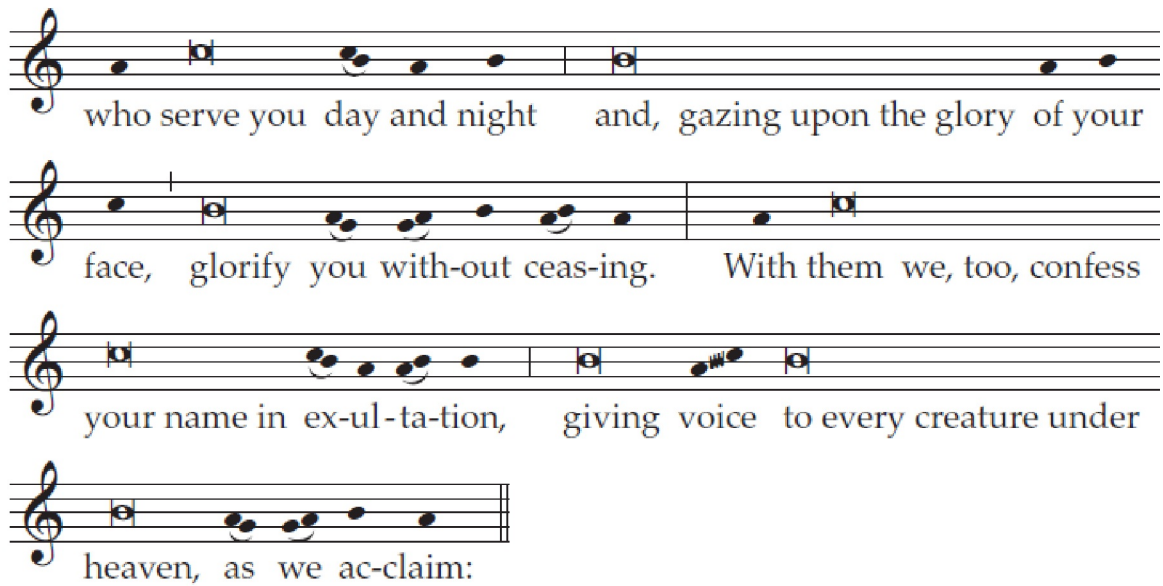
- 83a. It is not permitted to change the Preface of this Eucharistic Prayer because of the structure of the Prayer itself, which presents a summary of the history of salvation.

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

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

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

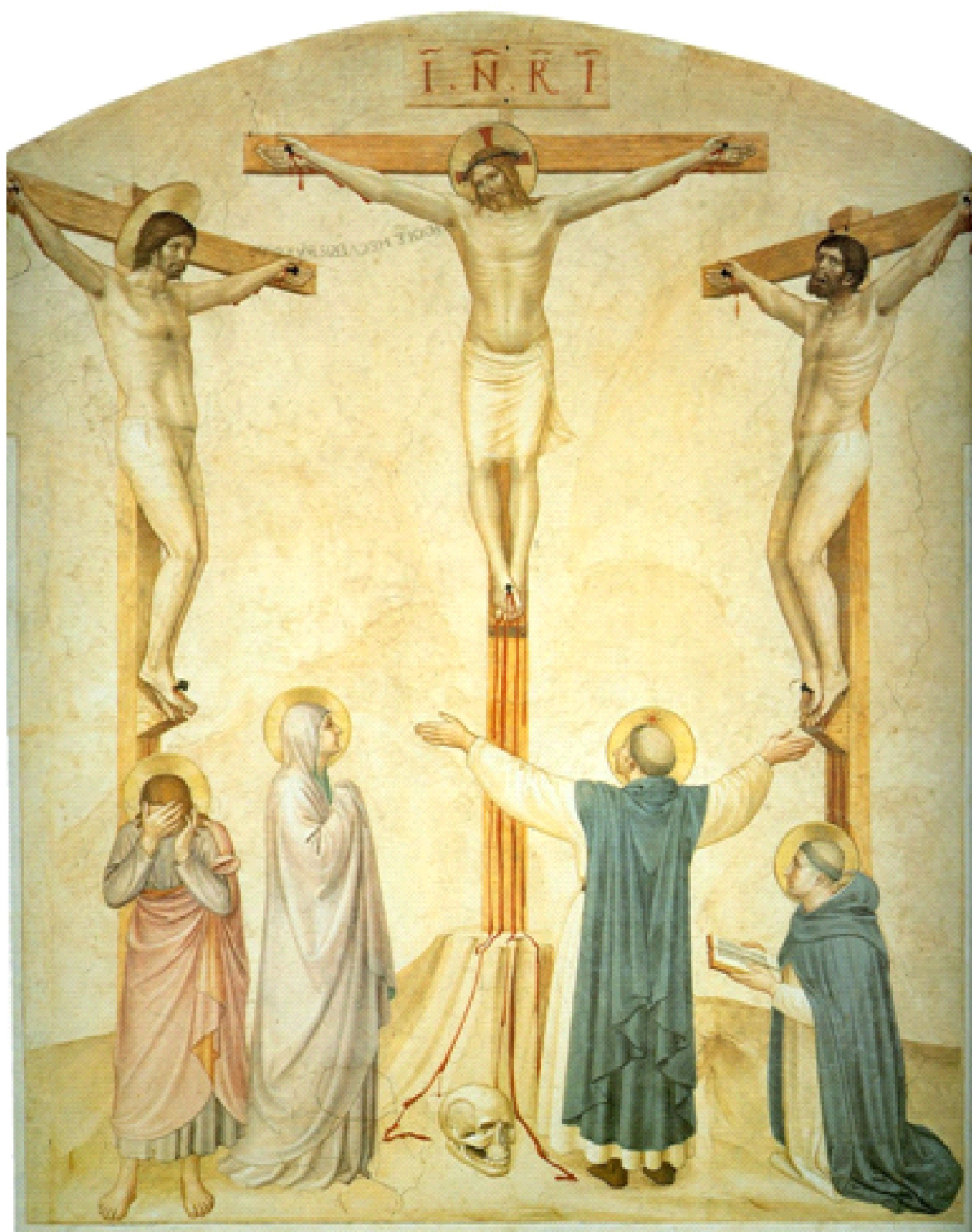
It is truly right to give you thanks, tru-ly just to give you glory,
 Fa-ther most ho-ly, for you are the one God liv-ing and true, ex-
 -isting before all ages and abiding for all e-ter-ni-ty, dwelling in
 un-ap-proach-a-ble light; yet you, who alone are good, the source
 of life, have made all that is, so that you might fill your crea-tures
 with bless-ings and bring joy to many of them by the glo-ry of your
 light. And so, in your presence are countless hosts of An-gels,



who serve you day and night and, gazing upon the glory of your
face, glorify you without ceasing. With them we, too, confess
your name in exultation, giving voice to every creature under
heaven, as we acclaim:

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

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.



EUCCHARISTIC PRAYER IV

84. The Priest, with hands extended, says:

We give you praise, Father most holy,
for you are great

and you have fashioned all your works
in wisdom and in love.

You formed man in your own image
and entrusted the whole world to his care,
so that in serving you alone, the Creator,
he might have dominion over all creatures.

And when through disobedience he had lost your friendship,
you did not abandon him to the domain of death.

For you came in mercy to the aid of all,
so that those who seek might find you.

Time and again you offered them covenants
and through the prophets
taught them to look forward to salvation.

And you so loved the world, Father most holy,
that in the fullness of time
you sent your Only Begotten Son to be our Savior.

Made incarnate by the Holy Spirit
and born of the Virgin Mary,
he shared our human nature
in all things but sin.

To the poor he proclaimed the good news of salvation,
to prisoners, freedom,
and to the sorrowful of heart, joy.

To accomplish your plan,
he gave himself up to death,
and, rising from the dead,
he destroyed death and restored life.

Celebrant alone

**And that we might live no longer for ourselves
but for him who died and rose again for us,
he sent the Holy Spirit from you, Father,
as the first fruits for those who believe,
so that, bringing to perfection his work in the world,
he might sanctify creation to the full.**

85: He joins his hands and, holding them extended over the offerings, says:

Therefore, O Lord, we pray:
may this same Holy Spirit
graciously sanctify these offerings,

Celebrant
with concelebrants

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

**that they may become
the Body and ✠ Blood of our Lord Jesus Christ**

He joins his hands.

**for the celebration of this great mystery,
which he himself left us
as an eternal covenant.**

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

**For when the hour had come
for him to be glorified by you, Father most holy,
having loved his own who were in the world,
he loved them to the end:
and while they were at supper,**

He takes the bread and, holding it slightly raised above the altar, continues:

**he took bread, blessed and broke it,
and gave it to his disciples, saying:**

He bows slightly.

**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.

87. After this the priest continues:

In a similar way,

He takes the chalice
and holding it slightly raised above the altar, continues:

**taking the chalice filled with the fruit of the vine,
he gave thanks,
and gave the chalice to his disciples, saying:**

He bows slightly.

**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.

88. Then he says:

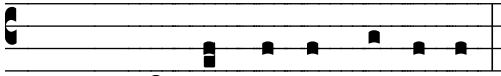


The my-ster-y of faith.

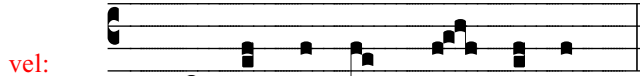


The my- ster-y of faith.

Or, in Gregorian chant:



Mys té- ri- um fi-de- i.



My-sté- ri- um fí- de- i.

And the people continue, acclaiming:

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

Or:

When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

Or:

Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free.

89. Then the Priest with hands extended says:

Celebrant
with concelebrants

Therefore, Therefore, O Lord,
as we now celebrate the memorial of our redemption,
we remember Christ's Death
and his descent to the realm of the dead,
we proclaim his Resurrection
and his Ascension to your right hand,
and, as we await his coming in glory,
we offer you his Body and Blood,
the sacrifice acceptable to you
which brings salvation to the whole world.

Look, O Lord, upon the Sacrifice
which you yourself have provided for your Church,
and grant in your loving kindness
to all who partake of this one Bread and one Chalice
that, gathered into one body by the Holy Spirit,
they may truly become a living sacrifice in Christ
to the praise of your glory.

Therefore, Lord, remember now
all for whom we offer this sacrifice:
especially your servant **N.** our Pope,
N. our Bishop,* and the whole Order of Bishops,
all the clergy,
those who take part in this offering,
those gathered here before you,
your entire people,
and all who seek you with a sincere heart.

Celebrant or
one concelebrant

* Mention may be made here of the Coadjutor Bishop, or Auxiliary Bishops, as noted in the *General Instruction of the Roman Missal*, no. 149.

In the Mass of Religious Profession of men, the following replaces Therefore, Lord, remember now . . .

† Therefore, Lord, remember now [MR 1053 / MR3 1060]
 all for whom we offer this sacrifice
 especially your servant **N.** our Pope
 and **N.** our Bishop,
 the whole Order of Bishops,
 and all the clergy.
 Be mindful also of these brothers **(this brother)**,
 who consecrate themselves **(consecrates himself)**
 to you more closely today
 by perpetual profession,
 those who take part in this offering,
 those gathered here before you,
 your entire people,
 and all who seek you with a sincere heart. †
 Remember also . . .

In the Mass of Religious Profession of women, the following replaces Therefore, Lord, remember now . . .

† Therefore, Lord, remember now [MR 1054 / MR3 1062]
 all for whom we offer this sacrifice
 especially your servant **N.** Our Pope
 and **N.** Our Bishop,
 the whole Order of Bishops,
 and all the clergy.
 Be mindful also of these sisters **(this sister)**,
 who today have consecrated themselves **(has consecrated herself)**
 to you more closely today
 by a sacred pledge,
 those who take part in this offering,
 those gathered here before you,
 your entire people,
 and all who seek you with a sincere heart. †
 Remember also . . .

**Remember also
those who have died in the peace of your Christ
and all the dead,
whose faith you alone have known.**

**To all of us, your children,
grant, O merciful Father,
that we may enter into a heavenly inheritance
with the Blessed Virgin Mary, Mother of God,
and blessed Joseph, her Spouse,
and with your Apostles and Saints in your kingdom.
There, with the whole of creation,
freed from the corruption of sin and death,
may we glorify you through Christ our Lord,**

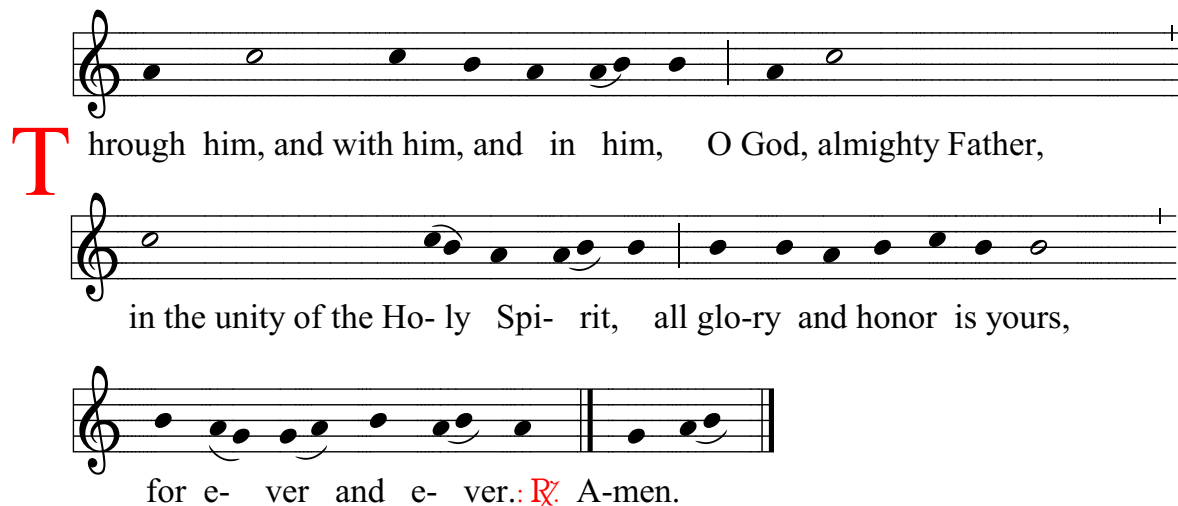
*Celebrant or
one concelebrant*

He joins his hands.

through whom you bestow on the world all that is good.

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

*Concelebrant alone
or with concelebrants*



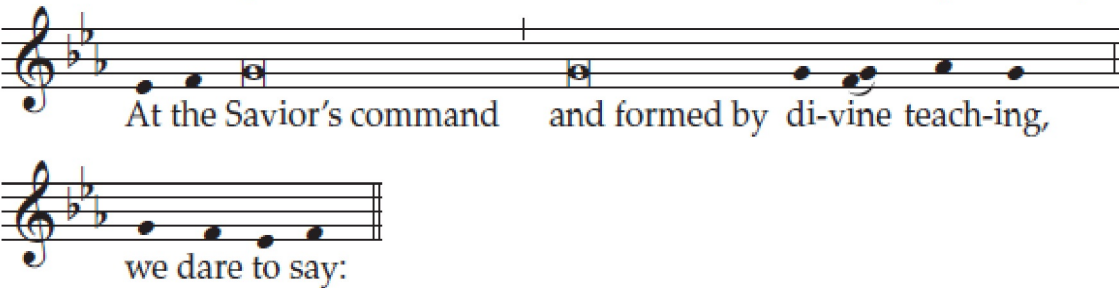
Through him, and with him, and in him, O God, almighty Father,
in the unity of the Ho- ly Spi- rit, all glo-ry and honor is yours,
for e- ver and e- ver.: *R*. A-men.

Then follows the Communion Rite, p. 299.



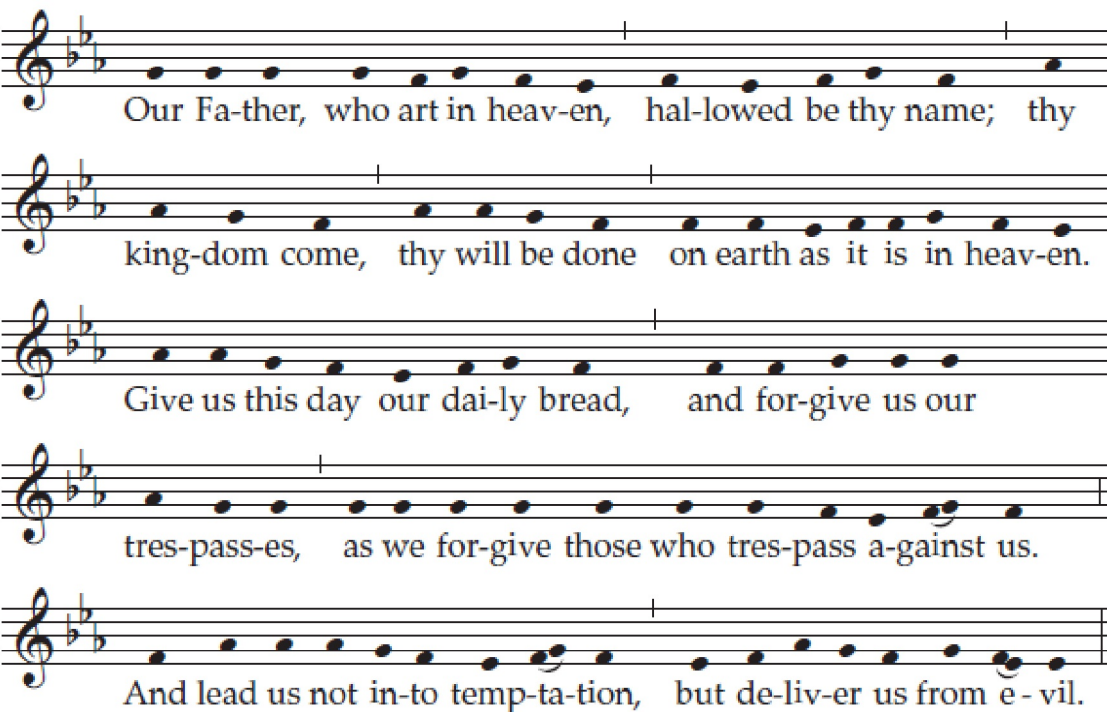
THE COMMUNION RITE

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



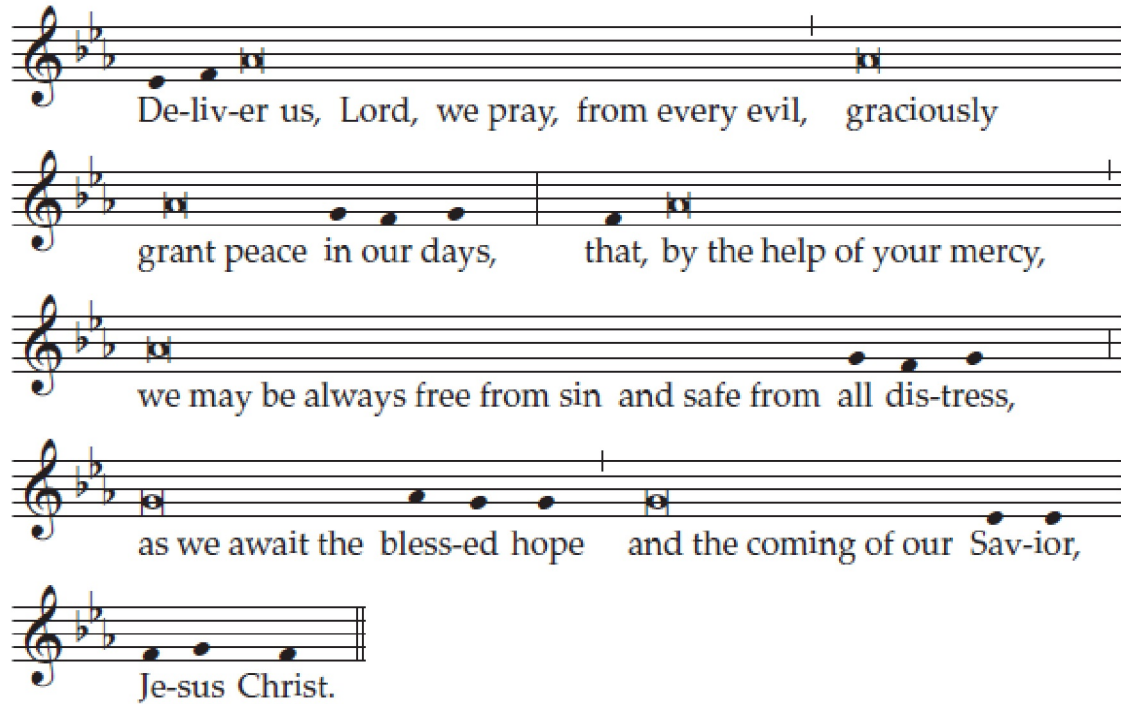
At the Savior's command and formed by di-vine teach-ing,
we dare to say:

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



Our Fa-ther, who art in heav-en, hal-losed 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.

92. With hands extended, the Priest alone continues, saying:



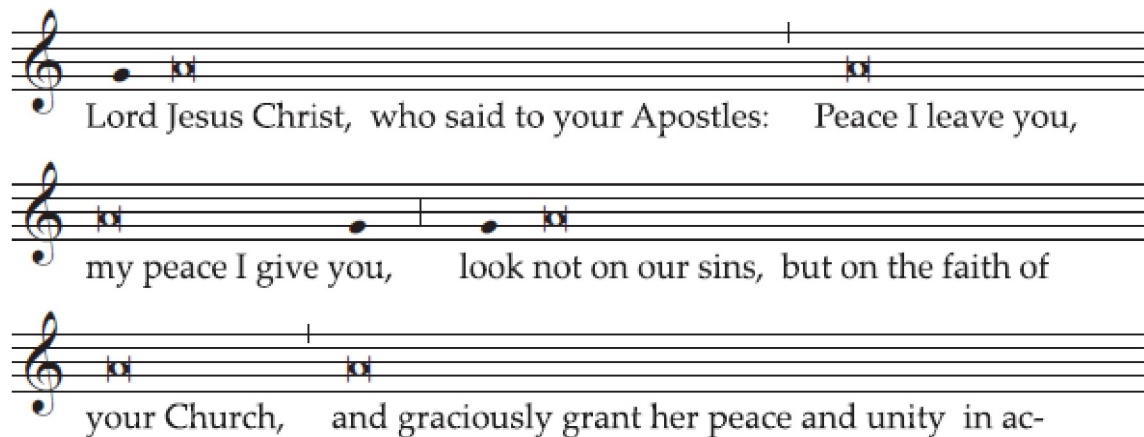
De-liv-er us, Lord, we pray, from every evil, graciously
grant peace in our days, that, by the help of your mercy,
we may be always free from sin and safe from all dis-tress,
as we await the bless-ed hope and the coming of our Sav-ior,
Je-sus Christ.

H
e
joins his hands.

The people conclude the prayer, acclaiming:

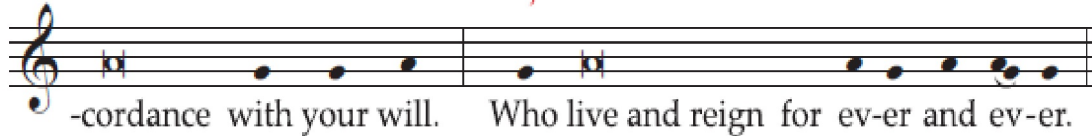
For the kingdom,
the power and the glory are yours
now and for ever.

93. Then the Priest, with hands extended, says aloud:



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

He joins his hands.



The
people
reply: Amen.

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



The people reply: And with your spirit.

95. If appropriate, the Deacon, or the Priest, adds:

Let us offer each other the sign of peace.

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

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

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

97. Meanwhile the following is sung or said:

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

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

98. Then the Priest, with hands joined, says quietly:

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:

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.

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

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:

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

100. The priest facing the altar says quietly:

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

And he reverently consumes the Body of Christ.

Then he takes the chalice and says quietly:

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

And he reverently consumes the Blood of Christ.

101. 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:

The Body of Christ.

The communicant replies: Amen.

And receives Holy Communion.

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

102. If any are present who are to receive Holy Communion under both kinds, the rite described in the proper place is to be followed.
103. While the Priest is receiving the Body of Christ, the Communion Chant begins.
104. 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:

**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.**

105. The Priest may return to the chair. If appropriate, a sacred silence may be observed for a while, or a psalm or other canticle of praise or a hymn may be sung.
106. Then, standing at the altar or at the chair and facing the people, with hands joined, the Priest says:

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, at the end of which, the people acclaim:

Amen.

THE CONCLUDING RITES

107. If they are necessary, any brief announcements follow here.

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

The Lord be with you.

And the people reply: And with your spirit.

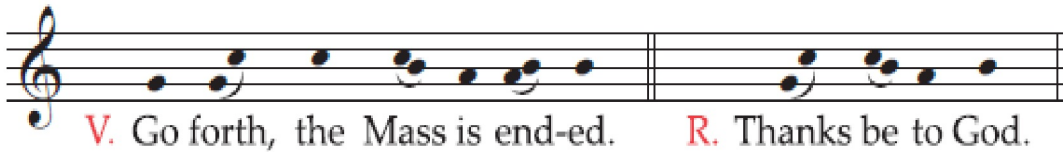
The priest blesses the people, saying:

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

The people reply: Amen.

109. On certain days or occasions, the formula of blessing is preceded, in accordance with the rubrics, by another more solemn formula of blessing or by a prayer over the people (cf. pp. 305f.).

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



Or:

Go and announce the Gospel of the Lord.

Or:

Go in peace, glorifying the Lord by your life.

Or:

Go in peace.

The people reply: Thanks be to God.

111. 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.

112. If any liturgical action follows immediately, the rites of dismissal are omitted.

BLESSINGS AT THE END OF MASS AND PRAYERS OVER THE PEOPLE

SOLEMN BLESSINGS

The following blessings may be used, at the discretion of the Priest, at the end of the celebration of Mass, or of a Liturgy of the Word, or of the Office.

The Deacon or, in his absence, the Priest himself, says the invitation: Bow down for the blessing. Then the Priest, with hands extended over the people, says the blessing, with all responding: Amen.

I. For Celebrations of the Saints

1. The Blessed Virgin Mary

[MR 612 - #15 / MR3 534]

May God, who through the childbearing
of the Blessed Virgin Mary
willed in his great kindness to redeem the human race,
be pleased to enrich you with his blessing.

R: Amen.

**May you know always and everywhere the protection of her,
through whom you have been found worthy to receive the author of life.**

R: Amen.

**May you, who have devoutly gathered on this day,
carry away with you the gifts of spiritual joys and heavenly rewards.**

R: Amen.

**And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for ever.**

R: Amen.

2. All Saints

[MR 614 - #18 / MR3 535]

May God, the glory and joy of the Saints,
who has caused you to be strengthened
by means of their outstanding prayers,
bless you with unending blessings.

R: Amen.

Freed through their intercession from present ills
and formed by the example of their holy way of life,
may you be ever devoted
to serving God and your neighbor.

R: Amen.

So that, together with all,
you may possess the joys of the homeland,
where Holy Church rejoices
that her children are admitted in perpetual peace
to the company of the citizens of heaven.

R: Amen.

And may the blessing of almighty God,
the Father, and the Son, **✠** and the Holy Spirit,
come down on you and remain with you for ever.

R: Amen.

II. Other Blessings

20. In Celebrations for the Dead

[MR 615 - #20 / MR3 536]

May the God of all consolation bless you,
for in his unfathomable goodness he created the human race,
and in the Resurrection of his Only Begotten Son
he has given believers the hope of rising again.

℟: Amen.

To us who are alive, may God grant pardon for our sins,
and to all the dead, a place of light and peace.

℟: Amen.

So may we all live happily for ever with Christ,
whom we believe truly rose from the dead.

℟: Amen.

And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for ever.

℟: Amen.

PRAYERS OVER THE PEOPLE

The following prayers may be used, at the discretion of the Priest, at the end of the celebration of Mass, or of a Liturgy of the Word, or of the Office, or of the Sacraments.

The Deacon or, in his absence, the Priest himself, says the invitation: Bow down for the blessing. Then the Priest, with hands outstretched over the people, says the prayer, with all responding: Amen.

After the prayer, the Priest always adds: And may the blessing of almighty God, the Father, and the Son, ✠ and the Holy Spirit, come down on you and remain with you for ever. **R.** Amen.

On Feasts of Saints

[MR 620 - #27 / MR3 541]

1. **May the Christian people exult, O Lord,
at the glorification of the illustrious members of your Son's Body,
and may they gain a share in the eternal lot
of the Saints on whose feast day
they reaffirm their devotion to you,
rejoicing with them for ever in your glory.
Through Christ our Lord.**

**And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for ever.
R. Amen.**

2. **Turn the hearts of your people
always to you, O Lord, we pray,
and, as you give them the help of such great patrons as these,
grant also the unfailing help of your protection.
Through Christ our Lord.**

[MR 620 - #28 / MR3 541]

**And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for ever.
R. Amen.**

PROPER OF THE SAINTS

NOTES REGARDING THE TEXTS OF THE PROPER OF THE SAINTS

[Cf. MR 708 / MR3 650]

1. For those Saints and Blesseds listed in the General Calendar of the Order of Preachers, the rank of the celebration, namely, Solemnity, Feast, Obligatory Memorial, or Optional Memorial is indicated for each day. If no indication is given, the celebration is found in the Particular Calendar of the Order of Preachers and may be observed as an Optional Memorial by those Provinces that have chosen to do so.
2. For each Solemnity and Feast a complete proper Mass is provided. This is therefore said as printed.
3. As regards Memorials, the following are to be observed:
 - a) The proper texts proposed for certain days are always to be used.
 - b) Whenever there is a reference to a particular Common, the more appropriate texts should be chosen according to the principles explained at the beginning of the Commons. The page reference given in each case only indicates a text that is particularly suitable.
 - c) If, however, a reference is given to several Commons, one or other of them may be used, with due regard for pastoral concerns; it is always allowed to exchange texts among several Masses of the same Common.

For example, if a Saint is both a Martyr and a Bishop, either the Common of Martyrs or the Common of Pastors (for Bishops) may be used.
 - d) Moreover, as well as the Commons that refer to a particular category of Saint (e.g., of Martyrs, Virgins, Pastors), it is always permitted to use the texts from the Common of Holy Men and Women, which refers to Sainthood in general.
 - e) The Prayers over the Offerings and after Communion, unless they are proper, are taken either from the Common or from the current time of the liturgical year.
4. The Masses contained in this Proper of Saints are also used as Votive Masses, with the exception of Masses of the mysteries of the life of the Lord and of the Blessed Virgin (cf. General Instruction of the Roman Missal, no. 375) and also of Masses of certain Saints for whom a special Votive Mass is provided. When Masses of the Proper of Saints are used as Votive Masses, words in the prayers indicating the heavenly birthday of the Solemnity or Feast are not used but are replaced by the word memorial or commemoration.

JANUARY

JANUARY 3

The Most Holy Name of Jesus

WDP: Feast

ENTRANCE ANTIPHON

Phil 2:10-11

At the name of Jesus every knee should bend,
of those in heaven and on earth and under the earth, and every tongue confess
that Jesus Christ is Lord, to the glory of God the Father.

[MR 710 / MR3 652]

COLLECT

[MR 710 / MR3 652]

O God, who founded the salvation of the human race
on the Incarnation of your Word,
give your peoples the mercy which they implore,
so that all may know that no other name should be invoked
but the Name of your Only Begotten Son.
Who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MR 710 / MR3 652]

Bringing you these offerings
from what your bounty bestows on us,
we pray, O Lord,
that, just as you have given to Christ,
obedient even until death, the Name that saves,
so you may grant us protection by its power.
Through Christ our Lord.

COMMUNION ANTIPHON

Ps 8: 2

O Lord, our Lord, how majestic is your name
through all the earth!

[MR 710 / MR3 652]

PRAYER AFTER COMMUNION

[MR 711 / MR3 652]

May the sacrificial gifts offered to your majesty, O Lord,
to honor Christ's Name
and which we have now received,
fill us, we pray, with your abundant grace,
so that we may come to rejoice
that our names, too, are written in heaven.
Through Christ our Lord.

ON THE SAME DAY**JANUARY 3****Bl. Stephána Quinzani, Virgin, Sister**

From the Common of Virgins: For One Virgin, p. 534; or from the Common of Holy Men and Women: For Religious, p. 539.

COLLECT

[MLOP 129]

God, who made Blessed Stephána a sharer in the Passion of Christ,
grant, we pray,
that, through her intercession and example,
we may be conformed to the image of your Son.
Who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

JANUARY 4

**St. Zdislava of Lemberk,
Wife and Mother, Lay Dominican
Optional Memorial**

In the United States the Obligatory Memorial of St. Elizabeth Ann Seton takes precedence over the Obligatory Memorial of Saint Zdislava in accordance with the Table of Liturgical Days [CR 59], so after a request by the Provinces of the United States to the Congregation for Divine Worship, her feast is celebrated on November 28, p. 507, the date of her beatification.

Following page:

Fra Angelico

St. Raymond of Penyafort

from *Crucifixion and Saints*

San Marco, Florence, Italy



JANUARY 7
St. Raymond of Penyafort, Priest
Obligatory Memorial

ENTRANCE ANTIPHON

Entrance Antiphon Sons of Zion, be glad and rejoice in the Lord, your God,:
 for he has given you a teacher of justice.

Jl 2:23a

[MLOP 130]

Or:

The whole law is fulfilled in one word:
 You shall love your neighbor as yourself.

Gal 5: 14

[MLOP 130]

COLLECT

[MLOP 130 / MR 711 / MR3 656]

Ood, who adorned the Priest Saint Raymond,
 with the virtue of outstanding mercy and compassion
 for sinners and for captives,
 grant us, through his intercession,
 that, released from slavery to sin,
 we may carry out in freedom of spirit
 what is pleasing to you.
 Through our Lord Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

Or:

Almighty, most merciful Father,
 who, through the example and teaching of Saint Raymond,
 show the fulness of your law in the love of charity,
 mercifully pour out your Spirit upon us,
 so that our hearts may possess that love
 by which we truly advance in the liberty of your sons and daughters.
 Through our Lord, Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

[MLOP 130]

PRAYER OVER THE OFFERINGS

[MLOP 131]

Grant us, who offer prayers and sacrificial offerings at your altar, O Lord,
 that disposition of devotion
 which you mercifully imparted to blessed Raymond,
 that with mind and heart we may hold fast to your commandments.
 Through Christ our Lord.

COMMUNION ANTIPHON

Jn 15: 4, 5

.Remain in me as I remain in you, says the Lord.
 Whoever remains in me
 and I in him bears fruit in plenty.

[MLOP 131 / MR 940 / MR3 937]

PRAYER AFTER COMMUNION

[MLOP 131]

May the Sacrament we have received, O Lord,
 as we rejoice on the feast day of blessed Raymond,
 sustain and increase divine power within us,
 that through love we may attain the fulfillment of the law.
 Through Christ our Lord.

JANUARY 10

Bl. Gonsalvo of Amarante, Priest

From the Common of a Pastors: For One Pastor. p. 528: or from the Common of Holy Men and Women: For Religious, p. 539.

COLLECT

[MLOP 131]

O God, who wondrously set the heart of Blessed Gonsalvo
 ablaze with love for your holy name
 and allowed him to serve you in solitude,
 grant us, through his intercession,
 that, led by the same spirit, we may think always of you
 and fired with zeal may do what pleases you.
 Through our Lord, Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

ON THE SAME DAY

Bl. Ann of the Angels Monteagudo, Virgin, Nun

From the Common of Virgins: For One Virgin, p. 534; or from the Common of Holy Men and Women: For Religious, p. 539.

COLLECT

[MLOP 527]

O God, who in your goodness bestowed gifts of contemplation, penitence, and love of neighbor upon the Virgin Blessed Ann, grant us, through her intercession and example, that, adoring your majesty in a sacrifice of praise, we may discern readily what is pleasing to you in the signs of the times. Through our Lord, Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

JANUARY 11

Bl. Bernard Scammacca, Priest

From the Common of Holy Men and Women: For Religious, p. 539; or for those who Practiced Works of Mercy, p. 542.

COLLECT

[MLOP 132]

O God, who drew Blessed Bernard along the path of conversion and evangelical perfection, grant, we pray, that, through his intercession and example, we also may weep for our sins and with pure hearts be converted to you. Through our Lord, Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 132]

Receive, we pray, O Lord, the gift we have offered you
and mercifully grant us that,
imitating the example of Blessed Bernard,
we may persevere in your love, fervent until the end.
Through Christ our Lord.

PRAYER AFTER COMMUNION

Having feasted on the delights of your heavenly banquet,
we humbly implore you, O Lord,
that, following in the footsteps of Blessed Bernard,
we may be filled with an abundance of your saving gifts.
Through Christ our Lord.

Following page:

Saint Margaret of Hungary
Fifteenth-Century Woodcut



JANUARY 18
St. Margaret of Hungary, Virgin, Nun
Optional Memorial
For Nuns of the Order: Feast

ENTRANCE ANTIPHON

The richest of the people shall seek your favor.
 Behind her are her maiden companions, brought to you;
 they are escorted amid gladness and joy.

Psalm 45 (44): 13, 14–15

[MLOP 133 / Grail 2010]

COLLECT

[MLOP 133]

O God, lover and protector of virginity,
 by whose gift your servant Margaret
 joined the beauty of virginity to the merit of good works, grant, we pray,
 that we may be able to regain integrity of heart
 through a spirit of salutary penance.
 Through our Lord, Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

Or:

[MLOP 133]

O God, who willed that the Virgin Saint Margaret,
 by the efficacious power of the Holy Spirit,
 be radiant with the grace of self-denial,
 grant that, by never setting ourselves against your will,
 we may faithfully do what pleases you.
 Through our Lord, Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 133]

Look with mercy upon these offerings, we pray, O Lord,
 and, through the intercession of blessed Margaret
 whom you willed to become a sacrifice of penance
 for the salvation of her people,
 mercifully grant peace to the human race in the charity of Christ.
 Through Christ our Lord.

COMMUNION ANTIPHON

I am crucified with Christ,
yet I live, no longer I,
but Christ lives in me.

Gal 2: 19–20

[MLOP 134 / MR 1054 / MR3 1061]

PRAYER AFTER COMMUNION

[MLOP 134]

Renewed at your heavenly banquet, O Lord,
we humbly implore you,
that, by following the example of blessed Margaret,
in our present use of the things of this world,
whose form is passing away,
we may merit to attain eternal joy.
Through Christ our Lord.

JANUARY 19**Bl. Andrew Grego of Peschiera, Priest**

From the Common of a Pastors: For One Pastor. p. 528; or from the Common of Holy Men and Women: For Religious, p. 539.

COLLECT

[MLOP 134]

O God, who filled Blessed Andrew with an apostolic spirit,
grant us in imitation of him
so to do good by word and example
that we may be able thereby to bear abundant fruit.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

JANUARY 22

Bl. Anthony della Chiesa, Priest

From the Common of a Pastors: For One Pastor, p. 528; or from the Common of Holy Men and Women: For Religious, p. 539.

COLLECT

[MLOP 134]

O God, who set Blessed Anthony ablaze with divine love,
grant us, through his intercession,
that, inflamed by the same fire of charity,
we may advance with him in communion of faith
and in worthy service.

Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

JANUARY 23

Bl. Henry Suso, Priest**ENTRANCE ANTIPHON**

On the day when I shall fear, I will trust in you,
 in God, whose word I praise.
 In God I trust; I shall not fear.
 What can mere flesh do to me?
 I am bound by the vows I have made you.
 O God, I will offer you praise.

Psalm 56 (55): 4–5, 13

[MLOP 135 / Grail 2010]

COLLECT

[MLOP 135]

God, who called Blessed Henry to follow your Son
 and made him glorious through the mortification of the body,
 grant that, as we follow Christ crucified,
 we may enjoy his everlasting consolation.
 Who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 135]

O Lord, holy Father, who commanded that these sacred mysteries
 be celebrated in commemoration of your beloved Son,
 grant that, by imitating Blessed Henry,
 we may ever contemplate and savor
 your Only Begotten Son, crucified for us.
 Who lives and reigns forever and ever.

COMMUNION ANTIPHON

My fruit is better than gold, even fine gold;
 and my yield than choice silver.
 I endow with wealth those who love me and fill their treasuries.

Proverbs 8: 19, 21

[MLOP 136]

PRAYER AFTER COMMUNION

[MLOP 136]

Renewed at the table of divine wisdom,
 we pray, almighty God,
 that, through the Sacrament we have received,
 as we rejoice on the feast day of Blessed Henry,
 we may be nourished for eternal life.
 Through Christ our Lord.

JANUARY 27

Bl. Marcolino of Forli, Priest

From the Common of a Pastors: For One Pastor. p. 528; or from the Common of Holy Men and Women: For Religious, p. 539.

COLLECT

[MLOP 136]

O God, to whom the prayer of the meek and lowly
has always been pleasing,
grant, we pray,
that, following in the footsteps of Blessed Marcolino,
we may become truly meek and humble of heart
and may more readily receive your gifts.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

Following page:

Andrea di Bonaiuto

Triumph of St. Thomas Aquinas

Santa Maria Novella, Florence, Italy



JANUARY 28

St. Thomas Aquinas, Priest and Doctor of the Church
Feast

ENTRANCE ANTIPHON

Those who are wise will shine brightly
 like the splendor of the firmament,
 and those who lead the many to justice
 shall be like the stars for ever.

Cf. Dn 12: 3

[MLOP 137 / MR 944 / MR3 940]

Or:

Let the peoples recount the wisdom of the Saints,
 and let the Church proclaim their praise.
 Their names will live on and on.

Cf. Sir 44: 15, 14

[MLOP 137 / MR 944 / MR3 940]

The *Gloria in excelsis* (Glory to God in the highest) is said.

COLLECT

[MLOP 137 / MR 717 / MR3 664]

O God, who made Saint Thomas Aquinas
 outstanding in his zeal for holiness
 and his study of sacred doctrine,
 grant us, we pray,
 that we may understand what he taught
 and imitate what he accomplished.
 Through our Lord, Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

Or:

[MLOP 137]

God, who providently gave Saint Thomas to your Church
 as a herald of your wisdom and a pattern of a holy life,
 grant us, through his merits and example,
 that we may always seek you in truth
 and love you above all else.
 Through our Lord, Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 137]

Graciously accept these offerings, most merciful God,
which we joyfully present to you on the solemnity of Saint Thomas,
and make of us an offering acceptable to you.
Through Christ our Lord.

Preface of St. Thomas Aquinas, pp. 127, 184.

COMMUNION ANTIPHON

You will show me the path of life,
fullness of joy in your presence, O Lord.

Cf. Ps 16 (15):11

[MLOP 137 / MR 481 / MR3 345]

PRAYER AFTER COMMUNION

[MLOP 139 / MR 944 / MR3 940]

Through Christ the teacher, O Lord,
instruct those you feed with Christ, the living Bread,
that on the feast day of blessed Thomas they may learn your truth
and express it in works of charity.
Through Christ our Lord.

SOLEMN BLESSING

Cf. 1 Cor 2: 10; 1 Kgs 19: 8

[MLOP 139]

May God, who enabled blessed Thomas
to search the depths of God, bless you
and grant that you may love him in truth.
℟: Amen.

May God, who enabled blessed Thomas
to sing the mystery of his glorious Body,
grant that you may walk in the strength of that food.
℟: Amen.

May God, who enabled you, with blessed Thomas,
to celebrate the memorial of the Passion of Christ,
fill your hearts with grace.
℟: Amen.

And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you forever.
℟: Amen.

JANUARY 29
Bl. Villana delle Botti
Wife and Mother, Lay Dominican

From the Common of Holy Men and Women: For One Saint, p. 536.

COLLECT

[MLOP 140]

O God, Father of mercies,
who, by a spirit of humility and true penitence,
raised up Blessed Villana,
wondrously drawn back from the vanities of this world,
renew in our hearts a disposition of your love
and grant that, filled with the same spirit,
we may merit to serve you in newness of life.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

FEBRUARY

FEBRUARY 2

The Presentation of the Lord Feast

1. At today's celebration the Church commemorates The Presentation of the Lord in the Temple and his meeting with those who believe in him. The ceremony of presenting candles or of placing them on the altar according to the liturgical custom of the Order, expresses and aptly signifies the willing disposition of our hearts. Likewise today's procession, which is recommended for the preparation of the gifts (see GIRM 73–74), lends greater impact and spiritual significance to the celebration, a point which the celebrant may fittingly mention in the introduction.

THE BLESSING OF CANDLES AND THE PROCESSION

FIRST FORM: THE PROCESSION

2. At an appropriate hour the friars and other faithful gather in a suitable place outside the church or, as circumstances allow, in the chapter room or in the cloister. Meanwhile, candles may be distributed or this may be done immediately after the blessing of candles.
3. The prior or the principal celebrant, the concelebrants and ministers put on white vestments as for Mass (or more precious vestments—cf. GIRM, n. 346g) and go to the place where the friars and other faithful have assembled. Instead of the chasuble the principal celebrant may wear a festive cope during the procession, which he leaves aside after the procession is over.
4. Before the beginning of the celebration or while the candles are being lit, one of the following antiphons may be sung:

Antiphon 1

Behold, our Lord will come with power,
to enlighten the eyes of his servants, alleluia.

Is 40:10; cf. Is 35:4, 5
[MLOP 142 / MR 718 / MR3 666]

[Ecce Dominus GR 539]

Antiphon 2

Sion, adorn your bridal chamber and welcome Christ the King;
take Mary in your arms who is the gate of heaven,

Cf. Ex 13: 22; 19: 16; Ps 110 (109): 3; Wis 16: 13; Lk 2: 28

[MLOP 142 / MR 721 / MR3 669]

[Adorna thalamum PS, 69]

for she herself is carrying the King of glory and new light.
 A Virgin she remains, though bringing in her hands
 the Son before the morning star begotten,
 whom Simeon, taking in his arms announced to the peoples
 as Lord of life and death and Savior of the world.

The Antiphon Lumen (A light) with its canticle (see no. 8) or another appropriate chant may be sung.

5. **The principal celebrant greets the people in the usual way and next he gives a brief address. Let the faithful be encouraged to offer themselves to the Lord as they receive the sign of light in their lives. These or similar words may be used.**

Dear brethren (brothers and sisters), [MLOP 142 / MR 718–719 / MR3 666–667]
**forty days have passed since we celebrated the joyful feast
 of the Nativity of the Lord.
 Today is the blessed day
 when Jesus was presented in the Temple by Mary and Joseph.
 Outwardly he was fulfilling the Law,
 but in reality he was coming to meet his believing people.
 Prompted by the Spirit,
 Simeon and Anna came to the Temple.
 Enlightened by the same Spirit, they recognized the Lord
 and confessed him with exultation.
 So let us also, gathered together by the Holy Spirit,
 proceed to the house of God to encounter Christ.
 There we shall find him
 and recognize him in the breaking of the bread,
 until he comes again, revealed in glory.**

Or: [MLOP 143]

**Dear brethren (brothers and sisters),
 God willed to manifest his presence to the world,
 revealing himself in its history and responding to its longing.
 On this day when the Only Begotten Son, having been made flesh,
 was presented in the Temple
 and was recognized as the light and hope of all peoples,
 let us go to meet him presenting our hearts, cleansed by the Holy Spirit,
 and receiving him whom human hearts desire.**

After the address the principal celebrant blesses the candles, saying, with hands extended:

Let us pray.

[MLOP 143 / MR 719 / MR3 667]0

O God, true light, who create light eternal,
spreading it far and wide,
pour, we pray, into the hearts of the faithful
the brilliance of perpetual light,
so that all who are brightened in your holy temple
by the splendor of these candles,
may happily reach the light of your glory.
Through Christ our Lord.

℟: Amen.

Or:

[MLOP 143–144]

Let us pray.

Almighty, ever-living God,
who today in your holy temple presented your Only Begotten Son
to be received into the holy arms of Simeon,
we humbly implore your mercy:
that you would be pleased to bless, ✠ sanctify,
and enkindle with the light of your heavenly blessing
these candles which we, your servants,
are eager to carry for the honor of your name,
that by offering them to you, O Lord our God,
we, being worthy and inflamed
with the holy fire of your most sweet charity,
may deserve to be presented in the holy temple of your glory.
Through Christ our Lord.

℟: Amen.

When the blessing of candles is finished, the principal celebrant sprinkles them with holy water. Then, unless this has already been done, the candles are distributed by the sacristan or one of the ministers. Meanwhile, as the candles are lighted, a suitable antiphon or the antiphon *Adorna thalamum* (Sion, adorn your bridal chamber—no. 4) is sung.

7. The principal celebrant receives a candle prepared for him, and then the deacon or one of the concelebrants or, if there are none, the principal celebrant himself may begin the procession with these or similar words:

Let us go in peace to meet the Lord.

[MLOP 144 / MR 719 / MR3 668]

8. The cross-bearer leads the procession, the cross calling to mind the prophecy of the Passion on today's feast of light. Then come the friars, the concelebrants, the principal celebrant and the faithful, who may also follow the cross-bearer immediately.

Stations, if there are to be any, are determined by local circumstances with careful attention to the meaning of this practice. During the procession the following antiphons or other appropriate chants are sung.

Unless it shall have already been sung, the following antiphon with its canticle may be sung.

ANTIPHON 1

Lk 2:32

[MLOP 144 / MR 720 / MR3 668]

A light for revelation to the Gentiles
and the glory of your people Israel.

1. Lord, now you let your servant go in peace, in accordance with your word.

Antiphon

2. For my eyes have seen your salvation.

Antiphon

3. Which you have prepared in the sight of all peoples.

Antiphon

ANTIPHON 2

Cf. Mal 4: 2; Lk 1: 79; 2: 28

[MLOP 145]

Hail full of grace, Virgin Mother of God!

From you the Sun of justice has arisen
enlightening those who dwell in darkness.

Rejoice, O righteous man advanced in age,

as you receive into your arms the liberator of our souls who grants us resurrection.

[Ave, gratia PS 68]

As the procession approaches the church, let the following be sung:

ANTIPHON 3

It had been revealed to Simeon by the Holy Spirit

that he would not see death until he had seen the Christ of the Lord.

When they brought the child to the temple,

he took him in his arms and blessed God, saying:

“Lord, now you let your servant go in peace.”

[MLOP 145]

[Responsum PS 70]

ANTIPHON 4

Cf. Lk 2:26–29

[MLOP 145]

[Hodie beata PS 71]

Today the Blessed Virgin Mary
presented the child Jesus in the temple;
and Simeon, filled with the Holy Spirit,
took him in his arms and blessed God, saying:
“Lord, now you let your servant go in peace.”

9. As the procession enters the church, the Entrance Antiphon of the Mass is sung. When the friars enter the choir, each one goes to his seat; the concelebrants venerate the altar and go to their seats. The Act of Penitence is omitted. When the principal celebrant reaches the altar, he venerates it and, if appropriate, incenses it. Then he goes to the chair where he takes off the festive cope, if he used it in the procession, and puts on a chasuble. After the singing of the hymn *Gloria in excelsis* (Glory to God in the highest), he says the Collect as usual. The Mass continues in the usual manner. Before the Gospel the sequence *Laetabundus* may be sung.
10. If the presentation of candles is carried out as provided (see no. 1) according to the custom of the Order, each friar holds a lighted candle in his hands or, depending on circumstances, puts it aside during the entire Liturgy of the Word. But if the presentation of candles is not carried out, when the entrance procession is finished, all put their candles aside at the steps of the sanctuary or before the cross or in another suitable place.

SECOND FORM: THE SOLEMN ENTRANCE

11. Where the blessing of candles and procession cannot take place outside the church or in the cloister, there may be a solemn entrance before the conventual Mass.
12. The friars and other faithful, carrying candles in their hands, are gathered either in front of the church door or in the church itself. The principal celebrant, the concelebrants and ministers, and a representative group of the faithful go to a suitable place in the church, outside the sanctuary, where at least most of the congregation can see the rite.
13. When the principal celebrant and the others reach the appointed place, candles are lit while the antiphon *Ecce Dominus* (Behold, our Lord) or *Adorna thalamum* (Sion, adorn your bridal chamber) or another appropriate chant is sung (see no.4). Then, after the greeting and address, the principal celebrant blesses the candles as above (nos.5–6).
14. After the blessing the principal celebrant, with the concelebrants, the ministers and a representative group of the faithful, processes solemnly through the church to the sanctuary while the antiphon Responsum (It had been revealed—no. 8) or the antiphon Lumen (A light) with the canticle *Nunc dimittis* or another appropriate chant is sung. The Mass proceeds as indicated above (no. 9).

Following page:
Ambrogio Lorenzetti
Presentation at the Temple
Galleria degli Uffizi, Florence, Italy



MASS

ENTRANCE ANTIPHON

Your merciful love, O God,
we have received in the midst of your temple.
Your praise, O God, like your name,
reaches the ends of the earth;
your right hand is filled with saving justice.

Ps 48 (47):10-11

[MLOP 146 / MR 721 / MR3 670]

[Suscepimus GOP 414]

The *Gloria in excelsis* (Glory to God in the highest) is said.

COLLECT

[MLOP 147 / MR 722 / MR3 670]

Almighty, ever-living God,
we humbly implore your majesty,
that, just as your Only Begotten Son
was presented on this day in the Temple
in the substance of our flesh,
so, by your grace,
we may be presented to you with minds made pure.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

Readings are taken from the *Roman Lectionary*. The sequence *Laetabundus* may be sung.

When this Feast falls on a Sunday, the Creed is said.

THE PRESENTATION OF CANDLES

17. While the Offertory Antiphon is sung, the principal celebrant, standing before the altar and assisted by ministers, receives the offering of the concelebrants and friars. After they have presented their candles, all make the required reverence to the altar and return to their seats.

When the presentation of candles by the friars is finished, the principal celebrant and ministers go to a suitable place to receive the presentation of candles of the other faithful. The principal celebrant then returns to the sanctuary, washes his hands and Mass continues at the altar with the preparation of the gifts for the eucharistic liturgy and with the incensation.

18. If it seems more desirable, the presentation of candles may also be carried out in this manner. While the Offertory Antiphon is sung, the principal celebrant, the concelebrants, the friars and some of the faithful put their candles aside at the steps of the sanctuary or in another suitable place near the altar or at the cross. The candles, however, appropriately arranged, may remain lighted until the end of Mass. If desired, some of these candles may be lighted for the celebration of Evening Prayer.

PRAYER OVER THE OFFERINGS

[MLOP 147 / MR 722 / MR3 671]

May the offering made with exultation by your Church
be pleasing to you, O Lord, we pray,
for you willed that your Only Begotten Son
be offered to you for the life of the world
as the Lamb without blemish.
Who lives and reigns for ever and ever.

The Preface of the Presentation of the Lord, pp. 126, 182.

COMMUNION ANTIPHON

My eyes have seen your salvation
which you prepared in the sight of all the peoples.

Lk 2:30-31

[MLOP 148 / MR 724 / MR3 672]

[Responsum GOP, 417]

PRAYER AFTER COMMUNION

[MLOP 148 / MR 724 / MR3 672]

By these holy gifts which we have received, O Lord,
bring your grace to perfection within us,
and, as you fulfilled Simeon's expectation
that he would not see death
until he had been privileged to welcome the Christ,
so may we, going forth to meet the Lord,
obtain the gift of eternal life.
Through Christ our Lord.

FEBRUARY 3

**Bl. Peter Cambiani of Ruffia, Anthony Pavoni,
Bartholomew Cerveri Priests and Martyrs**

From the Common of Pastors: For Several Pastor, p. 527; or from the Common of Martyrs: For Several Martyrs, p. 513.

Following page:

Pierre Subleyras

Mystical Marriage of Saint Catherine de' Ricci

Vatican Collections, Rome, Italy



FEBRUARY 4
St. Catherine de' Ricci, Virgin, Sister
Optional Memorial

ENTRANCE ANTIPHON

May I never boast
 except in the Cross of our Lord Jesus Christ,
 through which the world has been crucified to me,
 and I to the world.

Gal 6: 14

[MLOP 150 / MR 882 / MR3 878]

COLLECT

[MLOP 150]

O God, who made the Virgin Saint Catherine
 outstanding for the contemplation of the Passion of your Son,
 grant us, through her intercession,
 that, reflecting devoutly on these same mysteries,
 we may come to attain their reward.
 Through our Lord, Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 150]

We pray, O Lord,
 make us partakers of your sacrifice
 offered on the wood of the Cross,
 for by contemplation of this sacred mystery
 you made blessed Catherine, your virgin, glorious.
 Through Christ our Lord.

COMMUNION ANTIPHON

I will sing for ever of your mercies, O Lord.

Ps 89 (88): 2

[MLOP 846 / cf. MR 846 / cf. MR3 828]

PRAYER AFTER COMMUNION

[MLOP 151 / MR 948 / MR3 944]

Renewed by partaking of this divine offering,
 we pray, O Lord our God,
 that, by the example of the blessed Catherine,
 bearing in our body the Death of Jesus,
 we may strive to hold fast to you alone.
 Through Christ our Lord.

FEBRUARY 7

Anniversary of Deceased Parents

ENTRANCE ANTIPHON

[MLOP 151 / cf. MR 1192 / cf. MR3 1219]

May the Lord open to them the gates of Paradise,
that they may return to that homeland
where there is no death, where eternal joy endures.

COLLECT

[MLOP 151 / MR 1225 / MR3 1256]

O God, who commanded us to honor father and mother,
have mercy in your compassion on our parents,
forgive them their sins,
and bring us to see them one day
in the gladness of eternal glory.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 151 / MR 1225 / MR3 1256]

Recieve, O Lord, the sacrifice we offer you for our parents;
grant them everlasting joy in the land of the living
and unite us with them
in the happiness of the Saints.
Through Christ our Lord.

COMMUNION ANTIPHON

Jn 6:37

Everything that the Father gives me will come to me, says the Lord,
and I will not reject anyone who comes to me.

[MLOP 152 / MR3 1232]

PRAYER AFTER COMMUNION

[MLOP 152 / MR 1225 / MR3 1256]

May participation in this heavenly Sacrament
obtain perpetual light and rest for our parents,
we pray, O Lord,
and bring us along with them,
to the fullness of your everlasting glory.
Through Christ our Lord.

FEBRUARY 12

Bl. Reginald of Orléans, Priest

ENTRANCE ANTIPHON

O Lord, it is you who are my portion and cup;
 you yourself who secure my portion.
 Pleasant places are marked out for me:
 a pleasing heritage indeed is mine!

Ps 16 (15): 5–6

[MLOP 152 / cf. MR 961 / cf. MR3 957 & Grail 2010]

COLLECT

[MLOP 152]

O God, who through the aid of the Mother of Mercy,
 bid the priest Blessed Reginald,
 to walk on the path of evangelical poverty and lead others to it,
 through his intercession
 direct our steps according to your word,
 that we may run in the way of your commandments
 with hearts open wide.
 Through our Lord, Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 153]

Sanctify with your blessing the offerings that we present,
 we pray, O Lord,
 and increase in us the fire of your love
 with which you so inflamed Blessed Reginald
 that he left all for the sake of the Kingdom of Heaven.
 Through Christ our Lord.

COMMUNION ANTIPHON

Amen, I say to you: That you who have left all and followed me
 will receive a hundredfold and possess eternal life.

Cf. Mt 19: 27–29

[MLOP 153 / MR 962 / MR3 958]

PRAYER AFTER COMMUNION

[MLOP 153]

May the Sacrament which we have joyfully received, O Lord,
 in celebrating the memorial of Blessed Reginald,
 obtain for us an increase of faith and charity.
 Through Christ our Lord.

FEBRUARY 13
Bl. Jordan of Saxony, Priest
Obligatory Memorial

ENTRANCE ANTIPHON

Thus say the Lord: My words,
 which I have put into your mouth,
 will remain for ever on your lips
 and your gifts will be accepted on my altar.

Cf. Is 59: 21; 56: 7
 [MLOP 153 / MR 935 / MR3 932]

COLLECT

[MLOP 153–154]

O God, who made the Priest Blessed Jordan
 outstanding in his zeal for souls
 and his gift for drawing others to our Order,
 grant us, through his merits and example,
 that we may proclaim the way of salvation faithfully
 and live in that same spirit,
 and so always be able to extend the kingdom of Christ.
 Through our Lord, Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 154]

Sanctify these offerings, O Lord,
 which we offer you on the feast day of Blessed Jordan,
 and grant that, mindful of our profession and our purpose,
 we may serve you with holy lives.
 Through Christ our Lord.

COMMUNION ANTIPHON

The Lord sent out disciples
 to proclaim throughout the towns:
 The kingdom of God is at hand for you.

Cf. Lk 10: 1, 9
 [MLOP 154 / MR 941 / MR3 938]

PRAYER AFTER COMMUNION

[MLOP 154]

Renewed by partaking at this heavenly table,
 we humbly implore you, O Lord,
 that, following in the footsteps of Blessed Jordan,
 we may be found faithful in preaching the Gospel.
 Through Christ our Lord.

FEBRUARY 16

Bl. Nicholas Paglia of Giovinazzo, Priest

From the Common of a Pastors: For One Pastor. p. 528; or from the Common of Holy Men and Women: For Religious, p. 539.

COLLECT

[MLOP 155]

O Lord, graciously impart to us the spirit of Blessed Nicholas,
that, as you adorned him with special grace for the preaching of your word
and for the salvation of his neighbors,
so by his prayers may you grant us
to remain steadfast in that same holy vocation.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

FEBRUARY 18

Bl. John of Fiesole (Fra Angelico), Priest
Optional Memorial

Pope John Paul II declared Fra Angelico the patron of artists, especially of painters. This decision, confirmed by a decree of the Congregation for Divine Worship, provides the possibility for interested groups to observe this day as a festive celebration. The texts below may be used and may be supplemented by complementary texts from the Common of a Pastors: For One Pastor. p. 528; or from the Common of Holy Men and Women: For Religious, p. 539. (cf. ASOP 1984, pp. 34–35; AAS 1973, pp. 276–279, nn. 4, 9, 12).

ENTRANCE ANTIPHON**Ps 86 (85): 11–12**

Teach me, O Lord, your way,
 so that I may walk in your truth,
 single-hearted to fear your name.
 I will praise you with all my heart,
 and glorify your name forever.

[MLOP 155]

COLLECT

[MLOP 155]

O God, who providently inspired Blessed John, Fra Angelico,
 to portray for us a heavenly peace and goodness,
 grant, through his prayers,
 that by the visible practice of virtue
 we may display that same radiance
 to the hearts of our brothers and sisters
 Through our Lord, Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

Or:

[MLOP 155]

O God, by whose ineffable gift Blessed John, Fra Angelico,
 unceasingly searched into
 and represented the mysteries of your Word,
 grant, through his intercession,
 that we, who know you now by faith,
 may be led to contemplate the vision of your majesty.
 Through our Lord, Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 156]

Look upon our prayers and petitions, O Lord,
 on the memorial of Blessed John,
 and as you made him an outstanding servant of the Passion of your Son,
 so may this sacrifice make us an offering acceptable to you.
 Through Christ our Lord.

COMMUNION ANTIPHON

Hebrews 12: 22–24

You have come to the heavenly Jerusalem,
 to the assembly of the first-born who are enrolled in heaven
 and to the sprinkled blood
 that speaks more graciously than the blood of Abel.

[MLOP 156]

PRAYER AFTER COMMUNION

[MLOP 156]

As we offer praise, O Lord,
 for the gifts of your Redemption, mercifully grant us,
 that, through a disposition of loving devotion,
 we may be formed in him
 whom Blessed John portrayed with wondrous wisdom of heart.
 Through Christ our Lord.

FEBRUARY 19

Bl. Alvaro of Zamora (or of Còrdoba), Priest

From the Common of a Pastors: For One Pastor. p. 528; or from the Common of Holy Men and Women: For Religious, p. 539.

COLLECT

[MLOP 156]

O God, who adorned Blessed Alvaro
 with the gifts of charity and penitence,
 grant, through his intercession and example,
 that we may ever bear the Death of Christ in our bodies
 and love of you in our hearts.
 Through our Lord, Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

FEBRUARY 20**Bl. Christopher of Milan, Priest**

From the Common of a Pastors: For One Pastor. p. 528; or from the Common of Holy Men and Women: For Religious, p. 539.

COLLECT

[MLOP 157]

O God, who made Blessed Christopher
a faithful herald of your Word among the peoples
and a diligent minister of his grace,
grant, we pray,
that, through his merits and example,
in every intention of mind and desire of heart.
we may be able to bear Christ.
Who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

FEBRUARY 24**Bl. Constantius Servoli of Fabriano, Priest**

From the Common of a Pastors: For One Pastor. p. 528; or from the Common of Holy Men and Women: For Religious, p. 539.

COLLECT

[MLOP 157]

O God, who made the Priest Blessed Constantius,
glorious among the peoples
in his zeal for constant prayer and the promotion of peace,
grant, through his intercession,
that, walking in the paths of justice,
we may attain everlasting peace and glory.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

ON THE SAME DAY

Bl. Ascensión of the Heart of Jesus Nicol Goñi, Virgin, Sister

From the Common of Virgins: For One Virgin, p. 534.; or from the Common of Holy Men and Women: For Religious, p. 539.

COLLECT

[AddOP 178]

O God, Father of mercy,
who called Blessed Ascension to serve generously the most needy,
grant, through her intercession,
that we may discover the treasures of your love
and share them with all our brothers and sisters.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

MARCH

MARCH 23

[FOR THE PROVINCE OF IRELAND]

Bl. Peter Higgins, Priest and Martyr

From the Common of Martyrs: For One Martyr, p. 516.

COLLECT

[ASOP (1993), p. 21]

Lord God, who gave the Martyr Peter,
an extraordinary love of neighbor in time of persecution
and the grace to bear witness to your love
by dying for the faith,
help us to grow in love of you and of our neighbor.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,,
one God, for ever and ever.

MARCH 24

Vigil of The Annunciation of the Lord

Today, according to an ancient tradition of the Order, our communities may celebrate a “Solemn Chapter” to announce the Incarnation of the Son of God to the all the members of the community gathered together in a spirit of faith and charity.

This celebration may take the usual form of a “Solemn Chapter” adapted to circumstances, or it may be joined to the solemn proclamation of the *Martyrology* for this day, or it may be combined with some part of the *Liturgy of the Hours*.

In the arrangement of this celebration, in addition to the reading or chanting of the Gospel (John 1:1–14), the following elements among others may be used: the appropriate recitation of psalms; the responsories *Descendit de caelis Deus verus* (MG, p. 32), *Verbum caro factum est* (MG, p. 47) and *Confirmatum est cor Virginis* (LHOP 113); antiphons *Haec est dies* (LHOP 117) or *O Rex* [LHOP 681], according to the theme “The Word made flesh.”

It is fitting that the entire liturgical action be introduced with a brief instruction and that there be an appropriate homily (GIRM, nn. 65–66; GIRM, n. 47) either immediately after the solemn announcement of the Incarnation or after the reading of the Gospel, according to various local customs.

[cf. Dir Lit, p. 55; and MOPF, p. 250]

APRIL**APRIL 1****Bl. Ioseph Girotti, priest et martyr**

From the Common of Martyrs: For One Martyr, p. 516.

APRIL 10**Bl. Anthony Neyrot, Priest and Martyr**

From the Common of Martyrs: For One Martyr, p. 516.

COLLECT

[MLOP 159]

O God, who, after mercifully calling back Blessed Anthony to the light of your truth, made him an uncommon martyr, grant, we pray, that, taught by his bitter sufferings, we may deny ourselves and always love you above all else. Through our Lord, Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

APRIL 13**Bl. Margaret of Città di Castello, Virgin, Lay Dominican**

From the Common of Virgins: For One Virgin, p. 534; or from the Common of Holy Men and Women: For Holy Women, p. 544.

COLLECT

[MLOP 160]

O God, who filled Blessed Margaret, bereft of sight,
 with an inner, heaven-sent light,
 that, with the eye of her heart enlightened,
 she might contemplate you alone,
 be the light of our eyes
 by which we may be able to shun the darkness of this world
 and reach our homeland of everlasting light.
 Through our Lord, Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

APRIL 14**Bl. Peter González (or “St. Elmo”), Priest**

From the Common of a Pastors: For One Pastor, p. 528; or from the Common of Holy Men and Women: For Religious, p. 539.

COLLECT

[MLOP 160]

O God, who show the special help of Blessed Peter
 to those in peril at sea,
 grant us, through his intercession,
 that the light of your grace may always shine through the storms of this life,
 and by it make us able to find the port of eternal salvation.
 Through our Lord, Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

APRIL 17

Bl. Clara Gambacorta, Widow, Nun

From the Common of Holy Men and Women: For Religious, p. 539.

COLLECT

[MLOP 161]

Grant us, merciful God,
a spirit of prayer and penance
that, following in the footsteps of Blessed Clara,
we may merit to attain the crown which she received in heaven.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 161]

O God, who, through the sacrifice of your Only Begotten Son,
willed to redeem the world on the altar of the Cross,
grant that, as we offer this sacrifice,
we may be strengthened in the confidence of our eternal salvation.
Through Christ our Lord.

PRAYER AFTER COMMUNION

[MLOP 161]

O God, who desired us to become partakers of this spiritual banquet
on the feast day of Blessed Clara,
grant us so to live
that we may be able to reach the eternal banquet.
Through Christ our Lord.

ON THE SAME DAY**Bl. Mary Mancini, Widow, Nun**

From the Common of Holy Men and Women: For Religious, p. 539.

COLLECT

[MLOP 161–162]

O God, giver of grace and comforter of those who mourn,
who strengthened Blessed Mary in the difficulties of life
with wondrous patience and invincible constancy of soul,
grant us, through her intercession,
that, obeying your will with a sincere heart,
we may walk faithfully through the changing paths of life.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

APRIL 19**Bl. Isnard of Chiampo, Priest**

From the Common of a Pastors: For One Pastor, p. 528; or from the Common of Holy Men and Women: For Religious, p. 539.

COLLECT

[MLOP 162]

O God, who does repel the darkness of ignorance
with the light of your wisdom,
strengthen our faith through the merits and prayers of Blessed Isnard,
and grant that the fire of your grace,
with which you made him renowned,
may never be extinguished in us by temptation.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

ON THE SAME DAY

Bl. Sibyllina Biscossi, Virgin, Lay Dominican

From the Common of Virgins: For One Virgin, p. 534; or from the Common of Holy Men and Women: For Holy Women, p. 544.

COLLECT

[MLOP 162]

Enkindle our hearts, we pray, O Lord,
with that divine fire of the Holy Spirit
with which you wondrously recreated the heart of Blessed Sybillina,
that, sustained by the same heavenly light,
we may drink deeply of the mysteries of Jesus Christ crucified
and ever grow in your love.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

Following page:

Eucharistic Miracle of Saint Agnes of Montepulciano
Dominican Church, Friesach, Germany.



APRIL 20

St. Agnes of Montepulciano, Virgin, Nun
Obligatory Memorial

ENTRANCE ANTIPHON

Let the hearts that seek the Lord rejoice!
 Turn to the Lord and his strength;
 constantly seek his face.

Cf. Ps 105 (104): 3–4

[MLOP 163 / MR 249 / MR3 113]

COLLECT

[MLOP 163]

O God, who adorned your bride Agnes
 with a wondrous ardor for prayer,
 grant that, by imitating her,
 with hearts fixed always on you,
 we may be able to attain the abundant reward of devotion.
 Through our Lord, Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 163 / MR 949 / MR3 945]

May we receive, O Lord, we pray,
 the effects of this offering dedicated to you,
 so that we may be cleansed from old earthly ways
 and, through the example of blessed Agnes,
 be renewed by growth in heavenly life.
 Through Christ our Lord.

COMMUNION ANTIPHON

The wise virgin has chosen the better part,
 and it will not be taken from her.

Cf. Lk 10: 42

[MLOP 163 / MR 950 / MR3 947]

Or:

What goodness and beauty are theirs!
 Grain shall make the young men flourish,
 and new wine the maidens.

Zechariah 9: 17

[MLOP 163]

PRAYER AFTER COMMUNION

[MLOP 164 / MR 949 / MR3 945]

May the holy reception of the Body and Blood
of your Only Begotten Son, O Lord,
turn us away from the cares of this fleeting world,
so that, following the example of blessed Agnes,
we may grow in sincere love for you on earth
and rejoice to behold you for eternity in heaven.
Through Christ our Lord.

APRIL 27

Bl. Hosanna of Kotor, Virgin, Lay Dominican

From the Common of Virgins: For One Virgin, p. 534; or from the Common of Holy Men and Women: For Holy Women, p. 544.

COLLECT

[MLOP 164]

Renew, O Lord, in our hearts a love of your Cross
that, through the intercession and example of Blessed Hosanna
who suffered for the unity of the Church,
we may become sharers in your sufferings and in your glory.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 164]

Recieve, O Lord, these offerings
which we present in commemoration of the Virgin Blessed Hosanna,
and grant, through the power of this sacrifice,
that we may please you always
with gifts of chastity and penance.
Through Christ our Lord.

PRAYER AFTER COMMUNION

[MLOP 164]

O God, who willed that we,
who partake of the one Bread and the one Chalice,
be one body in Christ,
through the excellent instruction of Blessed Hosanna
strengthen your faithful in truth
and call back to the unity of your Church
those who have strayed.
Through Christ our Lord.

Following page:
Andrea Vanni
Saint Catherine of Siena
San Domenico, Siena, Italy



APRIL 29

**St. Catherine of Siena, Virgin, Lay Dominican,
Doctor of the Church**

Feast

ENTRANCE ANTIPHON

The love of God has been poured into our hearts,
through the Spirit of God who dwells within us, alleluia.

Rom 5: 5; cf. 8: 11

[MLOP 165 / MR 443 / MR3 305]

The *Gloria in excelsis* (Glory to God in the highest) is said.

COLLECT

[MLOP 165 / MR 748 / MR3 702]

O God, who set Saint Catherine of Siena on fire with divine love
in her contemplation of the Lord's Passion
and her service of your Church,
grant, through her intercession,
that your people,
participating in the mystery of Christ,
may ever exult in the revelation of his glory.
Who lives and reigns with you in the unity of the Holy Spirit,,
one God, for ever and ever.

Or:

[MLOP 165]

O God, who teach us through drinking deeply
of the teaching of Saint Catherine
that the light of your truth surrounds us,
in the intimate and wondrous knowledge
that we live in you and your very self lives in us,
grant us, through her prayers,
to advance in virtue with so great a knowledge of truth
that we may be able to love you
and to serve you more perfectly each day.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 166 / MR 748 / MR3 702]

A ccept, O Lord, the saving sacrifice we offer
in commemoration of Saint Catherine,
 so that, instructed by her teaching,
 we may give ever more fervent thanks
 to you, the one true God.
 Through Christ our Lord.

Preface of St. Catherine of Siena, pp. 128, 186.

COMMUNION ANTIPHON

For anyone who drinks it, says the Lord,
 the water I shall give will become in him a spring
 welling up to eternal life.

Cf. Jn 4: 14

[MLOP 167 / MR 975 / MR3 970]

Or:

If we walk in the light, as God is in the light,
 we have fellowship with one another,
 and the blood of his Son Jesus Christ
 cleanses us from all sin, alleluia.

Cf. 1 Jn 1: 7

[MLOP 167 / MR 749 / MR3 702]

PRAYER AFTER COMMUNION

[MLOP 167 / MR 749 / MR3 702]

May the heavenly table
at which we have been fed, O Lord,
 confer eternal life upon us,
 as even in this world
 it nourished the life of Saint Catherine.
 Through Christ our Lord.

SOLEMN BLESSING

May God, who called you from darkness into his marvelous light,
 graciously pour out his blessing upon you
 and make you walk in his light.
 ℞ Amen.

May God, who cleansed you from every sin through the blood of his Son,
grant you salvation and peace.

R: Amen.

May God, whose compassion never fails,
abundantly pour out his mercy upon you.

R: Amen.

And may the blessing of almighty God,
the Father, and the Son, **✠** and the Holy Spirit,
come down on you and remain with you for ever.

R: Amen.

Following page:

El Greco

Saint Pius V

Private Collection, Paris, France



APRIL 30
St. Pius V, Pope
Obligatory Memorial

ENTRANCE ANTIPHON

The Lord established for him a covenant of peace,
 and made him the prince,
 that he might have the dignity of the priesthood forever, alleluia.

Sir 45: 30

[MLOP 168 / MR. 928 / MR3 924]

COLLECT

O God, who in your providence
 raised up Pope Saint Pius the Fifth in your Church
 that the faith might be safeguarded
 and more fitting worship be offered to you,
 grant, through his intercession,
 that we may participate in your mysteries
 with lively faith and fruitful charity.
 Through our Lord, Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

[MLOP 168 / MR 545 / MR3703]

PRAYER OVER THE OFFERINGS

Grant our supplication, we pray, O Lord,
 that this sacrifice we present on the feast day of blessed Pius,
 may be for our good,
 since through its offering
 you have loosed the offenses of all the world.
 Through Christ our Lord.

[MLOP 168 / MR 929 / MR3 925]

COMMUNION ANTIPHON

Lord, you know everything: you know that I love you.

Cf. Jn 21: 17

[MLOP 168 / MR 929 / MR3 925]

PRAYER AFTER COMMUNION

Be pleased, O Lord, we pray,
 to govern the Church you have nourished by this holy meal,
 so that, firmly directed,
 she may enjoy ever greater freedom
 and persevere in integrity of religion.
 Through Christ our Lord.

[MLOP 169 / MR 866 / MR3 850]

MAY**MAY 4****The Passion of Our Lord Jesus Christ**

The *Proprium Ordinis Praedicatorum: Liturgia Horarum* [LHOP, Latin ed., pp. 559–585] provides a votive office for The Passion of Our Lord Jesus Christ and suggests that it could be celebrated on May 4 (at one time the feast of the Crown of Thorns) or on another day. Keeping in mind the norms governing the celebration of Votive Masses (GIRM, n. 375), one could also celebrate a Votive Mass of the Passion of Our Lord Jesus Christ as found in the section of Votive Masses, page 594.

MAY 4**Bl. Emily Bicchieri, Virgin, Nun**

From the Common of Virgins: For One Virgin, p. 534.; or from the Common of Holy Men and Women: For Religious, p. 539.

COLLECT

[MLOP 170]

O God, who granted that Blessed Emily should disdain all earthly things and seek you alone, grant, through her merits and example, that, denying ourselves, we may love you with our whole heart. Through our Lord, Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

Following page:
Giovanni Bellini
Polyptych of San Vincenzo Ferreri
San Giovanni e Paolo, Venice, Italy



MAY 5
St. Vincent Ferrer, Priest
Obligatory Memorial

ENTRANCE ANTIPHON

How beautiful upon the mountains are the feet
of him who brings glad tidings of peace,
bearing good news, announcing salvation.

Cf. Is 52: 7

[MLOP 158 / MR 940 / MR3 936]

Or:

Wait for the Lord; be strong;
be stouthearted, and wait for the Lord.

Ps 27 (26): 14

[MLOP 158 / MR 260 / MR3 121]

COLLECT

[MLOP 158 / MR 743 / MR3 696]

O God, who raised up the Priest Saint Vincent Ferrer
to minister by the preaching of the Gospel,
grant, we pray,
that, when the Judge comes,
whom Saint Vincent proclaimed on earth,
we may be among those blessed
to behold him reigning in heaven.
Who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

Or:

[MLOP 158]

O God, who taught us through the preaching of Saint Vincent
to hasten in expectation of the Savior
along the path towards our heavenly homeland,
with his assistance grant us, we pray,
that, ardent in labor and in love,
we may not seek a lasting city here,
but one which is to come.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS:

[MLOP 159]

A ccept, O Lord, these offerings which we present to you
on the heavenly birthday of Saint Vincent,
and grant that, abiding in watchful expectation,
we may be able to proclaim the coming Kingdom
and to experience a foretaste of it through these mysteries.
Through Christ our Lord.

COMMUNION ANTIPHON**Cf. Rev 2: 7**

To the victor I will give the right to eat from the tree of life,
which is in the paradise of my God, alleluia.

[MLOP 159 / MR 919 / MR3 916]

PRAYER AFTER COMMUNION

[MLOP 159 / cf. MR 920 / cf. MR3 917]

R enewed by the sustenance of the one bread, O Lord,
on the feast day of Saint Vincent,
we humbly pray,
that you may confirm us ever in your charity
and make us walk in newness of life.
Through Christ our Lord.

MAY 7

Bl. Albert of Villa d'Ogna (or of Bergamo), Lay Dominican

From the Common of Holy Men and Women: For One Saint, p. 536; or for those who Practiced Works of Mercy, p. 542.

COLLECT

[MLOP 170]

O God, who made Blessed Albert outstanding
 in zeal for the truth and for apostolic charity
 in a humble condition of life,
 grant that we may so follow in his footsteps
 that we may merit to attain your rewards.
 Through our Lord, Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

MAY 8

Patronage of the Blessed Virgin Mary

Until the most recent revision of the liturgical calendar, the Order celebrated the Patronage of the Blessed Virgin Mary on December 22, the anniversary of the approval of the Order by Pope Honorius III (December 22, 1216). Now, however, keeping in mind the precedence of the weekdays of Advent which take first place over all other memorials, it is suggested that this commemoration of the Patronage be celebrated on this day (or on another day, if there is a special reason for it), in as much as on this day throughout the Church various celebrations of a similar title of the Blessed Virgin Mary are celebrated in other proper liturgical calendars.

The votive Mass of the Blessed Virgin Mary may be celebrated using the formulary approved for our Order which is especially suitable for this purpose, page 599.

Following page:

Fernando Yáñez de la Almedina

Saint Antoninus

from *San Antonino de Florencia y San Vicente Ferrer*

Museo de Bellas Artes de Valencia, Spain.



MAY 10

St. Antoninus Pierozzi of Florence, Bishop**Optional Memorial****ENTRANCE ANTIPHON**

I will look after my sheep, says the Lord,
and I will appoint a shepherd to pasture them,
and I, the Lord, will be their God, alleluia.

Cf. Ez 34: 11, 23, 24

[MLOP 171 / MR 929 / MR3 926]

COLLECT

[MLOP 171–172]

O God, who made the Bishop Saint Antoninus
wondrous for the gift of counsel,
grant, through his intercession,
that we, who walk in the darkness of this life,
may learn by heavenly light what we must do.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

Or:

[MLOP 172]

O God, who made the Bishop Saint Antoninus
wondrous for the gift of wisdom,
pour out upon your servants, we pray,
a spirit of understanding, truth and peace,
that they may perceive with all their heart
what is pleasing to you
and with all their strength pursue it.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 172 / MR 930 / MR3 927]

Look with favor, O Lord, we pray,
on the offerings we set upon this sacred altar
on the feast day of Saint Antoninus, that, bestowing on us your pardon,
our oblations may give honor to your name.
Through Christ our Lord.

COMMUNION ANTIPHON

I will appoint over you shepherds after my own heart,
who will shepherd you wisely and prudently.

Jer 3: 15

[MLOP 172 / MR 932 / MR3 929]

PRAYER AFTER COMMUNION

[MLOP 172 / MR 930 / MR3 927]

Renewed by the sacred mysteries,
we humbly pray, O Lord,
that, following the example of Saint Antoninus,
we may strive to profess what he believed
and to practice what he taught.
Through Christ our Lord.

MAY 12**Bl. Jane of Portugal, Virgin, Nun**

From the Common of Virgins: For One Virgin, p. 534.; or from the Common of Holy Men and Women: For Religious, p. 539.

COLLECT

[MLOP 173]

O God, who strengthened Blessed Jane
with the virtue of constancy
amidst the worldly vanities and opulence of the royal court,
we pray that, through her intercession,
your faithful may shun the things of earth
and ever aspire to those of heaven.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

MAY 13

Bl. Imelda Lambertini, Virgin

From the Common of Virgins: For One Virgin, p. 534.

COLLECT

[MLOP 173]

O Lord Jesus Christ,
who received into heaven the Virgin Blessed Imelda,
wounded with a burning love of your sacred banquet,
grant us, through her intercession,
to approach your sacred table with the same ardor of charity
that we may long to be set free and merit to be with you.
Who live and reign with God the Father
in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 173]

Recieve, O Lord, these offerings
which we set before you on the feast day of Blessed Imelda,
that, unfettered by earthly desires,
our hearts may be fixed on you where joys are true.
Through Christ our Lord.

PRAYER AFTER COMMUNION

[MLOP 174]

May this holy communion, our strength for the journey,
open for us the gate to eternity, we pray, O Lord,
that we may enter into heavenly glory.
Through Christ our Lord.

MAY 15**Bl. Giles of Vaozela, Priest**

From the Common of a Pastors: For One Pastor. p. 528; or from the Common of Holy Men and Women: For Religious, p. 539.

COLLECT

[MLOP 175]

We humbly implore your mercy, O God,
that as you brought Blessed Giles, impelled by that mercy,
back to the way of justice and holiness,
so may you deliver us from the slavery and death of sin
unto perfect freedom and life.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

ON THE SAME DAY**Bl. Andrew Abellon, Priest**

From the Common of a Pastors: For One Pastor. p. 528; or from the Common of Holy Men and Women: For Religious, p. 539.

COLLECT

[MLOP 174]

O God, who chose the Priest Blessed Andrew
to preach the Gospel of peace and to foster regular life,
grant, through his intercession,
that, devoting ourselves to the proclamation of the faith,
we may be able to take up faithfully the yoke of Christ.
Who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 174]

Graciously receive these offerings, O Lord,
which we present to you in commemoration of Blessed Andrew,
and, following his example,
grant that through this spotless sacrifice
we may always proclaim the faith
and cling wholeheartedly to the Gospel of your Son.
Who lives and reigns forever and ever.

PRAYER AFTER COMMUNION

[MLOP 174–175]

By this wondrous partaking of the Body and Blood of your Son,
grant those whom you have strengthened, O Lord,
so to live in him that we may never draw away from his love
and may be able to hand on his word without fear.
Through Christ our Lord.

MAY 16

Bl. Valdimir Ghika, Martyr

From the Common of Martyrs: For One Martyr, p. 516;

Following page:

Blanca Chavarri

Sant Francesc Coll

Hnas. Dominicas de la Anunciata, Madrid



MAY 19
St. Francis Coll Guitart, Priest
Optional Memorial

From the Common of a Pastors: For One Pastor. p. 528; or from the Common of Holy Men and Women: For Religious, p. 539.

ENTRANCE ANTIPHON

Cf Lk 4: 18

The Spirit of the Lord is upon me,
 for he has anointed me
 and sent me to preach the good news to the poor,
 to heal the broken-hearted.

COLLECT

[MLOP 175]

O God, who chose the Priest Saint Francis,
 to proclaim the name of your Son
 and to instruct the Christian people in holiness,
 grant, through his intercession,
 that the true faith may continually be rekindled and strengthened
 through the ministry of preaching
 Through our Lord, Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

PRAYER OVER THE OFFERINGS

We humbly implore your majesty, almighty God,
 that, just as the offerings made in honor of blessed Francis
 bear witness to the glory of divine power,
 so they may impart to us the effects of your salvation.
 Through Christ our Lord.

COMMUNION ANTIPHON

Mt 28: 20

Behold, I am with you always,
 even to the end of the age, says the Lord.

PRAYER AFTER COMMUNION

Make us, who have been nourished
by this sacred meal, almighty God,
always follow the example of blessed Francis
in serving you with constant devotion
and assisting all with untiring charity.
Through Christ our Lord.

MAY 21

Bl. Columba Guadagnoli of Rieti, Virgin, Sister

From the Common of Virgins: For One Virgin, p. 534.; or from the Common of Holy Men and Women: For Religious, p. 539.

COLLECT

[MLOP 176]

O God, who were pleased to adorn Blessed Columba,
a virgin pleasing to you,
with innocence of life and zeal for peace,
grant that, following her instruction,
we may serve you with pure minds in unity of heart.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

ON THE SAME DAY

Bl. Hyacinthe-Marie Cormier, Priest

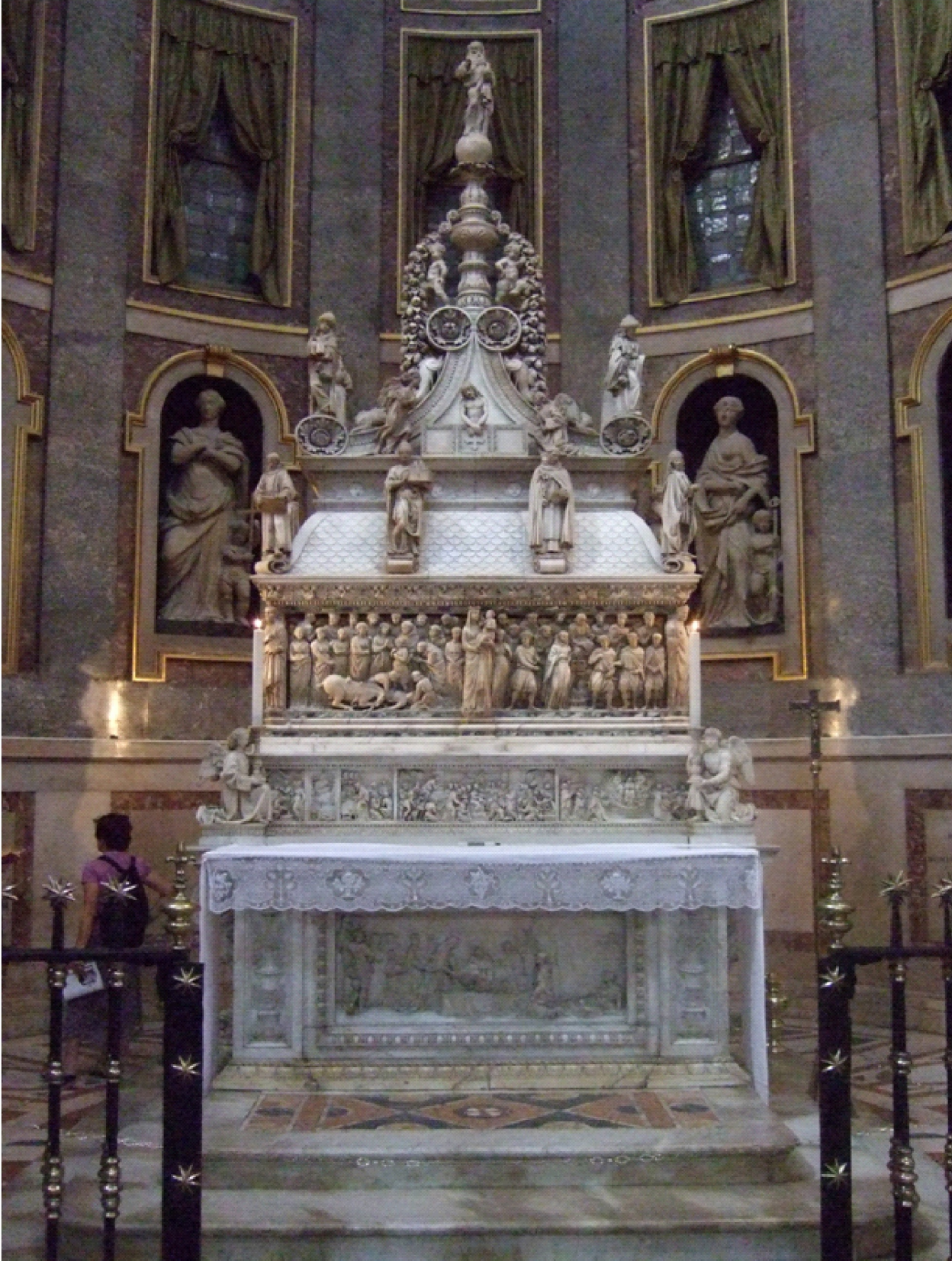
COLLECT

[AddOP 49]

O God, who willed that Blessed Hyacinthe-Marie Cormier
be renowned for gifts of counsel and piety
and for a burning zeal for sacred doctrine,
grant, through his intercession and example,
that your family always and everywhere
may be governed by wise and earnest rule.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

Following page:

Niccolò dell'Arca and others
Tomb of Saint Dominic
Basilica San Domenico, Bologna Italy



MAY 24

The Translation of Holy Father Dominic, Priest
Obligatory Memorial

ENTRANCE ANTIPHON

Receive the joy of your glory, giving thanks to God,
 who has called you into the heavenly Kingdom, alleluia.

4 Esdr 2: 36–37

[MLOP 178 / MR 386 / MR3 249]

[Accipite jucunditatem GOP 254]

COLLECT

[MLOP 176]

O God, who were pleased to illumine your Church
 by the merits and teaching of Saint Dominic,
 your confessor and our Father,
 grant, through his intercession,
 that she may never be lacking in temporal help
 and may ever advance in spiritual growth.
 Through our Lord, Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

Or:

[MLOP 177 / cf. MR 803 / cf. MR3 773]

May Holy Father Dominic come to the help of your Church
 by his merits and teaching, O Lord,
 and may he, who was an outstanding preacher of your truth,
 be a devoted intercessor on our behalf.
 Through our Lord, Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 177 / MR 803 / MR3 773]

Attend mercifully to the prayers we offer you, O Lord,
 by the intercession of Saint Dominic,
 and through the great power of this sacrifice
 strengthen by the protection of your grace
 those who champion the faith.
 Through Christ our Lord.

Preface I, pp.130, 190, or Preface II, pp. 131, 192, of Our Holy Father Dominic.

COMMUNION ANTIPHON

Go into all the world, and proclaim the Gospel
I am with you always, says the Lord (E.T. alleluia).

Mk 16: 15; Mt 28: 20

[MLOP 178 / MR 940 / MR3 937]

Or:

Thus says the Lord: You have but one teacher, the Christ,
and you are all brothers.

Mt 23:10, 8

[MLOP 178 / MR 819 / MR3 795]

PRAYER AFTER COMMUNION

[MLOP 178 / cf. MR 803 / cf. MR3 773]

May your Church, O Lord,
receive with wholehearted reverence
the power of this heavenly Sacrament,
by which we have been nourished
on the commemoration of Holy Father Dominic,
and may your Church,
having flourished by means of his preaching,
be helped through his intercession.
Through Christ our Lord.

MAY 27

Bl. Andrew (Francis) Franchi, Bishop

From the Common of Pastors: For a Bishop, p. 524; or from the Common of Holy Men and Women: For Religious, p. 539.

COLLECT

[MLOP 178–179]

O God, who made the Bishop Blessed Andrew excel in the proclamation of your word, in the office of a good shepherd, and in devotion and doctrine, grant us, through his intercession, that, striving earnestly in your holy service, we may thus merit to bear fruit in plenty. Through our Lord, Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 179]

We humbly implore you, O Lord, as we celebrate the memorial of Blessed Andrew, that through this offering we may be able to offer ourselves as a sacrifice pleasing to you. Through Christ our Lord.

PRAYER AFTER COMMUNION

[MLOP 179]

May the reception of your precious Body and Blood, O Lord, impart such great strength to us that, supported by the example of Blessed Andrew, we may always be conformed to your divine will. Who live and reign forever and ever.

MAY 28

Bl. Mary Bartholomew Bagnesi, Virgin, Lay Dominican*From the Common of Virgins: For One Virgin, p. 534.***COLLECT**

[MLOP 179]

O God, who enabled the Virgin Blessed Mary Bartholomew,
to unite an extraordinary ability to bear the pain of illness
with wondrous innocence,
grant that we who endure many hardships
may be helped by your grace.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God forever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 179]

As we present to you, O Lord,
in commemoration of Blessed Mary Bartholomew,
the bread of angels and the wine that makes maidens flourish,
free us from every defilement
that we may merit to be given a place among the pure ranks of the angels.
Through Christ our Lord.

PRAYER AFTER COMMUNION

[MLOP 180]

Through the power of this Sacrament, most loving Father,
strengthen us in your charity
that, instructed by the example of Blessed Mary Bartholomew,
we may be able to follow faithfully
in the footsteps of the suffering Christ.
Who lives and reigns forever and ever.

MAY 29

Bl. William Arnaud, Priest, and Companions, Martyrs

From the Common of Martyrs: For Several Martyrs, p. 513.

COLLECT

[MLOP 180]

O God, strength of your faithful,
who willed that Blessed William and his companions
offer their lives for their faith in Christ and their obedience to the Church,
grant us, through their intercession,
that, accepting with them a share in the chalice of Christ,
we may ever grow in your love.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 180]

Sanctify, O Lord, the offerings presented to you
on the feast day of Blessed William and his companions,
that as you glorified them through these divine mysteries,
so may you mercifully grant us pardon and peace.
Through Christ our Lord.

PRAYER AFTER COMMUNION

[MLOP 181]

We have received, O Lord, the Sacrament of eternal life,
as we humbly implore you,
that we may imitate the constancy of faith
of those whose merits we call to mind by our worship.
Through Christ our Lord.

MAY 30**Bl. James Salomoni, Priest**

From the Common of a Pastors: For One Pastor. p. 528; or from the Common of Holy Men and Women: For Religious, p. 539.

COLLECT

[MLOP 181]

O God, who providently gave Blessed James to your people
that they might enter more fully into the mystery of salvation,
grant, through his merits and example,
that we may so know your Son
that we may be able to imitate him more perfectly in our lives.
Who lives and reigns with you in the unity of the Holy Spirit,,
one God, for ever and ever.

JUNE**JUNE 2****Bl. Sadoc, Priest, and Companions, Martyrs**

From the Common of Martyrs: For Several Martyrs, p. 513.

COLLECT

[MLOP 182]

After this exile, Lord Jesus,
may the clement and loving Virgin Mary, your Mother,
whom Blessed Sadoc and his companions
hailed in the midst of hostile attack
and so merited to receive from you the longed-for palm of martyrdom,
show yourself to us.
You live and reign with God the Father in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 182]

O Lord, may this our offering on the feast day of those
who made their robes white in the blood of the Lamb
while devoutly hailing the Queen of martyrs,
bestow pardon and peace upon us.
Who lives and reigns with you forever and ever.

PRAYER AFTER COMMUNION

[MLOP 182]

May this heavenly banquet and the solemnity we celebrate, O Lord,
rouse us to saving meditation on the moment of judgment,
and may they also make us, who follow in the footsteps of your martyrs,
sharers in the happiness which has no end.
Through Christ our Lord.

Following page:
Pedro Berruguete
Saint Peter Martyr
Museo del Prado, Madrid, Spain



JUNE 4

St. Peter of Verona, Priest and Martyr
Obligatory Memorial

ENTRANCE ANTIPHON

Cf. Mt 10: 32

With joy let us celebrate
the glorious combat of Saint Peter Martyr,
who acknowledged Christ before others
and merited to be honored by Christ before the Father in heaven.

[MLOP 183 / cf. MR 923 / cf. MR3 919]

COLLECT

[MLOP 183]

Grant, we pray, almighty God,
that we may imitate with fitting devotion
the faith of the Martyr Saint Peter,
who for the spread of the same faith
was deemed worthy to obtain the palm of martyrdom.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

Or:

[MLOP 183]

O God, author and guardian of the faith,
who crowned Saint Peter with martyrdom
as he persevered in professing the true faith,
grant to your faithful
that, professing the same faith in word and deed,
they may gain the salvation of souls.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 183–184]

O God, who received Saint Peter's profession of faith
as a sacrifice pleasing to you,
receive these offerings which we present to you with living faith,
that, having become the Body and Blood of the spotless Lamb,
they may profit us unto salvation.
Through Christ our Lord.

Preface of St. Peter Martyr, pp.129, 188 .

COMMUNION ANTIPHON

I am the true vine and you are the branches.
Whoever remains in me and I in him,
bears fruit in plenty.

Cf. Jn 15: 1, 5

[MLOP 183 / cf. MR 410 / cf. MR3 271]

PRAYER AFTER COMMUNION

[MLOP 184–185]

Proclaiming the praises of the Paschal Victim in word and in deed,
we humbly implore you, O Lord,
that, through the example and intercession of Saint Peter Martyr,
we may be able to persevere until death
in communion with the Lamb who was slain.
Through Christ our Lord.

JUNE 8
Bls. Diana d'Andalò and Cecilia, Virgins, Nuns
Optional Memorial
For the Nuns of the Order: Obligatory Memorial

ENTRANCE ANTIPHON

Let the hearts that seek the Lord rejoice;
 turn to the Lord and his strength;
 constantly seek his face.

Cf. Ps 105 (104): 3-4

[MLOP 185 / MR 249 / MR3 113]

COLLECT

[MLOP 185]

Make us joyful, we pray, O Lord,
 on the cherished feast day of the Virgins Blessed Diana and Blessed Cecilia,
 and grant, through their intercession,
 that in heart and in deed we may display love of our brothers and sisters
 and love of the truth.
 Through our Lord, Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 185 / cf. MR 946 / cf. MR3 942]

As we proclaim your wonders, O Lord,
 in this commemoration of the holy Virgins Diana and Cecilia,
 we bring you these offerings and prayers;
 grant, we ask,
 that, as their merits are pleasing to you,
 so, too, our dutiful service may find favor in your sight.
 Through Christ our Lord.

COMMUNION ANTIPHON

The bridegroom has come, and the virgins who were ready
 have gone with him into the wedding feast (E.T. alleluia).

Cf. Mt 25: 10

[MLOP 186 / MR 946 / MR3 942]

PRAYER AFTER COMMUNION

[MLOP 186 / MR 947 / MR3 943]

May the mysteries we have received, O Lord,
 on this feast day of the Virgins blessed Diana and Cecilia,
 constantly bestir and enlighten us, we pray,
 so that we may stand ready for the coming of your Son
 and be admitted to his wedding feast on high.
 Through Christ our Lord.

MAY 10

Bl. John Dominici, Bishop**ENTRANCE ANTIPHON**

Thus says the Lord: My words, which I have put into your mouth,
will remain forever on your lips,
for your name is in this place
and your gifts will be accepted on my altar.

Cf. Is 59: 21; 56: 7

[MLOP 186 / MR 935 / MR3 932]

COLLECT

[MLOP 186]

O God, giver of heavenly counsel and charity,
who strengthened the Bishop Blessed John with an ability
to preserve the unity of the Church
and to foster regular observance,
grant us, through his intercession,
that we may ever pursue whatever promotes unity and peace.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 187]

Look graciously, we pray, O Lord,
on the prayers and offerings of your Church,
and grant that we, who desire to serve you faithfully,
may be filled with a spirit of humility and perfect charity.
Through Christ our Lord.

COMMUNION ANTIPHON

I have come that they may have life,
and have it more abundantly, says the Lord.

Jn 10: 10

[MLOP 187 / MR 931 / MR3 928]

PRAYER AFTER COMMUNION

[MLOP 187]

Bestow on us a spirit of charity, we pray, O Lord,
that, nourished by the Body and Blood of your Only Begotten Son,
we may effectively foster among all peoples
that peace which he himself left us.
Through Christ our Lord.

JUNE 12

Bl. Stephen Bandelli, Priest

From the Common of a Pastors: For One Pastor. p. 528; or from the Common of Holy Men and Women: For Religious, p. 539.

COLLECT

[MLOP 187]

O God, who made Blessed Stephen an extraordinary herald of the Gospel to call back to the way of salvation those who were straying, grant us, through his merits and example, to toil in close union with Christ that we may merit to receive the reward promised to laborers in the Kingdom. Through our Lord, Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 187]

A ccept, most merciful God, the gifts reverently offered to you, and, as you brought many who were straying back to the way of justice through Blessed Stephen, so, too, mercifully turn our wills toward you. Through Christ our Lord.

PRAYER AFTER COMMUNION

[MLOP 188]

R ecreated by your ineffable Sacrament we ask your mercy, almighty God, that we, who celebrate the glorious merits of Blessed Stephen, may by imitating him attain the everlasting joys promised in these mysteries. Through Christ our Lord..

JUNE 18**Bl. Hosanna Andreasi of Mantua, Virgin, Lay Dominican**

From the Common of Virgins: For One Virgin, p. 534.; or from the Common of Holy Men and Women: For those who Practiced Works of Mercy, p. 542.

COLLECT

[MLOP 188]

O God, giver of every good gift,
 who enabled Blessed Hosanna to prefer above all else
 and to teach about the unsearchable riches of Christ,
 grant us to be taught by her example and counsels
 that, growing in knowledge of you,
 we may faithfully live in accordance with the light of the Gospel.
 Through our Lord, Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

JUNE 20**Bl. Margaret Ebner, Virgin, Nun**

From the Common of Virgins: For One Virgin, p. 534.; or from the Common of Holy Men and Women: For Religious, p. 539.

COLLECT

[MLOP 188–189]

O God of supreme goodness,
 who enabled Blessed Margaret, ablaze with the fire of the Holy Spirit,
 to penetrate the mysteries of your divine love,
 grant us, through her intercession,
 that, filled with the same Spirit,
 we may advance toward you along the paths of Christ.
 Who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

JUNE 23
Bl. Innocent V, Pope

From the Common of Pastors: For a Pope, p. 522.

COLLECT

[MLOP 189]

O God, who endowed the Pope Blessed Innocent with gifts of knowledge and prudence and made him an ambassador of peace and unity, grant us, through his intercession, to savor the things of heaven and in perfect concord to pursue eagerly all that is good. Through our Lord, Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 189]

We offer this Sacrament of unity and peace to your majesty, O Lord, as we recall the memory of the Pope Blessed Innocent, who, afire with apostolic charity, resolutely brought concord to your Church. Through Christ our Lord.

PRAYER AFTER COMMUNION

[MLOP 189]

May the reception of this Sacrament on the feast day of the Pope Blessed Innocent, we pray, O Lord, produce in us everlasting salvation and peace. Through Christ our Lord.

JULY**JULY 4****Bl. Pier Giorgio Frassati, Lay Dominican**
Optional Memorial

From from the Common of Holy Men and Women: For those who Practiced Works of Mercy, p. 542.

COLLECT

[AddOP 51]

O God, who bestowed upon the young man Blessed Pier Giorgio the grace of joyfully discovering Christ in faith and in charity, grant, we pray, that, through his intercession, we may be able to spread the spirit of the gospel Beatitudes among the peoples of our day. Through our Lord, Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

ON THE SAME DAY**Bl. Catherine Jarrigue, Virgin, Lay Dominican**

From the Common of Virgins: For One Virgin, p. 534; or from the Common of Holy Men and Women: For those who Practiced Works of Mercy, p. 542.

COLLECT

[AddOP 50]

O Lord, who gave Blessed Catherine an ardent love and a dauntless courage to provide aid to priests and to comfort the poor, grant us, through her prayer, the power ever to serve you in our brothers and sisters with an efficacious faith and charity. Through our Lord, Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[AddOP 50]

O Lord, who inspired Blessed Catherine to provide priests with the bread and wine for the celebration of the sacrifice of salvation, we pray, look upon the offerings which your Church presents to you today that the Eucharist may give us the strength to be faithful even to laying down our lives. Through Christ our Lord.

PRAYER AFTER COMMUNION

[AddOP 51]

We have drunk deeply of the joy, O Lord, in celebrating this Eucharist; following the example of Blessed Catherine may this Sacrament make of us radiant witnesses of the love and joy of Christ in this world. Who lives and reigns forever and ever

JULY 7

Bl. Benedict XI, Pope

From the Common of Pastors: For a Pope, p. 522.

COLLECT

[MLOP 190]

O God, who made the Pope Blessed Benedict outstanding through a great love for fraternity and supreme service to your flock, grant, through his intercession, that we may always be fervent in fraternal life and steadfast in dedicated service to your Church. Through our Lord, Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

JULY 8**Bl. Adrian Fortescue, Lay Dominican and Martyr**

From the Common of Martyrs: For One Martyr, p. 516; or from the Common of Holy Men and Women: For One Saint, p. 536.

COLLECT

[MLOP 190]

O God, who through a wondrous spirit of piety and fortitude singularly strengthened Blessed Adrian, hear the prayers of your people and grant that, taught by his glorious example, we may obey you more readily than we obey others. Through our Lord, Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

Following page:

Saint John of Cologne Window

St. Dominic's Priory Church, London, England



JULY 9
St. John of Cologne, Priest, and Companions, Martyrs
Optional Memorial

ENTRANCE ANTIPHON

Many are the trials of the just,
 but from them all the Lord will rescue them.
 The Lord will keep guard over all their bones;
 not one of their bones shall be broken.

Cf. Ps 34 (33): 20–21

[MLOP 191 / MR 910 / MR3 907]

COLLECT

[MLOP 191]

O God, who in the glorious martyrdom of Saint John and his companions provide us with an extraordinary example of faith and fortitude, grant, we pray, that, through their preaching and example, bravely resisting the hostile forces of this world we may be found persevering in professing the true faith. Through our Lord, Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 191 / MR 909 / MR3 906]

Recieve, holy Father, the offerings we bring in commemoration of the holy Martyrs, and grant that we, your servants, may be found steadfast in confessing your name. Through Christ our Lord.

COMMUNION ANTIPHON

Neither death nor life nor any created thing will be able to separate us from the love of Christ.

Cf. Rom 8: 38–39

[MLOP 191 / MR 915 / MR3 911]

PRAYER AFTER COMMUNION

[MLOP 192 / MR 910 / MR3 907]

O God, who in your holy Martyrs have wonderfully made known the mystery of the Cross, graciously grant that, drawing strength from this sacrifice, we may cling faithfully to Christ and labor in the Church for the salvation of all. Through Christ our Lord.

Following page:

Adolph Tessain

Saint Peter Senz and Companions, Dominican Martyrs in China

from *Dominican Saints and Blesseds*

Priory of the Immaculate Conception, Washington DC.

In back: **Peter Senz, bishop**; and Francis Serrano Frías, bishop-elect,
and Ambrose Kou, their catechist.

Children in front: Simon Qin Cunfu, Mary Zheng Xu.

Francis Fernández de Capillas, priest, and Joachim Royo Pérez,
John Alcober Figuera, and Francis Díaz del Rincón, priests, are not shown.



ON THE SAME DAY

**Sts. Francis Fernández de Capillas, Priest, Peter Sanz, Bishop,
and Companions, Martyrs in China**
Obligatory Memorial

From the Common of Martyrs: For Several Martyrs, p. 513.

ENTRANCE ANTIPHON

Cf. Ps 37 (36): 39

From the Lord comes the salvation of the just;
he is their stronghold in time of distress.

COLLECT

[AddOP 44]

O God, who gave the blessed Martyrs Francis and his companions,
a life full of love for your name
and great fortitude in preaching the faith,
grant, through their intercession,
that your name may be spread
throughout the lands they evangelized,
and make us constant in the faith
which they sealed with their blood.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

Recieve, we pray, O Lord, the offerings of your people
in honor of the passion of your holy Martyrs,
and may the gifts that gave blessed Francis and his companions
courage under persecution
make us, too, steadfast in all trials.
Through Christ our Lord.

COMMUNION ANTIPHON

Cf. Mk 8: 35

Whoever loses his life for my sake
and for the sake of the Gospel will save it, says the Lord.

PRAYER AFTER COMMUNION

Preserve in us your gift, O Lord,
and may what we have received at your hands
for the feast day of the blessed Martyrs Francis and his companions
bring us salvation and peace.
Through Christ our Lord.

JULY 13

Bl. James of Varazze, Bishop

From the Common of Pastors: For a Bishop, p. 524.

COLLECT

[MLOP 192]

O God, who made the Bishop Blessed James
an extraordinary herald of truth and a mediator of peace,
grant us, through his intercession,
to love peace and truth and so come to you
in whom peace is perfect and truth is pure.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

JULY 17

Bl. Ceslaus of Poland, Priest**ENTRANCE ANTIPHON**

Tell among the nations his glory,
and his wonders among all the peoples,
for the Lord is great and highly to be praised.

Ps 96 (95): 3–4

[MLOP 192 / MR 941 / MR3 937]

COLLECT

[MLOP 193]

O God, who made the Priest Blessed Ceslaus,
inflamed with zeal for the salvation of souls,
outstanding for a wondrous grace to proclaim the Gospel,
grant that, following faithfully in his footsteps,
we may be able to spread the faith by our lives and preaching.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 193 / MR 939 / MR3 936]

Look upon the sacrificial gifts we offer, almighty God,
on the feast day of blessed Ceslaus,
and grant that we, who celebrate the mysteries of the Lord's Passion,
may imitate what we now do.
Through Christ our Lord.

COMMUNION ANTIPHON

Teach all nations to keep whatever I have commanded you,
says the Lord;
And behold, I am with you always, even to the end of the age.

Cf. Mt 28: 20

[MLOP 193 / MR 1117 / MR3 1125]

PRAYER AFTER COMMUNION

[MLOP 193 / MR 940 / MR3 936]

By the power of this mystery, O Lord,
strengthen your servants in the true faith,
that they may everywhere profess in word and deed
that faith for which blessed Ceslaus never ceased to labor
and for which he spent his whole life.
Through Christ our Lord.

JULY 18**Bl. Bartholomew of the Martyrs, Bishop**

From the Common of Pastors: For a Bishop, p. 524.

COLLECT

[AddOP 52]

O Lord, protect your Church
through the apostolic charity of the Bishop Blessed Bartholomew,
that, as pastoral care made him glorious,
so through his intercession
it may make us ever ardent in your love.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

Following page:
Fra Angelico
Noli me Tangere
San Marco, Florence, Italy



JULY 22
St. Mary Magdalene
Feast

ENTRANCE ANTIPHON

The Lord said to Mary Magdalene:
 Go to my brothers and tell them:
 I am going to my Father and your Father,
 to my God and your God.

Jn 20: 17
 [MR 789 / MR3 757]

COLLECT

[MR 790 / MR3 757]

O God, whose Only Begotten Son entrusted Mary Magdalene before all others with announcing the great joy of the Resurrection, grant, we pray, that through her intercession and example we may proclaim the living Christ and come to see him reigning in your glory. Who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MR 790 / MR3 757]

A ccept, O Lord, the offerings presented in commemoration of Saint Mary Magdalene, whose homage of charity was graciously accepted by your Only Begotten Son. Who lives and reigns forever and ever.

COMMUNION ANTIPHON

The love of Christ impels us,
 so that those who live may live no longer for themselves,
 but for him who died for them and was raised.

2 Cor 5: 14, 15
 [MR 790 / MR3 757]

PRAYER AFTER COMMUNION

[MR 790 / MR3 757]

May the holy reception of your mysteries, O Lord, instill in us that persevering love with which Saint Mary Magdalene clung resolutely to Christ her Master. Who lives and reigns forever and ever.

JULY 24

Bl. Jane of Orvieto, Virgin, Lay Dominican*From the Common of Virgins: For One Virgin, p. 534.*

COLLECT

[MLOP 194]

O God, who crowned with divine charisms
 the wondrous purity and burning charity of the Virgin Blessed Jane,
 grant that we may imitate what we honor in her
 through diligence and innocence of life.
 Through our Lord, Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

ON THE SAME DAY

Bl. Augustine Fangi of Biella, Priest*From the Common of a Pastors: For One Pastor, p. 528; or from the Common of Holy Men and Women: For those who Practiced Works of Mercy, p. 542.*

COLLECT

[MLOP 194]

O God, who endowed Blessed Augustine with a wondrous charity
 for proclaiming the mysteries of salvation
 and for consoling those who mourn,
 grant that we may follow in his footsteps
 and so grow always in your grace and knowledge.
 Through our Lord, Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 194]

Grant, almighty God, that we may consecrate to you this spotless sacrifice
 with the same disposition of ardent devotion
 that enkindled Blessed Augustine when he offered it,
 that, as we fittingly worship your majesty,
 we may attain the pardon for which we long.
 Through Christ our Lord.

PRAYER AFTER COMMUNION

[MLOP 195]

Renewed by the Bread of Angels, most merciful God,
may the example of Blessed Augustine ever rouse us
to praise your infinite goodness until death
and to continue that praise in never-ending song in heaven.
Through Christ our Lord.

JULY 27

Bl. Robert Nutter, Priest and Martyr

From the Common of Martyrs: For One Martyr, p. 516; or from the Common of a Pastors: For One Pastor.
p. 528.

COLLECT

[AddOP 53]

Almighty and merciful God,
who gave Blessed Robert an unwavering constancy
in facing the torments of martyrdom,
grant that we may be at peace in facing the trials of life
and be saved from the deceits of the enemy.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

Or:

[AddOP 53]

O God of mercy,
you have willed that Blessed Robert
be numbered among your martyrs;
grant us, through his intercession,
to share with him in the Passion of Christ
and so to rise with him to eternal life.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

AUGUST

AUGUST 2

Bl. Jane, Mother of Holy Father Dominic
Optional Memorial

ENTRANCE ANTIPHON

The woman who fears the Lord will herself be praised.
 Her children have called her most blessed,
 her husband has sung her praises.

Cf. Prov 31: 30, 28

[MLOP 196 / MR 966 / MR3 962]

COLLECT

[MLOP 196]

Stir up in your people, O Lord,
 the gospel spirit with which you filled Blessed Jane,
 who prepared her sons Dominic and Mannes
 for the apostolic life.
 Through our Lord, Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 196 / MR 967 / MR3 962]

We bring you these sacrificial gifts, O Lord,
 to commemorate blessed Jane,
 humbly entreating
 that they may bestow on us both pardon and salvation.
 Through Christ our Lord.

COMMUNION ANTIPHON

Whoever does the will of my heavenly Father
 is my brother, and sister, and mother, says the Lord.

Mt 12: 50

[MLOP 196 / MR 968 / MR3 964]

PRAYER AFTER COMMUNION

[MLOP 197 / MR 967 / MR3 963]

May the working of this divine Sacrament,
 enlighten and inflame us, almighty God,
 on this feast day of blessed Jane,
 that we may be ever fervent with holy desires
 and abound in good works.
 Through Christ our Lord.

AUGUST 3

Bl. Augustine Kazotic of Lucera, Bishop

From the Common of Pastors: For a Bishop, p. 524.

COLLECT

[MLOP 197]

Grant us, we pray, most merciful Father,
to follow the counsels and example of the Bishop Blessed Augustine,
that, constantly meditating on the mysteries of salvation
and ever intent on service to your Church,
we may be brought to the joys of eternal life.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

Following page:

Fra Angelico

Saint Dominic

from *The Perugia Altarpiece*

Galleria Nazionale dell'Umbria, Perugia, Italy

AUGUST 8
Holy Father Dominic, Priest
Solemnity

ENTRANCE ANTIPHON

In the midst of the Church he opened his mouth,
 and the Lord filled him with the spirit of wisdom and understanding
 and clothed him in a robe of glory.

Cf. Sir 15 :5

[MLOP 198 / MR 943 / MR3 939]

Or:

How beautiful upon the mountains are the feet
 of him who brings glad tidings of peace,
 bearing good news, announcing salvation.

Cf. Is 52 :7

[MLOP 198 / MR 940 / MR3 936]

Or:

My covenant with him was a covenant of life and peace.
 True instruction was in his mouth;
 He walked with me in peace and uprightness.

Cf. Mal 2 : 5a, 6

[MLOP 198]

The Gloria in excelsis (Glory to God in the highest) is said.

COLLECT

[MLOP 198 / MR 803 / MR3 773]

May Holy Father Dominic come to the help of your Church
 by his merits and teaching, O Lord,
 and may he, who was an outstanding preacher of your truth,
 be a devoted intercessor on our behalf.
 Through our Lord, Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

Or:

[MLOP 198]

O God, who were pleased to illumine your Church
 by the merits and teaching of Saint Dominic,
 your confessor and our Father,
 grant, through his intercession,
 that she may never be lacking in temporal help
 and may ever advance in spiritual growth.
 Through our Lord, Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

The Creed is said.

PRAYER OVER THE OFFERINGS

[MLOP 198 / MR 803 / MR3 773]

Attend mercifully to the prayers we offer to you,
O Lord, by the intercession of Holy Father Dominic
 and through the great power of this sacrifice
 strengthen by the protection of your grace
 those who champion the faith.
 Through Christ our Lord.

Preface of Holy Father Dominic, pp. 131, 192. The Preface for the Translation of Holy Father Dominic (May 24) may also be used.

COMMUNION ANTIPHON

Cf. Lk 12 :42

Behold a faithful and prudent steward,
 whom the Lord set over his household
 to give them their allowance of food at the proper time.

[MLOP 200 / cf. MR 943 / cf. MR3 939]

Or:

Cf. Lk 10: 1, 9

The Lord sent out disciples
 to proclaim throughout the towns:
 The kingdom of God is at hand for you.

[MLOP 200 / MR 941 / MR3 938]

PRAYER AFTER COMMUNION

[MLOP 200 / MR 803 / MR3 773]

May your Church, O Lord,
 receive with wholehearted reverence
 the power of this heavenly Sacrament,
 by which we have been nourished
 on the commemoration of Holy Father Dominic,
 and may your Church,
 having flourished by means of his preaching,
 be helped through his intercession.
 Through Christ our Lord.

SOLEMN BLESSING

[MLOP 200–201]

May God, the Father almighty,
 who made Saint Dominic a servant of the Gospel,
 strengthen you in your vocation.

℟ Amen.

May God, who made the kindness and compassion of our Savior
shine forth in his servant Dominic,
make you conformed to the image of his Son.
R: Amen.

May God, who made Saint Dominic
rich in mercy toward sinners and the poor,
fill you with the Holy Spirit
for proclaiming the Gospel of peace.
R: Amen.

And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
descend upon you and remain with you for ever.
R: Amen.

AUGUST 9**Bl. John of Salerno, Priest**

From the Common of a Pastors: For One Pastor. p. 528; or from the Common of Holy Men and Women: For Religious, p. 539.

COLLECT

[MLOP 201]

O God, who made Blessed John an extraordinary herald of your word
for the spread of the faith,
grant us, through his intercession,
that what we believe in our hearts concerning justice
we may confess with our lips for salvation.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

AUGUST 12

Bl. John George (Thomas) Rehm, Priest and Martyr

From the Common of Martyrs: For One Martyr, p. 516; or from the Common of Pastors: For One Pastor, p. 528.

COLLECT

[AddOP 54]

Lord God, who in the extreme hardship of deportation gave to Blessed John George Rehm and his companions the grace of fidelity and forgiveness, grant us, through their intercession, to always remain faithful to your Church and ardent to be reconciled with our brothers and sisters. Through our Lord, Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

AUGUST 13

St. Alexander Longo, Priest, and Companions, Mm.

From the Common of Martyrs: For Several Martyrs, p. 513.

AUGUST 14

Bl. Aimo Taparelli, Priest

From the Common of a Pastors: For One Pastor, p. 528; or from the Common of Holy Men and Women: For Religious, p. 539.

COLLECT

[MLOP 201]

O God, for whom to serve is to reign, through the intercession of Blessed Aimo, whom you made an extraordinary champion of the faith, grant, we pray, that, serving you in the Church by fostering peace and unity, we may merit to enjoy with him the Kingdom which has no end. Through our Lord, Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever

Following page:

El Greco

Assumption of the Virgin

Art Institute of Chicago, Chicago, IL



AUGUST 15
The Assumption of the Blessed Virgin Mary
Solemnity

1. On this solemnity we thankfully recall the intercession and protection of the Blessed Virgin Mary over the Order which the liturgy can express in several ways: before Mass by a procession or solemn entrance; during Mass by placing greater emphasis on one or another of the parts of the Eucharistic celebration; in the Liturgy of the Hours by celebrating one of the hours in a more solemn manner or by choosing certain special elements.

THE PROCESSION

2. The same procedure is observed as indicated for other processions or solemn entrances during the liturgical year (The Presentation of the Lord, Palm Sunday of the Passion of the Lord).

To better illustrate the meaning of this practice, the friars and other faithful may gather in a place where an image or icon of the Blessed Virgin Mary is located. According to local custom, elements that are especially appropriate for the procession may be used.

3. As the celebration begins the following antiphon or responsory or another appropriate chant is sung.

ANTIPHON

You have been taken up, O holy Mother of God,
 above the choirs of angels to the heavenly Kingdom.

[MLOP 202]

[Exaltata est AG 954]

Or:

[MLOP 202]

[Hodie Maria AG 904]

RESPONSORY

R: Today the Virgin Mary ascends to heaven. * Rejoice, for she reigns with Christ forever.

V: Today the Queen of the world is delivered from this evil age. * Rejoice, for she reigns with Christ forever.

4. After the greeting which is done in the usual way by the Principal Celebrant, he himself or the deacon or one of the concelebrants gives a brief address. These or similar words may be used:

[MLOP 203]

**Among the extraordinary gifts given to the human race,
not the least is that which God granted to Mary,
the glorious Mother of his Son:
after the mysteries of the Incarnation, the Passion and the Resurrection,
God summoned Mary, the glorious one, to himself
in the glory of the Assumption.
Indeed, not without cause was she bound to be blessedly glorified with her Son,
for by divine power in spotless purity of virginity
she was deemed worthy to conceive.**

After a period of silence the Principal Celebrant concludes the introductory rites with the following prayer:

[MLOP 807 / MR 807 / MR3 781]

Let us pray.

**O God, who, looking on the lowliness of the Blessed Virgin Mary,
raised her to this grace,
that your Only Begotten Son was born of her according to the flesh
and that she was crowned this day with surpassing glory,
grant through her prayers
that, saved by the mystery of your redemption,
we may merit to be exalted by you on high.
Through Christ our Lord.**

5. Then the deacon or one of the concelebrants or the Principal Celebrant himself may use these or similar words to begin the procession:

Let us go forth in hope with the pilgrim people of God.

[MLOP 203]

6. The procession moves towards the church in the customary manner and stations, if there are to be any, may be made according to local circumstances, with careful attention to the meaning of this practice.
7. During the procession antiphons with psalms or responsories, which may be chosen from the following, or other appropriate chants are sung.

ANTIPHON 1

Mary has been taken up into heaven.
The angels rejoice; they bless the Lord with praise.

[MLOP 204]
[Assumpta est Maria AG 904]

Or:

ANTIPHON 2

Through you the gates of paradise have been opened to us:
today, all glorious, you triumph with the angels.

[MLOP 204]
[Paradisi portae MG 187]

Or:

ANTIPHON 3

You are beautiful and fair, O daughter of Jerusalem,
terrible as an army set in battle array.

[MLOP 204]
[Pulchra es AG 903]

The above antiphons may be used with Psalms 45 (44), 87 (86), 46 (45) or 122 (121).

RESPONSORY

R. Who is she who came forth like the sun, beautiful as Jerusalem? The daughters of Sion saw her and called her blessed, * and queens praised her.

V. As on a spring day rose blossoms and lilies of the valley surround her, * and queens praised her.

[MLOP 204]
[Quae est ista PS, 79]

Or the following responsory, which is especially appropriate as the procession nears the church, may be sung.

RESPONSORY

R. I will go to the mountain of myrrh and to the hills of Lebanon, and I will speak to my bride: you are all-beautiful, my love, and there is no stain in you: come from Lebanon, my bride, come from Lebanon: you will come and depart from the peak of Senir and Hermon, * from the dens of lions, from the mountains of leopards.

V. Your cheeks are beautiful as the turtledove's, your neck as jewels. * from the dens of lions, from the mountains of leopards.

[MLOP 204]
Cf. Sg of Sgs 4: 6–8; 1: 10

[Ibo mihi PS, 80–81]

- The procession or solemn entrance is concluded in the usual way. As the procession enters the church the Entrance Antiphon is sung; having omitted the sign of the cross and the Act of Penitence, the *Gloria in excelsis* (Glory to God in the highest) is sung and Mass continues as usual.

MASS DURING THE DAY

ENTRANCE ANTIPHON

A great sign appeared in heaven
a woman clothed with the sun, and the moon beneath her feet,
and on her head a crown of twelve stars.

Cf. Rev 12: 1

[MLOP 205 / MR 808 / MR3 783]

[Signum magnum GR 590]

Or:

Let us all rejoice in the Lord,
as we celebrate the feast day in honor of the Virgin Mary,
at whose Assumption the Angels rejoice
and praise the Son of God.

[MLOP 205 / MR 808 / MR3 783]

[Gaudeamus GOP 566]

The *Gloria in excelsis* (Glory to God in the highest) is said.

COLLECT

[MLOP 205 / MR 810 / MR3 783]

Almighty ever-living God,
who assumed the Immaculate Virgin Mary, the Mother of your Son,
body and soul to heavenly glory,
grant, we pray,
that, always attentive to the things that are above,
we may merit to be sharers of her glory.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for and ever.

Readings are taken from the Roman Lectionary. The Creed is said.

PRAYER OVER THE OFFERINGS

[MLOP 205 / MR 810 / MR3 783]

May this oblation, our tribute of homage,
rise up to you, O Lord,
and, through the intercession of the Most Blessed Virgin Mary,
whom you assumed into heaven,
may our hearts, aflame with the fire of love,
constantly long for you.
Through Christ our Lord.

Preface of the Assumption, pp. 132, 194.

COMMUNION ANTIPHON

All generations will call me blessed,
for he who is mighty has done great things for me.

Lk 1: 48–49

[MLOP 206 / MR 812 / MR3 785]

[Beatam me GR 592]

PRAYER AFTER COMMUNION

[MLOP 206 / MR 812 / MR3 785]

Having received the Sacrament of salvation,
we ask you to grant, O Lord,
that, through the intercession of the Blessed Virgin Mary,
whom you assumed into heaven,
we may be brought to the glory of the resurrection.
Through Christ our Lord.

SOLEMN BLESSING

[MR 612-613 #15 / MR3 534]

May God, who through the childbearing of the Blessed Virgin Mary
willed in his great kindness to redeem the human race,
be pleased to enrich you with his blessing.

℟: Amen.

May you know always and everywhere the protection of her,
through whom you have been found worthy
to receive the author of life.

℟: Amen.

May you, who have devoutly gathered on this day,
carry away with you the gifts of spiritual joys
and heavenly rewards.

℟: Amen.

And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for ever.

℟: Amen.

Following page:

Ludovico Carracci

Apparition of the Virgin to Saint Hyacinth

Louvre Museum, Paris, France



AUGUST 17
St. Hyacinth of Poland, Priest
Obligatory Memorial

ENTRANCE ANTIPHON

Tell among the nations his glory,
and his wonders among all the peoples,
for the Lord is great and highly to be praised.

Ps 96 (95): 3–4

[MLOP 207 / MR 941 / MR3 937]

COLLECT

[MLOP 207]

O God, who filled Saint Hyacinth with a grace for preaching
by which he led many nations to the light of truth,
we pray,
that by your power you may perfect good works in us
through which others may be moved to glorify you.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

Or:

[MLOP 207]

Almighty ever-living God, who called Saint Hyacinth
to renew and strengthen in faith the peoples of diverse nations
by constantly proclaiming your word,
we pray, through his intercession,
increase our faith that we may be strengthened
for furthering your glory and the salvation of souls.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 207-208 / MR 939 / MR3 936]

Look upon the sacrificial gifts we offer, almighty God,
on the feast day of Blessed Hyacinth,
and grant that we, who celebrate the mysteries of the Lord's Passion,
may imitate what we now do.
Through Christ our Lord.

COMMUNION ANTIPHON

All the ends of the earth have seen the salvation of our God.

Cf. Ps 98 (97): 3

[MLOP 208 / MR 160 / MR3 38]

PRAYER AFTER COMMUNION

[MLOP 208 / MR 940 / MR3 936]

By the power of this mystery, O Lord,
confirm your servants in the true faith,
that they may everywhere profess in word and deed
the faith for which Blessed Hyacinth never ceased to labor
and for which he spent his whole life.
Through Christ our Lord.

AUGUST 18

**Bl. Mannes (or Mannés), Priest,
Brother of Holy Father Dominic
Optional Memorial**

ENTRANCE ANTIPHON

Priests of God, bless the Lord;
praise the Lord, all who are holy and humble of heart

Cf. Dn 3: 84, 87

[MLOP 208 / MR 932 / MR3 929]

COLLECT

[MLOP 208]

O God, who desired to unite Blessed Mannes
with his brother Dominic in the work of preaching,
grant that we may follow in their footsteps
and remain fervent in proclaiming the Gospel of salvation.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 209 / MR 963 / MR3 959]

May these offerings of our service,
placed on your altar in commemoration of blessed Mannes,
be acceptable to you, O Lord, we pray,
and grant that, released from earthly attachments,
we may have our riches in you alone.
Through Christ our Lord.

COMMUNION ANTIPHON

Amen, I say to you: That you who have left all and followed me.
will receive a hundredfold and possess eternal life

Cf. Mt 19: 27–29

[MLOP 209 / MR 962 / MR3 958]

PRAYER AFTER COMMUNION

[MLOP 209 / MR 962 / MR3 958]

By the power of this Sacrament, Lord, we pray,
lead us always in your love,
through the example of blessed Mannes,
and bring to fulfillment the good work you have begun in us
until the day of Christ Jesus.
Who lives and reigns forever and ever.

AUGUST 19**Bl. Jordan of Rivalto (or of Pisa), Priest**

From the Common of a Pastors: For One Pastor, p. 528; or from the Common of Holy Men and Women: For Religious, p. 539.

COLLECT

[MLOP 209]

O God,
who by integrity of life and graciousness of disposition
made Blessed Jordan a fitting servant of gospel preaching,
grant us in imitation of him
to devote ourselves generously
to the service of your word and to the salvation of souls,
that we may be able to attain the enjoyment of an everlasting reward.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

Following page:
Claudio Coello
Saint Rose of Lima
Museo del Prado, Madrid, Spain



ROSA
CORDIS MEI
TU MIHI
SPONSA
ESTO

AUGUST 23
**St. Rose (de Flores) of Lima,
 Virgin, Lay Dominican**
Obligatory Memorial

ENTRANCE ANTIPHON

MLOP 210 / MR 950 / MR3 946

Come, bride of Christ, receive the crown,
 which the Lord has prepared for you for eternity

COLLECT

[MLOP 210 / MR 816 / MR3 790]

O God, you set Saint Rose of Lima on fire with your love,
 so that, secluded from the world
 in the austerity of a life of penance
 she might give herself to you alone;
 grant, we pray, that through her intercession,
 we may tread the paths of life on earth
 and drink at the stream of your delights in heaven.
 Through our Lord, Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

Or:

[MLOP 210]

Almighty God, giver of all good gifts,
 who, having prepared Saint Rose with the dew of heavenly grace,
 made her radiant with humility, patience and zeal for her people,
 grant us that, following in her footsteps,
 we may merit to become the pure fragrance of Christ.
 Who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 210]

On the feast day of blessed Rose, O Lord,
 we offer the sacrifice of your Only Begotten Son
 by which we proclaim his death until he comes.
 Who lives and reigns forever and ever.

COMMUNION ANTIPHON

Put forth blossoms like a lily,
send forth fragrance, and bring forth leaves in grace.
Sing a hymn of praise; bless the Lord for all his works.

Sir 39: 14

[MLOP 211]

PRAYER AFTER COMMUNION

[MLOP 211 / MR 948 / MR3 944]

Renewed by partaking of this divine gift,
we pray, O Lord our God,
that by the example of the blessed Rose,
bearing in our body the Death of Jesus
we may strive to hold fast to you alone.
Through Christ our Lord.

AUGUST 26**Bl. James Bianconi of Bevagna, Priest**

From the Common of a Pastors: For One Pastor. p. 528; or from the Common of Holy Men and Women: For Religious, p. 539.

COLLECT

[MLOP 211]

O God, who were pleased to strengthen Blessed James
with confident assurance of eternal salvation,
extend to us the same tender mercy
that, sprinkled with the blood of our Redeemer,
we may be numbered among the sheep at your right hand for ever.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

Following page:

Michael Pacher

Saint Augustine of Hippo

from *Altarpiece of the Church Fathers*

Alte Pinakothek, Munich, Germany



AUGUST 28

St. Augustine of Hippo, Bishop and Doctor of the Church
Feast

ENTRANCE ANTIPHON

In all that he did he acknowledged the Holy One, the Most High,
proclaiming his glory;
with all his heart he praised the Lord.

Sir 47: 8

[MLOP 212]

Or:

In the midst of the Church he opened his mouth,
and the Lord filled him
with the spirit of wisdom and understanding
and clothed him in a robe of glory.

Sir 15: 5

[MLOP 212 / MR 943 / MR3 939]

The Gloria in excelsis (Glory to God in the highest) is said.

COLLECT

[MLOP 212]

O God, who with ineffable providence led Saint Augustine
from the darkness of error to the light of gospel truth,
grant, we pray,
that we who rejoice in your mercy toward him
may through his prayers to you
reform our deeds for the better.
Who lives and reigns with you in the unity of the Holy Spirit,
one God, for and ever.

Or:

[MLOP 212 / MR 818 / MR3 794]

Renew in your Church, we pray, O Lord,
the spirit with which you endowed
your Bishop Augustine
that, filled with the same spirit,
we may thirst for you,
the sole fount of wisdom,
and seek you, the author of heavenly love.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 213 / MR 818 / MR3 794]

Celebrating the memorial of our salvation,
we humbly beseech your mercy, O Lord,
that this Sacrament of your loving kindness
may be for us the sign of unity
and the bond of charity.
Through Christ our Lord.

Preface or St. Augustine of Hippo. pp 133, 196 .

COMMUNION ANTIPHON

Jn 6: 51, 58

I am the living bread that came down from heaven.
whoever feeds on me
shall have life because of me.

[MLOP 213 / cf. MR 470 & 481 / cf. MR3 334 & 345]

Or:

Mt 23: 10, 8

Thus says the Lord: You have but one teacher, the Christ,
and you are all brothers.

[MLOP 214 / MR 819 / MR3 795]

PRAYER AFTER COMMUNION

[MLOP 214 / MR 819 / MR3 795]

May partaking of Christ's table
sanctify us, we pray, O Lord,
that, being made members of his Body,
we may become what we have received.
Through Christ our Lord.

SOLEMN BLESSING

Cf. Phil 4: 7

[MLOP 214]

May the peace of God,
which surpasses all understanding,
keep your hearts and minds on Christ Jesus.
R: Amen.

May God preserve the strength of your faith, keep you in steadfast hope,
and increase your charity.
R: Amen.

With Saint Augustine and all the saints
may you be able to possess eternal joy
in our heavenly homeland.

R: Amen.

And may the blessing of almighty God,
the Father, and the Son, **+** and the Holy Spirit,
come down on you and remain with you for ever.

R: Amen.

SEPTEMBER**SEPTEMBER 2****Bl. Guala of Rogno (or of Bergamo), Bishop**

From the Common of Pastors: For a Bishop, p. 524; or from the Common of Holy Men and Women: For Religious, p. 539.

COLLECT

[MLOP 215]

O God, who endowed Blessed Guala with exceptional grace for establishing your people in peace and holiness, grant us, through his intercession, that, actively pursuing the interests of peace, we may gather the abundant fruit of holiness. Through our Lord, Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 215]

Receive, O Lord, the offering of our service, which we gladly render on the feast day of Blessed Guala, and, through the power of this sacrifice, grant us the gifts of your peace. Through Christ our Lord.

PRAYER AFTER COMMUNION

[MLOP 215]

Renewed by the Bread of life, we pray, O Lord, that, following the example of Blessed Guala, we may so live, that at our death we may be able to come to you. Through Christ our Lord.

ON THE SAME DAY

Bl. Ingrid of Skänninge, Widow, Nun

From the Common of Holy Men and Women: For Religious, p. 539.

COLLECT

[AddOP 55]

O God, who make us joyful on the annual feast day of Blessed Ingrid, grant, we pray, that she, whom we honor by this worship we may also follow by imitation of her holy life. Through our Lord, Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

Or:

[AddOP 55]

O Lord, in steadfastly serving you through fasting and prayer Blessed Ingrid sought your Son, who is the path of true wisdom; grant us, through her intercession, that same fidelity in our vocation and teach us to love you above all things. Through our Lord, Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

SEPTEMBER 4

Bl. Catherine Maffei of Racconigi, Virgin, Lay Dominican

From the Common of Virgins: For One Virgin, p. 534.

COLLECT

[MLOP 216]

O Lord, our hope, who, with an abundance of heavenly gifts, adorned the heart of Blessed Catherine, a heart that was completely yours, grant, through the intercession of so great a virgin, that your Son, our Lord Jesus Christ, who for our sakes was wholly fixed upon the cross, may be wholly fixed within our hearts. Who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

SEPTEMBER 5**Anniversary of Deceased Friends and Benefactors of the Order****ENTRANCE ANTIPHON**

[MLOP 216 / MR 1200 / MR3 1227]

Lord Jesus, grant eternal rest to those
for whom you poured out your precious Blood.

COLLECT

[MLOP 216–217 / cf. MR 1225 / cf. MR3 1257]

O God, giver of pardon and loving author of our salvation,
grant, we pray you, in your mercy,
that, through the intercession
of Blessed Mary, ever-Virgin, and all your Saints,
the brothers, sisters, friends and benefactors of our Order,
who have passed from this world,
may attain a share in eternal happiness.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 217 / cf. MR 1226 / cf. MR3 1257]

O God, whose mercy is beyond measure,
receive with favor our humble prayers,
and through the Sacrament of our salvation
grant to the souls of our brothers, sisters, friends and benefactors,
whom you granted to confess your name,
remission of all their sins.
Through Christ our Lord.

Preface I, pp. 157, 250, or Preface II, pp. 161, 252, of the Dead.

COMMUNION ANTIPHON

[MLOP 217 / MR 1200 / MR3 1227]

You are rest after toil, O Lord, life after death:
grant them eternal rest.

PRAYER AFTER COMMUNION [MLOP 217 / cf. MR 1226 / cf. MR3 1257]

Grant, we pray, almighty and merciful God,
 that the souls of our brothers, sisters, friends and benefactors,
 for whom we have offered
 this sacrifice of praise to your majesty,
 may, through the power of this Sacrament,
 be cleansed of all their sins
 and receive from your mercy
 the happiness of eternal light.
 Through Christ our Lord.

SEPTEMBER 6

**Bls. Michael (John Francis) Czartorysky, Priest, and
 Julia (Stanislawa) Rodzinska, Virgin, Sister, Martyrs in Poland**

From the Common of Martyrs: For Several Martyrs, p. 513.

ENTRANCE ANTIPHON

[AddOP 56 / MLOP 259 / MR 909 / MR3 906]

The souls of the Saints are rejoicing in heaven,
 the Saints who followed the footsteps of Christ,
 and since for love of him they shed their blood,
 they now exult with Christ for ever.

COLLECT

[AddOP 56]

Almighty, most-merciful God,
 watch over your people who celebrate the glorious memorial
 of the blessed Martyrs, Michael and Julia,
 and, as the fruit of their sacrifice,
 give us an unwavering constancy in the faith.
 Through our Lord, Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

PRAYER OVER THE OFFERINGS [AddOP 56–57 / cf. MR 909 / cf. MR3 906]

Recieve, holy Father, the offerings we bring
 on the memorial of your blessed Martyrs, Michael and Julia,
 who have shed their blood for the faith,
 and grant that we
 may be found steadfast in confessing your name.
 Through Christ our Lord.

COMMUNION ANTIPHON**Lk 22: 28–30**

It is you who have stood by me in my trials;
and I confer a kingdom on you, says the Lord,
that you may eat and drink at my table in my kingdom.

[AddOP 57 / MLOP 259 / MR 910 / MR3 906]

PRAYER AFTER COMMUNION

[AddOP 57 / MLOP 260 / cf. MR 910 / cf. MR3 907]

O God, who in your Martyrs, Michael and Julia,
have wonderfully made known the mystery of the Cross,
graciously grant
that, drawing strength from this sacrifice,
we may cling faithfully to Christ
and labor in the Church for the salvation of all.
Through Christ our Lord.

ON THE SAME DAY**Bl. Bertrand of Garrigue, Priest**

From the Common of a Pastors: For One Pastor, p. 528; or from the Common of Holy Men and Women: For Religious, p. 539.

COLLECT

[MLOP 218]

O God, who joined Blessed Bertrand to the holy Patriarch Dominic
as a distinguished companion and disciple,
grant us, through his intercession,
so to profess in life the faith which he proclaimed,
that we too may obtain the promised rewards in heaven.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 218]

We offer you the same sacrifice, O Lord,
which Blessed Bertrand offered on behalf of sinners,
humbly begging
that it may bring us pardon
and may establish us in everlasting thanksgiving.
Through Christ our Lord.

PRAYER AFTER COMMUNION

[MLOP 218]

Uphold by your grace in confessing the true faith,
those whom you have strengthened with Eucharistic Bread,
we pray, O Lord,
that, following in the footsteps of Blessed Bertrand,
we may be able to profess that faith in word and deed.
Through Christ our Lord.

SEPTEMBER 7

St. John Joseph Lataste, Priest

From the Common of a Pastors: For One Pastor, p. 528;



SEPTEMBER 18
St. Juan Macias, Religious
Obligatory Memorial

ENTRANCE ANTIPHON

Come, you blessed of my Father, says the Lord:
 I was sick and you visited me.
 Arren, I say to you:
 Whatever you did for one of the least of my brethren,
 you did it for me.

Cf. Mt 25: 34, 36, 40

[MLOP 219 / MR 963 / MR3 959]

COLLECT

[MLOP 219]

O God, lover and restorer of human salvation,
 whose charity impelled Saint Juan to make himself subject to all,
 grant, through his intercession,
 that we may constantly cling to the mystery of your goodness
 and gladly expend our lives and our goods for our brothers and sisters.
 Through our Lord, Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

Or:

[MLOP 219]

Grant, O Lord, that we may bear the burden of daily labor
 by resolutely striving to match the example set by Saint Juan
 on whom you bestowed a purity of life and perfect charity.
 Through our Lord, Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 219 / MR 964 / MR3 960]

Recieve, O Lord, the offerings of your people,
 and grant that we, who celebrate
 your Son's work of boundless charity,
 may, by the example of blessed Juan Macias
 be confirmed in love of you and of our neighbor.
 Through Christ our Lord.

COMMUNION ANTIPHON

Greater love has no one
than to lay down his life for his friends.

Cf. Jn 15: 13

[MLOP 220 / MR 964 / MR3 960]

Or:

This is how all will know that you are my disciples:
if you have love for one another, says the Lord.

Cf. Jn 13: 35

[MLOP 220 / MR 964 / MR3 960]

PRAYER AFTER COMMUNION

[MLOP 220 / MR 965 / MR3 960]

Having fed upon the delights of the Sacrament of salvation, O Lord,
we humbly implore your faithful love,
that, imitating, by your grace, the charity of blessed Juan Macias,
we may also be made partakers with him in glory.
Through Christ our Lord.

SEPTEMBER 19**Bl. Pius Albert del Corona, Bishop**

From the Common of Pastors: For a Bishop, p. 524; or from the Common of Holy Men and Women: For Religious, p. 539.

SEPTEMBER 20**Bl. Mark Scalabrini of Modena, Priest**

From the Common of a Pastors: For One Pastor, p. 528; or from the Common of Holy Men and Women: For those who Practiced Works of Mercy, p. 542.

COLLECT

[MLOP 220]

O God, who through blessed Mark brought back
to the way of justice many who were straying,
grant, through his intercession,
that set free from sin
we too may happily be able to attain everlasting joy.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 220]

Receive, most merciful Father,
the sacrifice we offer you on the memorial of Blessed Mark,
and, having been reconciled by this offering,
pour out your tender mercy upon us.
Through Christ our Lord.

PRAYER AFTER COMMUNION

[MLOP 221]

Renewed by the Bread of Angels, we pray, O Lord,
that we may follow the counsel and example of Blessed Mark
and be safeguarded by unceasing contemplation of the Cross.
Through Christ our Lord.

SEPTEMBER 22

Bl. Francis de Posadas, Priest

From the Common of a Pastors: For One Pastor. p. 528; or from the Common of Holy Men and Women: For those who Practiced Works of Mercy, p. 542.

COLLECT

[MLOP 221]

O God, who, having filled the Priest Blessed Francis
with the sweetness of heavenly charity,
made him an outstanding herald of your word,
grant, through his intercession,
that we may always live in your love.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 221]

Graciously receive this sacrifice, we pray, O Lord,
and as Blessed Francis in offering it
offered himself as a continual sacrifice to you,
so may it ever obtain the fullness of your grace in us.
Through Christ our Lord.

PRAYER AFTER COMMUNION

[MLOP 221]

Renewed by holy food, O Lord, we humbly implore you,
that you may make us, strengthened with heavenly sustenance at life's close,
partakers of that same glory
in fraternal company with Blessed Francis.
Through Jesus Christ our Lord

SEPTEMBER 24

Bl. Dalmatius Moner, Priest

From the Common of a Pastors: For One Pastor. p. 528; or from the Common of Holy Men and Women: For Religious, p. 539.

COLLECT

[MLOP 222]

O God, who willed that your humble servant Dalmatius
be rich in the grace of prayer and preaching
and serve you in solitude by a holy life,
make us cling to you with perseverance
that we may be able to see and follow you
in every circumstance of life.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God for ever and ever.

Following page:

L. O. Santos

The Sixteen Dominican Martyrs of Japan

On left, top: Lazarus of Kyoto, layman; Luke of the Holy Spirit Alonso, priest;
Matthew of the Rosary Kohioye; lay brother; Francis Shoyemon, lay brother.

On left, below: **James of St. Mary Kyushei Tomonaga**, priest (in cappa);
Michael Kurobioye, catechist; Jordan Hyacinth Ansalone, priest; Anthony González, priest.

On right: Thomas Hioji Nishi, priest; **Dominic Ibáñez de Erquicia**, priest (in cappa);
Magdalena of Nagasaki, tertiary; Marina of Omura, tertiary; Michael of Aozaraza, priest;
Vincent of the Cross Schiwozuka, priest.

In front: **Lawrence Ruiz of Manila**, member of the Rosary Confraternity.



SEPTEMBER 28

**Sts. Dominic Ibáñez de Erquicia, and James Kyushei Tomonaga,
Priests, Lawrence Ruiz of Manila, Husband,
and Companions, Martyrs in Japan**

Optional Memorial

ENTRANCE ANTIPHON

[AddOP 60 / MR 909 /MR3906]

The souls of the Saints are rejoicing in heaven,
the Saints who followed the footsteps of Christ,
and since for love of him they shed their blood,
they now exult with Christ for ever.

COLLECT

[AddOP 60]

Grant us, O Lord, the constancy of your blessed Martyrs,
Dominic and his companions, in service to you and neighbor,
for in your kingdom they are blessed
who suffer persecution for the sake of justice.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

Or, especially for gatherings of Dominicans:

[AddOP 60]

O God, by whose ineffable mercy
the Martyrs Saint Dominic and his companions,
proclaimed Christ in word and in blood,
grant us, through their intercession,
to grow in knowledge of you
and, bearing fruit in every good work,
to walk faithfully in your presence
in accord with the truth of the Gospel.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[AddOP 60]

The honor of the blessed Martyrs, Dominic and his companions,
urges us to present offerings to you with confidence, O Lord,
for because of them we trust
that these gifts will be profitable for us.
Through Christ our Lord.

COMMUNION ANTIPHON

Greater love has no one
than to lay down his life for his friends, says the Lord.

Cf. Jn 15: 13

[AddOP 60 / MR 909 / MR3906]

PRAYER AFTER COMMUNION

[AddOP 61]

We have joyfully received, O Lord, the pledge of eternal redemption:
in this celebration of the blessed Martyrs Dominic and his companions,
we pray that it may be for us an aid unto life both now and forever.
Through Christ our Lord

Following page:
Adolph Tessain

Bl. Alphonsus Navarette and Companions
Martyrs in Japan

from *Dominican Saints and Blesseds* (1906)
Priory of the Immaculate Conception, Washington DC.

Alphonsus Navarette, priest; and Alexius Sanburo Sanbaschi, his catechist.

The Following are not shown:

John of St. Dominic Martínez Cid, Louis Flores, Francis Morales Sedeño,
Angelo of St. Vincent Ferrer Orsucci, Alphonus de Mena Navarette, Hyacinth Orfanell Prades,
Joseph of St. Hyacinth “Salvanes,” Thomas of the Holy Spirit Zumárraga Lazcano,
Peter of St. Catherine Vazquez, Louis Bertrand Exarch, and Dominic Castellet Vinale, priests;
Thomas of the Rosary, and Manciu of St. Thomas, clerics;
Dominic of the Rosary, Peter of St. Mary, Mancius of the Cross,
Thomas of St. Hyacinth, Anthony of St. Dominic, lay brothers;
Gaspar Koteda, Caius Jiyemon, Francis Kuhyoe Nakamura, James Hayashida, John Imamura,
John Tomaki, Leo Sandayu, Louis Nihachi Nioye, Matthew Alvarez Anjin,
Michael Kyuchachi Yamada, Paul Aibara Sandayu, Dominic Shobioye, Michael Himonoy, n,
Paul Himonoy, Frances Ponzokere, Magdalena Kiyota, and Lucy Ludovica, tertiaries;
Maria Tanaka, Paul Nagaishi, and Paul Tanaka, clothed in habit at death;
62 Members of the Rosary Confraternity, and 21 others (17 of which were children).



ON THE SAME DAY
Bl. Alphonsus of Navarrete, Priest, and Companions,
Martyrs in Japan
Optional Memorial

ENTRANCE ANTIPHON

From the Lord comes salvation of the just;
 he is their stronghold in times of distress.

Cf. Ps 37 (36): 39

[MLOP 244 / MR 911 / MR3 908]

COLLECT

[AddOP 65 / cf. MR 922 / cf. MR3 918]

We humbly beseech the mercy of your majesty,
 almighty and merciful God,
 that, as you poured the knowledge
 of your Only Begotten Son into the hearts of the peoples of the Far East
 by the preaching of the blessed Martyrs Alphonsus and his companions,
 so, through their intercession,
 we may be made steadfast in the faith.
 Through our Lord, Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for and ever.

PRAYER OVER THE OFFERINGS

[MLOP 244 / MR 922 / MR3 919]

As we venerate the passion of your Martyrs Alphonsus and his companions,
 grant that through this sacrifice, O Lord,
 we may proclaim worthily the Death of your Only Begotten Son,
 who, not content with encouraging the Martyrs by his word,
 strengthened them likewise by example.
 Who lives and reigns for ever and ever.

COMMUNION ANTIPHON

I say to you, my friends:
 Do be afraid of those who kill the body,
 and after that have no more that they can do.

Lk 12: 4

[MLOP 244 / cf. MR 911 / cf. MR3 908]

PRAYER AFTER COMMUNION

[MLOP 245 / cf. MR 923 / cf. MR3 919]

Having fed upon heavenly delights,
 we humbly ask you, O Lord,
 that by the example of your blessed Martyrs Alphonsus and his companions,
 we may bear in our hearts
 the marks of your Son's charity and suffering
 and ever enjoy the fruit of perpetual peace.
 Through Christ our Lord.

ON THE SAME DAY

Bl. Lawrence of Ripafratta, Priest

From the Common of a Pastors: For One Pastor, p. 528; or from the Common of Holy Men and Women: For Religious, p. 539.

COLLECT

[MLOP 223]

O God, who made Blessed Lawrence abound in zeal for regular observance and in ardor for charity, grant us, through his intercession, that, always choosing what is more perfect, we may attain everlasting joy. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 223]

Recieve, O Lord, the sacrifice which we offer you and grant, by imitating Blessed Lawrence, that we may grow in spiritual gifts. Through Christ our Lord.

PRAYER AFTER COMMUNION

[MLOP 223]

Renewed by holy gifts, O Lord, we humbly implore you, that, having overcome what is earthly, through the example of Blessed Lawrence, we may ever desire the delights of heaven. Through Christ our Lord.

OCTOBER

OCTOBER 3

Bl. Dominic Spadafora, Priest

From the Common of a Pastors: For One Pastor, p. 528; or from the Common of Holy Men and Women: For Religious, p. 539.

COLLECT

[MLOP 224]

O God, who made apostolic service wondrously fruitful in Blessed Dominic through tireless ardor for prayer and regular observance, mercifully grant that, following in his footsteps we may merit to receive the abundant fruit of salvation. Through our Lord, Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for and ever.

PRAYER OVER THE OFFERINGS

[MLOP 224]

Receive, O God, this spotless sacrifice, in contemplation of which mystery Blessed Dominic burned for love, and grant that, offering ourselves with chaste bodies and devout minds, we may render acceptable service with fitting worship. Through Christ our Lord.

PRAYER AFTER COMMUNION

[MLOP 224]

May the grace of the Sacrament we have received, we pray, O Lord, make us docile and fruitful in deed, that, walking resolutely in your presence after the example of Blessed Dominic, we may grow always in your love. Through Christ our Lord.

Following page:

Giotto di Bondone

St. Francis Receiving the Stigmata (1295-1300)

Louvre Museum, Paris, France



OCTOBER 4
St. Francis of Assisi
Feast

ENTRANCE ANTIPHON

[MLOP 225]

Let us all rejoice in the Lord
 as we celebrate the feast day in honor of Holy Father Francis,
 at whose solemnity the Angels rejoice
 and praise the Son of God.

Or:

Cf. Jer 12: 7; Ps 86 (85): 1; Ps 27 (26): 10

Francis, the man of God, left his home behind,
 abandoned his inheritance and became poor and penniless,
 but the Lord raised him up.

[MLOP 225 / MR 842 / MR3 823]

The *Gloria in excelsis* (Glory to God in the highest) is said.

COLLECT

[MLOP 225 / cf. MR 843 / cf. MR3 823]

O God, by whose gift seraphic Father Francis
 was conformed to Christ in poverty and humility,
 grant that, by walking in his footsteps,
 we may follow your Son,
 and, through joyful charity,
 come to be united with you.
 Through our Lord, Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 225 / cf. MR 843 / cf. MR3 823]

As we bring you these offerings, O Lord,
 we pray that we may be rightly disposed
 for the celebration of the mystery of the Cross,
 which Holy Father Francis so ardently embraced.
 Through Christ our Lord.

Preface of St. Francis of Assisi, pp. 134, 198.

COMMUNION ANTIPHON

Cf. 1 Pt 4: 13

He rejoiced when he shared in the sufferings of Christ:
 and now he rejoices exultantly when Christ's glory is revealed.

[MLOP 225 / cf. MR 830 / cf. MR3 807]

PRAYER AFTER COMMUNION

[MLOP 227 / cf. MR 843 / cf. MR3 823]

Grant us, we pray, O Lord,
through these holy gifts which we have received,
that, imitating the charity and apostolic zeal of Holy Father Francis, we may experience
the effects of your love
and spread them everywhere for the salvation of all.
Through Christ our Lord.

OCTOBER 5
Bl. Raymond delle Vigne of Capua, Priest
Optional Memorial

ENTRANCE ANTIPHON

Listen to me, you that pursue what is right,
 you that seek the Lord;
 look to the rock from which you were hewn.

Is 51: 1
 [MLOP 227]

Or:

My speech and my proclamation
 were not with plausible words of human wisdom,
 but with a demonstration of the Spirit and of power.

1 Cor 2: 4
 [MLOP 227]

COLLECT

[MLOP 227]

O God, who called Blessed Raymond
 to seek your Kingdom through the pursuit of perfect charity,
 grant that, strengthened through his intercession and rejoicing in spirit,
 we may advance in the way of love.
 Through our Lord, Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 228 / cf. MR 962 cf. MR3 957]

Most merciful Jesus,
 who were pleased to create in Blessed Raymond
 the New Man in your image, the old having passed away,
 graciously grant, we pray,
 that, renewed like him,
 we may offer you the acceptable sacrifice of conciliation.
 Through Christ our Lord.

COMMUNION ANTIPHON

Remain in me, as I remain in you, says the Lord.
 Whoever remains in me
 and I in him bears fruit in plenty.

Jn 15: 4, 5
 [MLOP 228 / MR 940 / MR3 937]

PRAYER AFTER COMMUNION

[MLOP 228]

Replenished at your heavenly table, we implore you, O Lord,
that the lives of those who follow in the footsteps of the Savior
may accord with their name
and their faith be seen in their deeds.
Through Christ our Lord.

OCTOBER 6

Bl. Bartolo Longo, Lay Dominican

From the Common of Holy Men and Women: For those who Practiced Works of Mercy, p. 542.

COLLECT

[MLOP 228]

Almighty, merciful God
who in Blessed Bartolo,
a herald of the Rosary of the Blessed Virgin Mary
and a father to needy children and orphans,
provided a wondrous example of devotion and charity,
grant us, through his intercession,
that we may be able to see and love Christ your Son
in our brothers and sisters.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

Following page:

Lucas Valdez

The Battle of Lepanto

Iglesia de Santa Maria Magalena, Seville, Spain.



OCTOBER 7
Our Lady of the Rosary
Feast

ENTRANCE ANTIPHON

Hail Mary, full of grace, the Lord is with you.
 Blessed are you among women,
 and blessed is the fruit of your womb.

Cf. Lk 1: 28, 42

[MLOP 229 / MR 844 / MR3 825]

Or:

Let us all rejoice in the Lord
 as we celebrate the feast day in honor of the blessed Virgin Mary,
 at whose solemnity the Angels rejoice
 and praise the Son of God.

[MLOP 229 / cf. MR 855 / cf. MR3 837]

The *Gloria in excelsis* (Glory to God in the highest) is said.

COLLECT

[MLOP 229 / MR 844 / MR3 825]

Pour forth, we beseech you, O Lord,
 your grace into our hearts,
 that we, to whom the Incarnation of Christ your Son
 was made known by the message of an Angel,
 may, through the intercession of the Blessed Virgin Mary,
 by his Passion and Cross
 be brought to the glory of his Resurrection
 Who lives and reigns with you in the unity of the Holy Spirit,
 one God, for and ever.

Or:

[MLOP 229–230]

O God, whose Only Begotten Son
 through his life, death and resurrection,
 has purchased for us the rewards of eternal salvation,
 grant, we beseech you,
 that, meditating upon these mysteries
 of the most holy Rosary of the Blessed Virgin Mary,
 we may imitate what they contain
 and obtain what they promise.
 Through our Lord, Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 230 / MR 844 / MR3 825]

Grant, we pray, O Lord,
 that we may be rightly conformed to these offerings we bring
 and so honor the mysteries of your Only Begotten Son,
 as to be made worthy of his promises.
 Who lives and reigns for ever and ever.

Preface I, pp. 135, 200, or Preface II, pp. 136, 202. of Our Lady of the Holy Rosary

COMMUNION ANTIPHON

Lk 2: 19

Mary treasured all these words
 and pondered them in her heart.

[MLOP 231]

Or:

Lk 1: 31

Behold, you will conceive in your womb and bear a son,
 and you shall name him Jesus.

[MLOP 231 / MR 844 / MR3 825]

PRAYER AFTER COMMUNION

[MLOP 232 / MR 844 / MR3 825]

We pray, O Lord our God,
 that just as we proclaim in this Sacrament
 the Death and Resurrection of your Son,
 so, being made partakers in his suffering,
 we may also merit a share
 in his consolation and his glory.
 Who lives and reigns for ever and ever.

Or:

[MLOP 232]

May we be helped by the prayers of your most holy Mother,
 we pray, O Lord,
 that we may receive the power of the mysteries we celebrate
 and obtain the effect of the Sacrament we have received.
 Through Christ our Lord.

SOLEMN BLESSING

[MLOP 232 / see MR 612–613 #15 / MR3 534]

May God, who through the childbearing of the Blessed Virgin Mary
willed in his great kindness to redeem the human race,
be pleased to enrich you with his blessing.

℟ Amen.

May you know always and everywhere the protection of her,
through whom you have been found worthy to receive the author of life.

℟ Amen.

May you, who have devoutly gathered on this day,
carry away with you the gifts of spiritual joys and heavenly rewards.

℟ Amen.

And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for ever.

℟ Amen

OCTOBER 8

Bl. Ambrose Sansedoni, Priest

From the Common of a Pastors: For One Pastor. p. 528; or from the Common of Holy Men and Women: For Religious, p. 539.

COLLECT

[MLOP 233]

May the commemoration of Blessed Ambrose, merciful God,
give joy to your Church,
that she may be strengthened at all times by spiritual assistance
and be made worthy to enjoy everlasting joys.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 233]

May the offering here before us, O Lord, be life-giving for your people
for whom, with a Father's love, you were pleased
to hand over your Only Begotten Son as a living sacrifice.
Who lives and reigns with you forever and ever.

PRAYER AFTER COMMUNION

[MLOP 233]

Filled with divine gifts, O Lord, we pray,
that, instructed by the example of Blessed Ambrose,
we may experience the desired effect of this saving sacrifice.
Through Christ our Lord.

ON THE SAME DAY

Bl. Matthew Carreri, Priest

From the Common of a Pastors: For One Pastor. p. 528; or from the Common of Holy Men and Women: For Religious, p. 539.

COLLECT

[MLOP 233]

Enkindle in our hearts, O Lord,
a love of the Passion and Cross,
that, through the intercession and example of Blessed Matthew,
we may become partakers of the sorrows of Christ and of his glory.
Who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

Following page:
Francisco de Zurbarán
Saint Louis Bertrand (1636–38)
Museum of Fine Art of Seville, Spain.



OCTOBER 9
St. Louis Bertrand, Priest
WDP: Feast

ENTRANCE ANTIPHON

Tell among the nations his glory,
 and his wonders among all the peoples,
 for the Lord is great and highly to be praised.

Psalm 96 (95): 3–4

[MLOP 234 / MR 941 / MR3 937]

Or:

May the thoughts of my heart win favor in your sight,
 O Lord, my rock and my redeemer.

Psalm 19 (18): 14

[MLOP 234]

COLLECT

[MLOP 234]

Almighty and merciful God,
 who poured the fear of your name into the heart of Saint Louis,
 set our hearts ablaze with such divine fire
 that we may serve you faithfully in love, as well as in fear.
 Through our Lord, Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 234 / MR 1116 / MR3 1125]

Look, O Lord, upon the face of your Christ,
 who handed himself over as a ransom for all,
 so that through him,
 from the rising of the sun to its setting,
 your name may be exalted among the nations
 and in every place a single offering
 may be presented to your majesty.
 Through Christ our Lord.

COMMUNION ANTIPHON

I will give you as a light to the nations,
 that my salvation may reach to the end of the earth.

Is 49: 6

[MLOP 234]

Or:

He who ponders the law of the Lord day and night
 will yield fruit in due season.

Cf. Ps 1: 2, 3

[MLOP 235 / MR. 199 / MR3 73]

[Qui meditabitur GOP 74]

PRAYER AFTER COMMUNION

[MLOP 234 / MR 942 / MR3 938]

May your holy gifts which we have received
fill us with life, O Lord,
that we, who rejoice in commemorating blessed Louis,
may also profit from his example of apostolic virtue.
Through Christ our Lord.

OCTOBER 11

Bl. James Griesinger of Ulm, Religious

From the Common of Holy Men and Women: For Religious, p. 539.

COLLECT

[MLOP 235]

O God, who wonderfully gave Blessed James the ability
to perceive your goodness displayed everywhere
and to portray it through art,
grant us, so to be taught by his works and example,
that we may become more disposed
for contemplation of your supreme beauty.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

OCTOBER 13**Bl. Magdalene Panatieri, Virgin, Lay Dominican**

From the Common of Virgins: For One Virgin, p. 534; or from the Common of Holy Men and Women: For those who Practiced Works of Mercy, p. 542.

COLLECT

[MLOP 235]

O God, who abandons no one that hopes in you
and mercifully hears those who devoutly implore you,
grant, we pray,
that what we cannot obtain by our merits
we may receive through the patronage of the Virgin Blessed Magdalene.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 236]

May this sacrificial offering, O Lord,
which we bring before the throne of your majesty
in commemoration of Blessed Magdalene,
become, through your kindness, a seat of mercy for us
and may it ever make us worthy to attain the gifts of heaven.
Through Christ our Lord.

PRAYER AFTER COMMUNION

[MLOP 236]

May the sacred gifts we have received, most merciful Father,
by which we have become partakers of the divine nature,
restrain us from future excesses
and make us fervent in heart and fruitful in deeds
as we imitate the Virgin Blessed Magdalene.
Through Christ our Lord.

OCTOBER 14**Bl. Marie Poussepin, Virgin, Lay Dominican***From the Common of Virgins: For One Virgin, p. 534.***COLLECT**

[AddOP 62]

O God, the Father of mercies,
 who providently adorned Blessed Marie
 with the ardor of charity and relentless dedication,
 grant us, through her intercession,
 that, having become witnesses of your truth,
 we may be able to serve Christ in our brothers and sisters.
 Who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

OCTOBER 19**Bl. Agnes of Jesus Galand, Virgin, Nun***From the Common of Virgins: For One Virgin, p. 534.; or from the Common of Holy Men and Women: For Religious, p. 539.***COLLECT**

[AddOP 63]

Almighty, most loving God,
 who made Blessed Agnes of Jesus wondrous
 in her love of the poor and care for the formation of priests,
 grant us, through her intercession,
 to receive Christ crucified with living faith
 and to proclaim him for the salvation of the whole world.
 Who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

OCTOBER 21

Bl. Peter Capucci of Città di Castello, Priest

From the Common of a Pastors: For One Pastor, p. 528; or from the Common of Holy Men and Women: For Religious, p. 539.

COLLECT

[MLOP 236]

O God, who has said that your faithful
who remember the last things would never sin,
grant us, through the preaching and example of Blessed Peter,
to so recall to mind our earthly death
that, lamenting the sins we have committed,
we may avoid the death that lasts forever.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

OCTOBER 22

In dedicated churches whose date of dedication is unknown:
Anniversary of the Dedication of a Conventual Church
Solemnity

ENTRANCE ANTIPHON

Wonderful are you, O God, in your holy place.
 The God of Israel himself gives his people strength and courage.
 Blessed be God!

Ps 68 (67): 36

[MLOP 237 / MR 891 / MR3 887]

The *Gloria in excelsis* (Glory to God in the highest) is said.

COLLECT

[MLOP 237 / MR 891 / MR3 887]

O God, who year by year renew for us the day
 when this your holy temple was consecrated,
 hear the prayers of your people
 and grant that in this place
 for you there may always be pure worship
 and for us, fullness of redemption.
 Through our Lord, Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

The Creed is said.

PRAYER OVER THE OFFERINGS

[MLOP 237 / MR 891 / MR3 887]

Recalling the day when you were pleased
 to fill your house with glory and holiness, O Lord,
 we pray that you may make of us
 a sacrificial offering always acceptable to you.
 Through Christ our Lord.

Preface of the Dedication of a Church, pp. 138, 206.

COMMUNION ANTIPHON

You are the temple of God, and the Spirit of God dwells in you.

Cf. 1 Cor 3: 16–17

[MLOP 238 / MR 894 / MR3 890]

PRAYER AFTER COMMUNION

[MLOP 238 / MR 894 / MR3 890]

May the people consecrated to you, O Lord, we pray,
receive the fruits and joy of your blessing,
that the festive homage
they have offered you today in the body
may redound upon them as a spiritual gift.
Through Christ our Lord.

SOLEMN BLESSING

[MLOP 239 / MR 894 / MR3 890]

May God, the Lord of heaven and earth,
who has gathered you today
in memory of the dedication of this church,
make you abound in heavenly blessings.
℟: Amen.

And may he, who has willed that all his scattered children
be gathered together in his Son,
grant that you may become his temple
and the dwelling place of the Holy Spirit.
℟: Amen.

Thus, may you be made thoroughly clean,
so that God may dwell within you
and you may possess with all the Saints
the inheritance of eternal happiness.
℟: Amen.

And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for ever.
℟: Amen.

OCTOBER 25
Bl. Peter Geremia, Priest

From the Common of a Pastors: For One Pastor. p. 528; or from the Common of Holy Men and Women: For Religious, p. 539.

COLLECT

[MLOP 239–240]

O God, who with ineffable grace raised up Blessed Peter to call back to the way of righteousness those who were straying and to renew Christian and religious life, open wide our hearts, we pray, through his intercession, that, fervent in your charity, we may ever run in the way of your commands. Through our Lord, Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for and ever.

OCTOBER 26
Bl. Damian Furcheri of Finale Borgo, Priest

From the Common of a Pastors: For One Pastor. p. 528; or from the Common of Holy Men and Women: For Religious, p. 539.

COLLECT

[MLOP 240]

O God, who, to provide for the salvation of the faithful, endowed the Priest Blessed Damian with virtues and a wonderfully persuasive power of speech, grant, we pray, that, through his intercession, hearing your word with an honest and good heart, we may hold it fast and bring forth fruit in patience. Through our Lord, Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 240]

Receive, O Lord, this sacrificial offering which we offer you on the feast day of Blessed Damian, that, just as he offered himself to you in sacrifice, so, too, may we direct to you every desire of the heart. Through Christ our Lord.

PRAYER AFTER COMMUNION

[MLOP 240]

May the Sacrament of your unbounded charity
which we have received, O Lord,
be a safeguard to our frailty,
that, imitating Blessed Damian,
we may run in the way of your commands.
Through Christ our Lord.

OCTOBER 27

Bl. Bartholomew of Vicenza, Bishop

From the Common of Pastors: For a Bishop, p. 524.

COLLECT

[MLOP 240]

O God, who made Blessed Bartholomew wondrous
in leading to the light of truth those who were erring
and in calling your people back to peace and harmony,
grant, through his holy intercession,
that your peace, which surpasses all understanding,
may guard our hearts and our minds in Christ Jesus our Lord.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

OCTOBER 30

Bl. Benvenuta Bojani, Virgin, Lay Dominican

From the Common of Virgins: For One Virgin, p. 534.

COLLECT

[MLOP 240]

Pour out upon us, O Lord, the grace of penance, prayer and humility
that, in imitation of the Virgin Blessed Benvenuta,
we may be able to live in the spirit by mortifying the flesh,
and, by constantly contemplating heavenly things,
to find rest and glory in you the one God.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

ON THE SAME DAY**Bls. Terence Albert O'Brien, Bishop, and Peter Higgins,
Priest, Martyrs in Ireland**

From the Common of Martyrs: For Several Martyrs, p. 513.

COLLECT

[AddOP 64]

O God, who gave your Church
an example of heroic love and fortitude
in the life and death of the Martyrs,
Blessed Terence Albert and Blessed Peter,
grant, we pray, through their intercession
that we may always grow in love of you and neighbor
and may accept death according to your will.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

[For the Province of Ireland]

OCTOBER 30

**Blessed Terence Albert O'Brien, Bishop and Martyr
Optional Memorial**

From the Common of Martyrs: For One Martyr, p. 516.

COLLECT

[ASOP (1993), p.22 alt]

O God, who gave an example of heroic fortitude to your Church
in the holy life and steadfast death of Terrence Albert,
your Bishop and Martyr,
grant us like him the courage
to face with serenity the perils of this life,
and to accept with resignation and a ready will
whatever kind of death you choose to send us.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

Following page:

Saint Martin de Porres (XVII cent.)

Dominican Priory, Lima, Peru.



NOVEMBER

NOVEMBER 3

St . Martin de Porres, Religious
Feast

ENTRANCE ANTIPHON

Open-handed, he gives to the poor,
his justice stands firm forever.
His might shall be exalted in glory.

Ps 112 (111): 9

[MLOP 242 / MR 964 / MR3 959]

The *Gloria in excelsis* (Glory to God in the highest) is said.

COLLECT

[MLOP 242 / MR 862 / MR3 844]

O God, who led Saint Martin de Porres
by the path of humility to heavenly glory,
grant that we may so follow his radiant example in this life
as to merit to be exalted with him in heaven.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 242 / MR 964 / MR3 960]

Recieve, O Lord, the offerings of your people,
and grant that we, who celebrate
your Son's work of boundless charity,
may, by the example of blessed Martin,
be confirmed in love of you and of our neighbor.
Through Christ our Lord.

COMMUNION ANTIPHON

Blessed is he who has concern for the poor.
In time of trouble the Lord will rescue him.

Ps 41 (40): 2

[MLOP 243 / Grail 2010]

PRAYER AFTER COMMUNION

[MLOP 243 / MR 964 / MR3 960]

Grant, we pray, O Lord,
that we, who are renewed by these sacred mysteries,
may follow the example of blessed Martin,
who honored you with tireless devotion
and, by surpassing charity, was of service to your people.
Through Christ our Lord.

Or:

[MLOP 243]

May the divine mysteries we have received, O Lord,
increase in us that charity
by which we, inwardly renewed,
may be able to recognize and serve Christ in the poor.
Through Christ our Lord.

NOVEMBER 5

Bl. Simon Ballachi, Religious

From the Common of Holy Men and Women: For Religious, p. 539.

COLLECT

[MLOP 243]

O God, who, having turned Blessed Simon away from the pride of the world,
endowed him with a constant eagerness for prayer
and a preference for humility,
grant us to imitate him
that here we may be able to seek you alone
and in heaven at last to obtain the rewards promised to the humble.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

NOVEMBER 6

**Bls. Bonaventure Garcia Paredes and Hyacinth Serrano López,
Priests, and Companions, Martyrs in Spain**

From the Common of Martyrs: For Several Martyrs, p. 513.

ENTRANCE ANTIPHON

Cf. Ps 37 (36): 39

From the Lord comes the salvation of the just;
he is their stronghold in time of distress.

[AddOP 58 / MLOP 260 / MR 911 / MR3 908]

COLLECT

[AddOP 58 / cf. MR 910 / cf. MR3 907]

Almighty ever-living God,
who gave Blessed Bonaventure, Blessed Hyacinth and their companions
the grace of suffering for Christ,
help us in our own weakness,
that, as your Saints did not hesitate to die for your sake,
we, too, may live bravely in confessing your name.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[AddOP 58]

Receive this sacrifice, O Lord,
that, in as much as we celebrate in it
the memorial of the passion of your Son,
through the intercession and example
of your blessed Martyrs Bonaventure, Hyacinth and their companions,
it may give us life.
Through Christ our Lord.

COMMUNION ANTIPHON

Cf. Mk 8: 35

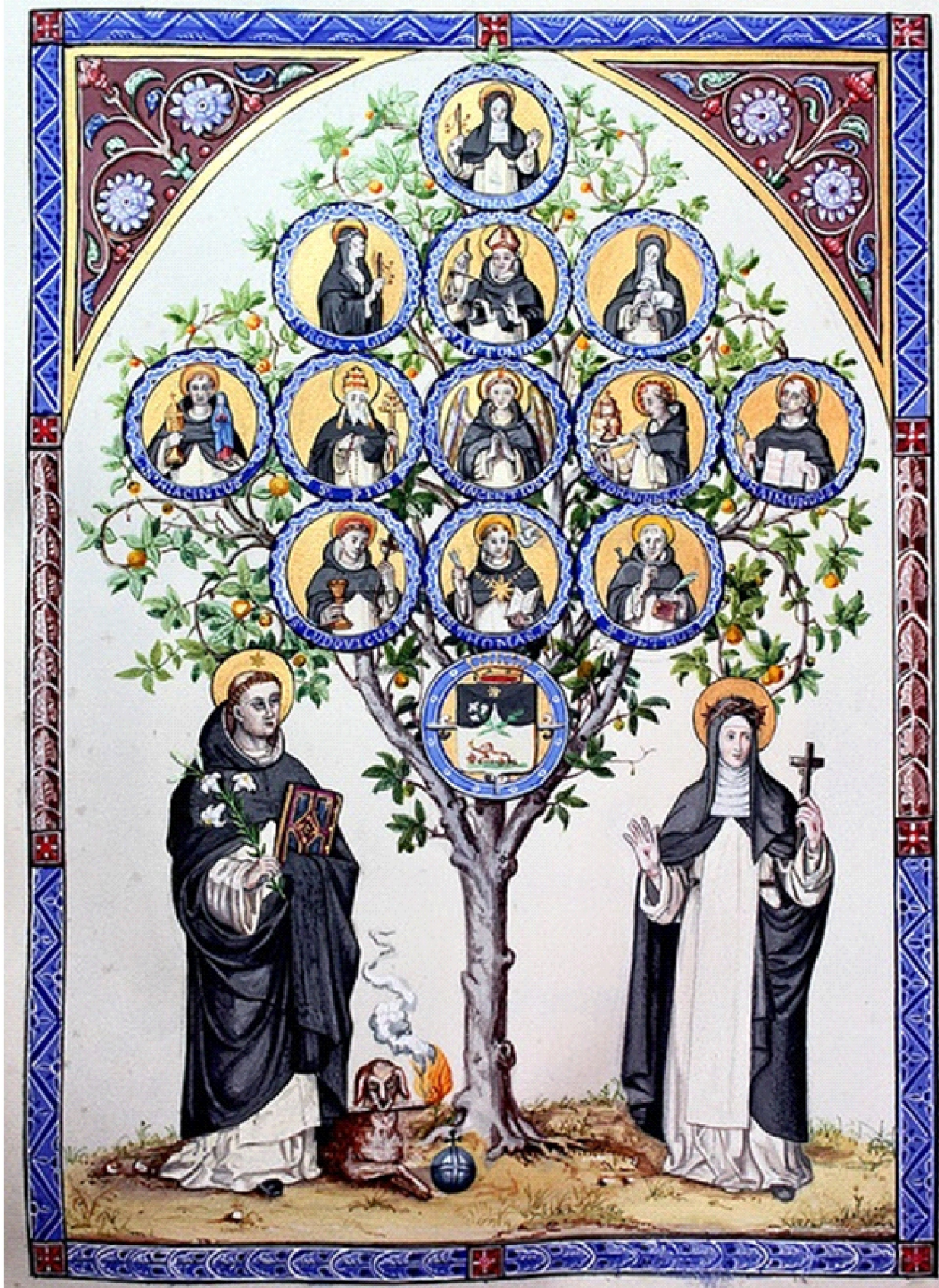
Whoever loses his life for my sake
and for the sake of the Gospel will save it, says the Lord.

[AddOP 58 / MLOP 260 / MR 912 / MR3 909]

PRAYER AFTER COMMUNION

[AddOP 59]

Nourished with the Bread of Heaven
to live in unity as members of the Body of Christ,
we pray you, O Lord,
that nothing may separate us from the love of your Son
and, by the example of your Martyrs Bonaventure, Hyacinth and their companions,
that we may be able to overcome with courage any difficulty
by the fact that he loves us beyond all measure.
Through Christ our Lord.



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NOVEMBER 7
All Saints of the Order of Preachers
Feast

ENTRANCE ANTIPHON

[MLOP 246 / MR 855 / MR3 857]

Let us all rejoice in the Lord,
 as we celebrate the feast day in honor of all the Saints,
 at whose festival the Angels rejoice
 and praise the Son of God.

The *Gloria in excelsis* (Glory to God in the highest) is said.

COLLECT

[MLOP 246]

O God, exemplar of every perfection,
 who at all times provide your Church with diverse gifts of holiness
 for building up the Body of Christ,
 grant, we pray,
 that, following in the footsteps of the Saints of our family,
 we, too, may enjoy at last eternal communion with them.
 Through our Lord, Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

Or:

[MLOP 246]

O God, source of all holiness,
 who were pleased to enrich your Church
 with the diverse gifts of the Saints of the Order of Preachers,
 grant us so to follow in their footsteps
 that, as we venerate them today in a single celebration on earth,
 we may at last be united with them in the never-ending festival in heaven.
 Through our Lord, Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 247]

Mercifully receive, O Lord, the prayers and gifts we offer you,
 and grant that those whom you have joined together
 to follow in the footsteps of Saint Dominic,
 may rejoice, united in charity.
 Through Christ our Lord.

Preface I, pp. 141, 212, or Preface II, pp. 142, 214. of Saints.

COMMUNION ANTIPHON

Ring out your joy to the Lord, O you just, alleluia:
for praise is fitting for the upright, alleluia.

Ps 33 (32): 1

[MLOP 248 / Grail 2010]

PRAYER AFTER COMMUNION

[MLOP 248]

O God, who renew us with the One Bread
and sustain us with one hope,
strengthen us at the same time by your grace
that all of us, who with your saints
are one body and one spirit in Christ,
may rise again with him to glory.
Through Christ our Lord.

Or:

[MUM 248–249]

We have received the Sacrament of unity, O Lord,
that we, who celebrate the memorial
of all the Saints of our Dominican family,
may live in a holy unity in your house.
Through Christ our Lord.

SOLEMN BLESSING

[MLOP 249 / cf. MR 614 # 18 / cf. MR3 535]

May God, the glory and joy of the Saints,
who has caused you to celebrate today's solemnity,
bless you with unending blessings.

R: Amen.

Freed through their intercession from present ills
and formed by the example of their holy way of life,
may you be ever devoted
to serving God and your neighbor Spirit.

R: Amen.

So that, together with all,
you may possess the joys of the homeland,
where Holy Church rejoices
that her children are admitted in perpetual peace
to the company of the citizens of heaven.

R: Amen.

And may almighty God bless you,
the Father, and the Son, ✠ and the Holy Spirit.
R: Amen.

Or:

PRAYER OVER THE PEOPLE

[MLOP 249 / MR 620 #27 / MR3 541]

May the Christian people exult, O Lord,
at the glorification of the illustrious members of your Son's Body,
and may they gain a share in the eternal lot
of the Saints on whose feast day
they reaffirm their devotion to you,
rejoicing with them for ever in your glory.
Through Christ our Lord.

NOVEMBER 8
Anniversary of All Deceased Brothers and Sisters
of the Order of Preachers

ENTRANCE ANTIPHON

Just as Jesus died and rose again,
 so, through Jesus, God will bring with him
 those who have fallen asleep;
 and as in Adam all die,
 so also in Christ will all be brought to life.

Cf. 1 Thess 4: 14; 1 Cor 15: 22

[MLOP 250 / MR 1193 / MR3 1220]

COLLECT

[MLOP 250]

O God, who wondrously call us to the same hope,
 we humbly implore you on behalf of our deceased brothers and sisters,
 that those, whom you have loved with an ineffable love in this life
 and whom you have granted to serve you
 with apostolic charity in the preaching of the Gospel,
 you may mercifully take unto yourself in peace and joy.
 Through our Lord, Jesus Christ, your Son,
 who lives and reigns with you and Holy Spirit,
 one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 250 / cf. MR 1199 / cf. MR3 1226]

Look with favor, we pray, O Lord,
 on the offerings we make for the souls of your servants,
 that, being cleansed by heavenly remedies,
 their souls may be ever alive
 and blessed in your glory.
 Through Christ our Lord.

Preface I, pp. 157, 250, or Preface II, pp. 161, 252, of the Dead.

COMMUNION ANTIPHON

I am the Resurrection and the Life, says the Lord.
 Whoever believes in me has eternal life
 and does not come to condemnation,
 but has passed from death to life.

Jn 11: 25; 3: 36; 5: 24

[MLOP 251 / MR 1199 / MR3 1226]

Or:

When Christ appears, we shall be like him,
for we shall see him as he is.

Cf. 1 John 3: 2

[MLOP 251 / MR 802 / MR3 771]

PRAYER AFTER COMMUNION

[MLOP 251 / cf. MR 1200 / cf. MR3 1227]

Restored by these sacred mysteries,
we humbly beseech you, O Lord,
that your servants may be cleansed from all offenses
and merit for all eternity
the precious gift of the resurrection.
Through Christ our Lord.

SOLEMN BLESSING

[MLOP 251 / MR 615 #20 / MR3 536]

May the God of all consolation bless you,
for in his unfathomable goodness he created the human race,
and in the Resurrection of his Only Begotten Son
he has given believers the hope of rising again.

R: Amen.

To us who are alive, may God grant pardon for our sins,
and to all the dead, a place of light and peace.

R: Amen.

So may all live happily for ever with Christ,
whom we believe truly rose from the dead.

R: Amen.

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

R: Amen.

Or:**PRAYER OVER THE PEOPLE**

[MLOP 252]

May God bless you with every heavenly blessing,
make you ever holy and pure in his sight,
abundantly pour out upon you the riches of his glory,
teach you with words of truth,
instruct you in the Gospel of salvation,
and ever make you rich in fraternal charity.
Through Christ our Lord.

NOVEMBER 14

Bl. John Liccio, Priest

From the Common of a Pastors: For One Pastor, p. 528; or from the Common of Holy Men and Women: For Religious, p. 539.

COLLECT

[MLOP 252]

O God, who made Blessed John renowned by his complete renunciation of self and zeal for exceptional charity, that he might reveal the mystery of your love in the poor, grant us, by imitating him, to always seek after those things which pertain to you and eagerly devote ourselves to gaining brothers and sisters for Christ. Who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

ON THE SAME DAY

Bl. Lucy Broccadelli of Narni, Virgin, Sister

From the Common of Virgins: For One Virgin, p. 534.; or from the Common of Holy Men and Women: For Religious, p. 539.

COLLECT

[MLOP 252]

O God, who made Blessed Lucy, whom you wondrously honored with the marks of your Son's passion together with the gifts of virginity and patience, shun the attractions of this world and overcome her persecutors, grant, through her intercession and example, that we may not be overcome by worldly allurements, nor be weakened by any adversity. Through our Lord, Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

Following page:

Brendan McAnerney

Saint Albert the Great (xx cent.)

Dominican School of Philosophy and Theology, Oakland, CA



NOVEMBER 15
St. Albert The Great, Bishop and Doctor of the Church
Feast

ENTRANCE ANTIPHON

Those who are wise will shine brightly
 like the splendor of the firmament
 and those who lead many to justice
 shall be like the stars for ever.

Cf. Dn 12: 3

[MLOP 253 / MR 944 / MR3 940]

The *Gloria in excelsis* (Glory to God in the highest) is said.

COLLECT

[MLOP 253 / MR 868 / MR3 853]

O God, who made the Bishop Saint Albert great
 by his joining of human wisdom to divine faith,
 grant, we pray, that we may so adhere to the truths he taught,
 that through progress in learning
 we may come to a deeper knowledge and love of you.
 Through our Lord, Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 253]

Look with favor on these offerings, we pray, O Lord,
 that what we celebrate in the mystery of the Passion of your Son our Lord
 we may obtain with loving affection
 through the intercession of blessed Albert.
 Through Christ our Lord.

Preface II of Saints, pp. 142, 214; Preface of Holy Pastors, pp. 145, 220; or the proper preface
 of St. Albert the Great, pp. 137, 204.

COMMUNION ANTIPHON

We proclaim Christ crucified,
 Christ, the power of God and the wisdom of God.

Cf. 1 Cor 1: 23–24

[MLOP 254 / MR 944 / MR3 941]

Or:

I will recount all your wonders,
 I will rejoice in you and be glad,
 and sing psalms to your name, O Most High.

Ps 9: 2–3

[MLOP 254 / MR 457 / MR3 321]

PRAYER AFTER COMMUNION

[MLOP 254 / MR 944 / MR3 940]

Through Christ the teacher, O Lord,
instruct those you feed with Christ, the living Bread,
that on the feast of blessed Albert they may learn your truth
and express it in works of charity.
Through Christ our Lord.

SOLEMN BLESSING

May God, the Lord of all knowledge,
who made Saint Albert rich in the gift of wisdom
as he devoted himself to prayer and study,
illumine you with his light and fill you with his blessing.
℟: Amen.

May God, who gave you life through the death of his Son
and nourished you with his flesh and blood,
be praised by you forever.
℟: Amen.

May God make you a temple of preaching,
and a house of prayer and of praise forever.
℟: Amen.

And may almighty God bless you,
the Father, and the Son, ✠ and the Holy Spirit.
℟: Amen.

NOVEMBER 19

Bl. James Benfatti, Bishop

From the Common of Pastors: For a Bishop, p. 524.

COLLECT

[MLOP 255]

O God, who made Blessed James illustrious among the people
 by his ardor for peace and his mercy,
 make us, through his intercession and example,
 united in the truth of your word
 and ever fervent in your charity.
 Through our Lord, Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

ON THE SAME DAY

Bl. Maria Alfonsina Danil Ghattas, Virgin, Sister

From the Common of Virgins: For One Virgin, p. 534.; or from the Common of Holy Men and Women: For Religious, p. 539.

Following page:

The Dominican Martyrs of Vietnam
 Dominican Royal Monastery, Avila, Spain.

Above center: St. Dominic welcomes the martyrs.

In back: Peter Almató i Ribera, priest; Matthew Alonzo Leziniana, priest;
 Hyacinth Casteñeda, priest; **Ignatius Delgado**, bishop; Dominic Henares, bishop;
 and Joseph Fernandez, priest.

In front: **Vincent Le Quang Liem**, Priest; and **Dominic An-Kham**, Tertiary.

Four other bishops, 11 priests, 12 tertiaries,
 25 non-Dominicans are not shown.



NOVEMBER 24

**Sts. Ignatius Clement Delgado, Bishop, Vincent Le Quang Liem,
Priest, Dominic An-Kham, Husband, and Companions,
Martyrs in Vietnam
Obligatory Memorial**

ENTRANCE ANTIPHON**Cf. Gal 6: 14a; 1 Cor 1: 18**

May we never boast,
except in the Cross of our Lord Jesus Christ.
For the word of the Cross is the power of God
to us who have been saved.

[AddOP 67 / MR 922 / MR3 918]

COLLECT

[AddOP 67]

O God, source and origin of all fatherhood,
who made the blessed Martyrs Ignatius and his companions
faithful to the Cross of your Son even to the shedding of blood,
grant, through their intercession,
that, spreading your love among our brothers and sisters,
we may be able to be and to be called your sons and daughters.
Through our Lord, Jesus Christ your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

Or:

[AddOP 67]

O God, who willed that the land of Vietnam be watered
with the blood of Saint Ignatius and his companions,
through the intercession of such great Martyrs
make their homeland flourish in the Christian faith.
Through our Lord, Jesus Christ your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[AddOP 67]

Recieve, holy Father, the gifts which we offer
as we honor the suffering of the holy Vietnamese Martyrs,
that amid the adversities of our life
we may merit to be found ever faithful to you
and to present ourselves as a sacrifice acceptable to you.
Through Christ our Lord..

COMMUNION ANTIPHON**Mt 5: 10**

Blessed are they who are persecuted for the sake of righteousness,
for theirs is the Kingdom of Heaven. [AddOP 67 / MR 923 / MR3 919]

Or:**2 Cor 4: 11**

For the sake of Jesus we are given up to death,
that the life of Jesus may be manifested in our mortal flesh. [AddOP 67 / MR 913 / MR3 910]

PRAYER AFTER COMMUNION

[AddOP 67 / cf. MR 920 / cf. MR3 917]

Renewed by the sustenance of the One Bread
on the commemoration of the holy Martyrs,
we humbly implore you, O Lord,
that, remaining singled-minded in your love,
we may be made worthy to attain
the eternal reward of patience.
Through Christ our Lord.

NOVEMBER 27**Bl. Margaret of Savoy, Widow, Nun**

From the Common of Holy Men and Women: For Religious, p. 539; or for those who Practiced Works of Mercy, p. 542.

COLLECT

[MLOP 255]

O God, who taught Blessed Margaret
to leave behind the pride of the royal court to follow you in humility,
grant that, following her example in renouncing the delights of the world,
we may learn to devote ourselves to heavenly things
and through love of your Cross
overcome everything that opposes us.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

NOVEMBER 28
[In the United States of America]
St. Zdislava of Lemberk,
Wife and Mother, Lay Dominican
Optional Memorial

From the Common of Holy Men and Women: For those who Practiced Works of Mercy, p. 542.

ENTRANCE ANTIPHON

Cf. Mt 25: 34, 36, 40

Come, you blessed of my Father, says the Lord:
 I was sick, and you visited me.
 Amen I say to you:
 Whatever you did for one of the least of my brethren
 you did it for me.

[AddOP 41 (MLOP 276) / MR 963 / MR3 959]

COLLECT

[MLOP 129]

O God, who taught Saint Zdislava
 through the duties of married life and the works of charity
 to travel the path of perfection,
 through her intercession
 grant that all families may ever be renewed in strength
 and flourish in the witness of Christian virtue.
 Through our Lord, Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[AddOP 42 (MLOP 276) / cf. MR 964 / cf. MR3 960]

Receive, O Lord, the offerings of your people,
 and grant that we, who celebrate
 your Son's work of boundless charity,
 may, by the example of blessed Zdislava,
 be confirmed in love of you and of our neighbor.
 Through Christ our Lord.

COMMUNION ANTIPHON

Cf. Jn 15: 13

Greater love has no one
 than to lay down his life for his friends.

[AddOP 42 (MLOP 277) / MR 964 / MR3 960]

PRAYER AFTER COMMUNION

[AddOP 42 (MLOP 277) / MR 964 / MR3 960]

Grant, we pray, O Lord,
that we, who are renewed by these sacred mysteries,
may follow the example of blessed Zdislava,
who honored you with tireless devotion
and, by surpassing charity,
was of service to your people.
Through Christ our Lord.

DECEMBER

DECEMBER 1

Bl. John of Vercelli, Priest

From the Common of a Pastors: For One Pastor. p. 528; or from the Common of Holy Men and Women: For Religious, p. 539.

COLLECT

[MLOP 256]

O God, who willed that Blessed John
be renowned for wondrous prudence and fortitude
as he guided the growth of the Order of Preachers with singular zeal,
grant, through his intercession,
that your family may always and everywhere
be governed by sound-minded authority.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever

DECEMBER 9

St. Narcisa de Jesús Martillo y Moran, Virgin, Sister

From the Common of Virgins: For One Virgin, p. 534.; or from the Common of Holy Men and Women: For Religious, p. 539.

DECEMBER 16

Bl. Sebastian Maggi, Priest

From the Common of a Pastors: For One Pastor. p. 528; or from the Common of Holy Men and Women: For Religious, p. 539.

COLLECT

[MLOP 256]

O God, who raised up Blessed Sebastian
as an outstanding advocate of Gospel perfection and truth,
grant, we pray, by imitating him
to embrace the way of perfect charity
and to nourish the life of the spirit through penance,
that we may attain your glory and life eternal.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

COMMONS OF SAINTS

1. For convenience, in this *Missal*, especially on memorials of Blesseds which do not have proper formularies, certain elements (antiphons and prayers) from the Commons of Saints are included here. The Collect, however, is ordinarily found in the Proper of Saints. Should a feast day not have a proper Collect, the Priest may choose one from an appropriate Common.

These texts are taken from the *Roman Missal* (3rd edition), although the numbering of the sections has not been followed. [cf. MLOP 258]

2. It is permitted for the Priest, as appropriate, to exchange antiphons and prayers of the same Common, choosing those texts which seem more suitable for pastoral reasons.

In addition, for Masses of Memorials, the Prayers over the Offerings and the Prayers after Communion may also be taken from the weekdays of the current liturgical time as well as from these Commons.

3. In the Common of Martyrs and in the Common of Holy Men and Women, all the prayers that are given for men may also be used for women, with the necessary change of gender.
4. In the individual Commons, texts in the singular may always be used for several Saints, with the necessary change to the plural. Similarly, texts in the plural may be used for an individual, with the necessary change to the singular.
5. Masses that are designated for specific times or circumstances should only be used for these. [MR 890 / MR3 886]

COMMON OF MARTYRS

I. Outside Easter Time

A. For Several Martyrs

1

ENTRANCE ANTIPHON

[MPOP 259 / MR 909 / MR3 906]

The souls of the Saints are rejoicing in heaven,
the Saints who followed the footsteps of Christ,
and since for love of him they shed their blood,
they now exult with Christ for ever.

COLLECT

[MR 909 / MR3 906]

The collect is ordinarily found in the Proper of Saints. If a feast day does not have a proper Collect, the following may be used.

Grant a joyful outcome to our prayers, O Lord,
so that we, who each year
devoutly honor the day of the passion of the holy Martyrs **N.** and **N.**,
may also imitate the constancy of their faith.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MPOP 259 / MR 909 / MR3 906]

Recieve, holy Father, the offerings we bring
in commemoration of the holy Martyrs,
and grant that we, your servants,
may be found steadfast in confessing your name.
Through Christ our Lord.

COMMUNION ANTIPHON

Lk 22: 28–30

It is you who have stood by me in my trials;
and I confer a kingdom on you, says the Lord,
that you may eat and drink at my table in my kingdom.

[MPOP 259 / MR 909 / MR3 906]

PRAYER AFTER COMMUNION

[MPOP 259 / MR 910 / MR3 907]

God who in your holy Martyrs
 have wonderfully made known the mystery of the Cross,
 graciously grant
 that, drawing strength from this sacrifice,
 we may cling faithfully to Christ
 and labor in the Church for the salvation of all.
 Through Christ our Lord.

2

ENTRANCE ANTIPHON

Cf. Ps 37 (36): 39

From the Lord comes the salvation of the just;
 he is their stronghold in time of distress.

[MPOP 260 / MR 911 / MR3 908]

COLLECT

[MR 910 / MR3 907]

The collect is ordinarily found in the Proper of Saints. If a feast day does not have a proper Collect, the following may be used.

Almighty ever-living God,
 who gave Saints **N.** and **N.**
 the grace of suffering for Christ,
 come, in your divine mercy, we pray,
 to the help of our own weakness,
 that, as your Saints did not hesitate to die for your sake,
 we, too, may live bravely in confessing you.
 Through our Lord Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MPOP 260 / MR 912 / MR3 909]

Recieve, we pray, O Lord, the offerings of your people
 in honor of the passion of your holy Martyrs,
 and may the gifts that gave blessed **N.** and **N.**
 courage under persecution
 make us, too, steadfast in all trials.
 Through Christ our Lord.

COMMUNION ANTIPHON

Whoever loses his life for my sake
and for the sake of the Gospel will save it, says the Lord.

Cf. Mk 8: 35

[MPOP 260 / MR 912 / MR3 909]

PRAYER AFTER COMMUNION

[MPOP 260 / MR 912 / MR3 909]

Preserve in us your gift, O Lord,
and may what we have received at your hands
for the feast day of the blessed Martyrs **N.** and **N.**
bring us salvation and peace.
Through Christ our Lord.

B. For One Martyr

1

ENTRANCE ANTIPHON

[MPOP 260 / MR 915 / MR3 912]

This holy man fought to the death for the law of his God
and did not fear the words of the godless,
for he was built on solid rock.

COLLECT

[MR 916 / MR3 912]

The collect is ordinarily found in the Proper of Saints. If a feast day does not have a proper Collect, the following may be used.

Almighty and merciful God,
who brought your Martyr blessed **N.**
to overcome the torments of his (**her**) passion,
grant that we, who celebrate the day of his (**her**) triumph,
may remain invincible under your protection
against the snares of the enemy.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MPOP 261 / MR 916 / MR3 913]

Sanctify our offerings by your blessing,
O Lord, we pray,
and by your grace may we be set afire
with that flame of your love
through which Saint **N.** overcame every bodily torment.
Through Christ our Lord.

Or:

[MPOP 261 / MR 916 / MR3 913]

May the offerings we bring in commemoration of blessed **N.**
be acceptable to you, we pray, **O** Lord,
so that they may be pleasing to your majesty
just as the shedding of this Martyr's blood
was precious in your sight.
Through Christ our Lord.

COMMUNION ANTIPHON**Cf. Mt 16: 24**

Whoever wishes to come after me, must deny himself,
take up his cross, and follow me, says the Lord.

[MPOP 260 / MR 916 / MR3 913]

PRAYER AFTER COMMUNION

[MPOP 261 / MR 916 / MR3 913]

May the sacred mysteries of which we have partaken,
O Lord, we pray,
give us that determination which made your blessed Martyr **N.**
faithful in your service
and victorious in suffering.
Through Christ our Lord.

2

ENTRANCE ANTIPHON

[MPOP 261 / MR 917 / MR3 913]

This truly is a Martyr,
who shed his (her) blood for the name of Christ,
who did not fear the threats of judges
but attained the heavenly kingdom.

COLLECT

[MR 917 / MR3 914]

The collect is ordinarily found in the Proper of Saints. If a feast day does not have a proper Collect, the following may be used.

Almighty ever-living God,
by whose gift blessed **N.** fought
for righteousness' sake even until death,
grant, we pray, through his (her) intercession,
that we may bear every adversity for the sake of your love
and hasten with all our strength towards you who alone are life.
Though our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MPOP 262 / MR 917 / MR3 914]

Most merciful God,
 pour out your blessing upon these offerings
 and confirm us in the faith
 that blessed **N.** professed by the shedding of his (her) blood.
 Through Christ our Lord.

Or:

[MPOP 262 / MR 917 / MR3 914]

We offer you sacrificial gifts, O Lord,
 to commemorate your blessed Martyr **N.**,
 whom no temptation could separate
 from the unity of the Body of Christ.
 Who lives and reigns for ever and ever.

COMMUNION ANTIPHON**Cf. Jn 15: 1, 5**

I am the true vine and you are the branches, says the Lord.
 Whoever remains in me, and I in him, bears fruit in plenty.

[MPOP 262 / MR 918 / MR3 914]

PRAYER AFTER COMMUNION

[MPOP 262 / MR 918 / MR3 914]

Made new by these sacred mysteries, we pray, O Lord,
 that, imitating the wondrous constancy of blessed **N.**,
 we may merit an eternal reward for suffering endured.
 Through Christ our Lord.

II. During Easter Time

For Several Martyrs

1

ENTRANCE ANTIPHON

Come, you blessed of my Father;
receive the kingdom prepared for you
from the foundation of the world, alleluia.

Cf. Mt 25: 34

[MPOP 262 / MR 918 / MR3 915]

COLLECT

[MR 918 / MR3 915]

The collect is ordinarily found in the Proper of Saints. If a feast day does not have a proper Collect, the following may be used.

By the power of the Holy Spirit
we pray, almighty God:
makes us docile in believing the faith
and courageous in confessing it,
just as you granted the blessed Martyrs **N.** and **N.**
that they might lay down their lives
for the sake of your word and in witness to Jesus.
Who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MPOP 262 / MR 919 / MR3 916]

In honor of the precious death of your just ones, O Lord,
we come to offer that sacrifice
from which all martyrdom draws its origin.
Through Christ our Lord.

COMMUNION ANTIPHON

To the victor I will give the right to eat from the tree of life,
which is in the paradise of my God, alleluia.

Cf. Rev 2: 7

[MPOP 263 / MR 919 / MR3 916]

PRAYER AFTER COMMUNION

[MPOP 263 / MR 919 / MR3 916]

As we celebrate by this divine banquet
 the heavenly victory of the blessed Martyrs **N.** and **N.**,
 we beseech you, Lord, to bestow victory
 on those who eat here below of the Bread of life
 and to allow them to eat as victors from the tree of life in paradise.
 Through Christ our Lord.

2

ENTRANCE ANTIPHON

Cf. Rev 12: 11

These are the Saints who were victorious
 because of the blood of the Lamb,
 and in the face of death refused to cling to life;
 therefore they reign with Christ for ever, alleluia.

[MPOP 263 / MR 919 / MR3 916]

COLLECT

[MR 920 / MR3 916]

The collect is ordinarily found in the Proper of Saints. If a feast day does not have a proper Collect, the following may be used.

May the glorious feast day of your blessed Martyrs **N.** and **N.**
 gladden us, we pray, O Lord,
 for, as they boldly confessed the Passion and Resurrection
 of your Only Begotten Son,
 you led them to shed their costly blood in a glorious death.
 Through our Lord Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MPOP 263 / MR 920 / MR3 917]

Look with such serenity and kindness,
 we pray, O Lord,
 upon these present offerings,
 that they may be filled with the blessing of the Holy Spirit
 and may stir up in our hearts that powerful love
 through which the holy Martyrs **N.** and **N.**
 overcame every bodily torment.
 Through Christ our Lord.

COMMUNION ANTIPHON

If we have died with Christ, we shall also live with him;
if we persevere, we shall also reign with him, alleluia.

Cf. 2 Tm 2: 11–12

[MPOP 263 / MR 920 / MR3 917]

PRAYER AFTER COMMUNION

[MPOP 264 / MR 920 / MR3 917]

Renewed by the sustenance of the one Bread, O Lord,
on the commemoration of the blessed Martyrs **N.** and **N.**,
we humbly pray,
that you may confirm us ever in your charity
and make us walk in newness of life.
Through Christ our Lord.

COMMON OF PASTORS

I. For a Pope

ENTRANCE ANTIPHON

[MPOP 265 / MR 927 / MR3 923]

The Lord chose him for himself as high priest,
and, opening his treasure house,
made him rich in all good things.

COLLECT

[MR 927 / MR3 923]

The collect is ordinarily found in the Proper of Saints. If a feast day does not have a proper Collect, the following may be used.

A mighty ever-living God,
who chose blessed **N.** to preside over your whole people
and benefit them by word and example,
keep safe, we pray, by his intercession,
the shepherds of your Church
along with the flocks entrusted to their care,
and direct them in the way of eternal salvation.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MPOP 265 / MR 933 / MR3 929]

We offer you a sacrifice of praise
in commemoration of your Saints, O Lord,
by which we trust to be delivered
from evils both present and to come.
Through Christ our Lord.

COMMUNION ANTIPHON

Cf. Jn 10: 11

The Good Shepherd has laid down his life
for his sheep.

[MPOP 265 / MR 928 / MR3 924]

PRAYER AFTER COMMUNION

[MPOP 265 / MR 928 / MR3 924]

May the Sacrament we have received, O Lord our God,
stir up in us that fire of charity
with which blessed **N.** burned ardently
as he gave himself unceasingly for your Church.
Through Christ our Lord.

II. For a Bishop

1

ENTRANCE ANTIPHON

I will look after my sheep, says the Lord,
and I will appoint a shepherd to pasture them,
and I, the Lord, will be their God .

Cf. Ez 34: 11, 23–24

[MPOP 265 / MR 929 / MR3 926]

COLLECT

[MR 929 / MR3 926]

The collect is ordinarily found in the Proper of Saints. If a feast day does not have a proper Collect, the following may be used.

Grant, we pray, almighty God,
that we may venerate fittingly the memory of the Bishop blessed **N.**,
and, as you willed that his word and example
should benefit those over whom he presided,
so may we always experience
the support of his intercession before you.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MPOP 266 / MR 930 / MR3 927]

Look with favor, O Lord, we pray,
on the offerings we set upon this sacred altar
on the feast day of blessed **N.**,
that, bestowing on us your pardon,
our oblations may give honor to your name.
Through Christ our Lord.

COMMUNION ANTIPHON

It was not you who chose me, says the Lord,
but I who chose you and appointed you to go and bear fruit,
fruit that will last.

Cf. Jn 15: 16

[MPOP 266 / MR 930 / MR3 927]

PRAYER AFTER COMMUNION

[MPOP 266 / MR 930 / MR3 927]

Renewed by the sacred mysteries,
 we humbly pray, O Lord,
 that, following the example of blessed **N.**,
 we may strive to profess what he believed
 and to practice what he taught.
 Through Christ our Lord.

2

ENTRANCE ANTIPHON

Cf. 1 Sm 2: 35

I shall raise up for myself a faithful priest
 who will act in accord with my heart and my mind,
 says the Lord.

[MPOP 266 / MR 931 / MR3 927]

COLLECT

[MR 931 / MR3 927]

The collect is ordinarily found in the Proper of Saints. If a feast day does not have a proper Collect, the following may be used.

Lord God, who graciously imbued
 blessed **N.** with heavenly doctrine,
 grant, through his intercession,
 that we may keep that same teaching faithfully
 and express it in what we do.
 Through our Lord Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MPOP 266 / MR 931 / MR3 928]

Recieve, O Lord, these offerings of your people,
 on the feast day of blessed **N.**,
 so that through them, according to our confident hope,
 we may experience the help of your loving kindness.
 Through Christ our Lord.

COMMUNION ANTIPHON

Jn 10: 10

I have come that they may have life,
 and have it more abundantly, says the Lord.

[MPOP 267 / MR 931 / MR3 928]

PRAYER AFTER COMMUNION

[MPOP 267 / MR 932 / MR3 928]

Replenished by the sacred Body and the precious Blood of
your Son,
we pray, O Lord our God,
that what we celebrate with loving devotion,
may be our sure pledge of redemption.
Through Christ our Lord.

III. For Pastors

A. For Several Pastors

ENTRANCE ANTIPHON

I will appoint over you shepherds after my own heart,
who will shepherd you wisely and prudently.

Jer 3: 15

[MPOP 268 / MR 932 / MR3 929]

Or:

Priests of God, bless the Lord;
praise the Lord, all who are holy and humble of heart.

Cf. Dn 3: 84, 87

[MPOP 268 / MR 932 / MR3 929]

COLLECT

[MR 932 / MR3 929]

The collect is ordinarily found in the Proper of Saints. If a feast day does not have a proper Collect, the following may be used.

O God, who to pasture your people
filled (the Bishops) blessed **N.** and **N.** with a spirit of truth and of love,
grant that, as we celebrate their feast day with honor,
we may benefit by imitating them
and be given relief through their intercession.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MPOP 268 / cf. MR 27 / MR3 924]

A ccept this sacrifice from your people, we pray, **O Lord,**
and make what is offered for your glory
in honor of blessed **N.** and **N.**,
a means to our eternal salvation.
Through Christ our Lord.

COMMUNION ANTIPHON

The Son of Man did not come to be served but to serve,
and to give his life as a ransom for many.

Mt 20: 28

[MPOP 268 / MR 933 / MR3 929]

PRAYER AFTER COMMUNION

[MPOP 269 / MR 933 / MR3 929]

We have received this heavenly Sacrament, O Lord,
 as we commemorate your Saints **N.** and **N.**;
 grant, we pray, that what we celebrate in time
 we may attain with eternal joy.
 Through Christ our Lord.

B. For One Pastor**ENTRANCE ANTIPHON****Cf Lk 4: 18**

The Spirit of the Lord is upon me,
 for he has anointed me
 and sent me to preach the good news to the poor,
 to heal the broken-hearted.

[MPOP 267 / MR 934 / MR3 931]

COLLECT

[MR 934 / MR3 931]

The collect is ordinarily found in the Proper of Saints. If a feast day does not have a proper Collect, the following may be used.

O God, light of the faithful and shepherd of souls,
 who set (the Bishop) blessed **N.** in the Church
 to feed your sheep by his words and form them by his example,
 grant that through his intercession
 we may keep the faith he taught by his example.
 Through our Lord Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MPOP 267 / MR 935 / MR3 931]

We humbly implore your majesty, almighty God,
 that, just as the offerings made in honor of blessed **N.**
 bear witness to the glory of divine power,
 so they may impart to us the effects of your salvation.
 Through Christ our Lord.

COMMUNION ANTIPHON**Mt 28: 20**

Behold, I am with you always,
 even to the end of the age, says the Lord.

[MPOP 267 / MR 935 / MR3 931]

PRAYER AFTER COMMUNION

[MPOP 267–268 / MR 935 / MR3 931]

May the mysteries we have received, O Lord,
prepare us, we pray, for the eternal joys
that, as a faithful steward, blessed **N.** came to deserve.
Through Christ our Lord.

Or:

[MPOP 268 / MR 935 / MR3 932]

Make us, who have been nourished
by this sacred meal, almighty God,
always follow the example of blessed **N.**
in serving you with constant devotion
and assisting all with untiring charity.
Through Christ our Lord.

IV. For Missionaries

ENTRANCE ANTIPHON

Tell among the nations his glory,
and his wonders among all the peoples,
for the Lord is great and highly to be praised.

Ps 96 (95): 3–4

[MPOP 269 / MR 941 / MR3 937]

COLLECT

[MR 941 / MR3 937]

The collect is ordinarily found in the Proper of Saints. If a feast day does not have a proper Collect, the following may be used.

O God, by whose untold mercy
blessed **N.** preached the good news
of the unfathomable riches of Christ,
grant that through his intercession
we may grow in knowledge of you
and, bearing fruit in every good work,
faithfully walk in your presence,
in accord with the truth of the Gospel.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MPOP 269 / MR 941 / MR3 938]

As we celebrate the memory of blessed **N.**,
we pray, O Lord,
that you may pour out your blessing from heaven
on these offerings we have made to you,
so that in partaking of them
we may be without fault
and be replenished with heavenly food.
Through Christ our Lord.

COMMUNION ANTIPHON

The Lord sent out disciples
to proclaim throughout the towns:
The kingdom of God is at hand for you.

Cf. Lk 10: 1, 9

[MPOP 269 / MR 941 / MR3 938]

PRAYER AFTER COMMUNION

[MPOP 269 / MR 942 / MR3 938]

May your holy gifts which we have received
fill us with life, O Lord,
so that we, who rejoice in commemorating blessed **N.**,
may also profit from his example of apostolic virtue.
Through Christ our Lord.

COMMON OF VIRGINS

I. For Several Virgins

ENTRANCE ANTIPHON

Let the virgins praise the name of the Lord,
for his name alone is exalted;
his splendor is above heaven and earth.

Cf. Ps 148: 12–14

[MPOP 271 / MR 946 / MR3 942]

COLLECT

[MR 946 / MR3 942]

The collect is ordinarily found in the Proper of Saints. If a feast day does not have a proper Collect, the following may be used.

Bestow your mercy upon us, Lord, we pray,
that, as we rejoice with loving devotion
on the feast day of the Virgins blessed N. and N.,
so by your gift we may know the eternal delight of their company.
Through our Lord Jesus Christ, your Son.
Who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MPOP 271 / MR 946 / MR3 942]

As we proclaim your wonders, O Lord,
in the commemoration of the holy Virgins N. and N.,
we bring you these offerings and prayers;
grant, we ask,
that, as their merits are pleasing to you,
so, too, our dutiful service may find favor in your sight.
Through Christ our Lord.

COMMUNION ANTIPHON

The bridegroom has come, and the virgins who were ready
have gone with him into the wedding feast.

Cf. Mt 25: 10

[MPOP 271 / MR 946 / MR3 942]

Or:

Whoever loves me will be loved by my Father,
and I will come to him and reveal myself to him.

Jn 14: 21, 23

[MPOP 271 / MR 947 / MR3 943]

PRAYER AFTER COMMUNION

[MPOP 272 / MR 947 / MR3 943]

May the mysteries we have received, O Lord,
on this feast day of the Virgins blessed **N.** and **N.**
constantly bestir and enlighten us, we pray,
so that we may stand ready for the coming of your Son
and be admitted to his wedding feast on high.
Through Christ our Lord.

II. For One Virgin

1

ENTRANCE ANTIPHON

[MPOP 270 / MR 947 / MR3 943]

Here is a wise virgin, from among the number of the prudent,
who went forth with lighted lamp to meet Christ.

COLLECT

[MR 947 / MR3 943]

The collect is ordinarily found in the Proper of Saints. If a feast day does not have a proper Collect, the following may be used.

Hear us, God our Savior,
that, as we rejoice in commemorating the Virgin blessed **N.**,
we may be instructed by her loving devotion.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MPOP 270 / MR 948 / MR3 943]

As we proclaim your wonders, O Lord,
in the Virgin blessed **N.**,
we humbly implore your majesty
that, as her merits are pleasing to you,
so, too, our dutiful service may find favor in your sight.
Through Christ our Lord.

COMMUNION ANTIPHON

Cf. Mt 25: 6

Behold, the Bridegroom is coming;
come out to meet Christ the Lord.

[MPOP 270 / MR 948 / MR3 944]

PRAYER AFTER COMMUNION

[MPOP 270 / MR 948 / MR3 944]

Renewed by partaking of this divine gift,
we pray, O Lord our God,
that by the example of the blessed **N.**,
bearing in our body the Death of Jesus,
we may strive to hold fast to you alone.
Through Christ our Lord.

2

ENTRANCE ANTIPHON

[MPOP 270 / MR 950 / MR3 946]

Come, bride of Christ, receive the crown,
which the Lord has prepared for you for eternity.

COLLECT

[MR 950 / MR3 946]

The collect is ordinarily found in the Proper of Saints. If a feast day does not have a proper Collect, the following may be used.

Hear our prayers, we ask, O Lord,
that we, who devoutly honor the virtue of the Virgin blessed **N.**,
may be worthy to abide in love of you
and to grow in it always until the end.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MPOP 271 / MR 950 / MR3 946]

Recieve, O Lord, the homage of our humble service,
which we present to you
in commemoration of the Virgin blessed **N.**,
and grant through the one unblemished sacrifice
that we may constantly burn
with devoted and holy love in your sight.
Through Christ our Lord.

COMMUNION ANTIPHON

Cf. Lk 10: 42

The wise virgin has chosen the better part,
and it will not be taken from her.

[MPOP 271 / MR 950 / MR3 947]

PRAYER AFTER COMMUNION

[MPOP 271 / MR 951 / MR3 947]

Renewed by heavenly Bread,
we humbly beseech your mercy, O Lord,
that we, who rejoice in commemorating blessed **N.**,
may obtain pardon for our offenses,
health for our bodies,
and grace and eternal glory for our souls.
Through Christ our Lord.

COMMON OF HOLY MEN AND WOMEN

I. For All Categories of Saints For Several Saints

1

ENTRANCE ANTIPHON

May all your works thank you, O Lord,
and all your Holy ones bless you.
They shall speak of the glory of your reign,
and declare your mighty deeds (E.T. alleluia).

Cf. Ps 145 (144): 10–11
[MPOP 273 / MR 952 / MR3 948]

COLLECT

[MR 952 / MR3 948]

The collect is ordinarily found in the Proper of Saints. If a feast day does not have a proper Collect, the following may be used.

Almighty and eternal God,
who by glorifying the Saints,
bestow on us fresh proofs of your love,
graciously grant,
that, commended by their intercession
and spurred on by their example,
we may be faithful in imitating your Only Begotten Son.
Who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MPOP 273 / MR 952 / MR3 948]

Give favorable hearing to our prayers, O Lord, we pray,
and safeguard us through the intercession of your Saints,
that we may give worthy service at your altar.
Through Christ our Lord.

COMMUNION ANTIPHON

The just shall rejoice at the presence of God;
they shall exult with glad rejoicing (E.T. alleluia).

Cf. Ps 68 (67): 4
[MPOP 273 / MR 953 / MR3 948]

Or:

Blessed are those servants
whom the lord finds vigilant on his arrival.
Amen, I say to you:
He will gird himself, seat them at table,
and proceed to wait on them (E.T. alleluia).

Lk 12: 37

[MPOP 273 / MR 953 / MR3 949]

PRAYER AFTER COMMUNION

[MPOP 273–274 / MR 953 / MR3 949]

Almighty ever-living God,
Father of all consolation and peace,
grant your family,
gathered to praise your name in celebration of the Saints,
that through the mysteries of your Only Begotten Son,
which they have here received,
they may obtain the pledge of eternal redemption.
Through Christ our Lord.

2**ENTRANCE ANTIPHON**

The just will rejoice in the Lord and hope in him,
and all upright hearts will be praised (E.T. alleluia).

Cf. Ps 64 (63): 11

[MPOP 274 / MR 953 / MR3 949]

COLLECT

[MR 953 / MR3 949]

The collect is ordinarily found in the Proper of Saints. If a feast day does not have a proper Collect, the following may be used.

O God, who see that in our weakness we fail,
mercifully restore us to your love
by the example of your Saints.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MPOP 274 / MR 953 / MR3 949]

Grant us, we pray, almighty God,
that the humble offering we make
may be pleasing to you in honor of your Saints
and may purify us both in body and in mind.
Through Christ our Lord.

COMMUNION ANTIPHON

Whoever serves me must follow me,
and where I am, there also will my servant be (E.T. alleluia).

Cf. Jn 12: 26

[MPOP 274 / MR 954 / MR3 949]

PRAYER AFTER COMMUNION

[MPOP 274 / MR 954 / MR3 950]

On the heavenly birthday of your Saints, we pray, O Lord,
that we, who are nourished by the gift of this Sacrament,
may delight for all eternity
in the good things with which even now
by your grace you nurture us.
Through Christ our Lord.

II. For Religious

1

ENTRANCE ANTIPHON

Cf. Ps 16 (15): 5

O Lord, it is you who are my portion and cup;
you yourself who secure my portion.
Pleasant places are marked out for me;
a pleasing heritage indeed is mine (E.T. alleluia).

[MPOP 275 / cf. MR 954 and MR3 957 / Grail 2010]

COLLECT

[MR 961 / MR3 957]

The collect is ordinarily found in the Proper of Saints. If a feast day does not have a proper Collect, the following may be used.

O God, by whose gift blessed **N.**
persevered in imitating Christ, poor and lowly,
grant us through his (her) intercession
that, faithfully walking in our own vocation,
we may reach the perfection
you have set before us in your Son.
Who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MPOP 275 / MR 962 / MR3 957]

Most merciful God,
who were pleased to create in blessed **N.**
the New Man in your image, the old having passed away,
graciously grant, we pray,
that, renewed like him (her),
we may offer you the acceptable sacrifice of conciliation.
Through Christ our Lord.

COMMUNION ANTIPHON

Cf. Mt 19: 27–29

Amen I say to you: That you who have left all and followed me
will receive a hundredfold and possess eternal life (E.T. alleluia).

[MPOP 275 / MR 962 / MR3 958]

PRAYER AFTER COMMUNION

[MPOP 275 / MR 963 / MR3 959]

We pray, almighty God,
 that we, who are fortified by the power of this Sacrament,
 may learn through the example of blessed **N.**
 to seek you always above all things
 and to bear in this world the likeness of the New Man.
 Through Christ our Lord.

2

ENTRANCE ANTIPHON

Cf. Ps 24 (23): 5–6

These are the holy ones, who have received blessings from the Lord,
 and mercy from the God who saves them,
 such is the people who seek the Lord. (E.T. alleluia).

[MPOP 275 / MR3 957]

COLLECT

[MR 963 / MR3 958]

The collect is ordinarily found in the Proper of Saints. If a feast day does not have a proper Collect, the following may be used.

O God, who called blessed **N.**
 to seek your Kingdom in this world
 through the pursuit of perfect charity,
 grant, we pray, through his (her) intercession
 that we may advance with joyful spirit along the way of love.
 Through our Lord Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MPOP 276 / MR 963 / MR3 959]

May these offerings of our service,
 placed on your altar in commemoration of blessed **N.**,
 be acceptable to you, O Lord, we pray,
 and grant that, released from earthly attachments,
 we may have our riches in you alone.
 Through Christ our Lord.

COMMUNION ANTIPHON

Ps 34 (33): 9

Taste and see that the Lord is good;
 blessed the man who seeks refuge in him (E.T. alleluia).

[MPOP 276 / MR 963 / MR3 959]

PRAYER AFTER COMMUNION

[MPOP 276 / MR 963 / MR3 958]

By the power of this Sacrament, Lord, we pray,
lead us always in your love,
through the example of blessed **N.**,
and bring to fulfillment the good work you have begun in us
until the day of Christ Jesus.
Who lives and reigns for ever and ever.

III. For Those Who Practiced Works of Mercy

ENTRANCE ANTIPHON

Cf. Mt 25: 34, 36, 40

Come, you blessed of my Father, says the Lord:

[MPOP 276 / MR 963 / MR3 959]

I was sick, and you visited me.

Amen I say to you: Whatever you did

for one of the least of my brethren you did it for me. (E.T. alleluia).

COLLECT

[MR 964 / MR3 960]

The collect is ordinarily found in the Proper of Saints. If a feast day does not have a proper Collect, the following may be used.

O God, who have taught your Church
to keep all the heavenly commandments
by love of you as God and love of neighbor;
grant that, practicing the works of charity
after the example of blessed **N.**,
we may be worthy to be numbered among the blessed of your Kingdom.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MPOP 276 / MR 964 / MR3 960]

Recieve, O Lord, the offerings of your people,
and grant that we, who celebrate
your Son's work of boundless charity,
may, by the example of blessed **N.**,
be confirmed in love of you and of our neighbor.
Through Christ our Lord.

COMMUNION ANTIPHON

Cf. Jn 15: 13

Greater love has no one

[MPOP 277 / MR 964 / MR3 960]

than to lay down his life for his friends (E.T. alleluia).

Or:

Cf. Jn 13: 35

This is how all will know that you are my disciples:

[MPOP 277 / MR 964 / MR3 960]

if you have love for one another, says the Lord (E.T. alleluia).

PRAYER AFTER COMMUNION

[MPOP 277 / MR 964 / MR3 960]

Grant, we pray, O Lord,
that we, who are renewed by these sacred mysteries,
may follow the example of blessed **N.**,
who honored you with tireless devotion
and, by surpassing charity, was of service to your people.
Through Christ our Lord.

Or:

[MPOP 277 / MR 965 / MR3 960]

Having fed upon the delights of the Sacrament of salvation,
O Lord,
we humbly implore your faithful love,
that, imitating, by your grace, the charity of blessed **N.**,
we may also be made partakers with him (**her**) in glory.
Through Christ our Lord.

IV. For Holy Women

ENTRANCE ANTIPHON

The woman who fears the Lord will herself be praised.
Her children have called her most blessed,
her husband has sung her praises. (E.T. alleluia).

Cf. Prov 31: 30, 28

[MPOP 277 / MR 966 / MR3 962]

COLLECT

[MR 966 / MR3 962]

The collect is ordinarily found in the Proper of Saints. If a feast day does not have a proper Collect, the following may be used.

O God, who gladden us each year
with the feast day of blessed **N.**,
grant, we pray, that we, who are called to honor her,
may also follow her example of holy living.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MR 967 / MR3 962]

We bring you these sacrificial gifts, O Lord,
to commemorate blessed **N.**,
humbly entreating
that they may bestow on us both pardon and salvation.
Through Christ our Lord.

COMMUNION ANTIPHON

The Kingdom of Heaven is like a merchant
who travels in search of fine pearls
and who, on finding one of great price,
sold everything and bought it (E.T. alleluia).

Cf. Mt 13: 45–46

[MPOP 278 / MR 967 / MR3 963]

PRAYER AFTER COMMUNION

[MPOP 278 / MR 967 / MR3 963]

May the working of this divine Sacrament
enlighten and inflame us, almighty God,
on this feast day of blessed **N.**,
that we may be ever fervent with holy desires
and abound in good works.
Through Christ our Lord.

V. For Missionaries

ENTRANCE ANTIPHON

How beautiful upon the mountains are the feet
of him who brings glad tidings of peace,
bearing good news, announcing salvation. (E.T. alleluia).

Cf. Is 52: 7

[MPOP 278 / MR 940 / MR3 936]

COLLECT

[MR 940 / MR3 936]

The collect is ordinarily found in the Proper of Saints. If a feast day does not have a proper Collect, the following may be used.

O God, who gave increase to your Church
through the zeal for religion
and apostolic labors of blessed **N.**,
grant, through his intercession
that she may always receive
New growth in faith and in holiness.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God for ever and ever.

PRAYER OVER THE OFFERINGS

[MPOP 278 / MR 940 / MR3 937]

Look with favor on our supplications, O Lord,
and free us from every fault,
so that through the purifying action of your grace
we may be cleansed by the very mysteries
through which we render you service.
Through Christ our Lord.

COMMUNION ANTIPHON

Go into all the world, and proclaim the Gospel.
I am with you always, says the Lord (E.T. alleluia).

Mk 16: 15; Mt 28: 20

[MPOP 278 / MR 940 / MR3 937]

Or:

Remain in me, as I remain in you, says the Lord.
Whoever remains in me
and I in him bears fruit in plenty (E.T. alleluia).

Jn 15: 4–5

[MPOP 278 / MR 940 / MR3 937]

PRAYER AFTER COMMUNION

[MPOP 279 / MR 941 / MR3 937]

May the Sacrament we have received, O Lord our God,
nourish in us that faith
taught by the preaching of the Apostles
and kept safe by the labors of blessed **N.**
Through Christ our Lord.

RITUAL MASSES

NB: Notes Regarding the Texts of Ritual Masses

Ritual Masses are prohibited on the Sundays of Advent, Lent, and Easter, on Solemnities, on days within the Octave of Easter, on the Commemoration of All the Faithful Departed (All Souls' Day), on Ash Wednesday and on the weekdays of Holy Week. The norms given in the ritual books and in connection with the Masses themselves are to be observed.

[MR 970 / MR3 966]

ABBREVIATIONS (used in this section)

- MR *Missale Romanum* (Editio typica tertia). Typis Vaticanis, 2002.
- MR3 *The Roman Missal* (Third typical edition). New Jersey: Catholic Book Publishing Corp., 2011.
- OUI/OP *Proprium Ordinis Praedicatorum: Documenta II. Ordo unctionis infirmorum eorumque spiritualis curae*. Romae: Ad S. Sabinae, 2008.
- PCS *Pastoral Care of the Sick: Rites of Anointing and Viaticum*. New York: Catholic Book Publishing Co., 1983.

I. for the Conferral of the Anointing of the Sick

Whenever Holy Anointing is conferred during Mass, on days when Ritual Masses are permitted, the Mass for the Sick may be used with the color white.

All the prayers given for a man may be adapted for a woman, with the necessary change of gender; in addition, those expressed in the plural may be used for individuals, with the necessary change to the singular.

At the end of Mass, a formula of blessing chosen from those that follow may be used.

ENTRANCE ANTIPHON

Cf. Is 53: 4

Truly the Lord has borne our infirmities,
and he has carried our sorrows.

[OUI/OP, n. 199 / MR 1146 / MR3 1157]

Or:

“Lord, if you choose, you can make me clean.”
Moved with pity he stretched out his hand and touched him,
and said to him, “I do choose. Be made clean!”

Mk 1:40b–41

[OUI/OP, n.199]

PENITENTIAL ACT

[OUI/OP, nn.57-61]

The Penitential Act or the “request for mutual forgiveness” may be carried out as follows:

The Priest addresses those present with these or similar words:

Almighty eternal God,
who through blessed James your Apostle
commanded the presbyters of the Church
to go forth and anoint the sick,
grant, we pray,
that by our hands you may be pleased
to anoint and bless with this holy, sanctified oil
this your sick servant
and that what in faith we embrace outwardly with our prayers,
may be carried out within by your unseen power.
Through Christ our Lord.

[OUI/OP, n.57]

℟: Amen.

Unless the sick person makes a sacramental confession, the Penitential Act takes place, to which the Priest invites the faithful with these or similar words:

Brethren (brothers and sisters), let us acknowledge our sins and so prepare ourselves to participate in this sacred celebration. [OUI/OP, n.58 / cf. MR3 368]

A brief pause for silence follows.

REQUEST FOR MUTUAL FORGIVENESS [OUI/OP, n.59]

Then, according to the custom of the Order, at the suggestion of the Prior (Prioress) the sick friar (sister), humbly asks him (her) and all present to mercifully forgive him (her) any offence he (she) may have committed against them; the Prior (Prioress) assures the sick friar(sister) that he (she) and the brothers (sisters) have forgiven him (her) every offense.

This rite may take place here or after the liturgy of the Word, whichever seems better.

Then all acknowledge their sins reciting together the formula of confession:

I confess to almighty God
to Blessed Mary, ever Virgin,
to Blessed Dominic our father,
to all the Saints 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, through my fault:
I ask you to pray for me.
The Priest concludes:
May almighty God have mercy on us,
forgive us all our sins,
free us from every evil,
strengthen and confirm us in every good work,
and lead us to everlasting life.

Rx Amen.

The priest concludes:

May almighty God have mercy on us,
forgive us our sins,
free us from all evil,
stngthen and confirm us in every good work,
and lead us to eternal life.

℟ Amen.

Or:

May the almighty and merciful Lord,
grant us pardon and remission of all our sins
through the grace of the Holy Spirit.

℟ Amen.

If, however, the sick person is near death, as a conclusion to the Penitential Act the Priest may say the following absolution:

The Lord Jesus Christ, who said to his disciples,
“Whatever you bind on earth will be bound in heaven
and whatever you loose on earth will be loosed in heaven,” (Mt 18:18)
wished us, although unworthy, to be among their number;
may he himself, through our ministry,
absolve you from all your sins,
from whatever you have heedlessly committed
by thought, or word and deed;
and, having been freed from the bonds of your sins,
may he be pleased to lead you to the Kingdom of Heaven.
Who lives and reigns with God the Father in the unity of the Holy Spirit,
one God for ever and ever.

[OUI/OP, n. 61]

℟ Amen.

Then the Priest offers the sick person a Crucifix to be kissed.

COLLECT

[OUI/OP, n.201 / MR 1146 / MR3 1157]

O God, who willed that our infirmities
 be borne by your Only Begotten Son
 to show the value of human suffering,
 listen in kindness to our prayers
 for our brothers and sisters who are sick;
 grant that all who are oppressed
 by pain, distress or
 other afflictions
 may know that they are chosen
 among those proclaimed blessed
 and are united to Christ
 in his suffering for the salvation of the world.
 Through our Lord Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

Readings may be taken from the Roman Lectionary or from Pastoral Care of the Sick.

CONFERRAL OF THE ANOINTING OF THE SICK

The holy Anointing is ministered after the Gospel and Homily as indicated in the *Order of the Anointing of the Sick and their Spiritual Care* (nn.67–69). The psalm or psalms which the Ritual of the Order proposes to be said as an act of thanksgiving (n. 69) may be transferred to the end of Mass (e.g., after Communion).

PRAYER OVER THE OFFERINGS [OUI/OP, n. 203 / MR 1146 / MR3 1158]

Since the moments of our life unfold, O God,
 according to your good pleasure,
 receive the prayers and sacrificial offerings
 by which we implore your mercy
 for our brothers and sisters who are ill,
 that, having been anxious for them in their danger,
 we may rejoice at their recovery of health.
 Through Christ our Lord.

Preface of the Sick, pp. 157, 244.

COMMUNION ANTIPHON**Col 1: 24**

In my flesh I am completing
 what is lacking in the afflictions of Christ
 on behalf of his body, which is the Church.

[OUI/OP, n. 205 / MR 1147 / MR3 1158]

Or:**Rv 7: 17**

The Lamb at the center of the throne will be their shepherd,
 and he will guide them to springs of the water of life,
 and God will wipe away every tear from their eyes.

[OUI/OP, n. 205]

After Communion of the sick person and those present, a psalm a canticle of praise, or a hymn may be sung, for example, a psalm selected from among those which the *Ritual of the Order* (n. 69) proposes to be said as an act of thanksgiving.

PRAYER AFTER COMMUNION

[OUI/OP, n. 207]

Almighty ever-living God,
 who fortify the fragility of the human condition
 by filling us with your strength,
 that our bodies and limbs may be invigorated
 with your saving remedies,
 graciously look with favor
 on this your servant **N.**, our brother (sister),
 that, having banished every cause of bodily sickness,
 the perfect gift of original health may be restored in him (her).
 Through Christ our Lord.

FINAL BLESSING

[OUI/OP, n. 72]

May God the Father,
 who in the beginning created all things, bless you.

℟: Amen.

May God the Son,
 who descended from his heavenly throne as our Savior
 and did not refuse to submit to the Cross, bless you.

℟: Amen.

May God the Holy Spirit,
 who in the form of a dove rested upon Christ, bless you.

℟: Amen.

And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for ever.

℟. Amen.

Or:

May God the Father bless you.

℟. Amen.

May the Son of God heal you.

℟. Amen.

May the Holy Spirit shed light upon you.

℟. Amen.

May God guard your body and save your soul.

℟. Amen.

May he enlighten your heart and lead you to life on high.

℟. Amen.

And may almighty God bless all of you, who are gathered here,
the Father, and the Son, ✠ and the Holy Spirit.

℟. Amen.

Or:

[OUI/OP, n. 72]

May the Lord look graciously on all your infirmities,
and heal all your ills;

may he rescue your life from death,
and strengthen and restore your desire for what is good.

May the Lord, whom we expect to return as judge,
sanctify you through the Trinity,
and guard all the days of your life.

Who with the Father and the Holy Spirit
lives and reigns for ever and ever.

℟. Amen.

II. For the Administering of Viaticum

This Mass may be used with the color white on days when Ritual Masses are permitted.

All the prayers given for a man may be adapted for a woman, with the necessary change of gender; in addition, those expressed in the plural form may be used for individuals, with the necessary change to the singular.

ENTRANCE ANTIPHON

The Lord opened the gates of heaven.
He rained down manna to eat,
and gave them bread from heaven.
Man ate the bread of Angels.

Cf. Ps 78 (77): 23–25

[OUI/OP, n.208 / Grail 2010]

Or:

I am the living bread that came down from heaven.
Whoever eats this bread will live for ever.

Jn 6: 51

[OUI/OP, n. 208]

PENITENTIAL ACT

[OUI/OP, n. 95]

If the sick person does not make a sacramental confession, or, if there are others to receive Communion, the Priest invites the sick person and those present to join in the Penitential Act.

Brethren (brothers and sisters), let us acknowledge our sins [OUI/OP, n.95, 58 / cf. MR3 368]
and so prepare ourselves to participate in this sacred celebration.

A brief pause for silence follows.

REQUEST FOR MUTUAL FORGIVENESS

[OUI/OP, n.96, 59]

Then, according to the custom of the Order, at the suggestion of the Prior(Prioress) the sick friar (sister), humbly asks him (her) and all present to mercifully forgive him (her) any offence he (she) may have committed against them; the Prior (Prioress) assures the sick friar (sister) that he (she) and the brothers (sisters) have forgiven him (her) every offense.

This rite may take place here or after the Liturgy of the Word, whichever seems better.

Then all acknowledge their sins reciting together the formula of confession:

[OUI/OP, n.97, 60]

I confess to almighty God
to Blessed Mary, ever Virgin,
to Blessed Dominic our father,
to all the Saints 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, through my fault:
I ask you to pray for me.

The Priest concludes:

May almighty God have mercy on us,
forgive us all our sins,
free us from every evil,
strengthen and confirm us in every good work,
and lead us to everlasting life.

℟: Amen.

Or:

May the almighty and merciful Lord,
grant us pardon and remission of all our sins
through the grace of the Holy Spirit.

℟: Amen.

If, however, the sick person is near death, as a conclusion to the Penitential Act the Priest may say the following absolution:

The Lord Jesus Christ, who said to his disciples,
“Whatever you bind on earth will be bound in heaven
and whatever you loose on earth will be loosed in heaven,” (Mt 18:18)
wished us, although unworthy, to be among their number;
may he himself, through our ministry,
absolve you from all your sins,
from whatever you have heedlessly committed
by thought, or word and deed;
and, having been freed from the bonds of your sins,
may he be pleased to lead you to the Kingdom of Heaven.

[OUI/OP, n.98, 61]

**Who lives and reigns with God the Father in the unity of the Holy Spirit,
one God for ever and ever.**

R: Amen.

Then the Priest offers the sick person a Crucifix to be kissed.

The Sacrament of Penance or the Penitential Act may be concluded with a plenary indulgence for the moment of death, which the Priest grants the sick person in this manner:

By the authority which the Apostolic See has given to me, [OUI/OP, n. 99 / PCS, n. 201]
**I grant you a full pardon and the remission of all your sins
in the name of the Father, and of the Son, + and of the Holy Spirit.**

R: Amen.

Or:

Through the holy mysteries of our redemption, [OUI/OP, n. 99 / PCS, n. 201]
**may almighty God release you from all punishments
in this life and in the life to come.
May he open to you the gates of paradise
and welcome you to everlasting joy.**

R: Amen.

COLLECT

[OUI/OP, n. 210]

O God, whose Son is for us the way, the truth and the life,
look lovingly upon your servant N.
**and grant that, trusting in your promises
and strengthened by the Body of your Son,
he (she) may journey in peace to your Kingdom.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.**

Readings are taken from the *Roman Lectionary*.

In place of the Creed, the Profession of Baptismal Faith may be renewed by the sick person:

**N., do you believe in God, the Father almighty,
Creator of heaven and earth?**

[OUI/OP, n.101 / PCS, n.204 / MR 372-373 / MR3 236]

R: I do.

**Do you believe in Jesus Christ, his only Son our Lord,
who was born of the Virgin Mary,
suffered death and was buried,
rose again from the dead,
and is seated at the right hand of the Father?**

R: I do.

**Do you believe in the Holy Spirit,
the holy Catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting?**

R: I do.

If it seems appropriate, the Universal Prayer follows.

PRAYER OVER THE OFFERINGS

Look graciously on our sacrifice, holy Father,
that it may present to you the Paschal Lamb,
whose Passion has unlocked the gates of paradise,
and by your grace lead your servant **N.** to the gift of eternal life.
Through Christ our Lord.

Preface of the Mass with Viaticum, pp. 158, 246.

COMMUNION ANTIPHON

Whoever eats my flesh and drinks my blood has eternal life,
says the Lord,
and I will raise him on the last day.

Jn 6: 54

[OUI/OP, n .214 / cf. MR 988]

Or:

Whenever you eat this bread and drink this cup,
you proclaim the Lord's death until he comes.

1 Cor 11: 26

[OUI/OP, n .214 / cf. MR 988 / cf. MR3 983]

The Priest gives Communion to the sick person using the formula for Viaticum.

May the Body (Blood) of our Lord Jesus Christ protect you and lead you to eternal life.

Or:

The Body of Christ (or, as the case may be: The Blood of Christ).

The sick person answers: **Amen.**

Immediately, or after giving Communion, the Priest adds:

May the Lord Jesus Christ protect you and lead you to eternal life.

The sick person answers: **Amen.**

Others present, who wish to receive Communion, receive the Sacrament in the usual way.

Then a psalm, a canticle of praise, or a hymn may be sung, for example, a psalm selected from among those which the Ritual of the Order (n.69) proposes to be said as an act of thanksgiving.

PRAYER AFTER COMMUNION

[OUI/OP, n.216]

O God, whose Son is our Way, our Truth, and our Life,
look with favor on your servant N.
and grant that, entrusting himself (herself) to your promises
and having been refreshed by the Body and Blood of your Son,
he (she) may approach your Kingdom in peace.
Through Christ our Lord.

Or:

[OUI/OP, n.216 / MR 989 / MR3 984]

O Lord, eternal health and salvation
of those who believe in you,
grant, we pray, that your servant N.,
renewed by heavenly food and drink,
may safely reach your Kingdom of light and life.
Through Christ our Lord.

FINAL BLESSING

At the end of Mass, the Priest may use the special formula for imparting the blessing and may add to it the formula for *Apostolic Pardon* at the point of death, which begins with the words “Through the holy mysteries . . .”

May the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for ever.

[OUI/OP, n. 108 / cf. MR3 526]

℟ Amen.

Or:

**May God the Father,
who in the beginning created all things, bless you.**

[OUI/OP, n. 108]

℟ Amen.

**May God the Son,
who descended from his heavenly throne as our Savior
and did not refuse to submit to the Cross, bless you.**

℟ Amen.

**May God the Holy Spirit,
who in the form of a dove rested upon Christ, bless you.**

℟ Amen.

**May the Lord, whom we expect to return as judge,
sanctify you through the Trinity,
and guard all the days of your life.
Who with the Father and the Holy Spirit
lives and reigns for ever and ever.**

℟ Amen.

[OUI/OP, n.108 / MR 987 / MR3 982]

**(And may almighty God bless all of you, who are gathered here,
the Father, and the Son, ✠ and the Holy Spirit.**

℟ Amen.)

(APOSTOLIC PARDON

[OUI/OP, n.99 / PCS, n.201]

Through the holy mysteries of our redemption,
may almighty God release you from all punishments
in this life and in the life to come.
My he open to you the gates of paradise
and welcome you to everlasting joy.

R: Amen.)

III. For Religious Profession

The Masses on the day of simple or first profession, on the day of solemn perpetual profession, and on the day of the renewal of vows may be used, with the color white or a festive color, on days when Ritual Masses are permitted.

All the prayers given for a man may be adapted for a woman, with the necessary change of gender; in addition those expressed in the plural form, may be used for individuals, with a necessary change to the singular.

1. For Simple Profession

ENTRANCE ANTIPHON

Behold, I come, O Lord, that I may do your will.
O my God, I have vowed it,
and your law lies deep within me (E.T. alleluia).

Cf. Ps 40 (39): 8–9

[MR 1149 / MR3 1050]

The Gloria in excelsis (Glory to God in the highest) is said.

COLLECT

O Lord, who have inspired these our brothers (sisters)
with the resolve to follow Christ more closely,
grant them, we pray,
a blessed end to the journey they now begin,
so that they may be found worthy to offer you
a perfect gift of loving service.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

[MR 1149 / MR3 1050]

PRAYER OVER THE OFFERINGS

Recieve, O Lord, we pray,
the oblations and prayers we offer you
as we celebrate the beginnings of religious profession,
and grant that the first fruits of your servants
may be transformed by your grace into a plentiful harvest.
Through Christ our Lord.

[MR 1149 / MR3 1050]

Prefaces I–V of Religious Profession: pp. 150–154 (recited), and pp. 228–237 (sung).

COMMUNION ANTIPHON

Whoever does the will of God
is my brother and sister and mother, says the Lord.

Mk 3: 35

PRAYER AFTER COMMUNION

[MR 1150 / MR3 1055]

May the mysteries we have received
fill us with joy, O Lord,
and grant that by their power
these your servants may faithfully fulfill
the duties of the religious life they have begun
and may offer you willing service.
Through Christ our Lord.

2. For Solemn Profession

A

ENTRANCE ANTIPHON

I rejoiced when they said to me:
Let us go to the house of the Lord.
Now our feet are standing
within your gates, O Jerusalem (E.T. alleluia).

Cf. Ps 122 (121): 1–2

[MR 1051 / MR3 1056]

The Gloria in excelsis (Glory to God in the highest) is said.

COLLECT

[MR 1051 / MR3 1056]

O God, who willed that the grace of Baptism should flourish in these your servants, so that they might strive to follow more closely in the footsteps of your Son, grant, we pray, that, constantly seeking evangelical perfection, they may add to the holiness of your Church and increase her apostolic zeal. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

The Creed is said in accordance with the rubrics; the Universal Prayer is omitted.

PRAYER OVER THE OFFERINGS

[MR 1051 / MR3 1056]

Receive the gifts and intentions of your servants, O Lord, and confirm in your love those who profess the evangelical counsels. Through Christ our Lord.

Prefaces I–V of Religious Profession, pp. 150–154 (recited), and pp. 228–237 (sung).

In the Eucharistic Prayers, the oblation of the professed is appropriately commemorated according to the formulas found within each Eucharistic Prayer.

COMMUNION ANTIPHON

I am crucified with Christ
yet I live, no longer I,

Gal 2: 19–20

[MR 1054 / MR3 1061]

but Christ lives in me (E.T. alleluia).

PRAYER AFTER COMMUNION

[MR 1054 / MR3 1062]

Having received with reverence the divine mysteries,
we humbly beseech you, O Lord,
to inflame with the fire of the Holy Spirit these your servants,
bound to you now by an act of sacred offering,
and to admit them for ever to the company of your Son.
Who lives and reigns for ever and ever.

SOLEMN BLESSING AT THE END OF MASS

[MR 1054 / MR3 1062]

The Priest, with hands extended over the professed, says:

May God, the inspirer of every good resolve,
foster your purposes and strengthen your hearts,
that what you have promised
you may keep with persevering faith.

℟. Amen.

May he grant you to hasten in the joy of Christ
along the narrow way you have chosen,
rejoicing to bear the burdens of your brothers (sisters).

℟. Amen.

May the charity of God make of you a family
brought together in the Lord's name,
to show forth the image of the love of Christ.

℟. Amen.

And he blesses all the people, adding:

And may almighty God bless all of you,
who are gathered for these sacred rites,
the Father, and the Son, ✠ and the Holy Spirit.

℟. Amen.

B**ENTRANCE ANTIPHON****Cf. Ps 66 (65): 13–14**

My offering I bring to your house, O Lord;
to you I will pay my vows,
the vows which my lips have promised (E.T. alleluia).

[MR 1055 / MR3 1063]

The Gloria in excelsis (Glory to God in the highest) is said.

COLLECT

[MR 1055 / MR3 1063]

O Lord, holy Father, graciously confirm
the resolve of your servants **N.** and **N.**
and grant that the grace of Baptism,
which they desire to be strengthened by new bonds,
may produce in them its full effect,
so that they may render due worship to your majesty
and spread with apostolic zeal the Kingdom of Christ.
Who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

The Creed is said in accordance with the rubrics; the Universal Prayer is omitted.

PRAYER OVER THE OFFERINGS

[MR 1056 / MR3 1063]

Receive in your kindness, O Lord,
the offerings of your servants
and transform them into the Sacrament of redemption,
filling with the gifts of the Holy Spirit
those whom with a father's care
you have called to imitate more closely your Son.
Who lives and reigns for ever and ever.

Prefaces I–V of Religious Profession, pp. 150–154 (recited), and pp. 228–237 (sung).

COMMUNION ANTIPHON**Ps 34 (33): 9**

Taste and see that the Lord is good;
blessed the man who seeks refuge in him (E.T. alleluia).

[MR 1056 / MR3 1063]

PRAYER AFTER COMMUNION

[MR 1056 / MR3 1063]

May we be filled with joy, O Lord,
by today's celebration of a solemn pledge
and the reverent reception of this divine Sacrament;
grant, we pray, in your mercy,
that this twofold act of devotion
may stir with burning charity the hearts of your servants
to serve the Church and the human family.
Through Christ our Lord.

SOLEMN BLESSING AT THE END OF MASS

[MR 1056 / MR3 1064]

The Priest, with hands extended over the professed, says:

May God, who inspires and brings to completion every holy design,
guard you always with his grace,
that you may faithfully discharge the duties of your calling.

Rx. Amen.

May God make you partakers of divine charity
and its witness and sign before all nations.

Rx. Amen.

May God graciously make lasting in heaven
the bonds by which he has united you to Christ on earth.

Rx. Amen.

And he blesses all the people, adding:

And may almighty God bless all of you,
who are gathered for these sacred rites,
the Father, and the Son, ✠ and the Holy Spirit.

Rx. Amen.

3. For the Renewal of Vows

The Entrance and Communion Antiphons may be taken, if appropriate, from one of the preceding Masses.

COLLECT

[MR 1058 / MR3 1065]

O God, who direct the course of all things
and rule over the whole human race,
look upon these your sons (daughters),
who wish to confirm their offering of themselves to you,
and grant, we pray, that day by day,
they may be bound more closely
to the mystery of the Church
and devote themselves ever more
to the good of the human family.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MR 1058 / MR3 1065]

Look with gracious favor, O Lord,
on the offerings of your people,
to which these, our brothers (sisters),
add their renewed oblation
of chastity, poverty and obedience;
transform, we pray, these earthly gifts
into the Sacrament of eternal life,
and conform those who make this offering
in mind and heart
to the likeness of your Son.
Who lives and reigns for ever and ever.

Prefaces I–V of Religious Profession, pp. 150–154 (recited), and pp. 228–237 (sung).

PRAYER AFTER COMMUNION

[MR 1058 / MR3 1065]

Having received, O Lord, this heavenly Sacrament
we humbly ask that these your servants,
who, with such trust in your grace from on high,
have renewed their resolve of determined service,
may be strengthened by the power of Christ
and fortified by the protection of the Holy Spirit.
Through Christ our Lord.

MASSES FOR VARIOUS NEEDS

NB: NOTES ON THE TEXTS OF MASSES FOR VARIOUS NEEDS

1. This section groups together Masses for various intentions, which may be used in certain situations, and for various needs and occasions.
2. The Masses may be said on any day except on Solemnities, the Sundays of Advent, Lent, and Easter, days within the Octave of Easter, the Commemoration of All the Faithful Departed (All Souls' Day) Ash Wednesday, and on the weekdays of Holy Week.

If, however, some real necessity or pastoral advantage requires it, in the judgment of the rector of the church or the Priest celebrant himself, an appropriate Mass or a Collect may be used in a celebration with the people even if on that day there occurs an Obligatory Memorial or a weekday of Advent up to and including December 16, or a weekday of Christmas Tite from January 2 or a weekday of Easter Time after the Octave of Easter.

During Easter Time, Alleluia is added to the Entrance Antiphon and Communion Antiphon, unless this would be not in accord with the sense.

3. In certain Masses, the liturgical texts given for a man may be adapted for a woman, with the necessary change of gender; in addition, those expressed in the plural may be used for individuals, with the necessary change to the singular.
4. These Masses may be said with the color proper to the day or the liturgical time or with the color violet if they have a penitential character.

[MR 1074 / MR3 1082]

ABBREVIATIONS (USED IN THIS SECTION)

- AG *Antiphonarium S. O. P.*, ed. S. Gillet, Romae, 1933 [Add. 1948, 1949 and 1961].
- GOP *Graduale S. O. P.*, ed. E. Suarez, Romae, 1950 [Add. 1962].
- GR *Graduale Romanum*, Abbatia Sancti Peter de Solesniis 1979.
- MR *Missale Romanum* (Editio typica tertia). Typis Vaticanis, 2002.
- MR3 *The Roman Missal* (Third typical edition). New Jersey: Catholic Book Publishing Corp., 2011.
- OUI/OP *Proprium Ordinis Praedicatorum: Documenta II. Ordo unctionis infirmorum eorumque spiritualis curae*. Romae: Ad S. Sabinae, 2008.
- PCS *Pastoral Care of the Sick: Rites of Anointing and Viaticum*. New York: Catholic Book Publishing Co., 1983.
- PROP *Proprium Ordinis Praedicatorum. Rituale Professionis Ritus*. Romae: Ad S. Sabinae, 1999.

I. For a Chapter or Council

ENTRANCE ANTIPHON

And over all things put on love,
which is the bond of perfection,
and let the peace of Christ rule in your hearts.

Cf. Col 3: 14–15

[MLOP 283MR 1086 / MR3 1094]

COLLECT

O Lord, ruler and guardian of your Church,
pour out, we pray, upon your servants
a spirit of truth, understanding and peace,
that they may strive with all their hearts
to know what is pleasing to you
and then pursue it with all their strength.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

[MLOP 283MR 1086 / MR3 1094]

Or:

O God, who care for your peoples with gentleness
and rule them in love,
endow with a spirit of wisdom
those to whom you have handed on authority to govern,
that your people may be led to know the truth more fully
and to grow in holiness according to your will.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

[MLOP 283MR 1086 / MR3 1094]

PRAYER OVER THE OFFERINGS

Look upon the offerings of your servants,
O God of all compassion,
and bestow on them the grace of your light,
that they may have a true understanding
of what is right in your eyes
and boldly carry it out.
Through Christ our Lord.

[MLOP 283MR 1086 / MR3 1094]

Preface II of the Holy Spirit, pp. 125, 180.

COMMUNION ANTIPHON

[MLOP 283MR 1086 / MR3 1094]

Where true charity is dwelling, God is present there.
By the love of Christ we have been brought together.

PRAYER AFTER COMMUNION

[MLOP 283MR 1087 / MR3 1095]

Grant, we pray, O merciful God,
that the holy gifts we have received
may confirm your servants in the truth
and prompt them to seek the honor of your name.
Through Christ our Lord.

II. On the Twenty-fifth or Fiftieth Anniversary of Religious Profession

ENTRANCE ANTIPHON

Behold, I come, O Lord, that I may do your will.
I have vowed it,
and your law lies deep within me (E.T. alleluia).

Cf. Ps 40 (39): 8–9

[PROP–pp. 64, 102, 142 / MR 1103 / MR3 1110]

COLLECT

[PROP–pp. 64, 142 / MR 1103 / MR3 1110]

O Lord, faithful God,
grant, we pray, that we may give you thanks
for your kindness towards our brother (sister) **N.**,
who today is eager to renew the gift received from you;
strengthen in him (her) a spirit of perfect charity,
so that each day he (she) may more fervently serve your glory
and the work of your salvation.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

For an Ordained Friar who presides at the Mass

[PROP, p.65 / cf MR 1103 / cf. MR3 1110]

O Lord, faithful God,
grant, we pray, that we may give you thanks
for your kindness towards me,
for today I am eager to reaffirm the gift received from you;
strengthen in me a spirit of perfect charity
so that each day I may more fervently serve your glory
and the work of salvation.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, forever and ever.

For a Nun or Sister:

[PROP p.102 / cf. MR 1103 / cf. MR3 1110]

O Lord, faithful God,
 grant, we pray, that we may give you thanks
 for your kindness towards our sister, **N.**,
 who today is eager to reaffirm the gift received from you;
 strengthen in her a spirit of perfect charity
 so that each day she may more fervently serve your glory
 and the ‘holy preaching’ of our Father Dominic.
 Through our Lord, Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 one God, forever and ever.

PRAYER OVER THE OFFERINGS

[PROP–pp. 65,, 102, 142 / MR3 1110]

Recieve with our oblation, O Lord,
 the offering of himself (herself),
 which our brother (sister) **N.** desires to reaffirm today,
 and by the power of the Holy Spirit
 graciously conform him (her) more fully
 to the image of your beloved Son.
 Who lives and reigns for ever and ever.

For an Ordained Friar who presides at the Mass

[PROP–pp. 65 / MR 1103 / MR3 1113]

Recieve with our oblation, O Lord,
 the offering of myself,
 which today I desire to reaffirm,
 and by the power of the Holy Spirit
 graciously conform me more fully
 to the image of your beloved Son.
 Who lives and reigns for ever and ever.

Prefaces I–V of Religious Profession, pp. 150–154 (recited), and pp. 228–237 (sung).

COMMUNION ANTIPHON

A) For a Friar.

I am crucified with Christ yet I live, no longer I,
but Christ lives in me (E.T. alleluia).

Gal 2:19-20

[PROP-p.65 / MR 1054 / MR3 1061]

Or, when the chant of the Order is used: *Primum quaerite* (GOP 304):

[Seek first the kingdom of God
[and all these things will be given to you as well, says the Lord.

Mt 6:33

[PROP p. 65]

B) For a Nun

Your life is hidden with Christ in God. When Christ who is your life appears,
then you also will be revealed with him in glory (E.T. alleluia).

Col 3:3-4

[PROP p. 102]

Or, when the chant of the Order is used:

[We will rejoice in your salvation
[and we will boast in the name of the Lord our God.

Cf. Ps 20 (19):6

[PROP, p.102]

Laetabimur (GOP 128)

C) For a Sister in a Congregation, a Society of Apostolic Life, or a Secular Institute:

Whoever does the will of God
is my brother and sister and mother (E.T. alleluia).

Mk 3:35

[PROP-p.143 / cf. MR 1050 / cf. MR3 1055]

PRAYER AFTER COMMUNION

We have partaken, O Lord,
of the Body and Blood of your Son,
which you have given us on this joyful anniversary;
grant, we pray, that our brother (sister) N.,
refreshed with heavenly food and drink,
may proceed happily on the journey towards you
already long begun.
Through Christ our Lord.

For an Ordained Friar who presides at the Mass:

[PROP p.66 / MR 1104 / MR3 1110]

We have partaken, O Lord,
of the Body and Blood of your Son,
which you have given us on this joyful anniversary;
grant, we pray,
that, refreshed with heavenly food and drink,
I may proceed happily on the journey towards you
already long begun.
Through Christ our Lord.

At the end of Mass, if appropriate, there is sung the responsory O spem miram (O Wondrous hope)—AG 871
or Media vita (In the midst of life)—AG 106, or Domine Deus (O Lord our God)—GOP 356, GR 401, or
another suitable chant.

III. For a Spiritual or Pastoral Gathering

ENTRANCE ANTIPHON

Cf. Mt 18: 19, 20

Thus says the Lord:

[MLOP 286 / MR 1121 / MR3 1129]

Where two or three are gathered together in my name,
there am I in the midst of them.

Or:

Col 3: 14–15

And over all things put on love,
which is the bond of perfection.

[MLOP 283 / MR 1121 / MR3 1129]

And let the peace of Christ rule in your hearts,
the peace into which you were also called in one body.

COLLECT

[MLOP 286–287 / MR 1121 / MR3 1129]

Pour out on us, O Lord, we pray,
a spirit of truth, understanding and peace,
that we may know with all our hearts
what is pleasing to you
and, with one accord,
pursue what we have come to know.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

Or:

[MLOP 287 / MR 1121 / MR3 1129]

O God, whose Son promised to all those gathered in his name
that he would be there in their midst,
grant, we pray,
that we may be aware of his presence among us
and, in truth and charity, experience in our hearts
an abundance of grace, mercy and peace.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 287 / MR 1121 / MR3 1129]

Look with gracious favor, O Lord, we pray,
on the offerings of your servants,
that they may truly understand and proclaim with confidence
what is right and wholesome in your sight.
Through Christ our Lord.

Preface II of the Holy Spirit, pp. 125, 180

COMMUNION ANTIPHON

[MLOP 287 / MR 1122 / MR3 1130]

Where true charity is dwelling, God is present there.
By the love of Christ we have been brought together.

PRAYER AFTER COMMUNION

[MLOP 287 / MR 1122 / MR3 1130]

Grant us, O merciful God,
that the holy gifts we have received
may confirm us in our resolve to do your will
and make us everywhere witnesses to your truth.
Through Christ our Lord.

IV. For Preachers

ENTRANCE ANTIPHON

Cf. Jn 15: 16

I chose you from the world

[MLOP 285 / cf. MR 930 / cf. MR3 927]

and appointed you to go and bear fruit, fruit that will last (E.T. alleluia).

Or:

Mk 16: 15; Mt 28: 20

Go into all the world

[MLOP 285 / MR 940 / cf. MR3 937]

and proclaim the Gospel to every creature,

teaching them to obey everything that I have commanded you.

Or:

Cf. Col 3: 14–15

And over all things put on love,

[MLOP 283 / MR 1086 / MR3 1094]

which is the bond of perfection,

and let the peace of Christ rule in your hearts.

COLLECT

[MLOP 285]

Enlighten the hearts of your servants, O Lord,
with the grace of the Holy Spirit;

give them fiery eloquence

and, on those who preach your word,

confer increased effectiveness.

Through our Lord, Jesus Christ, your Son,

who lives and reigns with you in the unity of the Holy Spirit,

one God, forever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 285]

Give gracious speech to your servants, O Lord,
and, as you sanctify the gifts offered,

visit their hearts, we pray, with your salvation.

Through Christ our Lord.

COMMUNION ANTIPHON

Mt 28: 20

Behold, I am with you always,

[MLOP 286 / MR 935 / MR3 931]

even to the end of the age, says the Lord (E.T. alleluia).

Or:

Cf. John 17: 17–18

Holy Father, consecrate them in the truth;

[MLOP 286 / cf. MR 1088 / cf. MR3 1096]

as you sent him into the world,

so I sent them into the world, says the Lord.

PRAYER AFTER COMMUNION

[MLOP 286]

Safeguard your servants, O Lord,
who have received the Body and Blood of your Only Begotten Son,
and bestow an abundance of your grace
on those who proclaim your word.
Through Jesus Christ our Lord.

V. for the Sick

ENTRANCE ANTIPHON

Have mercy on me, Lord, for I languish;
Lord, heal me; my bones are trembling,
and my soul is greatly shaken.

Ps 6: 3–4

[OUI/OP, n. 219 / MR 1146 / MR3 1157]

Or:

Truly the Lord has borne our infirmities,
and he has carried our sorrows.

Cf. Is 53: 4

[OUI/OP, n. 219 / MR 1146 / MR3 1157]

COLLECT

[OUI/OP .n.219]

O God, who always govern your creation with loving kindness,
incline your ear to our supplications,
and look with favor on your servant, **N.**, our brother (sister),
who labors under poor bodily health,
and visit him (her) with your saving presence
that he (she) may receive the medicine of heavenly grace.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS [OUI/OP, n. 221 / MR 1146 / MR3 1158]

Since the moments of our life unfold, O God,
according to your good pleasure,
receive the prayers and sacrificial offerings
by which we implore your mercy
for our brothers and sisters who are ill,
that, having been anxious for them in their danger,
we may rejoice at their recovery of health.
Through Christ our Lord.

Preface of the Sick, p. 157, 244.

COMMUNION ANTIPHON

In my flesh I am completing what is lacking in the afflictions of Christ
on behalf of his body, which is the Church.

Col 1: 24

[OUI/OP, n. 223]

Or:

The Lamb at the center of the throne will be their shepherd
and he will guide them to springs of the water of life,
and God will wipe away every tear from their eyes.

Rev 7: 17

[OUI/OP, n.205]

PRAYER AFTER COMMUNION [OUI/OP, n. 224 / MR 1147 / MR3 1158]

O God, only support of our human weakness,
show the power of your protection
over our brother (sister) **N.** who is sick,
that, sustained by your merciful help,
he (she) may be restored to your holy Church in good health.
Through Christ our Lord.

Or:

[OUI/OP, n.224]

O God, who accomplished the work of human redemption
through the Paschal Mystery of your Only Begotten Son,
graciously grant
that we, who faithfully proclaim the Death and Resurrection of Christ
through sacramental signs,
may experience the continued growth of your saving grace.
Through Christ our Lord.

FINAL BLESSING

[OUI/OP, n.108 / cf. MR3 526]

May the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down upon you and remain with you for ever.

℟ Amen.

Or:

May God the Father,
who in the beginning created all things, bless you.

℟ Amen.

**May God the Son,
who descended from his heavenly throne as our Savior
and did not refuse to submit to the Cross, bless you.**

R: Amen.

**May the Holy Spirit,
who in the form of a dove rested upon Christ, bless you.**

R: Amen.

May the Lord, whom we expect to return as judge,
sanctify you through the Trinity
and guard all the days of your life.
Who with the Father and the Holy Spirit
lives and reigns for ever and ever.

[OUI/OP, n.108]

R: Amen.

[OUI/OP, n.108 / MR 987 / MR3 982]

And may almighty God bless all of you, who are gathered here,
the Father, and the Son, ✠ and the Holy Spirit.

R: Amen.

VI. For the Dying

ENTRANCE ANTIPHON

No one lives for himself, and no one dies for himself.
For if we live, we live for the Lord,
and if we die, we die for the Lord;
so then, whether we live or die, we are the Lord's.

Rom 14: 7-8

[OUI/OP, n. 225 / MR 1147 / MR3 1159]

Or:

Truly the Lord has borne our infirmities,
and he has carried our sorrows.

Cf. Is 53: 4

[OUI/OP, n. 225 / MR 1147 / MR3 1159]

COLLECT

[OUI/OP, n. 229]

O God, protector of souls,
who correct those whom you love,
we call upon you,
that you may be pleased to bestow your healing remedy
on the soul of your servant,
who suffers the affliction of human infirmities,
and grant to him (her), that at the hour of his (her) death
he (she) may be presented to you, his (her) creator,
by the hands of the holy Angels.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

Or:

[OUI/OP, n. 226 / MR 1147 / MR3 1159]

A lmighty and merciful God,
who through the fact of death itself
have mercifully unlocked for the human race
the gate to eternal life,
look kindly on your servant in his (her) final struggle,
so that, united to your Son's Passion and sealed with his Blood,
he (she) may come without blemish into your presence.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[OUI/OP, n. 228]

Receive, O God, the sacrificial offering
 we bring you with confidence
 for your servant who has reached this life's end,
 and grant, through this Sacrament,
 the cleansing of all his (her) offenses,
 that, though beset by the trials you ordain for us in this life,
 he (she) may in the life to come know eternal rest.
 Through Christ our Lord.

Preface of Mass for the Dying, pp. 159, 248.

COMMUNION ANTIPHON

Jn 6: 50

This is the bread that came down from heaven,
 that one may eat of it and not die.

[OUI/OP, n.230]

Or:

God will wipe every tear from their eyes
 and Death will be no more;
 nor will mourning and crying and pain,
 for the first things have passed away.

Rev 21: 4

[OUI/OP, n.230]

PRAYER AFTER COMMUNION

[OUI/OP, n. 231]

Replenished, O Lord, by holy gifts and relying on compassion,
 we humbly implore you,
 that you may be pleased to have mercy on the soul of your servant **N.:**
 may the enemy not prevail against him (her)
 at the hour of his (her) death,
 but may he (she) win a passage to eternal life.
 Through Christ our Lord.

Or:

By the power of this Sacrament, O Lord,
 be pleased to sustain your servant with your merciful grace,
 that at the hour of death
 he (she) may not see the enemy prevail against him (her)
 but may be worthy to pass over to life eternal
 in the company of your Angels.
 Through Christ our Lord.

FINAL BLESSING

[OUI/OP, n. 108]

May God the Father,
who in the beginning created all things, bless you.

R̄ Amen.

May God the Son,
who descended from his heavenly throne as our Savior
and did not refuse to submit to the Cross, bless you.

R̄ Amen.

May the Holy Spirit,
who in the form of a dove rested upon Christ, bless you.

R̄ Amen.

May the Lord, whom we expect to return as judge,
sanctify you through the Trinity
and guard all the days of your life.
Who with the Father and the Holy Spirit
lives and reigns for ever and ever.

[OUI/OP, n. 108 / MR 987 / MR3 982]

R̄ Amen.

[OUI/OP, n.108 / MR 987 / MR3 982]

And may almighty God bless all of you, who are gathered here,
the Father, and the Son, ✠ and the Holy Spirit.

R̄ Amen.

VOTIVE MASSES

NB: Notes on the Texts of Votive Masses and Masses for the Dead

ABBREVIATIONS (used in this section)

- GOP** *Graduale S. O. P.*, ed. E Suarez, Rorme, 1950 [Add. 1962]
- MR** *Missale Romanum* (Editio typica tenia). Typis Vaticanis, 2002.
- MR3** *The Roman Mssal* (Third typical edition). New Jersey: Catholic Book Publishing Corp., 2011.
- OCF** *Order of Christian Funerals*. Chicago: Liturgy Training Publications, 1989.
- OE** *Ordo exsequiarum*. Editio typica. Typis Polyglottis Vaticanis, 1969.
- OF/OP** *Proprium Ordinis Praedicatorum: Documenta III: Ordo exsequiarum*. Romae: Ad S. Sabinae, 2008.
- PCS** *Pastoral Care of the Sick: Rites of Anointing and Viaticum*. New York: Catholic Book Publishing Co., 1983.
- PROP** *Proprium Ordinis Praedicatorum. Rituale Professionis Ritus*. Rorme: Ad S. Sabinae, 1999.

If some serious pastoral benefit is to be gained, an appropriately corresponding Votive Mass may be used, at the direction of the Ordinary, or with his permission, except on Solemnities, on the Sundays of Advent, Lent, and Easter, on days within the Octave of Easter, on the Commemoration of All the Faithful Departed (All Souls' Day), on Ash Wednesday, and on the weekdays of Holy Week.

Votive Masses are in principle forbidden on days on which there occurs an Obligatory Memorial, on a weekday of Advent up to and including December 16, on a weekday of Christmas Time from January 2, or on a weekday of Easter Time after the Octave of Easter. However, for pastoral reasons, as determined by the rector of the church or the Priest Celebrant himself, an appropriately corresponding Votive Mass may be used in celebration of Mass with the people.

On weekdays in Ordinary Time, even if an Optional Memorial occurs, a Votive Mass may be chosen by the Priest Celebrant for the sake of the devotion of the faithful.

1. THE MOST HOLY NAME OF JESUS

In this Mass, the color white is used.

ENTRANCE ANTIPHON

At the name of Jesus every knee should bend
of those in heaven and on earth and under the earth,
and every tongue confess
that Jesus Christ is Lord, to the glory of God the Father.

Phil 2: 10–11

[MR 1164 / MR3 1180]

COLLECT

As we venerate the most holy Name of Jesus,
mercifully grant us, Lord,
that, savoring its sweetness in this life,
we may be filled with everlasting joy
in our heavenly homeland.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

[MR 1164 / MR3 1180]

PRAYER OVER THE OFFERINGS

Be pleased, almighty Father,
to accept our offerings in the Name of Jesus,
for we are confident that we shall receive
whatever we ask in your Son's Name,
as he himself, with such kindness, promises.
Who lives and reigns for ever and ever.

[MR 1164 / MR3 1180]

COMMUNION ANTIPHON

There is no other name under heaven given among the human race
by which we must be saved.

Acts 4: 12

[MR 1164 / MR3 1180]

PRAYER AFTER COMMUNION

Grant us in your mercy, O Lord, we pray,
that in these sacred mysteries
we may do worthy homage to the Lord Jesus,
for it is your will that at his Name
every knee should bend
and in him all people find salvation.
Who lives and reigns for ever and ever.

[MR 1164 / MR3 1180]

2. Our Lord Jesus Christ in His Passion

A. the Mystery of the Holy Cross

In this Mass, the color red is used.

ENTRANCE ANTIPHON

We should glory in the Cross of our Lord Jesus Christ,
in whom is our salvation, life and resurrection,
through whom we are saved and delivered.

Cf. Gal 6: 14

[MR 1161 / MR3 1177]

[*Nos autem* GOP 467]

COLLECT

O God, who willed that your Only Begotten Son
should undergo the Cross to save the human race,
grant, we pray,
that we, who have known his mystery on earth,
may merit the grace of his redemption in heaven.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

[MR 1161 / MR3 1177]

PRAYER OVER THE OFFERINGS

May this oblation, O Lord,
which on the altar of the Cross
canceled the offense of the whole world,
cleanse us, we pray, of all our sins.
Through Christ our Lord.

[MR 1161 / MR3 1177]

Preface of the Holy Cross, pp. 154, 238.

COMMUNION ANTIPHON

When I am lifted up from the earth,
I will draw everyone to myself, says the Lord.

Jn 12: 32

[MR 1162 / MR3 1178]

PRAYER AFTER COMMUNION

Having been nourished by your holy banquet,
we beseech you, Lord Jesus Christ,
to bring those you have redeemed
by the wood of your life-giving Cross
to the glory of the resurrection.
Who live and reign for ever and ever.

[MR 1162 / MR3 1178]

B. the Most Precious Blood of Our Lord Jesus Christ

In this Mass, the color red is used.

ENTRANCE ANTIPHON

You have redeemed us, Lord, by your Blood,
from every tribe and tongue and people and nation,
and have made us into a kingdom for our God.

Cf. Rev 5: 9–10

[MR 1165 / MR3 1181]

COLLECT

O God, who by the Precious Blood of your Only Begotten Son
have redeemed the whole world,
preserve in us the work of your mercy,
so that, ever honoring the mystery of our salvation,
we may merit to obtain its fruits.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

[MR 1165 / MR3 1181]

PRAYER OVER THE OFFERINGS

As we offer our oblation to your majesty, O Lord,
may we draw near in these mysteries
to Jesus, the Mediator of the New Covenant,
and celebrate anew the sprinkling of his Blood,
in which lies all our salvation.
Through Christ our Lord.

[MR 1165 / MR3 1181]

Preface I of the Passion of the Lord may also be used, p. 119, 168.

COMMUNION ANTIPHON

The chalice of blessing that we bless
is a communion in the Blood of Christ;
and the bread that we break
is a sharing in the Body of the Lord.

Cf. 1 Cor 10: 16

[MR 1165 / MR3 1181]

PRAYER AFTER COMMUNION

[MR 1165 / MR3 1181]

Refreshed, O Lord, by this saving food and drink,
we pray that we may always be bathed
in the Blood of our Savior,
so that it may become for us
a spring of water welling up to eternal life.
Through Christ our Lord.

Or:

[MR 1165 / MR3 1181]

Restored with heavenly food and drink,
we beseech you, almighty God,
to protect from fear of their enemies
those you have redeemed by the Precious Blood of your Son.
Who lives and reigns for ever and ever.

3. The Blessed Virgin Mary

In these Masses, the color white is used.

A. Our Lady, Mother of the Church

ENTRANCE ANTIPHON

The disciples devoted themselves with one accord to prayer with Mary, the Mother of Jesus.

Cf. Acts 1: 14

[MR 1172 / MR3 1191]

COLLECT

[MR 1172 / MR3 1191]

O God, Father of mercies,
whose Only Begotten Son, as he hung upon the Cross,
chose the Blessed Virgin Mary, his Mother,
to be our Mother also,
grant, we pray, that with her loving help
your Church may be more fruitful day by day
and, exulting in the holiness of her children,
may draw to her embrace all the families of the peoples.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MR 1172 / MR3 1191]

Receive our offerings, O Lord,
and transform them into the mystery of salvation,
so that by its power we may be set aflame
with the charity of the Virgin Mary, Mother of the Church,
and with her may be united more closely
to the work of redemption.
Through Christ our Lord.

Preface of Mary Mother of the Church, pp. 155, 240.

COMMUNION ANTIPHON

A wedding was held in Cana of Galilee,
and the mother of Jesus was there;
then Jesus performed the first of his signs
and manifested his glory,
and his disciples believed in him.

Cf. Jn 2: 1, 11

[MR 1174 / MR3 1194]

Or:

As he hung upon the cross,
Jesus said to the disciple whom he loved:
Behold your mother.

Cf. Jn 19: 26–27

[MR 1174 / MR3 1194]

PRAYER AFTER COMMUNION

[MR 1174 / MR3 1194]

Having received the pledge of redemption and of life,
we humbly pray, O Lord,
that, with the Blessed Virgin's motherly help,
your Church may teach all nations
by proclaiming the Gospel
and, through the grace of the outpouring of the Spirit,
fill the whole earth.
Through Christ our Lord.

B. Patronage of the Blessed Virgin Mary

ENTRANCE ANTIPHON

[MLOP 291]

Blessed are you, Mary,
for from you the salvation of the world came forth;
already glorious you rejoice before the Lord:
intercede for us with your Son.

Or:

Heb 4: 16

Let us with confidence draw near to the throne of grace
that we may receive mercy
and find grace to help in time of need.

[MLOP 291]

COLLECT

[MLOP 291–292]

O God, who willed that the Order of Preachers
be established for the salvation of souls
under the special protection of the most blessed Virgin Mary
and be built up by her never-ending favors,
grant to your suppliants,
that we may be led to heavenly glory,
protected by the help of her
whose commemoration we celebrate today.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

Or:

[MLOP 292]

May the prayer of the Mother of God
come to the aid of your people, O Lord;
although we know that she has passed
beyond the condition of our flesh,
may we experience her intercession for us
before your presence in heavenly glory.
Through our Lord, Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MLOP 292]

By your kindness, O Lord,
on this feast day of Blessed Mary ever-Virgin,
 may this offering bring us prosperity and peace,
 both now and for ever.
Through Christ our Lord.

Preface I of the Blessed Virgin Mary, pp. 139, 208.

COMMUNION ANTIPHON

Jn 1: 14

The Word became flesh and dwelt among us,
 full of grace and truth.

[MLOP 292]

Or:**Lk 1: 49–50**

Holy is the name of the Lord,
 and his mercy is for those who fear him
 from generation to generation.

[MLOP 292]

PRAYER AFTER COMMUNION

[MLOP 292]

Having received this aid to our salvation, O Lord,
 grant, we pray, that we may everywhere be protected
 by the patronage of Blessed Mary ever-Virgin
 in whose honor we have offered this sacrifice to your majesty.
Through Christ, our Lord.

MASSES FOR THE DEAD

1. For the sake of pastoral convenience, two complete formularies for Funeral Masses, as well as selected prayers for the dead all taken from the *Roman Missal* are included here; other formularies and additional prayers may be found in the *Roman Missal*. Readings are taken from the *Roman Lectionary* as needed and with regard for the rubrics.

Also for the sake of convenience the rite for the *Final Commendation and Farewell* proper to the Order is included. As presented here, the rite is intended to take place in the church immediately following the Funeral Mass (cf. *Ordo exsequiarum Ordinis Praedicatorum*, Rome, 2008, nn. 52–61).

2. For Anniversaries celebrated by the entire Order (February 7, September 5, November 8) the formularies appointed for those days may be used and are found in the Proper of Saints. [MLOP]
3. Although for the sake of convenience, complete Masses with their own antiphons and prayers are given here, all the texts may be exchanged one for another, especially the prayers. In these latter, however, changes should be made, according to circumstances, in gender and number. Similarly, if the prayers given here for funerals and anniversaries are used in other circumstances, the phrasing that appears less suited should be omitted.
4. In Easter Time, the Alleluia at the end of the antiphons may, if appropriate, be omitted. [MR 1190 / MR3 1216]

I. The Funeral Mass

[OF/OP, n.50]

When the body of the deceased is present, not only the Funeral Mass, but at other Masses, unless some particular obligation stands in the way, are celebrated for the deceased as often as this can be done in accordance with the norms of the *General Instruction of the Roman Missal*, namely:

- a) The Funeral Mass may be celebrated on any day except for Solemnities that are Holy days of Obligation, Thursday of Holy Week (Holy Thursday), the Paschal Triduum, and the Sundays of Advent, Lent, and Easter, with due regard also for all the other requirements of the norm of the law.
- b) A Mass for the Dead, on receiving the news of a death, may be celebrated even on days within the Octave of the Nativity of the Lord (Christmas), on days when an Obligatory Memorial occurs, and on weekdays other than Ash Wednesday or the weekdays of Holy Week.

A. Outside Easter Time

ENTRANCE ANTIPHON

Eternal rest grant unto them, O Lord,
and let perpetual light shine upon them.

Cf. 4 Esdr 2: 34–35

[MR 1191 / MR3 1217]

Or:

Eternal rest grant unto him (her), O Lord,
and let perpetual light shine upon him (her).

COLLECT

[MR 1191 / MR3 1217]

O God, almighty Father,
our faith professes that your Son died and rose again;
mercifully grant, that through this mystery
your servant **N.**, who has fallen asleep in Christ,
may rejoice to rise again through him.
Who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

Or:

[MR 1191 / MR3 1217]

O God, whose nature
is always to forgive and to show mercy,
we humbly implore you for your servant **N.**,
whom you have called (this day) to journey to you,
and, since he (she) hoped and believed in you,
grant that he (she) may be led to our true homeland
to delight in its everlasting joys.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MR 1191 / MR3 1218]

As we humbly present to you
these sacrificial offerings, O Lord,
for the salvation of your servant **N.**,
we beseech your mercy,
that he (she), who did not doubt your Son
to be a loving Savior,
may find in him a merciful Judge.
Who lives and reigns for ever and ever.

Prefaces for the Dead, pp. 157–161, and pp. 250–253.

COMMUNION ANTIPHON

Let perpetual light shine upon them,
with your Saints for ever, for you are merciful.
Eternal rest grant unto them, O Lord,
and let perpetual light shine upon them,
with your Saints for ever, for you are merciful.

Cf. 4 Esdr 2: 34–35

[MR 1192 / MR3 1218]

Or:

Let perpetual light shine upon him (her),
with your Saints for ever, for you are merciful.
Eternal rest grant unto him (her) O Lord,
and let perpetual light shine upon him (her),
with your Saints for ever, for you are merciful.

PRAYER AFTER COMMUNION

[MR 1192 / MR3 1218]

Lord God, whose Son left us,
in the Sacrament of his Body,
food for the journey,
mercifully grant that, strengthened by it,
our brother (sister) **N.** may come
to the eternal table of Christ.
Who lives and reigns for ever and ever.

B. During Easter Time

ENTRANCE ANTIPHON

Just as Jesus died and rose again,
so, through Jesus, God will bring with him
those who have fallen asleep;
and as in Adam all die,
so also in Christ will all be brought to life, alleluia.

1 Thes 4: 14; 1 Cor 15: 22

[MR 1193 / MR3 1220]

COLLECT

Listen kindly to our prayers, O Lord:
as our faith in your Son,
raised from the dead, is deepened,
may our hope of resurrection for your departed servant **N.**,
also find new strength.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

[MR 1193 / MR3 1220]

Or:

O God, who through the ending of present things
open up the beginning of things to come,
grant, we pray, that the soul of your servant **N.**
may be led by you
to attain the inheritance of eternal redemption.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

[MR 1193 / MR3 1220]

PRAYER OVER THE OFFERINGS

Look favorably on our offerings, O Lord,
so that your departed servant **N.**
may be taken up into glory with your Son,
in whose great mystery of love we are all united.
Through Christ our Lord.

[MR 1194 / MR3 1221]

Prefaces for the Dead, pp. 160, 604–161 (said) or pp. 250–253 (sung).

COMMUNION ANTIPHON

I am the Resurrection and the Life, says the Lord.
Whoever believes in me, even though he dies, will live,
and everyone who lives and believes in me
will not die for ever, alleluia.

Jn 11: 25–26

[MR 1194 / MR3 1221]

PRAYER AFTER COMMUNION

[MR 1194 / MR3 1221]

Grant, we pray, O Lord, that your servant **N.**,
for whom we have celebrated this paschal Sacrament,
may pass over to a dwelling place of light and peace.
Through Christ our Lord.

II. Various Prayers for the Dead

II. VARIOUS PRAYERS FOR THE DEAD

1. For a Priest

A

COLLECT

[MR 1220 / MR3 1250]

Grant, we pray, O Lord,
that the soul of **N.**, your servant and Priest,
whom you honored with sacred office
while he lived in this world,
may exult for ever in the glorious home of heaven.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MR 1220 / MR3 1250]

Grant, we pray, almighty God,
that through these holy mysteries **N.**,
your servant and Priest,
may behold with clarity for ever
what he faithfully ministered here.
Through Christ our Lord.

PRAYER AFTER COMMUNION

[MR 1220 / MR3 1250]

Having received the Sacrament of salvation,
we implore your kindness, O God,
for **N.**, your servant and Priest,
that, as you made him a steward of your mysteries on earth,
so you may bring him to be nourished
by their truth and reality as unveiled in heaven.
Through Christ our Lord.

B**COLLECT**

[MR 1221 / MR3 1251]

Hear with favor our prayers,
which we humbly offer, O Lord,
for the salvation of the soul of **N.**, your servant and Priest,
that he, who devoted a faithful ministry to your name,
may rejoice in the perpetual company of your Saints.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

[MR 1221 / MR3 1251]

We ask your mercy, Lord,
that this sacrifice of our service,
offered for the soul of **N.**, your servant and Priest,
may now bring pardon to him,
who devoutly offered sacrifice to you in the Church.
Through Christ our Lord.

PRAYER AFTER COMMUNION

[MR 1222 / MR3 1252]

Renewed by food from your heavenly table,
we humbly beseech you, O Lord,
that by the power of this sacrifice
the soul of **N.**, your servant and Priest,
who faithfully ministered in your Church,
may exult for ever in your sight.
Through Christ our Lord.

2. For a Religious

COLLECT

[MR 1223 / MR3 1253]

Grant, we pray, almighty God,
that the soul of your servant **N.**,
who for love of Christ walked the way of perfect charity,
may rejoice in the coming of your glory
and together with his brothers (her sisters)
may delight in the everlasting happiness of your kingdom.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

3. For One who Worked in the Service of the Gospel

COLLECT

[MR 1223 / MR3 1253]

We humbly beseech your mercy, O Lord,
for your servant **N.**,
that, having worked tirelessly for the spread of the Gospel,
he (she) may merit to enter into the rewards of the Kingdom.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

III. Final Farewell and Commendation

1. If a convent or community does not have its own cemetery or if the cemetery cannot be easily reached, the rite of Final Commendation and Farewell takes place in the church at the end of Mass after the Prayer after Communion or at another time, if Mass will not have been celebrated yet.

Then a Prior, a Chaplain, or a Prioress and some of the brothers or sisters together with the friends of the deceased brother or sister, accompany the coffin to the cemetery where the prayers provided for this (see OF/OP, n. 84ff.) may be used. [OFJOP, n.52]

2. When neither Mass nor some Hour of the Divine Office shall have preceded, the Prior or Chaplain, wearing a stole, may greet those gathered around with the words which begin Mass or with the following:

**May the God of hope fill you with all peace in believing
so that you may abound in hope by the power of the Holy Spirit;
and may the Lord be with you always.**

Cf. Rom 15:13

[OF/OP, n. 53 / see RSV]

All respond: **Amen.**

.

INVITATION TO PRAYER

3. The Prior or celebrant together with the brothers or sisters or concelebrants, stand around the coffin with ministers holding blessed water and incense. Then he says the following invitation, adapting it to the deceased whether he/she be a brother priest, a non-clerical brother, a nun, a religious of apostolic life, or a member of a lay fraternity. Thus, he says this or something similar: [OE, n. 65 ; OF/OP, n. 54 / see OCF, n. 402.1]

**Beloved brothers (Beloved sisters, Beloved brothers and sisters),
as we, with faith in Jesus Christ, complete our duty
of burying the body of our brother (sister),
let us pray with confidence to God, in whose sight all creation lives,
that he may raise up to the company of his Saints
the mortal body of our beloved brother (sister) N.,
which in sorrow we bury today;
may God command his (her) soul to be numbered among his blessed and faithful,
with whom may he (she) merit to enjoy indescribable glory and eternal happiness
in the presence of our Lord, Jesus Christ.**

[OF/OP, n. 54; OE, n. 183; see OCF, n. 402.2]

**Our brother (sister) N. has fallen asleep in Christ.
 Confident in our hope of eternal life,
 let us commend him (her) to the most loving mercy of our Father
 and let our prayers go with him (her),
 that he (she) who was adopted as God's son (daughter) in Baptism
 and was nourished so many times at the table of the Lord,
 may now take his (her) place at the table of God's children in heaven
 and with the Saints inherit the promise of eternal life.
 Let us beseech the Lord also on our own behalf,
 that we who now mourn and are saddened
 may one day go forth with our brother (sister)
 to meet Christ when when he himself shall appear in glory.**

SONG OF FAREWELL

4. After a pause for silence, the choir and all present sing a responsory or suitable chant, while the Prior or the Principal Celebrant sprinkles and incenses the coffin. [OF/OP, n.55]

In the United States, if the body was sprinkled with holy water during the rite of reception at the beginning of the funeral liturgy, the sprinkling is ordinarily omitted in the rite of final commendation. [OCF, n.200]

If desired, as foreseen for linguistic adaptations of the *Ordo exsequiarum*, introductions may be given before the sprinkling and the incensing or one instruction before both. [OF/OP, n.55]

5. Meanwhile, a responsory is sung: [OF/OP, n. 56 / see OE, n.189 / see OCF, n.403.4]

I believe that my Redeemer lives
 and on the last day I shall rise from the earth;
 and in my flesh I shall see God * my Savior.

∇ I shall see him myself; face to face;
 and my own eyes shall behold * my Savior.

In the usage of the Order the antiphon *Clementissime* (see Appendix II) may also be used, or a responsory honoring Saint Dominic (e.g., *O spem miram*), or elements from the selection provided in *Ordo exsequiarum Ordinis Praedicatorum*, pp. 81–93. [OF/OP, n.56]

CONCLUDING PRAYER

6. Then the Prior or the Principal Celebrant says the prayer.

Cf. 1 Cor 2: 9
[OE/OP, n. 57]

**O God, in whom all creation lives
and in whom our bodies do not perish through death,
but are changed to a better state,
we humbly pray,
that, whatever your servant **N.**, our brother (sister)
committed through human weakness that is contrary to your will,
you, who are loving and merciful,
would wash away out of compassion
and would command that he (she) be received
by the hands of your holy Angels
to be led to the bosom of your patriarchs,
Abraham your friend, Isaac your beloved,
and Jacob your chosen one,
in whom your faithful rejoice with joyful exultation;
and that on the last day of the great judgment
you would allot him (her) a share among your Saints and elect
in the eternal glory which no eye has seen,
nor ear heard, nor the human heart conceived,
what you have prepared for those who love you.
Through Christ our Lord.**

R: Amen.

Or:

[OF/OP, n.57 / OE, n.48 / see OCF, n.202]

**Into your hands, most merciful Father,
we commend the soul of our brother (sister) **N.**
in the sure and certain hope
that, together with all who have died in Christ,
he (she) will be raised with Christ on the last day.**

**We give you thanks for all the blessings
which you bestowed upon your servant in this mortal life:
that they might be signs for us of your goodness
and of our fellowship with the Saints in Christ.**

**Therefore, O Lord,
turn towards us and listen to our prayers:
that the gates of paradise may be opened to your servant**

and that we who remain
 may comfort one another with assurances of faith,
 until we all meet in Christ
 and may be with you and with our brother (sister) for ever.
 Through Christ our Lord.

℟ Amen.

Or:

[OFJOP, n.57]

Grieved by the recent death of our brother (sister)
 and wounded, as it were, in our hearts,
 with feeble voices we implore your mercy,
 O Redeemer of the world,
 that you, who are the fount of holiness,
 would embrace tenderly and kindly
 the soul of our dear brother (sister)
 with your ever-present mercy;
 and, if his (her) soul was stained by sins of human weakness,
 that you, O God, would mercifully wipe them out
 in your accustomed goodness,
 that you would lovingly treat them with compassion,
 that for ever you would consider them as nothing,
 and that you would command him (her) to be numbered
 among the company of the Saints
 and with them to render you praise.
 Who live and reign for ever and ever.

℟ Amen.

7. Other prayers, common to Orders which follow the Rule of Saint Augustine, may be found in the *Ordo exsequiarum Ordinis Praedicatorum*, pp. 104-107. [OFJOP, n.58]

8. If in place of the antiphon *Clementissime* (see Appendix II) the Litany of the Saints of the Order is to be sung, the Prior or Prioress introduces it with these words:

Our brother (sister) N. sleeps in the peace of Christ:
 in faith and in hope of eternal life
 let us commend him (her) to God our Father,
 who loves him (her).
 Accompanying him (her) with our prayers,
 let us invoke all the Saints of our Order on his (her) behalf,

[OF/OP, n. 59]

**that with them he (she) may merit to receive
an eternal inheritance.**

Then, with the cantors intoning and all responding, the brief Litany of Dominican Saints is sung.

[OF/OP, pp. 103–104]

Lord, have mercy	Lord, have mercy
Christ, have mercy	Christ, have mercy
Lord, have mercy	Lord, have mercy
Holy Mary, Mother of God	pray for him (her)
Holy Mary, Mother of the Church	pray for him (her)
Holy Mary, Queen of Apostles	pray for him (her)
Saint Michael	pray for him (her)
All Holy Angels and Archangels	pray for him (her)
Saint John the Baptist	pray for him (her)
Saint Joseph	pray for him (her)
Saint Peter and Saint Paul	pray for him (her)
Saint John the Evangelist	pray for him (her)
Saint Mary Magdalene	pray for him (her)
Saint Stephen	pray for him (her)
Saint Ignatius of Antioch	pray for him (her)
Holy Father Augustine	pray for him (her)
Saint Basil	pray for him (her)
Holy Father Dominic	pray for him (her)
Saint Francis	pray for him (her)
Saint Peter of Verona	pray for him (her)
Saint Hyacinth	pray for him (her)
Saint Albert the Great	pray for him (her)
Saint Thomas Aquinas	pray for him (her)
Saint Raymond of Peñafort	pray for him (her)
Saint Vincent Ferrer	pray for him (her)
Saint Margaret of Hungary	pray for him (her)
Saint Agnes of Montepulciano	pray for him (her)
Saint Pius the Fifth	pray for him (her)
Saint Antoninus of Florence	pray for him (her)
Saint Catherine of Siena	pray for him (her)
Saint Catherine de' Ricci	pray for him (her)
Saint Louis Bertrand	pray for him (her)
Saint John of Cologne	pray for him (her)
Saint Martin de Porres	pray for him (her)
Saint Rose of Lima	pray for him (her)
Saint Ignatius Delgado and Companions	pray for him (her)
Saint Juan Macias	pray for him (her)

Blessed Jordan of Saxony	pray for him (her)
Blessed Reginald	pray for him (her)
Blessed Fra Angelico	pray for him (her)
All holy men and women, Saints of God	pray for him (her)
Christ, hear us	Christ, graciously hear us

Finally, the one who presides says the prayer.

Let us pray.

[OFJOP, n.59]

**May the living God
be pleased to raise up our brother (sister) N.
and lead him (her) into the company of the Saints,
that with them he (she) may enjoy ineffable glory
and joy without end.
Through Christ our Lord.**

R: Amen.

Then the one who presides sprinkles the body with holy water and incenses it and, when this is finished, says one of the prayers indicated above.

[OF/OP, n.59]

9. Wherever a convent has not yet sung the *Salve Regina* over the body of the deceased, it is now sung. Then those gathered around the coffin may sprinkle it with holy water. [OF/OP, n.60]
10. Having completed the rites of Commendation, the brothers or sisters accompany the coffin in procession to the door of the church, singing the antiphon *In Paradisum* or *Chorus angelorum* (n. 68) or another suitable chant (see *Ordo exsequiarum Ordinis Praedicatorum*, pp. 81–83). [OF/OP, n.6]

ANTIPHON 1

[OF/OP, n.68 / 0E, n.50 / OCF, n.203]

May the angels lead you into paradise;
may the martyrs come to welcome you
and take you to the holy city,
the new and eternal Jerusalem.

Or:

[OF/OP, n. 68 / 0E, n. 50 / OCF, n. 203]

ANTIPHON 2

May choirs of angels welcome you
and lead you to the bosom of Abraham;
and where Lazarus is poor no longer
may you find eternal rest.

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