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for the

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

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An announcement will be made with regard to the Ordinary Form of the Mass.
This will come during 2014. Visit ccwatershed.org/vatican to make sure you hear about it before anyone else.

RITUS SERVANDUS

IN CELEBRATIONE MISSÆ

I – De præparatione celebrantis

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

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

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

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

II – De accessu celebrantis ad altare

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

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

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

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

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

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

III – De initio Missæ

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

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

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

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

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

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

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

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

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

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

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

22. Omnes preces ad gradus altaris dicendæ, necnon orationes Aufer a nobis et Orámus, non autem osculum altaris, omittendæ sunt quoties alia actio liturgica immediate præcessit. His in casibus, celebrans, facta altari debita reverentia, illud ascendit nihil dicens, et disposito calice, si necesse est, altare osculatur, item nihil dicens.

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

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

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

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

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

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

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

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

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

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

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

V — De oratióne

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

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

34. In Missis quæ privatim celebrantur, et quando celebrans manet ad altare usque ad orationem, altare osculatur antequam dicat: Dóminus vobíscum. Deinde vertit se ad ministrantem vel ad populum, eum salutat, ut supra, et accedit ad latus dexterum, ibique dicit orationem versus altare. Si vero versus populum celebrat, non vertit humeros ad altare, cum dicturus est Dóminus vobíscum, Oráte, fratres, Ite, missa est, vel daturus benedictionem; sed osculato altari in medio, ibi, expansis et iunctis manibus, ut supra, salutat populum, et dat benedictionem.

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

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

VI — De Epistola, graduali et aliis usque ad offertorium

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

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

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

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

41. *In Missa solemni, oratione expleta, subdia-*

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

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

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

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

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

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

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

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

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

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

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

VII — De antiphona ad offertorium et aliis usque ad Canonem

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

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

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

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

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

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

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

59. *In Missa solemni, antiphona ad offertorium inchoata, diaconus accedit ad altare in latus dexterum; subdiaconus vero calicem cum patena et hostia, coopertum palla et velo, una cum corporali in sua bursa incluso, de credentia defert ad altare, comitante acolytho ampullas vini et aquæ deferente. Diaconus corporale in medio altaris expandit, deinde calicem detegit et dat patenam cum hostia celebranti; subdiaconus extergit calicem purificatorio; diaconus, accepta ampulla vini de manu subdiaconi, infundit vinum in calicem; subdiaconus interim ampullam aquæ ostendens celebranti dicit:* Benedícite, pater reveréndе; *qui, facto versus eam signo crucis, dicit orationem:* Deus, qui humánæ, etc.; *interim subdiaconus infundit paululum aquæ in calicem, ac deinde transit ad sinistram celebrantis; diaconus vero calicem celebranti dat, et pedem calicis tangens, seu bracchium dexterum celebrantis sustenans, cum eo dicit:* Offérimus tibi, Dómine, etc., *quem postea positum in altari, ut supra, palla cooperit.*

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

VIII – De Canone Missæ a præfatione usque ad Consecrationem

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

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

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

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

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

65. Commemoratione vivorum facta, extensis, ut prius, manibus, continuat: Et ómnium circumstántium, etc. Similiter stans prosequitur: Communicántes. Cum dicit: Iesu Christi, caput inclinat: in conclusione, quando dicit: Per eúndem, iungit manus. Cum dicit: Hanc ígitur oblatiónem, expandit manus simul super oblata, ita ut palmæ sint apertæ versus ac supra calicem et hostiam, quas sic tenet usque ad illa verba: Per Christum Dóminum nostrum. Tunc enim iungit manus, et sic prosequitur: Quam oblatiónem tu, Deus, in ómnibus, quæsumus: et cum dicit: bene ✠ díctam, adscríp ✠ tam, ra ✠ tam, communiter signat ter super hostiam et calicem simul: deinde cum dicit: ut nobis Cor ✠ pus, separatim signat semel super hostiam tantum; et cum dicit: et San ✠ guis, semel super calicem tantum: deinde iungens manus, prosequitur: fiat dilectíssimi Fílii tui Dómini nostri Iesu Christi, et inclinans caput, extergit, si opus fuerit, pollices et indices super corporale, et dicit secreto, ut prius: Qui prídie quam paterétur: et accipiens pollice et indice dexteræ manus hostiam, et eam cum illis ac indice et pollice sinistræ manus tenens, stans erectus ante medium altaris, dicit: accépit panem in sanctas ac venerábiles manus suas, elevansque oculos et statim demittens, dicit: et elevátis óculis in cælum ad te Deum Patrem suum omnipoténtem, caputque aliquantulum inclinans, dicit: tibi grátias agens, et tenens hostiam inter pollicem et indicem sinistræ manus, dextera producit signum crucis super eam, dicens: bene ✠ díxit, fregit, dedítque discípulis suis, dicens: Accípite, et manducáte ex hoc omnes. Si adest pyxis cum aliis hostiis consecrandis, antequam accipiat hostiam, eam discooperit manu dextera.

66. Cum autem finierit supradicta verba, cubitis super altare positis, distincte et reverenter profert verba consecrationis super hostiam, vel super hostias, si plures sunt consecrandæ; et hostiam suam pollicibus et indicibus tantum tenens dicit: Hoc est enim Corpus meum. Quibus prolatis, celebrans tenens hostiam inter pollices et indices prædictos super altare, reliquis manuum digitis extensis, et simul iunctis genuflexus eam adorat. Tunc se erigens, elevat hostiam, et intentis in eam oculis (quod et in elevatione calicis facit) populo reverenter ostendit adorandam; et mox sola manu dextera ipsam reverenter reponit super corporale in eodem loco unde eam levavit, et deinceps pollices et indices non disiungit, nisi quando hostiam consecratam tangere vel tractare debet, usque ad ablutionem digitorum post Communionem.

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

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

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

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

IX — De Canone post Consecrationem

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

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

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

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

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

X – De oratione dominica et aliis usque ad Communionem

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

76. Oratione autem dominica finita, celebrans statim cantat vel clara voce dicit, manibus extensis: Libera nos, quæsumus, Dómine, etc. cum dixerit: et ab omni perturbatióne secúri, discooperit calicem, et genuflectit; tum erigens se submittit patenam, prius purificatorio abstersam, hostiæ; deinde accipit hostiam inter pollicem et indicem dexteræ manus, et cum illis ac pollice et indice sinistræ manus eam super calicem tenens reverenter frangit per medium, dicens: Per eúndem Dóminum nostrum Iesum Christum, Filium tuum, et mediam partem, quam inter pollicem et indicem dexteræ manus tenet, ponit super patenam; de alia media, quam sinistra manu tenet, frangit cum pollice et indice dexteræ manus particulam, prosequens: Qui tecum vivit et regnat, et eam inter ipsos dexteræ manus pollicem et indicem retinens, partem maiorem, quam sinistra tenet, adiungit mediæ super patenam positæ, interim dicens: in unitáte Spíritus Sancti Deus; et particulam hostiæ, quam in dextera manu retinuit, tenens super calicem, quem sinistra per nodum infra cuppam retinet, eadem semper voce dicit: Per ómnia sæcula sæculórum. ℟. Amen, et cum ipsa particula signans ter a labio ad labium calicis, dicit: Pax ✠ Dómini sit ✠ semper vobis ✠ cum. Responso: Et cum spiritu tuo, particulam, quam dextera manu tenet, immittit in calicem dicens secreto: Hæc commixtio, et consecrátio Córporis, etc. Deinde pollices et indices super calicem aliquantulum tergit, calicem palla cooperit, et genuflexus Sacramentum adorat, surgit, et stans iunctis manibus, inclinatus versus Sacramentum, clara voce dicit: Agnus Dei, qui tollis peccáta mundi: et dextera percutiens sibi pectus, sinistra super corporale posita, dicit: miserére nobis, et deinde non iungit manus, sed iterum percutit sibi pectus, cum dicit secundo: miserére nobis, quod et tertio facit, cum dicit: dona nobis pacem. Si Agnus Dei a populo vel a schola cantatur vel recitatur, celebrans illud privatim non dicit; potest tamen illud una cum populo vel schola cantare vel recitare, iunctis manibus et ter pectus percutiens.

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

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

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

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

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

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

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

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

XI – De orationibus post Communionem

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

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

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

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

XII — De benedictione in fine Missæ

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

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

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

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

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

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

XIII — De his quæ omittunur in Missa defunctorum

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

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

XIV — De Missa cum diacono

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

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

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

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

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

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

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

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

b) In secunda et tertia Missa, si aliam Missam immediate antea celebravit, ad offertorium, ablato velo a calice, hunc parumper versus latus Epistolæ collocat, intra tamen corporale; factaque hostiæ oblatione, calicem purificatorio non abstergit, sed eum intra corporale relinquens, leviter elevat, vinumque et aquam eidem infundit, ipsumque calicem, nullatenus ab intus abstersum, offert. Cetera omnia more solito peraguntur.

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

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DE DEFECTIBUS

IN CELEBRATIONE MISSÆ OCCURRENTIBUS

I

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

II — De defectibus materiæ

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

III — De defectu panis

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

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

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

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

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

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

9. Si hostia consecrata dispareat, vel casu aliquo, ut vento, vel ab aliquo animali accepta, et nequeat reperiri; tunc altera consecretur ab eo loco incipiendo: Qui pridie quam paterétur, facta eius prius oblatione, ut supra.

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

IV — De defectu vini

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

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

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

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

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

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

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

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

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

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V – De defectibus formæ

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

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

VI – De defectibus ministri

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

VII – De defectu intentionis

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

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

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

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

VIII – De defectibus dispositionis animæ

27. Si quis in peccato mortali aut aliqua pœna ecclesiastica impeditus, celebret, conficit quidem Sacramentum, sed gravissime peccat.

IX – De defectibus dispositionis corporis

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

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

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

X – De defectibus in ministerio ipso occurrentibus

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

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

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

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

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

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

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

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

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

40. Si hostia consecrata dilabatur in calicem, propterea nihil est reiterandum; sed sacerdos Missam prosequatur, faciendo cæremonias et signa consueta cum residua parte hostiæ quæ non est madefacta Sanguine, si commode potest. Si vero tota fuerit madefacta, non extrahat eam, sed omnia dicat, omittendo signa, et sumat pariter Corpus et Sanguinem, signans se cum calice, et dicens: Corpus et Sanguis Dómini nostri, etc.

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

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

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

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

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

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

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PROPER OF THE SEASON

SEASON OF ADVENT

I classis
Statio ad S. Mariam maiorem

FIRST SUNDAY OF ADVENT

PRAYER

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

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

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

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

PRAYER OVER THE GIFTS

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

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

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

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

PRAYER AFTER COMMUNION

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

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

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

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

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

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

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I classis
Statio ad S. Crucem in Ierusalem

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

Credo.

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

Præfatio de Ssma Trinitate.

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

I classis
Statio ad S. Petrum

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

Credo.

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

Præfatio de Ssma Trinitate.

Implorámus, Dómine, clementiam tuam: ut hæc divína subsídia, a vítiis expiátos, ad festa ventúra nos præparent. Per Dóminum.

SECOND SUNDAY OF ADVENT

PRAYER

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

Creed

PRAYER OVER THE GIFTS

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

Preface of the Trinity

PRAYER AFTER COMMUNION

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

THIRD SUNDAY OF ADVENT

PRAYER

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

Creed

PRAYER OVER THE GIFTS

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

Preface of the Trinity

PRAYER AFTER COMMUNION

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

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BECAUSE THESE PAGES ARE BASICALLY

IDENTICAL TO THE 1965 MISSAL

THE ORDINARY OF THE MASS

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

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

Deinde, iunctis manibus, subiungit:

℣. **Introíbo ad altáre Dei.**

℟. **Ad Deum qui laetíficat iuventútem meam.**

2. Et statim addit:

℣. **Adiutórium nostrum in nómine Dómini.**

℟. **Qui fecit caelum et terram.**

Deinde, profunde inclinatus, facit confessionem:

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

Ministri vel circumstantes respondent:

Misereátur tui omnípotens Deus, et, dimissis peccátis tuis, perdúcat te ad vitam ætérnam.

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

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

Then, with his hands joined, he adds:

℣. **I will go to the altar of God.**

℟. **To God who gives joy to my youth.**

2. He adds immediately:

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

℟. **Who made heaven and earth.**

Next, bowing deeply, he makes the following confession:

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

The ministers or those present respond:

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

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Celebrans dicit: **Amen,** et erigit se.

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

Postea celebrans dicit:

Misereátur vestri omnípotens Deus, et, dimíssis peccátis vestris, perdúcat vos ad vitam aetérnam.

℟. **Amen.**

Signat se, dicens:

Indulgéntiam, absolutiónem et remissiónem peccatórum nostrórum tríbuat nobis omnípotens et miséricors Dóminus.

℟. **Amen.**

3. Et inclinatus prosequitur:

℣. **Deus, tu convérsus vivificábis nos.**

℟. **Et plebs tua laetábitur in te.**

℣. **Osténde nobis, Dómine, misericórdiam tuam.**

℟. **Et salutáre tuum da nobis.**

℣. **Dómine, exáudi oratiónem meam.**

℟. **Et clamor meus ad te véniat.**

℣. **Dóminus vobíscum.**

℟. **Et cum spíritu tuo.**

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

Deinde, manibus iunctis super altare, inclinatus dicit:

The celebrant says: **Amen,** and stands erect.

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

Afterwards the celebrant says:

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

℟. **Amen.**

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

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

℟. **Amen.**

3. Bowing, he continues:

℣. **O God, you will give us life again.**

℟. **And your people will rejoice in you.**

℣. **Show us, O Lord, your kindness.**

℟. **And grant us your salvation.**

℣. **O Lord, hear my prayer.**

℟. **And let my cry come to you.**

℣. **The Lord be with you.**

℟. **And with your spirit.**

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

Aufer a nobis, quæsumus, Dómine, iniquitátes nostras: ut ad Sancta sanctórum puris mereámur méntibus introíre. Per Christum Dóminum nostrum. Amen.

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

Orámus te, Dómine, per mérita Sanctórum tuórum, (he kisses the altar) quorum relíquiæ hic sunt, et ómnium Sanctórum: ut indulgére dignéris ómnia peccáta mea. Amen.

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

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

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

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

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

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

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

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

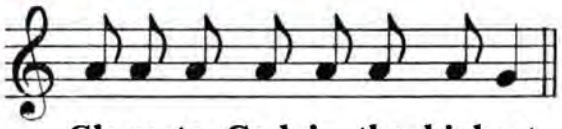
9. Sequitur Kýrie, quod, si a populo vel a schola cantatur aut recitatur, celebrans privatim non dicit; potest tamen illud una cum populo vel schola cantare vel recitare.

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

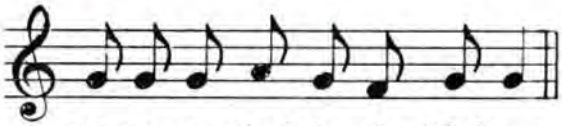
Kýrie, eléison.	**Lord, have mercy.**
Kýrie, eléison.	**Lord, have mercy.**
Kýrie, eléison.	**Lord, have mercy.**
Christe, eléison.	**Christ, have mercy.**
Christe, eléison.	**Christ, have mercy.**
Christe, eléison.	**Christ, have mercy.**
Kýrie, eléison.	**Lord, have mercy.**
Kýrie, eléison.	**Lord, have mercy.**
Kýrie, eléison.	**Lord, have mercy.**

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

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



Glory to God in the highest.



Glory to God in the highest.

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Glória in excélsis Deo et in terra pax homínibus bonæ voluntátis. Laudámus te. Benedícimus te. Adorámus te. Glorificámus te. Grátias ágimus tibi propter magnam glóriam tuam. Dómine Deus, Rex cæléstis, Deus Pater omnípotens. Dómine Fili unigénite, Iesu Christe. Dómine Deus, Agnus Dei, Fílius Patris. Qui tollis peccáta mundi, miserére nobis. Qui tollis peccáta mundi, súscipe deprecatiónem nostram. Qui sedes ad déxteram Patris, miserére nobis. Quoniam tu solus Sanctus. Tu solus Dóminus. Tu solus Altíssimus, Iesu Christe, cum Sancto Spíritu: in glória Dei Patris. Amen.

GLORY to God in the highest.
And on earth peace to men of good will. *
We praise you. We bless you. We worship you.
We glorify you. *
We give you thanks for your great glory. *
Lord God, heavenly King, God the Father almighty. *
Lord Jesus Christ, the only-begotten Son. *
Lord God, Lamb of God, Son of the Father. *
You, who take away the sins of the world, *
have mercy on us. *
You, who take away the sins of the world, *
receive our prayer. *
You, who sit at the right hand of the Father, *
have mercy on us. *
For you alone are holy. *
You alone are Lord. *
You alone, O Jesus Christ, are most high. *
With the Holy Spirit, in the glory of God the Father. Amen.

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

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

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

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

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

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

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

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

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

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

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

Celebrans stans respondet:

Standing, the celebrant replies:

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

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

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

℣. Dóminus vobíscum.

℣. The Lord be with you.

Omnes ℟. Et cum spíritu tuo.

All ℟. And with your spirit.

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

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

In fine celebrans non incensatur.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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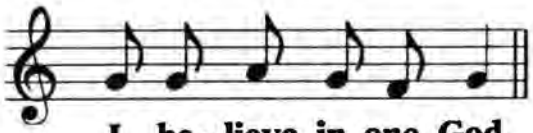

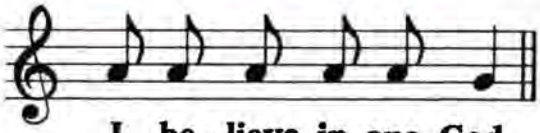

Credo in unum Deum Patrem omnipoténtem, factórem cæli et terræ, visibílium ómnium et invisibílium. Et in unum Dóminum Iesum Christum, Fílium Dei unigénitum. Et ex Patre natum ante ómnia sæcula. Deum de Deo, lúmen de lúmine, Deum verum de Deo vero. Génitum, non factum, consubstantiálem Patri: per quem ómnia facta sunt. Qui propter nos hómines et propter nostram salútem descéndit de cælis. Et incarnátus est de Spiritu Sancto ex Maria Virgine: et homo factus est. Crucifixus etiam pro nobis: sub Póntio Piláto passus, et sepúltus est. Et resurréxit tértia die, secúndum Scriptúras. Et ascéndit in cælum: sedet ad déxteram Patris. Et iterum ventúrus est cum glória iudicáre vivos et mórtuos: cuius regni non erit finis. Et in Spiritum Sanctum, Dóminum, et vivificántem: qui ex Patre Filóque procédit. Qui cum Patre et Fílio simul adorátur et conglorificátur: qui locútus est per Prophétas. Et unam sanctam cathólicam et apostólicam Ecclésiam. Confiteor unum baptisma in remissiónem peccatórum. Et expécto resurrectiónem mortuórum. Et vitam ventúri sæculi. Amen.

I believe in one God.
The Father almighty, maker of heaven and earth, *
and of all things visible and invisible. *
And I believe in one Lord, Jesus Christ, *
the only-begotten Son of God. *

Born of the Father before all ages. *
God of God, Light of Light, true God of true God. *
Begotten, not made, *
of one substance with the Father. *
By whom all things were made. *
Who for us men and for our salvation came down from heaven. *
And he became flesh by the Holy Spirit of the Virgin Mary: *
and was made man. *

He was also crucified for us, *
suffered under Pontius Pilate, and was buried. *
And on the third day he rose again, *
according to the Scriptures. *
He ascended into heaven and sits at the right hand of the Father. *
He will come again in glory to judge the living and the dead. *
And of his kingdom there will be no end. *

And I believe in the Holy Spirit, the Lord and Giver of life, *
who proceeds from the Father and the Son. *
Who together with the Father and the Son is adored and glorified; *
and who spoke through the prophets. *

And one holy, Catholic, and Apostolic Church. *
I confess one baptism for the forgiveness of sins. *
And I await the resurrection of the dead. *
And the life of the world to come. Amen.

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

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

℣. The Lord be with you.

℟. And with your spirit.

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

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

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

℣. The Lord be with you.

℟. And with your spirit.

After the response he adds: Let us pray.

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

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

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

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

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

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

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

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

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

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

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

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

22. Postea accipit calicem, et offert, dicens:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Incénsum istud a te benedíctum ascéndat ad te, Dómine: et descéndat super nos misericórdia tua.

Deinde incensat altare, dicens:

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

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

Dum reddit thuribulum diacono vel ministranti, dicit:

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

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

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

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

27. Interim sacerdos lavat manus, dicens:

27. Meanwhile the priest washes his hands, saying: Ps. 25, 6-12

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

Ut áudiam vocem laudis, et enárrem univérsa mirabília tua.

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

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

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

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

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

Glória Patri, et Fílio, et Spirítui Sancto.

Sicut erat in princípio, et nunc, et semper: et in sæcula sæculórum. Amen.

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

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

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

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

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

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

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

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

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

Minister seu circumstantes respondent:

The minister or those present reply:

Suscípiat Dóminus sacrifícium de mánibus tuis ad laudem et glóriam nóminis sui, ad utilitátem quoque nostram, totíusque Ecclésiae suae sanctae.

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

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

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

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

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

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

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

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PREFACE FOR CHRISTMAS I

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

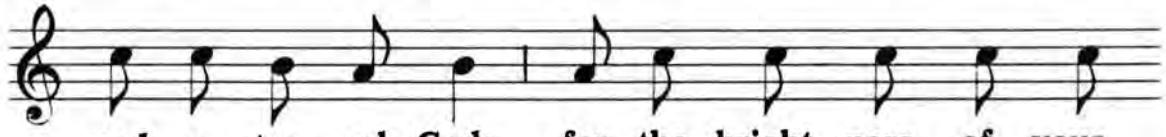
℣. Lift up your hearts. ℟. We have lift-ed them up to the Lord.

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

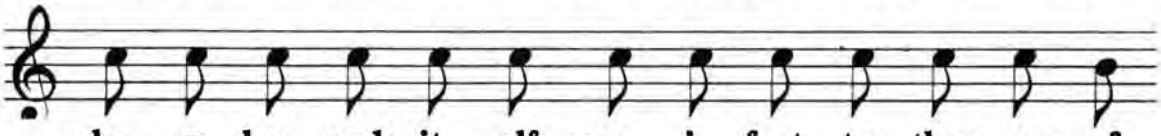
℣. It is tru - ly right and just, pro - per and help - ful

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

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



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



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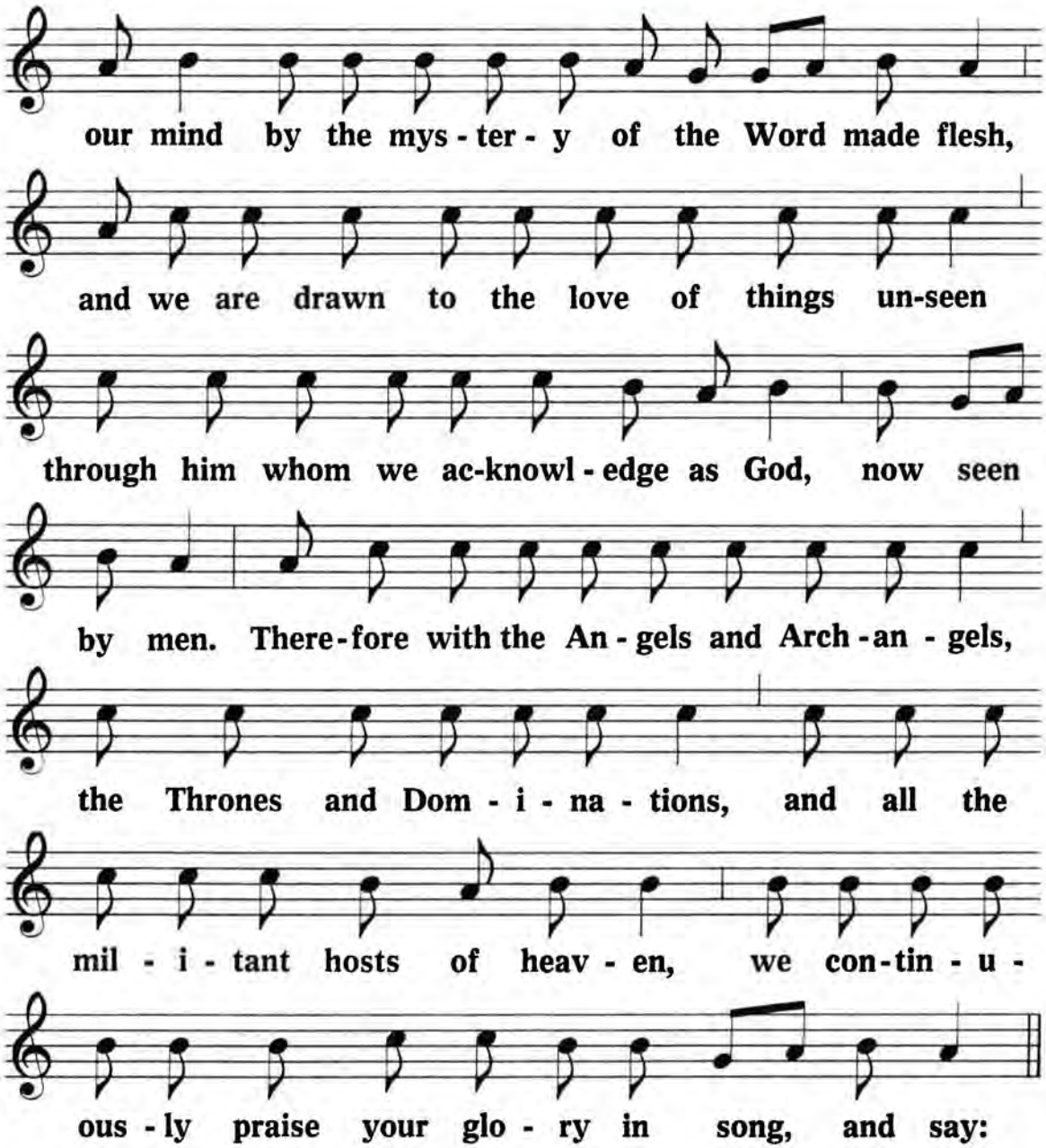

Holy, holy, holy Lord God of hosts. *
Heaven and earth are filled with your glory. *
Hosanna in the highest. *
Blessed is he who comes in the name of the Lord. *
Hosanna in the highest.

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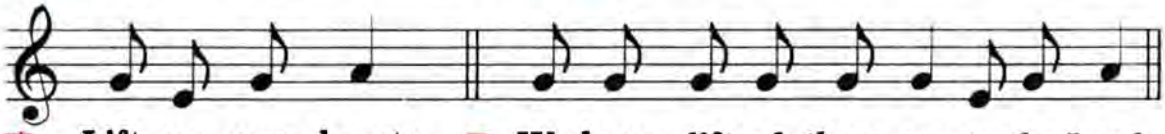
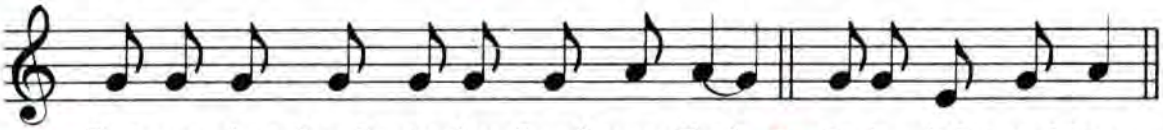
PREFACE FOR CHRISTMAS II

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

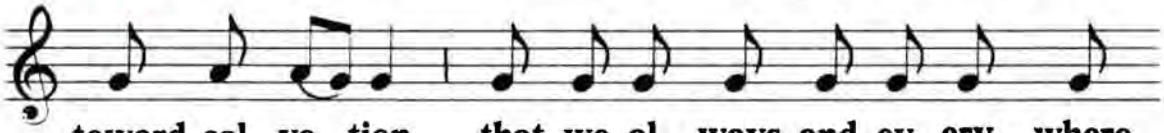


℣. Lift up your hearts. ℟. We have lift-ed them up to the Lord.

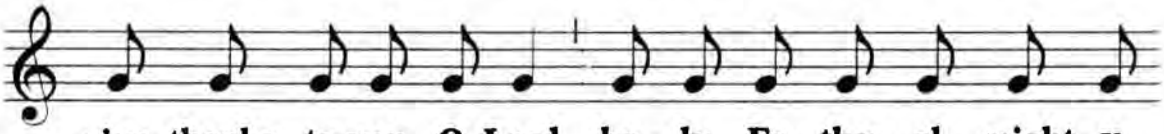


℣. Let us give thanks to the Lord our God. ℟. It is right and just.

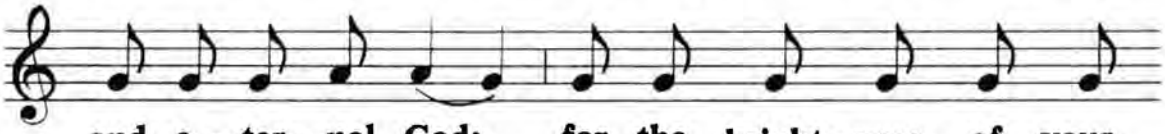
It is tru - ly right and just, pro - per and help - ful



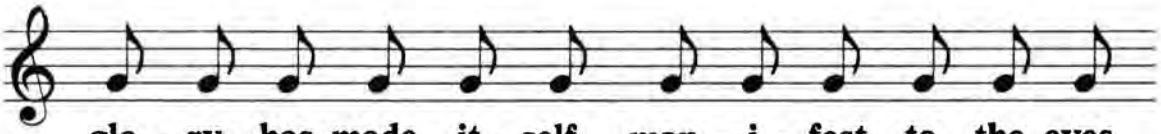
toward sal - va - tion, that we al - ways and ev - ery - where



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



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



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

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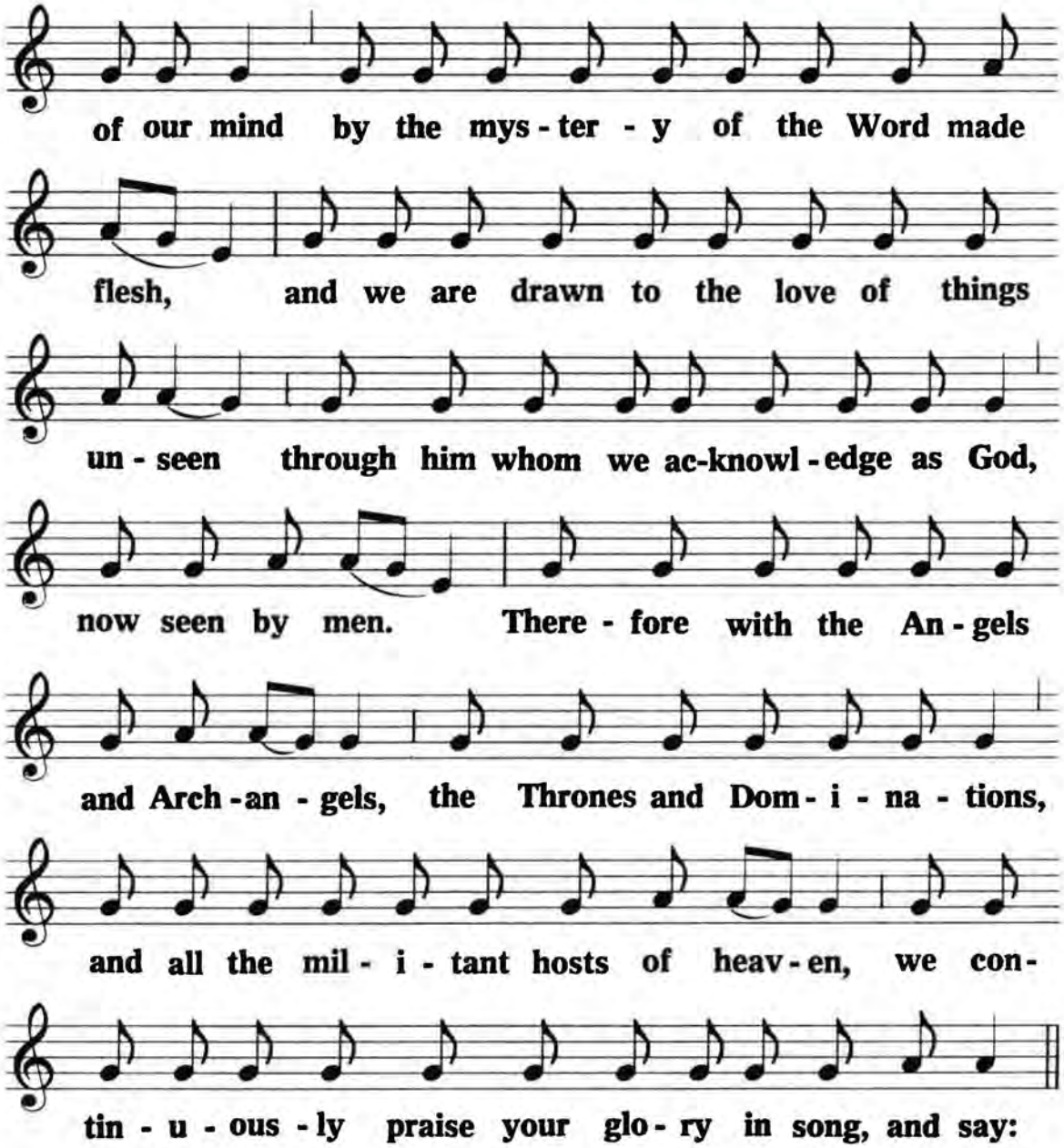

Holy, holy, holy Lord God of hosts. *
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Hosanna in the highest. *
Blessed is he who comes in the name of the Lord. *
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PREFACE OF THE EPIPHANY OF OUR LORD I

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

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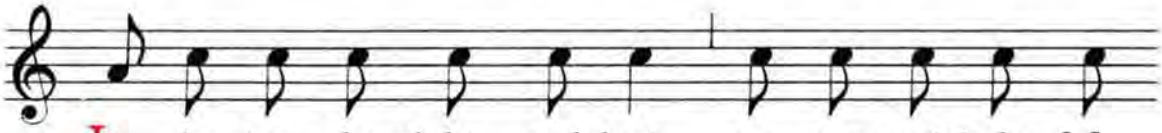
℣. Let us give thanks to the Lord our God. ℟. It is right and just.



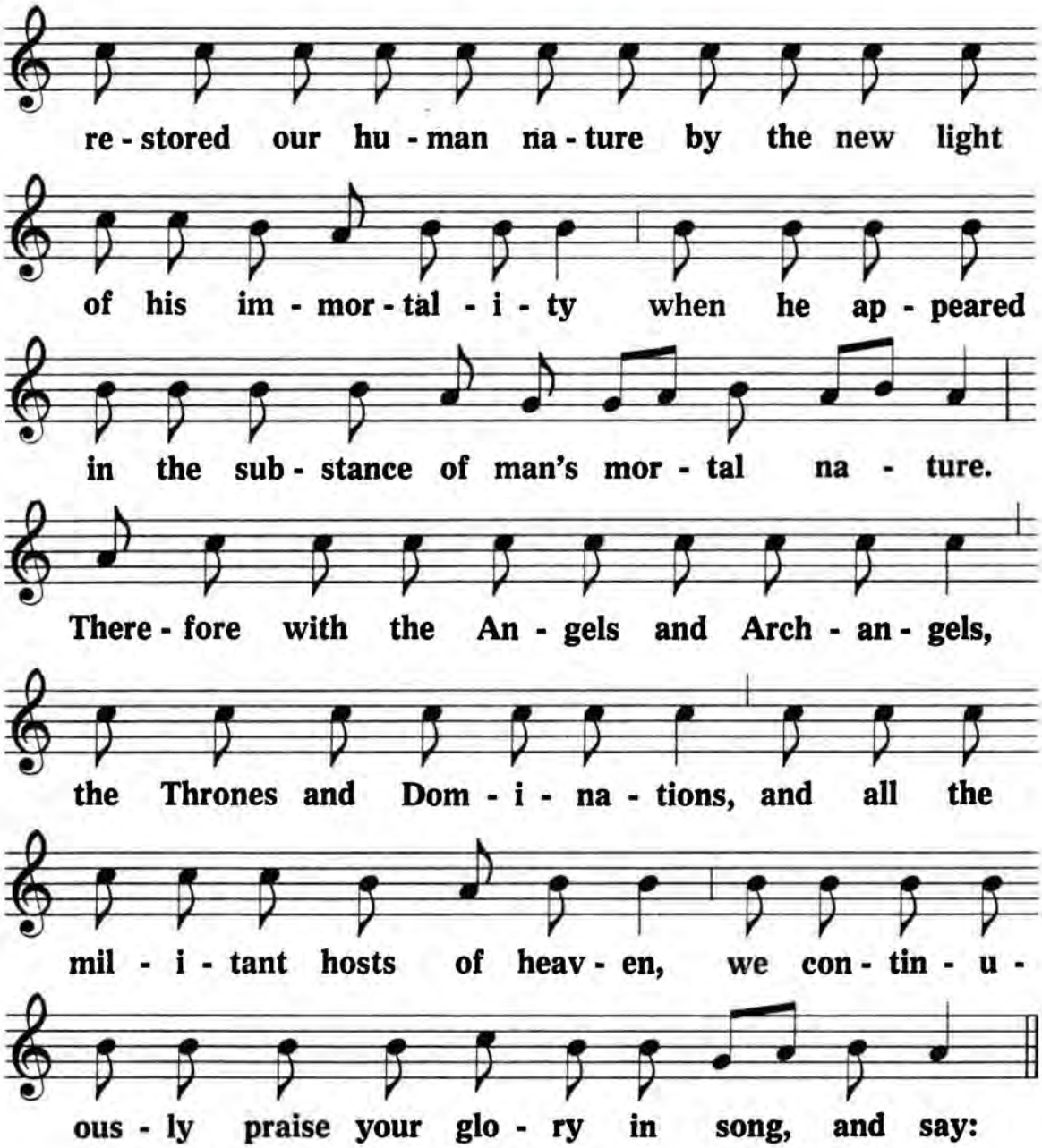
It is tru - ly right and just, pro - per and help - ful

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

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

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

A special announcement will be made in 2014: ccwatershed.org/vatican



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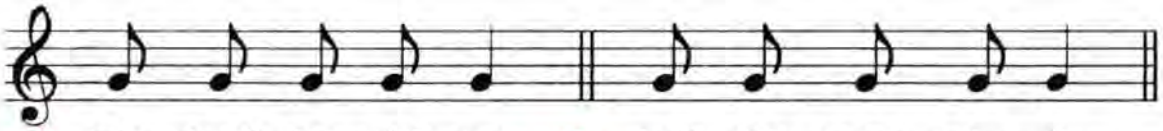
PREFACE OF THE EPIPHANY OF OUR LORD II



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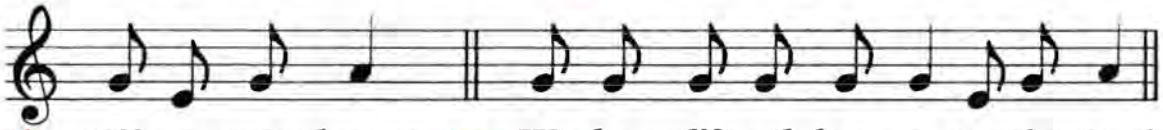

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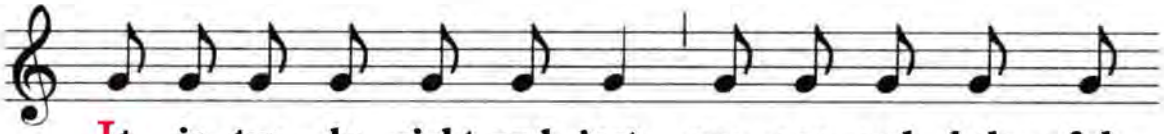
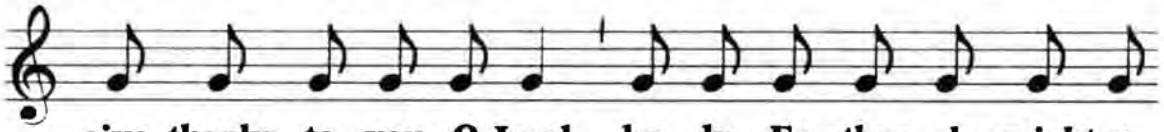
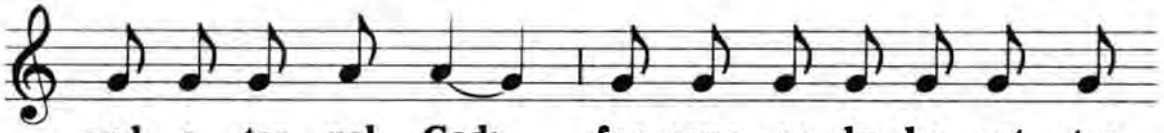


It is tru - ly right and just, pro - per and help - ful

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



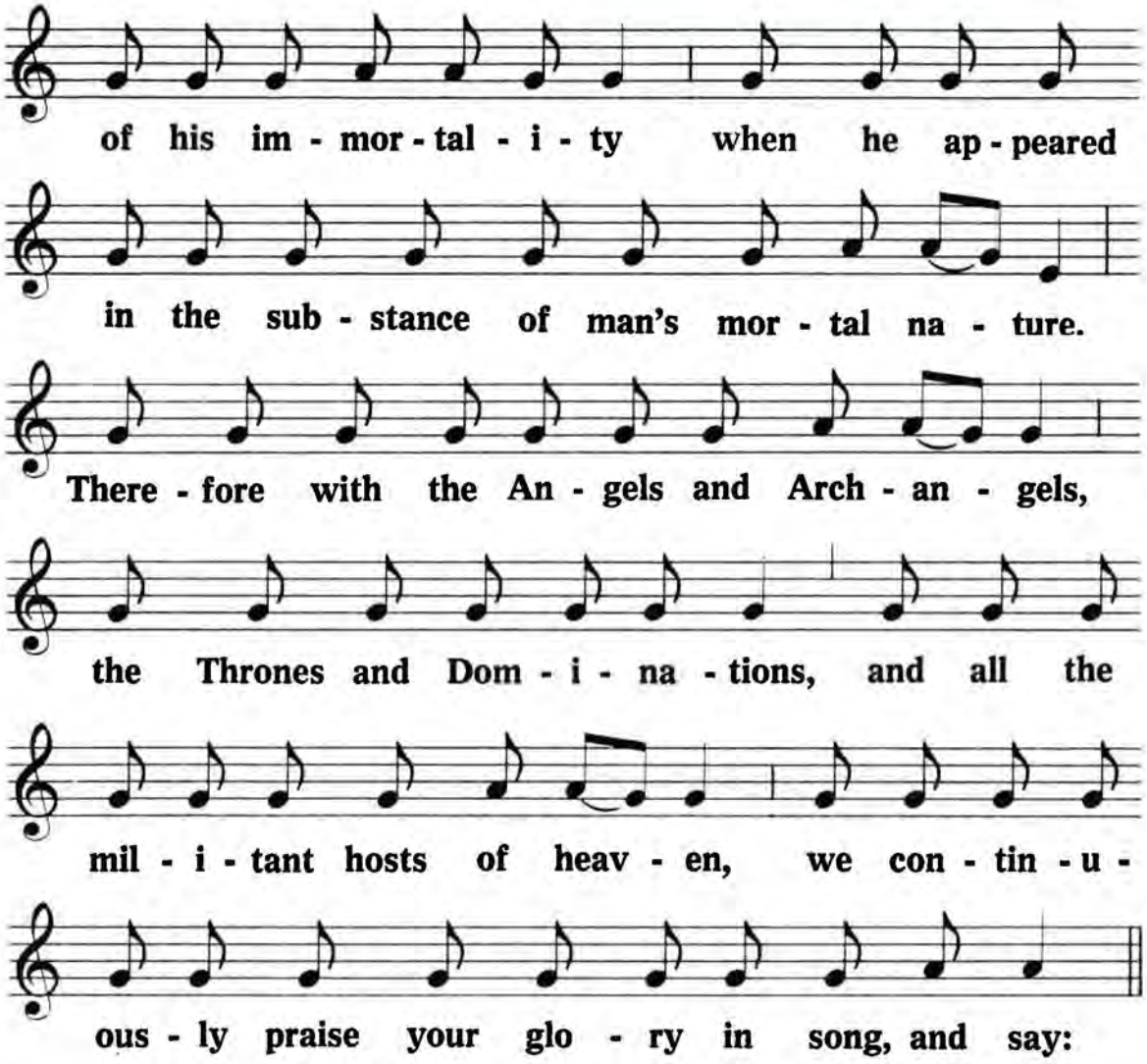
give thanks to you, O Lord, ho - ly Fa - ther, al - might-y



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

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

A special announcement will be made in 2014: ccwatershed.org/vatican



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PREFACE FOR LENT I

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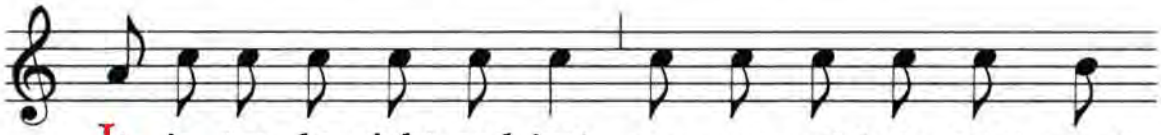
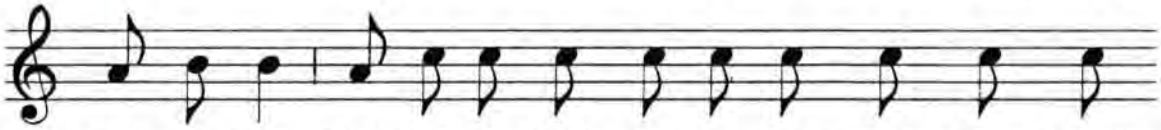


It is tru - ly right and just, pro - per and help -ful toward



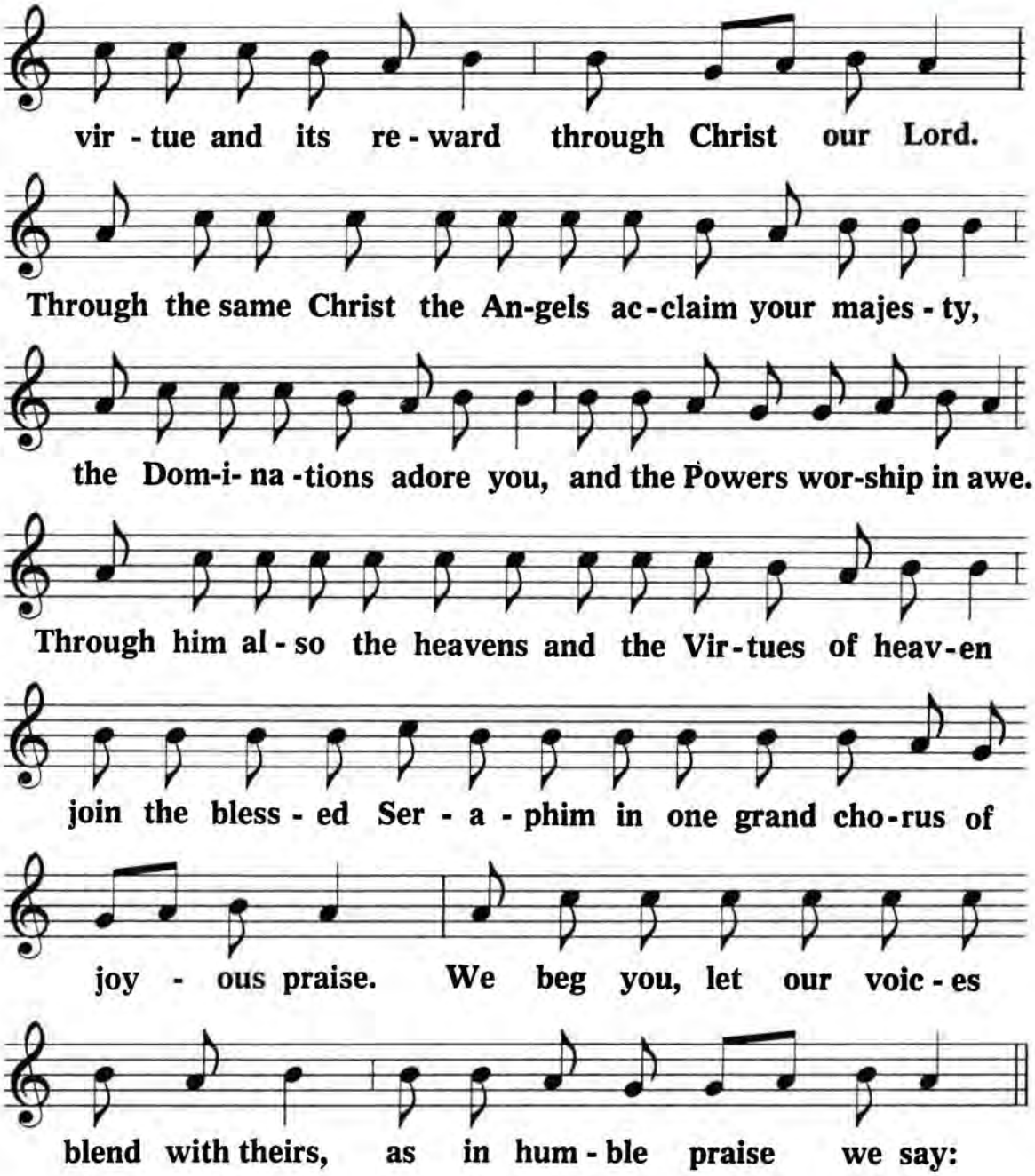
sal - va - tion, that we al -ways and ev - ery - where give thanks

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

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

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

A special announcement will be made in 2014: ccwatershed.org/vatican



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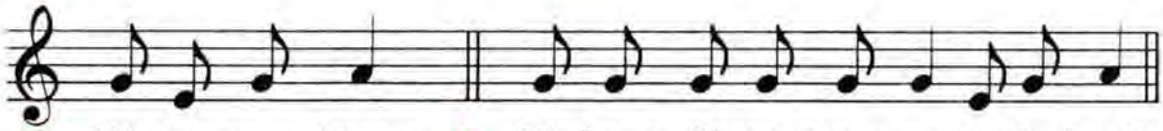
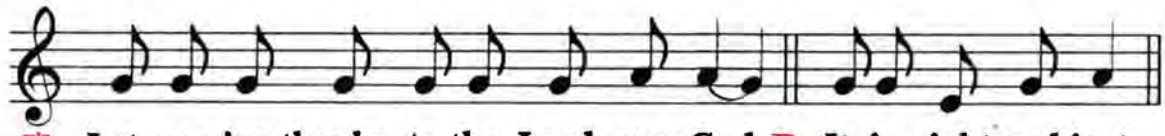
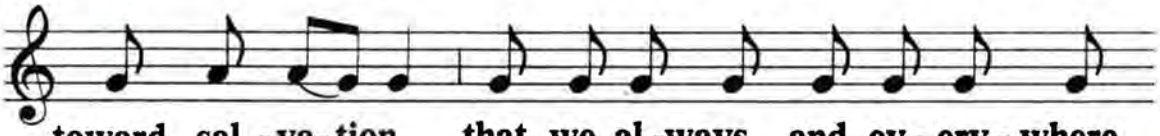
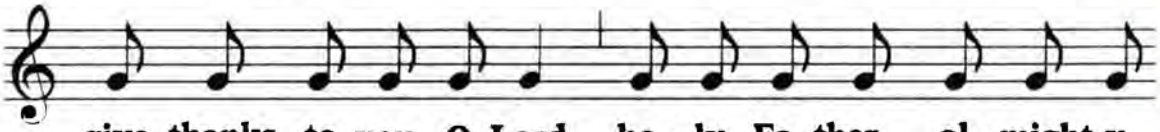
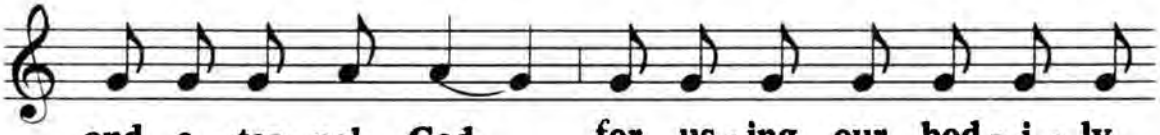
PREFACE FOR LENT II

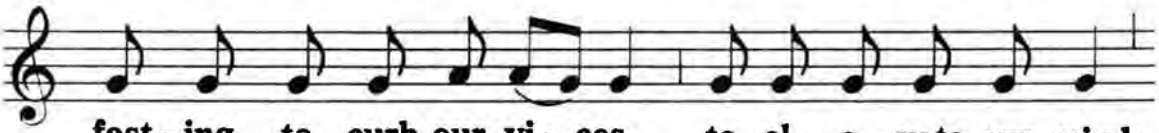












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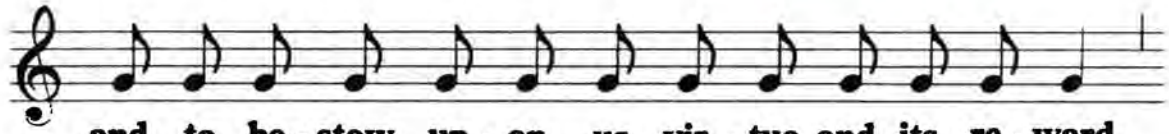

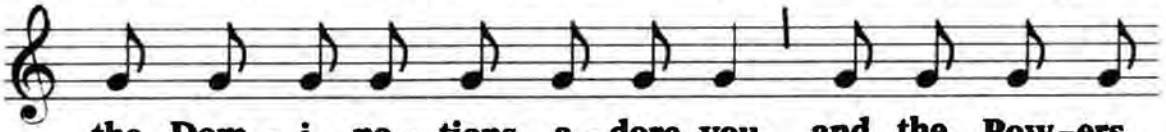

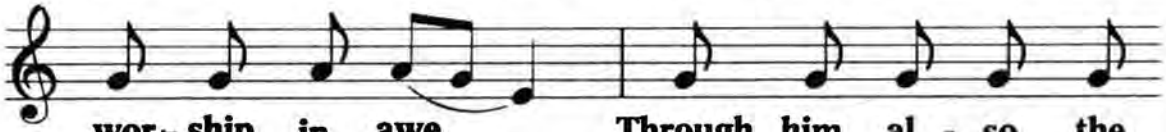

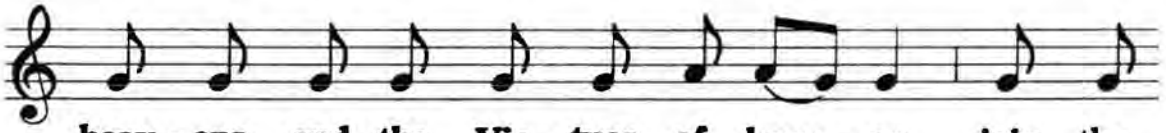

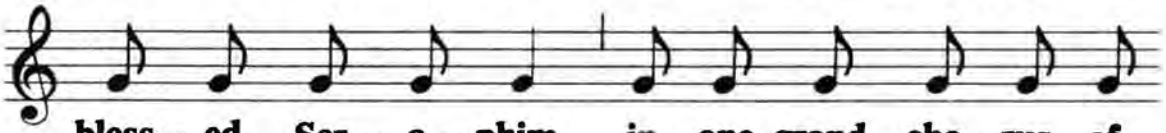

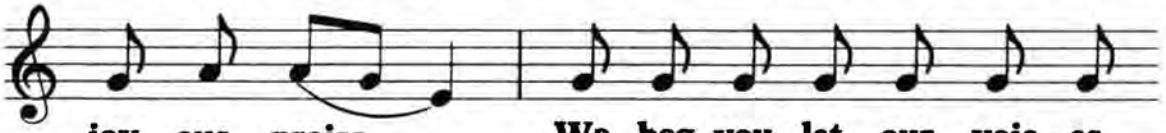

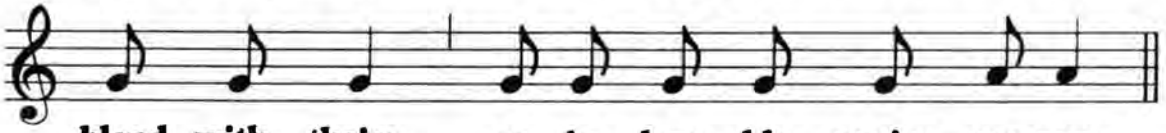

Holy, holy, holy, etc.

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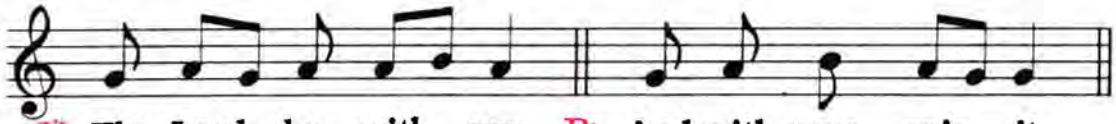
PREFACE OF THE HOLY CROSS I



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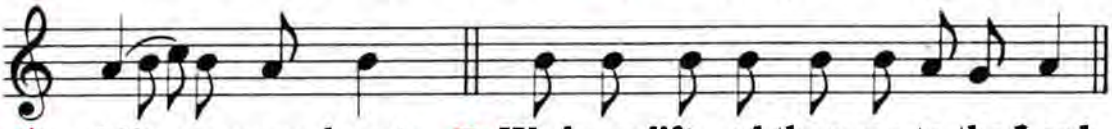

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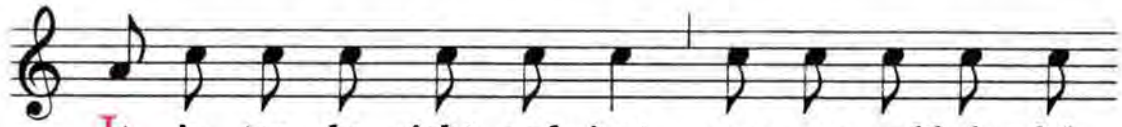

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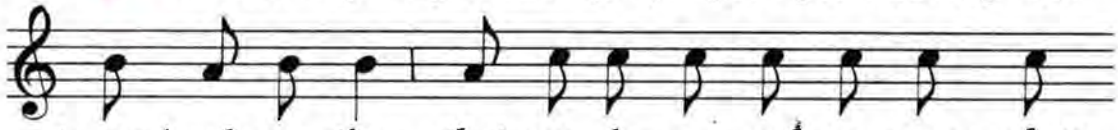

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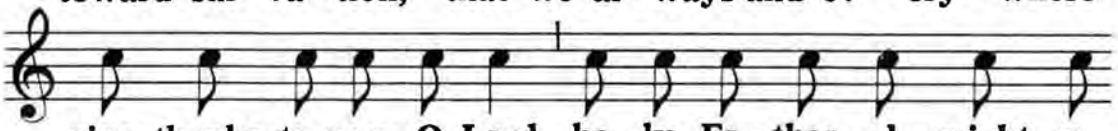
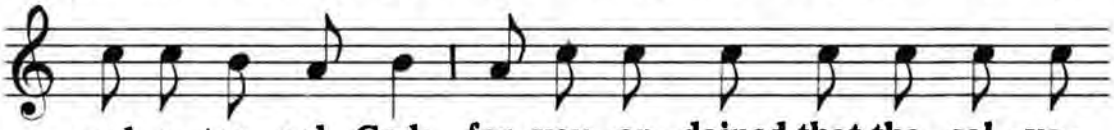
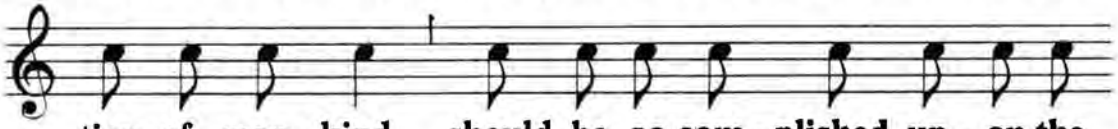


give thanks to you, O Lord, ho - ly Fa - ther, al - might - y



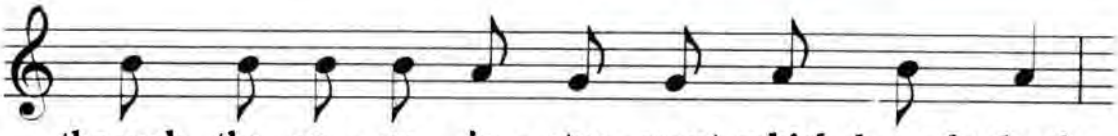
and e - ter - nal God; for you or - dained that the sal - va -



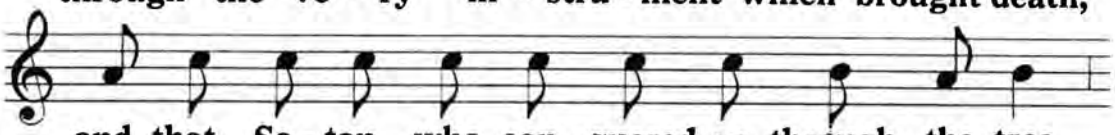
tion of man - kind should be ac-com - plished up - on the

tree of the cross, in or - der that life might be re - stored

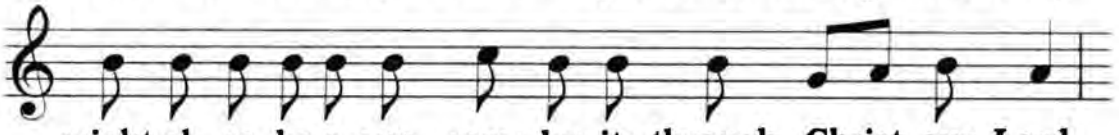
A special announcement will be made in 2014: ccwatershed.org/vatican



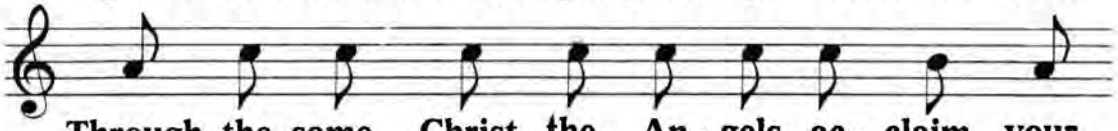
through the ve - ry in - stru - ment which brought death,



and that Sa - tan, who con - quered us through the tree,

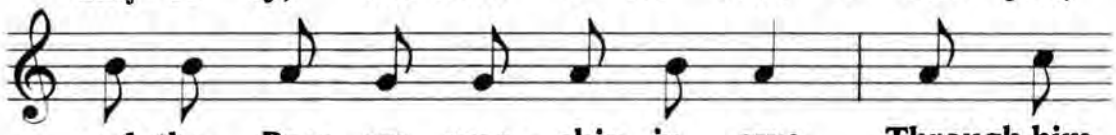


might al - so be o - ver - come by it; through Christ our Lord.

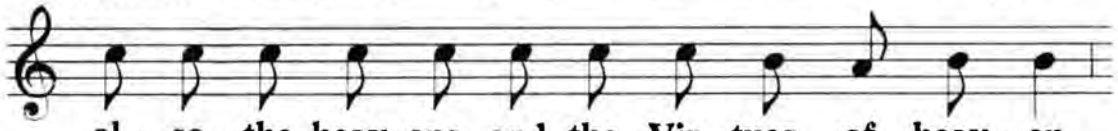


Through the same Christ the An - gels ac - claim your

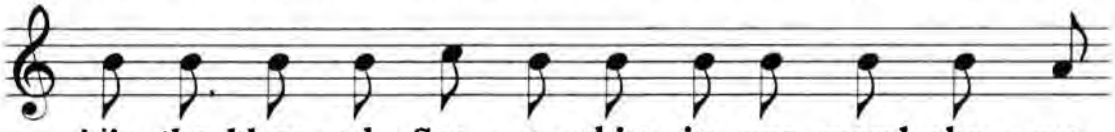
maj - es - ty, the Dom - i - na - tions a - dore you,



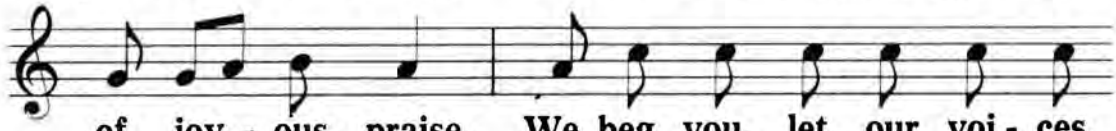
and the Pow - ers wor - ship in awe. Through him



al - so the heav - ens and the Vir - tues of heav - en



join the bless - ed Ser - a - phim in one grand cho - rus



of joy - ous praise. We beg you, let our voi - ces

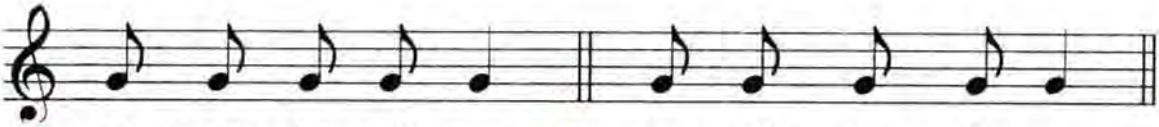
blend with theirs, as in hum - ble praise we say:

Holy, holy, holy, etc.

38-8

A special announcement will be made in 2014: ccwatershed.org/vatican

PREFACE OF THE HOLY CROSS II



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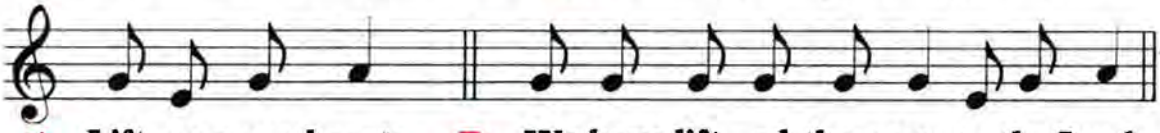

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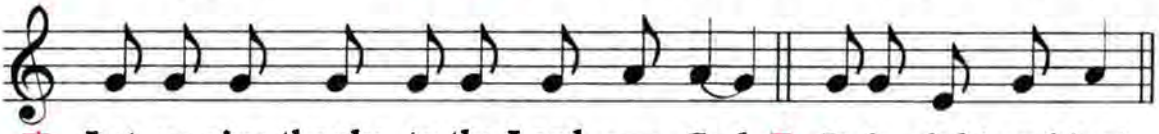
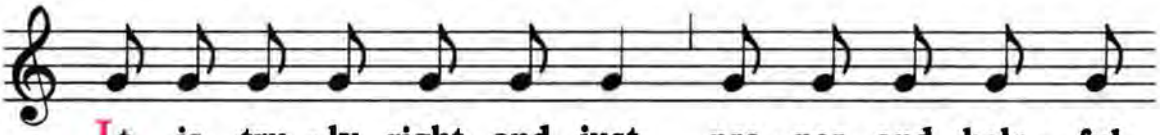


℣. Let us give thanks to the Lord our God. ℟. It is right and just.



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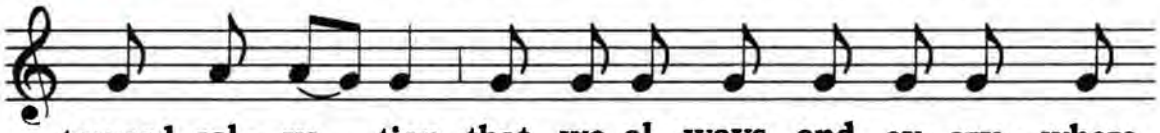
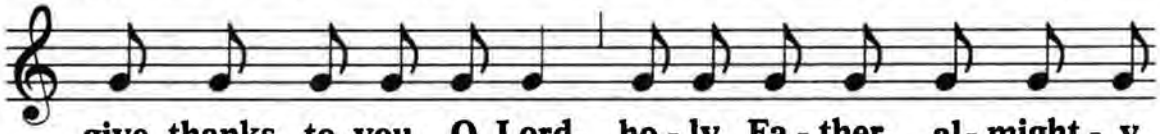
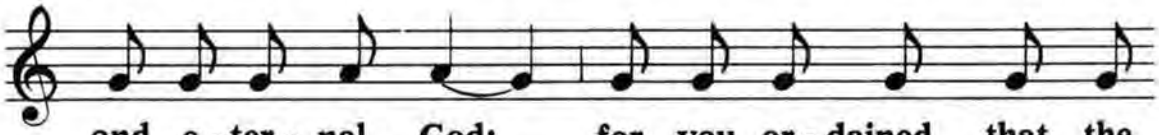


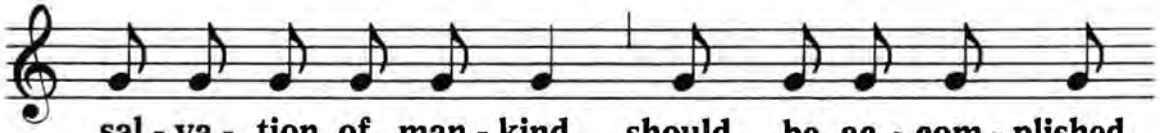
toward sal - va - tion, that we al - ways and ev - ery - where



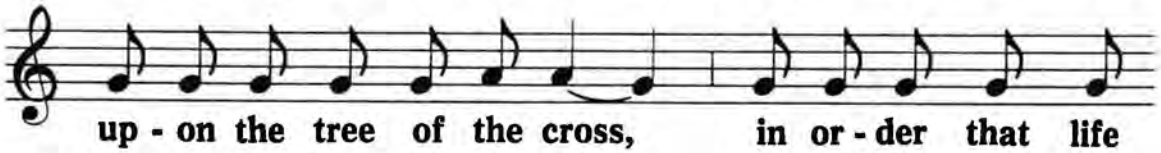
give thanks to you, O Lord, ho - ly Fa - ther, al - might - y



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



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



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

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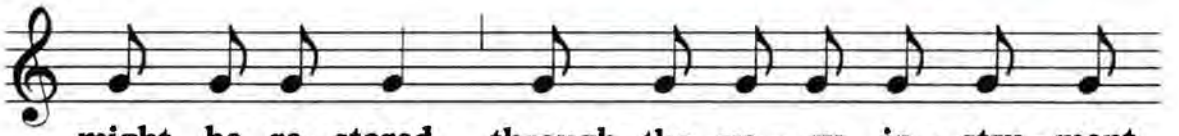

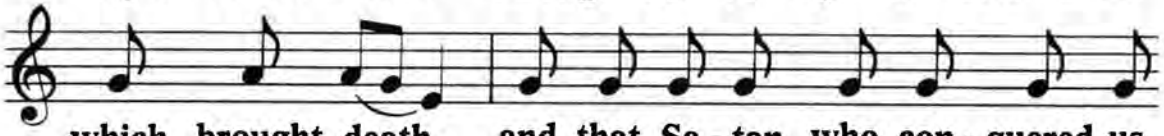

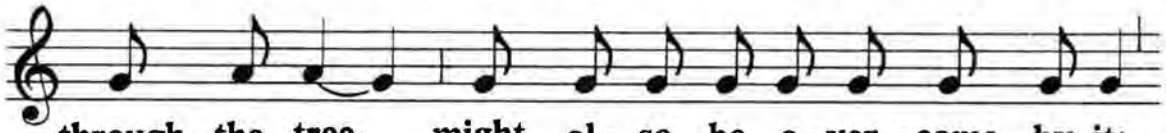

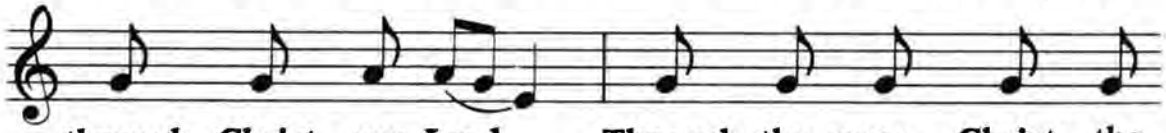

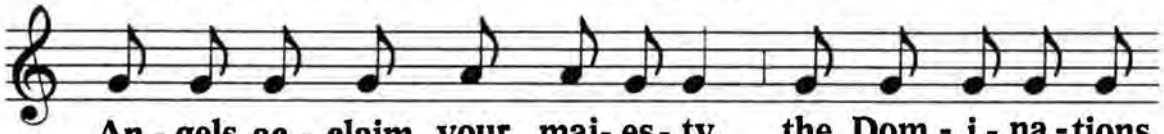

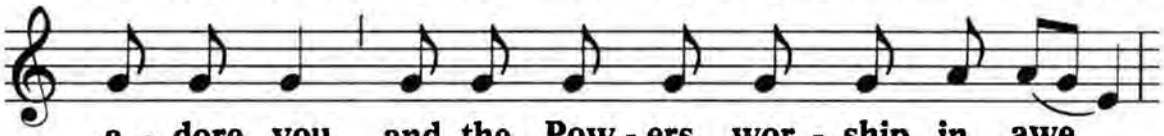

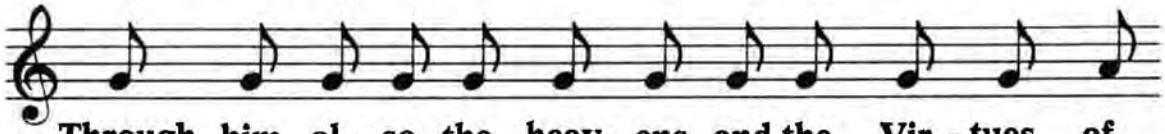

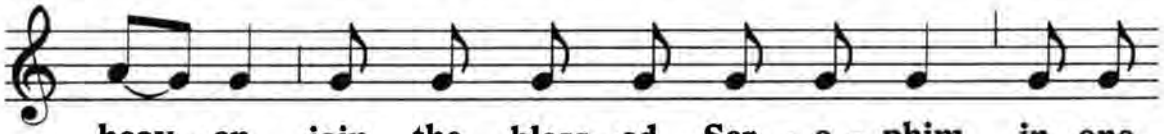

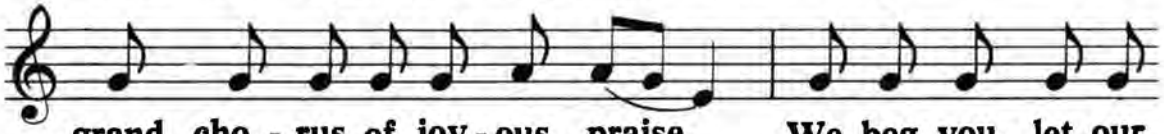

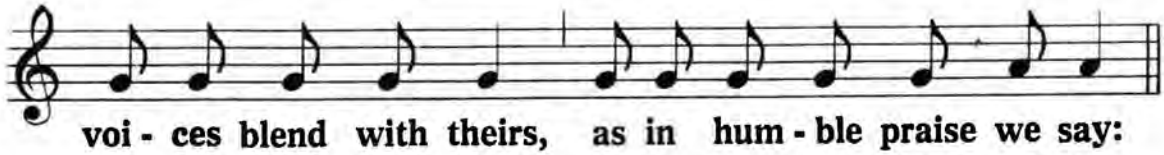

Holy, holy, holy, etc.

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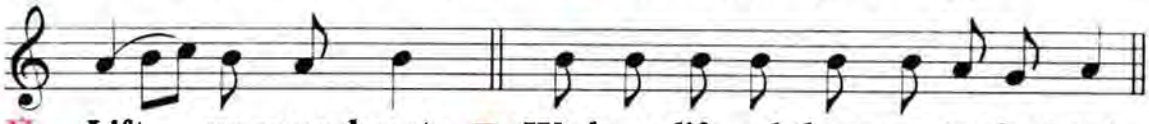
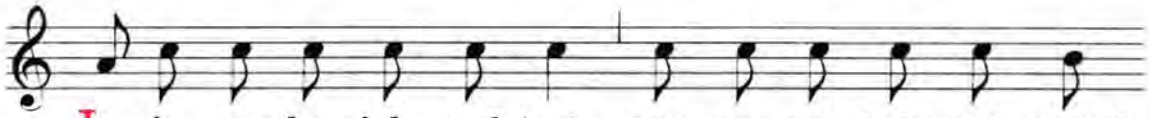
PREFACE FOR THE MASS OF THE CHRISM

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

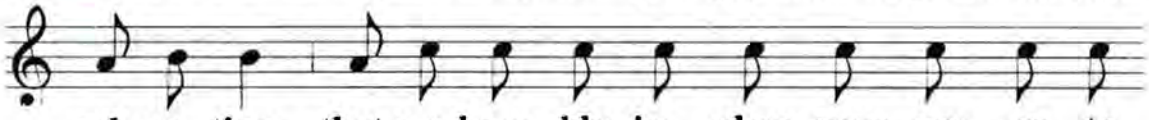


℣. Lift up your hearts. ℟. We have lift - ed them up to the Lord.

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



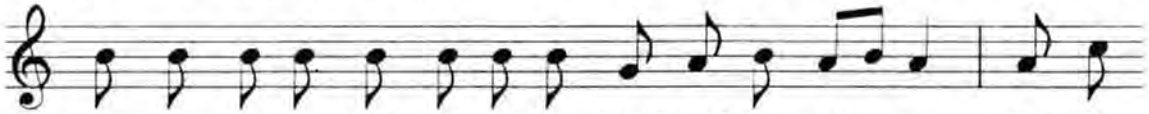
It is tru - ly right and just, pro - per and help -ful toward



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

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

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



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

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

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

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be a ho - ly tem - ple red - o - lent with the sweet fra - grance

of in-no-cent life pleas-ing to you. By this mys - ter - y

which you have in - sti - tu - ted rich - ly be - stow up - on

them roy - al, priest - ly and pro-phet - i -cal hon-or and clothe

them with the robe of im - mor - tal - i - ty, through Christ

our Lord. Through the same Christ the An-gels ac - claim your

maj - es - ty, the Dom - i - na-tions a-dore you, and the Pow -ers

wor - ship in awe. Through him al - so the heav -ens and the

Vir - tues of heav -en join the bless- ed Ser - a - phim in

one grand chor-us of joy - ous praise. We beg you, let our

voi-ces blend with theirs, as in hum -ble praise we say:

Holy, holy, holy, etc.

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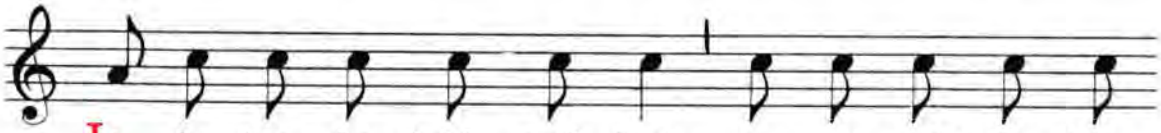
EASTER PREFACE I

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

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

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



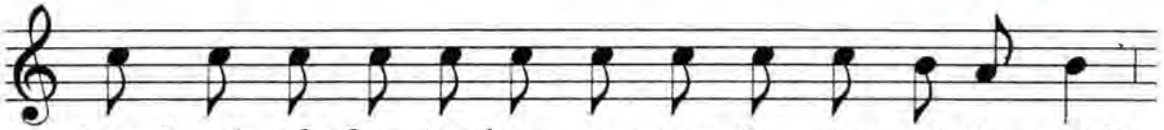
It is tru - ly right, and just, pro - per and help - ful

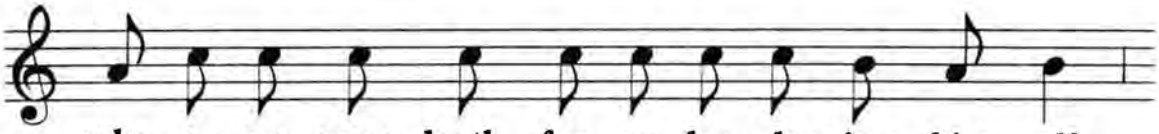
toward sal - va - tion, that we al - ways praise you, O Lord,

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

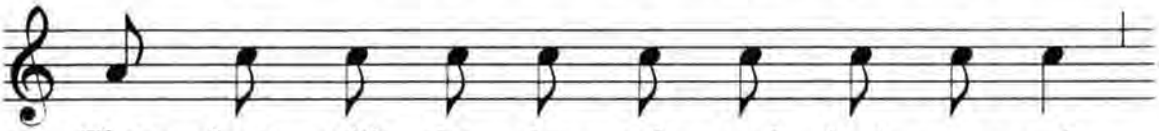
when Christ our Pasch was sac - ri - ficed. For he is the

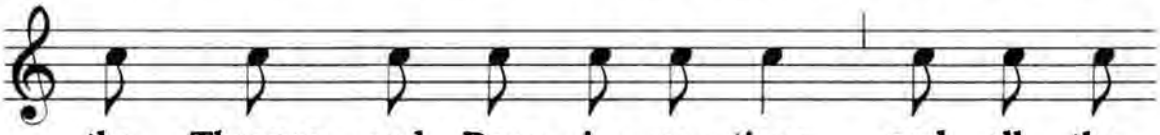
A special announcement will be made in 2014: ccwatershed.org/vatican

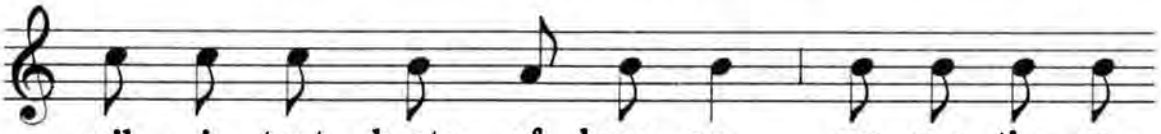

true Lamb who has ta - ken a - way the sins of the world,


who o - ver - came death for us by dy - ing him - self

and who re - stored us to life by his own re-sur - rec - tion.


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


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


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

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

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

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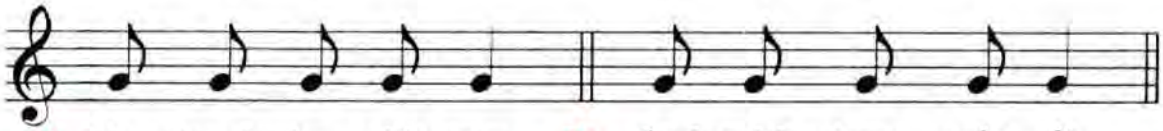
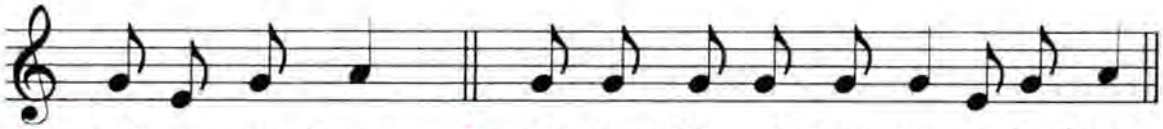
EASTER PREFACE II



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



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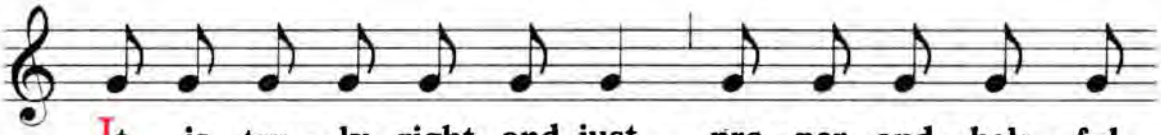
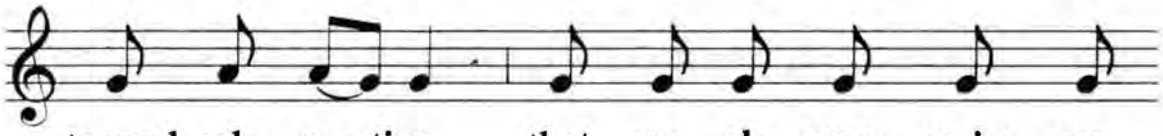
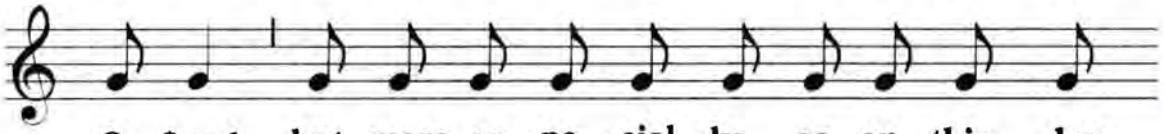


It is tru - ly right, and just, pro - per and help - ful



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



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

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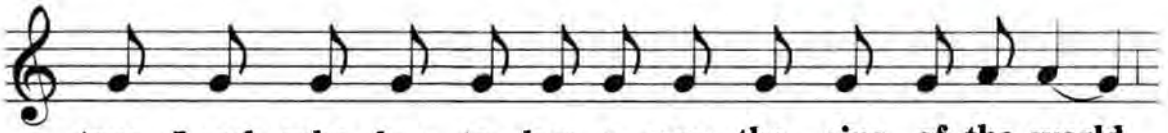
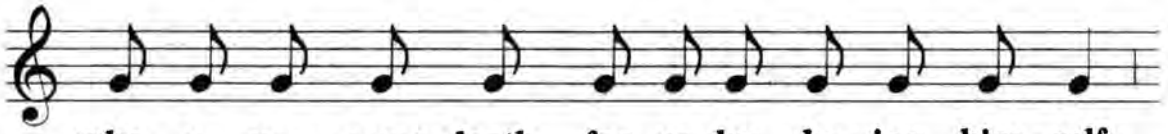
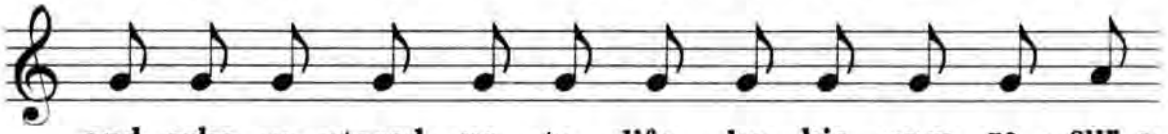


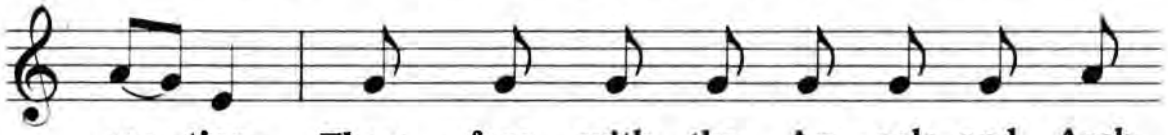
true Lamb who has ta - ken a - way the sins of the world,



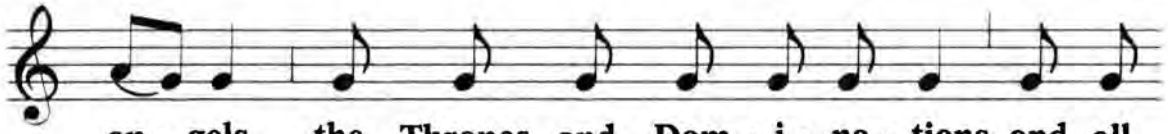
who o - ver - came death for us by dy - ing him - self



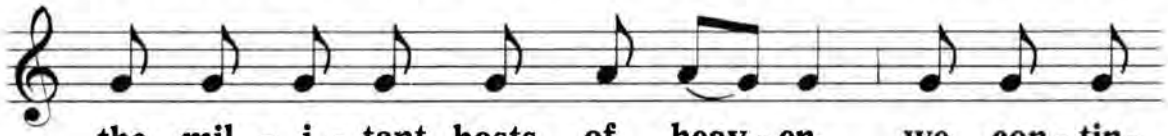
and who re - stored us to life by his own re - sur -



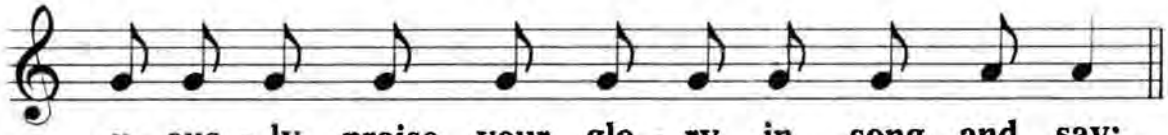
rec - tion. There - fore with the An - gels and Arch-



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



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



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

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

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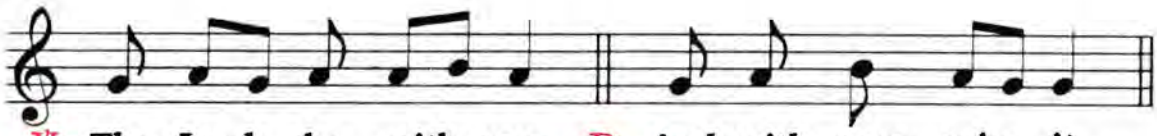
PREFACE OF THE ASCENSION OF THE LORD I

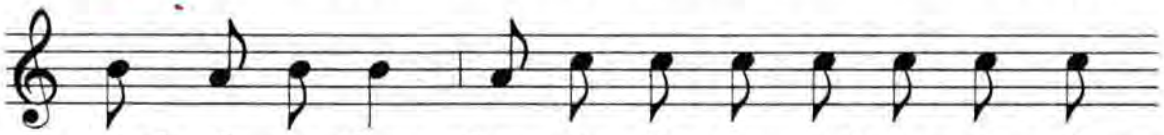


℣. The Lord be with you. ℟. And with your spir - it.

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

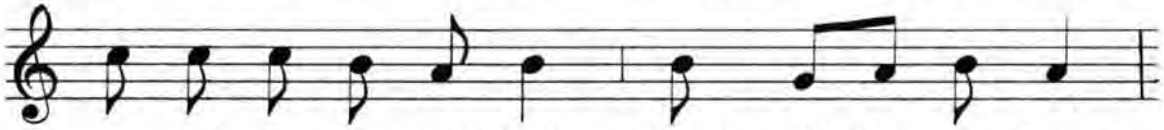
℣. Let us give thanks to the Lord our God. ℟. It is right and just.

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



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

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



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

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

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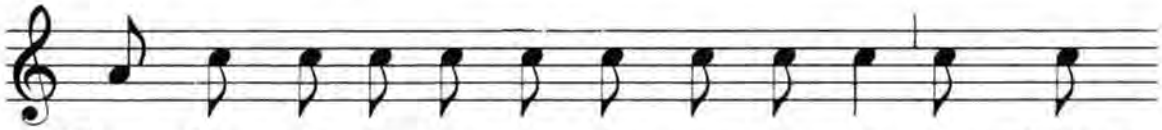
dis - ci - ples af - ter his re - sur - rec - tion,

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

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



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

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

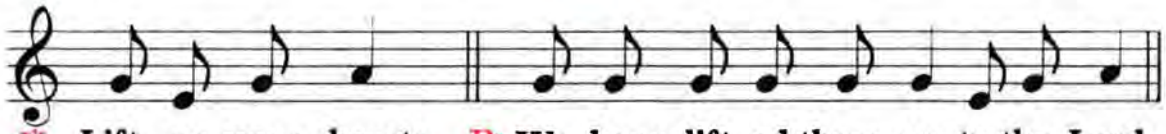
we con - tin - u-ous- ly praise your glo-ry in song and say:

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

A special announcement will be made in 2014: ccwatershed.org/vatican

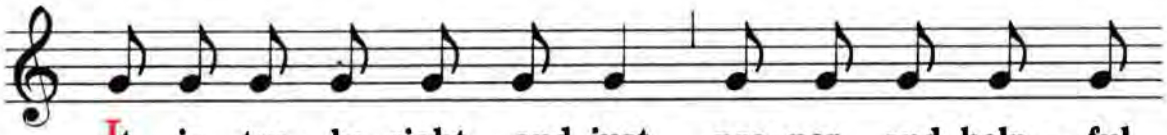
PREFACE OF THE ASCENSION OF THE LORD II

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

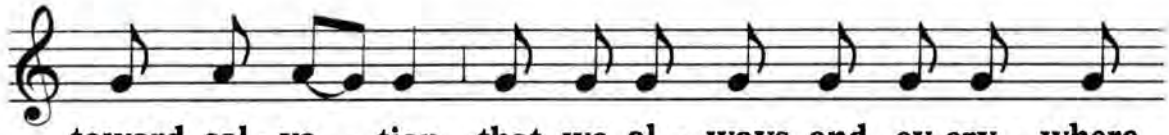


℣. Lift up your hearts. ℟. We have lift-ed them up to the Lord.

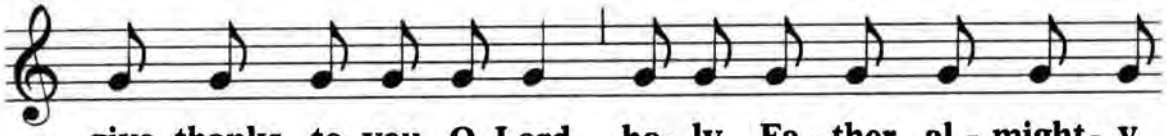
℣. Let us give thanks to the Lord our God. ℟. It is right and just.



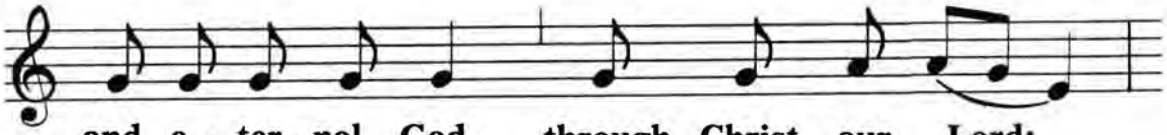
It is tru - ly right, and just, pro-per and help - ful



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



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



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

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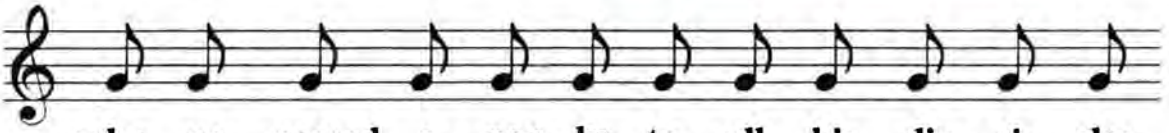

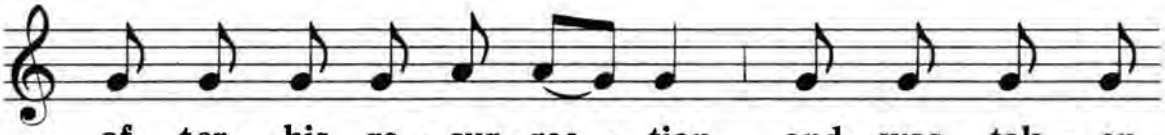

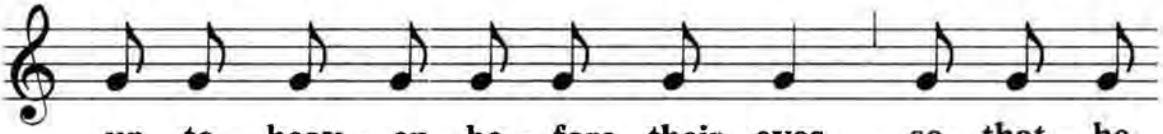

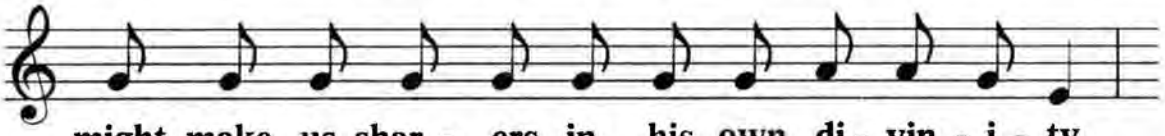

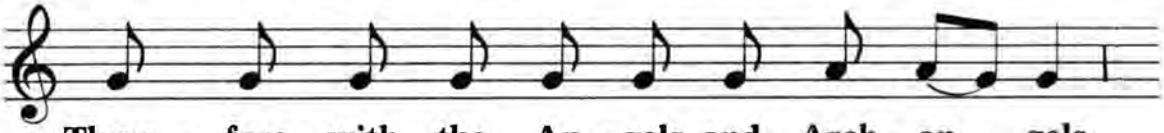

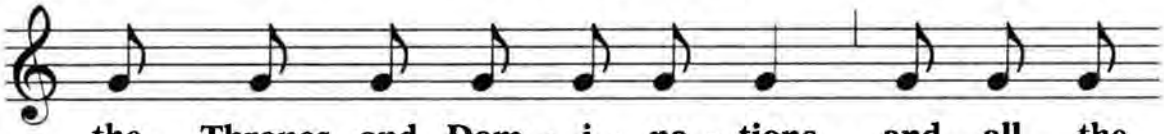

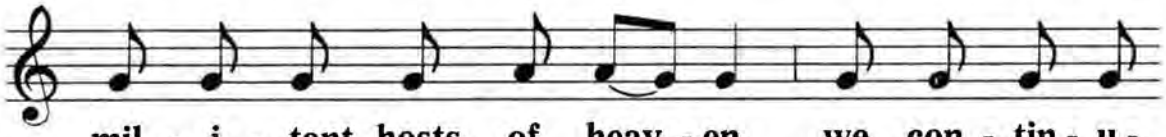

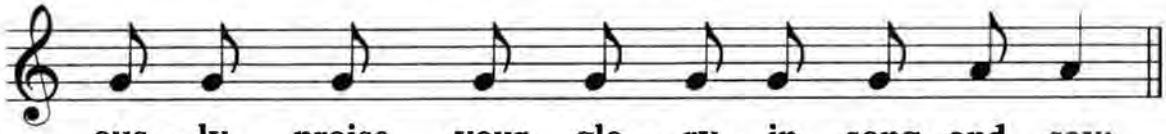

Holy, holy, holy Lord God of hosts. *
Heaven and earth are filled with your glory. *
Hosanna in the highest. *
Blessed is he who comes in the name of the Lord. *
Hosanna in the highest.

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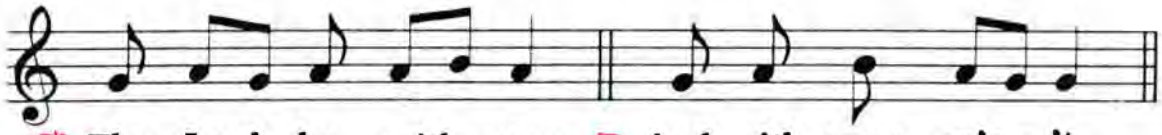
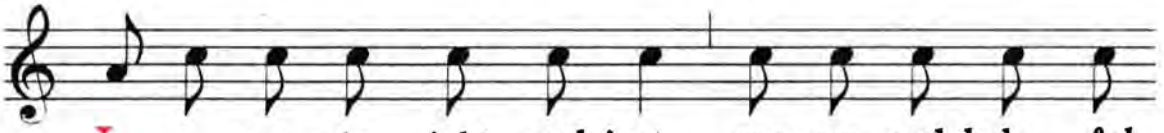
PREFACE OF THE SACRED HEART OF JESUS I



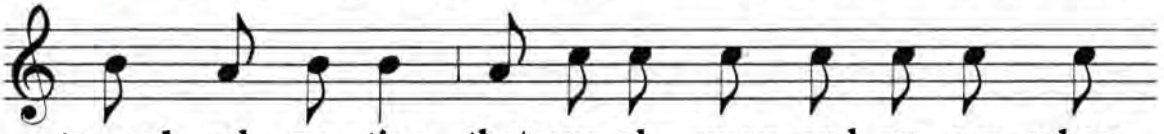
℣. The Lord be with you. ℟. And with your spir - it.

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

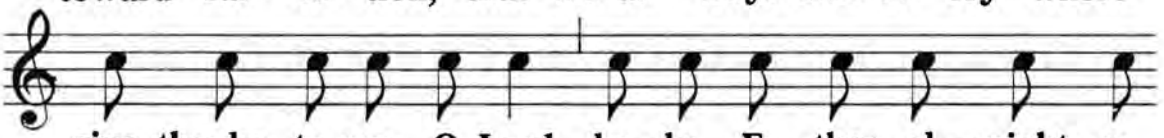
℣. Let us give thanks to the Lord our God. ℟. It is right and just.



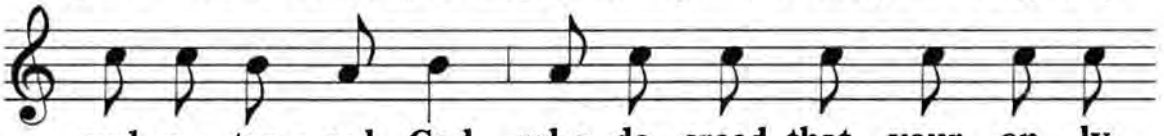
It is tru - ly right, and just, pro-per and help - ful



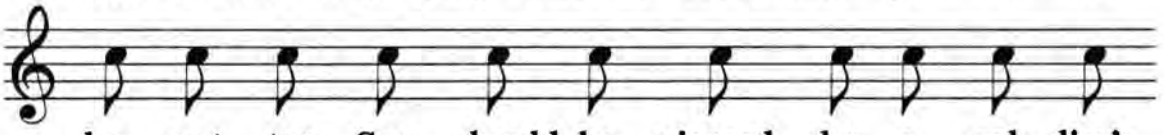
toward sal - va -tion, that we al - ways and ev- ery - where



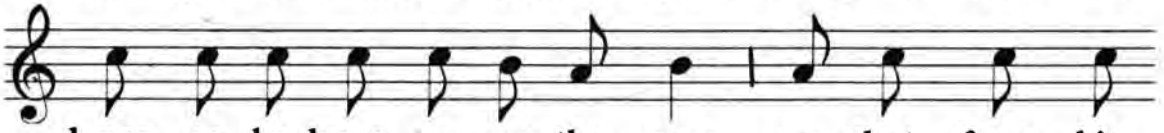
give thanks to you, O Lord, ho - ly Fa - ther, al - might - y



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



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



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

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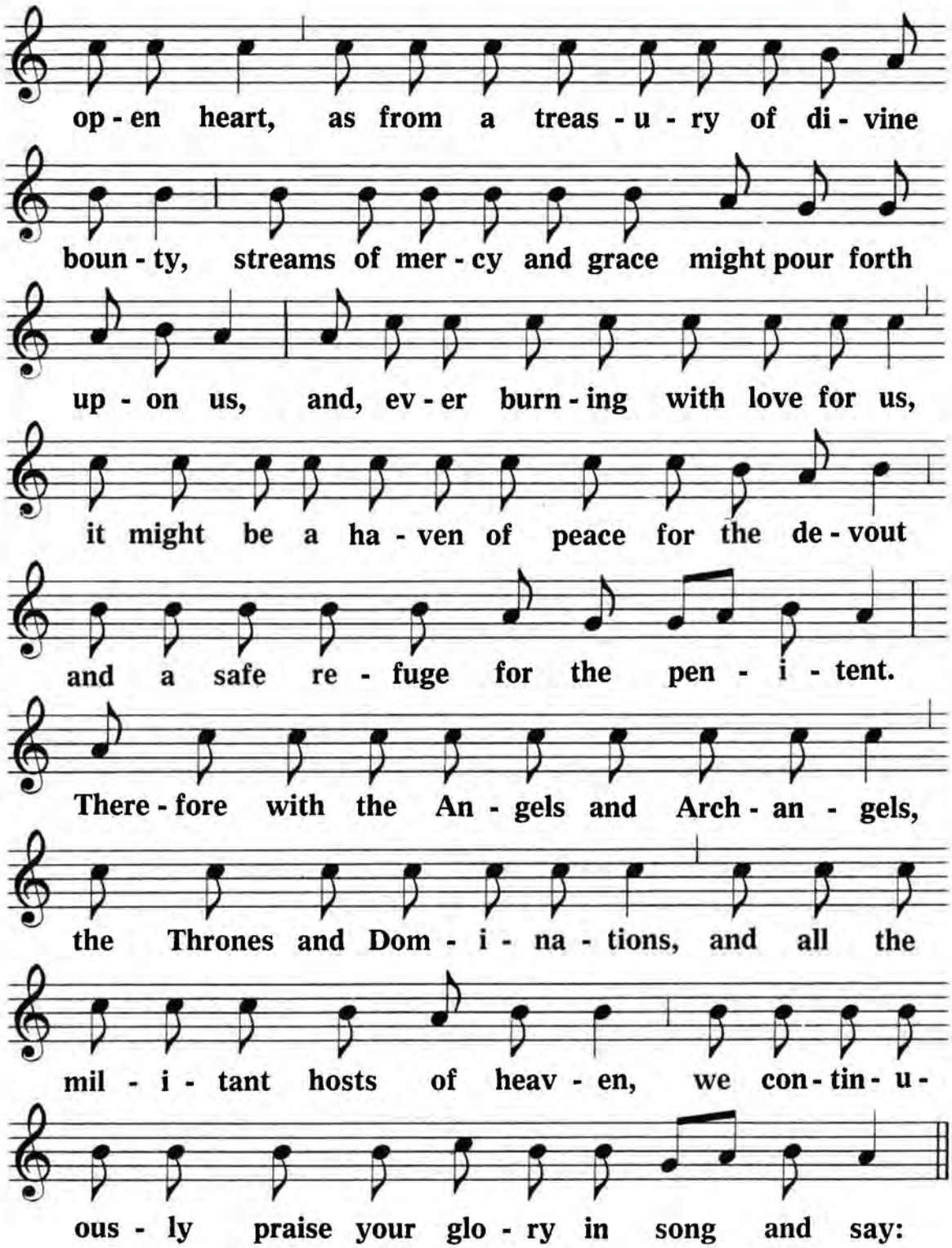

Holy, holy, holy, etc.

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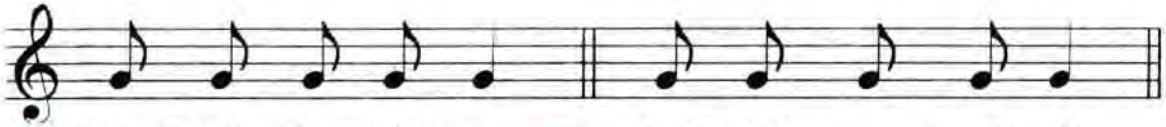
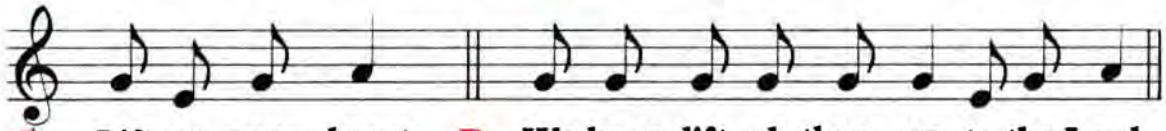
PREFACE OF THE SACRED HEART OF JESUS II

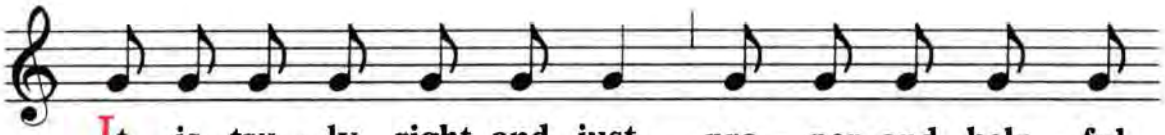


℣. The Lord be with you. ℟. And with your spir - it.

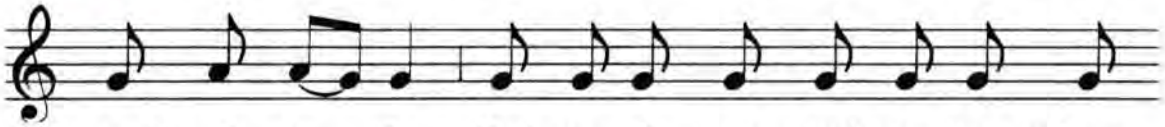


℣. Lift up your hearts. ℟. We have lift-ed them up to the Lord.

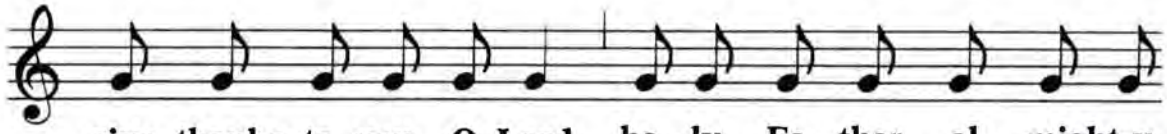
℣. Let us give thanks to the Lord our God. ℟. It is right and just.



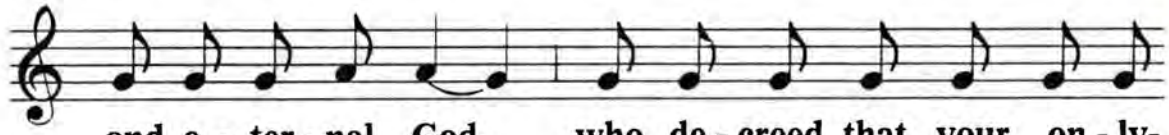
It is tru - ly right and just, pro - per and help - ful



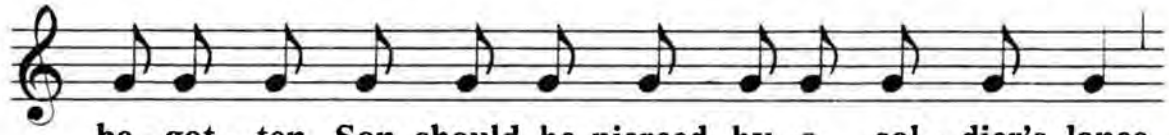
toward sal - va - tion, that we al - ways and ev-ery - where



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



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



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

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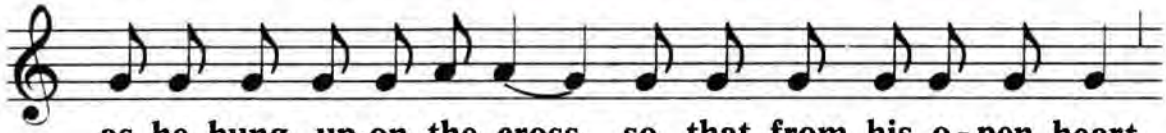
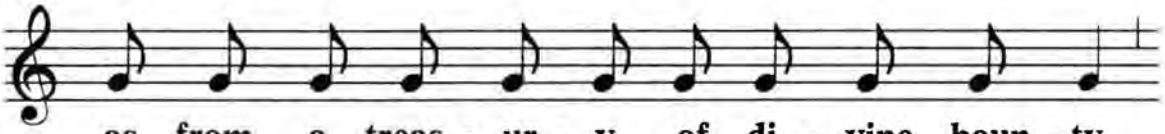
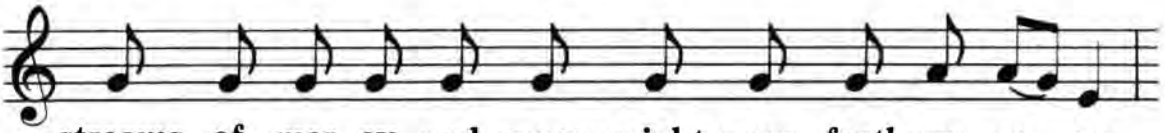


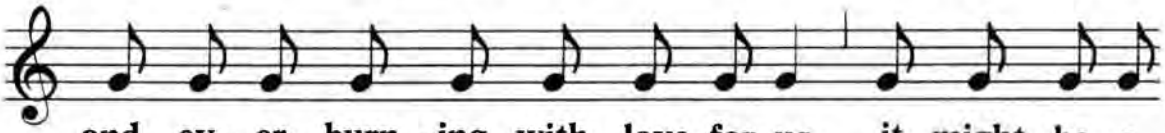
as he hung up-on the cross, so that from his o-pen heart,



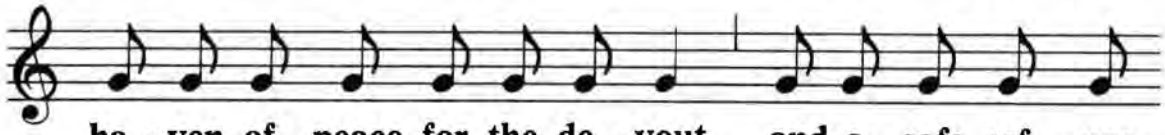
as from a treas - ur - y of di - vine boun - ty,



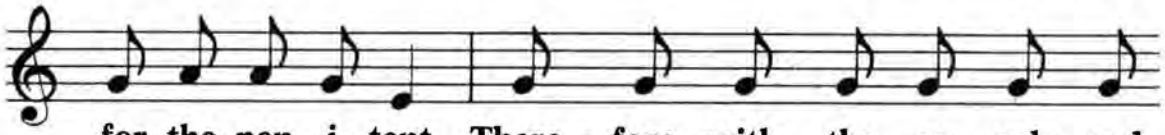
streams of mer -cy and grace might pour forth up - on us,



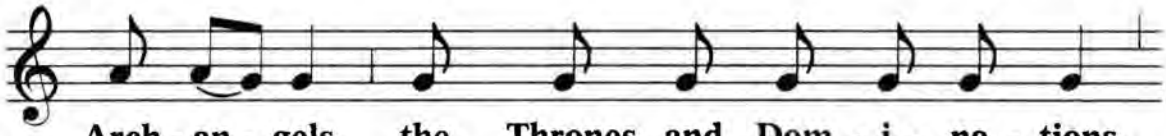
and, ev - er burn - ing with love for us, it might be a



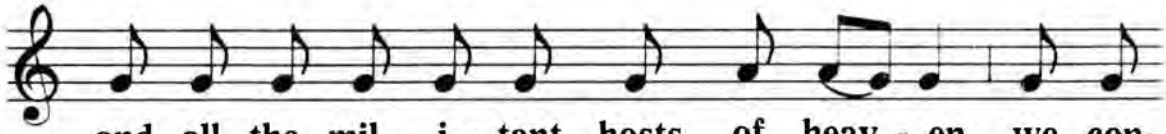
ha - ven of peace for the de - vout and a safe ref - uge



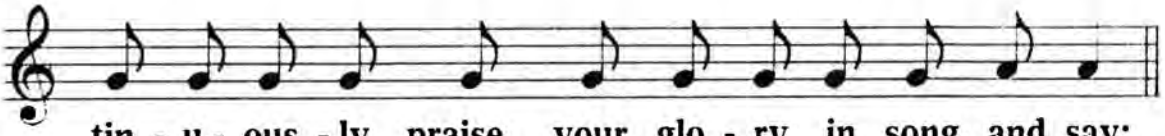
for the pen - i - tent. There - fore with the an - gels and



Arch - an - gels, the Thrones and Dom - i - na - tions,



and all the mil - i - tant hosts of heav - en, we con-



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

Holy, holy, holy, etc.

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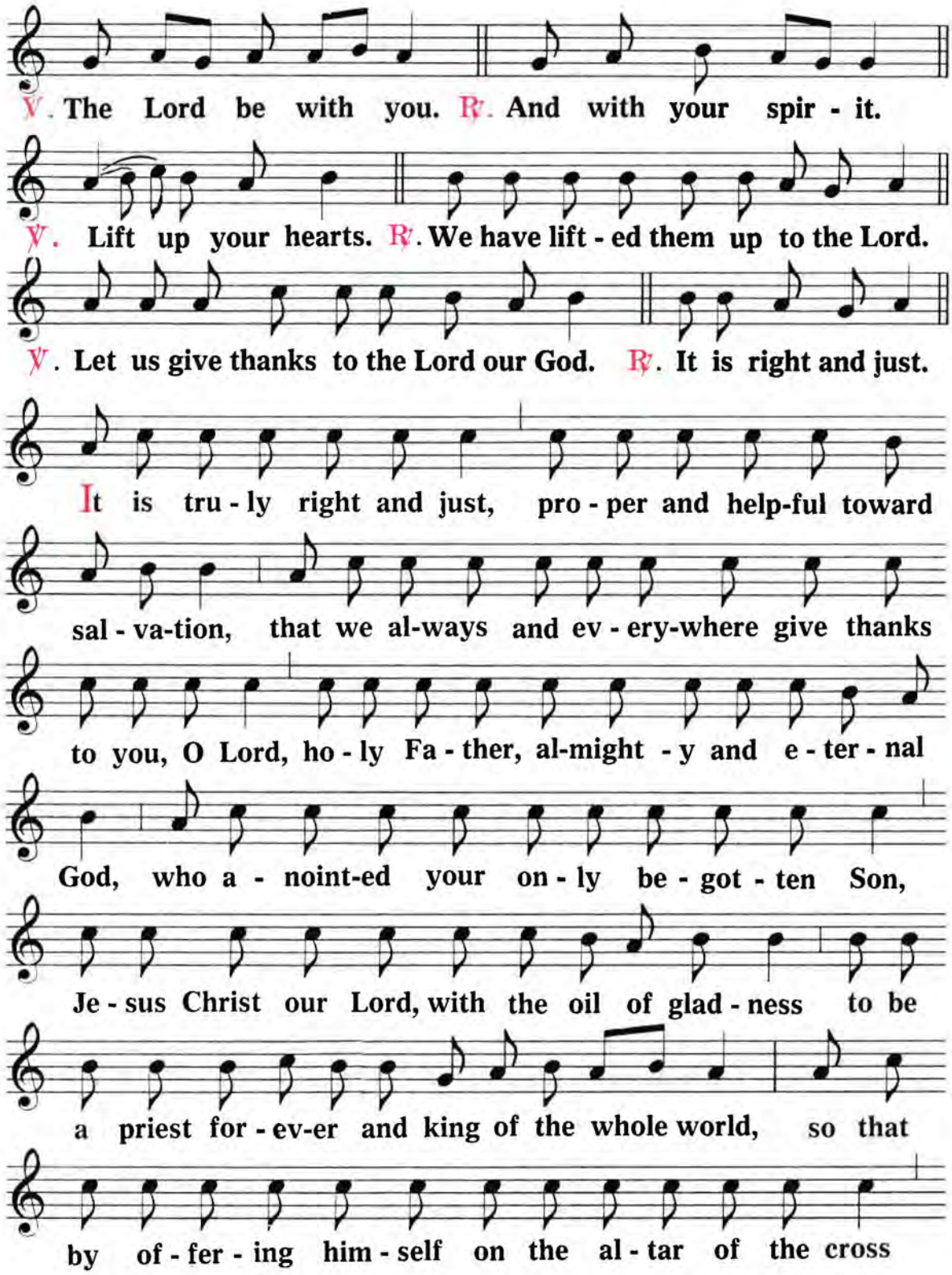
PREFACE OF OUR LORD JESUS CHRIST THE KING I



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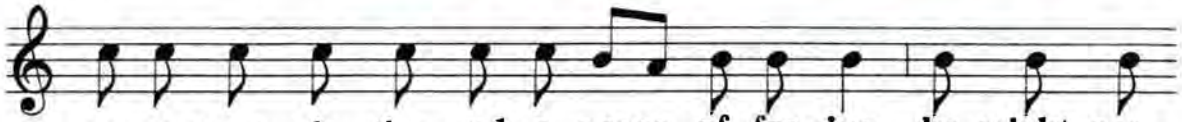
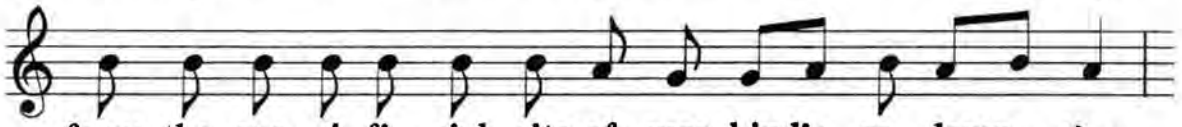


as a pure vic - tim and a peace of - fer - ing he might per -

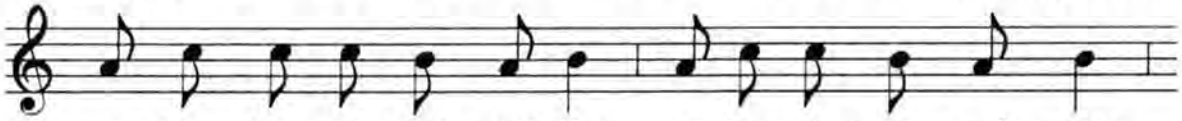


form the sac - ri - fi - cial rite of man-kind's re - demp - tion.

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

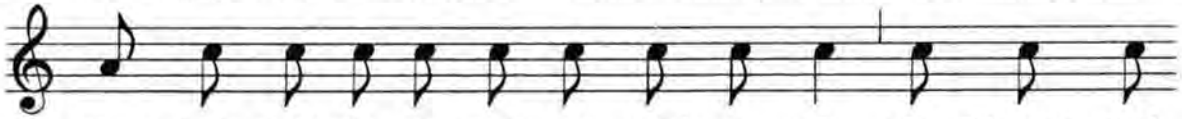
do - min- ion that he might pre - sent to your in - fi - nite

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



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

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



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

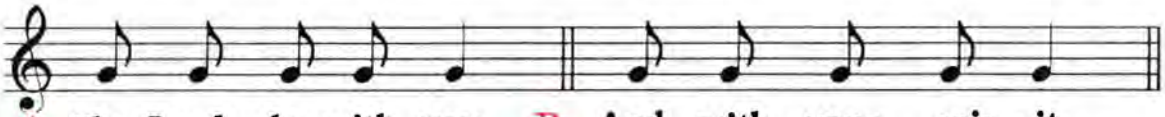
Dom - i - na - tions, and all the mil - i - tant hosts of heav -en,

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

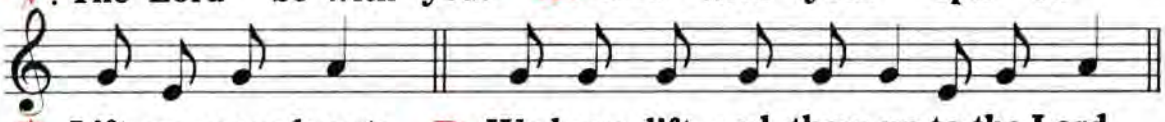
Holy, holy, holy, etc.

A special announcement will be made in 2014: ccwatershed.org/vatican

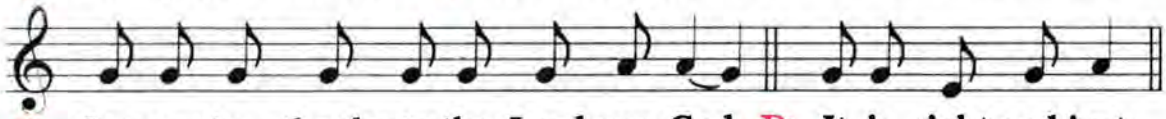
PREFACE OF OUR LORD JESUS CHRIST THE KING II



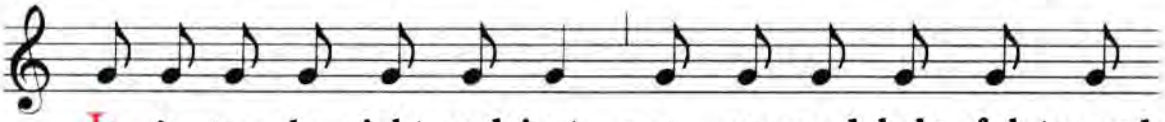
℣. The Lord be with you. ℟. And with your spir - it.



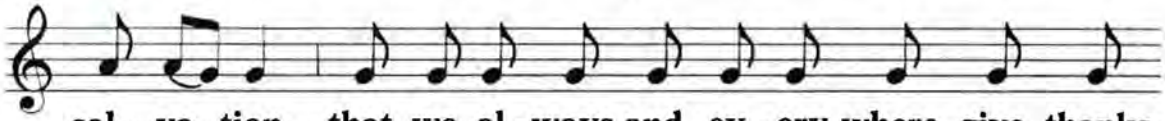
℣. Lift up your hearts. ℟. We have lift - ed them up to the Lord.



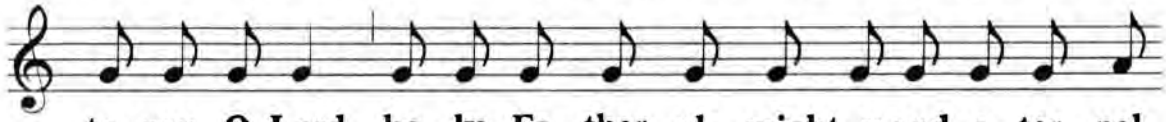
℣. Let us give thanks to the Lord our God. ℟. It is right and just.



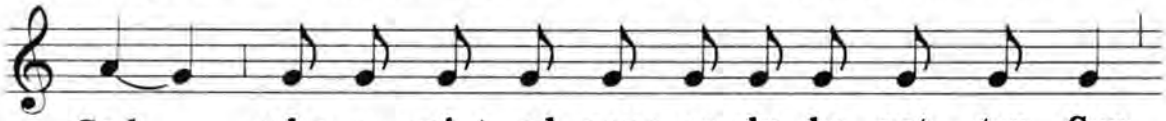
It is tru - ly right and just, pro - per and help - ful toward



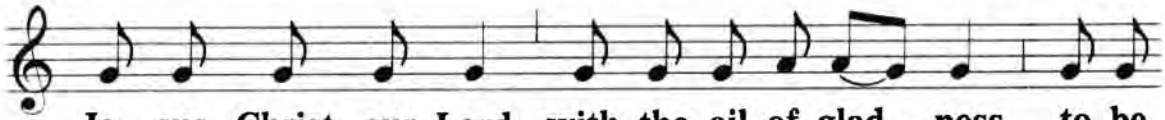
sal - va - tion, that we al - ways and ev - ery-where give thanks



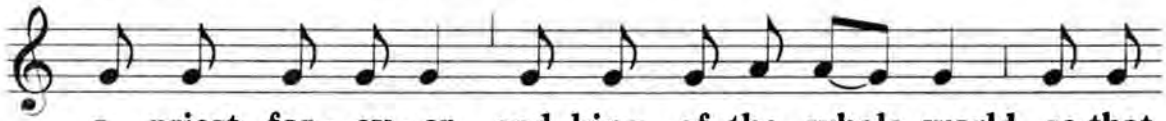
to you, O Lord, ho - ly Fa - ther, al - might- y and e - ter - nal



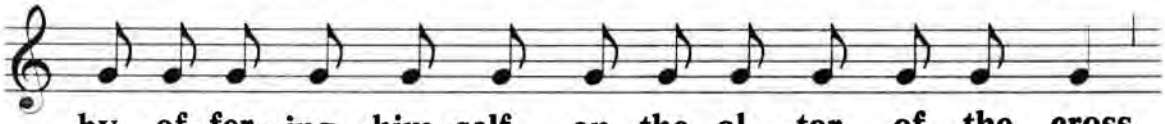
God, who a - noint - ed your on - ly - be - got - ten Son,



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



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



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

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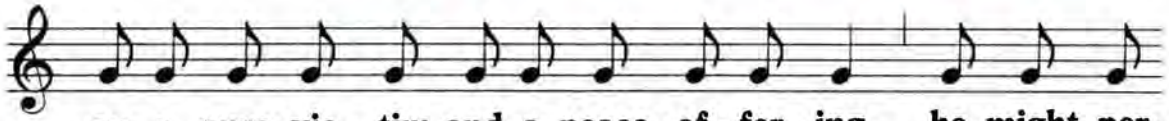
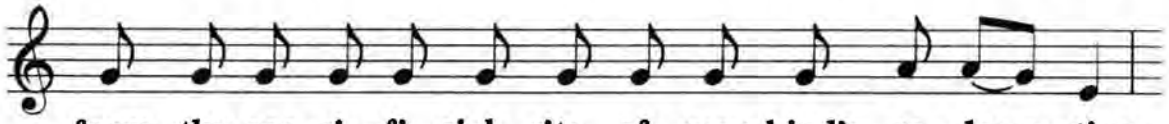
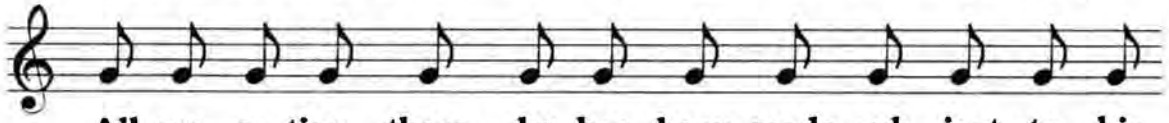


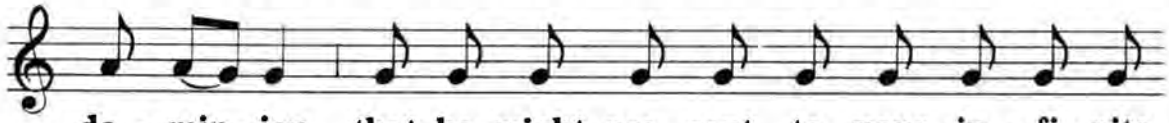
as a pure vic - tim and a peace of - fer - ing, he might per-



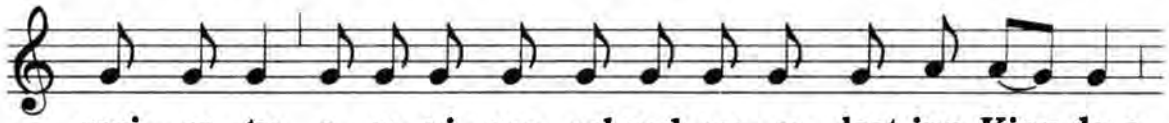
form the sac -ri - fi - cial rite of man-kind's re - demp - tion.



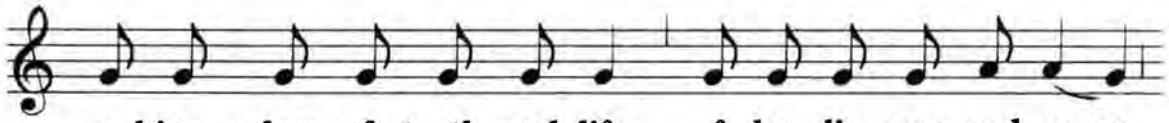
All cre - a - tion there - by has been made sub - ject to his



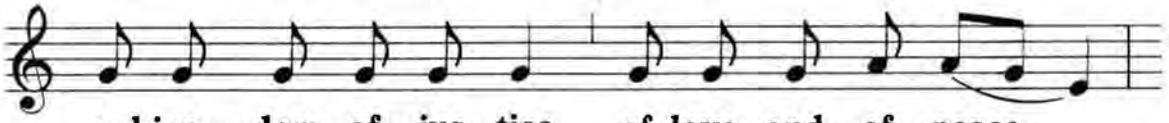
do - min - ion that he might pre - sent to your in - fi - nite



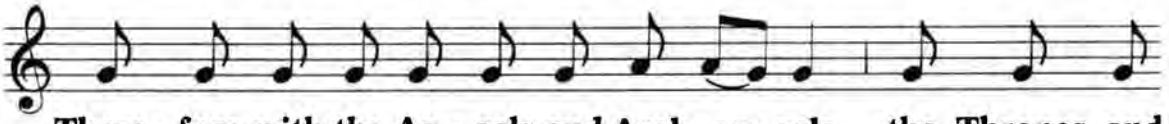
maj - es - ty a u - ni - ver - sal and ev - er - last-ing King-dom –



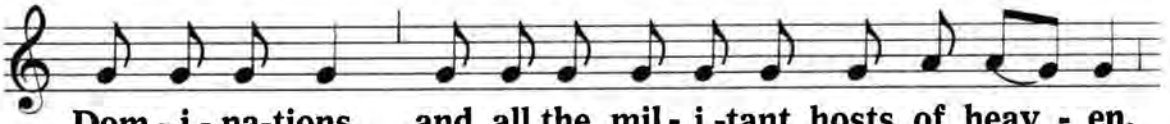
a king - dom of truth and life, of ho - li - ness and grace,



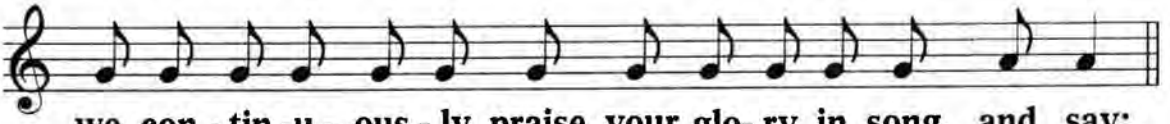
a king - dom of jus - tice, of love and of peace.



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



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



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

Holy, holy, holy, etc.

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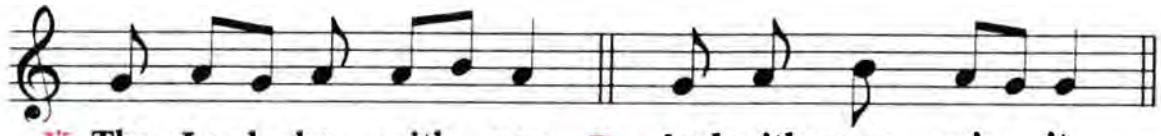
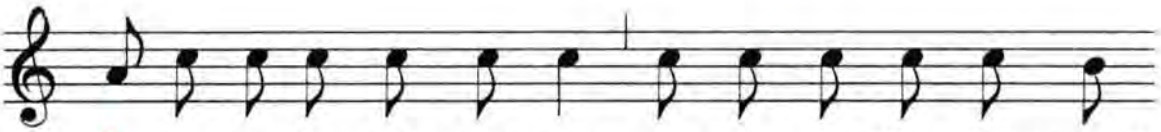
PREFACE OF THE HOLY SPIRIT I



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

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

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



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

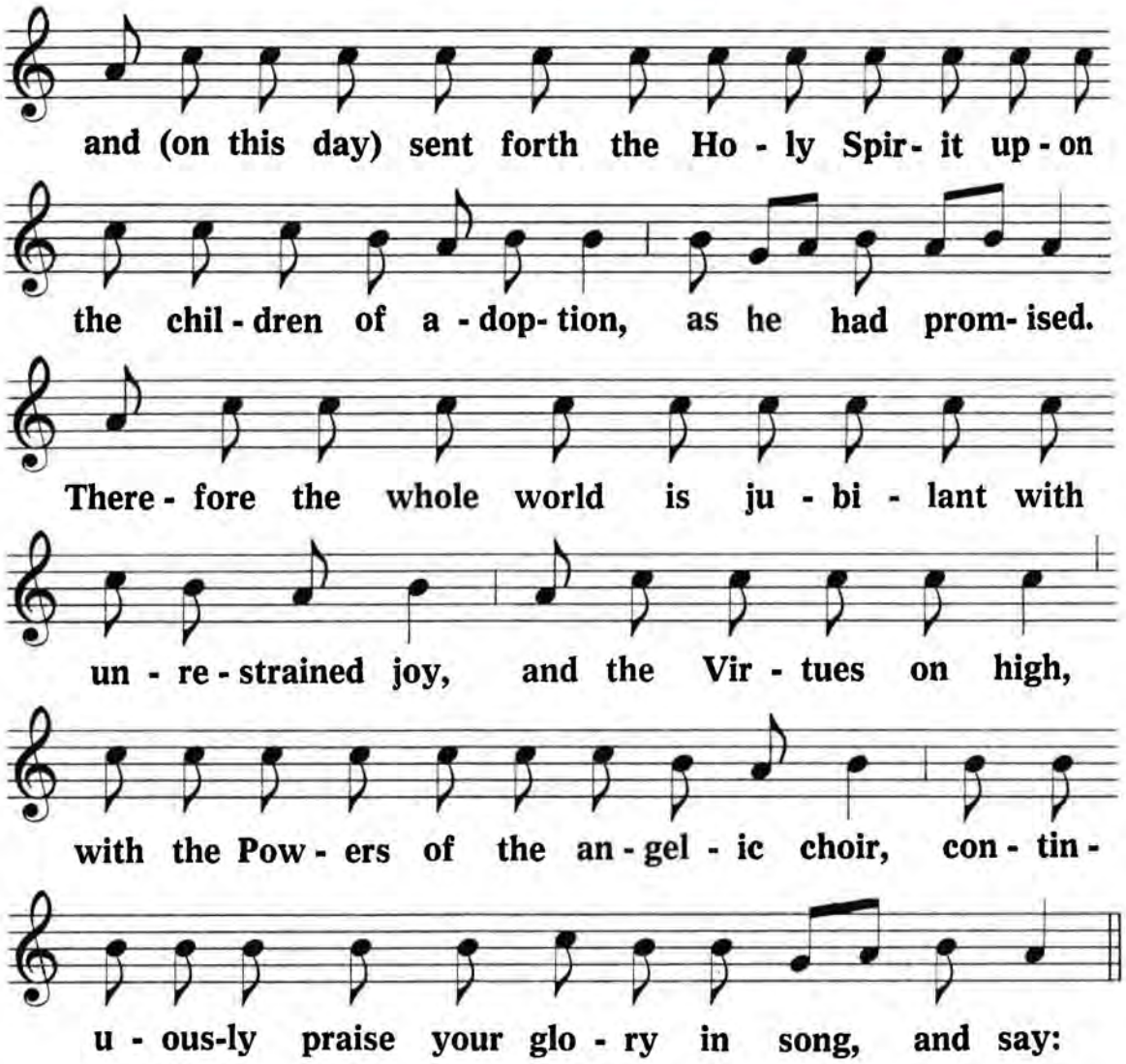
sal - va - tion, that we al - ways and ev - ery - where give

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

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

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

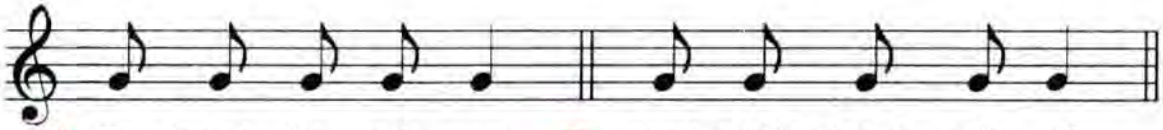
A special announcement will be made in 2014: ccwatershed.org/vatican



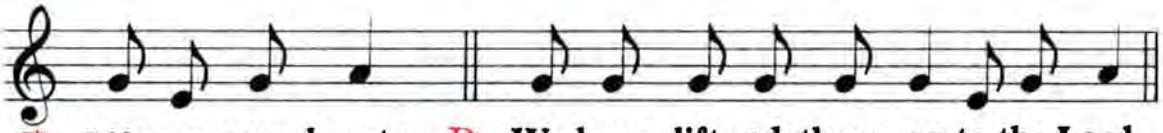
Holy, holy, holy Lord God of hosts. *
Heaven and earth are filled with your glory. *
Hosanna in the highest. *
Blessed is he who comes in the name of the Lord. *
Hosanna in the highest.

A special announcement will be made in 2014: ccwatershed.org/vatican

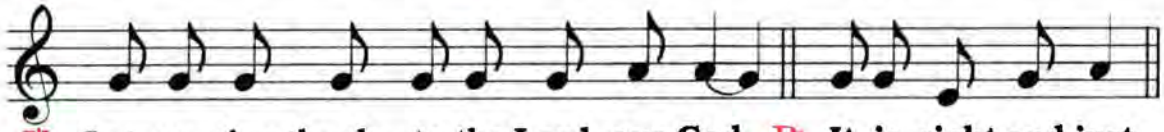
PREFACE OF THE HOLY SPIRIT II



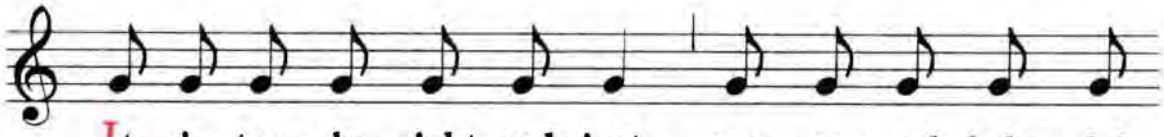
℣. The Lord be with you. ℟. And with your spir - it.



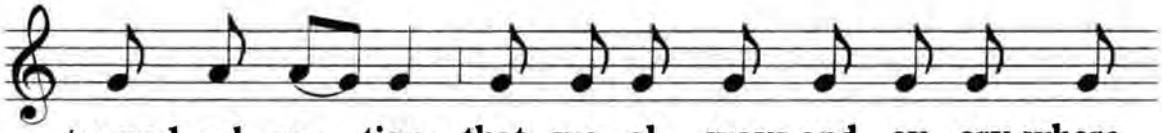
℣. Lift up your hearts. ℟. We have lift- ed them up to the Lord.



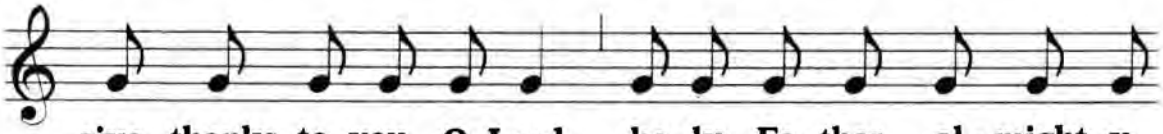
℣. Let us give thanks to the Lord our God. ℟. It is right and just.



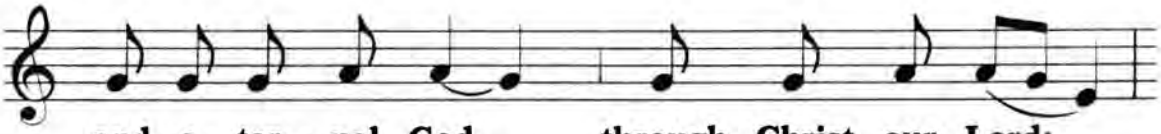
It is tru - ly right and just, pro - per and help - ful



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



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



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

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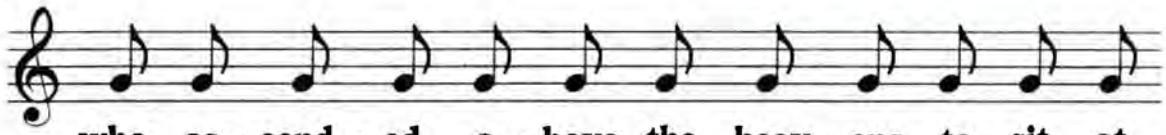

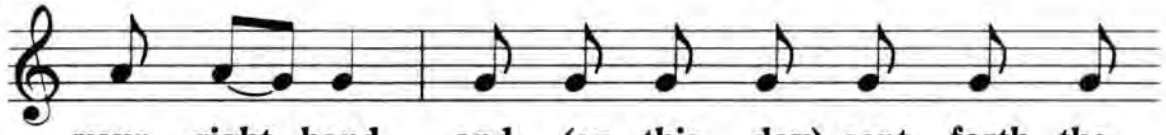

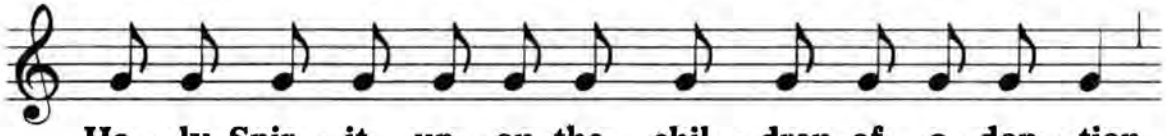

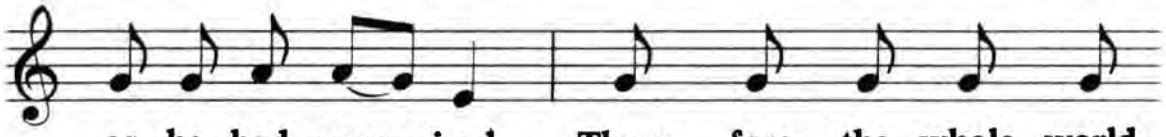

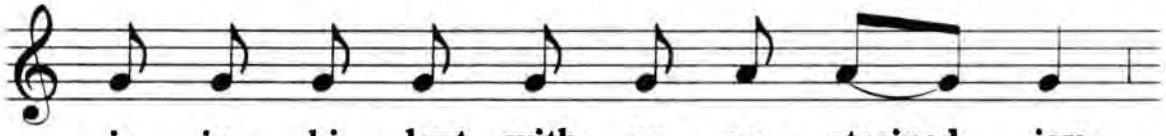

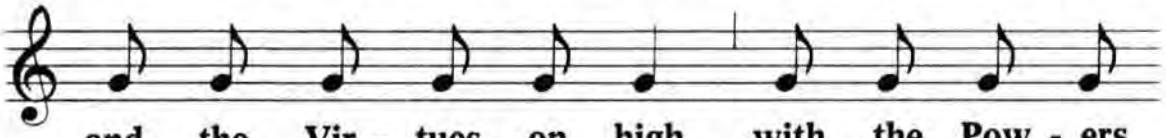

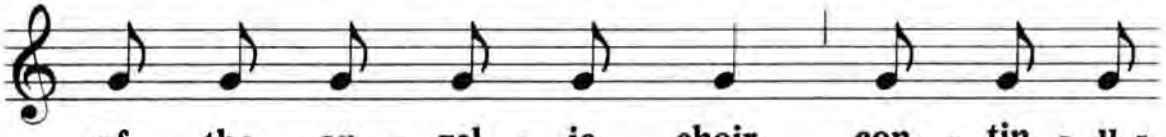

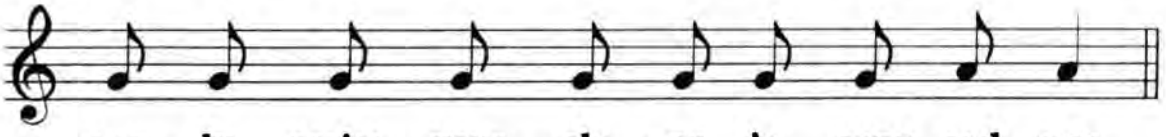

Holy, holy, holy Lord God of hosts. *
Heaven and earth are filled with your glory. *
Hosanna in the highest. *
Blessed is he who comes in the name of the Lord. *
Hosanna in the highest.

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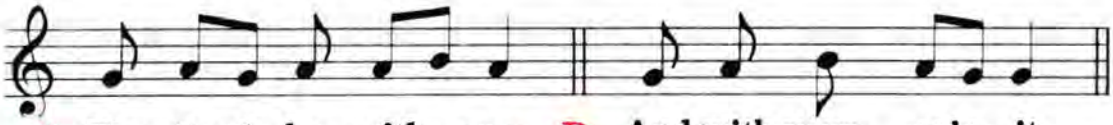
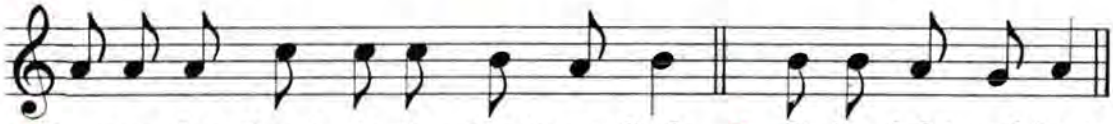
PREFACE OF THE HOLY TRINITY I



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

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

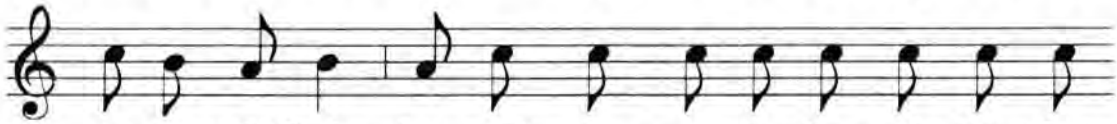


℣ Let us give thanks to the Lord our God. ℟. It is right and just.

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

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

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



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

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

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

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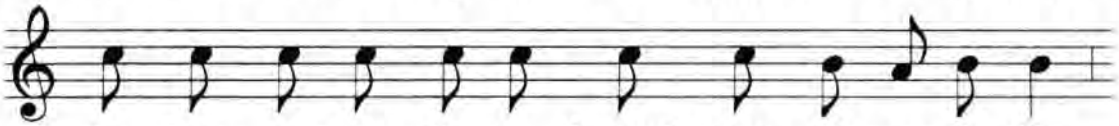
but in the Trin - i - ty of one sub-stance. For what we

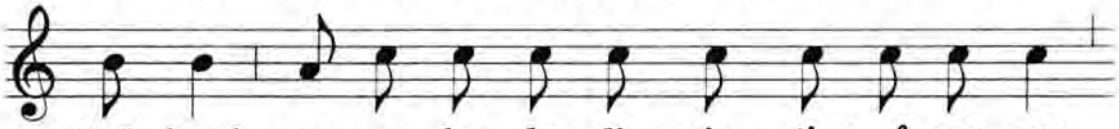


be - lieve of your glo- ry, through your rev - e - la - tion,

that we al- so be - lieve of your Son, and of the Ho - ly

Spir - it with - out dif - fer - ence or dis - tinc - tion.

So that in con - fess - ing the true and e - ter - nal

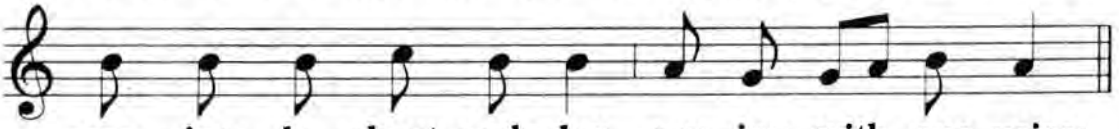


God - head, we a - dore the dis - tinc - tion of per - sons,

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

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

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



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

Holy, holy, holy, etc.

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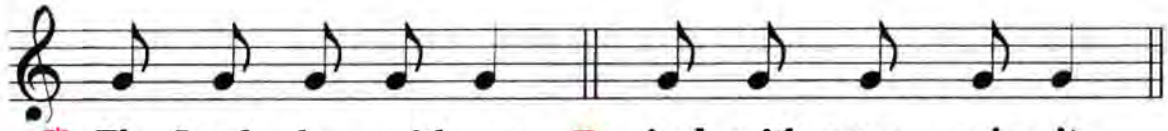
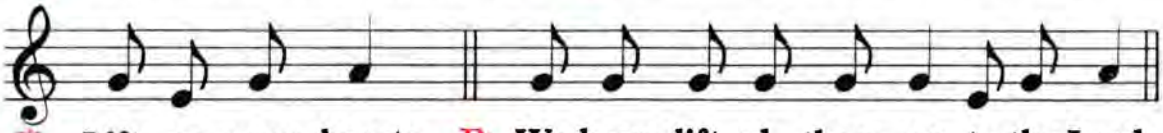
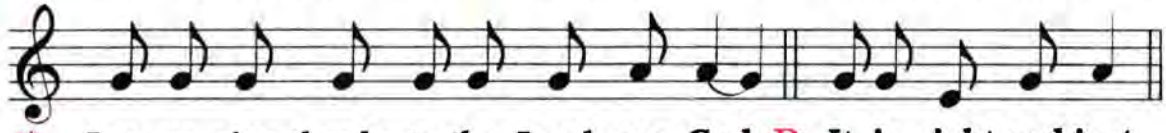
PREFACE OF THE HOLY TRINITY II



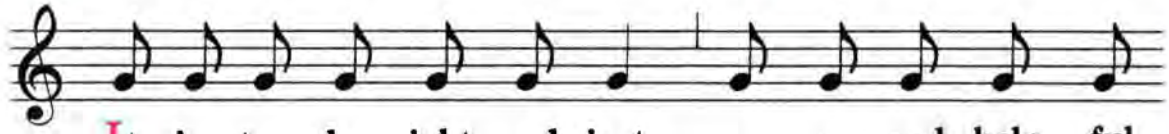
℣. The Lord be with you. ℟. And with your spir - it.



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

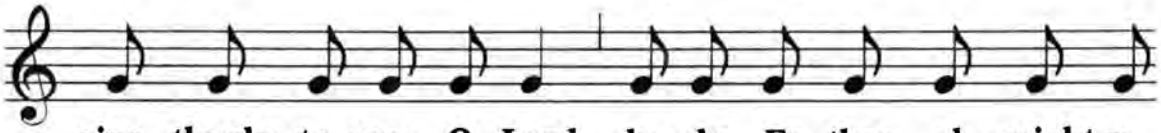


℣. Let us give thanks to the Lord our God. ℟. It is right and just.

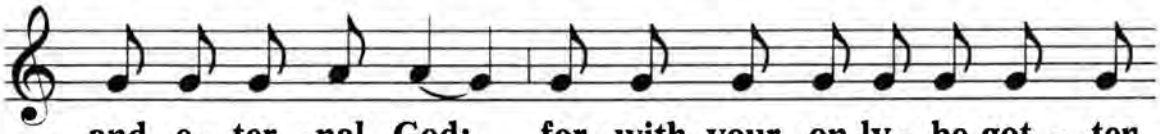


It is tru - ly right and just, pro - per and help - ful

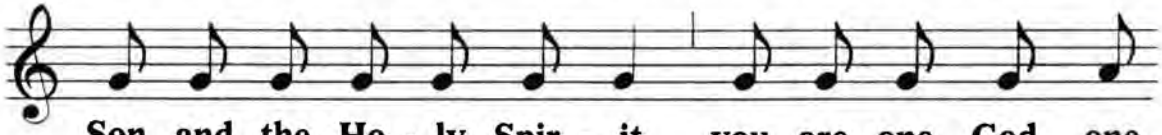
toward sal - va - tion, that we al - ways and ev - ery - where



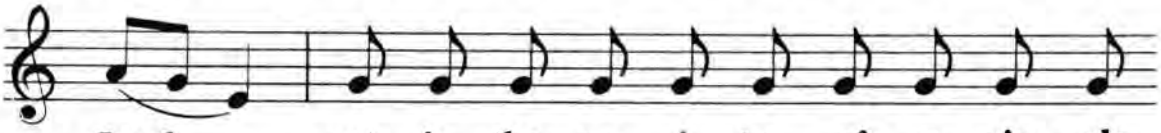
give thanks to you, O Lord, ho - ly Fa- ther, al - might-y



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



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



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

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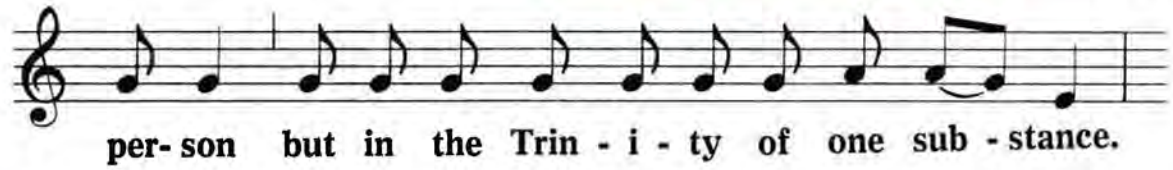
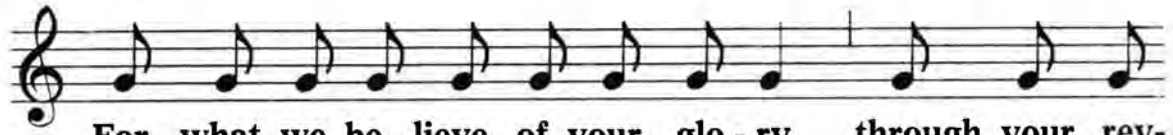
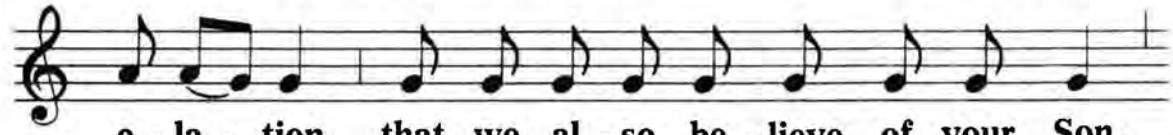


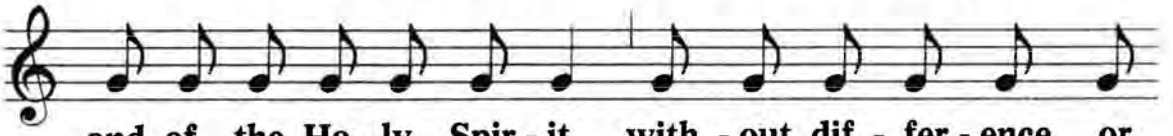
per- son but in the Trin - i - ty of one sub - stance.



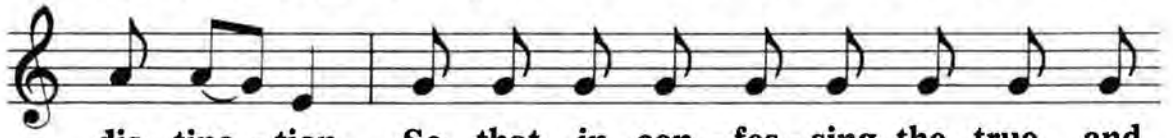
For what we be - lieve of your glo - ry, through your rev-



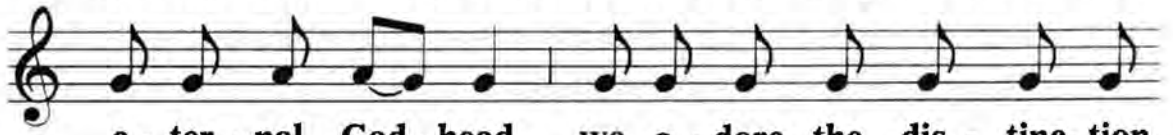
e - la - tion, that we al - so be - lieve of your Son,



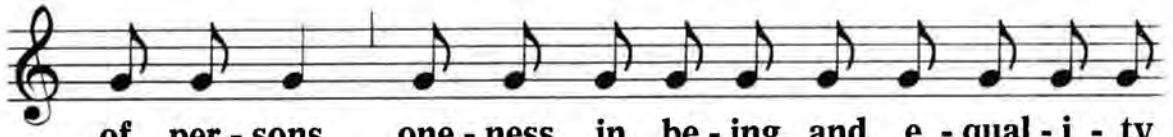
and of the Ho - ly Spir - it with - out dif - fer - ence or



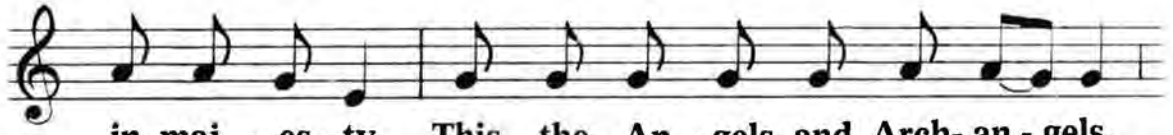
dis - tinc - tion. So that in con - fes - sing the true and



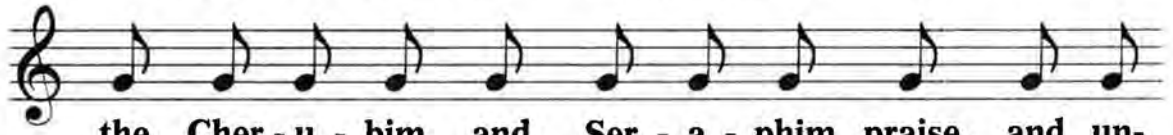
e - ter - nal God - head, we a - dore the dis - tinc- tion



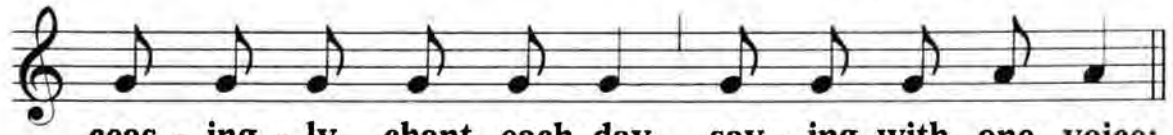
of per - sons, one - ness in be - ing, and e - qual - i - ty



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



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



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

Holy, holy, holy, etc.

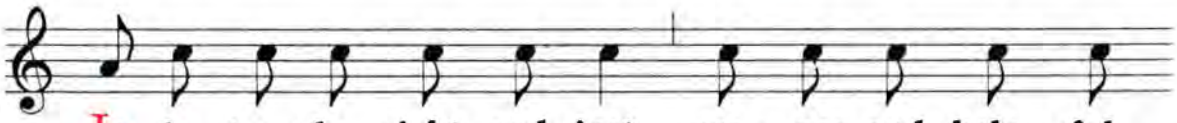
A special announcement will be made in 2014: ccwatershed.org/vatican

PREFACE OF THE BLESSED VIRGIN MARY I

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

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

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



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

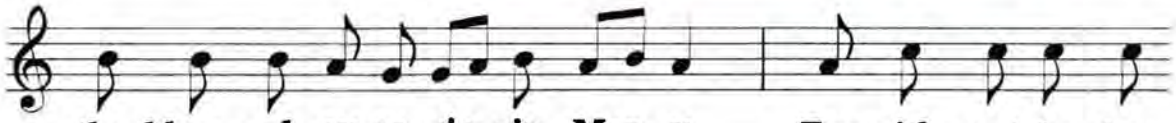
toward sal - va - tion, that we al - ways and ev - ery - where

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

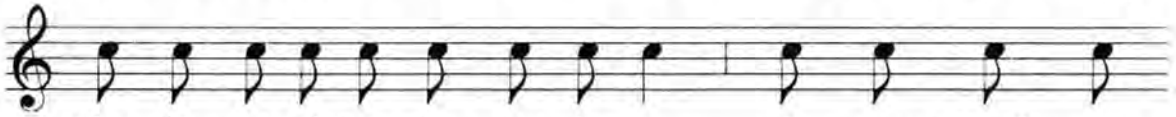
and e - ter - nal God; and praise, hon - or, and ex - tol you

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

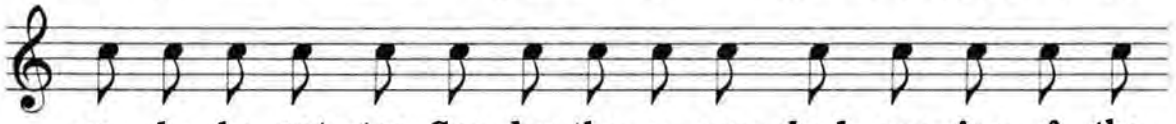
A special announcement will be made in 2014: ccwatershed.org/vatican



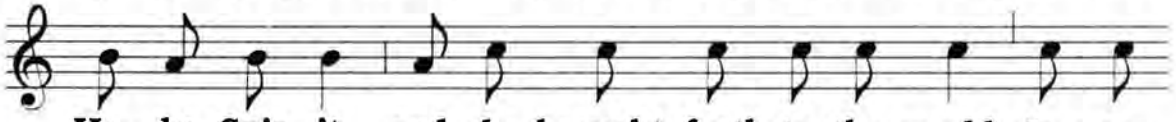
the bless - ed ev-er- vir- gin Mar - y. For with - out los- ing



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



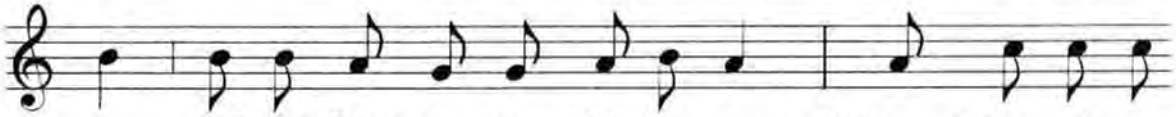
on - ly - be -got - ten Son by the o - ver- shad - ow - ing of the



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

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

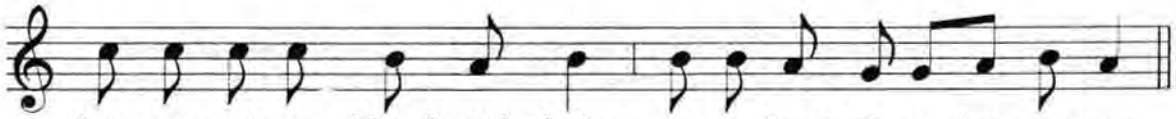
An- gels ac- claim your maj -es- ty, the Dom - i- na -tions a - dore



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

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

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



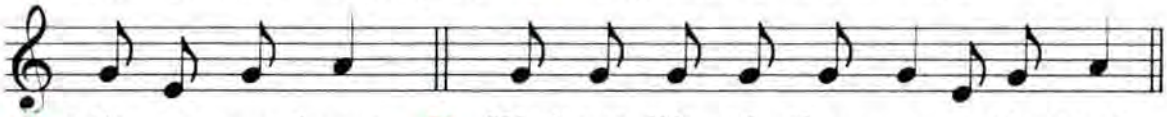
let our voic-es blend with theirs, as in hum-ble praise we say:

Holy, holy, holy, etc.

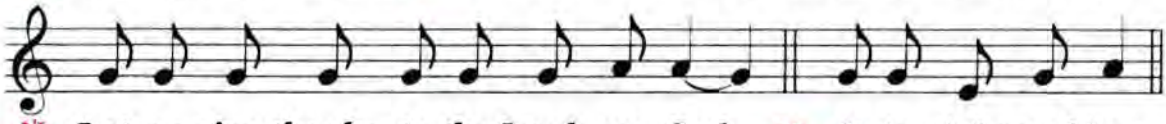
A special announcement will be made in 2014: ccwatershed.org/vatican

PREFACE OF THE BLESSED VIRGIN MARY II

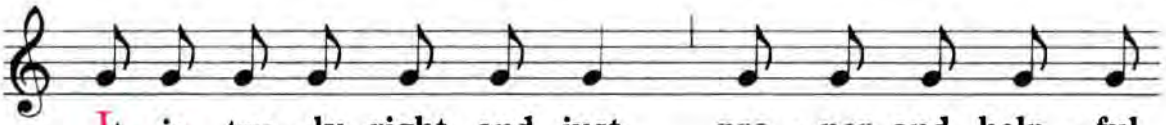
℣. The Lord be with you. ℟. And with your spir - it.



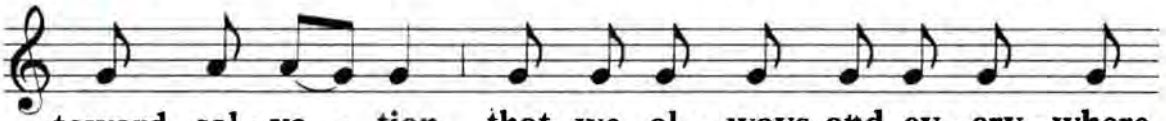
℣. Lift up your hearts. ℟. We have lift - ed them up to the Lord.



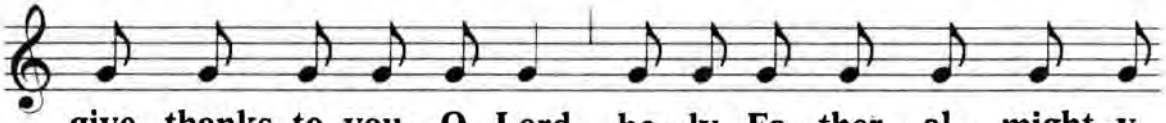
℣. Let us give thanks to the Lord our God. ℟. It is right and just.



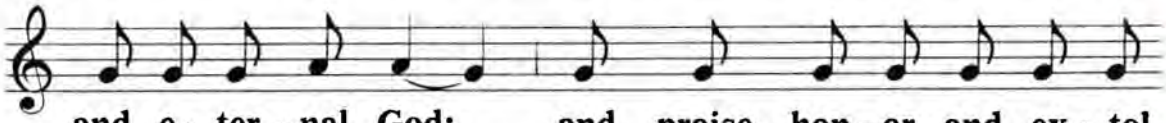
It is tru - ly right and just, pro - per and help - ful



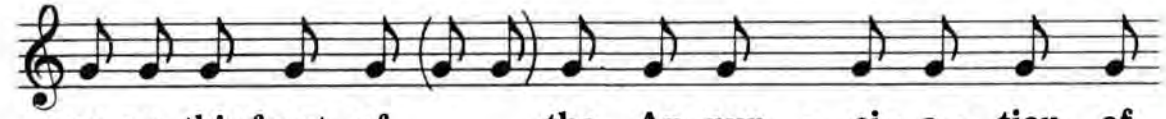
toward sal - va - tion, that we al - ways and ev - ery - where



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



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



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

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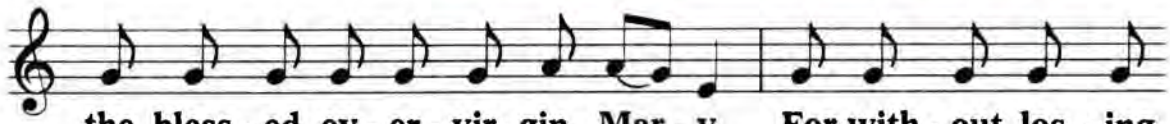
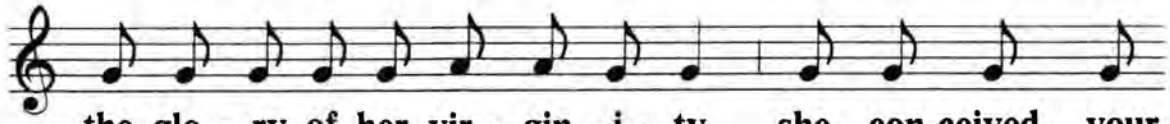
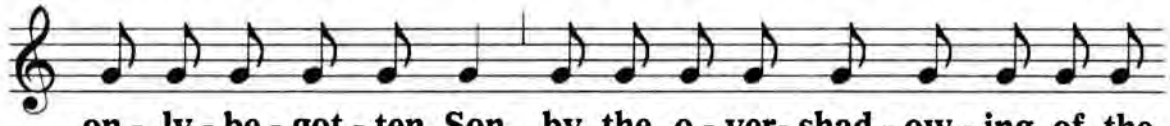


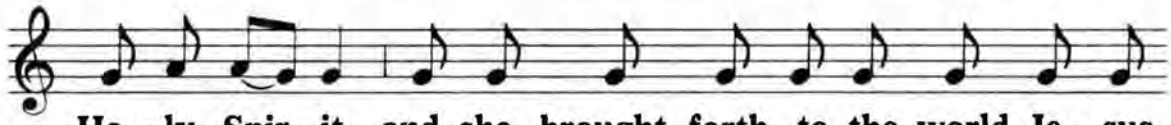
the bless - ed ev - er - vir- gin Mar - y. For with - out los - ing



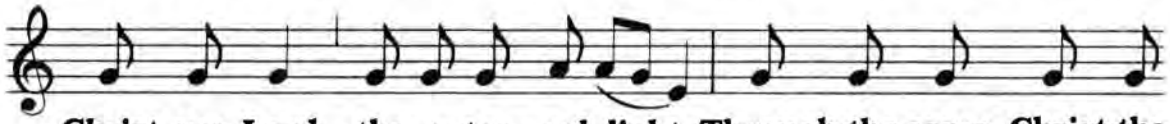
the glo - ry of her vir - gin - i - ty she con-ceived your



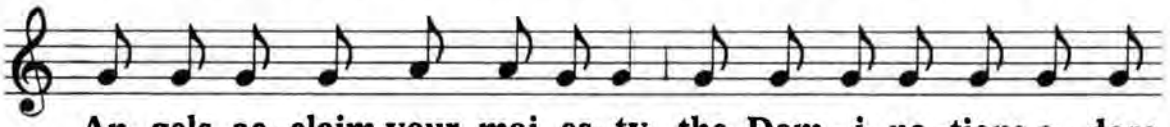
on - ly - be - got - ten Son by the o - ver- shad - ow - ing of the



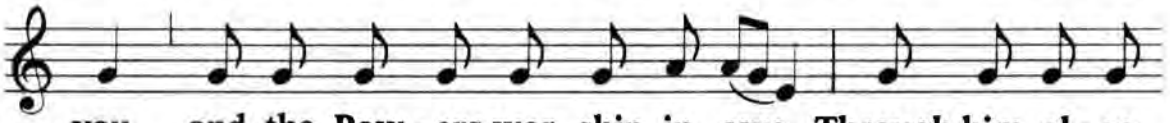
Ho - ly Spir - it, and she brought forth to the world Je - sus



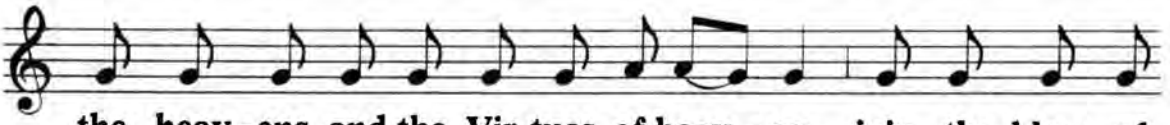
Christ our Lord, the e- ter - nal light. Through the same Christ the



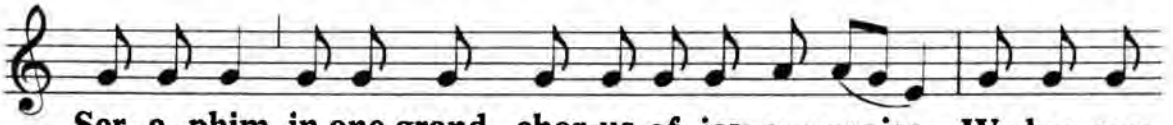
An- gels ac- claim your maj -es- ty, the Dom - i- na -tions a - dore



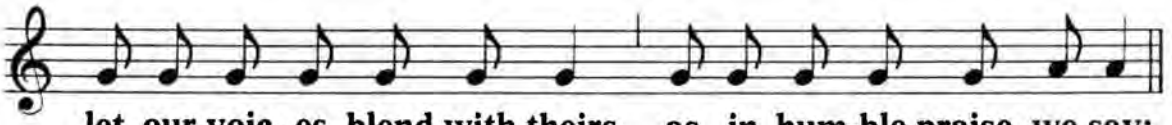
you, and the Pow - ers wor- ship in awe. Through him al - so



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



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



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

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A special announcement will be made in 2014: ccwatershed.org/vatican

PREFACE OF SAINT JOSEPH I

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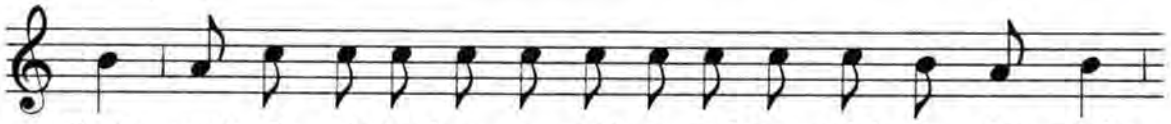
℣. Let us give thanks to the Lord our God. ℟. It is right and just.

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

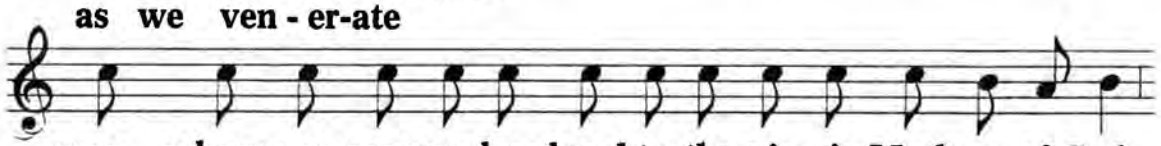
sal - va-tion, that we al-ways and ev-ery- where give thanks

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



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

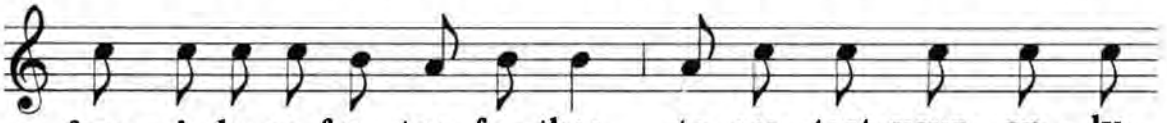
on this feast of bless-ed Jo - seph. For he is the just
on this sol - em-ni-ty of
as we ven - er-ate



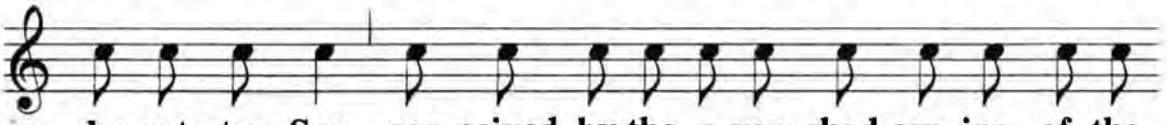
man whom you gave as hus-band to the vir- gin Moth-er of God;

A special announcement will be made in 2014: ccwatershed.org/vatican

the faith - ful and pru-dent serv- ant whom you set o - ver your



fam - i - ly as fos - ter - fa - ther to pro - tect your on - ly -



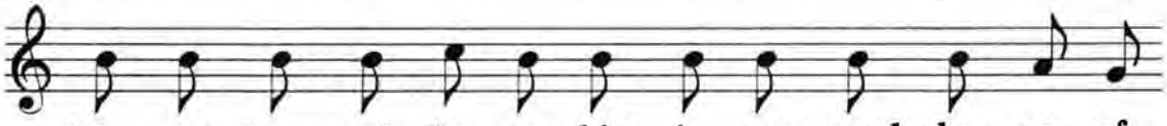
be-got - ten Son, con-ceived by the o-ver- shad-ow- ing of the

Ho - ly Spir - it, Je - sus Christ our Lord. Through the same

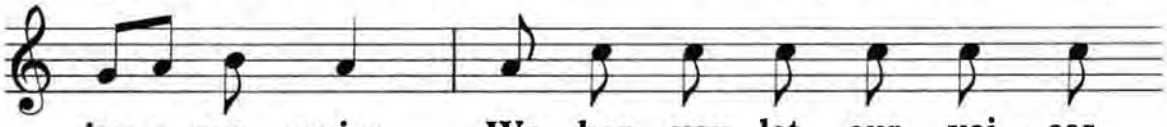
Christ the An-gels ac-claim your maj- es-ty, the Dom - i - na-tions

a - dore you, and the Pow - ers wor - ship in awe.

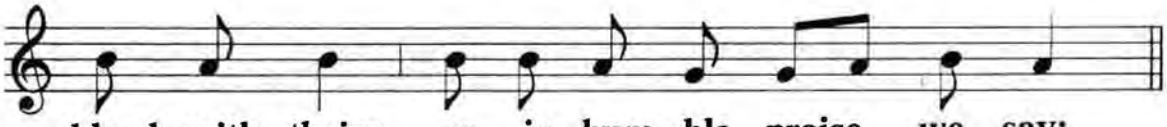
Through him al - so the heav-ens and the Vir- tues of heav - en



join the bless - ed Ser - a- phim in one grand cho - rus of



joy - ous praise. We beg you, let our voi - ces



blend with theirs, as in hum - ble praise we say:

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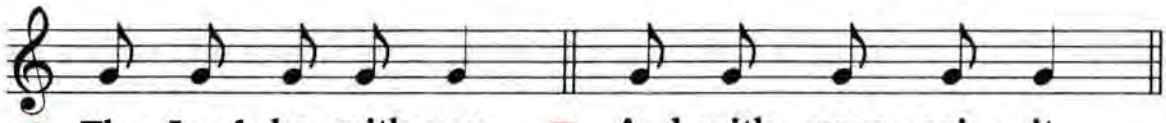
A special announcement will be made in 2014: ccwatershed.org/vatican

PREFACE OF SAINT JOSEPH II



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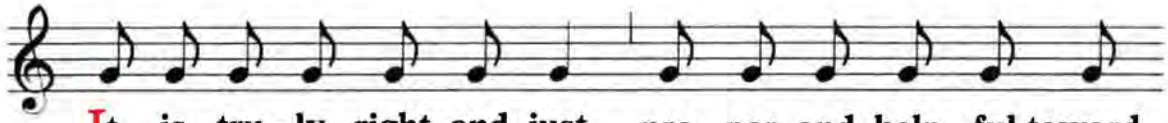

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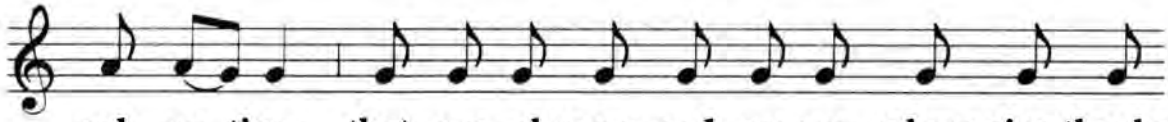
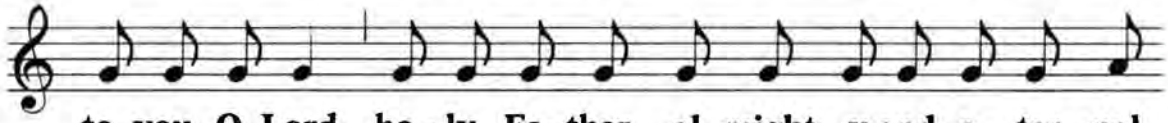
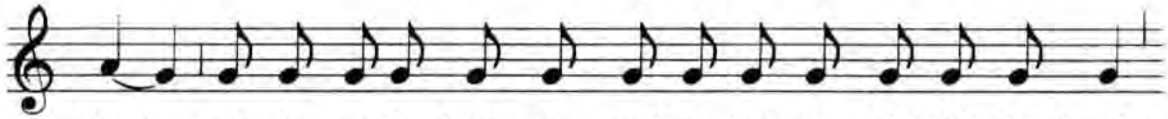


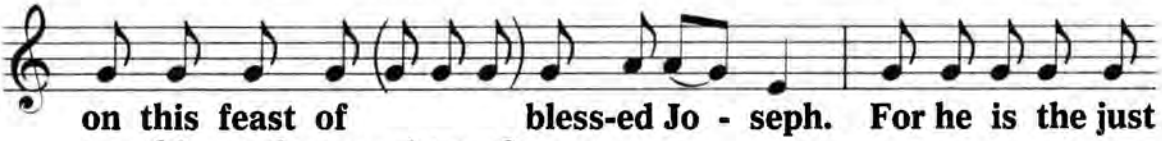
sal - va -tion, that we al-ways and ev-ery - where give thanks



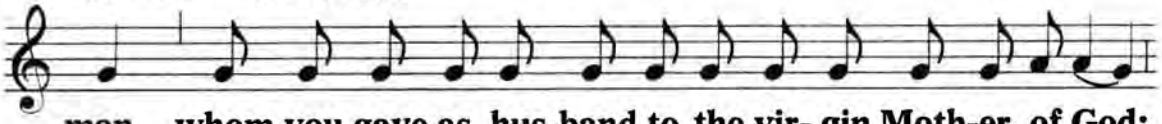
to you, O Lord, ho - ly Fa- ther, al -might - y and e - ter -nal



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



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



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

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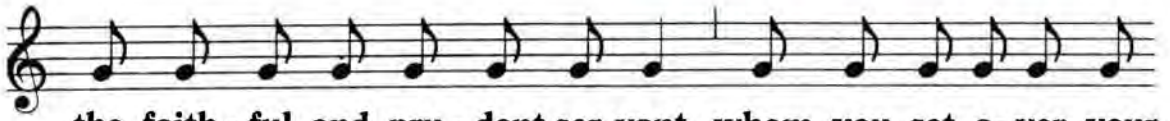
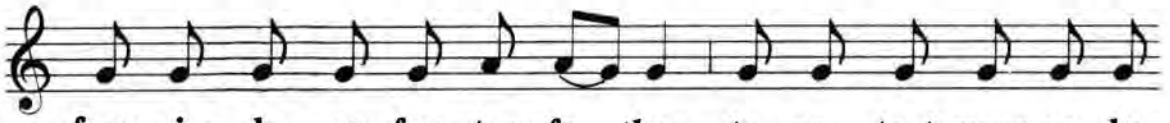
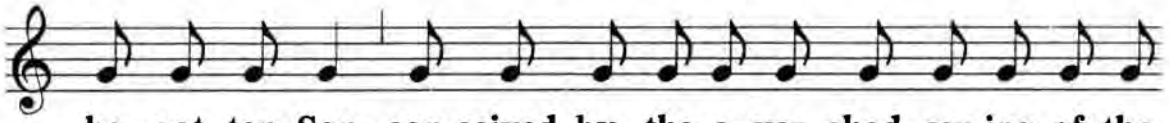


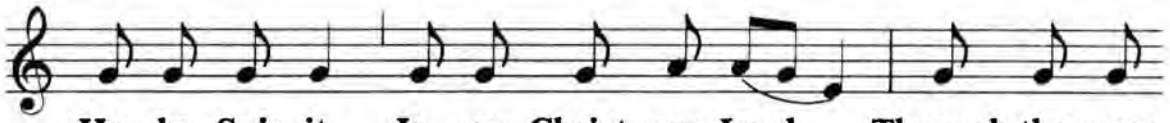
the faith - ful and pru - dent ser-vant whom you set o- ver your



fam - i - ly as fos - ter - fa - ther to pro - tect your on - ly -

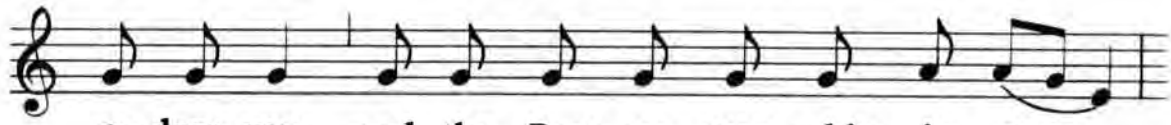


be - got -ten Son, con-ceived by the o- ver- shad- ow-ing of the



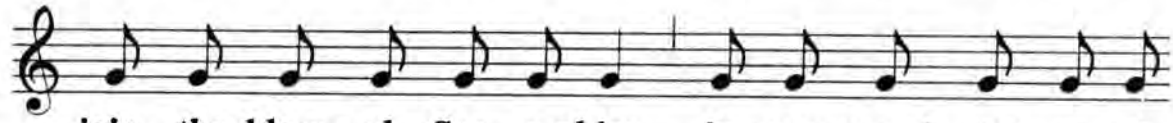
Ho - ly Spir -it, Je - sus Christ our Lord. Through the same

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



a - dore you, and the Pow- ers wor - ship in awe.

Through him al-so the heav - ens and the Vir - tues of heav -en



join the bless - ed Ser - a-phim in one grand chor- us of

joy - ous praise. We beg you, let our voi - ces

blend with theirs, as in hum - ble praise we say:

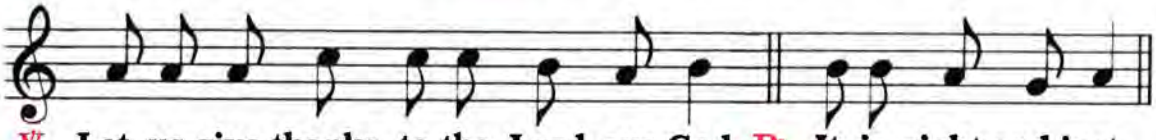
Holy, holy, holy, etc.

A special announcement will be made in 2014: ccwatershed.org/vatican

PREFACE OF THE APOSTLES I

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

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



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

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

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

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

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

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

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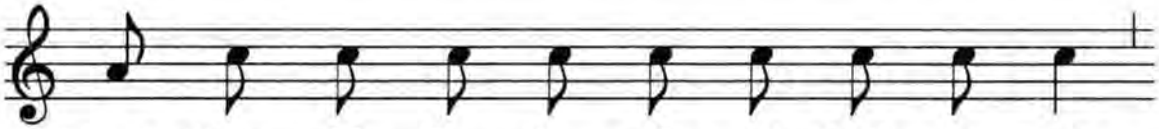
by the same rul - ers whom you have set o - ver it

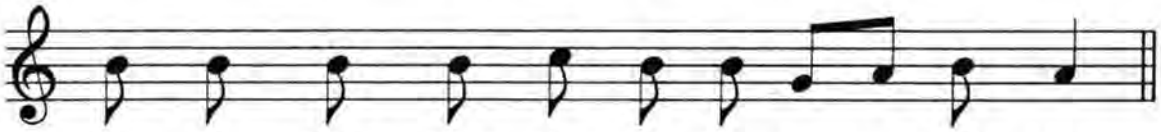
to car - ry on your work as its shep - herds.



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

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

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

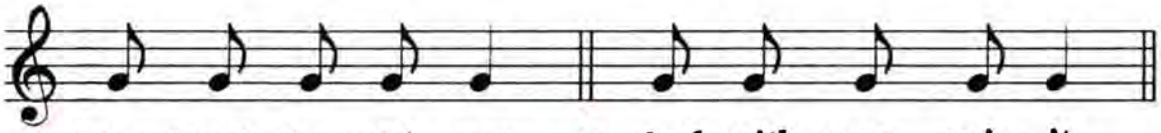


ous - ly praise your glo - ry in song, and say:

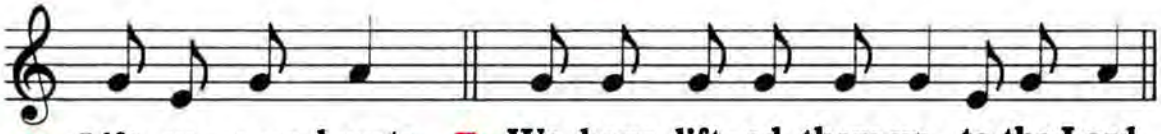
Holy, holy, holy Lord God of hosts. *
Heaven and earth are filled with your glory. *
Hosanna in the highest. *
Blessed is he who comes in the name of the Lord. *
Hosanna in the highest.

A special announcement will be made in 2014: ccwatershed.org/vatican

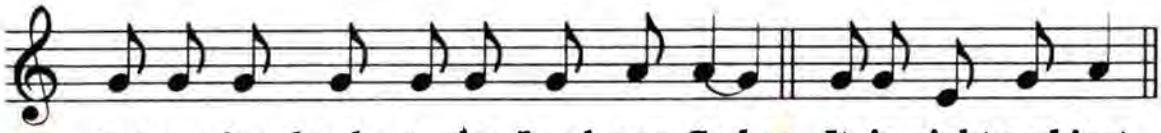
PREFACE OF THE APOSTLES II



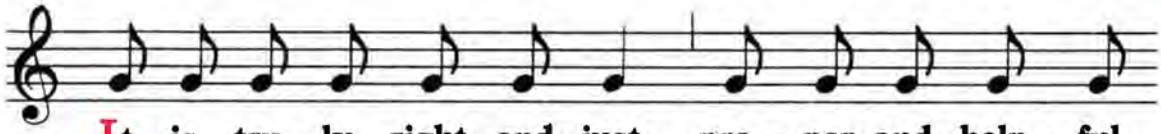
℣. The Lord be with you. ℟. And with your spir - it.



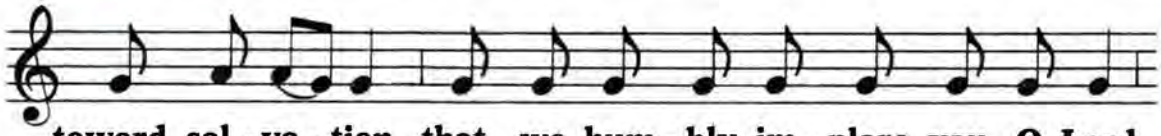
℣. Lift up your hearts. ℟. We have lift - ed them up to the Lord.



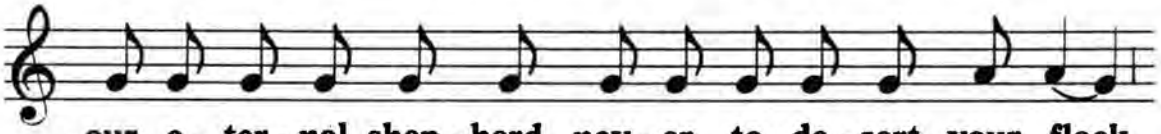
℣. Let us give thanks to the Lord our God. ℟. It is right and just.



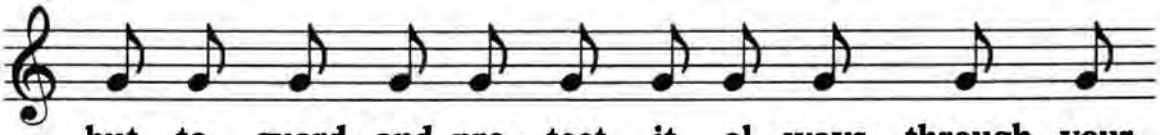
It is tru - ly right and just, pro - per and help - ful



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

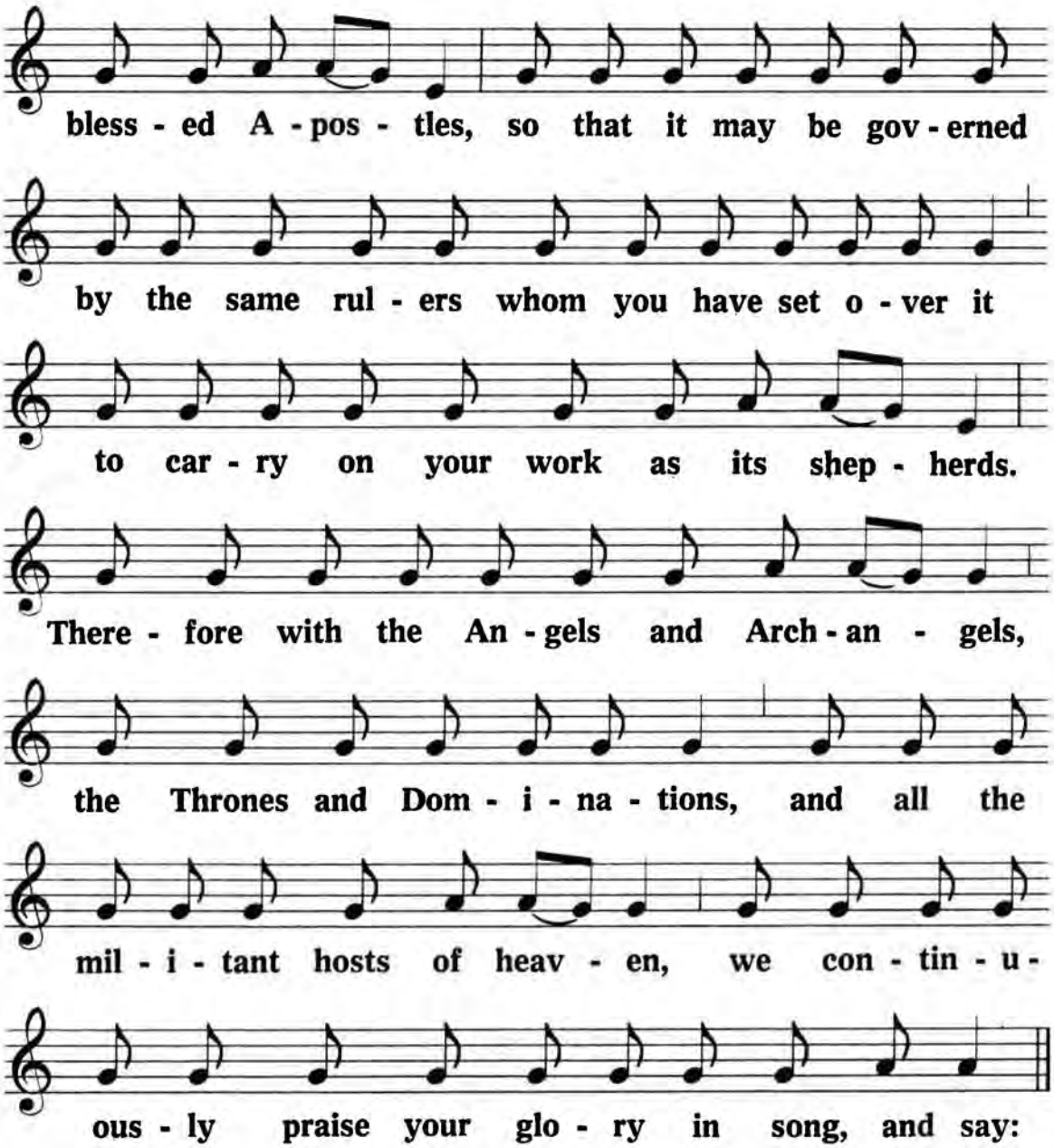


our e - ter - nal shep - herd, nev - er to de - sert your flock,



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

A special announcement will be made in 2014: ccwatershed.org/vatican



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

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COMMON PREFACE I

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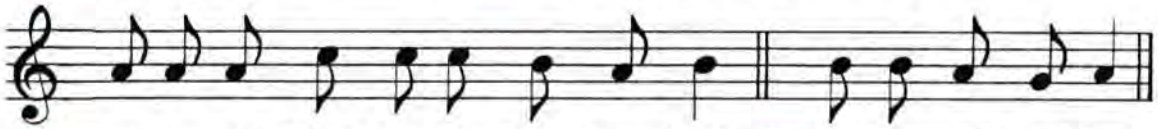

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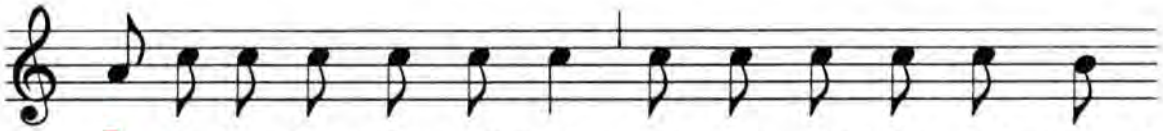
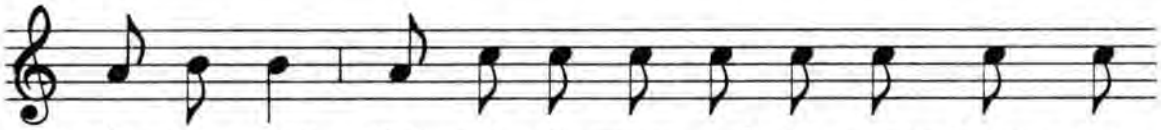


It is tru - ly right and just, pro - per and help - ful toward



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

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

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

A special announcement will be made in 2014: ccwatershed.org/vatican

same Christ the An - gels ac - claim your maj - es - ty,

the Dom - i - na - tions a - dore you, and the Pow - ers

wor - ship in awe. Through him al - so the heav - ens

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

Ser - a - phim in one grand cho - rus of joy -

ous praise. We beg you, let our voi - ces blend

with theirs, as in hum - ble praise we say:

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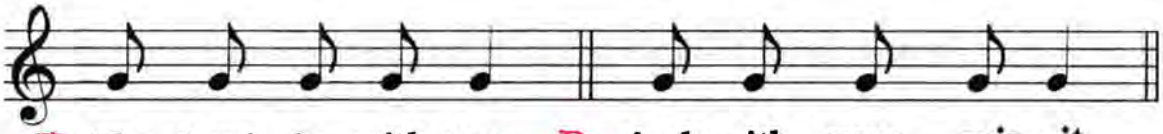
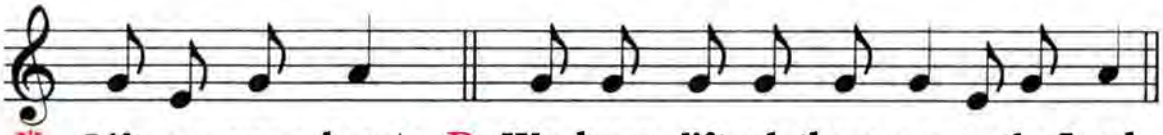
COMMON PREFACE II



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



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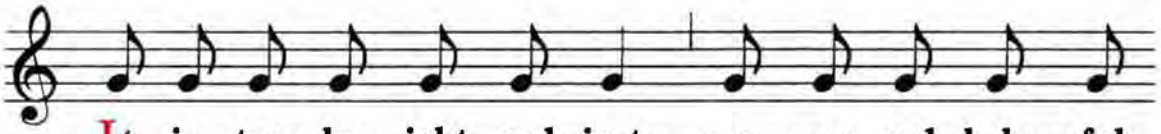
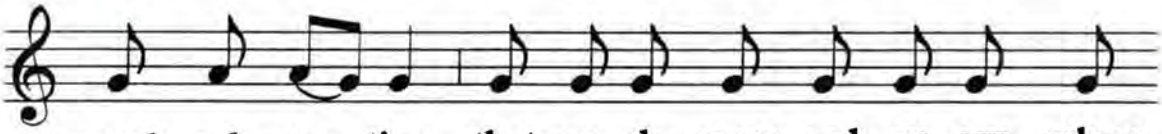
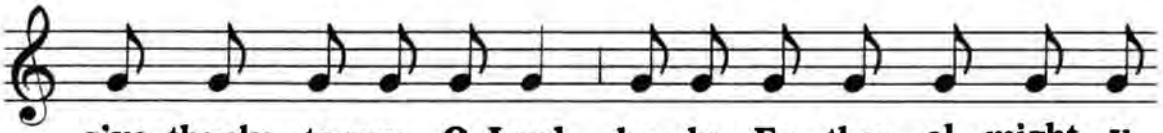


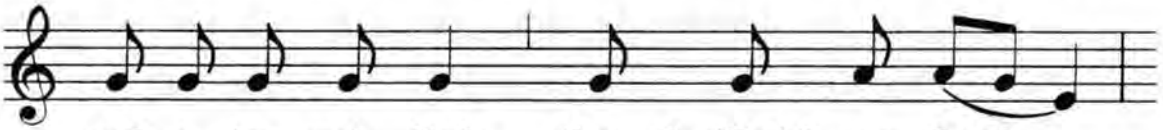
It is tru - ly right and just, pro - per and help - ful



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



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



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

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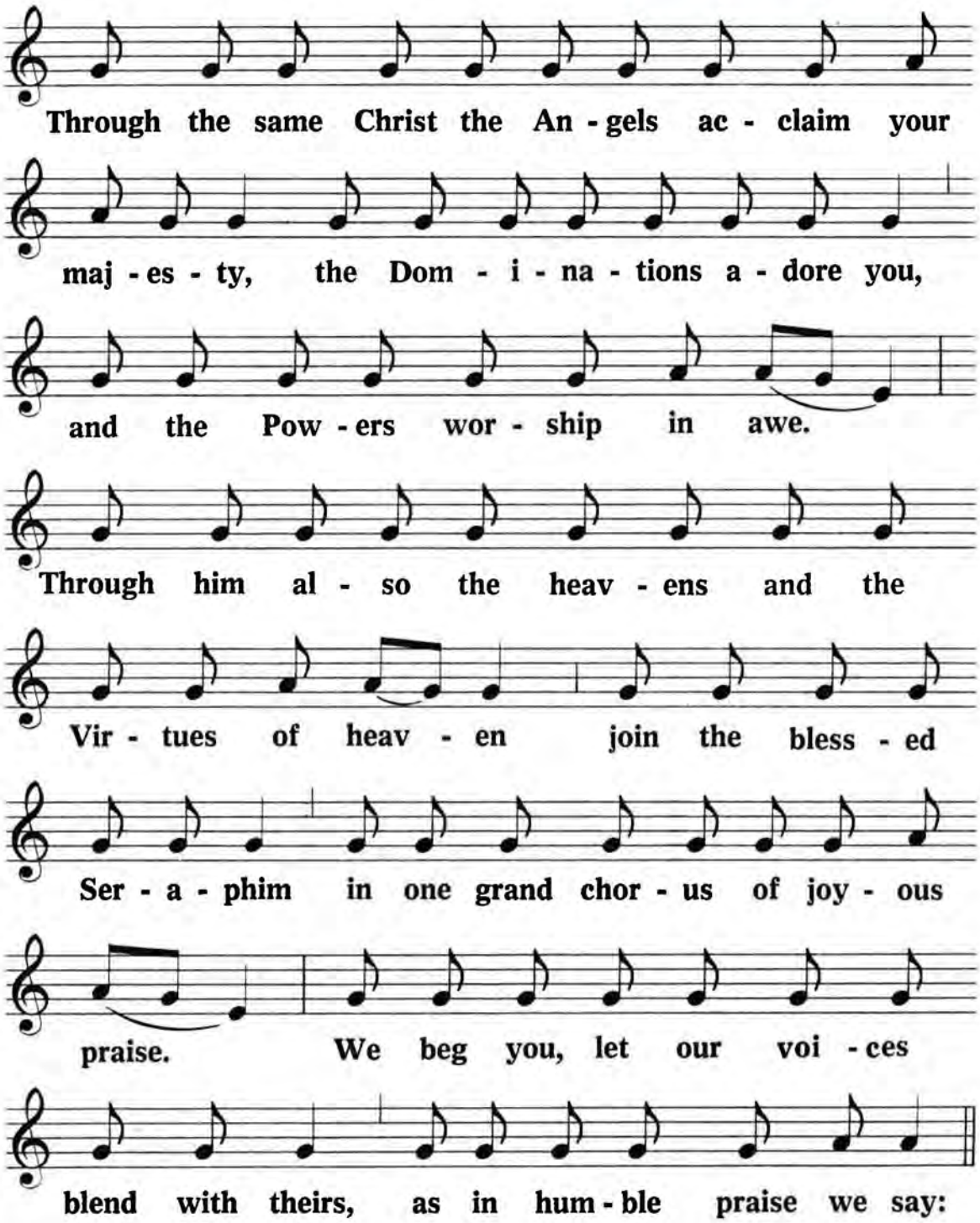

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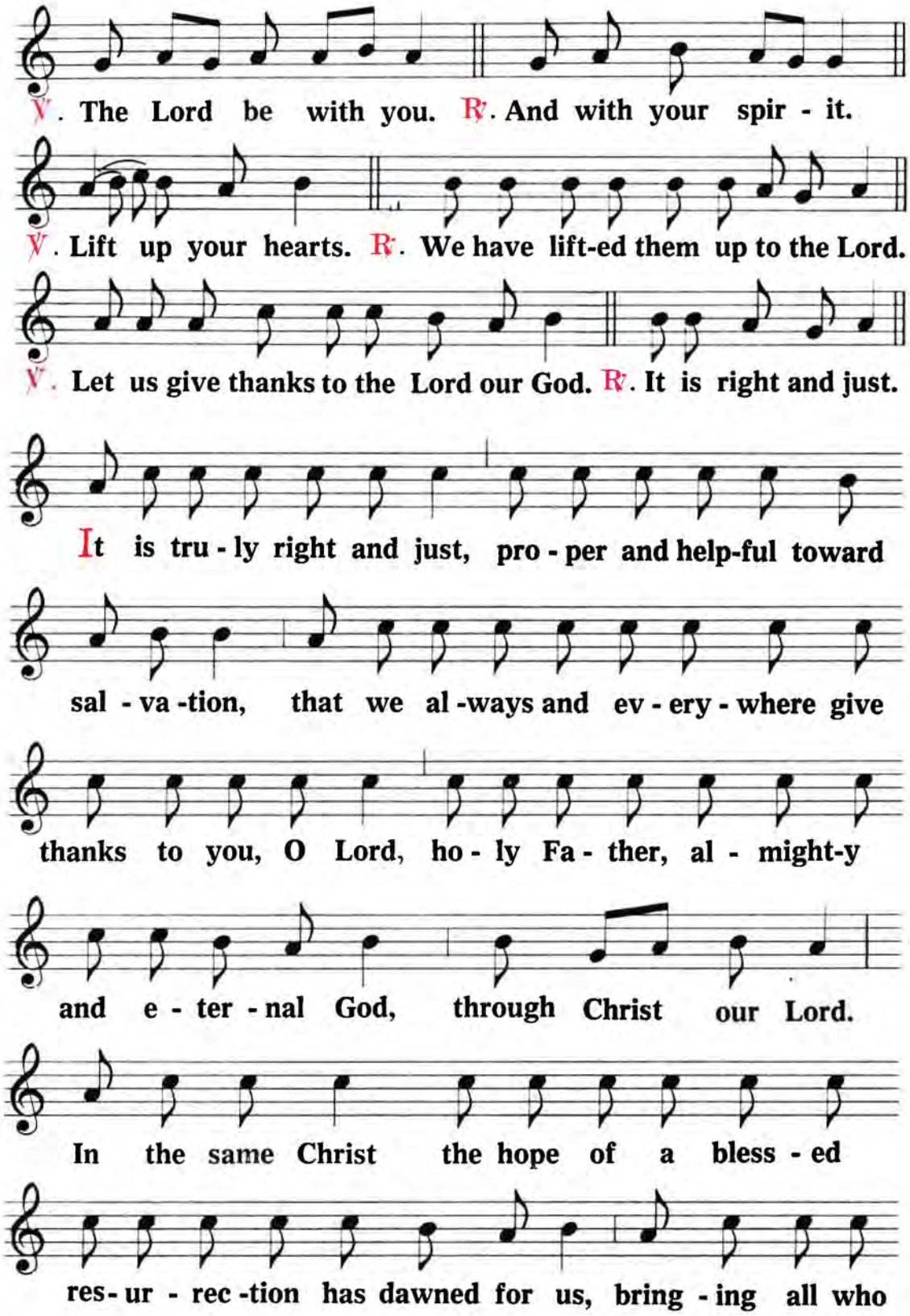
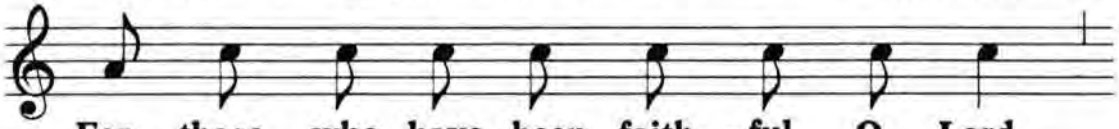
PREFACE OF THE DEAD I



A special announcement will be made in 2014: ccwatershed.org/vatican

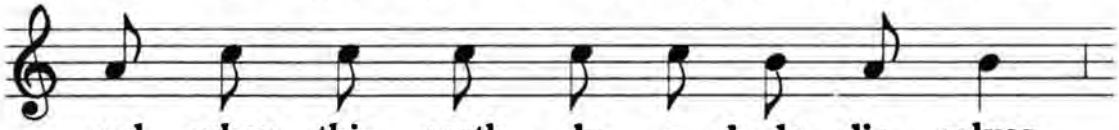
are un - der the cer - tain, sad sen - tence of death

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



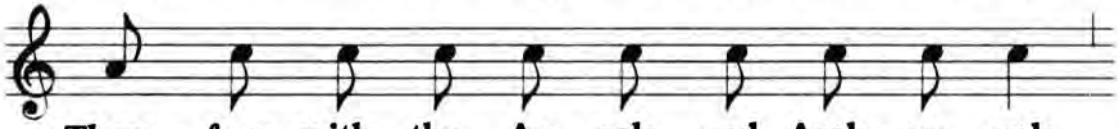
For those who have been faith - ful, O Lord,

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



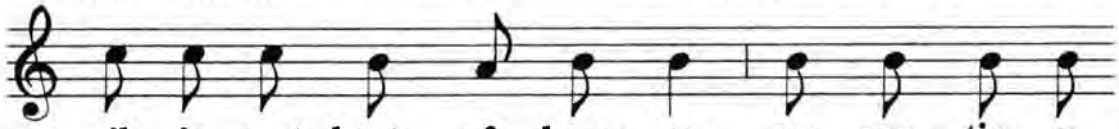
and when this earth - ly a - bode dis - solves,

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



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

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



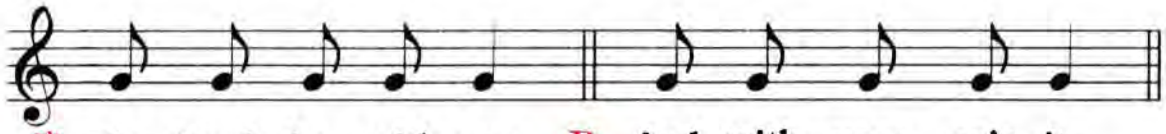
mil - i - tant hosts of heav - en, we con - tin - u -

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

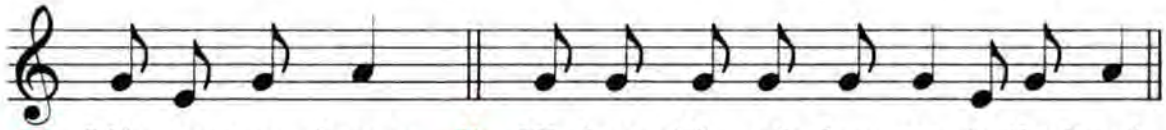
Holy, holy, holy, etc.

A special announcement will be made in 2014: ccwatershed.org/vatican

PREFACE OF THE DEAD II



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



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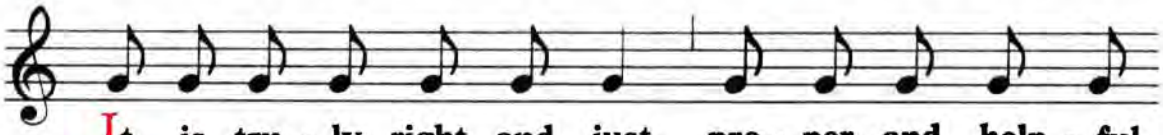
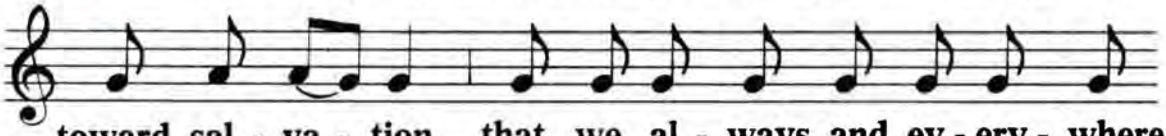
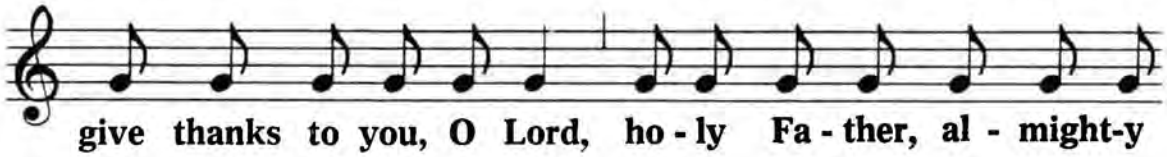


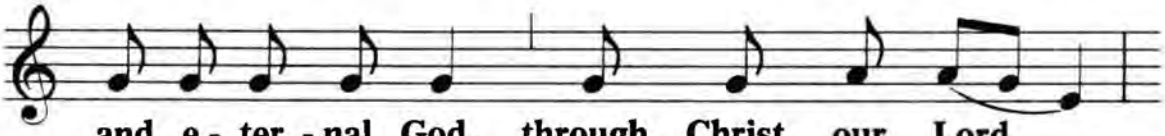
It is tru - ly right and just, pro - per and help - ful



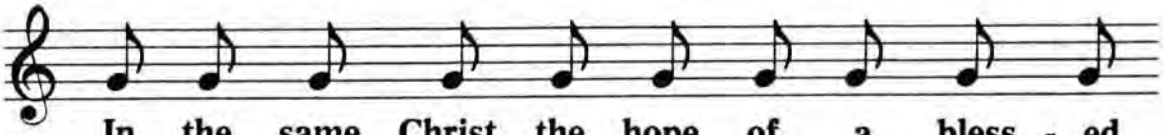
toward sal - va - tion, that we al - ways and ev - ery - where



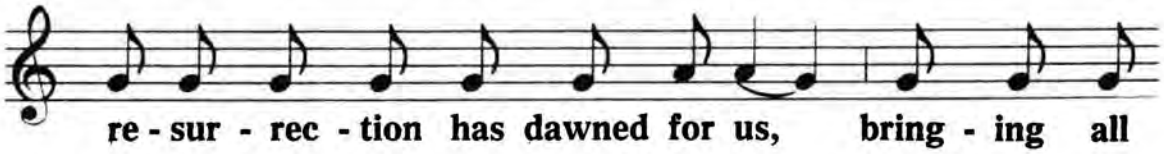
give thanks to you, O Lord, ho - ly Fa - ther, al - might-y



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



In the same Christ the hope of a bless - ed



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

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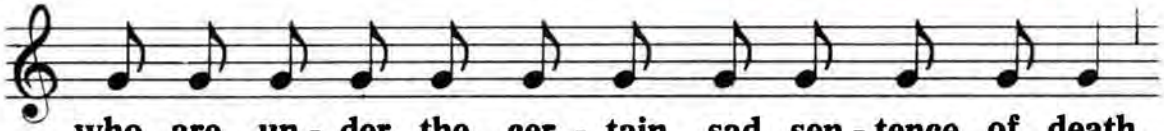
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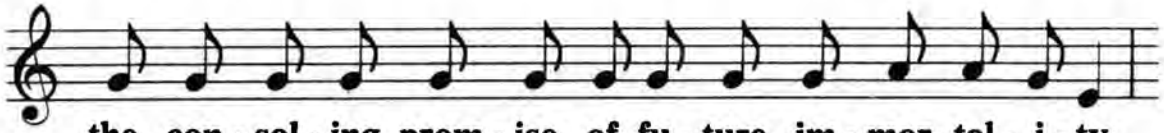
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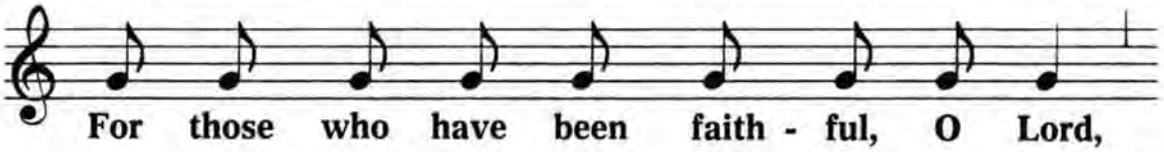
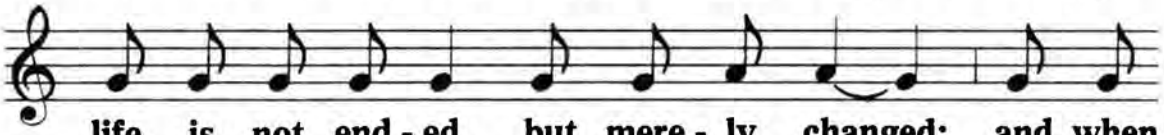

For those who have been faith - ful, O Lord,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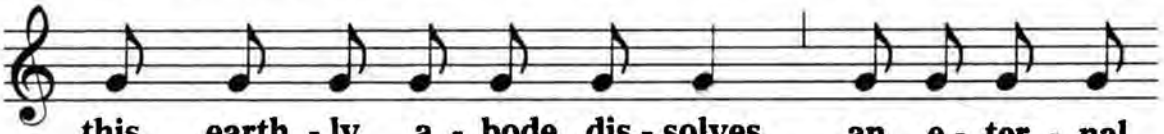
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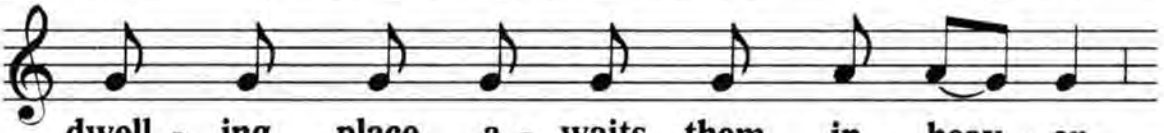
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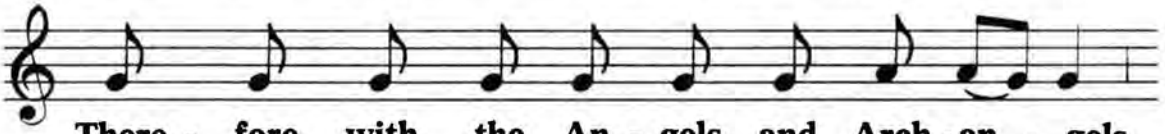
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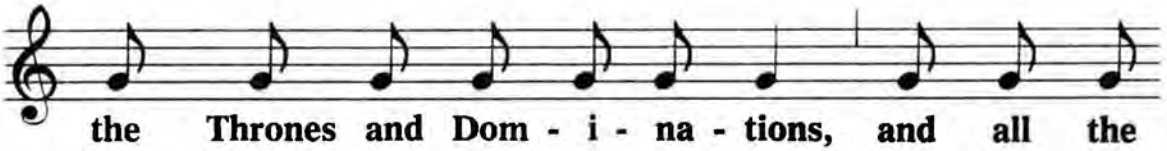
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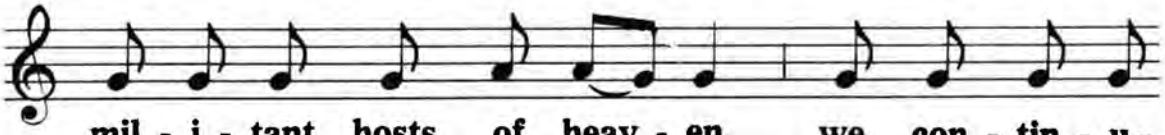
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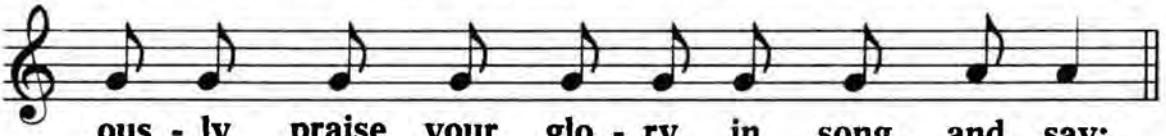
ous - ly praise your glo - ry in song, and say:

Holy, holy, holy, etc.

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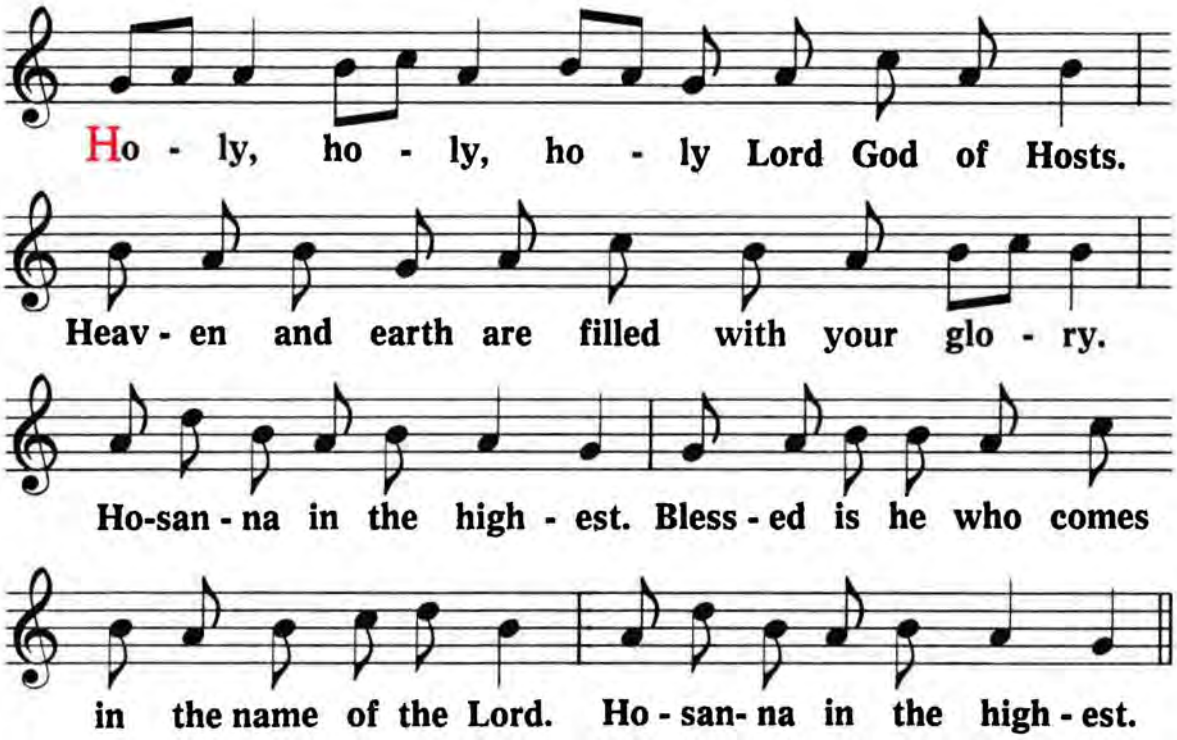
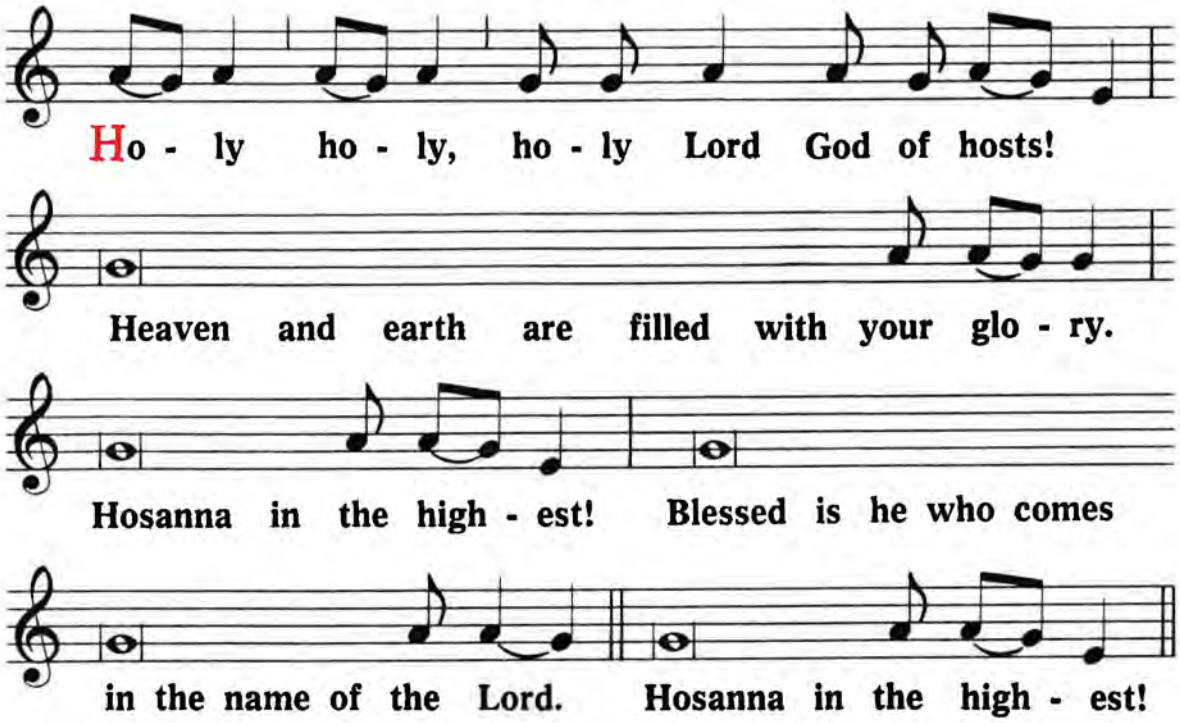
SANCTUS I



SANCTUS II



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PREFACES

PREFACE OF CHRISTMAS

Sequens præfatio dicitur:

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

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

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

℣. **Dóminus vobíscum.**
℟. **Et cum spíritu tuo.**
℣. **Sursum corda.**
℟. **Habémus ad Dóminum.**
℣. **Grátias agámus Dómino Deo nostro.**
℟. **Dignum et iustum est.**

℣. **The Lord be with you.**
℟. **And with your spirit.**
℣. **Lift up your hearts.**
℟. **We have lifted them up to the Lord.**
℣. **Let us give thanks to the Lord our God.**
℟. **It is right and just.**

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

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

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

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

Infra Actionem Communicántes propr., ut in Canone.

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

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

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

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PREFACE OF THE EPIPHANY OF OUR LORD

Sequens praefatio dicitur:
a) tamquam propria in Missis de festo Epiphaniæ et de Commemoratione Baptismatis D. N. Iesu Christi:
b) tamquam de Tempore diebus a 7 ad 13 ianuarii.

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

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.
℣. Sursum corda.
℟. Habémus ad Dóminum.
℣. Grátias agámus Dómino Deo nostro.
℟. Dignum et iustum est.

℣. The Lord be with you.
℟. And with your spirit.
℣. Lift up your hearts.
℟. We have lifted them up to the Lord.
℣. Let us give thanks to the Lord our God.
℟. It is right and just.

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

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

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

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

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

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

A special announcement will be made in 2014: ccwatershed.org/vatican

PREFACE FOR LENT

Sequens præfatio dicitur:
a) tamquam propria in Missis de Tempore a feria IV cinerum usque ad sabbatum ante dominicam I Passionis;
b) tamquam de Tempore in ceteris Missis quæ celebrantur eodem tempore, et præfatione propria carent.

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

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.
℣. Sursum corda.
℟. Habémus ad Dóminum.
℣. Grátias agámus Dómino Deo nostro.
℟. Dignum et iustum est.

℣. The Lord be with you.
℟. And with your spirit.
℣. Lift up your hearts.
℟. We have lifted them up to the Lord.
℣. Let us give thanks to the Lord our God.
℟. It is right and just.

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

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

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

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

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PREFACE OF THE HOLY CROSS

Sequens præfatio dicitur:

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

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

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

℣. **Dóminus vobíscum.**
℟. **Et cum spíritu tuo.**
℣. **Sursum corda.**
℟. **Habémus ad Dóminum.**
℣. **Grátias agámus Dómino Deo nostro.**
℟. **Dignum et iustum est.**

℣. **The Lord be with you.**
℟. **And with your spirit.**
℣. **Lift up your hearts.**
℟. **We have lifted them up to the Lord.**
℣. **Let us give thanks to the Lord our God.**
℟. **It is right and just.**

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

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

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

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

A special announcement will be made in 2014: ccwatershed.org/vatican

PREFACE FOR THE MASS OF THE CHRISM

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

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

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

℣. Sursum corda.

℟. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo nostro.

Dignum et iustum est.

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We have lifted them up to the Lord.

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

℟. It is right and just.

Vere dignum et iustum est, æquum et salutáre, cleméntiam tuam supplíciter obsecráre, ut spirituális lavácri baptísmo renovándis creatúram chrísmatis in sacraméntum perféctæ salútis vitæque confírmes; ut sanctificatióne unctiónis infusa, corruptióne primæ nativitátis absórpta, sanctum uniuscuiúsque templum acceptábilis vitæ innocéntiæ odóre redoléscat; ut secúndum constitutiónis tuæ sacraméntum, régio et sacerdotáli propheticóque honóre perfúsi, vestiménto incorrupti múneris induántur per Christum Dóminum nostrum. Per quem maiestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes. Cæli, cælorúmque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admítti iúbeas, deprecámur, súpplici confessióne dicéntes:

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

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

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

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EASTER PREFACE

Sequens præfatio dicitur:

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

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

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

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

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

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.
℣. Sursum corda.
℟. Habémus ad Dóminum.
℣. Grátias agámus Dómino Deo nostro.
℟. Dignum et iustum est.

℣. The Lord be with you.
℟. And with your spirit.
℣. Lift up your hearts.
℟. We have lifted them up to the Lord.
℣. Let us give thanks to the Lord our God.
℟. It is right and just.

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

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

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

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

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

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

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

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

A special announcement will be made in 2014: ccwatershed.org/vatican

PREFACE OF THE ASCENSION OF THE LORD

Sequens præfatio dicitur:
a) tamquam propria in festo Ascensionis Domini;
b) tamquam de Tempore in omnibus Missis a feria VI post Ascensionem usque ad feriam VI ante vigiliam Pentecostes, quæ præfatione propria carent.

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

℣. **Dóminus vobíscum.**
℟. **Et cum spíritu tuo.**
℣. **Sursum corda.**
℟. **Habémus ad Dóminum.**
℣. **Grátias agámus Dómino Deo nostro.**
℟. **Dignum et iustum est.**

℣. **The Lord be with you.**
℟. **And with your spirit.**
℣. **Lift up your hearts.**
℟. **We have lifted them up to the Lord.**
℣. **Let us give thanks to the Lord our God.**
℟. **It is right and just.**

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus: per Christum Dóminum nostrum. Qui post resurrectiónem suam ómnibus discípulis suis manifféstus appáruit et ipsis cerněntibus est elevátus in cælum, ut nos divinitátis suæ tribúeret esse participes. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatiónibus, cumque omni milítia cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes:

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

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

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

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

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

A special announcement will be made in 2014: ccwatershed.org/vatican

PREFACE OF THE SACRED HEART OF JESUS

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

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.
℣. Sursum corda.
℟. Habémus ad Dóminum.
℣. Grátias agámus Dómino Deo nostro.
℟. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus: Qui Unigénitum tuum in cruce pendéntem láncea mílitis transfígi voluísti, ut apértum Cor, divínæ largitátis sacrárium, torréntes nobis fúnderet miseratiónis et grátiæ, et quod amóre nostri flagráre numquam déstitit, piis esset réquies et pæniténtibus patéret salútis refúgium. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatiónibus, cumque omni milítia cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes:

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

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

℣. The Lord be with you.
℟. And with your spirit.
℣. Lift up your hearts.
℟. We have lifted them up to the Lord.
℣. Let us give thanks to the Lord our God.
℟. It is right and just.

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

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

A special announcement will be made in 2014: ccwatershed.org/vatican

PREFACE OF OUR LORD JESUS CHRIST THE KING

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

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.
℣. Sursum corda.
℟. Habémus ad Dóminum.
℣. Grátias agámus Dómino Deo nostro.
℟. Dignum et iustum est.

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

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

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

℣. The Lord be with you.
℟. And with your spirit.
℣. Lift up your hearts.
℟. We have lifted them up to the Lord.
℣. Let us give thanks to the Lord our God.
℟. It is right and just.

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

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

A special announcement will be made in 2014: ccwatershed.org/vatican

PREFACE OF THE HOLY SPIRIT

Sequens præfatio dicitur:

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

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

Extra vigiliam et octavam Pentecostes omittuntur verba: hodiérna die.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

℣. Sursum corda.

℟. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo nostro.

℟. Dignum et iustum est.

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

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

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

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

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

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

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We have lifted them up to the Lord.

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

℟. It is right and just.

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

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

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

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

A special announcement will be made in 2014: ccwatershed.org/vatican

PREFACE OF THE HOLY TRINITY

Sequens præfatio dicitur:
a) tamquam propria, in Missis de festo et votivis Ssmæ Trinitatis;
b) tamquam de Tempore in dominicis Adventus, et in omnibus dominicis II classis, extra tempus natalicium et paschale.

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

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.
℣. Sursum corda.
℟. Habémus ad Dóminum.
℣. Grátias agámus Dómino Deo nostro.
℟. Dignum et iustum est.

℣. The Lord be with you.
℟. And with your spirit.
℣. Lift up your hearts.
℟. We have lifted them up to the Lord.
℣. Let us give thanks to the Lord our God.
℟. It is right and just.

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

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

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

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

A special announcement will be made in 2014: ccwatershed.org/vatican

PREFACE OF THE BLESSED VIRGIN MARY

Sequens præfatio dicitur in Missis festivis et votivis Beatæ Mariæ Virginis, præterquam in festo Purificationis B. Mariæ Virg.

The following preface is said in festive and votive Masses of the Blessed Virgin Mary, except on the feast of the Purification of the Blessed Virgin Mary.

Dicitur autem vel Et te in Annuntiatióne, vel Visitatióne, vel Assumptióne, vel Nativitáte, vel Presentatióne, secundum denominatiónem festi.

On this feast of the Annunciation of the blessed ever-virgin Mary, or Visitation, Assumption, Birth, or Presentation, is said according to the title of the feast.

In Missis vero de Conceptióne immaculata dicitur: Et te in Conceptióne immaculáta.

In Masses of the Immaculate Conception, on this feast of the Immaculate Conception of the blessed ever-virgin Mary, or as we venerate the Immaculate Conception of the blessed ever-virgin Mary, is said.

In Missis de Septem Doloribus dicitur: Et te in Transfixióne.

In Masses of the Seven Sorrows, on this feast of the Seven Sorrows of the blessed ever-virgin Mary, or as we venerate the Seven Sorrows of the blessed ever-virgin Mary, is said.

In Commemoratione de Monte Carmelo dicitur: Et te in Commemoratióne.

On the Commemoration of Mount Carmel, as we commemorate the blessed ever-virgin Mary is said.

In omnibus aliis festis B. Mariæ Virginis dicitur: Et te in Festivitáte.

On all other feasts of the Blessed Virgin Mary, on this feast of the blessed ever-virgin Mary is said.

In Missa sanctæ Mariæ in sabbato et in Missis votivis in quibus speciale Mysterium non sit exprimendum, dicitur: Et te in Veneratióne.

In the Mass of the Blessed Virgin Mary on Saturday and in votive Masses in which a special mystery is not to be expressed, as we venerate the blessed ever-virgin Mary is said.

℣. **Dóminus vobíscum.**

℟. **Et cum spíritu tuo.**

℣. **Sursum corda.**

℟. **Habémus ad Dóminum.**

℣. **Grátias agámus Dómino Deo nostro.**

℟. **Dignum et iustum est.**

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus; Et te in... beátæ Maríæ semper Vírginis collaudáre, benedícere et prædicáre. Quæ et Unigénitum tuum Sancti Spíritus obumbratióne concépit: et virginitátis glória permanénte, lumen ætérnum mundo effúdit, Iesum Christum Dóminum nostrum. Per quem maiestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes. Cæli, cælorúmque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces ut admitti iúbeas, deprecámur, súpplici confessióne dicéntes:

Sanctus, sanctus, sanctus, etc.

℣. **The Lord be with you.**

℟. **And with your spirit.**

℣. **Lift up your hearts.**

℟. **We have lifted them up to the Lord.**

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

℟. **It is right and just.**

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God; and praise, honor, and extol you on this feast of the ... (or as we commemorate or as we venerate) of the blessed ever-virgin Mary. For without losing the glory of her virginity she conceived your only-begotten Son by the overshadowing of the Holy Spirit, and she brought forth to the world Jesus Christ our Lord, the eternal light. Through the same Christ the Angels acclaim your majesty, the Dominations adore you, and the Powers worship in awe. Through him also the heavens and the Virtues of heaven join the blessed Seraphim in one grand chorus of joyous praise. We beg you, let our voices blend with theirs, as in humble praise we say: Holy, holy, holy, etc.

A special announcement will be made in 2014: ccwatershed.org/vatican

PREFACE OF SAINT JOSEPH
HUSBAND OF THE BLESSED VIRGIN MARY

Sequens præfatio dicitur in Missis festivis et votivis S. Ioseph.

In festo S. Ioseph, die 19 martii, dicitur: Et te in Festivitáte.

In festo S. Ioseph Opificis, die 1 maii, dicitur: Et te in Solemnitáte.

In Missis votivis dicitur: Et te in Veneratióne.

The following preface is said in festive and votive Masses of Saint Joseph.

On the feast of Saint Joseph, on March 19, On this feast of blessed Joseph is said.

On the feast of Saint Joseph the Worker, May 1, On this solemnity of blessed Joseph is said.

In votive Masses, As we venerate blessed Joseph is said.

℣. **Dóminus vobíscum.**
℟. **Et cum spíritu tuo.**
℣. **Sursum corda.**
℟. **Habémus ad Dóminum.**
℣. **Grátias agámus Dómino Deo nostro.**
℟. **Dignum et iustum est.**

℣. **The Lord be with you.**
℟. **And with your spirit.**
℣. **Lift up your hearts.**
℟. **We have lifted them up to the Lord.**
℣. **Let us give thanks to the Lord our God.**
℟. **It is right and just.**

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubique grátias ágere: Dómine, sancte Pater, omnipotens ætérne Deus; Et te in Festivitáte (Veneratióne) beáti Ioseph débitis magnificáre præcóniis, benedícere et prædicáre. Qui et vir iustus, a te Deíparæ Vírgini Sponsus est datus: et fidélis servus ac prudens, super Famíliam tuam est constitútus: ut Unigénitum tuum, Sancti Spíritus obumbratióne concéptum, patérna vice custodíret, Iesum Christum Dóminum nostrum. Per quem maiestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes. Cæli, cælorúmque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces ut admítti iúbeas, deprecámur, súpplici confessióne dicéntes:

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God; and glorify, honor, and extol you with fitting praise on this feast of (or on this solemnity of or as we venerate) blessed Joseph. For he is the just man whom you gave as husband to the virgin Mother of God; the faithful and prudent servant whom you set over your family as foster-father to protect your only-begotten Son, conceived by the overshadowing of the Holy Spirit, Jesus Christ our Lord. Through the same Christ the Angels acclaim your majesty, the Dominations adore you, and the powers worship in awe. Through him also the heavens and the Virtues of heaven join the blessed Seraphim in one grand chorus of joyous praise. We beg you, let our voices blend with theirs, as in humble praise we say:

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

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

A special announcement will be made in 2014: ccwatershed.org/vatican

PREFACE OF THE APOSTLES

Sequens præfatio dicitur in Missis festivis et votivis Apostolorum et Evangelistarum.

The following preface is said in festive and votive Masses of the apostles and evangelists.

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.
℣. Sursum corda.
℟. Habémus ad Dóminum.
℣. Grátias agámus Dómino Deo nostro.
℟. Dignum et iustum est.

℣. The Lord be with you.
℟. And with your spirit.
℣. Lift up your hearts.
℟. We have lifted them up to the Lord.
℣. Let us give thanks to the Lord our God.
℟. It is right and just.

Vere dignum et iustum est, æquum et salutáre: Te, Dómine, supplíciter exoráre, ut gregem tuum, Pastor ætérne, non déseras: sed per beátos Apóstolos tuos, contínua protectióne custódias: Ut iísdem rectóribus gubernétur, quos óperis tui vicários eídem contulísti præésse pastóres. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatiónibus, cumque omni milítia cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes:

It is truly right and just, proper and helpful toward salvation, that we humbly implore you, O Lord, our eternal shepherd, never to desert your flock, but to guard and protect it always through your blessed Apostles, so that it may be governed by the same rulers whom you have set over it to carry on your work as its shepherds. Therefore with the Angels and Archangels, the Thrones and Dominations, and all the militant hosts of heaven, we continuously praise your glory in song, and say:

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

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

A special announcement will be made in 2014: ccwatershed.org/vatican

COMMON PREFACE

Sequens præfatio dicitur in Missis quæ præfatione propria carent nec sumere debent præfationem de Tempore.

The following preface is said in Masses which lack a proper preface and in which no seasonal preface is required.

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.
℣. Sursum corda.
℟. Habémus ad Dóminum.
℣. Grátias agámus Dómino Deo nostro.
℟. Dignum et iustum est.

℣. The Lord be with you.
℟. And with your spirit.
℣. Lift up your hearts.
℟. We have lifted them up to the Lord.
℣. Let us give thanks to the Lord our God.
℟. It is right and just.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus: per Christum Dóminum nostrum. Per quem maiestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes. Cæli, cælorúmque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces ut admítti iúbeas, deprecámur, súpplici confessióne dicéntes:

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

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

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

A special announcement will be made in 2014: ccwatershed.org/vatican

PREFACE OF THE DEAD

Sequens præfatio dicitur in omnibus Missis defunctorum.

℣. Dóminus vobiscum.

℟. Et cum spiritu tuo.

℣. Sursum corda.

℟. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo nostro.

℟. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus: per Christum Dóminum nostrum. In quo nobis spes beátæ resurrectiónis effúlsit, ut quos contristat certa moriéndi conditio, eósdem consolétur futúræ immortalitátis promíssio. Tuis enim fidélibus, Dómine, vita mutátur, non tóllitur, et, dissolúta terréstris huius incolátus domo, ætérna in cælis habitátio comparátur. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatiónibus, cumque omni milítia cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes:

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

The following preface is said in Masses for the dead.

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We have lifted them up to the Lord.

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

℟. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God, through Christ our Lord. In the same Christ the hope of a blessed resurrection has dawned for us, bringing all who are under the certain, sad sentence of death the consoling promise of future immortality. For those who have been faithful, O Lord, life is not ended, but merely changed; and when this earthly abode dissolves, an eternal dwelling place awaits them in heaven. Therefore with the Angels and Archangels, the Thrones and Dominations, and all the militant hosts of heaven, we continuously praise your glory in song, and say:

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

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32. Celebrans, extendens, elevans et iungens manus, elevansque oculos, et statim demittens, profunde inclinatus ante altare, manibus super eo positis, dicit secreto:

Te ígitur, clementíssime Pater, per Iesum Christum, Fílium tuum, Dóminum nostrum, súpplices rogámus ac pétimus, osculatur altare et, iunctis manibus ante pectus, dicit: **uti accépta hábeas et benedícas** signat ter super hostiam et calicem simul, dicens: **hæc ✠ dona, hæc ✠ múnera, hæc ✠ sancta sacrifícia illibáta,** extensis manibus prosequitur: **in primis, quæ tibi offérimus pro Ecclésia tua sancta cathólica: quam pacificáre, custodíre, adunáre et régere dignéris toto orbe terrárum: una cum fámulo tuo Papa nostro** N. **et Antístite nostro** N. **et ómnibus orthodóxis atque cathólicæ et apostólicæ fídei cultóribus.**

33.

COMMEMORATIO PRO VIVIS

Meménto, Dómine, famulórum famularúmque tuárum N. **et** N. iungit manus, orat aliquantulum pro quibus orare intendit: deinde manibus extensis prosequitur: **et ómnium circumstántium, quorum tibi fides cógnita est et nota devótio, pro quibus tibi offérimus: vel qui tibi ófferunt hoc sacrifícium laudis, pro se suísque ómnibus: pro redemptióne animárum suárum, pro spe salútis et incolumitátis suæ: tibíque reddunt vota sua ætérno Deo, vivo et vero.**

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34.

INFRA ACTIONEM

Communicántes, et memóriam venerántes, in primis gloriósæ semper Vírginis Maríæ, Genetrícis Dei et Dómini nostri Iesu Christi: * sed et beáti Ioseph, eiúsdem Vírginis Sponsi, et beatórum Apostolórum ac Mártyrum tuórum, Petri et Pauli, Andréæ, Iacóbi, Ioánnis, Thomæ,

---

IN NATIVITATE DOMINI
et per octavam

Communicántes, et diem sacratíssimum (noctem sacratíssimam) celebrántes, quo (qua) beátæ Maríæ intemeráta virgínitas huic mundo édidit Salvatórem: sed et memóriam venerántes, in primis eiúsdem gloriósæ semper Vírginis Maríæ, Genetrícis eiúsdem Dei et Dómini nostri Iesu Christi: *

IN EPIPHANIA DOMINI

Communicántes, et diem sacratíssimum celebrántes, quo Unigénitus tuus, in tua tecum glória coætérnus, in veritáte carnis nostræ visibíliter corporális appáruit: sed et memóriam venerántes, in primis gloriósæ semper Vírginis Maríæ, Genetrícis eiúsdem Dei et Dómini nostri Iesu Christi: *

A MISSA VIGILIAE PASCHATIS
usque ad sabbatum in albis

Communicántes, et diem sacratíssimum (noctem sacratíssimam) celebrántes Resurrectiónis Dómini nostri Iesu Christi secúndum carnem: sed et memóriam venerántes, in primis gloriósæ semper Vírginis Maríæ, Genetricis eiúsdem Dei et Dómini nostri Iesu Christi: *

IN ASCENSIONE DOMINI

Communicántes, et diem sacratíssimum celebrántes, quo Dóminus noster, unigénitus Fílius tuus, unítam sibi fragilitátis nostræ substántiam in glóriæ tuæ déxtera collocávit: sed et memóriam venerántes, in primis gloriósæ semper Vírginis Maríæ, Genetrícis eiúsdem Dei et Dómini nostri Iesu Christi: *

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Iacóbi, Philíppi, Bartholomæi, Matthæi, Simónis et Thaddæi: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Ioánnis et Pauli, Cosmæ et Damiáni: et ómnium Sanctórum tuórum; quorum méritis precibúsque concédas, ut in ómnibus protectiónis tuæ muniámur auxílio. Iungit manus. Per eúndem Christum Dóminum nostrum. Amen.

A VIGILIA PENTECOSTES

usque ad sequens sabbatum inclusive

Communicántes, et diem sacratíssimum Pentecóstes celebrántes, quo Spíritus Sanctus Apóstolis innúmeris linguis appáruit: sed et memóriam venerántes, in primis gloriósæ semper Vírginis Maríæ, Genetrícis Dei et Dómini nostri Iesu Christi: sed et beáti Ioseph, eiúsdem Virginis Sponsi, et beatórum Apostolórum ac Mártyrum tuórum, Petri et Pauli, Andréæ, Iacóbi, Ioánnis, Thomæ, Iacóbi, Philíppi, Bartholomæi, Matthæi, Simónis et Thaddæi; Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Ioánnis et Pauli, Cosmæ et Damiáni: et ómnium Sanctórum tuórum; quorum méritis precibúsque concédas, ut in ómnibus protectiónis tuæ muniámur auxílio. Iungit manus. Per eúndem Christum Dóminum nostrum. Amen.

PER OCTAVAM PASCHATIS ET PENTECOSTES

A Missa Vigiliæ Paschalis usque ad sabbatum in albis et a Vigilia Pentecostes usque ad sequens sabbatum.

Tenens manus expansas super oblata, dicit:

Hanc ígitur oblatiónem servitútis nostræ, sed et cunctæ famíliæ tuæ, quam tibi offérimus pro his quoque, quos regeneráre dignátus es ex aqua et Spíritu Sancto, tríbuens eis remissiónem ómnium peccatórum: quæsumus, Dómine, ut placátus accípias: diésque nostros in tua pace dispónas, atque ab ætérna damnatióne nos éripi, et in electórum tuórum iúbeas grege numerári. Iungit manus. Per Christum Dóminum nostrum. Amen.

Quam oblatiónem, ut infra 280.

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35. Tenens manus expansas super oblata, dicit:

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

36.

Quam oblatiónem tu, Deus, in ómnibus, quæsumus, signat ter super oblata, **bene ✠ díctam, adscríp ✠ tam, ra ✠ tam, rationábilem, acceptabilémque fácere dignéris:** signat semel super hostiam, **ut nobis Cor ✠ pus,** et semel super calicem, **et San ✠ guis fiat dilectíssimi Fílii tui,** iungit manus, **Dómini nostri Iesu Christi.**

37.

Qui prídie quam paterétur, accipit hostiam, **accépit panem in sanctas ac venerábiles manus suas,** elevat oculos, **et elevátis óculis in cælum ad te Deum Patrem suum omnipoténtem,** caput inclinat, **tibi grátias agens,** signat super hostiam, **bene ✠ díxit, fregit, dedítque discípulis suis, dicens: Accípite, et manducáte ex hoc omnes.**

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Tenens ambabus manibus hostiam inter indices et pollices, profert verba consecrationis distincte et attente super hostiam, et simul super omnes, si plures sint consecrandae.

Hoc est enim Corpus meum.

Quibus verbis prolatis, statim hostiam consecratam genuflexus adorat: surgit, ostendit populo, reponit super corporale, et genuflexus iterum adorat: nec amplius pollices et indices disiungit, nisi quando hostia tractanda est, usque ad ablutionem digitorum.

38. Tunc, detecto calice, dicit:

Símili modo postquam cenátum est, ambabus manibus accipit calicem, accípiens et hunc præclárum cálicem in sanctas ac venerábiles manus suas: item caput inclinat, tibi grátias agens, sinistra tenens calicem, dextera signat super eum, bene ✠ díxit, dedítque discípulis suis, dicens: Accípite, et bíbite ex eo omnes.

Profert verba consecrationis super calicem attente et continuate, tenens illum parum elevatum.

Hic est enim Calix Sánguinis mei,
novi et ætérni testamenti:
mystérium fídei:
qui pro vobis et pro multis effundétur
in remissiónem peccatórum.

Quibus verbis prolatis, deponit calicem super corporale, et dicens:

Hæc quotiescúmque fecéritis, in mei memóriam faciétis.

Genuflexus adorat: surgit, ostendit populo, deponit, cooperit, et genuflexus iterum adorat.

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39. Deinde, disiunctis manibus, dicit:

Unde et mémores, Dómine, nos servi tui, sed et plebs tua sancta, eiúsdem Christi Fílii tui, Dómini nostri, tam beátæ passiónis, nec non et ab ínferis resurrectiónis, sed et in cælos gloriósæ ascensiónis: offérimus præcláræ maiestáti tuæ de tuis donis ac datis iungit manus, et signat ter super hostiam et calicem simul, dicens: hóstiam ✠ puram, hóstiam ✠ sanctam, hóstiam ✠ immaculátam, signat semel super hostiam, dicens: Panem ✠ sanctum vitæ ætérnæ, et semel super calicem, dicens: et Cálicem ✠ salútis perpétuæ.

40. Extensis manibus prosequitur:

Supra quæ propítio ac seréno vultu respícere dignéris: et accépta habére, sícuti accépta habére dignátus es múnera púeri tui iusti Abel, et sacrifícium Patriárchæ nostri Abrahæ: et quod tibi óbtulit summus sacérdos tuus Melchísedech, sanctum sacrifícium, immaculátam hóstiam.

41. Profunde inclinatus, iunctis manibus et super altare positis, dicit:

Súpplices te rogámus, omnípotens Deus: iube hæc perférri per manus sancti Angeli tui in sublíme altáre tuum, in conspéctu divínæ maiestátis tuæ: ut, quotquot osculatur altare, ex hac altáris participatióne sacrosánctum Fílii tui iungit manus, et signat semel super hostiam, et semel super calicem, Cor ✠ pus et Sán ✠ guinem sumpsérimus, seipsum signat, dicens: omni benedictióne cælésti et grátia repleámur. Iungit manus. Per eúndem Christum Dóminum nostrum. Amen.

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42.

COMMEMORATIO PRO DEFUNCTIS

Meménto étiam, Dómine, famulórum famularúmque tuárum N. et N., qui nos præcessérunt cum signo fídei, et dórmiunt in somno pacis.

Et orat aliquantulum pro iis defunctis, pro quibus orare intendit, deinde extensis manibus prosequitur:

Ipsis, Dómine, et ómnibus in Christo quiescéntibus, locum refrigérii, lucis et pacis, ut indúlgeas, deprecámur. Iungit manus, dicens: Per eúndem Christum Dóminum nostrum. Amen.

43. Manu dextera percutit sibi pectus, elata aliquantulum voce dicens:

Nobis quoque peccatóribus extensis manibus ut prius, secrete prosequitur: fámulis tuis, de multitúdine miseratiónum tuárum sperántibus, partem áliquam et societátem donáre dignéris, cum tuis sanctis Apóstolis et Martýribus: cum Ioánne, Stéphano, Matthía, Bárnaba, Ignátio, Alexándro, Marcellíno, Petro, Felicitáte, Perpétua, Agatha, Lúcia, Agnéte, Cæcília, Anastásia, et ómnibus Sanctis tuis: intra quorum nos consórtium, non æstimátor mériti, sed véniæ, quæsumus, largítor admítte. Iungit manus. Per Christum Dóminum nostrum.

44.

Per quem hæc ómnia, Dómine, semper bona creas, signat ter super hostiam et calicem simul, dicens: sanctí ✠ ficas, viví ✠ ficas, bene ✠ dícis et præstas nobis.

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45. Discooperit calicem, genuflectit, accipit hostiam inter pollicem et indicem manus dexteræ, sinistra autem calicem, et elevans eum parum cum hostia, quam tenet super calicem, clara voce cantat vel dicit:

Per ipsum, et cum ipso, et in ipso,
est tibi Deo Patri omnipoténti,
in unitáte Spíritus Sancti,
omnis honor, et glória,
per ómnia sæcula sæculórum.

Omnes respondent: **Amen.**

46. Calice et hostia depositis, calicem palla cooperit, genuflectit, surgit et, iunctis manibus, clara voce cantat vel dicit:

Orémus. Præcéptis salutáribus móniti, et divína institutióne formáti, audémus dicere:

Extendit manus.

Pater noster, qui es in cælis: Sanctificétur nomen tuum: Advéniat regnum tuum: Fiat volúntas tua, sicut in cælo, et in terra. Panem nostrum cotidiánum da nobis hódie: Et dimítte nobis débita nostra, sicut et nos dimíttimus debitóribus nostris. Et ne nos indúcas in tentatiónem; sed líbera nos a malo.

Non dicitur Amen.

46. Having replaced the chalice and the host upon the corporal, he covers the chalice with the pall. He genuflects, rises, and, with his hands joined, chants or recites in a clear voice:

Let us pray.

Taught by our Savior's command, and formed by the word of God, we dare to say:

He extends his hands.

Our Father, who art in heaven, *
hallowed be thy name; *
thy kingdom come; *
thy will be done on earth as it is in heaven. *
Give us this day our daily bread; *
and forgive us our trespasses *
as we forgive those who trespass against us; *
and lead us not into temptation, *
but deliver us from evil.

Amen is not said.

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47. Deinde, manibus extensis, celebrans cantat vel clara voce dicit:

Líbera nos, quæsumus, Dómine, ab ómnibus malis, prætéritis, præséntibus et futúris: et intercedénte beáta et gloriósa semper Vírgine Dei Genetríce María, cum beátis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus Sanctis, da propítius pacem in diébus nostris: ut, ope misericórdiæ tuæ adiúti, et a peccáto simus semper líberi et ab omni perturbatióne secúri.

Discooperit calicem, genuflectit, surgit, súbmittit patenam hostiæ, accipit hostiam, et eam super calicem tenens utraque manu, frangit per medium, dicens:

Per eúndem Dóminum nostrum Iesum Christum, Fílium tuum.

Et mediam partem, quam in dextera manu tenet, ponit super patenam. Deinde ex parte, quæ in sinistra remanserat, frangit particulam, dicens:

Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus.

Aliam mediam partem, quam in sinistra manu habet, adiungit mediæ super patenam positæ, et particulam parvam dextera retinens super calicem, quem sinistra per nodum infra cuppam tenet, dicit:

Per ómnia sæcula sæculórum.
℟. Amen.

Cum ipsa particula signat ter super calicem, dicens:

Pax ✠ Dómini sit ✠ semper vobís ✠ cum.

℟. Et cum spíritu tuo.

47. Then, with his hands extended, the celebrant, chants or recites in a clear voice:

Deliver us, we beg you, O Lord, from every evil, past, present, and to come; and by the intercession of the blessed and glorious ever-Virgin Mary, Mother of God, of the blessed apostles Peter and Paul, of Andrew, and all the saints, in your mercy grant peace in our days, that by your compassionate aid we may be ever free from sin and sheltered from all turmoil.

He uncovers the chalice, genuflects, and rises. He places the paten under the host, then takes the host and, holding it above the chalice with both hands, breaks it down the middle, saying:

Through Jesus Christ, your Son, our Lord.

The celebrant places the half of the host which he holds in his right hand upon the paten. Then he breaks a particle from the part which remains in his left hand, saying:

Who lives and reigns with you in the unity of the Holy Spirit, God.

Then he joins the part which he holds in his left hand to the half of the host which he has placed upon the paten. Holding the small particle in his right hand above the chalice and holding the chalice itself in his left hand by the node below the cup, he says:

Forever and ever. ℟. Amen.

He makes the sign of the cross three times over the chalice with the particle, saying:

May the peace ✠ of the Lord ✠ be always with ✠ you.

℟. And with your spirit.

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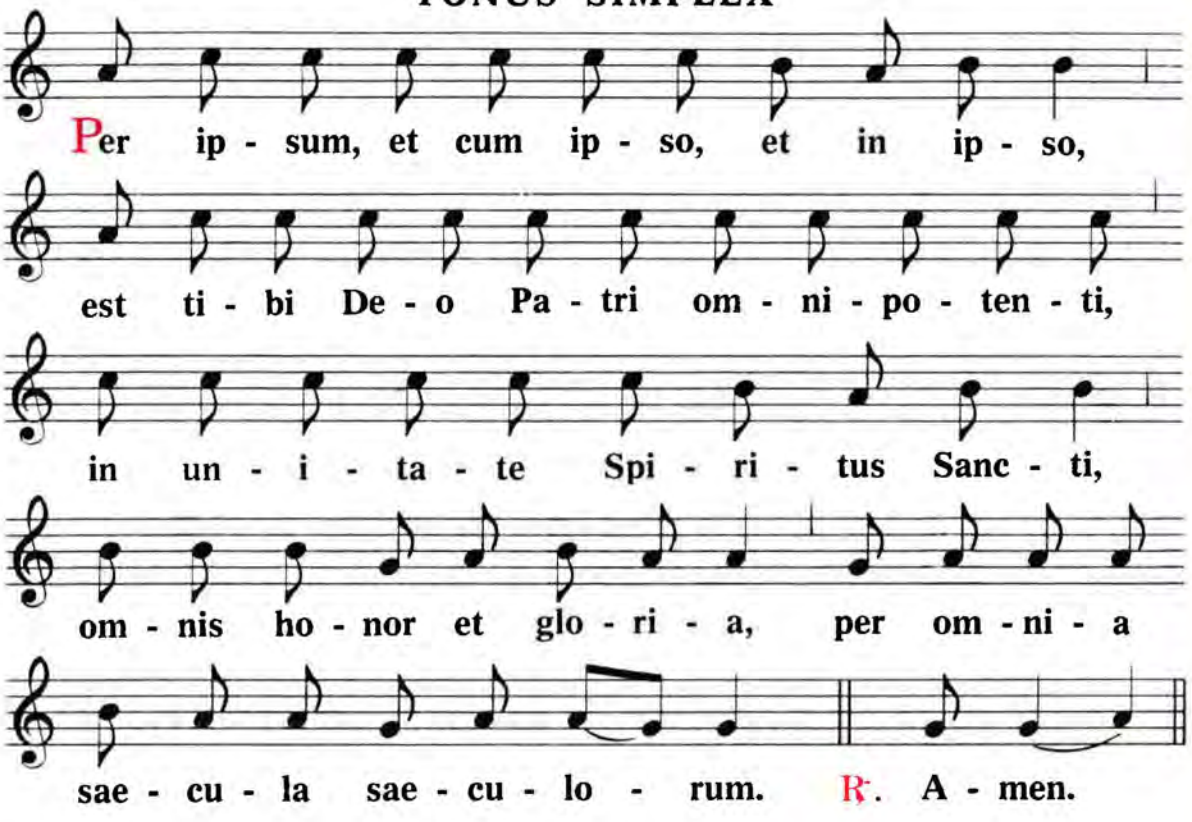
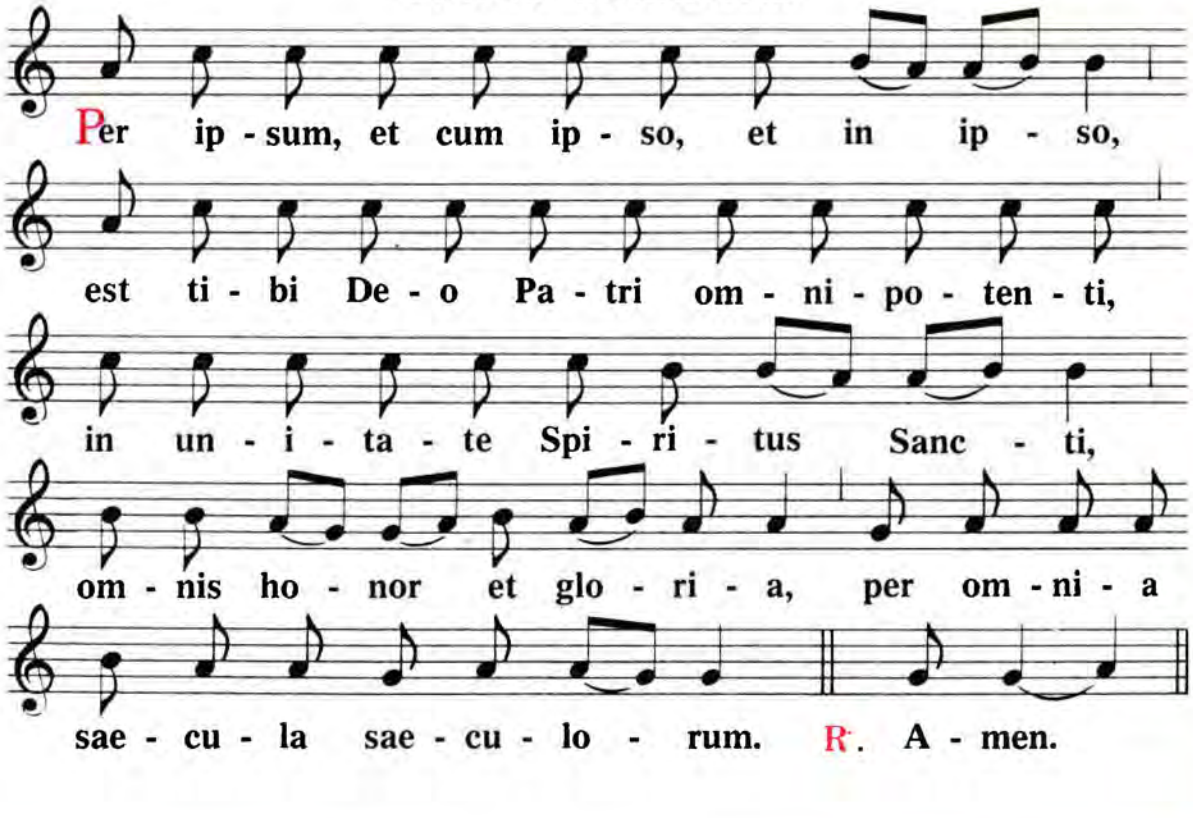
TONI DOXOLOGIÆ CANONIS

TONUS SIMPLEX



TONUS SOLEMNIS



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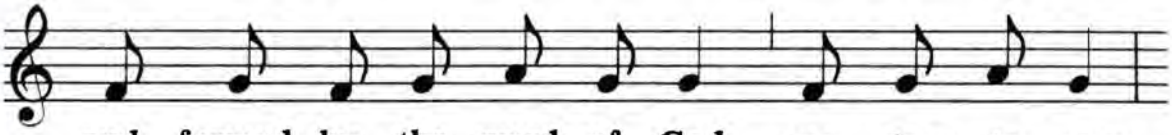
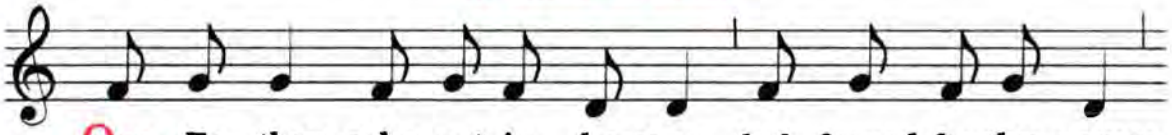
THE LORD'S PRAYER I

Let us pray: Taught by our Sav - ior's com- mand



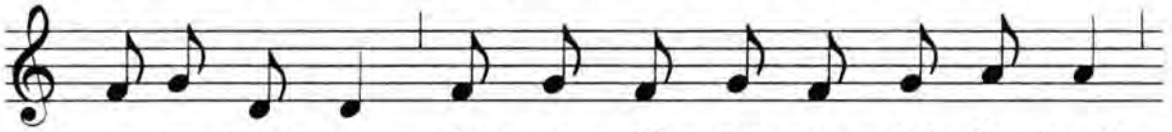
and formed by the word of God, we dare to say:

He extends his hands.

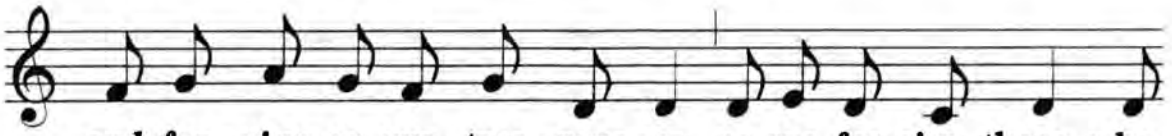


Our Fa - ther, who art in heav-en, hal - lowed be thy name;

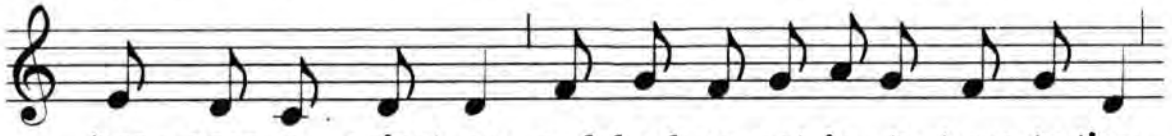
thy king - dom come; thy will be done on earth as it



is in heav - en. Give us this day our dai - ly bread;



and for - give us our tres - pass -es as we for-give those who



tres - pass a - gainst us; and lead us not in - to temp-ta-tion,

but de - liv - er us from e -vil. Deliver us. . . (p. 290)

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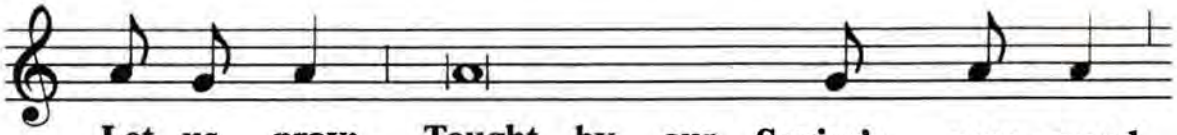
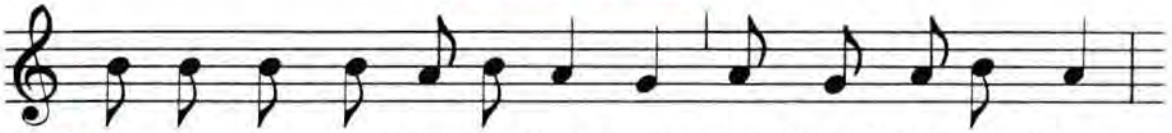
THE LORD'S PRAYER II



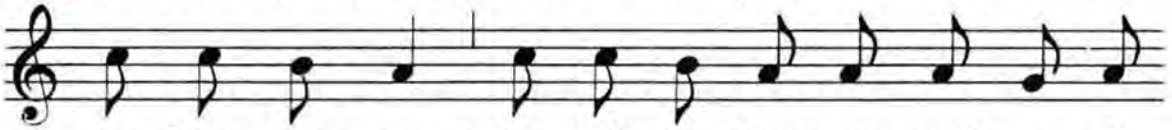
Let us pray: Taught by our Savior's com - mand

and formed by the word of God, we dare to say:

He extends his hands.



Our Fa - ther who art in heav- en, hal - lowed be thy name;

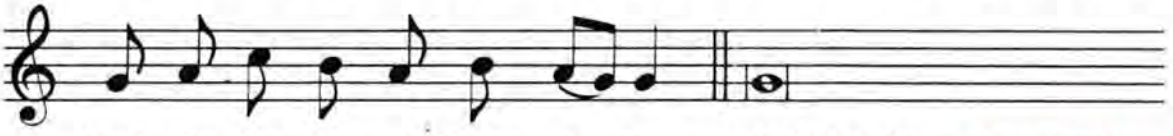


thy king - dom come; thy will be done on earth as it

is in heav-en. Give us this day our dai - ly bread;

and for - give us our tres - pass - es as we for-give those who

tres - pass a - gainst us; and lead us not in - to temp-ta - tion,



but de - liv - er us from e - vil. Deliver us. . (p. 290)

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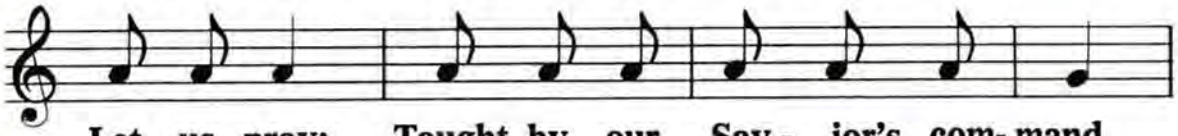
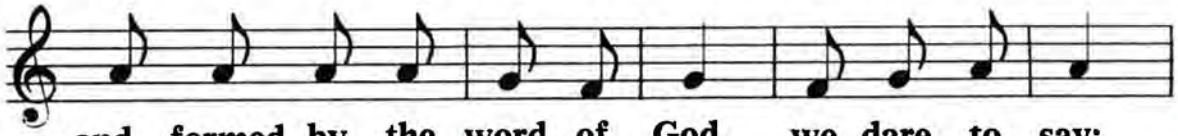
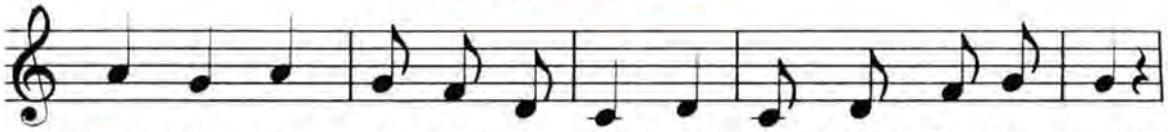
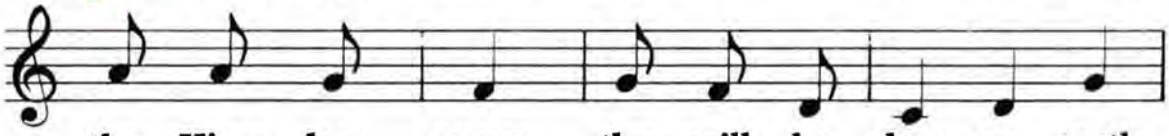
THE LORD'S PRAYER III

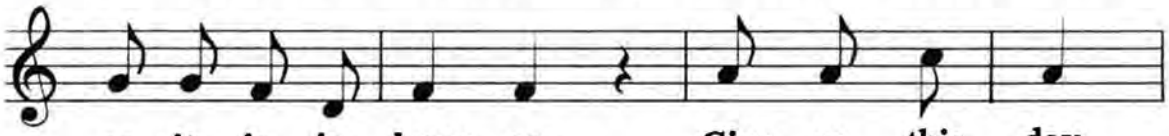


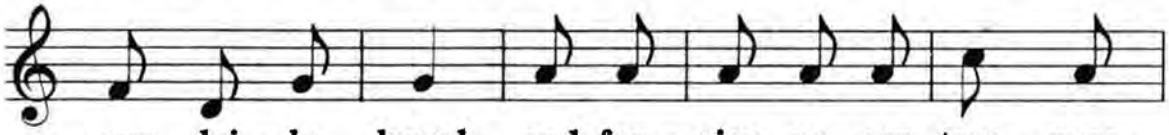


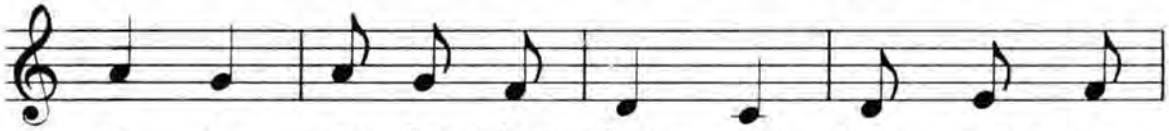
He extends his hands.

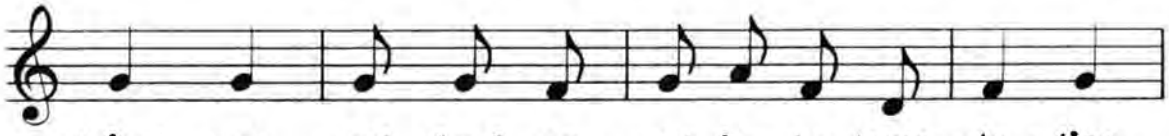


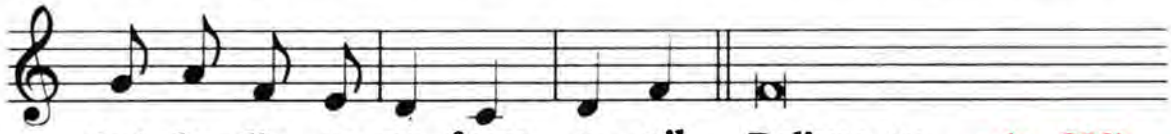












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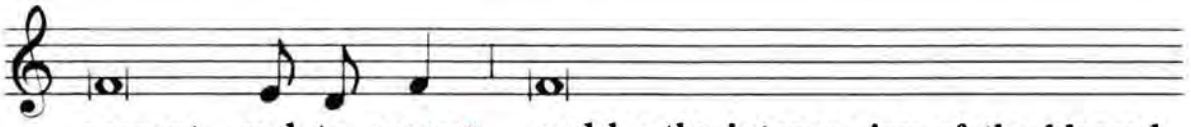
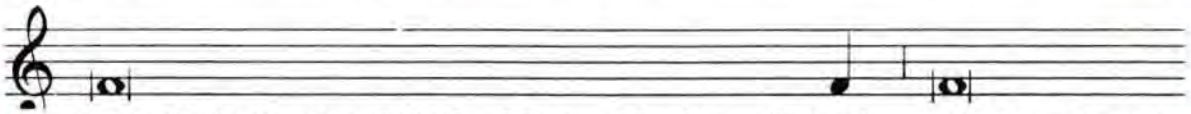
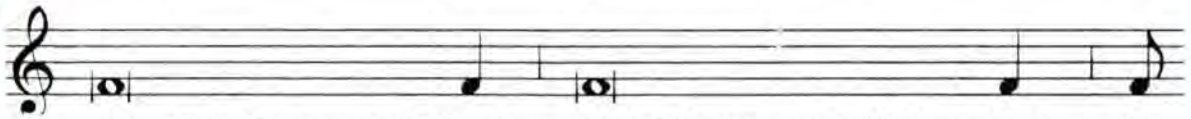
Deliver us, we beg you, O Lord, from every evil, past,



present, and to come;* and by the intercession of the blessed

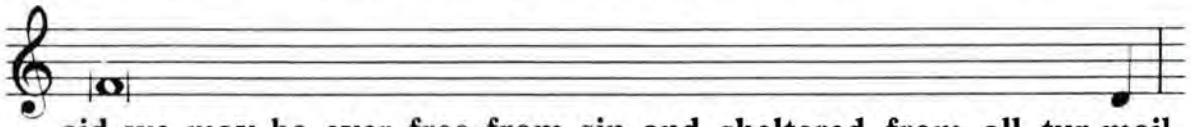


and glorious ever-Virgin Mary, Mother of God, of the blessed

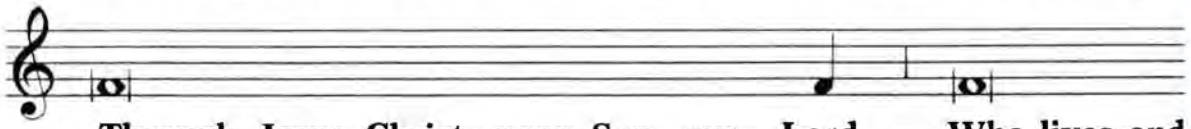


apostles Peter and Paul, of Andrew, and all the saints, in

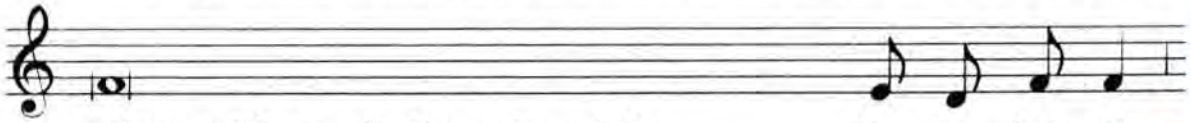
your mercy grant peace in our days, * that by your compassionate



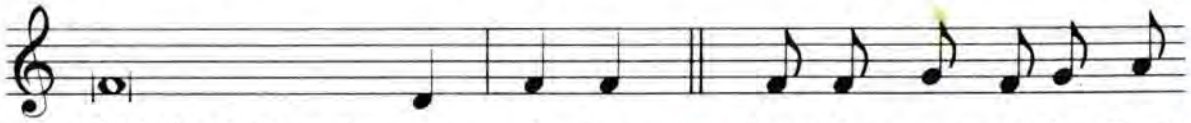
aid we may be ever free from sin and sheltered from all tur-moil.



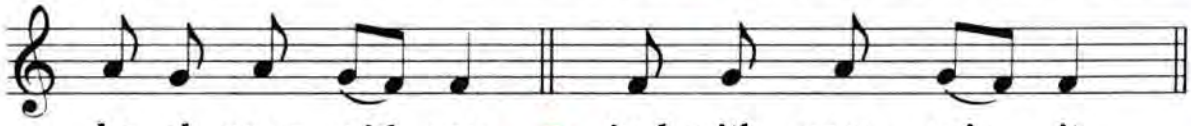
Through Jesus Christ, your Son, our Lord. Who lives and



reigns with you in the unity of the Ho - ly Spir - it, *



God, forever and ev-er. A - men. ℣. May the peace of the Lord



be al - ways with you. ℟. And with your spir - it.

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48. Particulam ipsam immittit in calicem, dicens secreto:

48. He places the particle in the chalice, saying in a low voice:

Hæc commíxtio, et consecrátio Córporis et Sánguinis Dómini nostri Iesu Christi, fiat accipiéntibus nobis in vitam ætérnam. Amen.

49. Cooperit calicem, genuflectit et surgit. Sequitur Agnus Dei, quod, si a populo vel a schola cantatur vel recitatur, celebrans privatim non dicit; potest tamen illud una cum populo vel schola cantare vel recitare, iunctis manibus, et ter pectus percutiens. Si vero a populo vel a schola non cantatur, celebrans illud clara voce dicit inclinatus Sacramento, iunctis manibus, et ter pectus percutiens.

49. The celebrant covers the chalice, genuflects, and rises. The Agnus Dei follows. If it is chanted or recited by the people or by the schola, the celebrant does not say it privately, but he may chant or recite it together with the people or schola, with his hands joined, and striking his breast three times. But if the Agnus Dei is not chanted by the people or the schola, the celebrant says it in a clear tone of voice, bowing toward the Sacrament, with his hands joined, and striking his breast three times.

Agnus Dei, qui tollis peccáta mundi: miserére nobis.

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

Agnus Dei, qui tollis peccáta mundi: miserére nobis.

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

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

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

In Missis defunctorum non dicitur miserére nobis, sed eius loco dona eis réquiem, et in tertio additur sempitérnam.

In Masses for the dead have mercy on us is not said, but grant them rest is said in its place, and the third time grant them eternal rest is said.

50. Deinde, iunctis manibus super altare, inclinatus dicit secreto sequentes orationes:

50. Next, placing his joined hands upon the altar and bowing, the celebrant says the following prayers in a low voice:

Dómine Iesu Christe, qui dixísti Apóstolis tuis: Pacem relínquo vobis, pacem meam do vobis: ne respícias peccáta mea, sed fidem Ecclésiæ tuæ; eámque secúndum voluntátem tuam pacificáre et coadunáre dignéris: Qui vivis et regnas, Deus, per ómnia sæcula sæculórum. Amen.

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Si danda est pax, osculatur altare et, dans pacem, dicit:

If the pax is to be given, he kisses the altar and, giving the pax, says:

Pax tecum. ℟. Et cum spiritu tuo.

Peace be with you.

℟. And with your spirit.

In Missis defunctorum non datur pax, neque dicitur præcedens oratio.

In Masses for the dead the pax is not given nor is the preceding prayer said.

Dómine Iesu Christe, Fili Dei vivi, qui ex voluntáte Patris, cooperánte Spíritu Sancto, per mortem tuam mundum vivificásti: líbera me per hoc sacrosánctum Corpus et Sánguinem tuum ab ómnibus iniquitátibus meis et univérsis malis: et fac me tuis semper inhaerére mandátis, et a te numquam separári permíttas: Qui cum eódem Deo Patre et Spíritu Sancto vivis et regnas, Deus, in sæcula sæculórum. Amen.

Percéptio Córporis tui, Dómine Iesu Christe, quod ego indígnus súmere præsúmo, non mihi provéniat in iudícium et condemnatiónem: sed pro tua pietáte prosit mihi ad tutaméntum mentis et córporis, et ad medélam percipiéndam: Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum. Amen.

51. Genuflectit, surgit, et dicit:

51. The celebrant genuflects, rises, and says:

Panem cæléstem accípiam, et nomen Dómini invocábo.

Deinde, parum inclinatus, accipit ambas partes hostiæ inter polli-

Then, bowing a little, he takes both parts of the host between the thumb and index finger of his left hand,

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cem et indicem sinistræ manus, et patenam inter eundem indicem et medium supponit, et dextera tribus vicibus percutiens pectus, elata aliquantulum voce, ter dicit devote et humiliter:

and holds the paten under the host between the same index finger and the middle finger of his left hand. Striking his breast three times with his right hand and raising his voice somewhat, he says three times devoutly and humbly:

Dómine, non sum dignus, and he continues in a low voice: ut intres sub tectum meum, sed tantum dic verbo, et sanábitur ánima mea.

Postea, dextera se signans cum hostia super patenam, dicit:

After this, making the sign of the cross with the host above the paten, he says:

Corpus Dómini nostri Iesu Christi custódiat ánimam meam in vitam ætérnam. Amen.

Et, se inclinans, reverenter sumit ambas partes hostiæ: quibus sumptis, deponit patenam super corporale, et erigens se iungit manus, et quiescit aliquantulum in meditatione sanctissimi Sacramenti.

Bowing, the celebrant reverently receives both parts of the host. Then he places the paten upon the corporal and, standing erect, joins his hands and spends a little while in meditation upon the most holy Sacrament.

52. Deinde discooperit calicem, genuflectit, colligit fragmenta, si quæ sint, extergit patenam super calicem, interim dicens:

52. Then the celebrant uncovers the chalice and genuflects. He gathers the fragments, if there are any, and purifies the paten over the chalice, saying meanwhile:

Quid retríbuam Dómino pro ómnibus, quæ retríbuit mihi? Cálicem salutáris accípiam, et nomen Dómini invocábo. Laudans invocábo Dóminum, et ab inimícis meis salvus ero.

Accipit calicem manu dextera et, eo se signans, dicit:

He takes the chalice in his right hand and, making the sign of the cross with it, he says:

Sanguis Dómini nostri Iesu Christi custódiat ánimam meam in vitam ætérnam. Amen.

Et, sinistra supponens patenam calici, reverenter sumit totum Sanguinem cum particula.

Holding the paten in his left hand under the chalice, he reverently receives all the Blood together with the particle.

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53. Quo sumpto, fideles communicat. Accipit itaque patenam vel pyxidem manu sinistra, dextera vero hostiam quam inter pollicem et indicem tenet aliquantulum elevatam super patenam vel pyxidem, et versus ad fideles communicandos clara voce dicit:

Ecce Agnus Dei, ecce qui tollit peccáta mundi.

53. After this, he gives communion to the faithful. Taking the paten or ciborium in his left hand, he holds a host between the thumb and index finger of his right hand raised a little above the paten or ciborium and, turned toward the communicants, he says in a clear voice:

Behold the Lamb of God, behold him who takes away the sins of the world.

Mox communicandi subdunt ter, pectus percutientes:

Then the communicants add three times, striking their breasts:

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

Lord, I am not worthy that you should come under my roof. *
Speak but the word and my soul will be healed.

Celebrans deinde accedit ad communicandos, et hostiam parum elevatam super patenam vel pyxidem unicuique communicando ostendit, dicens:

Corpus Christi.

The celebrant then goes to the communicants and, holding the host a little raised above the paten or ciborium, shows it to each communicant, saying:

The Body of Christ.

Communicandus autem respondet: Amen, et communicatur.

The communicant replies: Amen, and receives communion.

54. Distributione Communionis inchoata, vel, si non sunt communicandi, dum celebrans sumit Sacramentum, cantatur vel recitatur antiphona ad Communionem cum suo psalmo, quam celebrans privatim non legit; secus eam dicit immediate ante postcommunionem.

54. When the distribution of communion has begun or, if there are no communicants, while the celebrant receives the Sacrament, the antiphon to the communion is chanted or recited together with its psalm; and the celebrant does not read the antiphon privately. Otherwise he says it immediately before the prayer after communion.

55. Distributione Communionis expleta, celebrans purificat patenam vel pyxidem super calicem. Postea dicit:

55. When the distribution of communion has been completed, the celebrant purifies the paten or ciborium over the chalice. Afterwards he says:

Quod ore súmpsimus, Dómine, pura mente capiámus: et de múnere temporáli fiat nobis remédium sempitérnum.

Interim porrigit calicem ministro, qui infundit in eo parum vini, quo se purificat: deinde prosequitur:

Meanwhile he holds the chalice out to the minister, who pours into it a small quantity of wine, which the celebrant drinks. Then he continues:

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Corpus tuum, Dómine, quod sumpsi, et Sanguis, quem potávi, adhæreat viscéribus meis: et præsta; ut in me non remáneat scélerum mácula, quem pura et sancta refecérunt sacraménta: Qui vivis et regnas in sæcula sæculórum. Amen.

Abluit et extergit digitos, ac sumit ablutionem: extergit os et calicem, quem, plicato corporali, operit et collocat in altari ut prius: deinde prosequitur Missam.

The celebrant washes and dries his fingers and receives the ablution: he wipes his mouth and the chalice and, having folded the corporal, he covers the chalice and places it on the altar as before. Then he continues the Mass.

56. Dicto, post ultimam orationem,

℣. **Dóminus vobíscum.**

℟. **Et cum spíritu tuo.**

56. After the last prayer, when he has said,

℣. The Lord be with you.

℟. And with your spirit.

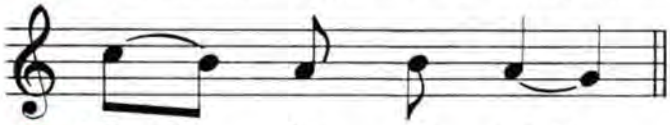
dicit

℣. **Ite missa est.**

he says

℣. The Mass is end-ed. Go in peace.

℟. **Deo grátias.**



℟. Thanks be to God.

Vel, si qua liturgica processio sequatur,

℣. **Benedicámus Dómino.**

or, if a liturgical procession is to follow.

℣. Let us bless the Lord.

℟. **Deo grátias.**

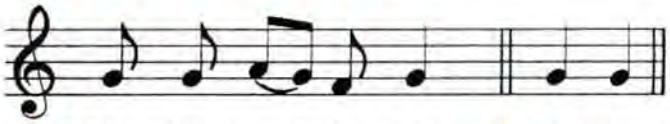
℟. Thanks be to God.

In Missis defunctorum dicit:

℣. **Requiéscant in pace.**

℟. **Amen.**

In Masses for the dead he says:



℣. May they rest in peace. ℟. A-men.

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57. Tunc celebrans inclinat se ante medium altaris, et, manibus iunctis super illud, dicit secreto:

57. Then the celebrant bows before the center of the altar and, placing his joined hands upon it, says in a low voice:

Pláceat tibi, sancta Trínitas, obséquium servitútis meæ: et præsta; ut sacrifícium, quod óculis tuæ maiestátis indígnus óbtuli, tibi sit acceptábile, mihíque et ómnibus, pro quibus illud óbtuli, sit, te miseránte, propitiábile. Per Christum Dóminum nostrum. Amen.

58. Deinde osculatur altare: et elevatis oculis, extendens, elevans et iungens manus, dicit:

Benedícat vos omnípotens Deus.

et versus ad populum, benedicens, prosequitur:

Pater, et Fílius, ✠ et Spíritus Sanctus.

℟. **Amen.**

Deinde descendit, et, facta debita reverentia, recedit.

58. Then he kisses the altar and, having lifted up his eyes, extending, raising, and joining his hands, he says:

May almighty God bless you,

and, turning toward the people and blessing them, he continues:

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

℟. **Amen.**

Then he goes down and, having made the required reverence, he departs.

59. In Missa pontificali ter benedicitur, ut in Pontificali habetur.

59. In pontifical Mass the threefold blessing is given, as in the Pontifical.

60. In Missis in quibus dictum est **Benedicámus Dómino** vel **Requiéscant in pace**, non datur benedictio. Dicto autem **Pláceat**, celebrans osculatur altare, descendit et, facta debita reverentia, recedit.

60. In Masses in which **Let us bless the Lord** or **May they rest in peace** is said, the blessing is not given. Having said **Placeat**, the celebrant kisses the altar, goes down, and, having made the required reverence, departs.

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PAGES HAVE BEEN SKIPPED HERE

BECAUSE THESE PAGES ARE BASICALLY

IDENTICAL TO THE 1965 MISSAL

PROPER MASSES OF THE DIOCESES OF THE UNITED STATES OF AMERICA

DECEMBER 12

BLESSED VIRGIN MARY OF GUADALUPE

III classis

PRAYER

Deus, qui sub beatíssimæ Vírginis Maríæ singulári patrocínio constitútos, perpétuis benefíciis nos cumulári voluísti: præsta supplícibus tuis: ut cuius hódie commemoratióne lætámur in terris, eius conspéctu perfruámur in cælis. Per Dóminum.

O God, you have placed us under the special patronage of the blessed Virgin Mary, and through her you have favored us with endless blessings. * May we, who joyfully honor her this day on earth, enjoy her company forever in heaven. Through Jesus Christ.

Et fit commemoratio feriæ.

A commemoration of the weekday is made.

PRAYER OVER THE GIFTS

Tua, Dómine, propitiatióne, et beátæ Maríæ semper Vírginis intercessióne, ad perpétuam atque præséntem hæc oblátio nobis proficiat prosperitátem et pacem. Per Dóminum.

O Lord, through your mercy and the intercession of the blessed ever-virgin Mary, * let this offering bring us prosperity and peace now and forever. Through Jesus Christ.

Et fit commemoratio feriæ.

A commemoration of the weekday is made.

Præfatio de B. Maria Virg. Et te in festivitáte.

Preface of the Blessed Virgin Mary (on this feast)

PRAYER AFTER COMMUNION

Sumptis, Dómine, salútis nostræ subsídiis: da, quæsumus, beátæ Maríæ semper Vírginis patrocíniis nos ubíque prótegi; in cuius veneratióne hæc tuæ obtúlimus maiestáti. Per Dóminum.

O Lord, grant that we who have received the sacrament of our salvation may be protected through the intercession of the blessed ever-virgin Mary, * in whose honor we have offered this sacrifice to your majesty. Through Jesus Christ.

Et fit commemoratio feriæ.

A commemoration of the weekday is made.

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III classis

SAINT PETER CLAVER SEPTEMBER 9

Confessor

PRAYER

Deus, qui abréptos in servitútem Nigrítas ad agnitiónem tui nóminis vocatúrus, beátum Petrum mira in eis iuvándis caritáte et patiéntia roborásti: eius nobis intercessióne concéde; ut, quæ Iesu Christi sunt quæréntes, próximos ópere et veritáte diligámus. Per eúndem Dóminum.

O God, you strengthened blessed Peter with remarkable love and patience to help the enslaved Negroes in order that you might bring them to a knowledge of your name. * May we seek the things that belong to Jesus and in doing so love our neighbor in truth and in deed through the intercession of your saint. Through Jesus Christ.

Et fit com. S. Gorgonii Mart.:

Sanctus tuus, Dómine, Gorgónius sua nos intercessióne lætíficet: et pia fáciat solemnitáte gaudére. Per Dóminum nostrum.

Commemoration of Saint Gorgonius, martyr:

O Lord, may the intercession of your saint Gorgonius fill us with joy * and may his holy feast be the occasion of happiness for us. Through Jesus Christ.

PRAYER OVER THE GIFTS

Caritátis víctima, quam immolántes offérimus, sit nobis, Dómine, te miseránte, propitiábilis: et, beáti Petri précibus et méritis, ad obtinéndum patiéntiæ et caritátis augméntum, éfficax et salutáris. Per eúndem Dóminum.

O Lord, may the victim of love whom we offer in this sacrifice be, by your mercy, acceptable on our behalf; * and may the prayers and merits of blessed Peter help us toward salvation by making us more patient and charitable. Through Jesus Christ.

For Saint Gorgonius:

Grata tibi sit, Dómine, nostræ servitútis oblátio: pro qua sanctus Gorgónius Martyr intervéntor exsístat. Per Dóminum nostrum.

Be pleased, O Lord, by the offering which we, your servants, make to you * and let your holy martyr Gorgonius intercede for us in this petition. Through Jesus Christ.

PRAYER AFTER COMMUNION

Crescat in nobis, Dómine, tuæ pietátis efféctus salutáris: ut, cælésti pábulo nutríti, ætérnæ vitæ corónam, beáto Petro intercedénte, felíciter assequámur. Per Dóminum.

O Lord, let the life-giving effects of your love grow in us. * We have been refreshed by the food of heaven; may we come to the reward of everlasting life through the intercession of blessed Peter. Through Jesus Christ.

For Saint Gorgonius:

Famíliam tuam, Deus, suávitas ætérna contíngat et végetet: quæ in Mártyre tuo Gorgónio Christi Fílii tui bono iúgiter odóre pascátur: Qui tecum.

Let the everlasting sweetness of this sacrifice fill your household and bring it to new life, O Lord, * so that through your martyr Gorgonius we may always be refreshed by the fragrance of Christ, your Son: Who lives and reigns.

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III classis

SEPTEMBER 26

SAINTS ISAAC JOGUES, JOHN DE BREBEUF, AND COMPANIONS Martyrs

PRAYER

Deus, qui primítias fídei in boreálibus Américæ regiónibus sanctórum Mártyrum tuórum Isaáci, Ioánnis, eorúmque Sociórum prædicatióne et sánguine consecrásti: concéde propítius; ut eórum intercessióne, flórida christianórum seges ubíque in dies augeátur. Per Dóminum.

O God, you blessed the first fruits of the faith in the vast expanse of North America by the missionary labors and martyrdom of blessed Isaac, John, and their companions. * May the harvest of Christians grow daily more abundant in the whole world through the intercession of these saints. Through Jesus Christ.

Et fit com. Ss. Cypriani et Justinæ Virg. Mm.:

Beatórum Mártyrum Cypriáni et Iustínæ nos, Dómine, fóveant continuáta præsídia: quia non désinis propítius intuéri, quos tálibus auxíliis concésseris adiuvári. Per Dóminum.

Commemoration of Saints Cyprian and Justina, virgin, martyrs:

Comfort us, O Lord, with the unfailing protection of your holy martyrs Cyprian and Justina, * for you are always merciful to those who are helped by your saints. Through Jesus Christ.

PRAYER OVER THE GIFTS

Immaculátam hóstiam fac nos, Dómine, méntibus tibi puris offérre, quam Sanctis Martýribus tuis illibátus vitæ candor et iuge mortificatiónis stúdium dapem suavíssimam efficiébant. Per Dóminum.

O Lord, let us offer you with pure hearts this spotless Victim, * in which your holy martyrs found a food of unutterable sweetness, because of their own unsullied purity and their tireless zeal for mortification. Through Jesus Christ.

For the martyrs:

Múnera tibi, Dómine, nostræ devotiónis offérimus: quæ et pro tuórum tibi grata sint honóre iustórum, et nobis salutária, te miseránte, reddántur. Per Dóminum.

We offer these gifts to you in sacrifice, O Lord. * May the honor we pay to your saints please you, and may these offerings, through your mercy, bring us closer to our salvation. Through Jesus Christ.

PRAYER AFTER COMMUNION

Fórtium pane reféctis tríbue nobis, omnípotens Deus: ut, sicut sancti Mártyres tui Isaácus, Ioánnes, eorúmque Sócii, eódem roboráti, ánimam suam pro frátribus pónere non dubitárunt; ita nos, alter altérius ónera portántes, próximos nostros ópere et veritáte diligámus. Per Dóminum.

O almighty God, we are refreshed by the food of the valiant. * When your holy martyrs Isaac, John, and their companions were strengthened by this same bread, they did not hesitate to lay down their own lives for their brothers; * may we also bear one another's burdens and love our neighbors with an effective and sincere charity. Through Jesus Christ.

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For the martyrs:

Præsta nobis, quæsumus, Dómine: intercedéntibus sanctis Martyribus tuis Cypriáno et Iustína; ut, quod ore contíngimus, pura mente capiámus. Per Dóminum.

May the intercession of your holy martyrs Cyprian and Justina * help us to cherish with pure hearts the sacrament we have received upon our lips. Through Jesus Christ.

THE GOOD THIEF

Confessor

SECOND SUNDAY OF OCTOBER

In carceribus ac domibus morum reformationis et correctionis disciplinæ, Hoc die dici possunt duæ Missæ votivæ II classis de S. Bono Latrone.
Fit commemoratio dominicæ ac dicitur Credo et præfatio de Ssma Trinitate. (S.R.C., 22 iunii 1962).

In prisons, reformatories, and houses of correction, two Masses of the Good Thief may be celebrated on this day, as votive Masses of class II (S.R.C. June 22, 1962).

A commemoration of the Sunday is made, and the Creed and Preface of the Holy Trinity are said.

PRAYER

Omnípotens et miséricors Deus, qui iustíficas ímpios, te súpplices exorámus: ut nos benígno intúitu, quo Unigénitus tuus beátum traxit Latrónem, ad dignam pæniténtiam próvoces; et illam, quam ei promísit, tríbuas nobis glóriam sempitérnam. Per eúndem Dóminum.

Almighty and merciful God, you make wicked men good. Your Son by his glance influenced the good Thief and promised him glory. * May he draw us to worthy repentance by the same glance and give us the same glorious reward. Through Jesus Christ.

PRAYER OVER THE GIFTS

Hæc oblátio, Dómine, quæsumus, ab ómnibus nos purget offénsis: quæ in ara Crucis étiam totíus mundi tulit offénsam. Per eúndem Dóminum.

O Lord, this offering made on the altar of the cross took away the sin of the whole world. * May it cleanse us of all our offenses. Through Jesus Christ.

PRAYER AFTER COMMUNION

Adésto nobis, Dómine, Deus noster; et quos sanctæ Crucis lætári facis honóre, eius quoque perpétuis defénde subsídiis. Per Dóminum.

Be close to us, O Lord our God, * and with your unfailing help defend those who rejoice in the glory of your holy cross. Through Jesus Christ.

OCTOBER 25

SAINT ISIDORE THE FARMER

Confessor

III classis

PRAYER

Da nobis, quæsumus, miséricors Deus: beáto Isidóro agrícola Confessóre tuo intercedénte, supérbe non sápere; sed eius méritis et exémplis, plácita tibi semper humilitáte deservíre. Per Dóminum.

O merciful God, shield us from the pride that comes from learning, through the intercession of your holy farm worker Isidore. * May his merits and example help us to please you by our humble service. Through Jesus Christ.

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Et fit com. Ss. Chrysanthi et Dariæ Mm.:

Beatórum Mártyrum tuórum, Dómine, Chrysánthi et Daríæ, quæsumus, adsit nobis orátio: ut, quos venerámur obséquio, eórum pium iúgiter experiámur auxílium. Per Dóminum.

Commemoration of Saints Chrysanthus and Daria, martyrs:

May the prayers of your blessed martyrs Chrysanthus and Daria be with us, O Lord, * so that we who devoutly honor them may always experience their kind assistance. Through Jesus Christ.

PRAYER OVER THE GIFTS

Propitiáre, Dómine, supplicatiónibus nostris, et has pópuli tui oblatiónes benígnus assúme: ut, intercedénte beáto Isidóro Confessóre tuo, quod fidéliter pétimus, efficáciter consequámur. Per Dóminum.

O Lord, be appeased by our prayers and graciously accept these offerings of your people. * Grant the requests we confidently make of you through the intercession of your blessed confessor Isidore. Through Jesus Christ.

For the martyrs:

Pópuli tui, quæsumus, Dómine, tibi grata sit hóstia, quæ in natalíciis sanctórum Mártyrum tuórum Chrysánthi et Daríæ solémniter immolátur. Per Dóminum.

Be pleased, O Lord, by this sacrificial offering that your people solemnly present to you on the feast of your holy martyrs Chrysanthus and Daria. Through Jesus Christ.

PRAYER AFTER COMMUNION

Sit nobis, Dómine, reparátio mentis et córporis cæléste mystérium: et præsta; ut, cuius exséquimur cultum, intercedénte sancto Isidóro Confessóre tuo, sentiámus efféctum. Per Dóminum.

May this heavenly sacrament bring us health of soul and body, O Lord, * and through the intercession of your blessed confessor Isidore may we feel the power of the sacred rite that we have celebrated. Through Jesus Christ.

For the martyrs:

Mýsticis, Dómine, repléti sumus votis et gáudiis: præsta, quæsumus: ut, intercessiónibus sanctórum Mártyrum tuórum Chrysánthi et Daríæ, quæ temporáliter ágimus, spirituáliter consequámur. Per Dóminum.

We have been filled with spiritual gifts and joy, O Lord. * May we always profit spiritually from the sacred rite we celebrate here on earth, through the intercession of your holy martyrs Chrysanthus and Daria. Through Jesus Christ.

NOVEMBER 13

III classis

SAINT FRANCES XAVIER CABRINI

Virgin

PRAYER

Dómine Iesu Christe, qui sanctam Vírginem Francíscam Xavériam, sacratíssimi Cordis tui igne succénsam, per amplíssimas mundi plagas ad ánimas tibi lucrándas deduxísti et per eam novam in Ecclésia tua vír-

O Lord Jesus Christ, you enkindled the fire of your sacred heart in the holy virgin Frances Xavier so that she might win souls for you in many lands and establish a new religious congregation of women in your Church. * Grant

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ginum famíliam suscitásti: concéde, quæsumus: ut ipsa intercedénte, eiúsdem Cordis tui virtútibus induámur atque ad ætérnum beatitúdinis portum pervenire mereámur: Qui vivis.

that through her intercession we may make our own the dispositions of your sacred heart and be worthy of the haven of eternal happiness: You who live and reign.

Et fit com. S. Didaci Conf.:

Commemoration of Saint Didacus, confessor:

Omnípotens sempitérne Deus, qui dispositióne mirábili infírma mundi éligis, ut fórtia quæque confúndas: concéde propítius humilitáti nostræ; ut, piis beáti Dídaci Confessóris tui précibus, ad perénnem in cælis glóriam sublimári mereámur. Per Dóminum.

O almighty and eternal God, your wondrous providence has chosen the weak things of the world to confound the strong. * Hear our humble prayer and grant that through the prayers of your blessed confessor Didacus we may reach eternal glory in heaven. Through Jesus Christ.

PRAYER OVER THE GIFTS

Múnera quæ tibi, Dómine, in honórem sanctæ Franciscæ Xavériæ Vírginis offérimus, súscipe et præsta: ut sacratíssimo Fílii tui Cordi conformáti, hóstia acceptábilis et ipsi tibi efficiámur. Per eúndem Dóminum.

Accept our offerings in honor of the holy virgin Frances Xavier, O Lord, * and grant that we too may imitate the sacred heart of your Son and make ourselves an acceptable sacrifice to you. Through Jesus Christ.

For Saint Didacus:

Præsta nobis, quæsumus, omnípotens Deus: ut nostræ humilitátis oblátio, et pro tuórum tibi grata sit honóre Sanctórum, et nos córpore páriter et mente purificet. Per Dóminum.

Accept this offering which we humbly present in honor of your saints, almighty God, * and through it purify our bodies and our souls. Through Jesus Christ.

PRAYER AFTER COMMUNION

Deus qui nos de plenitúdine Cordis dilécti Fílii tui cæléstia dona hauríre concédis: præsta, quæsumus, ut sanctæ Franciscæ Xavériæ exémpla prosequéntes; eiúsdem Fílii tui glóriam iúgiter quærámus et ipsíus regni præmia consequámur: Qui tecum vivit.

From the fullness of the sacred heart of your beloved Son, O God, you have bestowed heavenly gifts upon us. * Grant that we may follow Saint Frances Xavier's example and seek the glory of your Son so that we may attain to the rewards of his kingdom: Who lives and reigns.

For Saint Didacus:

Quæsumus, omnípotens Deus: ut, qui cæléstia aliménta percépimus, intercedénte beáto Dídaco Confessóre tuo, per hæc contra ómnia advérsa muniámur. Per Dóminum.

O almighty God, we pray that the reception of this bread of heaven may strengthen us against all adversity * through the intercession of your blessed confessor Didacus. Through Jesus Christ.

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APPENDIX I

CANON OF THE MASS FOR CONCELEBRATION

Solus celebrans principalis cantat dialogum ante præfationem, omnibus respondentibus, atque ipsam præfationem. Sanctus vero ab omnibus concelebrantibus una cum populo et schola decantatur.

Cantu expleto, concelebrantes Canonem modo infra indicato prosequuntur.

Solus tamen celebrans principalis gestus facit, nisi aliter notetur.

Te ígitur a solo celebrante principali elata voce dicitur.

Celebrans principalis, extendens, elevans et iungens manus, elevansque oculos, et statim demittens, profunde inclinatus ante altare, manibus super eo positis, elata voce dicit:

Te ígitur, clementíssime Pater, per Iesum Christum, Fílium tuum, Dóminum nostrum, súpplices rogámus ac pétimus,

osculatur altare et, iunctis manibus, dicit:

uti accépta hábeas et benedícas

signat ter super hostiam et calicem simul, dicens:

hæc ✠ dona,
hæc ✠ múnera,
hæc ✠ sancta sacrifícia, illibáta,

extensis manibus prosequitur:

in primis, quæ tibi offérimus pro Ecclésia tua sancta cathólica: quam pacificáre, custodíre, adunáre et régere dignéris toto orbe terrárum:
una cum fámulo tuo Papa nostro N.
et Antístite nostro N.
et ómnibus orthodóxis atque cathólicæ et apostólicæ fídei cultóribus.

COMMEMORATIO PRO VIVIS

Meménto vivorum a celebrante principali uni e concelebrantibus committi potest, qui solus hanc precem manibus extensis et elata voce dicit.

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

iungit manus, et omnes orant aliquantulum pro quibus orare intendunt;

deinde, manibus extensis, concelebrans prosequitur:

et ómnium circumstántium, quorum tibi fides cógnita est et nota devótio, pro quibus tibi offérimus: vel qui tibi ófferunt hoc sacrifícium laudis, pro se suísque ómnibus: pro redemptióne animárum suárum, pro spe salútis et incolumitátis suæ: tibíque reddunt vota sua ætérno Deo, iungit manus, vivo et vero.

INFRA ACTIONEM

Communicántes a celebrante principali uni e concelebrantibus committi potest, qui solus hanc precem manibus extensis et elata voce dicit.

Communicántes, et memóriam venerántes, in primis gloriósæ semper Vírginis Maríæ, Genetrícis Dei et Dómini nostri Iesu Christi: sed et beáti Ioseph, eiúsdem Vírginis Sponsi, et beatórum Apostolórum ac Mártyrum tuórum, Petri et Pauli, Andréæ, Iacóbi, Ioánnis, Thomæ, Iacóbi, Philíppi, Bartholomæi, Matthæi, Simónis et Thaddæi: Lini, Cleti,

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Cleméntis, Xysti,
Cornélii, Cypriáni,
Lauréntii, Chrysógoni,
Ioánnis et Pauli,
Cosmæ et Damiáni:
et ómnium Sanctórum tuórum;
quorum méritis precibúsque concédas,
ut in ómnibus protectiónis tuæ muniámur auxílio.

Iungit manus.

Per eúndem Christum Dóminum nostrum.
Amen.

Ab Hanc ígitur usque ad Súpplices inclusive, omnes celebrantes omnia simul cantu proferunt vel elata voce dicunt.

Omnes concelebrantes, manibus expansis ad oblata, cantant vel elata voce dicunt:

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

Omnes iungunt manus.

Per Christum Dóminum nostrum. Amen.

Et, manibus iunctis, omnes prosequuntur:

Quam oblatiónem tu, Deus, in ómnibus, quæsumus,

celebrans principalis signat ter super oblata,

bene ✠ díctam,
adscríp ✠ tam,
ra ✠ tam,
rationábilem, acceptabilémque fácere dignéris:

signat semel super hostiam,

ut nobis Cor ✠ pus

et semel super calicem,

et San ✠ guis fiat dilectíssimi Fílii tui,

iungit manus,

Dómini nostri Iesu Christi.

Qui prídie quam paterétur

celebrans principalis accipit hostiam,

accépit panem in sanctas ac venerábiles manus suas,

elevat oculos,

et elevátis óculis in cælum
ad te Deum Patrem suum omnipoténtem,

omnes caput inclinant,

tibi grátias agens,

celebrans principalis signat super hostiam,

bene ✠ díxit,
fregit,
dedítque discípulis suis, dicens:
Accípite, et manducáte ex hoc omnes.

Celebrans principalis tenet ambabus manibus hostiam inter indices et pollices. Omnes proferunt verba consecrationis distincte et attente super hostiam, et simul super omnes, si plures sint consecrandæ. Concelebrantes autem, dum verba consecrationis proferunt, manum dexteram, si opportunum videtur, ad panem extendunt.

Hoc est enim Corpus meum.

Quibus verbis prolatis, celebrans principalis statim hostiam consecratam genuflexus adorat: surgit, ostendit populo, reponit super corporale, et genuflexus iterum adorat: nec amplius pollices et indices disiungit, nisi quando hostia tractanda est, usque ad ablutionem digitorum.

Dum celebrans principalis hostiam elevat, concelebrantes eam aspiciunt; ac postea, dum celebrans principalis iterum genuflectit, profunde se inclinant.

Tunc, detecto calice, omnes dicunt:

Símili modo postquam cenátum est,

celebrans principalis ambabus manibus accipit calicem,

accípiens et hunc præclárum cálicem

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in sanctas ac venerábiles manus suas:

omnes caput inclinant,

item tibi grátias agens,

celebrans principalis, sinistra tenens calicem, dextera signat super eum,

bene ✠ díxit,
dedítque discípulis suis, dicens:
Accípite, et bíbite ex eo omnes.

Celebrans principalis tenet calicem parum elevatum. Omnes proferunt verba consecrationis super calicem attente et continuate. Concelebrantes autem, dum verba consecrationis proferunt, manum dexteram, si opportunum videtur, ad calicem extendunt.

Hic est enim Calix Sánguinis mei,
novi et ætérni testaménti:
mystérium fídei:
qui pro vobis et pro multis effundétur
in remissiónem peccatórum.

Quibus verbis prolatis, celebrans principalis deponit calicem super corporale; et omnes dicunt:

Hæc quotiescúmque fecéritis,
in mei memóriam faciétis.

Celebrans principalis genuflexus adorat: surgit, ostendit populo, deponit, cooperit, et genuflexus iterum adorat.

Dum celebrans principalis calicem elevat, concelebrantes eum aspiciunt; ac postea, dum celebrans principalis iterum genuflectit, profunde se inclinant.

Extensis manibus, omnes concelebrantes cantant vel elata voce dicunt:

Unde et mémores, Dómine,
nos servi tui,
sed et plebs tua sancta,
eiúsdem Christi Fílii tui, Dómini nostri,
tam beátæ passiónis,
nec non et ab ínferis resurrectiónis,
sed et in cælos gloriósæ ascensiónis:

offérimus præcláræ maiestáti tuæ
de tuis donis ac datis

celebrans principalis iungit manus, et signat ter super hostiam et calicem simul,

hóstiam ✠ puram,
hóstiam ✠ sanctam,
hóstiam ✠ immaculátam,

signat semel super hostiam,

Panem ✠ sanctum vitæ ætérnæ

et semel super calicem,

et Cálicem ✠ salútis perpétuæ.

Item, extensis manibus, omnes simul prosequuntur:

Supra quæ propítio ac seréno vultu respícere dignéris:
et accépta habére,
sícuti accépta habére dignátus es
múnera púeri tui iusti Abel,
et sacrifícium Patriárchæ nostri Abrahæ:
et quod tibi óbtulit summus sacérdos tuus
Melchísedech,
sanctum sacrifícium, immaculátam hóstiam.

Profunde inclinati, iunctis manibus, omnes dicunt:

Súpplices te rogámus, omnípotens Deus:
iube hæc perférri per manus sancti Angeli tui
in sublíme altáre tuum,
in conspéctu divínæ maiestátis tuæ;
ut, quotquot

celebrans principalis, et concelebrantes qui stant circa mensam altaris, osculantur illud; deinde omnes se erigunt,

ex hac altáris participatióne
sacrosánctum Fílii tui

omnes iungunt manus, et celebrans principalis signat semel super hostiam, et semel super calicem,

Cor ✠ pus
et Sán ✠ guinem sumpsérimus,

omnes se signant,

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omni benedictióne cælésti et grátia repleámur.

Omnes iungunt manus.

Per eúndem Christum Dóminum nostrum.

Amen.

COMMEMORATIO PRO DEFUNCTIS

Meménto mortuorum a celebrante principali uni e concelebrantibus committi potest, qui solus hanc precem extensis manibus et elata voce dicit.

Meménto etiam, Dómine, famulórum famularúmque tuárum N. et N.,

qui nos præcessérunt cum signo fídei,

et dórmiunt in somno pacis.

Iungit manus, et omnes orant aliquantulum pro iis defunctis, pro quibus orare intendunt. Deinde, extensis manibus, concelebrans prosequitur:

Ipsis, Dómine, et ómnibus in Christo quiescéntibus,

locum refrigérii, lucis et pacis,

ut indúlgeas, deprecámur.

Iungit manus, dicens:

Per eúndem Christum Dóminum nostrum.

Amen.

Nobis quoque peccatóribus a celebrante principali uni e concelebrantibus committi potest, qui solus hanc precem extensis manibus et elata voce dicit.

Ad verba Nobis quoque peccatóribus omnes concelebrantes pectus percutiunt.

Nobis quoque peccatóribus

extensis manibus, concelebrans prosequitur:

fámulis tuis,

de multitúdine miseratiónum tuárum sperántibus,

partem áliquam et societátem donáre dignéris,

cum tuis sanctis Apóstolis et Martýribus:

cum Ioánne, Stéphano,

Matthía, Bárnaba,

Ignátio, Alexándro,

Marcellíno, Petro,

Felicitáte, Perpétua,

Agatha, Lúcia,

Agnéte, Cæcília, Anastásia,

et ómnibus Sanctis tuis:

intra quorum nos consórtium,

non æstimátor mériti,

sed véniæ, quæsumus, largítor admítte.

Iungit manus.

Per Christum Dóminum nostrum.

Solus celebrans principalis dicit:

Per quem hæc ómnia, Dómine,

semper bona creas,

signat ter super hostiam et calicem simul, dicens:

sanctí ✠ ficas,

viví ✠ ficas,

bene ✠ dícis

et præstas nobis.

Celebrans principalis discooperit calicem, genuflectit, accipit hostiam inter pollicem et indicem manus dexteræ, sinistra autem calicem, et elevans eum parum cum hostia, quam tenet super calicem, simul cum omnibus concelebrantibus cantat vel elata voce dicit:

Per ipsum, et cum ipso, et in ipso,

est tibi Deo Patri omnipoténti,

in unitáte Spíritus Sancti,

omnis honor et glória,

per ómnia sæcula sæculórum.

Omnes respondent: Amen.

COMMUNICANTES PROPRIA

In Nativitate Domini et per octavam

Communicántes

et (noctem sacratíssimam) diem sacratíssimum celebrántes,

(qua) quo beátæ Maríæ intemeráta virgínitas

huic mundo édidit Salvatórem:

sed et memóriam venerántes,

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in primis eiúsdem gloriósæ semper Vírginis Maríæ,
Genetrícis eiúsdem Dei et Dómini nostri Iesu Christi: †

In Epiphania Domini

Communicántes,
et diem sacratíssimum celebrántes,
quo Unigénitus tuus,
in tua tecum glória coætérnus,
in veritáte carnis nostræ visibíliter corporális appáruit:
sed et memóriam venerántes,
in primis gloriósæ semper Vírginis Maríæ,
Genetrícis eiúsdem Dei et Dómini nostri Iesu Christi: †

A Missa Vigiliæ paschalis usque ad sabbatum in albis

Communicántes,
et (noctem sacratíssimam) diem sacratíssimum celebrántes
Resurrectiónis Dómini nostri Iesu Christi secúndum carnem:
sed et memóriam venerántes,
in primis gloriósæ semper Vírginis Maríæ,
Genetrícis eiúsdem Dei et Dómini nostri Iesu Christi: †

In Ascensione Domini

Communicántes,
et diem sacratíssimum celebrántes,
quo Dóminus noster,
unigénitus Fílius tuus,
unítam sibi fragilitátis nostræ substántiam
in glóriæ tuæ déxtera collocávit:
sed et memóriam venerántes;
in primis gloriósæ semper Vírginis Maríæ,
Genetrícis eiúsdem Dei et Dómini nostri Iesu Christi: †

A vigilia Pentecostes usque ad sequens sabbatum

Communicántes,
et diem sacratíssimum Pentecóstes celebrántes,
quo Spíritus Sanctus
Apóstolis innúmeris linguis appáruit:
sed et memóriam venerántes,
in primis gloriósæ semper Vírginis Maríæ,
Genetrícis Dei et Dómini nostri Iesu Christi:
† sed et beáti Ioseph, eiúsdem Vírginis Sponsi,
et beatórum Apostolórum ac Mártyrum tuórum,
Petri et Pauli,
Andréæ, Iacóbi, Ioánnis,
Thomæ, Iacóbi, Philíppi,
Bartholomæi, Matthæi,
Simónis et Thaddæi:
Lini, Cleti,
Cleméntis, Xysti,
Cornélii, Cypriáni,
Lauréntii, Chrysógoni,
Ioánnis et Pauli,
Cosmæ et Damiáni:
et ómnium Sanctórum tuórum;
quorum méritis precibúsque concédas,
ut in ómnibus protectiónis tuæ muniámur auxílio.
Iungit manus.
Per eúndem Christum Dóminum nostrum.
Amen.

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HANC IGITUR PROPRIA

A Missa Vigiliæ paschalis usque ad sabbatum in albis et a vigilia Pentecostes usque ad sequens sabbatum

Hanc ígitur oblatiónem servitútis nostræ,
sed et cunctæ famíliæ tuæ,
quam tibi offérimus
pro his quoque, quos regeneráre dignátus es ex aqua et Spíritu Sancto,
tríbuens eis remissiónem ómnium peccatórum,
quæsumus, Dómine, ut placátus accípias:
diésque nostros in tua pace dispónas,
atque ab ætérna damnatióne nos éripi
et in electórum tuórum iúbeas grege numerári.
Omnes iungunt manus.
Per Christum Dóminum nostrum.
Amen.

In Consecratione Episcopi

Hanc ígitur oblatiónem servitútis nostræ,
sed et cunctæ famíliæ tuæ,
quam tibi offérimus
étiam pro me fámulo tuo
quem ad Episcopátus Ordinem promovére dignátus es,
quæsumus, Dómine, ut placátus accípias,
et propítius in me tu dona custódias;
ut, quod divíno múnere consecútus sum,
divínis efféctibus exsequátur:
diésque nostros in tua pace dispónas,
atque ab ætérna damnatióne nos éripi
et in electórum tuórum iúbeas grege numerári.
Iungit manus.
Per Christum Dóminum nostrum.
Amen.

FERIA V IN CENA DOMINI

IN MISSA VESPERTINA

Infra Actionem

Communicántes,
et diem sacratíssimum celebrántes,
que Dóminus noster Iesus Christus
pro nobis est tráditus:
sed et memóriam venerántes,
in primis gloriósæ semper Vírginis Maríæ,
Genetrícis eiúsdem Dei et Dómini nostri Iesu Christi:
sed et beáti Ioseph, eiúsdem Vírginis Sponsi,
et beatórum Apostolórum ac Mártyrum tuórum,
Petri et Pauli,
Andréæ, Iacóbi, Ioánnis,
Thomæ, Iacóbi, Philíppi,
Bartholomæi, Matthæi,
Simónis et Thaddæi:
Lini, Cleti,
Cleméntis, Xysti,
Cornélii, Cypriáni,
Lauréntii, Chrysógoni,
Ioánnis et Pauli,
Cosmæ et Damiáni:
et ómnium Sanctórum tuórum;
quorum méritis precibúsque concédas,

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ut in ómnibus protectiónis tuæ muniámur auxílio.
Iungit manus.
Per eúndem Christum Dóminum nostrum.
Amen.

Hanc ígitur oblatiónem servitútis nostræ,
sed et cunctæ famíliæ tuæ,
quam tibi offérimus
ob diem, in qua Dóminus noster Iesus Christus
trádidit discípulis suis
Córporis et Sánguinis sui mystéria celebránda,
quæsumus, Dómine, ut placátus accípias:
diésque nostros in tua pace dispónas,
atque ab ætérna damnatióne nos éripi
et in electórum tuórum iúbeas grege numerári.
Omnes iungunt manus.
Per eúndem Christum Dóminum nostrum.
Amen.
Et, manibus iunctis, omnes prosequuntur:
Quam oblatiónem tu, Deus, in ómnibus, quæsumus,
celebrans principalis signat ter super oblata,
bene ✠ díctam,
adscríp ✠ tam,
ra ✠ tam,
rationábilem, acceptabilémque fácere dignéris:
signat semel super hostiam,
ut nobis Cor ✠ pus
et semel super calicem,
et San ✠ guis fiat dilectíssimi Fílii tui,
Dómini nostri Iesu Christi.

Qui prídie quam pro nostra omniúmque salúte paterétur,
hoc est hódie,
celebrans principalis accipit hostiam,
accépit panem in sanctas ac venerábiles manus suas,
elevat oculos,
et elevátis óculis in cælum
ad te Deum Patrem suum omnipoténtem,
omnes caput inclinant,
tibi grátias agens,
celebrans principalis signat super hostiam,
bene ✠ díxit,
fregit,
dedítque discípulis suis, dicens:
Accípite, et manducáte ex hoc omnes.
Hoc est enim Corpus meum.
Tunc, detecto calice, omnes dicunt:
Símili modo postquam cenátum est,
celebrans principalis ambabus manibus accipit calicem,
accípiens et hunc præclárum cálicem
in sanctas ac venerábiles manus suas:
omnes caput inclinant,
item tibi grátias agens,
celebrans principalis, sinistra tenens calicem dextera signat super eum,
bene ✠ díxit,
dedítque discípulis suis, dicens:
Accípite, et bíbite ex eo omnes.

Hic est enim Calix Sánguinis mei,
novi et ætérni testaménti:
mystérium fídei:
qui pro vobis et pro multis effundétur
in remissiónem peccatórum.

Hæc quotiescúmque fecéritis,
in mei memóriam faciétis.

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APPENDIX II

THE LORD'S PRAYER IV

Priest

Let us pray: Taught by our Sav - ior's com - mand

and formed by the word of God, we dare to say:

Priest and people: (quiet, moving)

Our Fa- ther, who art in heav- en, hal- lowed be thy

name; thy King- dom -come; thy will be done on

earth as it is in heav - en. Give us this day our

dai - ly bread; and for - give us our tres - pass - es

as we for - give those who tres-pass a - gainst us

and lead us not in - to temp - ta - tion,

but de - liv - er us from e - vil.

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APPENDIX III

HOLY THURSDAY
MASS OF THE CHRISM

For the Blessing of the Oil of the Catechumens and the Oil of the Sick, and the Making of the Sacred Chrism

I classis

1. Benedictio olei catechumenorum et infirmorum, et confectio sacri chrismatis peraguntur secundum ordinem in Pontificali romano descriptum, iis exceptis, quæ inferius notantur.

2. Hæ autem benedictio et confectio fiunt intra Missam chrismatis, quœ celebranda est post Tertiam.

3. ANTIPHONA AD INTROITUM Ex. 30, 25, 31

Fácies unctiónis óleum, et fíliis Israël dices: Hoc óleum unctiónis sanctum erit mihi in generatiónes vestras.
Ps. 88, 2. **Grátias Dómini in ætérnum cantábo; per omnes generatiónes annuntiábo fidelitátem tuam.**
Fácies unctiónis.

4. Decantatis antiphona ad Introitum ac Kýrie, eléison, ut moris est, Pontifex, incipit in tono solemnl Glória in excélsis.

5. Orémus. Oratio

Dómine Deus, qui in regenerándis plébibus tuis ministério úteris sacerdótum: tríbue nobis perseveántem in tua voluntáte famulátum; ut dono grátiæ tuæ, in diébus nostris, et méritis et número sacrátus tibi pópulus augeátur. Per Dóminum.

Et dicitur hæc tantum oratio.

6. Léctio Isaíæ Prophétæ. Is. 61, 1-4, 6, 8-9

Spíritus Dómini super me, eo quod únxerit Dóminus me, ad annuntiándum mansuétis misit me, ut medérer contrítis corde et prædicárem captívis indul-

Class I

1. The blessing of the oil of the catechumens and the oil of the sick and the making of the sacred chrism take place according to the rite described in the Roman Pontifical, with the exceptions that are noted below.

2. The blessing of oils and the making of the chrism take place within the Mass of the Chrism, which is to be celebrated after Terce.

INTROIT ANTIPHON Ex. 30, 25, 31

You shall make the oil of anointing and say to the sons of Israel: As sacred anointing oil this shall belong to me throughout your generations.
Ps. 88, 2 **The favors of the Lord I will sing forever; through all generations I shall proclaim your faithfulness.**
You shall make.

4. After the antiphon to the introit and the Kyrie have been chanted as usual, the Bishop begins Glory to God in the highest in a solemn tone.

PRAYER

Let us pray.

Lord God, you make use of the ministry of priests for regenerating your people. * Make us persevere in serving your will that in our days by the gift of your grace the people consecrated to you may increase in merit and in number. Through Jesus Christ.

This prayer alone is said.

A Reading from the Prophet Isaia Is. 61, 1-4, 6, 8-9

The spirit of the Lord God is upon me,
because the Lord has anointed me;
He has sent me to bring glad tidings to the lowly,
to heal the brokenhearted,

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géntiam et clausis aperitiónem, ut prædicárem annum placábilem Dómino et diem ultiónis Deo nostro, ut consolárer omnes lugéntes, ut pónerem lugéntibus Sion et darem eis corónam pro cínere, óleum gáudii pro luctu, pállium laudis pro spíritu mæróris et vocabúntur in ea fortes iustítiæ plantátio Dómini ad glorificándum. Et ædificábunt desérta a sæculo et ruínas antíquas érigent et instaurábunt civitátes desértas, dissipátas in generatiónem et generatiónem. Vos sacerdótes Dómini vocabímini, minístri Dei nostri, dicétur vobis. Quia ego Dóminus díligens iudícium et ódio habens rapínam in holocáusto et dabo opus eórum in veritáte et fœdus perpétuum fériam eis. Et scient in géntibus semen eórum et germen eórum in médio populórum. Omnes qui víderint eos cognóscent illos, quia isti sunt semen, cui benedíxit Dóminus.

To proclaim liberty to the captives
and release to the prisoners,
To announce a year of favor from the Lord
and a day of vindication by our God,
to comfort all who mourn;
To place on those who mourn in Sion
a diadem instead of ashes,
To give them oil of gladness in place of mourning,
a glorious mantle instead of a listless spirit.
They will be called oaks of justice,
planted by the Lord to show his glory.
They shall rebuild the ancient ruins,
the former wastes they shall raise up
And restore the ruined cities,
desolate now for generations.
You yourselves shall be named priests of the Lord,
ministers of our God you shall be called.
For I, the Lord, love what is right,
I hate robbery and injustice;
I will give them their recompense faithfully,
a lasting covenant I will make with them.
Their descendants shall be renowned among the nations,
and their offspring among the peoples;
All who see them shall acknowledge them
as a race the Lord has blessed.

7. GRADUALE Ps. 27, 7-8

In Deo confísum est cor meum, et adiútus sum; ídeo exsúltat cor meum, et cántico meo laudo eum.

℣. Dóminus robur est pópulo suo, et præsídium salútis uncto suo.

GRADUAL Ps. 27, 7-8

In God my heart trusts, and I find help; then my heart exults, and with my song I praise him.

℣. The Lord is the strength of his people, the saving refuge of his anointed.

✠ Sequéntia sancti Evangélii secúndum Lucam. Lc. 4, 16-22

✠ A Reading from the Holy Gospel according to Luke
Luke 4, 16-22

In illo témpore: Venit Iesus Názareth, ubi erat nutrítus, et intrávit secúndum consuetúdi-

At that time Jesus came to Nazareth where he had been raised. He entered the synagogue on

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nem suam die sábbati in synagógam et surréxit légere. Et tráditus est illi liber Isaíæ prophétæ. Et, ut revólvit librum, invénit locum, ubi scriptum erat: "Spíritus Dómini super me; propter quod unxit me, evangelizáre paupéribus misit me, sanáre contrítos corde, prædicáre captívis remissiónem et cæcis visum, dimíttere confráctos in remissiónem, prædicáre annum Dómini accéptum et diem retributiónis". Et, cum plicuísset librum, réddidit minístro et sedit. Et ómnium in synagóga óculi erant intendéntes in eum. Cœpit autem dícere ad illos: "Quia hódie impléta est hæc scriptúra in áuribus vestris". Et omnes testimónium illi dabant et mirabántur in verbis grátiæ, quæ procedébant de ore ipsíus.

the Sabbath as was his custom, and stood up to read. The volume of the prophet Isaia was handed to him. Unrolling the volume, he found the place where it was written:

"The Spirit of the Lord is upon me
because he has anointed me;
He has sent me to proclaim good news to the poor;
to heal the broken-hearted;
to proclaim liberty to the captives,
and return of sight to the blind;
to set at liberty the oppressed,
to proclaim an acceptable year of the Lord
and the day of recompense."

Closing the volume, he gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed upon him. Then he began to say to them, "Today this passage of Scripture has been fulfilled in your hearing." And all bore him witness, and marvelled at the words of grace that came from his mouth.

Et non dicítur Credo.

The Creed is not said.

9. AD OFFERTORIUM

Hodie non cantatur antiphona ad offertorium; sed, dum una cum pane et vino pro celebratione eucharistica afferuntur ad altare olea consecranda, schola et totus populus concinunt hymnum O Redémptor.

AT THE OFFERTORY

Today the antiphon to the offertory is not sung. While the oils to be consecrated are carried to the altar together with the bread and wine for the celebration of the Eucharist, the schola and the entire people sing the hymn O Redeemer.

O Redemptor, sume carmen
Temet concinentium.

O Redeemer, receive the song
of those who sing your praise.

Arbor feta alma luce
Hoc sacrandum protulit,
Fert hoc prona praesens turba
Salvatori saeculi.

A tree made fruitful by the fostering light of the sun
brought forth this oil that it might be blessed.
Humbly we bring it to the Savior of the world.

Consecrare tu dignare,
Rex perennis patriae,
Hoc olivum, signum vivum,
Iura contra daemonum,

In your kindness, O King of the eternal homeland,
Consecrate this oil of olives
as a sign of life, a safeguard against the demon.

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Ut novetur sexus omnis
Unctione chrismatis:
Ut sanetur sauciata
Dignitatis gloria.

May both men and women be made new by being anointed by the Chrism,
And may the wound to their glorious dignity be healed.

Lota mente sacro fonte
Aufugantur crimina,
Uncta fronte sacrosancta
Influunt charismata.

Our minds being cleansed at the sacred font, let our sins be put to flight;
May holy gifts be lavished on those whose foreheads are anointed.

Corde natus ex Parentis,
Alvum implens Virginis,
Praesta lucem, claude mortem
Chrismatis consortibus.

You who were born from the heart of the Father, and did fill the womb of the Virgin,
Grant light, put an end to death
for those who share in the Chrism.

Sit haec dies festa nobis
Saeculorum saeculis,
Sit sacrata digna laude
Nec senescat tempore.

May this day be a festival for us
for ever and ever:
May it be made holy with worthy praise,
and may it not grow old with time.

10. Oratio super oblata

Accépta tibi sint, Dómine, plebis tuæ múnera supplicántis, ut, sacerdótum sanctificáta servítio, fidéles tuos perpétua redemptióne confírment. Per Dóminum.

PRAYER OVER THE GIFTS

May the power of this sacrament, O Lord, through your mercy cleanse our old nature * and lead us to an increase of new life and to salvation. Through Jesus Christ.

11. Præfatio propria

11. Proper Preface

12. Communicántes, et quæ sequuntur usque ad Consecrationem, dicuntur ut in Canone Missæ, nihil addendo vel immutando.

12. The Communicantes and everything that follows up to the Consecration are said as in the Canon of the Mass without addition or change.

13. In benedictione chrismatis, quæ in veteribus editionibus Pontificalis romani invenitur, versus finem præfationis quæ super chrisma benedicendum cantatur, omittantur verba: ut spirituális lavácri baptísmo usque ad vestiménto incorrúpti múneris induántur, quæ olim præfationem propriam Missæ chrismatis constituerant, et quæ in hoc instaurato ritu iterum locum suum obtinuerunt.

13. In the blessing of the chrism, given in the old editions of the Roman Pontificale, toward the end of the preface which is sung for the blessing of the chrism, the words: ut spiritualis lavacri baptismo up to vestimento incorrupti muneris induantur are omitted. These words formerly pertained to the proper preface of the Mass of the Chrism, and have again taken this place in the restored rite.

14. Ad triplex Agnus Dei, respondetur ter miserére nobis. Omittitur oratio Dómine Iesu Christe. qui dixísti; et non datur osculum pacis. In hac Missa sacram Communionem distribuere non licet.

14. At the threefold Agnus Dei, Have mercy on us is said three times. The prayer, Domine Iesu Christe qui dixisti, is omitted and the Pax is not given. It is not lawful to distribute holy Communion in this Mass.

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15. Antiphona ad Communionem Ps. 44, 7

Dilexísti iustítiam, et odísti iniquitátem: proptérea unxit te Deus, Deus tuus.

COMMUNION ANTIPHON Ps. 44, 7

You love justice and hate wickedness: therefore God, your God, has anointed you.

16. Postcommunio

Præsta, quæsumus, Dómine: ut, sicut de prætéritis ad nova transímus; ita, vetustáte depósita, sanctificátis méntibus innovémur. Per Dóminum.

PRAYER AFTER COMMUNION

O Lord, as we leave the things of the past and turn to the new, * may we put off our old nature and be renewed in holiness of mind. Through Jesus Christ.

17. In fine Missæ, dicto Pláceat tibi, sancta Trínitas, datur benedictio more solito, et postea in choro dicuntur Sexta et Nona.

17. At the end of Mass the blessing is given in the usual way, and afterwards Sext and None are said in choir.

18. Locorum Ordinarii, qui Missam chrismatis mane celebraverint, possunt vespere Missam quoque solemnem in Cena Domini litare.

18. Local Ordinaries who have celebrated the Mass of the Chrism in the morning may also offer the solemn Mass of the Lord's Supper in the evening.

THE RITE FOR THE BLESSING OF THE OIL OF THE CATECHUMENS AND THE OIL OF THE SICK AND FOR THE MAKING OF THE CHRISM

Servatis formulis ac ritibus in Pontificali romano nunc exstantibus, celebratio Missæ chrismatis hoc modo disponatur.

The formulas and the rites now found in the Roman Pontifical are to be observed, but the celebration of the Mass of the Chrism shall be arranged in the following way.

1. Tres ampullæ oleo plenæ, et balsamum, parentur et asserventur, prout in Pontificali indicatur. In presbyterio autem, loco opportuniore, paretur mensa alba tobalea cooperta, super quam ampullæ ad offertorium disponantur, et suo tempore in medio presbyterio collocanda, ut universa actio sacra a populo bene conspici et participari possit.

1. Three vessels filled with oil, and the balsam, shall be prepared, as indicated in the Pontifical. In a suitable place in the presbyterium a table covered with a white cloth shall be arranged, upon which the vessels will be placed at the offertory. At the proper time the table is to be placed in the center of the presbyterium, so that the entire sacred action may be seen easily by the people and participated in by them.

2. Convenit ut inter presbyteros, qui Missam cum Episcopo concelebrant, et sunt "eius testes et ministerii sacri chrismatis cooperatores", habeantur archipresbyteri seu decani regionum diœcesis vel saltem aliqui sacerdotes ex variis diœcesis regionibus.

2. It is fitting that among the priests who concelebrate the Mass with the Bishop and are 'his witnesses and cooperators in the ministry of the sacred chrism,' there should be the archpriests or deans of the regions of the diocese or at least some priests from the various regions of the diocese.

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3. Præparatio Pontificis, concelebrantium aliorumque ministrorum, ingressus in ecclesiam, et omnia quæ habentur ab initio Missæ usque ad orationem fidelium, ita fiunt ut in ritu concelebrationis indicatur. Diaconi et subdiaconi, qui in benedictione Oleorum partem habent, ante presbyteros concelebrantes ad altare procedunt.

3. The preparation of the Bishop and of the concelebrants and other ministers, the entrance into the church, and everything from the beginning of Mass up to the prayer of the faithful, take place as indicated in the rite of concelebration. The deacons and the subdeacons who take part in the blessing of oils walk in the procession to the altar ahead of the concelebrating priests.

4. Post orationem fidelium, Pontifex incensum imponit et benedicit, more solito. Tum septem diaconi et septem subdiaconi parati, et alii ministri, quot sunt necessarii, accedunt ad secretarium ut Olea benedicenda ad altare deferant. Revertentes autem ad altare, hoc ordine procedunt: primus venit thuriferarius cum thuribulo fumigante, deinde subdiaconus portans vas cum balsamo, tum alius subdiaconus cum ampulla Olei pro infirmis, demum, unus post alium, duo diaconi ampullas Olei catechumenorum et ad sacrum Chrisma portantes. Eos sequuntur ministri, qui panem, vinum et aquam pro Sacrificio deferunt. Processione per ecclesiam progrediente, schola, omnibus respondentibus, cantat hymnum **O Redémptor,** loco antiphonæ ad offertorium.

4. After the prayer of the faithful the Bishop places incense in the thurible and blesses it in the usual way. Then the seven vested deacons and the seven vested subdeacons, and as many other ministers as are necessary, go to the secretarium in order to bring the oils for the blessing to the altar. Returning to the altar, they walk in this order: first comes the thurifer with the thurible, then the subdeacon carrying the vessel with balsam, then a second subdeacon with the vessel for the oil of the sick, and lastly, one after the other, the two deacons carrying the vessels for the oil of catechumens and for the sacred chrism. The ministers who carry the wine and water for the sacrifice follow them. During the procession through the church, the schola chants the hymn **O Redeemer,** in place of the antiphon to the offertory; all respond.

5. Cum processio pervenerit in presbyterium, ministri qui oblata deferunt ad sedem Pontificis accedunt. Primus diaconus, qui ampullam Olei ad sacrum Chrisma defert, præsentat eam Pontifici, dicens: **Oleum ad sanctum Chrisma,** eamque postea in medio mensæ in presbyterio collocatæ ponit. Accedit deinde diaconus, qui ampullam Olei catechumenorum portat, et eam præsentat Pontifici, dicens: **Oleum catechumenórum,** ac postea ad dexteram ampullæ Olei chrismalis collocat. Subdiaconus, qui ampullam Olei infirmorum defert, eam præsentat Pontifici, dicens: **Oleum infirmórum,** et postea ad sinistram ampullæ Olei chrismalis ponit. Subdiaconus, qui vas cum balsamo portat, illud præsentat Pontifici nihil dicens, et postea super mensam deponit. Panis et vinum, Pontifici oblata, a diacono super altare deponuntur.

5. When the procession has come into the presbyterium, the ministers who carry the offerings go to the seat of the Bishop. The first deacon, who carries the vessel of oil for the holy chrism, presents it to the Bishop, saying: **The oil for the holy Chrism,** and then places it in the center of the table in the presbyterium. Next the deacon who carries the vessel for the oil of catechumens comes forward and presents it to the Bishop, saying: **The oil of the catechumens,** and then places it at the right of the vessel of oil for the chrism. The subdeacon who carries the vessel for the oil of the sick presents it to the Bishop, saying: **The oil of the sick,** and then places it at the left of the vessel of oil for the chrism. The subdeacon who carries the vessel with the balsam presents it to the Bishop, saying nothing, and then places it on the table. The bread and wine, after they have been offered to the Bishop, are placed on the altar by the deacon.

6. Deinde Missa procedit, prout in ritu concelebrationis habetur, usque ad **Nobis quoque** inclusive.

6. Then Mass proceeds according to the rite of concelebration as far as **Nobis quoque** inclusively.

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BLESSING OF THE OIL OF THE SICK

7. Antequam Pontifex dicat: Per quem hæc ómnia, subdiaconus, qui ampullam Olei infirmorum detulit, eam e mensa sumit, defert ad altare et coram Pontifice tenet. Pontifex autem paulum recedit ad latus sinistrum et exorcizat et benedicit Oleum.

7. Before the Bishop says: Per quem hæc omnia, the subdeacon who carried the vessel for the oil of the sick takes it from the table, brings it to the altar, and holds it in front of the Bishop. The Bishop steps back a little to the left side and exorcises and blesses the oil.

Exorcízo te, immundíssime spíritus, omnísque incúrsio sátanæ et omne phantásma: in nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ Sancti; ut recédas ab hoc óleo, ut possit éffici únctio spiritális ad corroboréndum templum Dei vivi; ut in eo possit Spíritus Sanctus habitáre, per nomen Dei Patris omnipoténtis, et per nomen dilectíssimi Fílii eius Dómini nostri Iesu Christi, qui ventúrus est iudicáre vivos et mórtuos, et sæculum per ignem.

I exorcise you, most unclean spirit, and I make powerless every assault and phantom of Satan, in the name of the ✠ Father, and of the ✠ Son, and of the Holy ✠ Spirit, that you may depart from this oil. May it become a spiritual anointing to strengthen the temple of the living God, and may the Holy Spirit dwell in it, through the name of God the Father almighty, and through the name of his most beloved Son, our Lord Jesus Christ, who will come to judge the living and the dead and the world by fire.

℟. **Amen.**

All: Amen.

℣. **Dóminus vobíscum.**

℣. The Lord be with you.

℟. **Et cum spíritu tuo.**

℟. And with your spirit.

Orémus. Oratio

Let us pray. Prayer

Emítte, quæsumus, Dómine, Spíritum Sanctum tuum Paráclitum de cælis in hanc pinguédinem olívæ, quam de víridi ligno prodúcere dignátus es, ad refectiónem mentis et córporis; ut, tua sancta bene ✠ dictióne, sit omni hoc unguénto cæléstis medicínæ perúncto tutámen mentis et córporis, ad evacuándos omnes dolóres, omnes infirmitátes omnémque ægritúdinem mentis et córporis, unde unxísti sacerdótes, reges, prophétas et mártyres; sit chrisma tuum perféctum, Dómine, nobis a te benedíctum, pérmanens in viscéribus nostris. In nómine Dómini nostri Iesu Christi.

O Lord, we pray that you will send from heaven your Holy Spirit, the Consoler, into this rich oil of the olive which in your kindness you brought forth from the green tree for the refreshment of mind and body. Through your ✠ blessing may it become a safeguard of mind and body for everyone who is anointed with this ointment of heavenly healing, to relieve every pain, every weakness, every ailment of mind and body—for this is the oil with which you anointed priests, kings, prophets, and martyrs. May it be your perfect chrism, O Lord, blessed for us by you, permeating every fibre of our being. In the name of our Lord Jesus Christ.

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¶ Postea, statim ad altare iterum conversus, prosequitur: Per quem hæc ómnia Subdiaconus vero Oleum benedictum suo loco iterum reponit; et Missa procedit usque ad Communionem concelebrantium et fidelium inclusive.

Afterwards, turning immediately to the altar, he continues: Per quem hæc omnia. The subdeacon returns the blessed oil to its place, and the Mass continues as far as the Communion of the concelebrants and of the faithful inclusively.

8. Communione expleta et factis ablutionibus, proceditur ad benedictionem sacri Chrismatis et Olei catechumenorum, hoc modo. Ponitur in medio presbyterii mensa cum ampullis Olei benedicendi. Pontifex ad eam accedit et stat facie ad populum conversa. Presbyteri circa illum ex utraque parte, in modum coronæ, facie item ad populum conversa, consistunt. Diaconi vero et subdiaconi stant post Pontificem.

8. After Communion, when the ablutions have been completed, the blessing of the sacred chrism and of the oil of catechumens takes place in this manner. The table with the vessels of oil to be blessed is placed in the center of the presbyterium. The Bishop goes to it and stands facing the people. The priests stand around him on either side, in a semi-circle, likewise facing toward the people. The deacons and subdeacons stand in back of the Bishop.

BLESSING OF THE BALSAM

9. Omnibus ita dispositis, Pontifex benedicit balsamum, dicens unam ex orationibus:

9. When all are thus arranged, the Bishop blesses the balsam, saying one of the following prayers:

℣. **Dóminus vobíscum.**

℣. **The Lord be with you.**

℟. **Et cum spíritu tuo.**

℟. **And with your spirit.**

Orémus. Oratio

Let us pray. Prayer

Deus, mysteriórum cæléstium et virtútum ómnium præparátor, nostras, quæsumus, preces exáudi, hanc odoríferam sicci córticis lácrimam (quæ, felícis virgæ profluéndo sudórem, sacerdotáli nos opímat unguénto acceptábilem tuis præsta mystériis, et concéssa benedictióne sanctí ✠ fica. Per Dóminum nostrum Iesum Christum, Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum. ℟. Amen.

O God, Author of all heavenly mysteries and powers, we implore you, hear our prayers and make acceptable for your mysteries this fragrant tear of the bark which, flowing from the fruitful branch, makes us rich by the high priest's anointing. Be pleased to bless and so to sanctify ✠ it. Through Jesus Christ, your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit, God, forever and ever. All: Amen.

Orémus. Oratio

Let us pray. Prayer

Creaturárum ómnium, Dómine, procreátor, qui per Móysen fámulum tuum permístis herbis arómatum fieri præcepísti sanctificatiónem unguénti; clementiam tuam supplíciter depóscimus, ut huic unguénto, quod radix prodúxit stírpea, spiritu-

O Lord, Creator of all things, who commanded Moses, your servant, to mingle herbs together and so make an ointment for sanctification, humbly we implore you in your kindness to lavish spiritual grace on this ointment which has been produced from root and stock, and to

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álem grátiam largiéndo, plenitúdinem sancti ✠ ficatiónis infúndas. Sit nobis, Dómine, fídei hilaritáte cónditum; sit sacerdotális unguénti chrisma perpétuum; sit ad cæléstis vexílli impressiónem digníssimum; ut, quicúmque Baptísmate sacro renáti isto fúerint liquóre perúncti, córporum atque animárum benedictiónem pleníssimam consequántur, et beátæ fídei colláto múnere perénniter ampliéntur. Per Dóminum nostrum Iesum Christum, Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum. ℟. Amen.

pour into it the fulness of ✠ sanctification. May it be for us, O Lord, a seasoning with the joy of faith. May it be the enduring chrism of the high priest's anointing. May it be a fitting instrument to confer the insignia of heaven, so that all those who have been reborn in holy baptism and anointed with this fluid may receive full blessing both of body and of soul, and may constantly grow in the holy faith that has been given them. Through Jesus Christ, your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit, God, forever and ever. All: Amen.

Ac deinde balsamum ipsum cum modico olei de ampulla chrismali sumpti miscet, dicens: Orémus Dóminum Deum nostrum, ut in Pontificali.

Then he mixes the balsam with some of the oil taken from the vessel for the chrism, saying:

Orémus Dóminum Deum nostrum omnipoténtem, qui incomprehensíbilem unigéniti Fílii sui sibíque coætérni divinitátem mirábili dispositióne veræ humanitáti inseparabíliter coniúnxit, et, cooperánte grátia Spíritus Sancti, óleo exsultatiónis præ participibus suis linívit, ut homo, fraude diáboli pérditus, gémina et singulári constans matéria, perénni redderétur, de qua excíderat, hereditáti; quátenus hos ex divérsis creaturárum speciébus liquóres creátos sanctæ Trinitátis perfectióne bene ✠ dícat, et benedicéndo sancti ✠ ficet, concedátque, ut simul permísti unum fiant; et quicúmque extérius inde perúnctus fúerit, ita intérius liniátur, quod, ómnibus sórdibus corporális matériæ carens, se partícipem regni cæléstis éffici gratulétur. Per eúndem Dóminum nostrum Iesum Christum, Fílium tuum: Qui tecum vivit et regnat in unitáte eiúsdem Spíritus Sancti, Deus, per ómnia sæcula sæculórum. ℟. Amen.

Let us implore the Lord, our almighty God, who in a marvelous way has inseparably united the awesome divinity of his only Son, eternal like himself, with our human nature. By the grace of the Holy Spirit, he has anointed his Son with the oil of gladness above all his companions, in order that man, made up of a twofold yet single substance, betrayed by the treachery of the devil, might regain the eternal inheritance which he had lost. Let us implore him to bless ✠ with the full blessing of the holy Trinity these fluids made out of different substances, and to sanctify ✠ them by this blessing. May he grant that in mingling together they may become one. May whoever is anointed with them externally be transformed internally, in such a way that, freed from all material stains, he may rejoice in becoming a citizen of the kingdom of heaven. Through Jesus Christ, your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit, God, forever and ever. All: Amen.

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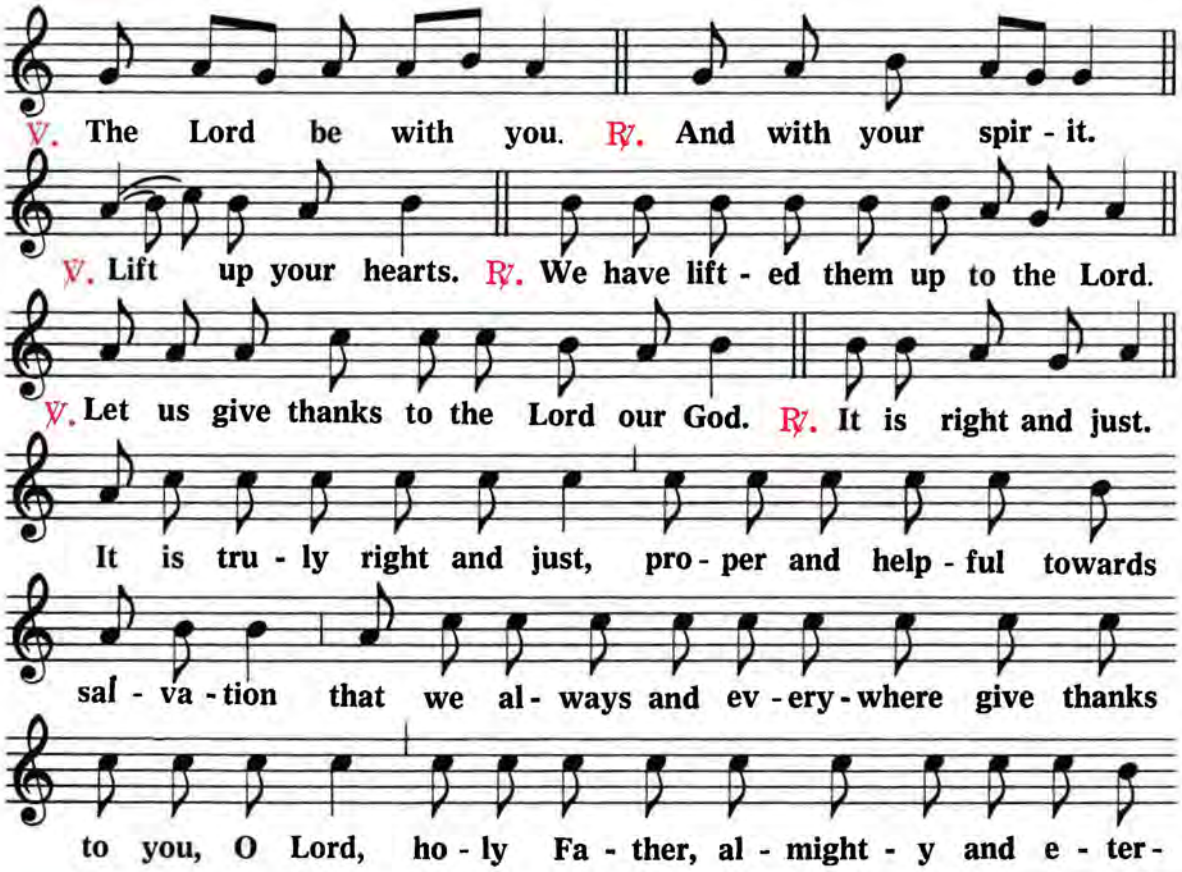
BLESSING OF THE CHRISM

10. Quo facto, Pontifex halat semel, in modum crucis, super ampullam Olei chrismalis. Similiter cum eo halant semel versus ampullam presbyteri, suis locis manentes. Deinde solus Pontifex dicit exorcismum, ut in Pontificali, et præfationem.

10. After this, the Bishop breathes once, in the form of a cross, over the vessel of oil for the chrism. In the same way the priests breathe once toward the vessel together with the Bishop, but remaining in their places. Then the Bishop alone says the exorcism, as in the Pontifical, and the preface.

Exorcízo te, creatúra olei, per Deum Patrem omnipoténtem, qui fecit cælum et terram, mare et ómnia quæ in eis sunt, ut omnis virtus adversárii, omnis exércitus diáboli, omnísque incúrsio et omne phantásma sátanæ eradicétur et effugétur a te; ut fias ómnibus, qui ex te ungéndi sunt, in adoptiónem filiórum, per Spíritum Sanctum. In nómine Dei Pa ✠ tris omnipoténtis, et Iesu ✠ Christi Fílii eius, Dómini nostri, qui cum eo vivit et regnat Deus, in unitáte eiúsdem Spíritus ✠ Sancti, per ómnia sæcula sæculórum. ℟. Amen.

I exorcise you, O creature oil, through God the Father almighty, who made heaven and earth, the sea and all things therein, that you may overcome and put to flight every power of the enemy, every army of Satan; that you may become, for all who are to be anointed with you, an instrument for their adoption as sons of God through the Holy Spirit. In the name of God the Father ✠ almighty, and of Jesus ✠ Christ his Son, our Lord, who lives and reigns with him in the unity of the Holy ✠ Spirit, God, forever and ever. All: Amen.



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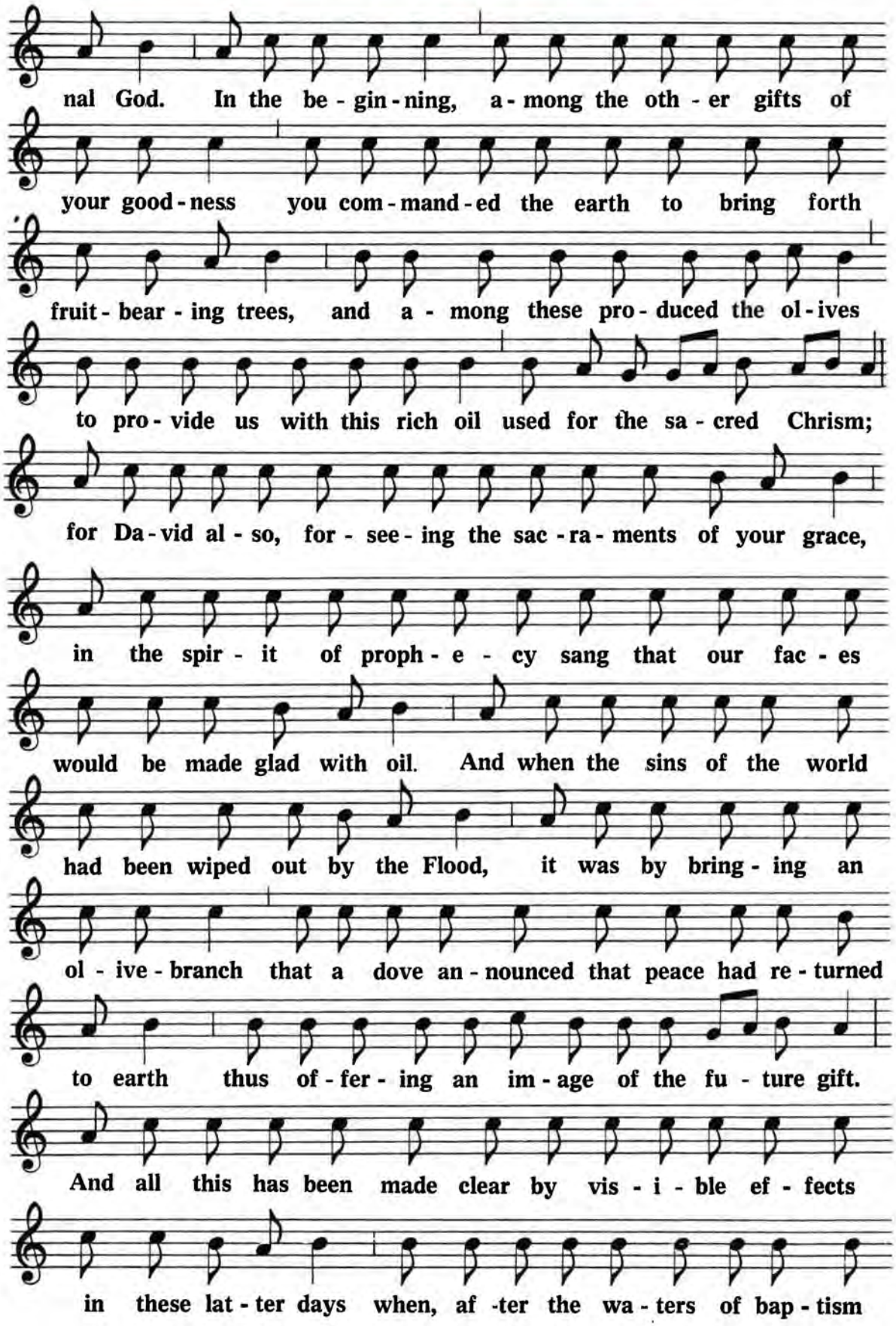

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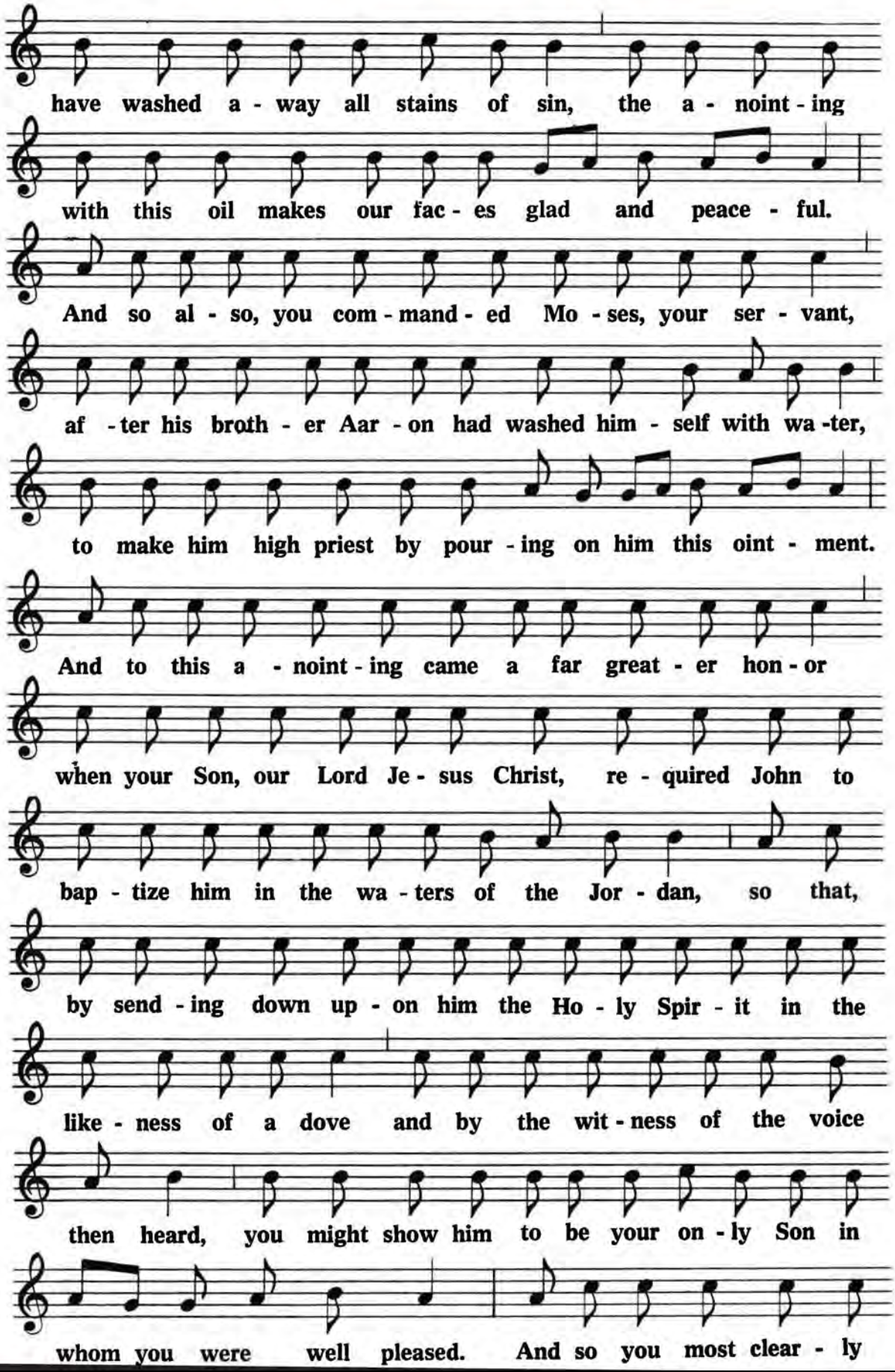

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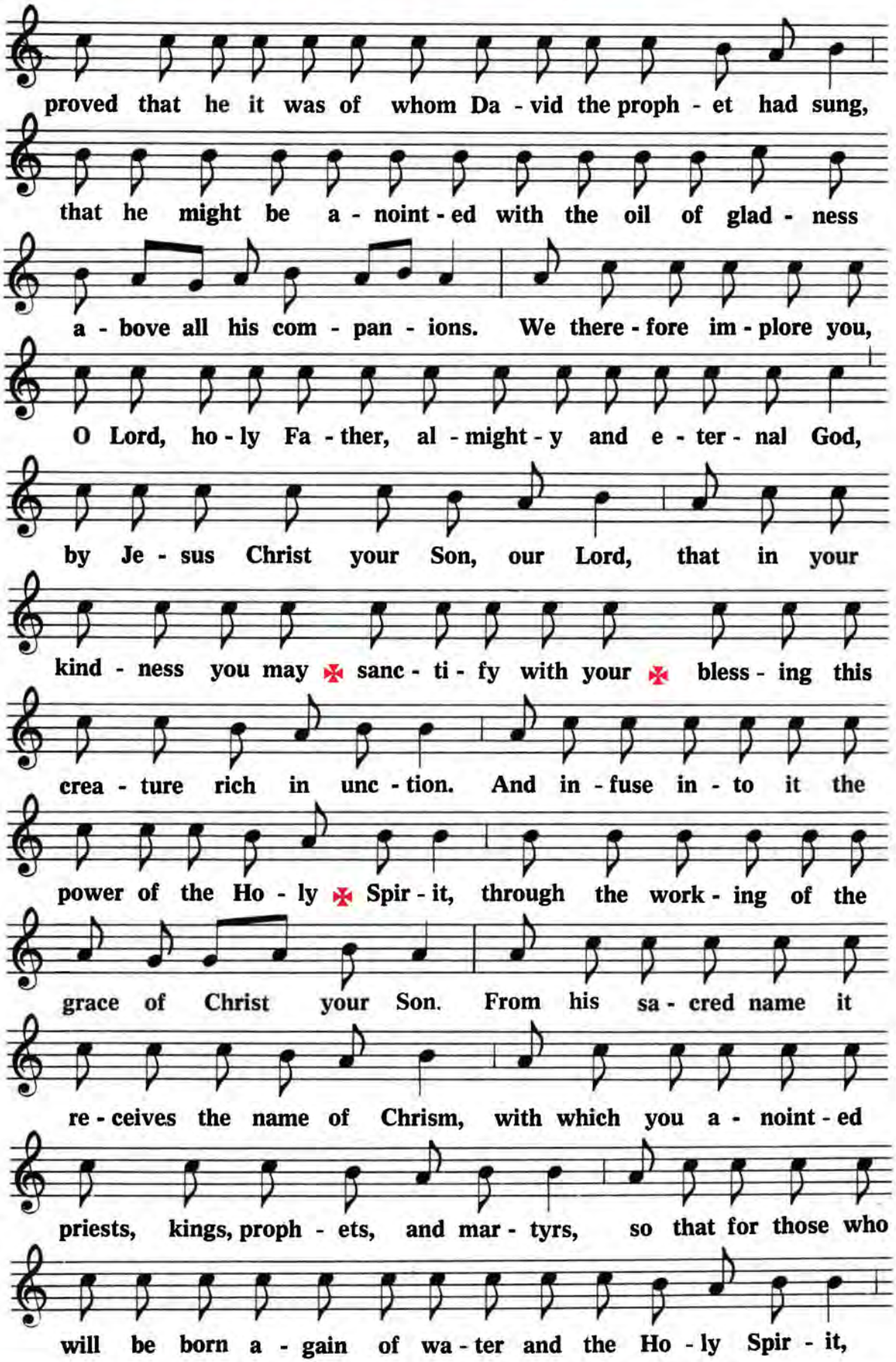

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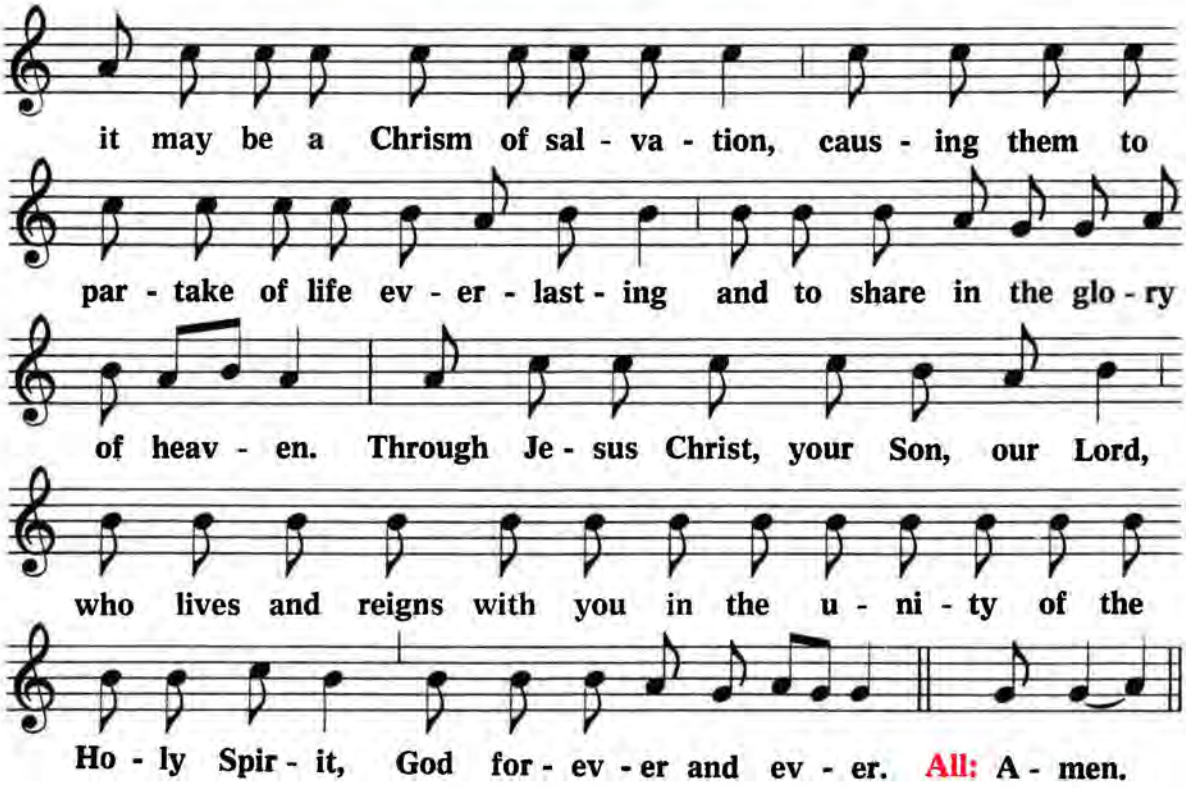

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

℣. Sursum corda.

℟. Habémus ad Dominum.

℣. Grátias agámus Dómino Deo nostro.

℟. Dignum et iustum est.

Vere dignum et iustum est, aequum et salutáre, nos tibi semper et ubique grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus: Qui in princípio, inter cétera bonitátis tuæ múnera, terram prodúcere fructífera ligna iussísti, inter quæ huius pinguíssimi liquóris minístræ olívæ nasceréntur, quarum fructus sacro chrísmati deservíret. Nam et David, prophético spíritu grátiæ tuæ sacraménta prænóscens, vultus nostros in óleo exhilarándos esse cantávit: et cum mundi crímina dilúvio quondam expiaréntur effúso, similitúdinem futúri múneris colúmba demónstrans per olívæ ramum, pacem terris rédditam nuntiávit. Quod in novíssimis tempóribus manifestis est efféctibus declarátum, cum, baptísmatis aquis ómnium críminum commíssa deléntibus, hæc ólei únctio vultus nostros iucúndos éfficit ac serénos. Inde étiam Móysi fámulo tuo mandátum dedísti, ut Aaron fratrem suum, prius aqua lotum, per infusiónem huius unguénti constitúeret sacerdótem. Accéssit ad hoc ámplior honor, cum Fílius tuus Iesus Christus, Dóminus noster, lavári se a Ioánne undis Iordánicis exegísset, ut, Spíritu Sancto in colúmbæ similitúdine désuper misso, Unigénitum tuum, in quo tibi óptime complacuísse, testimónio subsequéntis vocis osténderes, et hoc illud esse manifestíssime comprobáres, quod cum óleo lætítiæ præ consórtibus suis ungéndum David prophéta cecinísset. Te ígitur deprecámur, Dómine, sancte Pater, omnípotens ætérne Deus, per eúndem Iesum Christum Fílium tuum, Dóminum nostrum, ut huius creatúræ pinguédinem sancti ✠ ficáre tua bene ✠ dictióne dignéris, et Sancti ✠ Spíritus ei admíscere virtútem, cooperánte Christi Fílii tui poténtia, a cuius nómine sancto chrisma nomen accepit, unde unxísti sacerdótes, reges, prophétas et mártyres: ut sit his, qui renáti fúerint ex aqua et Spíritu Sancto, chrisma salútis, eósque ætérnæ vitæ partícipes et cæléstis glóriæ fáciat esse consórtes. Per eúndem Dóminum nostrum Iesum Christum, Fílium tuum: Qui tecum vivit et regnat in unitáte eiúsdem Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

℟. Amen.

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11. Completa præfatione, Pontifex balsamum sacro Chrismati commiscet, dicens:

11. At the end of the preface, the Bishop mixes the balsam with the sacred chrism, saying:

Hæc commíxtio liquórum fiat ómnibus ex ea perúnctis propitiátio et custódia salutáris in sæcula sæculórum.
℟. **Amen.**

May this mixture become, for all who are anointed with it, a cause for forgiveness and a safeguard of salvation forever and ever.
All: **Amen.**

12. Tum Pontifex, caput inclinans, salutat sacrum Chrisma, dicens: Ave, sanctum Chrisma. Idem faciunt post eum, simul, presbyteri concelebrantes, suis locis manentes, ac denique eodem modo sacrum Chrisma salutant omnes, eadem verba proferendo.

12. Then the Bishop, bowing his head, salutes the holy chrism, saying: Hail, holy Chrism! After he has done this, the concelebrating priests do likewise, remaining in their places. Finally all salute the sacred Chrism in the same way with the same words.

BLESSING OF THE OIL OF THE CATECHUMENS

13. Proceditur deinde ad benedicendum Oleum catechumenorum. Pontifex halat semel, in modum crucis, super ampullam Olei benedicendi: idem faciunt, simul cum eo, presbyteri concelebrantes versus ampullam semel halando, suis locis manentes. Tum solus Pontifex Oleum exorcizat et benedicit, ut in Pontificali.

13. Next the blessing of the oil of catechumens takes place. The Bishop breathes once, in the form of a cross, over the vessel of oil to be blessed; together with him, the concelebrating priests do the same, breathing once toward the vessel, but remaining in their places. Then the Bishop alone exorcizes the oil and blesses it, as in the Pontifical.

Exorcízo te, creatúra ólei, in nómine Dei Pa ✠ tris omnipoténtis, et in nómine Iesu ✠ Christi, et Spíritus ✠ Sancti, ut, in hac invocatióne indivíduæ Trinitátis atque unius virtúte Deitátis, omnis nequíssima virtus adversárii, omnis inveteráta malítia diáboli, omnis violénta incúrsio, omne confúsum et cæcum phantásma eradicétur, et effugétur, et discédat a te; ut, divínis sacraméntis purificáta, fias in adoptiónem carnis et spíritus eis, qui ex te ungéndi sunt, in remissiónem ómnium peccatórum; ut efficiántur eórum córpora ad omnem gratiam spirituálem accipiéndam sanctificáta. Per eúndem Dóminum nostrum Iesum Christum, qui ventúrus est iudicáre vivos et mórtuos, et sæculum per ignem. ℟. **Amen.**

I exorcize you, O creature oil, in the name of God, the Father ✠ almighty, and in the name of Jesus ✠ Christ and of the Holy ✠ Spirit. By the invocation of the undivided Trinity and the power of the one Godhead may every evil power of the Enemy, all the deep-rooted cunning of the Devil, every violent onslaught, every vague and obscure phantom, be uprooted, flee, and depart from you. Purified for divine mysteries, may you become for those who will be anointed with you an instrument for their adoption, body and soul, for the remission of all their sins, so that their bodies may be sanctified to receive every spiritual grace. Through Jesus Christ, our Lord, who is to come to judge the living and the dead and the world by fire. All: **Amen.**

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℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

Orémus. **Oratio**

Deus, incrementórum ómnium et proféctuum spirituálium remunerátor, qui virtúte Sancti Spíritus imbecillárum méntium rudiménta confírmas, te orámus, Dómine, ut emíttere dignéris tuam bene ✠ dictiónem super hoc óleum, et ventúris ad beátæ regeneratiónis lavácrum tríbuas per únctionem huius creatúræ purgatiónem mentis et córporis; ut, si quæ illis adversántium spirítuum inhæsére máculæ, ad tactum sanctificáti ólei huius abscédant; nullus spirituálibus nequítiis locus, nulla réfugis virtútibus sit facúltas, nulla insidiántibus malis laténdi licéntia relinquátur. Sed, veniéntibus ad fidem servis tuis et Sancti Spíritus tui operatióne mundándis, sit unctiónis huius præparátio útilis ad salútem, quam etiam cæléstis regeneratiónis nativitáte in sacraménto sunt Baptísmatis adeptúri. Per Dóminum nostrum Iesum Christum, Fílium tuum, qui ventúrus est iudicáre vivos et mórtuos, et sæculum per ignem. ℟. Amen.

14. Demum, presbyteris et aliis ad sua loca recedentibus, Pontifex revertitur ad altare et dicit postcommunionem.

15. Impertita benedictione, Pontifex imponit incensum, et ordinatur processio ad secretarium. Olea benedicta a suis quæque ministris immediate post crucem deferuntur, schola et populo cantantibus aliquos versus ex hymno O Redémptor, vel alium cantum popularem.

16. In secretario Pontifex presbyteros monet ut iuxta canones Chrisma et Olea fideliter et honorifice custodiant.

℣. The Lord be with you.

℟. And with your spirit.

Let us pray. **Prayer**

O God, Giver of all spiritual growth and advance, who by the power of the Holy Spirit strengthens in inconstant minds the beginnings of knowledge of the faith; we implore you, O Lord, in your kindness to send forth your ✠ blessing upon this oil. Grant to those who are to come to the cleansing of spiritual rebirth purification of mind and body through anointing with this your creature. If any defilement of hostile spirits remains in them, may it depart at the touch of this holy oil, and leave no place for wicked spirits, no opportunity for the powers that have been put to flight, no freedom for lurking evils. For those who are coming to the faith and are about to be cleansed by the work of your Holy Spirit, may this anointing that has been prepared be useful toward the salvation which they will obtain in the sacrament of baptism, by the birth of heavenly regeneration. Through Jesus Christ, your Son, our Lord, who is to come to judge the living and the dead and the world by fire. All: Amen.

14. Finally, while the priests and others are returning to their places, the Bishop goes back to the altar and says the postcommunion.

15. After he has given the blessing, the Bishop places incense in the thurible, and the procession to the secretarium is arranged. The blessed oils are carried by their ministers immediately after the cross, and the schola and the people chant some verses of the hymn O Redeemer, or another popular chant.

16. In the secretarium the Bishop directs the priests that, in accordance with the canons, they should keep the chrism and the oils faithfully and reverently."

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APPENDIX IV

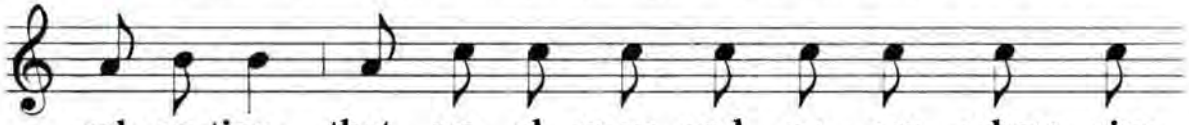
PREFACE FOR ADVENT I

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

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

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

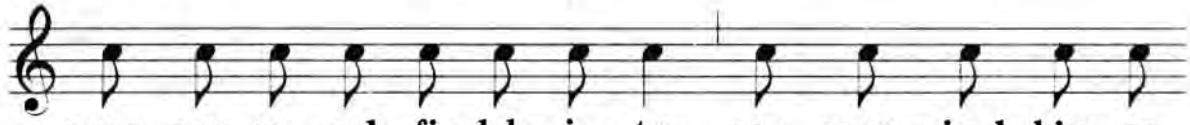
It is tru - ly right and just, pro - per and help - ful toward



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

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

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



your mer- cy and fi - del - i - ty you prom - ised him as

Sav - ior to the lost hu - man race, to in - struct the

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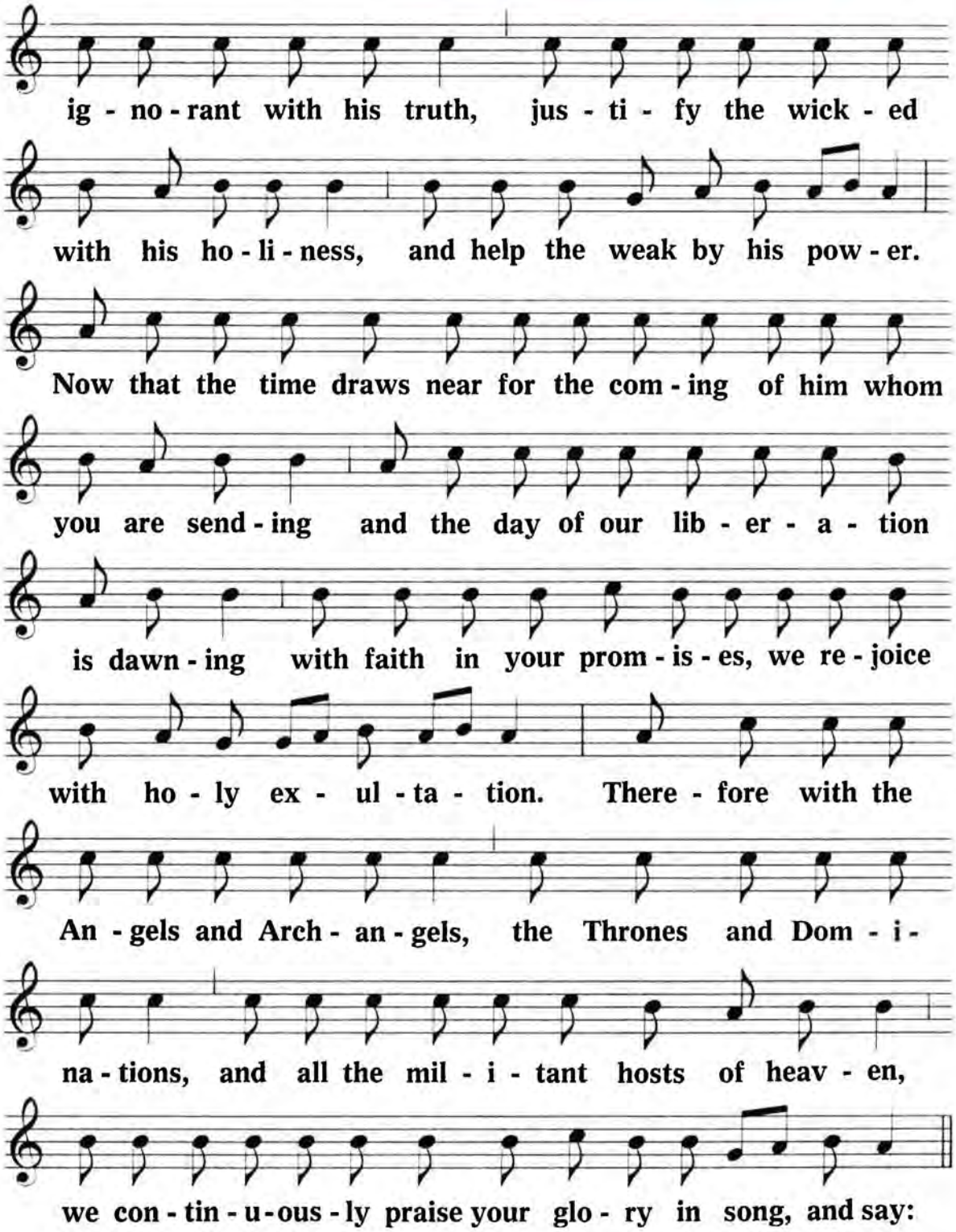

Holy, holy, holy, etc.

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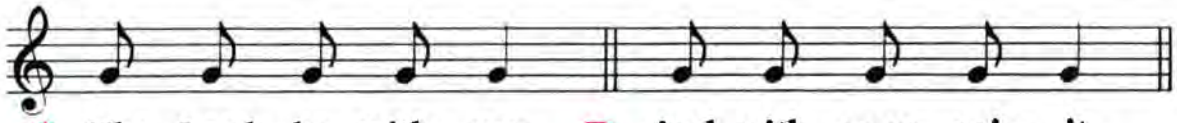
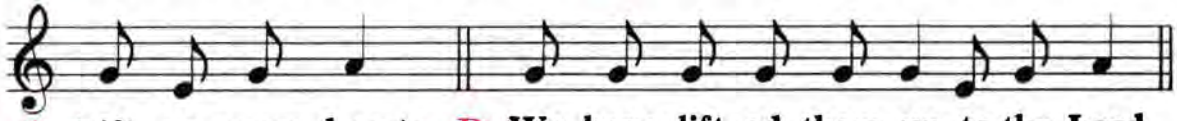
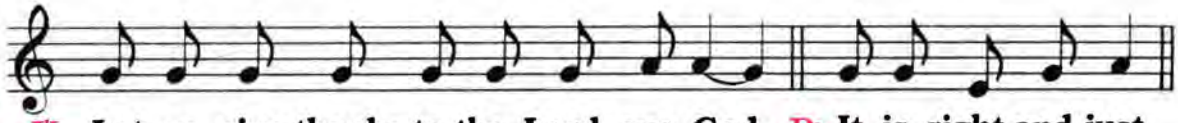
PREFACE FOR ADVENT II



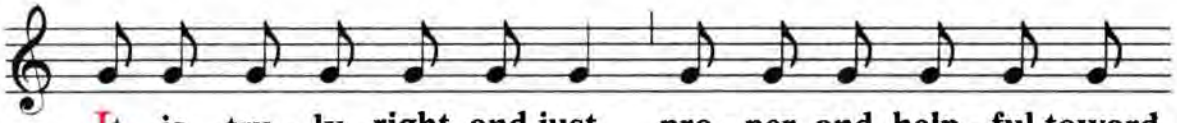
℣. The Lord be with you. ℟. And with your spir - it.



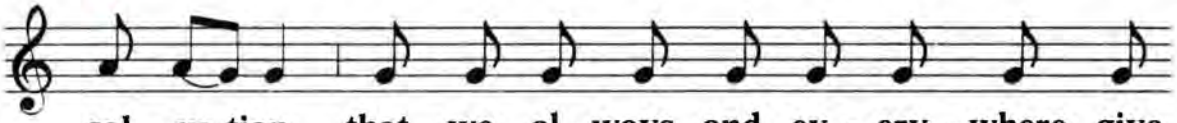
℣. Lift up your hearts. ℟. We have lift-ed them up to the Lord.



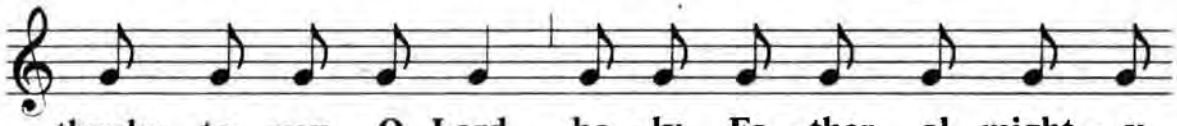
℣. Let us give thanks to the Lord our God. ℟. It is right and just.



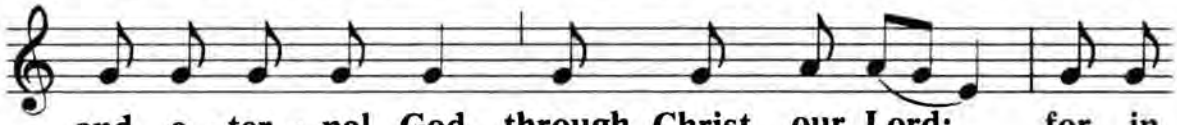
It is tru - ly right and just, pro - per and help - ful toward



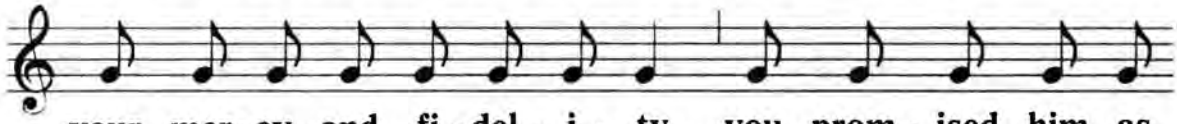
sal - va-tion, that we al - ways and ev - ery - where give



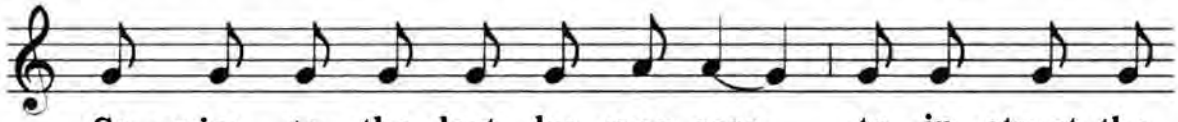
thanks to you, O Lord, ho - ly Fa - ther, al - might - y



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



your mer- cy and fi - del - i - ty you prom - ised him as



Sa - vior to the lost hu - man race, to in - struct the

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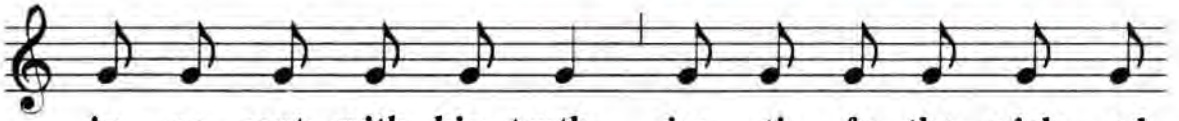
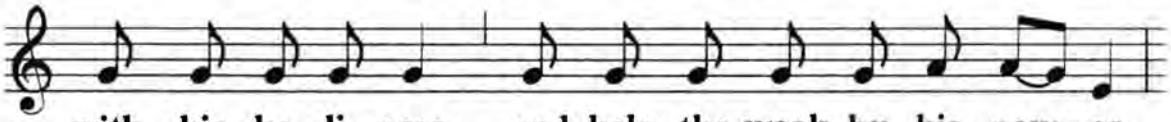
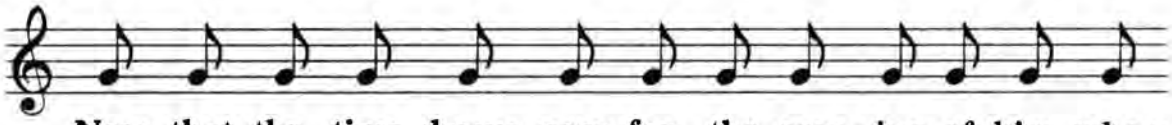


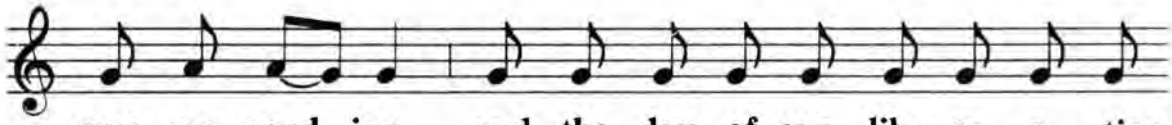
ig - no - rant with his truth, jus - ti - fy the wick - ed



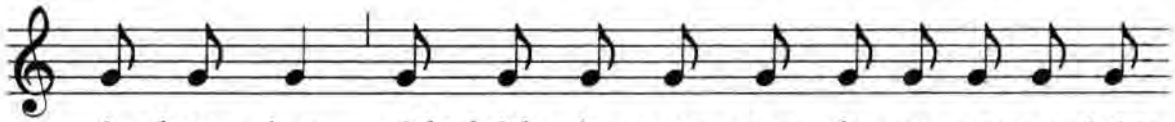
with his ho - li - ness, and help the weak by his pow - er.



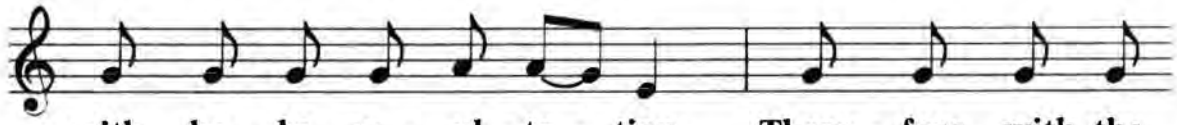
Now that the time draws near for the com - ing of him whom



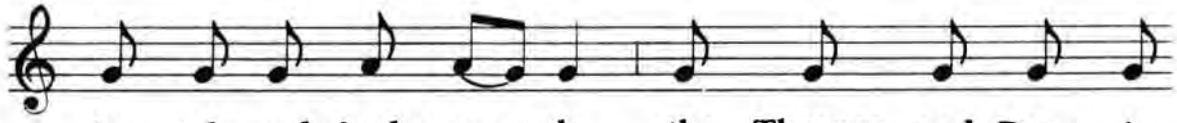
you are send - ing and the day of our lib - er - a - tion



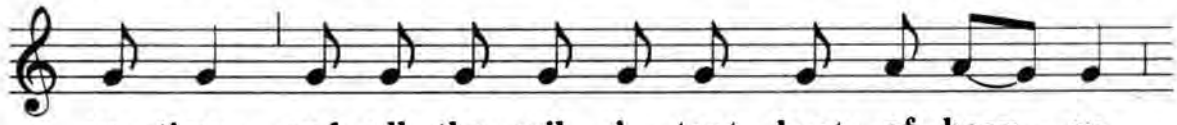
is dawn - ing with faith in your prom - is - es, we re - joice



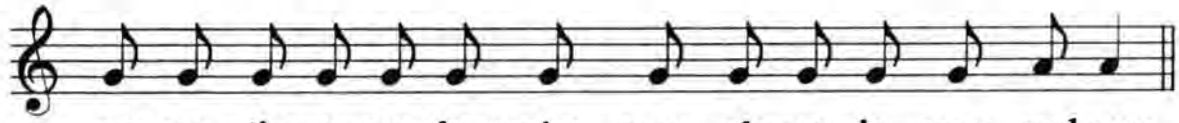
with ho - ly ex - ul - ta - tion. There - fore with the



An - gels and Arch - an - gels, the Thrones and Dom - i -



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



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

Holy, holy, holy, etc.

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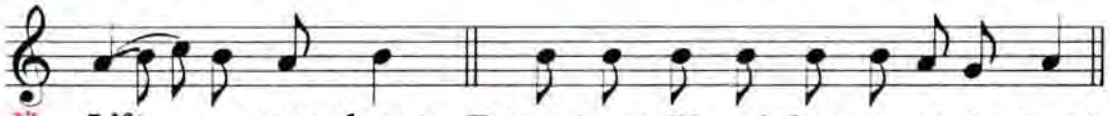
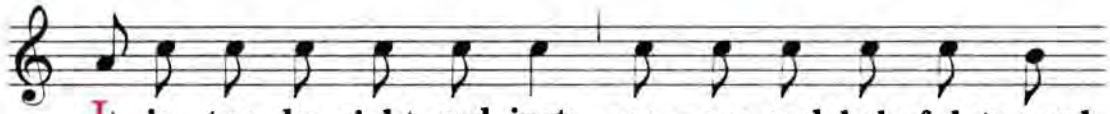
PREFACE OF THE BLESSED SACRAMENT I

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



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

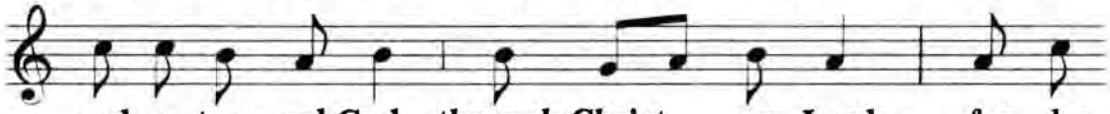
℣. Let us give thanks to the Lord our God. ℟. It is right and just.



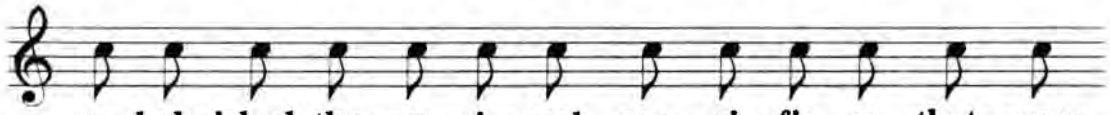
It is tru - ly right and just, pro - per and help-ful toward

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

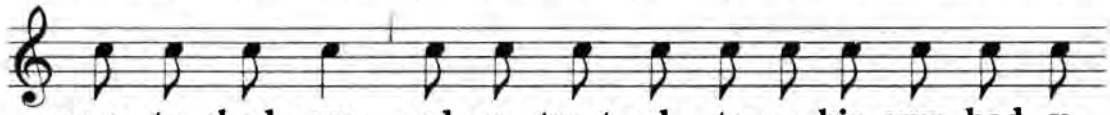
thanks to you, O Lord, ho - ly Fa - ther, al - might - y



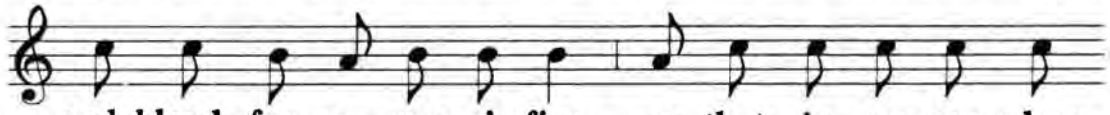
and e - ter - nal God, through Christ our Lord; for he



a - bol - ished the an - i - mal sac - ri - fic - es that were

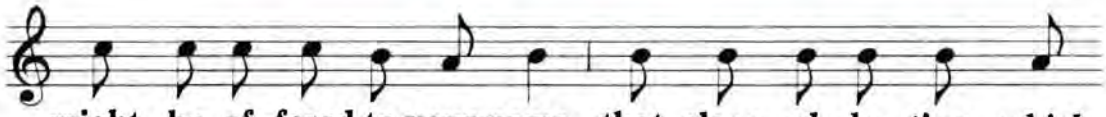


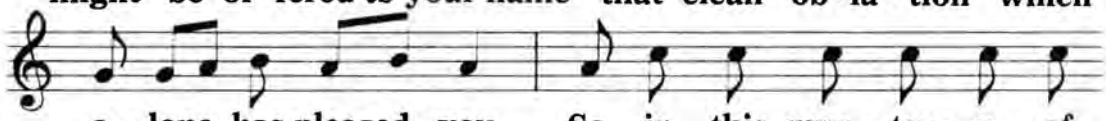
emp - ty shad - ows and en -trust- ed to us his own bod - y

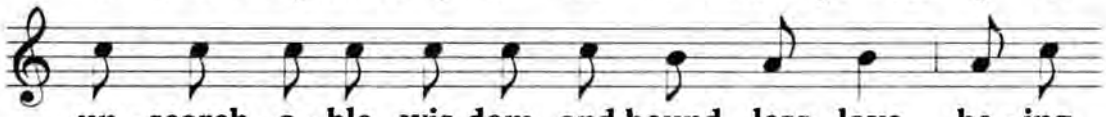


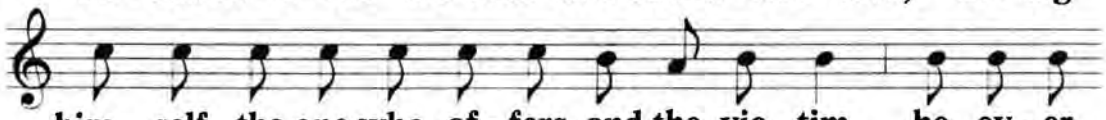
and blood for a sac - ri - fice, so that in ev- ery place

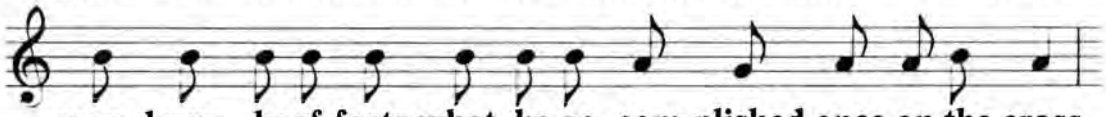
A special announcement will be made in 2014: ccwatershed.org/vatican

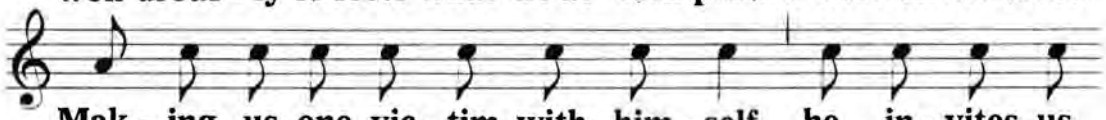


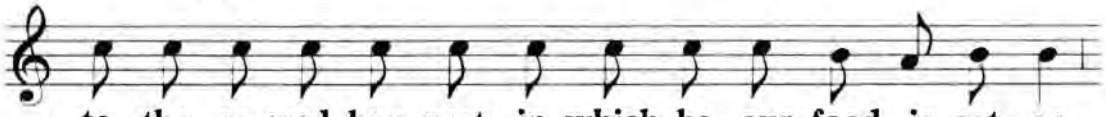


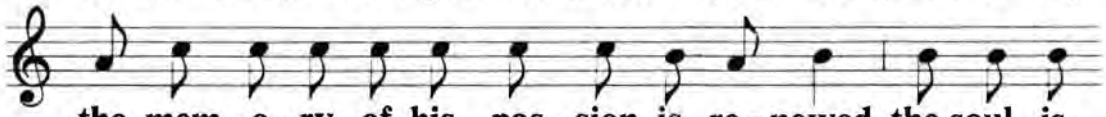


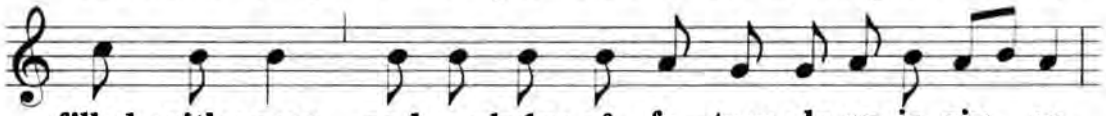


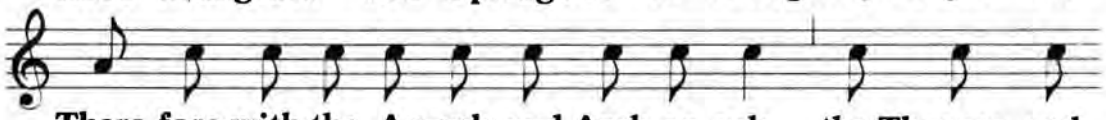


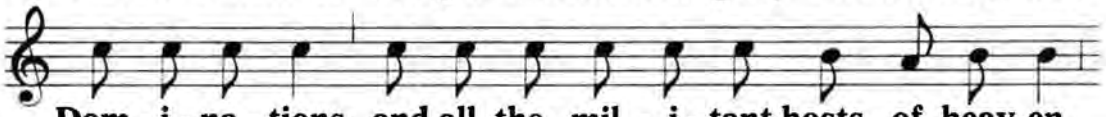


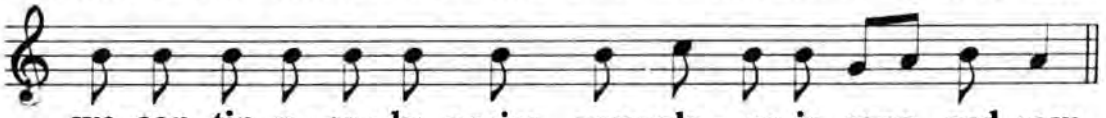










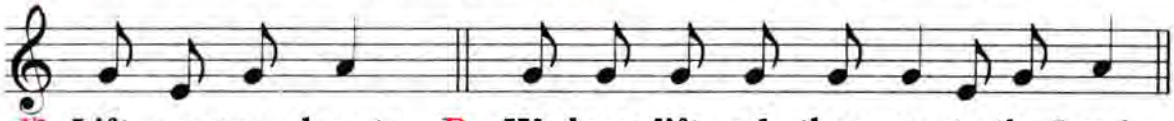


Holy, holy, holy, etc.

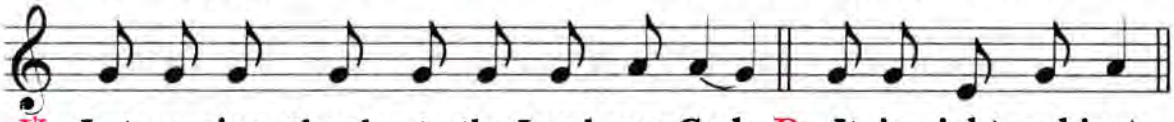
A special announcement will be made in 2014: ccwatershed.org/vatican

PREFACE FOR THE BLESSED SACRAMENT II

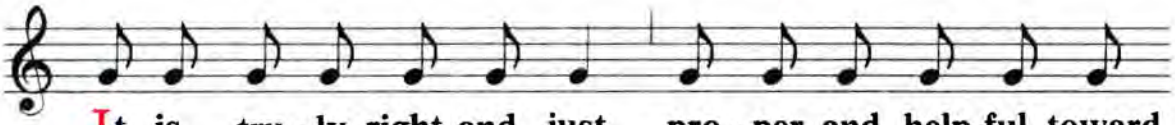
℣. The Lord be with you. ℟. And with your spir - it.



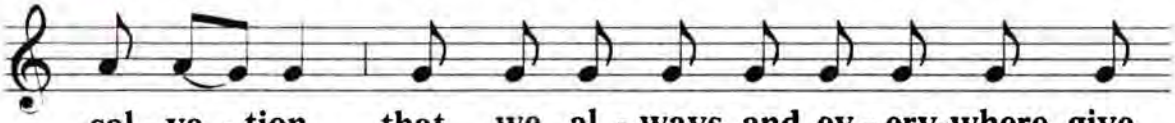
℣. Lift up your hearts. ℟. We have lift - ed them up to the Lord.



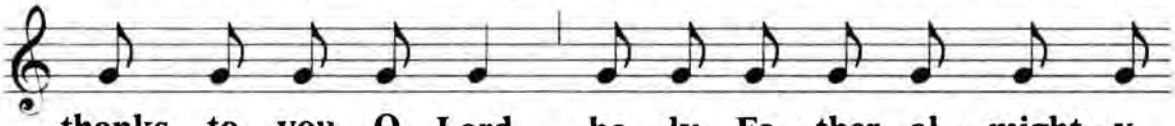
℣. Let us give thanks to the Lord our God. ℟. It is right and just.



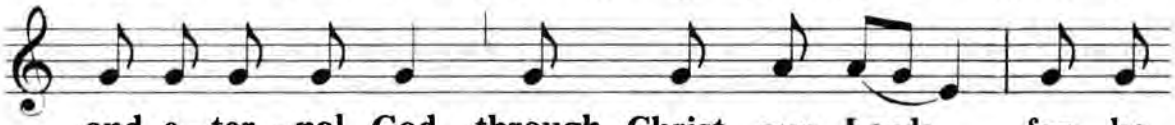
It is tru - ly right and just, pro - per and help-ful toward



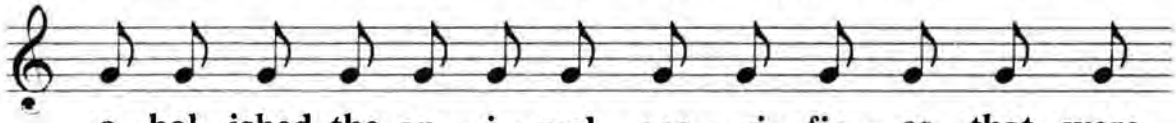
sal - va - tion, that we al - ways and ev - ery-where give



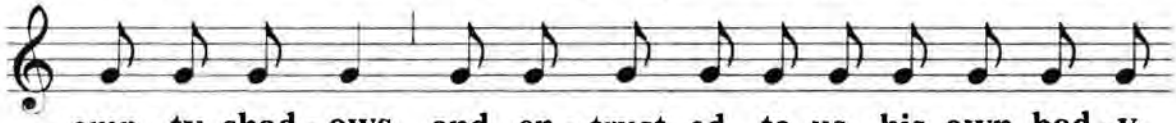
thanks to you, O Lord, ho - ly Fa - ther, al - might - y



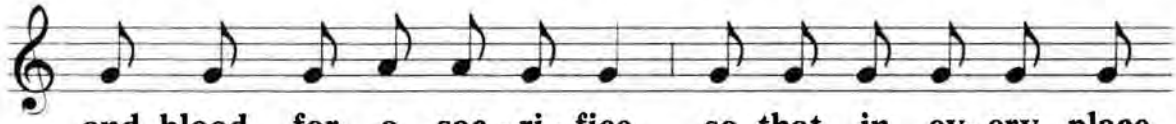
and e - ter - nal God, through Christ our Lord; for he



a - bol - ished the an - i - mal sac - ri - fic - es that were

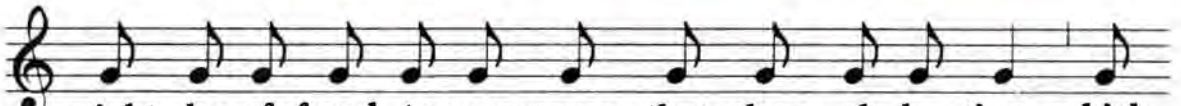


emp - ty shad - ows and en - trust- ed to us his own bod - y

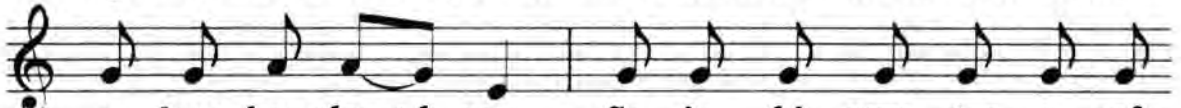


and blood for a sac - ri - fice, so that in ev- ery place

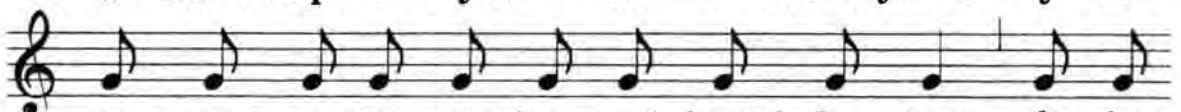
A special announcement will be made in 2014: ccwatershed.org/vatican



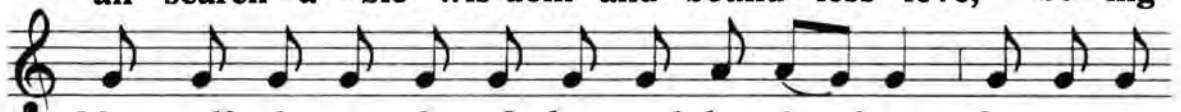
might be of -fered to your name that clean ob -la - tion which



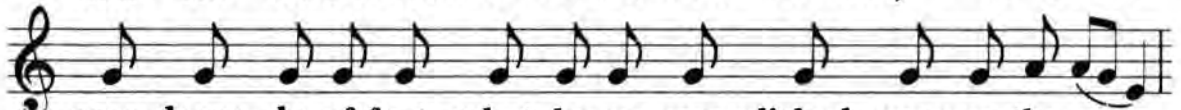
a - lone has pleased you. So in this mys - ter - y of



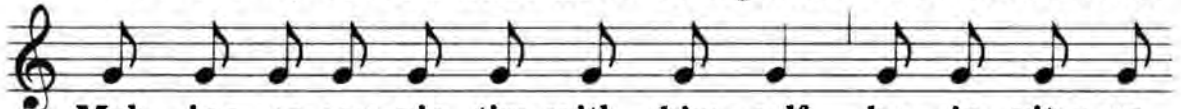
un - search - a - ble wis-dom and bound - less love, be - ing



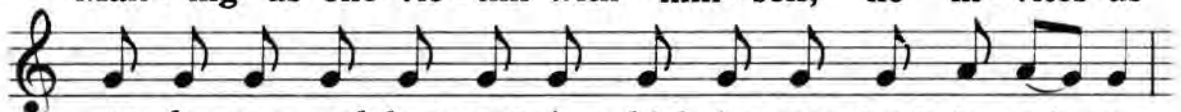
him - self the one who of - fers and the vic - tim, he ev - er



won-drous - ly ef-fects what he ac- com-plished once on the cross.

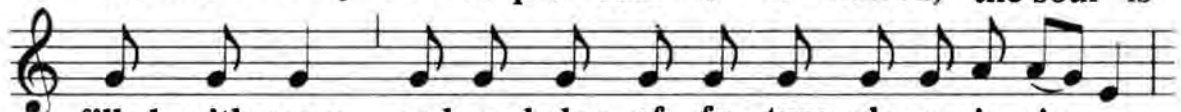


Mak - ing us one vic - tim with him - self, he in - vites us

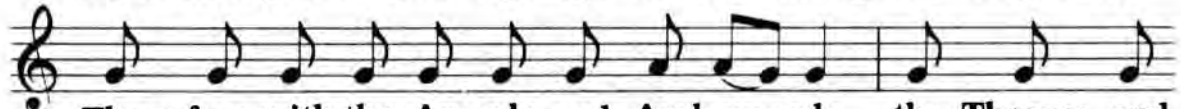


to the sa - cred ban-quet in which he, our food, is eat - en,

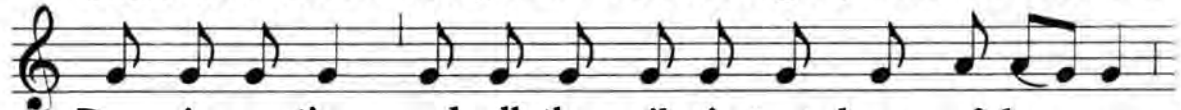
the mem - o - ry of his pas - sion is re - newed, the soul is



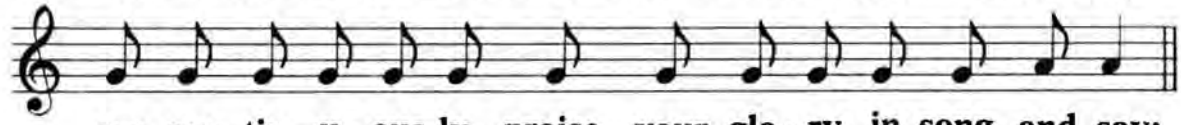
filled with grace and a pledge of fu - ture glo-ry is giv - en.



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



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



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

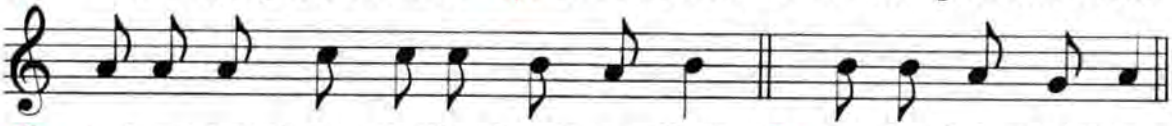
Holy, holy, holy, etc.

A special announcement will be made in 2014: ccwatershed.org/vatican

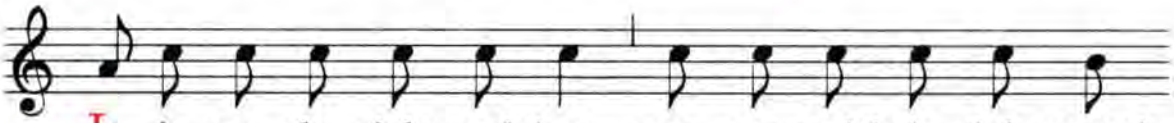
PREFACE FOR ALL SAINTS AND PATRON SAINTS I

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

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

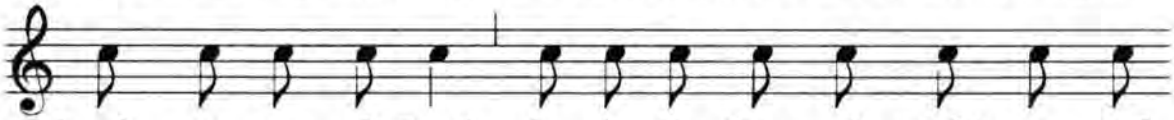


℣. Let us give thanks to the Lord our God. ℟. It is right and just.

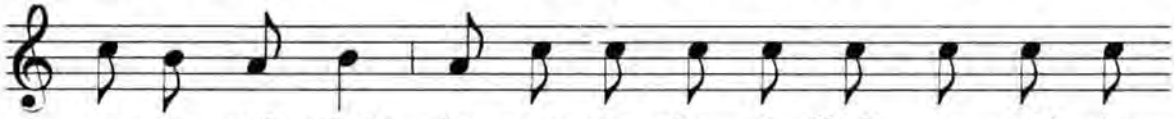


It is tru - ly right and just, pro - per and help - ful toward

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

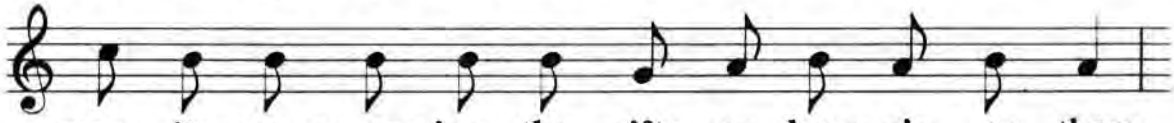


thanks to you, O Lord, ho - ly Fa- ther, al - might - y and



e - ter - nal God; for you are glo - ri - fied a - mid the

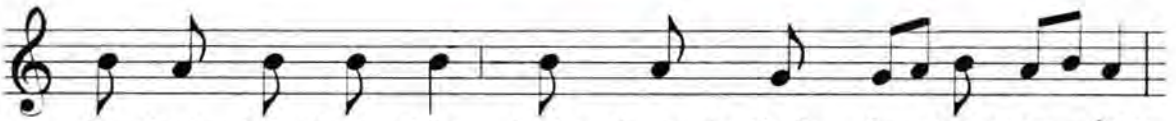
as - sem - bly of the saints and in crown - ing their



mer - its are crown- ing the gifts you have giv - en them.

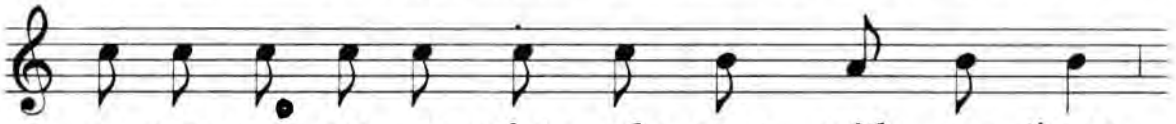
You af - ford us in their lives good ex-ample, a place

A special announcement will be made in 2014: ccwatershed.org/vatican



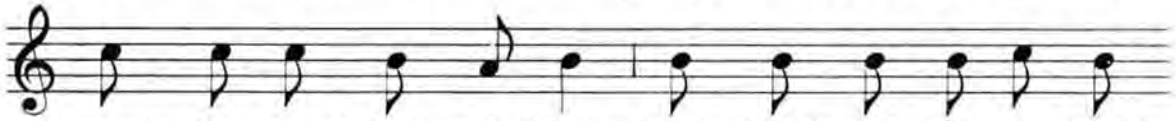
in their fel - low -ship, help through their in - ter- ces - sion.

Sur - round - ed with such a cloud of wit - ness - es



we can run our ap - point - ed course with pa - tience

and re - ceive with them the un - fad - ing crown of glo - ry,



through Je - sus Christ our Lord, whose blood gives us en- trance

in - to the e - ter - nal king - dom. Through him

al - so the An - gels a - dore your maj - es - ty in awe,

and all the spir - its of the heav - en - ly choirs join in

one grand cho -rus of joy - ous praise. We beg you, let our

voi - ces blend with theirs, as in hum-ble praise we say:

Holy, holy, holy, etc.

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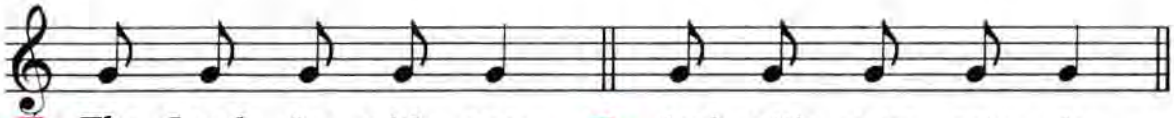
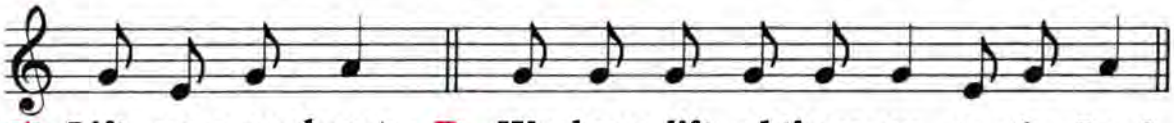
PREFACE FOR ALL SAINTS AND PATRON SAINTS II



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



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

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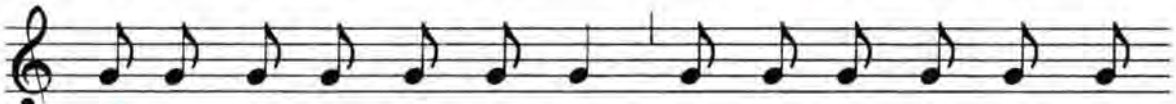
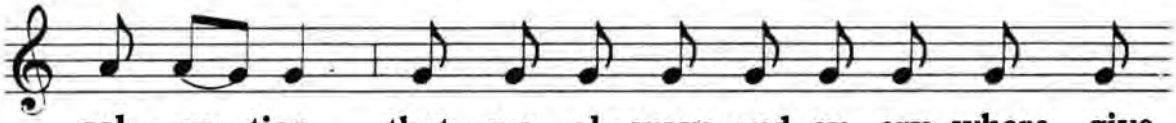
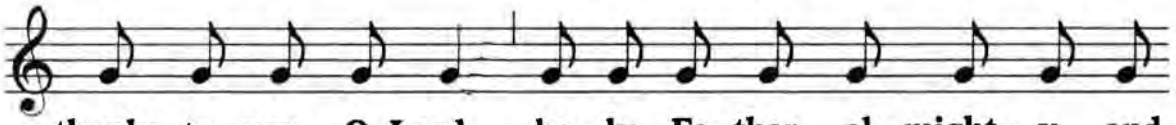


It is tru - ly right and just, pro - per and help - ful toward

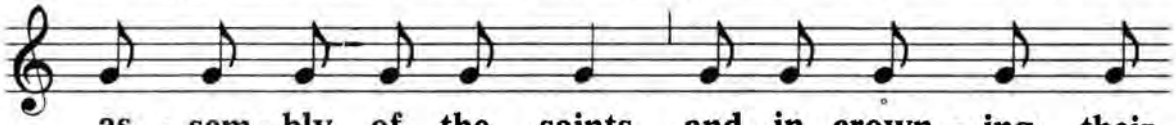


sal - va - tion, that we al - ways and ev - ery- where give

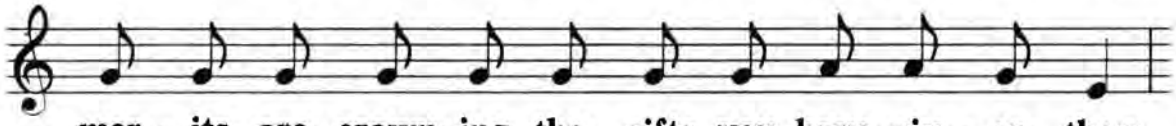


thanks to you, O Lord, ho - ly Fa- ther, al - might - y and

e - ter - nal God; for you are glo - ri - fied a - mid the



as - sem - bly of the saints and in crown - ing their



mer - its are crown- ing the gifts you have giv - en them.

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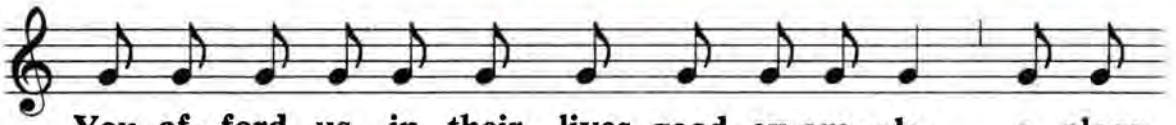
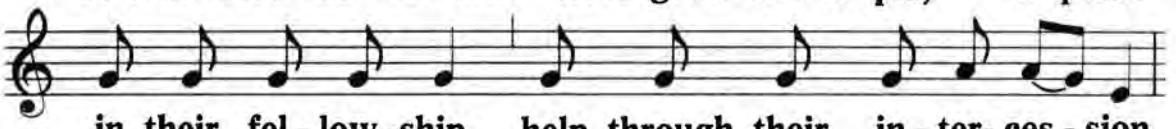
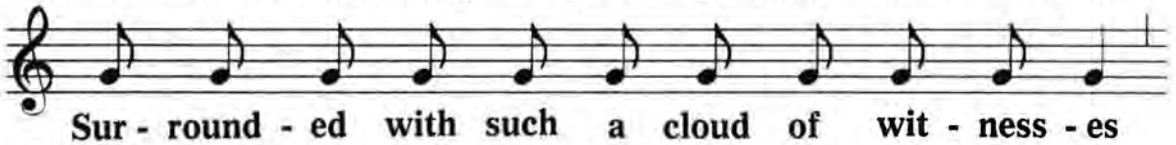


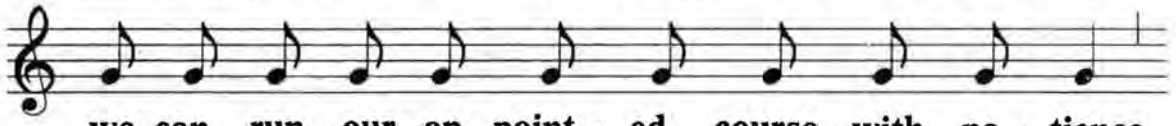
You af - ford us in their lives good ex-am - ple, a place



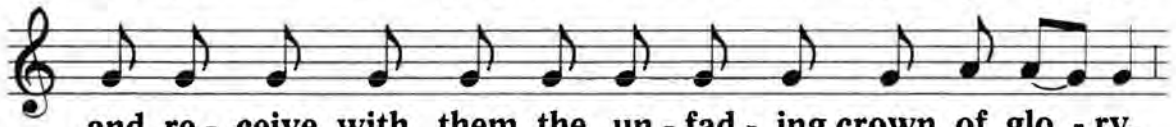
in their fel - low -ship, help through their in - ter- ces - sion.



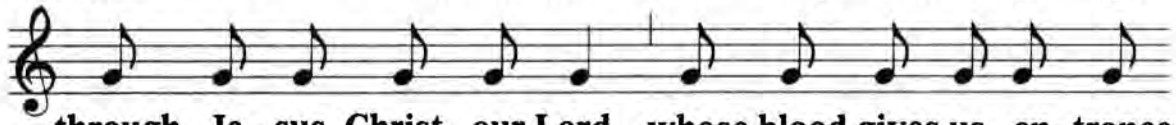
Sur - round - ed with such a cloud of wit - ness - es



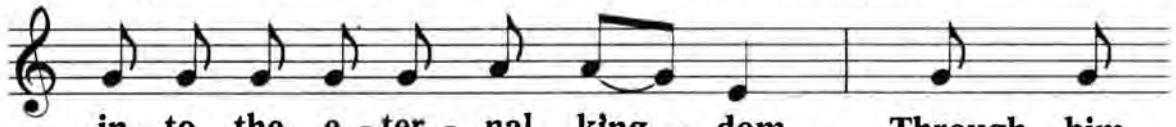
we can run our ap - point - ed course with pa - tience



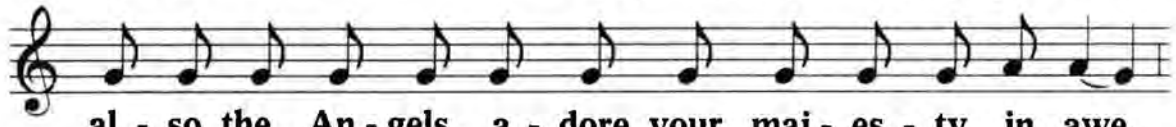
and re - ceive with them the un - fad - ing crown of glo - ry,



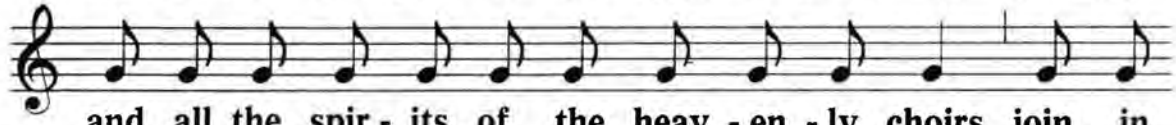
through Je - sus Christ our Lord, whose blood gives us en- trance



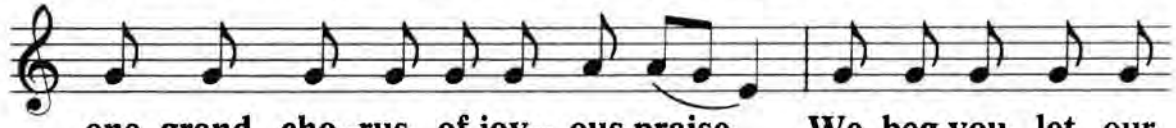
in- to the e - ter - nal king - dom. Through him



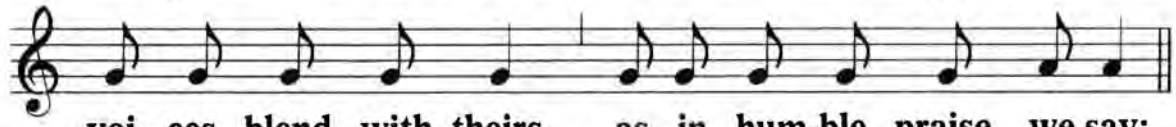
al - so the An - gels a - dore your maj - es - ty in awe,



and all the spir - its of the heav - en - ly choirs join in



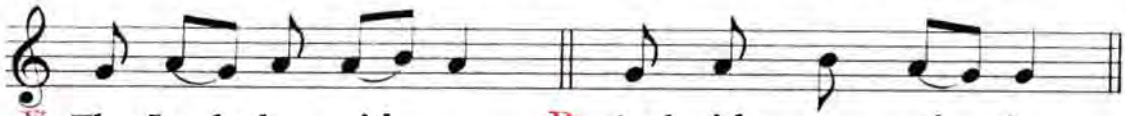
one grand cho -rus of joy - ous praise. We beg you, let our



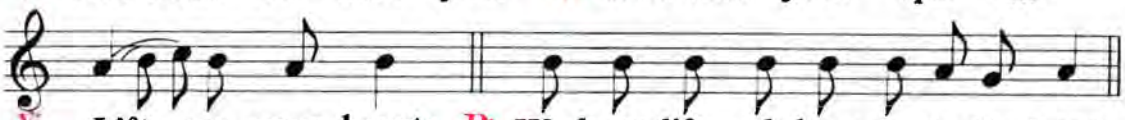
voi - ces blend with theirs, as in hum-ble praise we say:

Holy, holy, holy, etc.

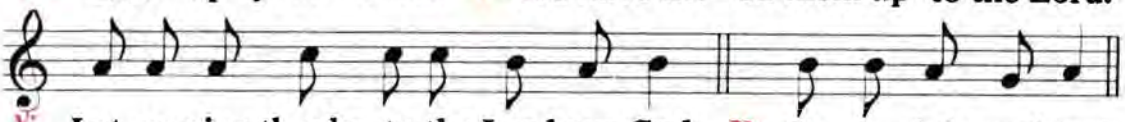
PREFACE FOR THE DEDICATION OF A CHURCH I



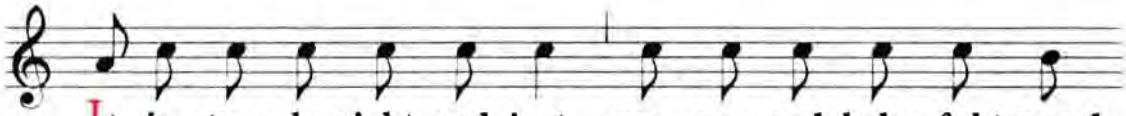
℣. The Lord be with you. ℟. And with your spir - it.



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



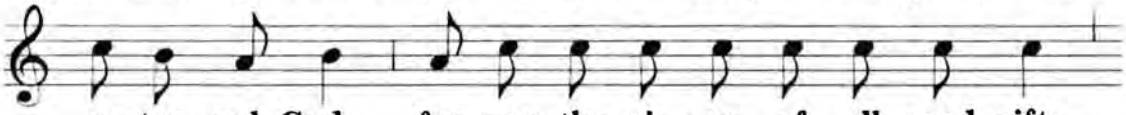
℣. Let us give thanks to the Lord our God. ℟. It is right and just.



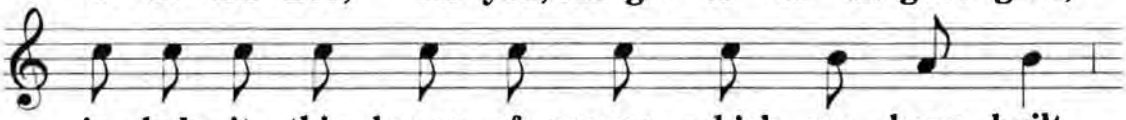
It is tru - ly right and just, pro - per and help - ful toward

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

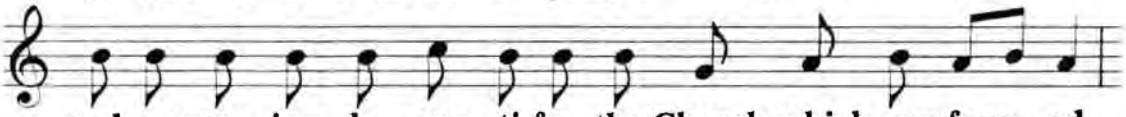
thanks to you, O Lord, ho - ly Fa - ther, al - might - y and



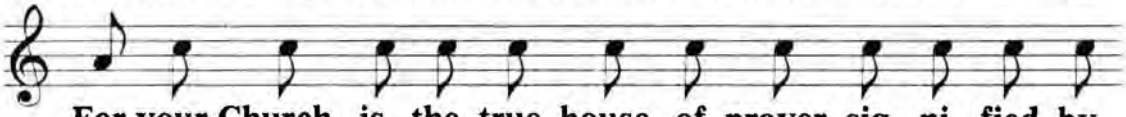
e - ter - nal God, for you, the giv - er of all good gifts,



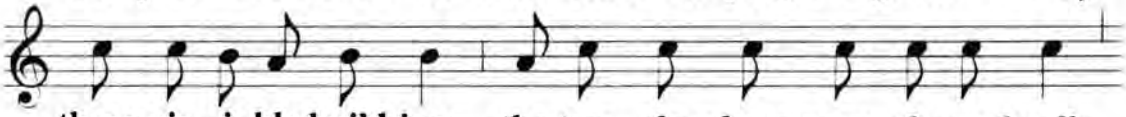
in - hab - it this house of prayer which we have built,



and un-ceas- ing - ly sanc - ti-fy the Church which you foun - ed.



For your Church is the true house of prayer sig - ni - fied by



these vis - i- ble build-ings, the tem- ple where your glo-ry dwells,

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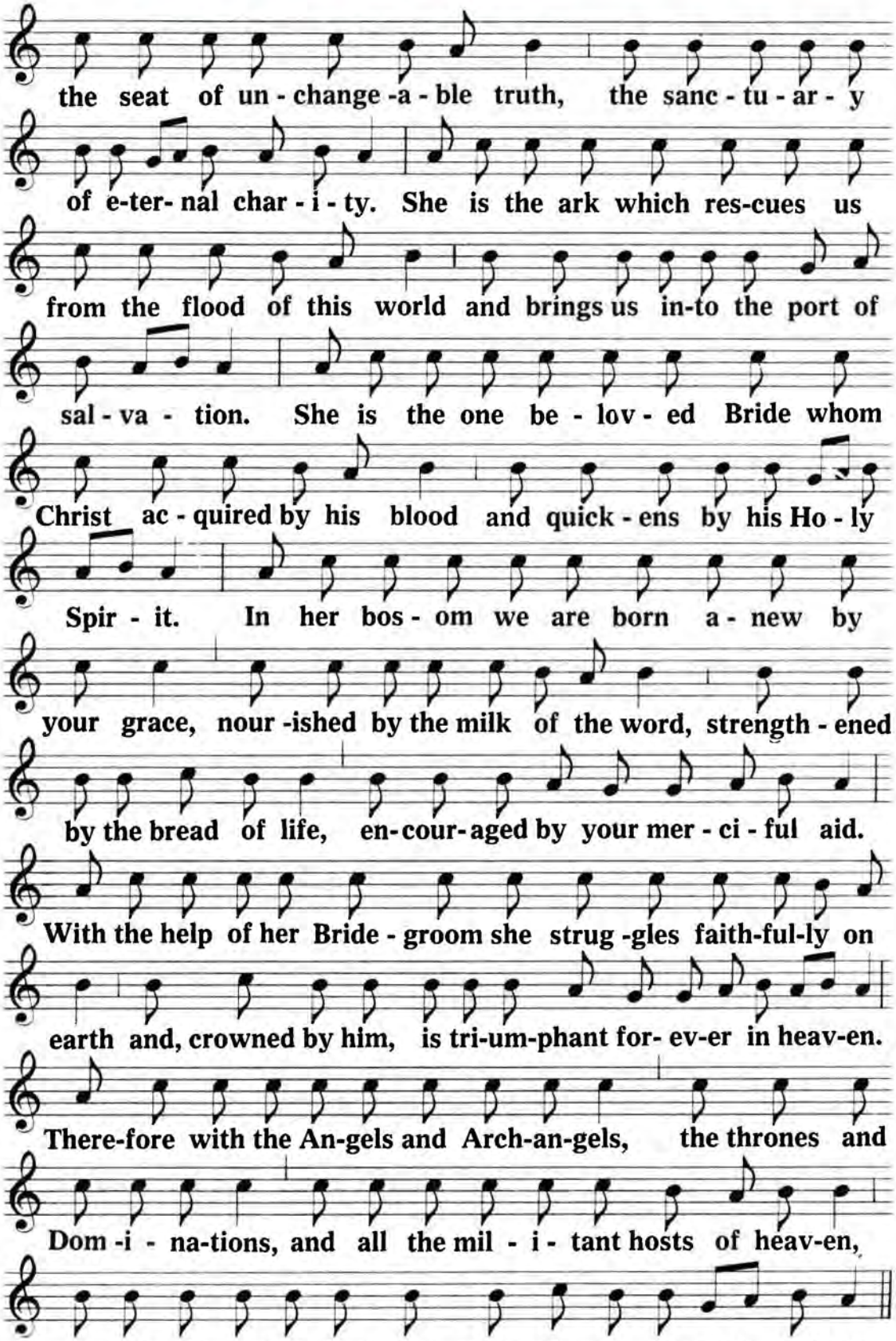

Holy, holy, holy, etc.

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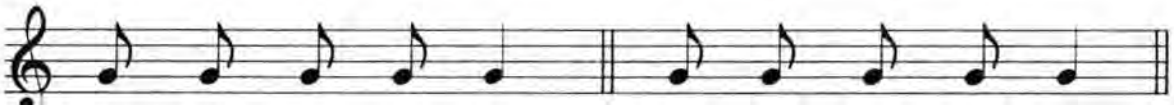
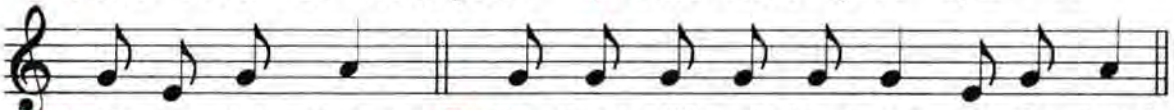
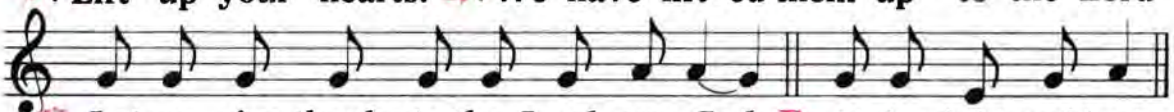
PREFACE FOR THE DEDICATION OF A CHURCH II



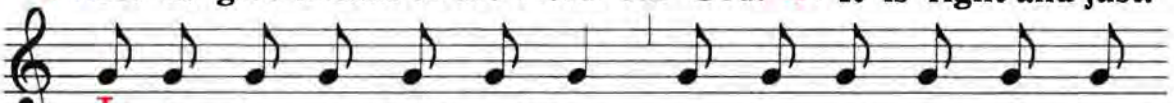
℣. The Lord be with you. ℟. And with your spir - it.



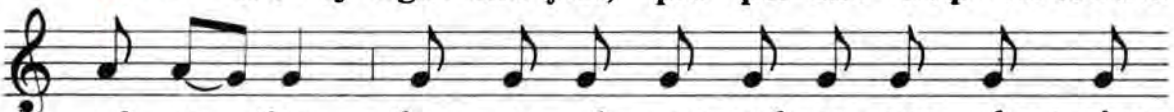
℣. Lift up your hearts. ℟. We have lift-ed them up to the Lord



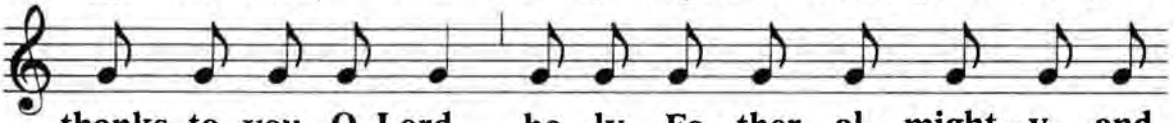
℣. Let us give thanks to the Lord our God. ℟. It is right and just.



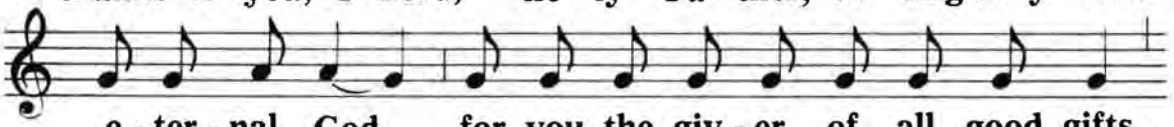
It is tru - ly right and just, pro - per and help - ful toward



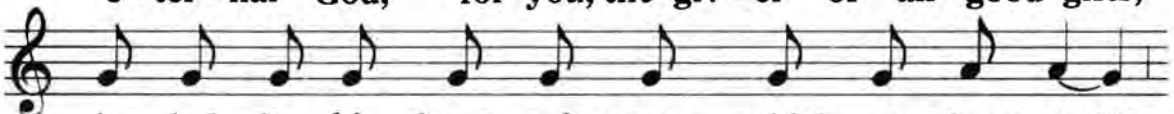
sal - va - tion, that we al - ways and ev - ery - where give



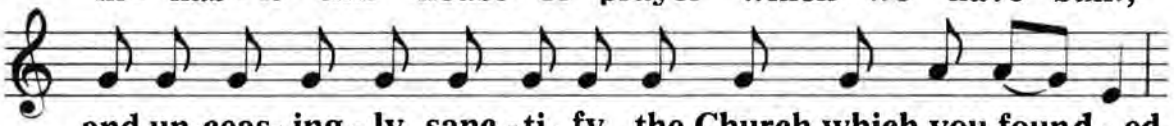
thanks to you, O Lord, ho - ly Fa - ther, al - might - y and



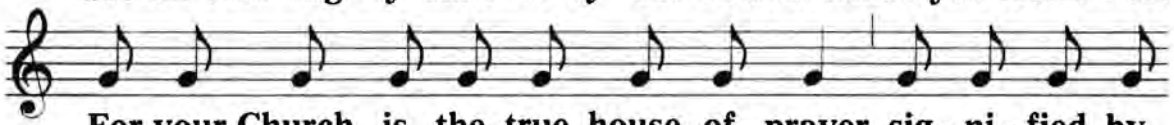
e - ter - nal God, for you, the giv - er of all good gifts,



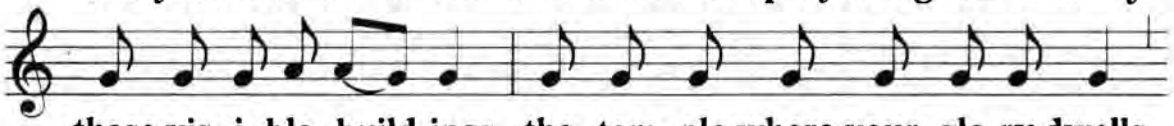
in - hab - it this house of prayer which we have built,



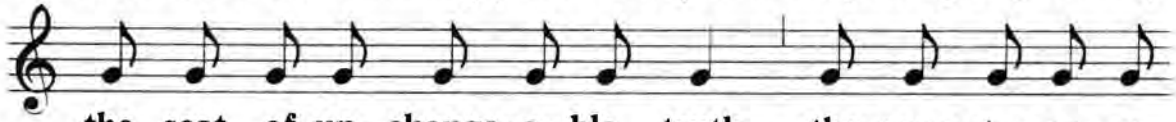
and un-ceas- ing - ly sanc - ti - fy the Church which you found - ed.



For your Church is the true house of prayer sig - ni - fied by



these vis - i- ble build-ings, the tem -ple where your glo-ry dwells,



the seat of un - change - a - ble truth, the sanc - tu - ar - y

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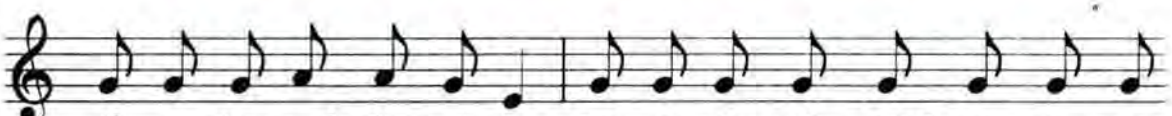
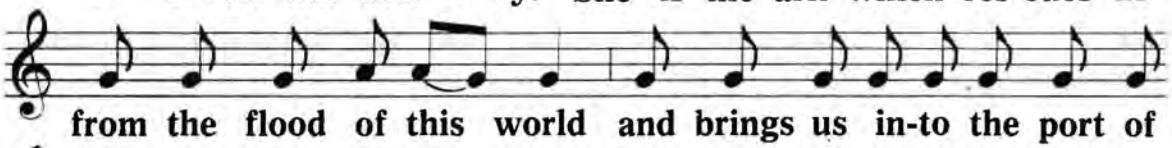
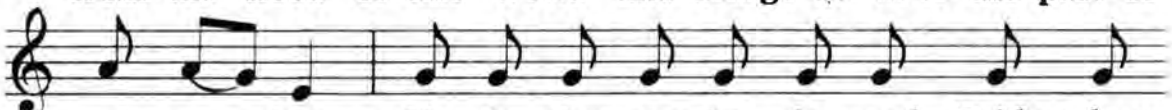


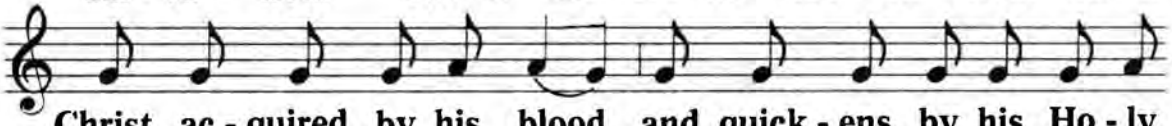
of e - ter- nal char - i - ty. She is the ark which res-cues us



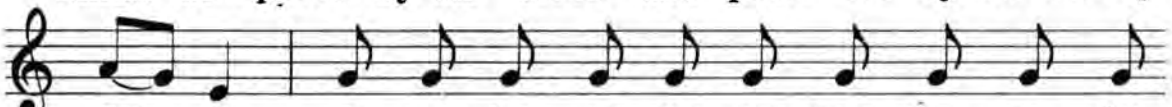
from the flood of this world and brings us in-to the port of



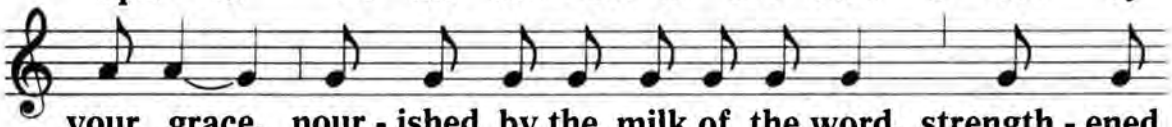
sal - va - tion. She is the one be - lov - ed Bride whom



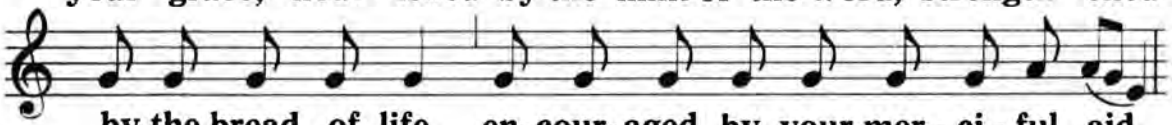
Christ ac - quired by his blood and quick - ens by his Ho - ly



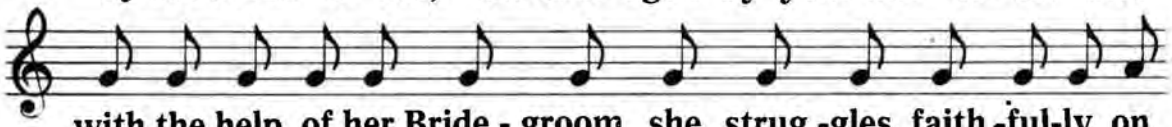
Spir - it. In her bos - om we are born a - new by



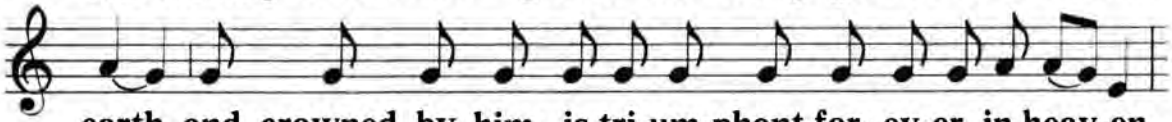
your grace, nour - ished by the milk of the word, strength - ened



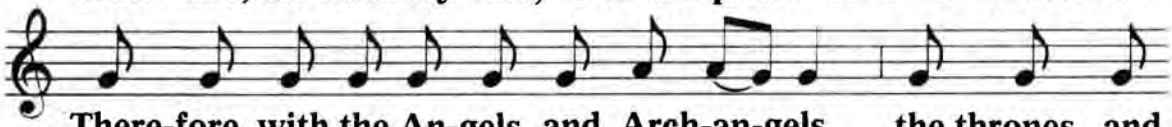
by the bread of life, en-cour-aged by your mer - ci - ful aid.



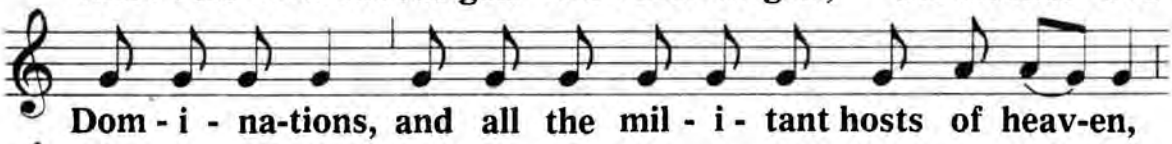
with the help of her Bride - groom she strug -gles faith -ful-ly on



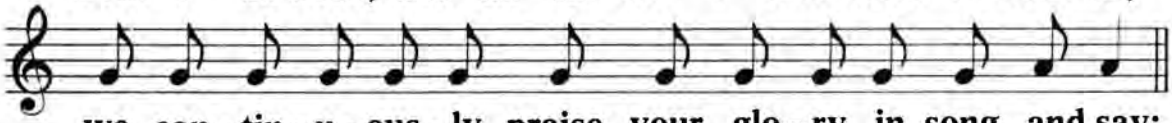
earth and, crowned by him, is tri-um-phant for- ev-er in heav-en.



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



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



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

Holy, holy, holy, etc.

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PRÆFACE OF ADVENT

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.
℣. Sursum corda.
℟. Habémus ad Dóminum.
℣. Grátias agámus Dómino Deo nostro.
℟. Dignum et iustum est.

℣. The Lord be with you.
℟. And with your spirit.
℣. Lift up your hearts.
℟. We have lifted them up to the Lord.
℣. Let us give thanks to the Lord our God.
℟. It is right and just.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus: per Christum Dóminum nostrum. Quem pérdito hóminum géneri Salvatórem misérícors et fidélis promisísti: cuius véritas instrúeret inscios, sánctitas iustificáret ímpios, virtus adiuváret infírmos. Dum ergo prope est ut véniat quem missúrus es, et dies affúlget liberatiónis nostræ, in hac promissiónum tuárum fide, piis gáudiis exsultámus. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatiónibus, cumque omni milítia cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes:

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God, through Christ our Lord; for in your mercy and fidelity you promised him as Savior to the lost human race, to instruct the ignorant with his truth, justify the wicked with his holiness, and help the weak by his power. Now that the time draws near for the coming of him whom you are sending and the day of our liberation is dawning with faith in your promises, we rejoice with holy exultation. Therefore with the Angels and Archangels, the Thrones and Dominations, and all the militant hosts of heaven, we continuously praise your glory in song, and say:

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

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

A special announcement will be made in 2014: ccwatershed.org/vatican

PREFACE OF THE BLESSED SACRAMENT

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.
℣. Sursum corda.
℟. Habémus ad Dóminum.
℣. Grátias agámus Dómino Deo nostro.
℟. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubique grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus: per Christum Dóminum nostrum. Qui, remótis carnálium victimárum inánibus umbris, Corpus et Sánguinem suum nobis in sacrifícium commendávit: ut in omni loco offerátur nómini tuo, quæ tibi sola complácuit, oblátio munda. In hoc ígitur inscrutábilis sapiéntiæ, et imménsæ caritátis mystério, idípsum quod semel in Cruce perfécit, non cessat mirabíliter operári, ipse ófferens, ipse et oblátio. Et nos, unam secum hóstiam efféctos, ad sacrum invítat convívium, in quo ipse cibus noster súmitur, recólitur memória Passiónis eius, mens implétur grátia, et futúræ nobis pignus datur. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatiónibus, cumque omni milítia cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes:

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

℣. The Lord be with you.
℟. And with your spirit.
℣. Lift up your hearts.
℟. We have lifted them up to the Lord.
℣. Let us give thanks to the Lord our God.
℟. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God, through Christ our Lord; for he abolished the animal sacrifices that were empty shadows and entrusted to us his own body and blood for a sacrifice, so that in every place might be offered to your name that clean oblation which alone has pleased you. So in this mystery of unsearchable wisdom and boundless love, being himself the one who offers and the victim, he ever wondrously effects what he accomplished once on the cross. Making us one victim with himself, he invites us to the sacred banquet in which he, our food, is eaten, the memory of his passion is renewed, the soul is filled with grace and a pledge of future glory is given. Therefore with the Angels and Archangels, the Thrones and Dominations, and all the militant hosts of heaven, we continuously praise your glory in song, and say:

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

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PREFACE OF ALL SAINTS AND PATRON SAINTS

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.
℟. Sursum corda.
℟. Habémus ad Dóminum.
℣. Grátias agámus Dómino Deo nostro.
℣. Dignum et iustum est.

℣. The Lord be with you.
℟. And with your spirit.
℣. Lift up your hearts.
℟. We have lifted them up to the Lord.
℣. Let us give thanks to the Lord our God.
℟. It is right and just.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus: qui glorificáris in concílio Sanctórum, et eórum coronándo mérita, corónas dona tua: qui nobis in eórum præbes, et conversatióne exémplum, et communióne consórtium, et intercessióne subsídium: ut tantam habéntes impósitam nubem téstium, per patiéntiam currámus ad propósitum nobis certámen, et cum eis perciplámus immarcescíbilem glóriæ corónam. Per Iesum Christum Dóminum nostrum, cuius sánguine ministrátur nobis intróitus in æternum regnum. Per quem maiestátem tuam treméntes adórant Angeli, et omnes spírituum cæléstium chori sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admítti iúbeas, deprecámur, súpplici confessióne dicéntes:

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God; for you are glorified amid the assembly of the saints and in crowning their merits are crowning the gifts you have given them. You afford us in their lives good example, a place in their fellowship, help through their intercession. Surrounded with such a cloud of witnesses we can run our appointed course with patience and receive with them the unfading crown of glory, through Jesus Christ our Lord, whose blood gives us entrance into the eternal kingdom. Through him also the Angels adore your majesty in awe, and all the spirits of the heavenly choirs join in one grand chorus of joyous praise. We beg you, let our voices blend with theirs, as in humble praise we say:

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

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

A special announcement will be made in 2014: ccwatershed.org/vatican

PREFACE FOR THE DEDICATION OF A CHURCH

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.
℣. Sursum corda.
℟. Habémus ad Dóminum.
℣. Grátias agámus Dómino Deo nostro.
℣. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus: Qui hanc oratiónis domum, quam ædificávimus, bonórum ómnium largítor inhábitas, et Ecclésiam, quam ipse fundásti, incessábili operatióne sanctíficas. Hæc est enim vere domus oratiónis, visibílibus ædifíciis adumbráta, templum habitatiónis glóriæ tuæ, sedes incommutábilis veritátis, sanctuárium ætérnæ caritátis. Hæc est arca, quæ nos a mundi eréptos dilúvio, in portum salútis indúcit. Hæc est dilécta et única sponsa, quam acquisívit Christus sánguine suo, quam vivíficat Spíritu suo, cuius in sinu renáti per grátiam tuam, lacte verbi páscimur, pane vitæ roborámur, misericórdiæ tuæ subsídias confovémur. Hæc fidéliter in terris Sponso adiuvánte, mílitat, et perénniter in cælis, ipso coronánte, triúmphat. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatiónibus, cumque omni milítia cæléstis exércitus, hymnus glóriæ tuæ cánimus, sine fine dicéntes:

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

℣. The Lord be with you.
℟. And with your spirit.
℣. Lift up your hearts.
℟. We have lifted them up to the Lord.
℣. Let us give thanks to the Lord our God.
℟. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you O Lord, holy Father, almighty and eternal God, for you, the giver of all good gifts, inhabit this house of prayer which we have built, and unceasingly sanctify the Church which you founded. For your Church is the true house of prayer signified by these visible buildings, the temple where your glory dwells, the seat of unchangeable truth, the sanctuary of eternal charity. She is the ark which rescues us from the flood of this world and brings us into the port of salvation. She is the one beloved Bride whom Christ acquired by his blood and quickens by his Holy Spirit. In her bosom we are born anew by your grace, nourished by the milk of the word, strengthened by the bread of life, encouraged by your merciful aid. With the help of her Bridegroom she struggles faithfully on earth and, crowned by him, is triumphant forever in heaven. Therefore with the Angels and Archangels, the Thrones and Dominations, and all the militant hosts of heaven, we continuously praise your glory in song, and say:

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

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